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The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

Our London Letter.

(From our own correspondent.)

The Irish news of the week, which has created so much excitement and called forth such varied expressions of opinion, has had a fearful ending. It is not meet that Parliament and the people of this country should be panic-stricken in presence of the awful deed to which I refer, but one cannot doubt that the effect will be of momentous import. When Mr. Forster addressed the House of Commons on Thursday evening he little thought that, grave as he knew the situation to be, the views which he so solemnly expressed would have found so early and fearful justification. It must be assumed that the murder of Lord Frederick Cavendish and Mr. Burke was the outcome of that lawlessness which the late Chief Secretary vigorously combated, and which he believed would gain strength after the Cabinet resolved to carry out a different policy. For this policy, as the Prime Minister said, Mr. Forster declined to be in any way responsible, and I confess that I share Mr. Forster's views on this question. Experience has taught the necessity of firmness. Even the experience of the present Government had shown the danger of paltering with disorder; yet, just when we were recovering from the consequences of the initial mistake, it was determined to repeat it. Authority and anarchy had been engaged in a mortal struggle, but when the grip of legal powers promised to produce a speedy paralysis of lawlessness it was determined to relax the pressure. The Minister who was thoroughly acquainted with the condition of the country, and who knew exactly what were the forces ranged in opposition to the law and the Queen's authority, protested against the change of policy; but his warning was unheeded. Instead of abiding by his counsel and profiting by his experience, the Cabinet determined to act in accordance with the wishes of the very men whose policy Mr. Forster had been fighting against. If the state of Ireland had justified the opening of the prison doors, or even the total abandonment of coercion, one could have rejoiced, both at the release of the suspects and at reliance for the maintenance of order being placed simply on the ordinary law. But no such signs could be discerned of this improvement, which alone could justify the step that was taken. This frightful crime, however, shatters at a blow Mr. Gladstone's hope of pursuing a gentle policy, and leaves the Government to face a terrible responsibility. It is impossible at this moment to foresee the issue of such an act of savage wickedness, but it will inevitably lead to a demand for renewed severity in the government of Ireland.

That it does not answer to make a man who attempts the life of the Queen famous by charging him with high treason and trying him with pomp and state is made clear to-day. Maclean has already got an imitator, or at least somebody who talks about being his imitator. He ought to have spent a week in prison to repent of his folly, and as little fuss should have been made of him as though he had been taken up in the streets for incapability of preserving his equilibrium. But he is to be brought from Doncaster to London. A crowd of detectives is interested in him. He will become notorious, and soon somebody will be imitating him. This is what is called prudence in our day.

The beautifully restored Early English Chapel (which forms the great centre of Lambeth Palace) was the scene of an interesting event the other day—the Archbishop consecrated the Right Rev. John Miller Strachan, M. D., and the Right Rev. Herbert Bree, D. D., to the vacant Bishoprics of Rangoon and Barbadoes respectively. Dr. Strachan's consecration will be interesting to a certain section of your readers, from the fact of his being the first Alumnus of St. Augustine's Canterbury that

has been raised to the Episcopate. Dr. Strachan is the third qualified medical man who is a Bishop in the Anglican Church. Dr. Callaway, Bishop of Kaffaria, and Dr. McDougall, Bishop of the Falkland Isles, are both disciples of Aesculapius. The *Lancet* calls attention to the importance of increasing the number of medical missionaries, and while congratulating the members of the medical profession who have attained episcopal dignity it cannot help expressing the opinion that the medical and clerical elements had better be kept distinct with regard to their respective functions in the Missionary Church. The supply of men who are both clergymen and doctors must be rather limited, but there are no doubt plenty of medical men to be found who would have no objection to enter the service of the Church Missionary Societies. As the question of medical missions is down for discussion in the programme of the forthcoming Church Congress to be held at Derby, possibly the suggestion may be seriously entertained.

