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# St. John's Church Record.

## And Parish Notes.

Vol. 2.

APRIL, 1892.

No. 15.

### PARISH OFFICERS.

Rector:  
REV. JOHN deSOYRES, M. A.

Chaplains:  
J. R. RUEL.

Vestry:  
W. M. JARVIS.  
GEORGE F. SMITH.  
G. W. JONES.  
W. H. MERRITT.  
T. B. HANINGTON.  
W. H. B. SADLEIR.  
R. B. EMERSON.  
C. MASTERS.  
W. K. CRAWFORD.  
G. E. FAIRWEATHER.  
J. R. ARMSTRONG.  
A. T. THORNE.

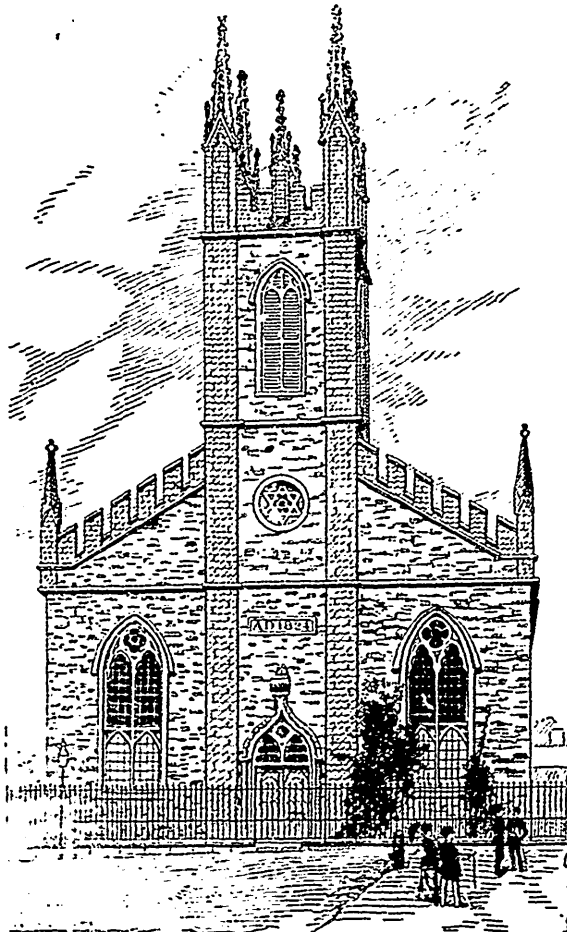
Vestry Clerk:  
FRANK O. ALLISON.

Auditors:  
A. W. ADAMS.  
F. W. DANIEL.

Delegates to Synod:  
W. M. JARVIS.  
G. E. FAIRWEATHER.

Delegates to D. C. S.  
J. R. ARMSTRONG.  
G. G. RUEL.

Organist:  
JAMES S. FORD.



### SOCIETIES, &c.

Ladies' Association of Church Workers:

Patroness:—Lady Tilley.  
President:—Mrs. G. F. Smith.  
Sec'y-Treas.:—Miss Lawrence.

Young Men's Association:  
President:—A. O. Skinner.  
Vice-Pres.:—G. G. Ruel.  
Secretary:—H. C. Wetmore.  
Sec'y. Debating Club:—C. F. Sanford.

Girl's Association:  
(Seniors). Treasurer:—Miss A. Puddington.  
Sec'y:—Miss Jarvis.  
(Juniors). Managing Committee:—Mrs. McAvity, Miss Hunter, Mrs. T. S. Adams, Mrs. Lordly.

Sons' Association.  
Captain:—W. Hare.  
Vice-Captain:—S. Kaye.  
Secretary:—H. Allison.

Torcas Society.  
President:—Mrs. Armstrong.

District Visitors.  
Miss J. Barlow, Mrs. Kaye, Mrs. Lawton, Mrs. G. L. Robinson, Miss Sadleir, Miss Thorne.

Diaconess.  
Mrs. G. Whiting.

Treasurer of Poor Fund.  
W. K. Crawford.

Superintendent of S. School.  
G. E. FAIRWEATHER.

Librarian.  
W. H. Merritt.  
Assistant:—F. Hunter.

Organist.  
Miss A. Wilson.

### SERVICES IN THE CHURCH:

Sunday.—Morning Service at 11; Evening Service at 7.

Wednesday.—Evening Service according to notice.

The HOLY COMMUNION will be administered on the first Sunday in the month, after Morning Service, and on the third Sunday, at 8 A. M.; also on great festivals.

Applications for pews to be made to the Vestry Clerk, F. O. ALLISON, at the Shipping Office.  
The Ushers will show strangers to vacant seats.

