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# The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 2.—No. 48.

THURSDAY, MARCH 10, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

Out of the 358 colleges in the United States 153 admit women, most of them western institutions.

The plan to bore a tunnel under the British Channel has been revived, and once more the engineers are laboring with the great problem—how to get ventilation.

Outside of Baltimore there is not one self-sustaining Baptist Church in all the State of Maryland. This statement is made by a correspondent of the *Examiner and Chronicle*.

The World's Exposition at New York, in 1883, seems now to be an assumed fact. Gen. Grant has become president of the commission, and some \$400,000 has already been subscribed.

At a stated Meeting of the Standing Committee of the Diocese of Pennsylvania, held February 8, 1881, Rev. Walter Jordan, of the Moravian Church, was recommended for admission as a Candidate for Holy Orders.

The total traffic of the Suez Canal during 1880 amounted to 2,926 ships of 4,319,548 tons, producing a revenue of 39,750,000*l.*, thus enormously surpassing the traffic of any year since the opening of the canal ten years ago.

JEFFERSON DAVIS, the President of the late Southern Confederacy, is soon to revive the memories of the war by the publication of an elaborate history which he has spent fifteen years in preparing. It is intended as a justification of secession.

Could there be a more striking illustration of the success of missions in the South seas than the fact that the people who were cannibals a generation ago have, in their turn, become missionaries to other cannibals, and have laid down their lives in the cause of Christianity?

The *Standard* hears from Lisbon that slave trading is now carried on to a considerable extent in the Portuguese Indian possessions of the Timor and adjoining islands. The natives of the Island of Macassar are the principal dealers in this heinous traffic. The missionaries have been rendering valuable services in lessening it.

BISHOP ELLIOT used to illustrate the value of our ways of a quiet godliness and godly quietness by an appeal to certain facts in his own city. When he went to Savannah he had but 150 communicants. A certain other Christian body had 600. At the end of ten years the 150 had steadily increased to 600, and the 600 of the other Church referred to had steadily stood still.—*Ex.*

The Articles Liturgy and Homilies of the Church should be thoroughly studied by every one who professes to be a Churchman. It is not to our praise that these standards are not more thoroughly studied. Let us not be content with finding the Morning and Evening Lessons and the Gospel for the day, but let each one read the Prayer Book entire—commencing at the PREFACE, which study until you know it by heart.—*Ex.*

The Standing Committee of the Diocese of Michigan, on February 5th, recommended Professor Moses Coit Tyler as a Candidate for Orders. The admission of Professor Moses Coit Tyler, of the University of Michigan, as a Candidate for Orders in this Diocese, is of very good omen. It is well that men of character, tried and established, and who have won a place, and a high one, in society and literature, should, in their ripe manhood assume the work and responsibility of the Ministry. Prof. Tyler has gained much distinction in his Professorship, and by his contributions to periodicals, his "History of American Literature" and his "Essays."—*N. Y. Guardian.*

ALMSGIVING.—A part of religion is the support of religion. But—The support of the clergy is the support of religion. \* \* \* The support of the clergy is a part of religion.—*Ex.*

Four fresco paintings were lately discovered in a house in Pompeii. They represent the "Rescue of Andromeda by Perseus," the "Entry of the Wooden Horse into Troy," "A Sacred Grove," and "A Bevy of Nymphs."

THE bishop of the diocese of Texas visited St. David's Church, Austin, on Sunday, February 6th and administered confirmation. The rector, the Rev. Thomas B. Lee, received into the communion of the Church a convert from the Roman Catholic faith, and in the evening a Methodist minister was confirmed. On the day following the bishop confirmed two candidates who had come from the Baptists.

At a recent Congregationalist service in Oswestry, England, it was pointed out by the preacher that Nonconformists are altering all their old nomenclature. "The cause" is now "the Church;" "the means" has become "the services;" those who "sat under a stated minister" are now "the worshippers at such and such a church;" the pastor and deacons no longer refer to the "devout females and handmaids"—they are all "the ladies of the congregation;" the long prayers have given place to two or three shorter ones with chants and anthems interspersed. The old puritanical objections to "steeple houses" have disappeared in favour of "gimcrack gothic spires." These things were mentioned by the speaker as healthy indications of a departure from the bigotry of their ancestors.

BISHOP McLAREN, of Wisconsin, lectured last week in Calvary Chapel, New York, on "Dogma and Doubt." The Christian body of dogmatic truth, he declared, is the voice of God, which shows a positive certitude of truth and is the one antidote to prevalent scepticism. Having defined Dogma, the Bishop showed that the Church accepted it because it came with the authority of Christ, who taught not as the scribes a book religion, but a personal religion revealed by God. While Doctrine and Miracle and Sacrament and Institution are assailed, the personal character of Christ remains unharmed. The Bishop, tracing the dogmatic theory of the Church, came at last to the point that Christ at His Ascension gave her the authority of interpretation by the Holy Spirit which He left with her. This idea he will elaborate in a subsequent lecture.—*Ex.*

THE *Star* and *Herald* of Feb. 1st, says, regarding the arrival of the first of De Lesseps's engineers to commence work on the Panama Canal, that on Jan. 29th, the French steamer Lafayette arrived at Colon with MM. Armand Reclus, G. Blanchet, and about forty others who are to be employed upon the Panama Canal. For the present, the canal headquarters will be in Panama, although Colon will be the main point for the distribution of supplies for the work. The expedition is divided into sections. M. Reclus is the General Agent, with full powers from the canal company. M. G. Blanchet is Director of the Canal Work.

It is understood that the preliminary work of the various sections and commissions is to be begun at once and pushed with energy, although the organization of the company itself will not be fully completed for several months yet. A year or more must necessarily elapse before the employment of machinery will be necessary or possible, and in the meantime the number of laborers which will be needed will be comparatively small, and can be fully supplied on the Isthmus.—*Ex.*

A CONTRACT has just been agreed upon between the authorities of Florida and capitalists of Philadelphia and the Pacific coast, to drain Lake Okechobee, in South Florida. If the scheme is carried out 12,000,000 acres of the best sugar land in the world will be reclaimed.

RECENTLY there was placed in Holy Trinity Church, New Westminster, British Columbia, a handsome brass altar cross, the gift of Dean Stanley, Westminster Abbey, to the Bishop of New Westminster. The cross, which stands about three feet high, is very handsome. It is mounted on a pedestal of oak, made of a portion of a rafter of Henry V's chapel in Westminster Abbey, making a friendly link, as it were, between the Abbey of Westminster in the old country, and the cathedral church of New Westminster in this Pacific Province. The cross is handsomely set with the names of the congregations in England over which the Bishop and the Archdeacon presided before coming here,—thus imparting additional interest to this beautiful piece of ecclesiastical furniture. Round the pedestal is the following inscription:—"Presented to the first Bishop of New Westminster by Arthur Penhryn Stanley, Dean of Westminster, being a portion of a rafter of Westminster Abbey of the date of King Henry V."

## BEECHER AND CALVINISM.

In a recent Sermon, Beecher became very much excited over the notion of God conveyed by the Calvinistic Faith. He advanced to the edge of his Pulpit and cried:

"I tell you emphatically and undeniably, that the Calvinistic Creed is hideous in its idea of Almighty God. In it God is made repulsive, despicable and dastardly in the extreme. No one of its thousands of Ministers believe a word of their orthodox theological training, which teaches that God is a merciless being, who brings millions of men into the earth only to send them to everlasting hell if they do not live up to the letter of their Creed. If the Ministers of the Calvinistic Creed profess belief in their work, they profess to lie. If any Minister does believe in the doctrines, he is some stiff old lightning-rod man, who spends his life in his Pulpit, and doesn't know his congregation, nor do his congregation know him."

## THE BREADTH OF THE CHURCH.

A Catholic Church of the ages, the spiritual home of men of varying, yet, altogether, progressive minds through the ages, must be broad enough to comprehend all who hold the simple unities of the faith, in the bonds of peace and in the righteousness of life. And, while the Church has not the most powerful conservative influences, yet, "at the same time, it admits without difficulty, schools of doctrine which, in any other system, must be followed by the endless process of Division." "The Calvinist and the Arminian, the Baptist and the Pedobaptist, those who hold high views and those who hold low views of the Sacraments, may all find a home in the Church; while, at the same time, the Church, unshaken by these various and conflicting systems, holds forth in her Liturgy and Creeds the fundamental truths of Christianity, and proclaiming the remission of sins by faith in Jesus Christ, passes on unchanged through the generations of the world."—*Bishop Seymour.*

## ENGLISHMEN IN IOWA.

Within the last few years, there has been established, in the northwestern part of Iowa, near the town of LeMars, an English Colony. The colony was originated by two nephews of Dean Close, of Carlisle, graduates of Cambridge, who came to this country to spy out the land; and after travelling through Canada, Virginia and Missouri, at last settled in this beauti-

ful and fertile country of North-western Iowa. The colony now numbers three hundred persons, most of them young men of high social standing, and fine education. Among these may be mentioned Lord Hobart, two sons of the Bishop of Lichfield, a son of Admiral Cornby, a son of Sir John Lubbock a son of Lady Bont, etc. A number of young men have been sent over as pupils in the School of Farming and Stock raising. They serve their apprenticeship in feeding pigs, tending sheep, herding cattle, pitching hay, or carrying grain to market. After the term of pupillage is over the young man buys land on his own account, and he becomes either a farmer or a stock-raiser. Two thousand dollars have been raised by this colony, for building a church. An English clergyman came over, and officiated for some time; and another has been called. We trust that this colony will be the means of a great growth of the Church in this section of the Diocese.—*Living Church.*

## Foreign Missions.

### INDIA.

#### THE BLIND SCHOOLMASTER OF PALAMCOTTA.—IV.

BEFORE we leave the main land of India for the island of Ceylon, which "hangs like a gem on its southern point," we would record the life of one who though born in a lowly station and deprived in early youth of his eyesight yet was privileged to do noble work for the Master in the Indian Missionfield. We allude to William Cruickshanks generally known as the "Blind Schoolmaster of Palamcotta."

"The childhood of William Cruickshanks was a strange training for the work to which God had chosen him; the few outlines that we can trace of his early days suggest the picture of a homeless, friendless, lonely boyhood. He was born at Vellore, in Madras; his father was an Irishman; his mother, of Jewish birth, was a Roman Catholic by religion. His first years were spent in wandering about different parts of India with his parents, but he was still very young when his father came back to Ireland and left him behind at the Military Orphan Asylum at Madras. When William was about twelve years old he began to suffer from weak eyesight, and it was not long before this infirmity increased to total blindness. Years afterwards he used to describe the last sights on which his eyes had rested. He recalled how one night, just before he fell asleep, he watched the face of a beautiful boy in the room with him, and the bright moonlight that shone in at his window; he remarked even the shape and colour of a pretty vase that stood on a table by his side. When next he awoke all around him was darkness—then and ever afterwards.