Mr. John Nelson Darby died on Saturday. To the majority of people Mr. John Darby is unknown. To a section of the sects he was almost a god. He was one of the founders and greatest lights of the Plymouth Brethren. The first idea of the Plymouth Brethren was comprehension. There were to be no more sects, no more confusion of many doctrines, but all were to be united in the worship of one Name, and by personal sacrifice were to shew their loyalty to one King. The movement had a wonderful effect, and it did produce a sacrificing spirit which one could not but admire. But when a brand new sect had been started to unite all the others a controversy arose about the nature of the Divine humanity, and Mr. John Darby took the lead on one side, Mr. John Newton being on the other. One side said that our Lord was peccable but sinless, the other that He was impeccable as well as sinless. Mr. Darby took the side of impeccability, and charged his opponents with teaching the heresy for which Irving was turned out of the Church of Scotland. He, on his side, was charged with denying the humanity of the Supreme Man. The result upon the comprehension theory was disastrous. Still professing their belief in the unity of the Church, the Darbyites excommunicated right and left. They got a prophetic system of their own, and spent their time in trying to make the Scriptures a fortune-telling book. The Newtonites did the same. More quarrels arose. The very people who had made unity their watchword took to turning one another out until every three persons formed a separate church. Mr. John Newton came to London and founded a Church here, which has since been dispersed. Mr. John Darby has had followers in nearly every town in England and Ireland. His death removes a sincere man of generous sympathies, but intensely narrow mind from the religious world. His old opponent, Mr. John Newton, it may be added, no less sincere, more learned, and no less generous, and hardly less narrow of intellect, is now rarely able to preach. They taught a new doctrine, which, had they been mutually tolerant, might have left its mark on the life of the country; but by their quarrels, and the quarrels which grew out of their quarrels, they made their cause ridiculous, and they provoke a spirit which makes the name of "Plymouth Brother" stand for utter narrowness.

"WANTED: THE CHURCH OF THE ESSENTIALS."

The *Springfield Republican* has made a discovery; thinks it has found a new need. It ends a brief sermon on the evils of schism, by saying, "what is needed is evidently a Church of the essentials." It never occurs to our able contemporary that this, after all, is no new need of men. It is one that has existed all along. God knows of

it. He supplied this need; supplied it fully in His Kingdom set up for men. "The Lord added to the Church daily." It was the Church of the essentials. And we know what those essentials were. St. Paul told of them, when he said: "there is one body and one spirit, even as ye are called in one hope of your calling: One Lord, One Faith, One Baptism, One God and Father of all." The Kingdom which St. John the Baptist announced, and which our Lord set up among men, was "The Church of the Essentials." It has existed, through the ages, all along. It is going to exist here among men, until "time is not, and eternity is." The gates of hell shall not prevail against it.

"What is needed is, evidently, the Church of the essentials." But what men need is not always what they desire. All men need amendment of life. Few desire it. All need to grow in grace and in the knowledge of Christ. Few, however, desire to do so. What men need is one thing. What men want is often another and quite a different thing. It is so as regards the "Church of the essentials." All need it. Few, comparatively, want it. They want, rather "the Church of their choice," as opinion, or inclination, or advantage may decide for them. They have their own notions as to what are "the essentials." To some, it is essential, not that they should have toleration but domination. If they cannot do what they like in the old Kingdom, they will set up a new one. For some, "the Church of the essentials" is one essentially fashionable or essentially exclusive. For others, the essential thing is, that they shall be sufficiently prominent, sufficiently consulted, or sufficiently recompensed, in some way, for the investment made. But, to such as look for the "Church of the essentials" in an honest and good heart, we point to that Kingdom of Christ, once, and once for all set up among men.—*Living Church.*

GOSSIP.

Was there ever a time when this vice was more prevalent? Even among persons otherwise high-toned and admirable, how often are we surprised to observe it. Everybody knows that one sex has the credit—or discredit—of being specially addicted to gossip; but it cannot be denied that both must plead guilty.

How is it that a practice so universally condemned is indulged in so generally? I believe one reason is, that we do not realize that we can overcome the habit. We despise the vice of gossip; we know it is injurious to the character of the one who indulges in it, as well as to the victims of the gossiping tongue, and we even make resolutions to refrain our lips from this form of evil speaking, yet when a spicy tale is told in our hearing, we find ourselves listening with interest and pleasure. Then when we recollect ourselves, we are disgusted to see that while we outwardly may be trying to refrain from gossip we still secretly enjoy it, and that the love of it is in us.

Then comes the temptation to think there is no use fighting against it; that we had better be open, and confess that we enjoy a bit of gossip as well as other people.