## St. John's Church Record, And Parish Notes.

EDITED BY THE RECTOR, ASSISTED BY MEMBERS OF THE  
YOUNG MEN'S ASSOCIATION.

Publisher:—MR. G. A. KNODELL, Church Street, to whom all Sub-  
scriptions should be sent for the current year.

*Annual Subscription 50cts, Single Copies 1cts.*

APRIL, 1892.

### PARISH NOTES.

The end of another parochial year naturally brings with it a consideration of progress, of plans formed in time past, with the measure of their accomplishment, and, above all, a survey of the state of our church as a religious society, existing for the spiritual benefit of all its members. Two interesting letters, in our last and present numbers, have brought before us some important issues, the consideration and impartial discussion of which cannot but be of benefit to our readers. The letter of "TIMON," in our March number, was a declaration of war against the system of proprietary pews, in answer to which another correspondent urges the plea of present necessity, at least as far as regards the renting of seats. He is right, there can be no doubt, in urging that in the present depressed state of our city and province, with population decreasing and enterprise seemingly at a stand-still, it would be a very ill-chosen moment to make an appeal involving a considerable effort of sacrifice. But it is an advantage to have our eyes thoroughly awakened to the situation and our purpose fixed firmly upon a future amelioration. It cannot be a satisfactory feeling to any of us to realise that this is the only church in Canada which sells its seats to the highest bidder. An atheist, or a man of notoriously evil character, might own seats and sublet them to whom he pleased. Against such an evil, it is cheering to think that all ecclesiastical parties are at one. High Churchmen, to their honor be it said, have always advocated free seats under all circumstances. And the Evangelical party, now worthily represented in Canada by Wycliffe College and the *Evangelical Churchman*, are not likely to be behind hand in the support of such a cause. Our correspondent TIMON is correct in reminding us that Mr. Troop appealed successfully to his people to abandon rented pews, and to give the former payment as a simple offering to the church. It may be said that this was the exceptional case of a small and wealthy congregation; but we are informed that St. Martin's Church is still in debt, and so capable a churchwarden as Mr. Strachan Bethune, Q. C., would hardly have assented to a Quixotic plan likely to injure the financial status of his church. But another case is more forcible. When invited to accept the rectorate of St. Paul's in Halifax, Mr. Hague laid down as a condition that pew rents must be abolished. The church then was not in good circumstances. The congregation had much dimin-

ished owing to various causes. But the effort had to be made, and it has been as successful as at Montreal. And we believe that if we only take courage we shall find no real difficulty before us. Four years ago, at the first congregational meeting after the present rector's appointment, the question was brought up by Mr. W. M. Jarvis, who generously offered to surrender his own pews to the corporation with the view of finally putting an end to the abuse. The topic was not further discussed at the time, and other matters, such as the need for a new Sunday-school, have since occupied our minds. But now the time is ripe, not for a hasty and ill-considered change, but for careful consideration and steadfast purpose for the future. A resolution will be submitted to the general meeting of the congregation on Easter Monday to this effect:

"That the Vestry be instructed not to sell in future any pews now belonging to the corporation, and (so far as possible) to obtain possession of all pews which are offered for sale, and to invite the voluntary surrender of ownership from those who desire that God's house, in course of time, shall be made free."

This resolution, it will be seen, does not touch upon the question of pew-rents, and therefore should cause no controversy. We trust that it will be unanimously accepted by a representative gathering, and that this will be the harbinger of new congregational life and of vigorous effort for the future.

The Lenten services have been well attended, even when the weather was very inclement. This was especially the case on Wednesday evenings, and the wish has been expressed that further instruction in Church history may be given in future. It is the purpose of the Rector to restore before long the weekly devotional service which Mr. Armstrong conducted nearly to the time of his decease, and when an assistant can be found, whether as curate or lay-reader, a Sunday afternoon Bible-class will also be arranged.

During the last nine months the Rector has been greatly helped in the important work of visiting our poor by Mrs. G. Whiting. Her tact and kindness make her visits most acceptable to all, and many cases of need have received prompt relief through her agency.

### COLLEGE LIFE IN FREDERICTON.

College life in Fredericton has changed considerably during the last few years. Only five years ago the students still resided in the college and the freshmen trembled under the juniors' yoke. But in 1888 the blow fell, the students were driven out to seek homes in the city, and residence became a thing of the past, one of those institutions that would-be pessimists look back to and lament. The change materially had a great effect on the life of the students, whether for better or worse is a disputed question.

The advent of the ladies in 1886 was another blow to the nerves of the conservative student, but he is now getting accustomed to them, especially as the fear expressed that the

college would become a ladies' high school seems to have been wrong; and the only difference made by their presence is that one cannot be always sure of a man being ahead of the class. Then there came the change from the three years to the four years' course and the consequent lengthening of the summer vacation from two to four months. Lastly, the recent awakening of interest in college affairs, the new professors and the extension of the University to St. John, have all had a beneficial effect on student life at the college.