Such a shadow falling on the bright gladness of childhood must excite the heart's deepest pity even when lightened by every device that the most watchful, the most tender love can suggest; but no such compensations were at hand for the sightless boy whose affliction shut out from him almost all the natural joys of his age. Deprived of the soothing influences of a parent's love, and unable to take part in the ordinary course of lessons, he was left without resource for heart or mind, and in the knowledge of Him whose sympathy can penetrate the darkest prison walls he seems to have been up to this time quite untaught. The only religious teaching he remembered receiving at home was his mother's attempt to make him repeat the Latin prayer of her Church. Perhaps no sadder picture of desolate friendless childhood could be drawn than that which Mr. Cruickshanks gave of himself as he used to lie about the playground of the Asylum listless and alone, hearing the sound of boisterous play in which he could take

no part, without a friend in the world on whom he could make any special claim for sympathy or companionship.

But the time came when the comfort of these holy truths which had not been given to him to learn at his mother's knee should be brought to the blind boy; his teacher and the manner of his teaching were equally strange. William was lying down one day in the playground, his head was resting on a book, when a schoolfellow named Miller, a lad with a gruff voice and foreign accent, came up to where he lay, and asked why he was lounging about, why didn't he go and play like the rest? William explained mournfully, and added that he did wish some one would be so kind as to read to him. His friend took the hint, and casting about for something to read, he noticed the book on which the lad's head was resting. As he took it up, but had no sooner opened it than he exclaimed, "Why man it's a Bible!" "Well," said William, "as it's the only book here just now you may as well read a little of it." Miller consented, though not with a very good grace, and taking up the words where he had happened to open the book, he began to read the story of David and Goliath. He went through the chapter without showing the smallest interest in its contents, but even through the hindrances of the spiritless manner, the gruff voice, and queer accent of the reader, the imagination of the blind boy seized hold on the beauty and power of the sacred words. The mighty arrogant foe, the terrified hosts of Israel, the youthful unarmed victor, all stood before him, and in his own words he repeated the story to his companion so graphically, that even Miller condescended to remark that he had no notion the Bible had so interesting a story, and perhaps there might be some more like it.

That day the boys entered into an agreement that Miller should read the Bible to Cruickshanks on condition of being told the stories out of it afterwards, and they adhered to this plan till they had read through the whole of the sacred volume. These Bible readings seemed to have been William Cruickshank's first introduction to the truths of eternity which he was privileged in after years to bring home to many a young heart.

Mr. Cruickshanks appears to have received little of regular education at any time, but with the help of a memory strengthened by constant exercise, and an unwearied diligence in the use of all means of acquiring knowledge that lay within his reach he overcame the hindrances which bodily infirmity and outward circumstances placed across his path, and early in life he made teaching his vocation. In the incident just mentioned, the vivid imagination and the faculty of imparting knowledge real and fresh to his own mind in such a manner as to interest even an unwilling listener, we can discern the germs of his future power; and may be that the very difficulties in his search for knowledge, the very loneliness of his early years, intensified that rare sympathy with the needs and struggles of boyhood which ranked high among his qualifications for the teacher's office. In 1833 Mr. Cruickshanks married and thus the trial of blindness was softened to him by the constant sympathy and companionship of home life.

He started on his career as tutor in private families, but in 1838 he was appointed Head Master of the Native Education Society's school at Madras, which numbered 100 pupils. In 1841 he became Head Master of the Madras Military Orphan Asylum. It was in 1841 that his connection with the Church Missionary Society was formed. The missionaries at Palamcotta felt that there was urgent need for an English school for natives in that town; and for the responsible work of establishing this school, in which the personal Christian influence of the master over his scholars was of paramount importance, the services of Mr. Cruickshanks were gladly accepted.

(To be Continued.)

Family Department.

L. E. N. T.

(Written for the Church Guardian.)

Once more the Church, her children call  
With solemn voice, and low,  
To mourn their many grievous sins,  
In penitence and woe.

And now must we our sins bewail,  
With oft a heart-felt prayer  
That Christ, the holy Prince of Peace,  
Will bend a pitying ear;

When many deep and secret sins,  
The heart with anguish rive,  
That He will bear the sorrowing soul,  
And hearing, will forgive.

Christ hear me now, as on my knees  
To Thee for aid I come,  
Teach me, O Lord, to please Thee here  
And reach my heavenly home.

Oh! let this fast of forty days  
To us be surely blessed,  
To many a weary sin sick soul,  
May it bring calm and rest.

The fight is hard, the warfare long,  
Men's hearts to Thee are cold,  
The world is full of lukewarmness,  
Thine enemies are bold.

Thou knowest, Lord, how hard it is  
(For naught is hid from Thee)  
To fight against temptation, and  
A faithful soldier be.

But, O dear Lord, I humbly pray,  
Remember not the past,  
Oh help me on my earthly course,  
And take me home at last.

VERONA.

I could sit, and sit and weep  
Over my heart's sorrow;  
But on Thine Arm Thou bidst me sleep,  
And wait Thy morrow.

If most forgiven could meet love,  
Sweet were my sadness;  
I should be a winged dove,  
And drink wells of gladness.

GOD OUR SAVIOUR.

"There hath no temptation taken you but such as is common to man."

The Apostle here states a truth which we are all prone to overlook. We think when we have felt Satan's attacks, or when we have allowed ourselves to be overcome by a temptation, that surely never was man so tempted as are we. That if only we were this or that one other than ourself, or of this or that trade, or business, or profession, how differently should we act, and how easy then would it be to do the thing that is right. But the Apostle makes very plain that this view of our individual life is altogether a delusion. He declares that every man and woman is subject to temptations of the same degree, if not of the same kind, and that Satan is cunning enough to attack every one in his or her vulnerable, their weakest point, so that, as far as Satan is concerned, no man is better off than his neighbour.

But after having so assured us respecting this oft-forgotten, or oft-unrecognized truth, the Apostle consoles those to whom he is writing, and us with them by adding these most comfortable words: "but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it."

No man or woman can of his or her own unaided strength overcome the temptations of the evil one. It is well for the young to accept this as a tremendous fact. Alas! it is too well known to those who have come to maturer age, for they have over and over again been made painfully aware, when trusting in the arm of flesh, how powerless it is to prevail against Satan's attacks. And yet, notwithstanding the common experience, how very many still continue to seek for no other aid, to trust to no higher power. How many even in the face of these and other no less distinct expressions of Scripture, wonder why they have been so signally disappointed, so miserably defeated in the encounter.

God, dear reader, is ever ready to help those who feel their weakness, those who would be the victors in the fight. His gracious protection is vouchsafed to those who call upon Him. His almighty arm is outstretched to deliver and save. It is not that God is not near, or that He is not willing to befriend and succour His tempted ones that so many are overcome, but it is altogether our own fault. We rely upon our own strength. We will not look to Him. We ask not of Him

the way of escape. Dear reader, Christ, our Saviour, shows us the way in which we should walk, and He goes before us to make it plain and safe. The Lenten time calls us to prayer, self-examination, self-denial and watchfulness, it points us to Christ in His Temptation and Agony, and it bids us at His Cross learn wherein lies our strength, and whereby to conquer the great Enemy of souls.

EMBER WEEKS.

These weeks, so called because the Wednesdays, Fridays, and Saturdays are Ember days at the four seasons, viz.: after the 1st Sunday in Lent, the Feast of Pentecost, the 14th September, and the 13th December. The original intention of the Ember days was, probably, to consecrate, with fasting and prayer, the four seasons of the year,—Spring, Summer, Autumn and Winter. They were fixed as days for the ordination of ministers by the Council of Placentia in the year 1095, and were probably selected as being occasions of peculiar solemnity, and fairly distributed over the year. The imploring of God's blessing, by fasting and prayer, upon those about to be ordained, is in conformity with the practice of the Apostolic Church. Thus we find it said of the "prophets and teachers" who ordained Saul and Barnabas at Antioch, "And when they had fasted and prayed, and laid their hands upon them, they sent them away." Acts xiii. 2. The reasons why the ordinations are fixed to set times are thus stated by Wheatly:—"That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon it. 2. That both Bishops and candidates, knowing the time, may prepare themselves for this great work. 3. That no vacancy may remain long unsupplied. 4. That the people, knowing the time, may, if they please to be present, either to approve the choice made by the Bishop or to object against those whom they know to be unworthy." EVAN DANIEL.

Wednesday, Friday and Saturday of this week are Ember days, and on Sunday next there will be ordinations held. Remember Bishops and candidates in your prayers. (See prayer in Prayer Book.) There is great occasion both for hearty and devout prayer that God would "send forth labourers into His vineyard;" that He would put it into the hearts of fathers and sons—the one to give up for, and the other to be willing to enter upon, so arduous and responsible, and yet so glorious, a work, and also that the Spirit of God may abound in the hearts and lives of those who shall be called to any office and administration in His Church.

SOME of our Presbyterian friends are coming to see that Lent has some very important uses, especially in view of the way in which the churches in the city are becoming demoralized in consequence of the rush and hurry of the season, to be followed by the summer vacation. The Rev. H. J. Van Dyke, for instance, writing to the New York Evangelist, is, for one, thankful for the temporary barrier which the return of this season sets up against the tide of worldliness, for the opportunity it presents to bring our churches for a time under the steady influence of the Gospel, and to press home the claims of Christ's kingdom upon the careless and impenitent. The editor agrees also that the season of Lent, as observed by the Episcopal Church, is a breakwater against the tide of worldliness that is coming in like a flood. Accordingly, Dr. Van Dyke is going to revive the old-fashioned protracted meetings, at which some of the most noted ministers in Brooklyn will take part in the services. This is all very well as far as it goes, but to what extent will protracted meetings in two or three churches stay "the tide of worldliness" who can help remarking how many observances of the Church find imitation while it grievously fails to take their place? N. Y. Churchman.

SACRA PRIVATA.

Ejaculations before receiving the Holy Communion.

Give me, O God, a love for thy Scriptures, and a true understanding of them. O Jesus; upon my understanding; cause me to love Thy Word, and to order my faith and life according to it.