And now as to the social life in the college, the means of intercourse between the students and how they take advantage of them. First, there is the Y. M. C. A., a flourishing institution, holding its meetings every Sunday afternoon. The association has made a practice of giving a welcoming supper to the incoming freshmen, at which their objects and methods are explained to the new students. The literary and debating club in connection with the college has seen better days. Perhaps the present race of students are not such an argumentative class as they used to be, or else living as they do in the town they find the walk to the college every Saturday night too long. Whatever is the reason the debates have sadly fallen off both in the number and eloquence of those present. Almost every graduate on delivering his valedictory address to his fellow-students regrets that he did not more regularly attend the debates which he always considers one of the most important factors of a college education, and he earnestly advises all the remaining class to take warning by his case. And yet in spite of these continued exhortations less and less interest is taken. There is one debate, however, which still excites a good deal of interest, this is the mock parliament held annually in the spring, immediately after the adjournment of the local house, following its political lines. Here the interest and the speeches, stimulated probably by the presence of the lady students who do not yet attend the ordinary debates—are all that can be desired. The debating society also issues the "Monthly," and takes charge of the reading-room. This list has undergone marked improvement of late years. Formerly it had more of the nature of a gymnasium than a reading-room, but now many newspapers can be found on file on its walls and the principal magazines and comic papers of the day on its tables. All meetings are held in this room, and here also are held the "trials,"—almost the last traces of the rapidly disappearing power of the senior classes over the freshmen. In the days of residency a freshman's life was not always a path of roses; liable to be ruthlessly aroused at any time, his nights were not peaceful and his days were disturbed by his fears of incurring the wrath of his all-powerful seniors, which often rose from no apparent cause but a desire for exercise, occasionally leading them to toss a whole class one after the other. Blood-curdling legends are related of the punishments inflicted in the old days on refractory freshman, such as dipping them in a puncheon of water till they repented, or rolling them over the terrace in a barrel and other still wilder and more mysterious rites. Such amusements belong to the past. Now the freshmen on his initia-

tion is made acquainted with a code of unwritten laws, which have been handed down from the past for his guidance and correction, with the penalties attaching to a violation of the same. Anyone accused of breaking any of these laws is tried, and always convicted and fined, the fine consisting of a certain quantity of apples to be furnished to the rest of the students by the guilty one. If the offence is repeated, or in first offences of a graver character, like "cheek" to a senior, or carving his name on the college desk, the regulation blanket, handed down from class to class, is resorted to and the offender mildly tossed. But the freshman is rapidly becoming a free man, and soon even the present slight tokens of bondage will disappear.

The Athletic club is by far the most flourishing organization connected with the college, holding sports every year and keeping up teams of football in the autumn, and baseball in the spring. The sports which were first introduced into the college in 1879 now hold a very important place in the collegian's life. The great interest taken in them is certainly beneficial and a proof of the good physical and moral standing of the university. In former days cricket used to be the favorite college game, and the struggle for supremacy between the town and the college was close and exciting; but now, as the college opens on the 1st of October and closes at the end of May, there is no time for the practice which this game requires, and so, when the change from the three years to the four years course was made, it died out and baseball arose in its stead. Lacrosse was tried and dropped for the same reason, which also prevents the students from taking advantage of the magnificent boating facilities offered to them by their neighborhood to the river. The football played is the Rugby form, started for the first time last fall in place of the association game. There is a gymnasium at the college, where through the long winter months high jumping and pole-vaulting are continually practised, these being the exercises at which the university students particularly excel.

The leading points having bearing on the student's life in college have now been taken up, but there is still another custom to speak of and one peculiar to this university. Though there is not now, perhaps, through the dispersion of the students through the town, as much class-spirit as there was and ought to be, yet there is one time at least when the class feel closely bound together, and this is when as graduates they gather round the cannon to boom forth over the sleeping town a last farewell to their "Alma Mater." This custom took its rise in 1876, and the same old cannon was used year after year till at last in 1890, the class of '91 did what their predecessors had vainly tried to do, namely, hurst it. The history of this old cannon would fill a book—how, when its firing was prohibited by the college authorities it was hidden every year, how it was once found by the President and hidden by him, how after months of patient search it fell by the treachery of a college servant once more into the hands of the students; how, once it would not go off, so they built a bonfire and placed it in the centre till it did, and hundreds of other incidents and accidents con-

nected with its fourteen years' life. The firing of the cannon is a time-honored and solemn ceremonial, and though another cannon burst last year the students are in no way discouraged; and for many years the graduating class will continue in this way to bid farewell to all the associations of their past four years and announce their entry into the "wide, wide world."