May I, O Jesus, love Thy Word; make Thy Gospel my delights, and continue

in the practice of Thy Law unto my life's end.

"The Holy Spirit shall guide you into all truth." John xvi. 13.

O, Holy Spirit, make me to understand, embrace, and love the truths of the Gospel.

Give, O God, Thy blessing unto Thy Word, that it may become effectual to my conversion and salvation, and to the salvation of all that read or hear it. Give me grace to read Thy Holy Word with reverence and respect becoming the gracious manifestation of Thy Will to men: submitting my understanding and will to Thine.

Let Thy gracious promises, O God, contained in Thy Word, quicken my obedience. Let Thy dreadful threatenings and judgements upon sinners fright me from sin, and oblige me to a speedy repentance, for Jesus Christ's sake.

Cause me, O God, to believe Thy Word, to obey Thy Commands, and to fear Thy Judgments, and to hope in and depend upon Thy gracious promises contained in Thy Holy Word, for Jesus Christ's sake.

Grant, O Lord, that in reading Thy Holy Word I may never prefer my private sentiments before those of the Church in the purely ancient times of Christianity. Give me a full persuasion of those great truths which thou hast revealed in Thy Holy Word.

A Confession of God's Glory.

When I seriously consider, Great God, my dependence upon Thy Providence, and that the favors and mercies I have received are infinitely more in number than the acknowledgments I have made, I am justly ashamed of my ingratitude, and afraid lest my unthankfulness should provoke Thee to hinder the current of Thy blessings from descending upon me. Forgive, O Merciful Father, my past negligences, and give me grace for the time to come to observe and to value Thy kindness as becomes one who has received so much more than he deserves. Preserve in my soul, O God, such a constant and clear sense of my obligations to Thee that upon the receipt of every favour I may immediately turn my eyes to Him from Whom cometh my salvation; that Thy manifold blessings may fix such lasting impressions upon my soul that I may always praise Thee here on earth, until it shall please Thee, of Thy unbounded mercy, to call me nearer the place of Thy heavenly habitation, to praise my Lord and Deliverer to all eternity. Amen.

KILPIN'S PENITENT SON.

Rev. Samuel Kilpin gives the following account of his son: On one occasion, when he had offended me, I deemed it right to manifest displeasure, and when he asked a question about the business of the day, I was short and reserved in my answers to him. An hour or so elapsed; the time was nearly arrived when he was to repeat his lesson. He came into my study and said, "Papa, I cannot learn my lessons unless you are reconciled. I am very sorry I have offended you. I hope you will forgive me. I think I shall never offend again." I replied, "All I want is to make you sensible of your fault. When you acknowledge it you know all is easily reconciled with me." "Then, papa," said he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged on both sides. "Now," exclaimed the boy, "I will learn Greek with anybody," and was hastening to his study. "Stop! stop!" I called after him; "have you not a Heavenly Father? If what you have done has been evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to Him first. I know that except He was reconciled, I could do nothing;" and with tears fast rolling from his cheeks, he added, "I hope—I hope He has forgiven me; and now I am happy." I never had again occasion to look at him with a shade of disapprobation.

LITTLE MARGERY.

Margery is the name of a little girl, an only child. She is not a spoiled child, but carefully indulged. She is always unhappy if not in time for grace. Sometimes her parents would wait a few moments for her, and seeing that she took advantage of this, her mother told her if she did not come when the bell rang they would not wait for her. One day this promise was carried out, and when she

appeared she was told to say her own grace. She looked very sullen with downcast eyes, and remained evidently in deep meditation for a few moments, and then said her grace. She then looked into her mother's face with a cheerful smile, and said, "I have had a fight with the devil." No doubt she had, poor child—and conquered.

THE TRUE WAY.

THE scarcity of revivals throughout the country is in part explained by a contemporary journal, on the ground that the accessions to the churches is largely through the Sunday-schools. "These come, not through especial revival excitements, but from the healthier ordinary methods of divine grace." The exact truth seems to be that revivals, considered as a working system by which to multiply conversions and recruit the churches are more and more distrusted. It is as if nature should suddenly start up to do through the regular processes of the seasons. There must be thousands and thousands of people who dread these periodic excitements, as they are certainly thousands more who remember them with feelings of revulsion. Now, the Church has always insisted on these healthier, ordinary methods of divine grace because they stand to reason. She welcomes these revivings or quickenings of the Spirit which come of right conditions and unusual earnestness, just as in spring-time or harvest we welcome days of unusual warmth in which to bring things forward; but why should the Church mistake these healthy quickenings of the Spirit for the feverishness of perturbed spirits and excited nerves? It may seem ungracious to criticise any method through which people become Christians, but the Church, at least, prefers a method which stands to reason and nature, and which builds people up in Christian character by those orderly processes which are attended with no revulsion and dread, save the dread of sin and its disastrous consequences.—N. Y. Churchman.

HE'S BEEN A SOLDIER BY HIS WALK.

These words attracted my attention as, awaiting the arrival of my own train, I watched a third class carriage and its passengers just ready to start for London.

The above remark, "He's been a soldier by his walk," was in reference to an erect, firm-treading man who had alighted from the train, and had evidently been an object of interest to his fellow-passengers.

"Ay, and he's been a soldier by the way he carries his pack," said another.

"Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train started off, the man left the station, and I followed. "Did you hear the remarks of your fellow-travellers, my friend?"

He smiled as I repeated them, and said,

"Just as it should be, sir—just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He again gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following questions:

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier by his walk?'"

"I have a burden in the form of a daily cross, to carry. Do I bear it as to leave no doubt where I learnt to carry it? Do I bear it soldierlike?"

"As a soldier of the Lord Jesus I have a character to sustain. Do I so sustain it, even in the small kindnesses and courtesies of life, as to make the remark of me true, 'He must also be a soldier by the way he behaves to all—taking affront at nothing, but supposing the best of our actions?'"

"FOLLOW COPY."

PRINTERS have a rule that every compositor must follow the copy in printing any book or paper.

A short time since a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed.

In progress of the work the lad turned aside and asked the foreman if he should "follow copy," that is, set up just as it was written.

"Certainly," said the foreman, "why not?"

"Because this copy is not like the Bible, and professes to be the language of that book."

"How do you know it is not like the Bible?"

"Sir, I learnt some of these verses at a Sunday-School ten years ago, and I know two of them are not like the Bible."

"Well, then, do not follow 'copy,' but set them up as they are in the Bible."

The lad got the Bible, and made it "copy"—his guide and pattern.

"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines and your practices; see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religion or in daily life, but what is like that great moving and divinely-written copy.—School.

A TRUE and steadfast faith must be hold upon nothing else but Christ: in the affections and terrors of conscience it has nothing else to lean upon but the Redeemer, which is Christ Jesus.

Too many study to the full their own advantages, while their weakness and defects they skip over, as children skip the hard words in their lessons; and that are troublesome to read.

THE EDITORS' BOX.

[Questions to be addressed to THE CHURCH GUARDIAN, Box 120, Montross, N.J.]

5. What is the meaning of the words "Holy Grail" in these lines of Tennyson?

"A gentle sound, an awful light,  
Three angels bear the Holy Grail,  
With folded feet, in stoles of white  
On sleeping wings they sail."

STUDENT.

A. The Holy Grail is the "Sang Real," or true blood of Christ, which the old traditions state was contained in the vessel used at the Last Supper. This, according to the "Mists of Arthur" was a precious relic, and hidden from mortal eyes, because of the sins of the land. It suddenly appeared before King Arthur and his Knights. The Knights set off to seek it. The qualifications were self-denial, patience, endurance, faith, courage and constancy. Sir Galahad was the only Knight who saw it again. At his death the vessel vanished for ever. It seems to have been the symbol of the yearning common to all ages after something higher than they possessed.

6. Can you tell me anything about St. David?

ELLEN.

A. We are able to inform "Ellen" that St. David, or as it is sometimes written, St. Dewi, is the patron Saint of Wales. He was the son of Xantus, of the British royal family. He founded twelve monasteries in Wales, and was made Bishop, or some say, Archbishop, of Caerleon-on-Usk. For safety from the Saxons, he transferred the See to Menevia, ever since called St. David's. He died in the year 612, on March 1st, still celebrated by the Welsh. Ten Churches in England are named in his honour. The See of Caerleon, or St. David's, was founded in the 2nd century. The present Bishop, the Rt. Rev. Dr. Jones, is the 119th in Historical Succession from the first occupant.

BOOK NOTICES, &c.

THE ILLUSTRATED SCIENTIFIC NEWS.—One of the handsomest of publications is the Illustrated Scientific News, published by Munn & Co., New York. Every number contains thirty-two pages, full of engravings of novelties in science and the usual arts. Ornamental wood work, pictures, vases and objects of modern and ancient art are finely shown. The March number contains, among various other subjects illustrated, a full description of the manufacture of paper hangings, with engravings; how the deceptive curve is produced in casting the ball by a baseball pitcher, his attitude, how he holds and handles the ball, all fully illustrated. The number before us also contains engravings of Capt. Eads' proposed ship railway across the Isthmus, and a novel hydraulic railway locomotive. In addition to all this it contains many valuable recipes for artisans and housekeepers. This publication will be found instructive and entertaining to all classes, but will be best appreciated by the most intelligent. Published by Munn & Co., 37 Park Row, New York, at \$1.50 a year, and sold by all news dealers.



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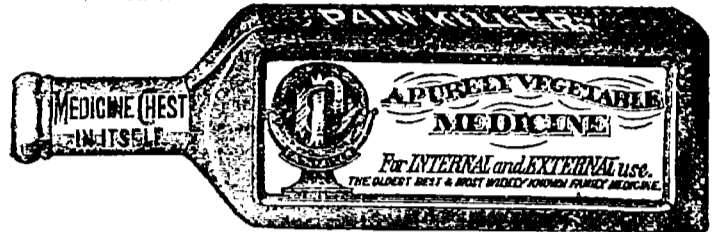
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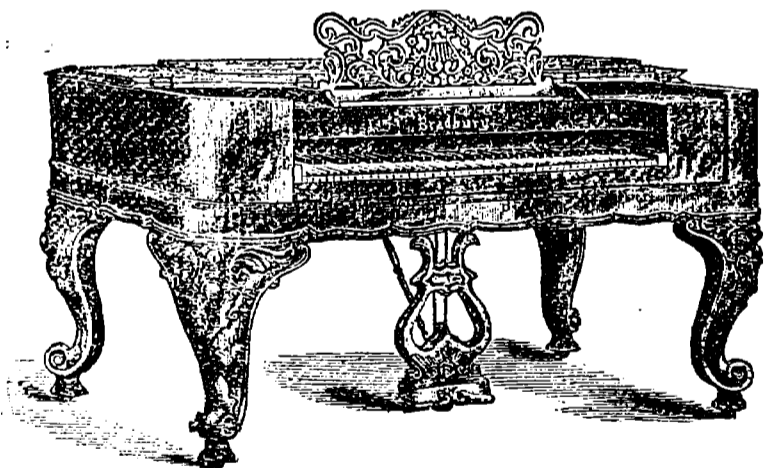
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Yours faithfully, C. C. FOSTER.

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PAROCHIAL CHANGES.

No question is exciting more interest in the Episcopal Church in the United States than the relation of the Clergy to the Parishes. The system which places a clergyman at the mercy of the parish, and which totally subverts the Scriptural idea that they are men sent to work in the Church by proper authority, while it may have some advantages, has very serious drawbacks. It is one of the causes why on an average the pastoral charge is not longer there than five years, and is the cause of many men who would be useful in different positions remaining unemployed. It is true the whole blame of frequent changes is not to be laid on the parishes. The spirit of unrest and dissatisfaction enters into the Clergy, and there are reasons resting with them which lead to changes which are unavoidable. In years gone by, we in the Provinces have not suffered in this way. In fact, if anything the reverse has been the case. If our Bishops had wisely changed the location of some of the Clergy from time to time, it, perhaps, would have been better for some of the parishes and for the Clergymen themselves. But now we are beginning to feel the same effects that our neighbours complain of. In the Diocese of Fredericton, where there has been as little tendency to change as anywhere, more than half the Clergy have removed during the past seven years, some of them several times. One Parish has had six, another five Rectors during that time. Several have had three or four. And the same may be said of the Diocese of Nova Scotia. The fault has been by no means always with the Parish. The round men have some times got in the square holes. The system which at present prevails is not likely to secure the most suitable men for various fields. The selection is largely a matter of chance. It appears to us there is need that our people should thoughtfully examine this subject. We are opposed to laying the blame all on one side. The clergy are sometimes the sufferers, but the Parishes occasionally suffer also. And if the Bishop has "the care of all the Churches," and is responsible for the conduct of his Diocese, it seems only reasonable that he should have a voice in the appointment to Parishes. He should not be alone responsible, perhaps. The advice of a board of clergy and laity should assist him, and due weight should be given to the representatives of the Parish. After consultation between the Parish and the Bishop sitting with his council of advice, the Diocesan could then make an appointment which certainly would be more likely to be a successful one than under the present system. At the same time,

we hold that when a clergyman is in a Parish for which he is unsuited, there should be some reasonable way, some honourable method, and one fair to both parties, by which he could be removed to some other field of labour. A man who is notoriously unpopular from any cause cannot do the good in a Parish which he ought to do, whereas he might be more useful in some other place. The "starving out" process is simply brutal, and is resorted to by the Parish as the only method of redress they have. If this reasonable reform were made, by means of a board of arbitration, enabling both parties to be heard, and a decision given, there would be no necessity for starving a man out. Another point would be gained by the clergy. There would be some chance of promotion. Bishops could send their young men into Missionary fields at first and then promote them to better Parishes as they were found competent. There is no sort of reasonable encouragement now at all. Men happen to get into country Missions, far from educational advantages, and there they are allowed to remain. No matter how well and faithfully they may work there they are doomed to remain, while they see young Deacons, often, recommended by the Bishops themselves, put over their heads into good Parishes to which they have no right. Is it any wonder that men will change and leave the Dioceses where they receive such treatment? The hard-worked Parish Priest, toiling amid many discouragements, sees the few trifling honours that there are bestowed on men who have not done the work of many others, and Parishes handed over to men who stay, perhaps, a couple of years, while he has been working for years with no encouragement from his Bishop at all, and no prospect of obtaining a different field, unless he resorts to "collating," and degrades his office by preaching on trial. When will clergy and laity determine that this state of things shall end.

THE CHURCH'S WAYS.

It had become so recognized an objection among Dissenters against the Church's Liturgy that a set and unchangeable form of Public Prayer was calculated to promote formality and unreality in the people's devotions, and so to be productive of harm rather than of good, that it is hard to bring ourselves to believe we have lived to see many who once characterized the Church's Service after this fashion themselves advocating, and, in some cases, adopting, the very principle which once they so vehemently condemned; and that it has become no rare thing to find the "long prayer" giving place to "Confession," "Lord's Prayer," and "Collect," from the Prayer Book, in places whose Puritan antecedents none can question. But so it is, and there is, unquestionably, a growing feeling in favour of pre-arranged "Common" prayers. The same may be said of the Holy Days and Seasons of the Church,—Advent, Christmas Ash Wednesday, Good Friday, Easter, and the other days which tell the story of our Blessed Lord's Life and Work. How reckless and persistent were the attacks made against the primitive and Godly practice of observing the forty days of Lent—a Season which has done so much to fashion the lives of many "of whom the world was not worthy;" whose sweet and pure lives have been, as it were, fragrant flowers growing among the weeds and stones. But now, too, it has come to pass that a Week of Prayer is looked upon as a regular yearly institution, and the observance of special Seasons at other times are declared by those whose voices were once only heard in

condemnation of the Season of Lent and of other special Seasons of the Church, to be most conducive to the soul's growth in grace. There is much to make us thankful as well as much to humble us in this changed view of Forms and Festivals and Fasts. How thankful should we feel that the misconceptions and misunderstandings of former days are giving place to a more just appreciation of such observances; and may we not, with some degree of confidence, believe that not far hence these precious heirlooms of the Catholic Church will have become the recognized property of Christendom? And, on the other hand, how humble should it make us to consider that perhaps our unworthy lives, our unworthy observance of the Church's Festivals and Fasts, and our coldness and formality in the worship of the Sanctuary, may have largely contributed to promote and perpetuate the false notions of others with regard to these things. We only hope that if such have been the drawbacks and hindrances to the growth of Church principles in the past, a truer conception of their calling on the part of members of the Church may lead to a more faithful service in the future, and that the Holy Season on which we have now entered may make us all better men and women,—better in the business of our daily life, and better in a higher estimate of our Christian duty—so that as "living epistles" we may "be known and read of all men."

MUNIFICENT ENDOWMENT.

An appeal was made in New York about a year ago for \$250,000 to supplement the Endowment of the General Theological Seminary. New York, the oldest and most honourable of the Theological institutions in our sister Church. We are glad to chronicle that \$118,000 have been subscribed, all but \$2,000 of which have been paid. Of this, \$75,000 have been given by the Hoffman family. The present Dean is the Rev. Eugene A. Hoffman, D. D. He, with his brother and sister, contributed \$50,000, and the father \$25,000. It gives us pleasure to mention such gifts, and we may here remark on the value of such an Institution. There is a staff of seven Professors, and a theological course covering three years. This course is taken after young men have left college. Three years are not too long for theological studies. How much more valuable is such an Institution to collect candidates from various Dioceses for thorough training than the system of having Divinity Chairs in Universities, or small Divinity Schools in each Diocese, where one man is supposed to teach everything, and where the few students receive a narrow and necessarily imperfect training. Would that the means could be found to endow a similar institution in these Provinces, and that the Dioceses would combine on some one institution with a staff of Professors where the different branches of theology could be properly taught. There is no greater safeguard against narrow and one-sided views than such a course of Divinity. We often wonder how our younger clergy know as much as they do. Neither in England nor here can theology be studied with an Arts Course. One or the other must suffer. While, therefore, rejoicing over the prospects of the Seminary we lament the lack of larger opportunity for acquiring systematic and thorough instruction in Dogmatic Divinity, Pastoral Theology, Ecclesiastical History, Canon Law, Hebrew and Greek Exegesis, under which we suffer here in these Lower Provinces.

RELIGIOUS READING.

One great drawback connected with the poverty of our Parishes, and the straitened means of our Clergy is this—

The clergy are not able to put into the hands of the young and old, useful books of devotion and instruction to guide them in forming definite habits of religion. People need oral instruction, but this instruction can only be engraved on the mind by the use of books. Many excellent manuals there are that could be chosen, but alas, how few of our Communicants, or our young people own such a little book, for instance, as the "Narrow Way," or others. Especially during the Season of Lent, is it important that our people, young and old, should have some distinctly religious book for daily reading. Of course during Lent God's Word, that Book of Books, should be frequently consulted and prayerfully pondered, but with the more diligent study of our Bible and Prayer Book, we should also have one or two books of devotional and instructive reading. It is only in this way, added to a more frequent attendance at God's House and a more faithful and searching examination of self, that we can hope to profit permanently by the Forty Days.

PROTESTANT RECRUITS:

- A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome. (Continued.) The names of very many, who fear persecution, are withdrawn from publication. Rev. William W. Roberts, Priest; Oblate of St. Charles Barronco, Bayswater, Diocese of Westminster. (Nephew of Cardinal Manning) Rev. Antonio Rodriguez, S. J. Priest, Company of Jesus. Rev. Pompei Rossi, Priest and Friar, Bologna. Rev. M. Rouze, Parish Priest of Mougins (Var), France. Rev. George Ruf, Parish Priest Bavaria. Rev. Roderick Ryder, Parish Priest, Craughwell and Ballinma, Diocese of Kilmacquagh and Killeenora, Province of Tuam, Ireland. Very Rev. Don Pablo Sanchez, O.S.F. Superior of the Convent of San Juan de los Reyes, at Toledo; Knight of the Order of Isabella the Catholic. Rev. Andrew Sall, D.D., S.J. Priest; Professor of Divinity in the Colleges of Pamplona, Palencia, and Tudela, in Spain; Rector and Professor of Controversy in the Irish College of the University of Salamanca; Professor of Moral Theology in the Jesuit College of the University. Rev. John Schulte, D. D., P. H. D. Priest; President of St. Francis Xavier's College, Nova Scotia; Professor of Divinity. Rev. Francis Schuselka, D.D., Priest and Historiographer, Germany. Rev. Fr. Smetana, Dr. Phill, Priest, Order of the Knight Templars, Bohemia. Rev. John Santucci, Priest, (Nephew of Cardinal Santucci), Rome, Italy. Rev. Paul Sarpi, Priest, Italy. Rev. Edward W. Shanahan, Priest, Diocese of Salford, England; formerly of the Diocese of Kerry, Ireland. Rev. Charles Scholl, Priest, Gratz, Styria. Rev. Fr. Sclavelli, O. S. F., Priest, Chieti, Italy. Rev. Fr. Sinott, Priest. Rev. John Smyth, O. S. D., Priest and Friar. Rev. Fr. Spirack, Priest, Posen. Rev. Fr. Srameck, Priest, Bohemia. Rev. Constantino Stander, O. S. F. Priest and Professor, America. Rev. John Stanton, M. R., Priest; Missionary Rector of the Church of the S. S. Mary and Joseph, Gate Street, Poplar (London, E.), Diocese of Westminster. Rev. M. Stilmant, Parish Priest of Meiller, Belgium. Rev. R. K. Suffolk, Priest, Apostolic Missionary and Prefect of the Guard of Honour. Rev. Richard Swayne, Priest. Rev. Fr. Sweeney, Priest, Diocese of Ardagh, Province of Armagh, Ireland. Rev. Fr. Theiner, D.D. Priest, Professor of Theology in the University of Breslau, and for some time Parish Priest of Hundsfield. Rev. Fr. Tancred, Priest.