E. S. Ruel.

### THE MEMORIAL TO MR. DANIEL.

An important meeting of parishioners was convened by the Rector, on Monday evening, March 21st, to consider the advisability of erecting a memorial to our late Church-warden. Among those present were: Mrs. G. M. Armstrong, Misses J. Barlow and Sadleir; Sheriff Harding, and Messrs. A. Adams, J. R. Armstrong, Cowan, Emerson, Finley, Flood, G. E. Fairweather, A. H. Hanington, Keator, Sadleir, and George F. Smith. The Rector explained the object of the meeting, and declared his belief that the congregation would warmly approve the general idea, the practical execution of which could be then discussed. At his suggestion a motion to this effect was made by Mr. George F. Smith and unanimously carried. The chairman then read estimates for various forms of memorial, whether of a tablet to be erected in the church, or of a picture in the vestry. The sense of the meeting clearly inclined in favor of a tablet, and on the suggestion of Sheriff Harding a committee was formed to receive estimates and to decide between a monumental brass and a marble tablet. It may be added that a very strong feeling was expressed in favor of erecting a similar tablet to the memory of our late Rector. The committee is as follows: The Rector (chairman), Messrs. J. R. Armstrong, C. Flood, G. F. Fairweather, J. Finley, W. H. Sadleir, and G. F. Smith. They will meet again soon, and their decision will be announced to the congregation.

### THE S. M. G. A.

The members of the senior division of this association held the first debate at the fortnightly meeting on the evening of the 8th of March, the subject being, "Which was the greater—Alexander or Xerxes?" It was a decided success. Eighteen in all were present. The debate opened by the merits of Alexander being expressed in an animated manner by Miss McKean, who was responded to with equal spirit by Miss Swann, the leader of the opposition. Several others took an active part and many historical facts were mentioned. When from want of opportunity or deeper research, historical knowledge failed, their mother wit came to the rescue, as was shown by more than one well-pointed repartee. The taking of the vote at the close proved that "History repeats itself," for the Grecian was once more victorious over the Persian. The subject decided upon for the next debate is: "The comparative merits of Bonaparte and Wellington," Miss Ethel Allison and Miss Mabel Hanington being the respective leaders.

J. R. B.

### S. M. B. A.

The tie for the athletic championship of the S. M. B. A. between E. Roach and H. McLeod was decided at the gymnasium of the Y. M. C. A. by kind permission of the committee. The contest consisted of five events: gymnastics, long and short race, high and long jump. After a very close competition, McLeod was adjudged winner of the gymnastic trials by *one* mark only, but Roach speedily equalized this by winning the short race. Then McLeod gained the high jump, but his rival, somewhat to the surprise of on-lookers, was victor in the broad jump. All now depended upon the concluding race, and as Roach had won the contest at the same distance at the previous sports, his chance was thought to be superior. But it was not to be. McLeod got the best of the start, and never let the advantage slip, keeping about a yard ahead throughout. Both competitors were much fatigued at the close, and both were loudly cheered. Roach received a small cup as a souvenir of his excellent struggle, while H. McLeod is athletic champion of the winter season.

Some of our boys also took part in the general athletic sports arranged by the Y. M. C. A., and did themselves great credit. Roach gained the gymnastic prize, H. McLeod several second prizes, and A. Berton made a plucky effort to beat Harry White at the high jump. But he was not in his best form, and did not jump as well as he has done previously. Palmer Waterbury, a former member of our Sunday school, carried off both the long jumps in fine style.

### CORRESPONDENCE.

*To the Editor of the Church Record:*

SIR: Your correspondent "TIMON" is evidently one of those sanguine persons who believe that one medicine can cure every disease. His panacea for all ills of Church life is—free seats. I think that a little practical experience of management would modify his opinion. In theory, everyone will admit that all seats in God's house should be free to rich and poor. But what would be the practical result (if such a thing were possible), of an immediate abolition of our present system? An immense strain would be thrown upon those who supervise the financial management of the church, and a heavy tax would in reality fall upon generous contributors, while persons of frugal mind would pay nothing.

A wiser, if more modest suggestion, seems to be this. Let the corporation sell no more of the pews belonging to it, and purchase others whenever they are offered for sale. Many pew-holders, I know, would freely surrender the ownership of their seats to the church. In this way, finally, the real abuse—that of privately owned seats, would be abolished. The rents, which in our church are disproportionately small, could be largely increased if needful, and the corporation placed in a far better financial position than it is now. Of course a large number of free seats should always be reserved. It may be, in the course of time, that our people will be disposed to relinquish the comfort of separate and private seats, and to give the equivalent of pew rents to the

general fund. That consummation, however, seems far distant as yet, since the mother-church of Trinity, although possessing all the endowments intended for the whole city, yet finds pew-rents needful for her existence.