- Rev. Euphreme Terrien, Priest; Cure of Ste. Adelle, Canada. Rev. Hubert Terrau, Parish Priest of Les Ebolements, Canada. Rev. Abbe Thions, Parish Priest, Commune of Chanes, near Macon. Rev. Abbe Thiot, Priest, Cure of Montiers, Canton of Saint-Juste en-Chaussée 'Oise', France. Rev. Fr. Tietz, Priest; Member of the Frauenburg Chapter, Germany. Rev. Padre Tornos, Priest, Madrid. Rev. C. L. Trivier, Parish Priest; Vicar of St. Michel at Dijon, Department of the Cote d'Or; Member of the Society of St. Vincent de Paul; President of the local Society of St. Francois-Regis. Rev. Fr. Tsuckert, Priest, Prussia-Sile-sia. Rev. H. Van Maaslyck, Priest, Belgium. Rev. M. Vignaud, Priest, Limoges, France. Rev. Signor Vitale, Priest, Rocca Imperiale, in Calabria. Rev. Girolamo Volpe, Priest. Rev. Joseph Wolff, D. D., P. H. D. Priest; Vicar of Isle-Brewers, near Langport in Somersetshire. Rev. Regens Wiتمان, D.D. Priest, Director of the Ecclesiastical Seminary, Katisbon. (To be continued.)

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

THE POLICY OF NEGATION.

(To the Editors of the Church Guardian) Sirs,—A correspondent signing himself "Evangelical" attempts to champion his paper namesake. He says I "appear to be exercised at the assumption of the name 'Evangelical' by the paper just mentioned. "Probably his (my) grounds of disapproval in that connection are about as well founded as his (my) objection to the lesson papers." Precisely; as Gratiano said to Shylock, "I thank thee for teaching me that word." It is, as your correspondent says, an "assumption," and, moreover, it embraces an "insinuation" for "supers and Persons" within the Church to call themselves evangelical. It assumes and insinuates, I am "evangelical," and others are not. Other Church papers are content with such titles as *Rock, Guardian, Church Guardian, Church Chronicle, Church Witness, Record, Church Record, Churchman, Dominion Churchman*, but of the paper in question, the "assumption" and "insinuation" is made that it alone, to the exclusion of others, proclaims the great Evangel of our Lord and Saviour Jesus Christ. My grounds of disapproval of the answer in the lesson paper in question are just "as well founded" as your correspondent says. Now, "Evangelical" has again made me grateful for "a word." I refrained thinking it too irreverent from quoting "magical incantation." The "assumption" and the "insinuation" are here again "grounds of disapproval." An "insinuation" that some Church people do believe that "in Baptism" a child "by some sort of magical incantation is created a child of God," and an "assumption" that the "Evangelical" must therefore teach the contrary. I certainly never heard of a Christian who did believe anything so dreadful: the mere suggestion of which makes one think of "casting out Devils through Beelzebub"—but every believer in the great Evangel—certainly believer that "except a man be born of water and of the Spirit he cannot enter in the Kingdom of God"; and "kai" joins words, and sentences, I believe. Except for the "assumption" I should be inclined to sign myself "Another Evangelical," but see no cause to relax my cry of "GAVE." (To the Editors of the Church Guardian) Sirs,—I am glad I made the amusing oversight of sending you from the *Albion Missionary News* your own earnest words, and I am glad you nevertheless republished them, for I am afraid that



with the deficiency in our B. H. M. fund, and in the W. & O. fund, the great work to which we are called in the North-West should be overlooked, and our "charity," as shown in Missionary enterprises, not only begin, but end at home. "Thus ought ye to have done and not to leave the other undone." D.C.M.

AN EDUCATED MINISTRY.

SIR,—The following on a subject which excited great interest at our last Diocesan Synod meeting will I am sure commend itself to a large number of your readers. I take it from "Church Bells." Yours.

"H."

SIR,—Far be it from me to say that a University training or good birth make a man a gentleman or that either should be considered *à se quâ non* for clergyman since some of our most devoted and earnest clergy, whose lives are as shining lights in the Church of Christ, have never had the first advantage: some, too, have risen from the ranks. All I would say is, that the educated laity consider not so much where a man hails from, or what his position is by birth, but what he is in himself; and if they hear him omitting his aspirates, using bad grammar, or speaking with provincial accent, or if they find him bringing a manifest ignorance of the usages of society, then they cease to respect him, and his influence is almost nil. Such men might do a vast amount of good among the poor of our large towns as laymen; but surely a clergyman ought to be able to take his position anywhere. He who is really actuated by a single desire to do good will consider which position he can fill to the best advantage.

I quite agree with your correspondent 'A Catechist,' that the best men are not necessarily of high birth and University training, nor wanting from the lists of Theological Colleges. What I mean is, that a clergyman ought to be what is commonly known as an educated gentleman. I cannot understand what your correspondent means when he means that a Christian gentleman and the world's gentleman have little in common, for all right thinking people judge a man by his behaviour, not by his rank, income, or dress; and the truest Christian is the most truly gentle man.

What I wish is to sound a note of warning to those who seem to imagine that the sole qualification for a clergyman is the praiseworthy and most essential desire to do good. In the present state of society this is not enough. The laying on of hands does not change a man's outward nature. And also I would urge that a clergyman, without private means, owes it as a duty to himself and others to remain in a state of celibacy. These considerations ought to be well weighed by those who are struggling to take upon themselves the office of a priest, and lamenting so piteously that they find it so hard so to do. W.

AN ANSWER WANTED.

(To the Editors of the Church Guardian.)

SIR,—Will any member of the Church of England Fund Committee be good enough to explain through your paper, upon what principle their Committee acted when they made a grant of \$25, per annum to the Parish of Annapolis, whilst Rosette, a portion of that Parish, was receiving \$194, from the S. P. C. K. Also upon what principle they acted in giving a grant, when, unless the people of Annapolis pay almost nothing towards the support of their Minister, his income must have been \$1,000, per annum before the grant was made.

FAIR PLAY.

A MARITIME CHURCH CONGRESS

(To the Editors of the Church Guardian.)

SIR,—Having read your Editorial which appeared in your issue of the 17th February on the subject of a Maritime Church Congress, I venture to make a few remarks thereon.

To my mind the difficulties in the way of holding such a Congress, are by no means confined simply to "taking the initiatory steps for holding the first meeting."

Before taking the initiatory steps, it would be advisable seriously to consider the two following questions with regard to the proposed Church Congress.

- 1st. Is it practicable? 2nd. Is it expedient?

With regard to the first question it may be urged, that nothing is harmful to the best interests of a Parish, as the frequent interference with the routine of Parish work caused by the prolonged and repeated absence of the clergyman in charge. The number of calls that are made upon our Clergy and Laity at present to attend various gatherings, is by no means inconsiderable. During the past year we had the Provincial Synod, Diocesan Synod (two sessions in the Diocese of Fredericton,) the consecration of several churches, deanery meetings and various delegations and committee meetings in connection with the D. C. S., not to mention occasional exchanges of duty amongst the clergy. Therefore it appears to me the majority of the Clergy—to say nothing of the Laity—could scarcely afford to have an additional call to absent themselves from Parish work in order to attend a Church Congress such as that proposed, however desirable the objects of said Congress might be.

And now to consider the question in the light of expediency

I presume the expression employed in your editorial—"Representative Clergy and Laity" is intended to signify that the proposed Congress shall be open to the clergy and Laity of the various sections of the two Dioceses. But when we commence to consider the great distance some of our clergy and laity representing country parishes would have to travel, not to mention the very considerable trouble and expense such a journey would entail, it is more than doubtful if such a Church Congress would ever be truly "representative." The attendance might reasonably be set down as follows: A comparatively small number of clergy and laity, including the most prominent members of our Diocesan Synods, together with the clergy and laity residing in the vicinity of the place fixed upon for the Congress. I believe the practical result of such a Congress as this would be (at least as far as the Diocese of Fredericton is concerned) to weaken the bond of sympathy that unites our own Synod, whilst it could in no way add to the harmony that at present prevails.

Whilst entertaining grave doubts both as to the practicability and the expediency of a Maritime Church Congress for reasons just stated, the writer has, however, the greatest sympathy with those who would seek to introduce into our own Diocesan Synod the discussion not only of the practical living issues before the Church of England to-day, but also the consideration of the various difficulties that beset us in parochial work, and the best mode of overcoming such difficulties. Such discussions would serve a two fold purpose. They would doubtless draw forth from experienced and successful workers in the field of Home Missions, much information, together with practical suggestions that would prove of value to their younger brethren. They would also tend to deepen our Diocesan sympathies, increase the income of our Diocesan Church Society, and as a consequence increase its power for good, and finally promote the spirit alluded to by St. Paul, 1 Cor. xii. 25, 26.

Time for such a discussion as that referred to might be gained in two ways: The first would be to prolong the Session of the Synod, the second to curtail the time devoted to the ordinary business of the Synod. Either course I think would be practicable. With regard to the second plan viz, to curtail the time devoted to business of the Synod, a word may be said. The following caution was given by the Metropolitan to the Provincial Synod at the close of the last session. "One of our chief dangers would seem to arise from legislating too much, rather than from legislating too little." The same caution might be extended to our own Diocesan Synod which is developing a tendency to discuss technicalities and points of order in the most painfully protracted manner. These discussions in many cases are devoid of all practical utility, and only waste precious time that might be better employed. Again what is there to show for all the time that has been spent during the past four Sessions of the Diocesan Synod in the discussion of the Fredericton Divinity School, the Church of England Temperance Society, the codification of statutes relating to the Church, etc. I trust that the Synod may be enabled shortly to devise some plan whereby the sessions may become seasons of spiritual refreshment in a far greater degree than is now the case.

W. O. RAYMOND. Stanley, Feb., 24th. 1881.

CHRISTIAN UNITY.

(To the Editors of the Church Guardian.)

SIR,—Sympathizing most deeply with your truly Catholic article on "Christian Unity" in your issue of the 17th ult, I write to ask if any steps have been taken either by the Metropolitan or by the Bishop of Nova Scotia, to give effect to the Resolution of the Provincial Synod, which you therein quoted?

These are the words to which I particularly refer: "And further, this Synod hereby requests the several Bishops of this Ecclesiastical Province, either by themselves or with such assistance as they shall call to their aid, to press this subject (the restoration of unity to the rent body of Christ) upon the consideration of the various Christian bodies around us) and to invite communication on this subject, either with the individual members or representatives of those bodies, with a view to promote agreement in the truth, and the restoration of outward unity to the Church of Christ, that the world may see it and believe."

Messrs. Editors you say truly, "What confidence have we for the future of Christianity while jarring Creeds spend their time and strength combatting one another."

Is it not a very alarming (and absurd) state of things, for example, to find in villages of five, six, or eight hundred inhabitants, four or five congregations, and many places of worship, with a minister over each, when one Church could hold all the people, and one minister could easily do the whole work; with the result that the ministers are scarcely able to subsist, and are positively unable to do justice to their families, if they have any; the churches are poorly attended; and a strong feeling of antagonism exists between the several congregations, more or less open and un concealed, caused by each making every effort to prey upon the others. More than this. Each congregation is obliged to draw largely from the Central Mission Fund, and money which ought to be expended in extending the blessings of the Gospel to new and sparsely settled places, is appropriated to keep up, year after year, this miserable condition of affairs.

Is it any wonder that so much money is needed, (when \$3,000 or \$4,000 is required to do the work of \$1,000), and so small results are shown for the expenditure? And is it surprising, under such circumstances, that so many hesitate to contribute toward supporting, and so many others fail to accept, the Gospel Message of Peace and Good Will?

Would not a Conference of the leading ministers and laymen of the various bodies of Christians with the Bishop and leading members of the Church, make these glaring inconsistencies the more hateful to all thoughtful minds, and lead, if nothing else, to more heartfelt, fervent, and more frequent prayer for the unity of Christendom? It surely is worth trying.

AN EVANGELICAL HIGH CHURCHMAN.

DRESS OF THE CLERGY.

(To the Editors of the Church Guardian.)

SIR,—Can you or any of your readers inform me what is the proper dress of a clergyman when ministering in Church? Our Prayer Book says distinctly that "such ornaments of the Church, and of the minister thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

The second year of the reign of Edward Sixth was 1548. Does any Act of Parliament of 1548 prescribe ornaments of the Church and clergy? If so, all we have to do is to read up that Act, and we shall know at once what are now the proper vestments of the clergy. I have always been under the impression, however, that the Act of Parliament of 1548 merely authorized "the Book of Common Prayer and Administration of the Sacramentes and other rites and ceremonies of the Church, after the use of the Church of England." Consequently, we are to refer to the Prayer Book thus authorized by Parliament in 1548 to know what are the proper "ornaments" of the clergy when ministering in Church. That Prayer Book, I believe, was not printed till 1549, and is known as the first Prayer Book of Edward the Sixth. I have examined an English reprint of that Prayer Book, edited by Rev. H. B. Walton, and the following are all the directions I have been able to find with

regard to the dress of the clergy during service:

1st. "Whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his *Rochette*, a *Surplice* or *Albe*, and a *Cope* or *Vestment*; and also his *Pastoral Staff* in his hand, or else borne or holden by his Chaplain.

2nd. "When a Priest celebrates the Holy Communion he shall wear a *white Albe*, plain, with *Vestment* or *Cope*; and all Priests and Deacons, when assisting the Priest at celebration of Holy Communion, shall wear *Albes* with *Tunicks*."

3rd. "At Matins and Evensong, Baptisms and Burials, the minister, in Parishes, Churches and Chapels, shall use a *Surplice*; and in Cathedral Churches and Colleges the Archdeacons, Deans, etc., if graduates, may wear with their *Surplices* such *Hoods* as pertaineth to their several degrees."

4th. "At Ordinations, according to the Ordinal of 1549, those who are to be admitted Deacons are to be presented to the Bishop, every one of them having upon him a plain *Albe*." Then immediately after the Ordination, one of the Deacons, appointed by the Bishop, "putting on a *Tunicle*," is to read the Gospel. Candidates for the Priesthood are also to be presented to the Bishop in plain *Albes*. At the consecration of a Bishop, the Bishop elect is to be presented to the Archbishop in a *Surplice* and a *Cope*; and the two Bishops who present him shall also wear *Surplices* and *Copes*, and have their *Pastoral Staves* in their hands."

If, therefore, the vestments mentioned in the Prayer Book of 1549 were those used "by authority of Parliament" of 1548, they are certainly the vestments which our present Prayer Book orders to "be retained and be in use." I ask, then, what right has a clergyman in a parish Church or Chapel to wear a *Hood*? What right has he to wear a *Stole*? I need not mention the black *Gown*, for that is now going out of fashion; but *Hoods* and *Stoles* are commonly worn.

On the other hand, why do not all our Priests, when celebrating the Holy Communion, wear the prescribed plain white *Albe* with *Vestment* or *Cope*? and why do not those who assist the celebrant wear "Albes with Tunicks?"

I say nothing about our Bishops not complying with the rubric; but, as a humble Priest myself, and one who wishes to obey the directions of the Church when ministering in the Church, I should be very thankful if any one who knows will tell me what are the proper "ornaments of the clergy at all times of their ministration."

I am one who Don't Know.

ABUSE OF THE BISHOPS.

(To the Editors of the Church Guardian.)

SIR,—You are welcome to my sorrow, but may I ask you to correct one misprint in it, which, indeed, is not yours, but that of the printed copy you took it from. There are several misprints of your own, but minor ones, which the careful reader will, I think, correct for himself. The one I refer to is this: In the paragraph marked 1. in your 3rd column, for "care of the disease of sin," read *cure*.

I will take this opportunity of saying one or two words on another point. I was much pained to read in a letter in a late number of your paper abuse of the Archbishop of Canterbury. Even of secular governors it is written "thou shalt not speak evil of the ruler of thy people." Some would think that such a text as 2 Peter ii. 10 would make anyone with the least fear of God afraid to utter loud, swelling words against those He has set in authority in His Church. I had hoped, Messrs. Editors, that you would have considered such a letter as the one I refer to unfit for your columns. There is, indeed, such a thing as fair public criticism, from which it cannot be expected, nor is it desirable, that our Bishops should be exempt; but from simple abuse on the part of Churchmen, they should be exempt. The letter I refer to discussed no point of the public conduct of affairs on the part of the Archbishop of Canterbury, but simply pointed a bitter word against him, which the author thought clever. How any persons can persuade themselves that such sneers and taunts, directed against their own fathers in God, are lawful weapons for a Christian, passes my comprehension. I was taught long ago, by such an old-fashioned writer as Robert

Nelson, that no matter how "unworthy of his position a clergyman may act, it is unlawful for us to condemn him; his character should preserve him from contempt." I could wish you, sirs, would reproduce in your paper that passage in "Walton's Life of Hooker" in which he describes "the character of the times" in which Hooker lived. I think a careful reading of it would check something of the monstrous height of spiritual wickedness to which party spirit in the Church leads men on our day, in their treatment of their spiritual rulers. It is found on pages 41-48 of the first vol. of "Keble's Hooker," 1st edition.

In the meantime, I will transcribe a few words from it: "Of this party there were many possessors with a high degree of spiritual wickedness, that of opposition to government; so blinded by prejudice and a furious zeal, as to make them neither to hear reason nor to adhere to the ways of peace; men whom pride and self-conceit had made to overvalue their own pitiful wisdom so much as not to be ashamed to hold foolish and unmanly disputes against those men whom they ought to reverence,—who laboured first to find out the faults, and then to 'speak evil of government,' like those that 'perished in the gainsaying of Core.'"

There is no point more clear to my mind than this, that the true way out of the dangers and perplexities which surround the Church of England at this moment is to be found in reverencing and obeying our Bishops.

HENRY ROE.

Bishop's College, Lennoxville, 21st February, 1881.

RECRUITS FROM ROME.

(To the Editors of the Church Guardian.)

SIR,—Each week I read with very much interest your account of conversions from Rome, and I believe such lists as you publish are admirably adapted to do good service to those poor, timid, half-hearted Anglo-Catholics who seem to fancy that the Latin Communion is having every thing its own way at the other side of the Atlantic. But in publishing such lists one cannot be too careful as to their reliability, for if a single name be printed concerning the conversion of whose owner there is any reasonable room for doubt it tends to discredit the whole affair. For my own part, knowing the character of all our Church papers for the through reliability of any printed statement made in their columns, I read the lists of converts with very great pleasure until I came upon the name of Bishop Doyle, meaning, I suppose, James Warren Doyle, at one time Professor in Carlow College, and afterwards Roman Bishop of Kildare, and Leightim. If this be the Bishop Doyle that is meant in your list, I would be most happy to be furnished through the CHURCH GUARDIAN with some sort of proof that he ever left the Roman Communion. As to the Cottlys mentioned no one pretends to doubt that they left Rome, and brought many others with them; but as to J. K. L." (the initials under which Bishop Doyle often wrote) the best man in every way that in recent times has occupied a Roman See in Ireland, the most that was said of his conversion, even by the staunchest Irish Protestants, amounted to a vulgar rumour that on his death-bed he desisted and was refused (of course, by the Romanists around him) the services of a clergyman of the Church of England. This was the common report in my boyhood, in Ireland about fifteen years after Bishop Doyle's death in '34. Of course, something more of the matter may be known now; and, as I said, if any thing amounting to proof that the learned, clever, eloquent, and good "J. K. L." ever left the Roman Communion, and especially if it can be shown that he died in the Anglican Communion, it will be news of very great interest to many others beside myself.

W. WHEATLEY BATES.

The Parsonage, Ivy, S. Valentine's Day, '81.