ECCLESIA.

*To the Editor of the Church Record :*

SIR : Permit me to suggest, in reply to the remarks of "TIMON" as regards free seats, that the galleries be carpeted and seats cushioned, and then thrown open to the public, as is done in Trinity Church, Boston, and many others in the United States. Why take from pew-holders and owners their accustomed seats, in the only service when they are not free, whilst the galleries are nearly empty? One cannot depend upon courtesy in all cases; and late attendance is not always caused by laziness.

PEW-HOLDER.

### LOOKING BACK FIFTY YEARS.

*To the Editor of the Church Record :*

SIR : I, like your contributor, G. W. Jones, was, and am still, an admirer of that noble and manly game of cricket, not only on account of its science, but for its health-giving exercise. My first recollection of the game extends back to the time when I was about six years of age; a bat was placed in my hands suitable for my size and years. From that time, before I was sent to a boarding-school, and at school, the time allowed for recreation was chiefly given to this exercise in preference to all others. My parents encouraged their children in all manly sports, especially cricket; and so I became a lover of the game and have retained ever since a fondness for it. When opportunity offers and time can be spared, I endeavor to be present to witness the manly contention of this thoroughly English sport, which I hope will find a home in this and the other provinces of the Dominion which it has found in the Australian colonies.

My first recollection of a scoring card was a straight willow stick, on which notches were cut as runs were made, we being satisfied in getting the total result of each side, leaving it to some special crony of the batsman to keep his individual score if he so desired. At school I was proud when I entered the junior eleven, and eagerly looked forward when by my years and ability I should be placed in the first, which in due time I reached. At school the willow stick was abandoned, and the score kept on sheets of paper or in a book, but not in the same scientific manner as scores are now taken.

I hope to see the time when every school will have its club and meet in friendly rivalry. The exercise is good, the game manly, and assists very much in making the boy a little gentleman.

ARTHUR EVERITT.

The Editor has received one Fable in the Prize competition, entitled "The Chicken and the Fox." The writer is requested to send his or her name. It will be inserted in our next number.

### ST. JOHN'S CHURCH.

*Offerings for all purposes, from March 15th 1891, to March 15th, 1892.*

Offertories for Church expenses.....	\$1520 58
Donations to the Sustentation Fund.....	1730 95
" " Diocesan Church Society.....	643 10
*Offertories for the Poor Fund.....	503 95
Easter Offertory for the S. S. Building Fund.....	100 10
Contributions for S. S. Organ Fund (collected by the Mite Society).....	216 53
Offertory for the Hospital Nurses' Fund.....	78 18
" " London Soc. for Pr. Chr'y among the Jews.....	32 00
S. S. Collection for Algoma Diocese.....	26 85
Collections and Contributions Shingwauk Indian Home.....	75 00
S. S. Collections for Christmas Tree.....	16 47
Contributed by Junior Girls' Association.....	33 00
Received for Aux. Bible Society.....	81 00
Additional Subscriptions to the S. S. Bld'ng Fund.....	178 63
<b>TOTAL,</b>	<b>\$5236 34</b>

This amount does not include private contributions from our congregation for Wycliffe College, the Sabrevoie Mission, and other objects, nor the sum of \$625 obtained by the sale held by the Ladies' Association.

### NOTES AND NOTICES.

Owing to various causes it has been found impossible to arrange for a uniform Sunday this year for an offertory on behalf of the District Nurses. Accordingly it is proposed to take a collection for this object in our Church on Good Friday, at the special evening service, when the reading of the Story of the Passion, according to St. Matthew, will be interspersed with anthems and hymns specially arranged for this occasion by Mr. Ford.

Although unpropitious Fates in the form of bad weather and other calamities have hindered the carrying out of the programme arranged by our Young Men's Association, we understand that hopes are still entertained of holding a Conversazione, and if possible a concert as well, in order to fulfil the pledge given to the ticket-holders. These would take place soon after Easter.

The Quarterly Children's Service will be held on the afternoon of Easter Sunday. The children will assemble in the School-house at 3, when the new Desk and Chairs, furnished by the Junior Girls, will be formally presented. The pupils will then march to the Church, where special Easter Carols will be sung under the direction of Miss Wilson.

The Rector has taken a house in Rothesay for the summer for his family, having been unable to find a suitable residence as yet in the city. He will himself reside part of each week in town, and will be at his study in the School-house every morning.

\* Of which one-third (\$167.98) was paid to Rev. W. O. Raymond.

"The Infant Class rejoices in an addition to its library. This has been accomplished through the united efforts of five little workers in the Sunday School, who held a Fancy Sale, the result of which was the sum of \$17, which further donations raised to twenty dollars. The children desire all those who so kindly helped them to accept their thanks." L. M.

In our column of "Church News" last month one statement (received from a contributor) needs some modification. Instead of the Report of the Committee on Consolidation *condemning* such a measure, it expressed no opinion, but its recital of precedents appears to have pointed somewhat strongly against the utility of general synods. Owing to great pressure on our space, we must defer our review of church matters until next month.

In the course of Evening Sermons upon "Landmarks of the Christian Life," Canon DeVeber will deliver the last, and the Rector that upon Visitation of the Sick.

The Easter Music will include Morley's Te Deum, Stainer's Anthem, "Awake thou that sleepest," and Vincent's "As it began to dawn."

The Confirmation will be held on Monday evening, April 25th, by the Bishop Coadjutor.

### THE TRIAL OF KING CHARLES I.

When the visitor to the palace of Versailles, after passing through the quiet marble hall where William I was crowned Emperor of Germany turns into the eastern corridor, his mind is overwhelmed by the number and beauty of the statues on the right hand and on the left. He gives up the effort to fix in his memory a distinct impression of each work of art. But one figure arrests his attention. It is a little man with a sword and a great flowing wig. Can any one doubt whose personality is here represented? It is Louis XIV—*le grand monarque*—the man who said "L'etat c'est moi"—I am the state;—the greatest egotist of modern times. The consequences of his tyranny fell, not on himself, but on his descendants and are too well known to require mention here. It was the same quality of egotism which at an earlier period led to the execution of Charles I. and to the temporary and finally to the utter exclusion of his family from the throne of England. If history is philosophy teaching by example it would be well for those in possession of power, who follow self interest as their guiding principle, to consider the consequences of a disregard of the rights of others, even although those consequences may not come in the form of—

"That two handed engine at the door

"Stands ready to strike once and strike no more."

In looking at the execution of the king from the standpoint of constitutional law we must first form a clear conception of this law by which actions are to be tested. Law has been defined by Blackstone to be "a rule of civil conduct, laid down by the supreme power in the state, commanding what

is right and prohibiting what is wrong." This rule affords little assistance in those cases where the question at issue is where the supreme power resides. Can the term "law" be applied to a system of rules which are not enforced by an external power? Many persons believe vaguely in a constitutional law by which the rights of states with reference to each other and the rights of ruler and subject may infallibly be determined.

The existence of such a belief may have some value in the maintenance of public peace and in the preservation of private rights. But in reality the law which we are considering is simply a system whose rules are invoked to justify a course which the dominant party has determined to pursue.

When in the neighboring republic, within the memory of this generation, war's lightning flashed upon the southern sky, a point of constitutional law was at issue. The success of the North established the point that all men are free and equal.

But this expression is the key-note of the declaration of independence, one is tempted to ask where is the difficulty here? It is found in the interpretation given by the Supreme Court of the United States in the Dred Scott case to the term "all men." Chief Justice Taney delivering the judgment of the court said "A black man has no rights which a white man is bound to respect". A burst of indignation throughout the North followed this judicial utterance. And yet in thus laying down the law the chief justice was strictly pursuing his duty as an expounder of the constitution. The ambiguity of the term "men" caused the confusion of thought upon this question which prevailed in the popular mind. Read in the ordinary sense it sustained the view of the North. But the sense which a court of law was bound to adopt, was that sense which it conveyed to those who framed the constitution. To determine its sense to their minds is to fix its meaning forever. But the idea which they intended to convey does not admit of any controversy at all. A black person to them was no man but simply a chattel to be bought and sold. The admission of the blacks to political equality with whites was no part of the times. The point which they intended to establish, and which they did establish, was that monarchy and aristocracy should gain no real foothold in the New World. But when in the course of time the expansion of the slave-holding power threatened the political supremacy of the North a new interpretation was given to the term favorable to Northern interests.

It was the duty of all parties to abide by the interpretation given the constitution by the Supreme Court. But war, the final arbiter, has settled the question in accordance with justice, but contrary to constitutional law.