P. S.—Permit me to ask also if the Edward Husband mentioned in your last is the present eloquent preacher at S. Michael's Folkestone, England.

W. W. B.

[We have no personal acquaintance with the converts and know nothing whatever about their conversion. We must refer Mr. Bates to the author of the book for the information he desires.—Eds. C. G.]

News from the Home Field.

DIOCESE OF FREDERICTON.

WOODSTOCK.—Lecture.—The Rev. H. H. Noales, A. M., rector of Richmond delivered a very interesting lecture at Jacksonville, subject "Gustave Dore's Picture Gallery," which the rev. gentleman had often visited in London.

The Entertainment held in St. Luke's Sunday school room, on Tuesday evening, was a success as usual. The Rev. G. G. Roberts, A. M., of Fredericton, delivered a very excellent lecture on "Some Marvels of Nature."

PERSONAL.—By the kindness of J. W. Lawrence, Esq., of St. John, we have been favored with a photograph of the Rt. Rev. Charles Inglis, D.D., first Bishop of Nova Scotia, and the first of the Colonial Bishops.

GASTOWN.—On Septuagesima Sunday, a Mission was begun in this Parish, and continued throughout the week ending on the evening of Sexagesima.

Church-people was held in the Temperance Hall, and a Church Guild was formed. thirty-three names being immediately subscribed, and others since added.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—The ladies of St. Paul's Church held a "Valentine Fair" on Monday the 14th February. The proceeds, we hear, reached \$150.

DIOCESE OF NOVA SCOTIA.

TRURO.—The handsome new Church is to be consecrated (D. V.) on Tuesday next the 15th inst. We shall have a description of the building and consecration services in the CHURCH GUARDIAN.

DIOBY NECK.—We rejoice to learn that the Rev. Mr. Partridge, Missionary in-charge, whose health gave way some weeks ago, which necessitated a prolonged absence from his work, has returned fully restored.

SPRING HILL MINES.—We have before referred to the admirable work done by the Rev. Mr. Ball, in localizing Church Work, and in sketching, and afterwards transferring to a Lithogram, and then to the covers of his Monthly paper, a number of the most interesting places in his mission, i. e., the Spring Hill Mines, the Joggins Mines, Athol Station, etc.

Contributions to funds of All Saints Church, received in February:—Mrs. J. E. Davies, \$1.00; R. Adams, 25 cts.; Clarence Eva Charman, (collection card) \$1.20.

Death.—On Saturday, Feb. 5th, in communion with Christ and His Church, Anthony Moss, of Joggins, aged 76 years and 11 months. Deceased was an Englishman from Newcastle-on-Tyne.

for about 20 years, with vessels from St. John and elsewhere, till the claims were sold by Government.

A Sketch of Partridge Island will be given in next number.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—The ladies of St. Paul's Church held a "Valentine Fair" on Monday the 14th February. The proceeds, we hear, reached \$150.

SIGNS OF PROGRESS.—We are glad to note many encouraging signs of progress, which mark the passing away of the old days of isolation and congregationalism and the coming in of a new and better era in organized Church work.

- 1. Quarterly meetings of the clergy at different parishes for prayer and mutual edification. 2. Missionary meetings in every parish to show what God is doing throughout the world. 3. Mission sermons in our Churches periodically. 4. Sunday School sermons periodically. 5. Sunday Schools efficiently worked in every hamlet. 6. Training of young men for superintendents, teachers, etc. 7. Organizations for district visitors. 8. Organizations for boys and girls, young men and maidens, for spiritual growth. 9. Communicants' classes. 10. Confirmation classes every Lent, whether the Bishop visits or not. 11. Bible classes. 12. Association for collectors, a regular organization. 13. A central Finance Committee for Mission work. 14. Some local deliberative body. 15. A travelling Missionary to visit and work up out places. 16. Some method of filling vacant parishes until a "call," so that Churches should not be closed. 17. Exchange of pulpits. 18. Meetings for prayer, not "prayer meetings." 19. Popular services. 20. A losing of those tendencies which make the Church work out of sympathy with her Apostolic origin. 21. Some machinery by which clergymen may report their work. 22. A regular system of accounts, registers, etc., throughout the Province; lists of communicants, members, etc. 23. An active Committee to set to work on an Episcopal fund. 24. A consolidation of existing agencies. 25. Some scheme by which young men can be found out and prepared for the ministry. 26. To find work for lay-readers; to use the lay element. 27. A Choral Union. 28. A Sunday School Union. 29. More holiness of heart dependent on the Holy Spirit, and less dependence on the minister. 30. More Gal. v. 22, 23, and less Acts xvii. 21. 31. Self-consecration for the good of others. 32. Living, aggressive Churchmanship, not defensive nor retrogressive.

ST. ELEANOR'S AND SUMMERSIDE.—The Rector of this Parish has localized Church Work, and under the name of "Our Monthly Packet," the March number has on the cover a powerful and loving Lenten appeal and other appropriate matter. We wish the Rector and Parish, with their monthly magazine, great success.

DIOCESE OF ONTARIO.

BELLEVILLE.—A missionary meeting was held last evening in Christ Church, Rev. Dr. Clarke, Rector, in aid of the Missions of the Diocese of Ontario. Eloquent addresses were delivered by Rural Dean Baker, Hon. L. Wallbridge, and J. H. Simpson Esq., two members of the congregation.

rese. A vestry meeting will be held in Christ Church on Tuesday evening to decide where the new organ shall be placed. The organ is 18 feet high, weighs three tons, and is valued at \$3,000. It will be used for the first time on Easter Sunday next.—Dominion Churchman.

DIOCESE OF HURON.

KENWON.—An excellent site for a church has been purchased, and on the 15th ult., a meeting was held by the Building Committee, at which the contract with Mr. W. F. Fawcett was signed and sealed in due form.

PETERSVILLE.—St. George's.—The Missionary meeting, the first of the series, was held on Friday, the 11th ult. The Incumbent, the Rev. Dr. Darnell, presiding. Missionary addresses were delivered by the Rev. Canon Innes, and the Diocesan Missionary Agent, the Rev. W. F. Campbell.

CLINTON.—This parish was lately gladdened by Episcopal visitation. The Rt. Rev. C. L. Alford D.D., was present for the purpose of receiving a number of young people into the communion of the Church. St. Paul's was well filled with the candidates, their parents and friends.

WOODHOUSE.—St. John's Church.—A new bell, weighing 301 lbs., has just been purchased for this Church from Vanduzen & Tilt, Cincinnati.

DIOCESE OF NIAGARA.

HAMILTON.—Christ Church Cathedral.—The anniversary services were held in this church on Sunday the 20th. The congregations were very large, especially in the evening when the service was full choral. The sermons were preached by Rev. T. N. Morrison M. A., Rector of the Church of the Epiphany, Chicago, and were both exceedingly interesting and able discourses.—Evangelist Churchman.

UNITED STATES.

BOSTON.—St. John's Church, Roxbury.—The Rev. Andrew Gray, rector of St. Luke's Church (Chelsea), has recently completed a course of three lectures in this Church on "Ecclesiastical History," under the auspices of the Guild of the parish. He showed that instead of the Christian Church having been introduced into Britain by St. Augustin in 597, as some persons suppose, it was actually planted there more than three hundred years anterior to that date—i. e., about A. D. 50 or 61, and probably by St. Paul himself.

ST. LOUIS.—The independence of the English Church was never lost; that reformation does not mean revolution; that the Reformation of the Church in England did not come by King Henry VIII., but by the Convocation of Canterbury and York, regularly assembled; that Wickliffe was the "morning star" of the Reformation 150 years before it was accomplished, while even he was preceded by several lesser lights, protesting as they lived; that the validity of the consecration of Archbishop Parker—which is questioned by some misinformed persons—could be proven by referring not only to the Church archives, but by the State archives as well; that the Anglican Church possesses the same marks or features which the Church received on the day of Pentecost—viz., unity, sanctity, catholicity, and apostolicity; and that unless a Church possesses these marks, she is not a Church of Christ.—N. Y. Churchman.

Our London Letter.

(From our own Correspondent.)

The chief ecclesiastical event since I last wrote has been the meeting of Convocation. The memorials and counter-memorials were duly presented and elicited much discussion in both Houses. The result is that the Bishops have declared that litigation in matters of ritual is to be avoided if possible, and that the settlement of all disputes in such matters rests with the Episcopal Body and not with the Civil Courts.

What the result of all this will be depends in a large measure upon the extreme men themselves. It must be remembered that "toleration" works both ways, and if they wish their ritual to be tolerated, they themselves must be tolerant. There is neither sense nor any thing else that is good in imitating Rome, and it must be confessed that is what some of the extreme party simply do.

There is more persecution for the clergy. Sir Alexander Gordon now proposes to afflict and torment them. He wants to equalize burial fees all over England. He appraises a clergyman's services at a funeral, if the corpse be taken into the Church at half-a-crown. If the body be not taken into the Church, but the whole service said in the open air, he proposes to compensate him with eightpence.

Sir Frederick Roberts has done some very astonishing daring feats in his time, but none more daring than the feat he performed last night. In a man with less title to honour, his declaration to military creed would have been called presumptuous; it certainly was audacious. The Duke of Cambridge and Mr Childers had gathered, with the Duke of Connaught and many military grandees, to do him honour. He had been expected to make the usual speech. The cheers which greeted him when he rose were such as an English audience after dinner unfailingly grants to its victorious generals.



which he had tried and found wanting. At first blank amazement fell on the banqueters; and then they listened with constantly increasing interest and momentary rising excitement. They did not cheer, or they cheered very faintly. No general ever made a speech at the Mansion House while being feted for a victory, which was received with more silence. But the reception of the speech can hardly be called cold, or chilling, or unfavourable. The military men present opened their eyes, and were secretly gazing on Sir Frederick's dash. The civilian element did not know what to think. They heard the prophecies of disaster and disgrace, and the philippic against boy soldiers, with silent marvel. There is no doubt about it that Sir Frederick created a profound impression. Today military men were praising him in every clubroom. But the civilians are still puzzled. We have only two generals. One of them, Sir Garnet Wolseley, praises short service. The other, Sir Frederick Roberts, refuses to march unless he has regiments of veterans. When doctors disagree, who shall decide?