Bearing in mind then that we are not dealing with a system determinate in its character, and of universal obligation, let us consider the case from the standpoint of the King. There was a venerable maxim upon which he relied "The king can do no wrong." In one of the year books, counsel says, arguing, "If the king should kill a man of malice aforethought, nevertheless he should not answer for it in a court of law." To this the chief justice agreed, "and yet" he added "It would be ill advised." A maxim such as this resembles a proverb. No sensible man would think of regulating his conduct by proverbs. They are useful, not to determine our conduct, but

to furnish concise and plausible reasons for a course which we have already determined to pursue. Lord Bacon has drawn up a series of proverbs on both sides of political questions. Thus—against innovation—“the confusion which follows upon a change in what is established outweighs any benefit which may result from a change.” For innovation “since things alter spontaneously for the worse if they were not altered designedly for the better, there would be no end of evil.” Neither of these proverbs furnishes a practical rule for a particular case. It will be found in general, that the quotation of a proverb simply indicates the standpoint from which the speaker contemplates the question at issue. Now in like manner the maxim referred to affords no guide for the mind in determining how King Charles should have been dealt with. It was intended for ordinary cases and has no application where the King is altering the whole system of government. To take an illustration, the duty of telling the truth may be said to be of general obligation. The exceptions are so rare that for practical purposes they may be passed over. But is it of universal obligation? Those to whom casuistry is a word of ill-omen say that it is. Others may consider that when truth and justice lead to different results the duty of doing justice has a paramount claim upon our conscience. The legal doctrine of estoppel is founded upon the principle that justice sometimes demands the suppression of the truth. The usual interpretation of the maxim which forces the responsibility for royal misconduct upon the agents of the crown is a necessary development in order that the shadow of royalty might exist together with the reality of government by the people. But it is probable that our ancestors really believed that “there's a divinity doth hedge a king.”

In order to understand the king's view of his own position we must remember that feudalism was dying out, while popular rights had not been yet accurately defined. Charles was the lineal descendant of Egbert and the Conqueror, thus uniting in himself the Saxon and Norman dynasties. The royal line had remained unbroken during the wars of the Roses when so many of the ancient families of the nobility became extinct. The hand of Providence, it seemed, had directed the course of events. It appeared that the House of Stuart was the special favourite of Heaven.

Another argument appealed with persuasive power to the mind of the King. It was the argument from Scripture. The following is an extract from a speech which the King had prepared for delivery before the Court which tried him upon a charge of high treason. “I am most confident that this day's proceedings cannot be warranted by God's laws, for on the contrary obedience unto kings is clearly warranted and strictly commanded both in the Old and New Testament, which it denied I am ready instantly to prove, Eccl. viii, 4. “Where the word of a king is, there is power, and who may say what doest thou?” Both king and people appealed to the Scriptures, each with unwavering confidence in the justice of their cause. They all seem to have believed that the Bible fell from heaven in the reign of James I bound together as we now possess it. It is in truth a melancholy retrospect when we consider what crimes have been committed

by those who found an express sanction for their actions in the inspired volume. While they may have deceived themselves into the belief that they were promoting the glory of God they were really gratifying their own passions. Nor is this appeal to scripture a device of modern times. Saint Basil says of heretics in his day “These people appeal to the scriptures and if they find there what suits them they accept it as the inspired word of God, but if they find there what does not suit them they reject it as inconsistent with that liberty wherewith Christ hath made us free.” How then shall we ascertain the meaning of this infallible guide? Professor Jowett, one of the brightest ornaments of Oxford University, furnishes us with the true rule in his contribution to “Essays and Reviews” entitled “The Interpretation of Scripture.” Like many other discoveries it seems so obvious as to excite surprise that it never occurred to anyone before. “Scripture,” he says, “means now precisely what it meant to those to whom it was first addressed.” This carries us back to an historical investigation into the circumstances under which the inspired volume was written. In the case of the Epistles we inquire what was the particular evil to which a remedy was to be applied.

When Saint Peter said “Honor the King” he did not profess to be writing a treatise on Constitutional Law. The propagation of the New Religion was the grand object he had in view. The arbitrary but beneficent rule of Rome had put an end to the jealousies of the petty republics who were unable to guarantee security and liberty to their citizens. Under their sway property was held by no certain tenure and commerce was impossible. Obey the *de facto* government, says the Apostle. We feel the benefit of the order which it preserves. We know the chaos which preceded it. Do not let your attention be distracted from the Religion we preach to the political constitution of a world which is passing away. The immediately impending Second Advent of the Founder to the mind of the Apostle caused all political questions to sink into insignificance. When the end of all things was at hand why should he draw up schemes for the distribution of power between the prince and the people? Besides it must be borne in mind that he was writing to orientals who can conceive of no other government than that of a despot. If the seat of religion is in the sacred region of the heart and not in the hollow of the brain, we must not apply language which was intended to teach moral and spiritual truths to the solution of questions of politics. Hereditary right, and Scripture as he understood it supported the claims of the king. His power came from above not from the people below. Bearing this in mind it is not difficult to understand the insincerity of Charles which in the ultimate analysis was the cause of his death. No contract could bind him because a contract supposes two persons capable of contracting and uninfluenced by duress. When we contemplate the idea of kingly power which had grown up in his mind we are not surprised to find that he did not feel bound to perform those promises which were extorted from him by rebellious subjects. When a capture is effected by Grecian or Turkish brigands the payment of a ransom in advance is always made the condition of the release of the captive. But would anyone suppose that if the



captive had been liberated upon his express promise to pay he would be bound to make the payment? He would not be bound to do so either in the forum of law or in the forum of morals. For those who have attempted the subversion of society can have no rights arising from contracts which a good citizen is bound to respect. The king was wrong and was justly put to death, but that insincerity for which he has been condemned by history was not an abnormal development but the natural outcome of the principles which he professed.