Lady Burdett-Coutts is at last married. There was very little mystery about the affair after all. No drawing-room ceremony, such as had been rumoured, was gone through. The baroness was taken to the Church nearest to her own residence, in Stratton Street—Christ Church, Downing Street, Piccadilly—where a septuagenarian clergyman, the Rev. William Corbett, and the baroness' friend, the Rev. Henry White, of the Savoy, performed the service. The wedding had been kept secret until it was over. A small crowd gathered about the door of the church, but the party within consisted of only about a dozen friends. When the marriage service was over the news was communicated to the evening papers. Everybody will rejoice that it is over; for the public discussion of the event has been marked by no gentlemanly feeling towards a lady hitherto held in high respect, nor by the courtesy and good taste which limit the comments upon every other similar occasion.

Mr. J. A. Froude has made an announcement which will be received with no little interest. Mr. Carlyle placed in his hands the materials for a biography. They are most voluminous, including several thousand letters, many written by Carlyle himself, and a still larger number addressed to him by Goethe, Mill, Jeffrey, Sterling, Emerson, Leigh Hunt, Dickens, Thackeray, Von Ense, and other famous persons. Carlyle, it appears at one time wished that no biography of him should be written, but on reflection he considered that a biography written by one who knew him well, and was in possession of the materials, would be a lesser evil than a work produced by some unauthorized person, whose information could be but fragmentary. Mr. Froude's work will be looked for with eager anticipation. Carlyle has left behind him certain reminiscences of his father and mother, of Edward Irving, of Lord Jeffrey, and of Mrs. Carlyle.

"Sartor Resartus" which first appeared in Fraser made its mark in America before it became famous here. "The French Revolution" one of the finest works ever written was not at first received with that appreciation and enthusiasm which it has since drawn forth. It is well known that the M.S. of the 1st volume of this work which Carlyle had sent to Mr. J. S. Mill for perusal and criticism was burnt by a careless servant to light a fire. It cost the author long and heavy labour to reproduce it. Few authors probably have devoted more continuous and painstaking labour to the production of their works than Carlyle. The "History of Frederick the Great" his last great work cost him fifteen years of colossal labour. He filled up a special study and library with some 2,000 books all more or less bearing on the subject which he had undertaken to exhaust.

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**The Week.**

**HOME NEWS.**

The Census of the Dominion is to be taken on the 4th day of April.

Col. Laurie who is now in England, has volunteered for service in South Africa.

The Charlottetown *Examiner* advocates direct steam communication between P. E. Island and England.

A company is working at a gold lead about four miles from Berwick, King's Co., N. S., with satisfactory results.

Over 100,000 tons of coal have already been contracted for in Montreal and points west, by Cape Breton colliers.

A gold mine owned by Messrs. Davidson Bros Halifax, has been disposed of to an American Company for \$50,000.

Ottawa, March 4.—The revenue for last month was \$2,139,937 being an increase of \$374,217 over that for Feb. 1880.

It is proposed to bridge the river of St. John and so form a connecting line between the Intercolonial and Maine Railways.

Mr. D. Farquharson is about to establish a Starch Factory at Long Creek, P. E. I. and the farmers in that vicinity have agreed to cultivate 210 acres of potatoes.

Montreal, March 6.—A man named Duval, 103 years old, who served with Napoleon First, sat on a coroner's jury a day or two ago, and told stories of his campaign to his fellow jurors in a very clear headed manner.

The S. S. "City of London" arrived on 4th inst. at London, G. B., with a cargo of cattle. She left Halifax on 19th February. The passage was not long but rough, as they lost 30 head of 317 cattle, and 150 out of 298 sheep.

Jno. S. Covert, Esq., M. P. P. for Sunbury County, died very suddenly at Fredericton on Thursday last. The deceased was 52 years old, and for 13 years had represented Sunbury. Mr. Covert was a kind-hearted, genial man, and respected as an honest politician.

The late Patrick Power, ex-M. P. for Halifax, N. S., after leaving \$1600 a year to his widow, \$40,000 to his son, Senator Power, and \$37,000 to two daughters, leaves \$1,000 to the Pope, \$10,000 to the Roman Catholic poor of Halifax, and the residue of his property, valued at about \$100,000, to aid in the introduction of the Jesuit Fathers into Halifax.

The Halifax Sugar Refinery goes into operation to-day. There are three buildings: The main building, of brick, granite and sandstone, is ten stories—118 feet high, 170 feet long by 68 feet deep. The boiler house, built of brick, one story high, 57x71, is located between the main building and the sugar house; it contains an engine of 700 horse-power, and three immense boilers. The raw sugar shed, built of wood, partly over water, is 20 feet long by 80 feet wide, and will store from 2,000 to 3,000 hogsheads of sugar, weighing from 1,500 to 2,500 pounds each. There are two wharves, one 140 feet long, and 106 feet wide; and another somewhat smaller. The building cost \$120,000, and the machinery is valued at \$200,000. The capacity of the refinery is estimated at 500 bbls. per day, and it is expected that 150 men will be employed.—*Herald.*

Ottawa, March 5.—When the House reached the item of \$75,000 for Militia drill, yesterday, Hon. Mr. Caron, Minister of Militia, said every encouragement should be given to our volunteer force. He said it was contemplated to drill 20,000 officers and men, and 1,500 horses. It was proposed to drill 17,000 men in Brigade camps for 12 days, during which time they would receive pay for every day they were on service, including going and returning. The cost of transport, forage for horses, etc., would also be paid. He considered twelve days training was necessary in order to derive any benefit for the money spent. It was very probable that in Ontario there would be four Camps; in Quebec, 3; New Brunswick, 1; Nova Scotia 1, and 1 Battalion Camp in P. E. Island. Three thousand men would be drilled at their local headquarters at the times convenient to them. It was found that many of the city corps were composed of young men who could not drill in brigade camps, owing to their being unable to leave their business when the brigade camps met. These men would be drilled in the winter. The officers would receive \$1 and the men 50 cents per day.

Ottawa, March 2.—The report of the Minister of Militia was laid on the table of the House last night. The strength of the active Militia in the several Provinces is as follows: Ontario, 16,987; Quebec, 12,214; New Brunswick, 2,680; Nova Scotia, 3,946; Manitoba and Northwest 675; British Columbia, 303; P. E. Island, 712. Total, 47,418.

The statement of the revenue expenditure on account of the consolidated fund of the Dominion of Canada, as by returns furnished to the Finance Department to the night of the 28th of February last shows.

|                                     |             |
|-------------------------------------|-------------|
| Customs,                            | \$1,443,600 |
| Excise,                             | 360,800     |
| Post Office,                        | 111,474     |
| Public Works - including rail-ways, | 146,428     |
| Bill stamps,                        | 15,930      |
| Miscellaneous,                      | 61,687      |
| Total,                              | 2,189,939   |
| Revenue to 31st Jan., 1881,         | 16,444,951  |
| Total,                              | 18,574,890  |
| Expenditure for February, 1881,     | 1,012,927   |
| Expenditure to 31st January, 1881,  | 14,781,621  |
| Total,                              | 15,794,548  |
| Surplus to date,                    | 2,880,342   |

**NEWS FROM ABROAD.**

London, March 5.—The 7th Dragoons 19th Hussars, and two battalions of Artillery will be sent from England to the Transvaal.

London, March 7.—It has been snowing steady in Scotland for seventy hours. Traffic is blocked. Many shipwrecks are reported on the coast.

London, March 7.—It is stated that a Cabinet Council on Saturday settled the terms of peace with the Boers, which was telegraphed General Wood last night.

Dunvers, Penn., March 7.—The State Insane Asylum, which cost \$700,000, is destroyed by a fire which broke out last night and is still burning. The patients, about one hundred in number, were safely removed.

Dublin, March 5.—The Lord Lieut. of Ireland has issued a proclamation in districts to come under the Coercion bill. About 30 arrests are probable, but Mr. Forster will require good proofs before acting.

Washington, March 4.—Despite very unpleasant weather the inaugural ceremonies to-day were of almost unprecedented brilliancy. The grand procession escorted the President and President-elect to the Capitol, where General Garfield took the oath of office, and was viewed by more than 100,000 people. The decorations along the route were imposing, and the enthusiasm unbounded.

London, March 8.—Sir Frederick Roberts, Baronet, accompanied by his wife, left Paddington Station Railway for Dartmouth, on Saturday morning, on his way to the Transvaal. An immense crowd witnessed his departure, and as the special train moved off Sir Frederick and lady Roberts were loudly cheered. Mr. Childers, Secretary for War; the Duke of Cambridge, Commander-in-Chief; Sir Bartle Frere, Lord Chelmsford and many officers who served under the last named in Zululand and with Sir Frederick in Afghanistan, were at the Station. Sir Frederick's luck eclipses even that of Sir Garnet Wolseley. Three years ago he was a Major of Artillery.

The debate in the House of Lords on the question of the retention or abandonment of Candahar has excited an unusual amount of interest. At its close a curious incident occurred. After the division, in which the Government was beaten by 89 votes, an unexpectedly large majority, as the Conservative majority in the Peers is only 63, Lord Beaconsfield, apparently in a dreamy fit of abstraction, walked slowly up to the Treasury bench as if he were about to resume the front seat he occupied when Prime Minister. On reaching it, and finding Earl Granville in occupation, he smiled to himself, quickly turned round, and crossed the House to the Opposition benches. At this there was a general laugh. Lord Beaconsfield himself joining in the hilarity, a thing never seen before by mortal man.

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**Marriages**

LAW-HUNTER.—On Tuesday, the 22nd of February, at Gagetown, by the Rev. James Neales, Rector, Mr. Thomas Law, to Miss Maggie Hunter, both of this Parish.  
BALLET-MENZIES.—On Monday, the 28th ult., by the Rev. D. W. Pickett, Capt. William Palmer, to Jane Elizabeth, eldest daughter of John Menzies, both of Greenwich, K. C.

**Deaths.**

PATTERSON.—At Ayiesford, on Friday, 7th ult., of inflammation of the lungs, Mary Eliza Watkinson, age 19 months, youngest daughter of Lemuel G. M. and Margaret J. Patterson.  
JOURNEY.—At Weymouth Bridge, on the 28th February, Ella Jane, infant daughter of Lily M. and Elizabeth Journey, aged 14 weeks.

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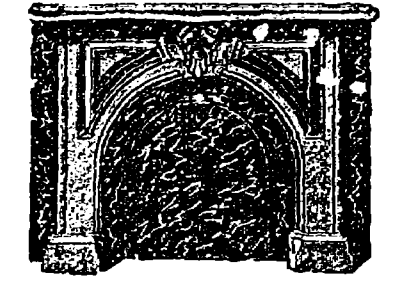
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