The extent to which he had deluded himself appears from his language after his condemnation. "It will be a glorious death. I shall die for the law of the land and for maintaining the true Protestant Religion." And again "You must give God his due, the King his due, and the people their due,—that is their liberty but their liberty consists in having government, it is not in their having a share in the government,—that is nothing appertaining to them." What he meant by giving God his due, was to sustain Episcopal Church Government; and by giving the King his due he meant letting him do what he liked. Could anything be done with such a character but to remove him from a world in which he had gone hopelessly astray?

The argument of Mr. Cook for the prosecution falls back upon elementary principles. He does not detect the fallacy which lurks in "Honor the King." As Scripture was then understood it did not admit either of contradiction or qualification. But as he also believed in the infallibility of Scripture nothing remained but to ignore this maxim altogether. He contended that the monarchy was always limited—that the King is not above the law; and that as the laws had provided no means of trying him upon a charge of high treason that power must either reside in the representatives of the people or it does not exist at all.

Nowhere does that cant which made the name of Puritan hateful to the people as England appear in such a repulsive form as in that passage where Mr. Cook provides for the eternal welfare of the King. In reading it one is reminded of a judge who after passing sentence of death upon a prisoner convicted of forgery addressed him thus: "I exhort you to look to a higher power in another world for that mercy which a due regard for the paper currency of the country forbids you to expect in this." With pious unction the prosecuting counsel proceeds: "God will not forgive his temporal punishment. Yet if God in him will be pleased to add one example more to the Church of his unchangeable love to his elect in Christ (*not knowing but that he may belong to the election of grace*) I am troubled in my spirit in regard to his eternal condition for fear that he should depart this life without love and recognition for all those saints whom he hath scorned under the notion of Presbyterians, Anabaptists, Independents and Sectaries.

While the King was not a martyr, yet on the other hand he was not a murderer. He simply staked his life upon an obsolete principle and lost. The Puritans who conquered him in the name of liberty proved to be the most relentless oppressors of those in the New World who differed from

their views. Neither party is entitled to a verdict of unqualified approval at the bar of history. And yet the experience through which the nation passed is of permanent value. The great actors of history whether their greatness consists in their good or in their evil deeds stand like sentinels upon the watchtower and light their beacons on the heights. As a great writer has said: "This is the course which you should pursue as beyond all others salutary and profitable in the study of history to keep your gaze steadily fixed on its instructions derived from every variety of example and displayed on a conspicuous monument for your guidance. Thence you may take for yourself and the state in which you belong what you should imitate. There you may see what is base in its inception and base in its issue which you should shun."

What lesson shall we learn from these great events? We are in no danger from a king or from a House of Lords. The power which formerly resided in them now resides in the ballot-box. In theory by that institution the will of the majority is clearly made manifest and the majority may be trusted to do nothing hostile to their own interests. The candidates for parliamentary honours would of course do nothing to interfere with the free expression of popular opinion. Their very name proves as much,—"*candidus*" pure white, from the custom of clothing the aspirant for honors in the Roman Republic with a robe of white emblematic of the mystic purity of the soul within. And here it may not be out of place to point out the derivation of that ambition which prompts these clean spirits to scorn delights and live laborious days. It is derived from the Latin "*ambitus*,"—"going about," shaking hands with the electors and being very solicitous about their welfare.

But while these excellent men would do n thing wrong, yet the proceedings of the election courts show that a class of men exists which is quite ready and willing to do wrong on their behalf. There lies the danger to government in the New World. It is generally believed that General Hayes did not represent the majority of votes cast according to law, and yet he became the highest officer of State. In the Dominion of Canada the laws against bribery are explicit and severe. If any improvement in them is required it need only be to make the giving of bribes as criminal as the taking of them. The best safeguard, however, will be found in an awakening of public opinion against the slightest irregularity. If we allow them to pass we may finally arrive at that stage of decadence which Livy so graphically describes in the Roman Republic, "when we can bear neither our vices nor their remedies." The great lesson which we should learn from history is that which we all admit in theory but too often neglect in practice, that eternal vigilance is the price of safety.

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