But it is not true that there is no help for it. There is help for this, as for every fault of our nature. What we must do is just the same thing we have to do in regard to every sin—take it to God, confess to Him that the love of it is in our hearts and that we cannot root it out, and ask Him for Christ's sake to root it out for us, and to put into our hearts that charity which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth. And He will do it—that is His work. Our part is to refuse to indulge this love of gossip, and gradually the enjoyment of it will weaken and turn to distaste. If our minds and hearts are filled with true and noble thoughts and kindly and loving feelings our lips will utter kind and good words.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Report of the Church Woman's Missionary Association for 1881 and 1882.*—At the close of another year of quiet work for the "furtherance of the Gospel and the honour of our Lord," we offer words of thanksgiving to the Master who has again given us an opportunity to do some good to the household of faith. It would give us pleasure to record a great increase in our band of workers and a much larger revenue than any of the twelve years of our existence, but taking everything into consideration we feel that we may congratulate ourselves upon a very cheering, successful year; the grant of \$600 made by you last year has been met, and still there is a balance in the bank, so that we may believe that weariness in well-doing has caused no desertion from the ranks of our sisterhood, and that in spite of some adverse circumstances, and one special disappointment in our plans, we have not been compelled to give to your Lordship a diminished fund towards the aims and objects of our Association. We had indulged in great expectations as to the financial result of the Lingle venture, but we could not contend against an unpropitious climate, and two days of constant rain threw many of our hopes into the shade. The enterprise would have proved a total failure but for the hard work of hand and brain of your trusted Treasurer, Mrs. Lawson, who turned aside a threatened defeat and changed it into a mere disappointment, converting even her lament for dripping skies into seventy dollars of shining gold. To her may be largely credited this year's success, and the whole Association is unanimous in their recognition of the cheering part she plays in all our efforts to hold our own in the engagements we have undertaken, and for which, as a Society, we exist. Our system of collecting, by means of mite boxes, has somewhat extended this year, and here we wish to make clear that the mite boxes are not to touch the yearly subscription, but are, as they were called when first started, an "extra effort," entirely apart from the subscription. We wish we could so far develop this scheme as to make our *unassuming little chest* an institution in every "Church-woman's" home. We note with pleasure one new feature, as yet in its infancy, but so full of promise, that we hope for its rapid growth. Four children—Mary Lawson, Bertie Slayter, Mary and Winifred Corbett, named by themselves "The Little Gatherers"—have undertaken the filling of one of these little boxes, and the result has proved how success can be achieved when simple earnestness and energy are brought to the work. We may not doubt that these offerings from the hands of the young disciples in the School of Christ are well pleasing to Him, who, when on earth, graced with acceptance the Hosannah of the children at Jerusalem, and who had a word of rebuke for those who would keep them back; and in addition to the personal blessing that may descend on these little gleaners as they offer their small sheaves, gathered and presented in the spirit of love, we venture to hope that if the children's sympathies were more generally enlisted the zeal they show in working for the spread of the Gospel may act as a leaven in their homes among their elders. The utility and importance of our Association are much increased by the diminution of the ordinary means of providing for the maintenance of the clergy. We have learned that the S. P. C. withdraws this year nearly \$3,500 from its annual grant to this Diocese, while the Board of Home Missions, far from supplying the deficiency, have been compelled actually to deduct 10 per cent from the small stipends of the Missionaries on its list. It is hoped that in due time the people in the several Missions will make up to their pastor the amounts now withdrawn, but we are informed that without such assistance as we may be able to supply the churches in some destitute places must be closed. The Bishop informs us that through aid supplied from our funds for a limited period the people in two Missions were induced to make an effort to provide for a clergyman, which has been entirely successful, although without such encouragement nothing would have been attempted. With our aid the Bishop has been able to place a clergyman in charge of the important Mission of Lockport, where Mr. Churchward is especially doing a good work, and from which we have had a gratifying instance of appreciation of our help in a contribution sent from there by Miss Locke. We have regarded with special interest from its inception the Mission of the Rev. Simon Gibbons, which owes its existence to a grant from this Association. From the nature of the extensive district committed to him, and the peculiar difficulties of travelling, this is the most truly missionary work within the Diocese, and his health has suffered by toil and exposure. The Bishop has granted him leave of absence for a year, which he is improving in England to the utmost for the benefit of his Mission, endeavouring to raise funds for church building and permanent endowment. He has awakened much interest there by preaching and speaking at public meetings, and several favourable notices of him have appeared in English Church papers. He was happily able to provide a substitute to take charge of his Mission during his absence. The Rev. J. Boot has been appointed and licensed by the Bishop; and we earnestly hope for Mr. Gibbons' return, at the expiration of his leave, recruited in mind and body, and bringing substantial fruits of his labour on the other side of the Atlantic for the benefit of his people. The Bishop states that he has three more Missions which must depend upon aid from us for the continued maintenance of three clergy, having being deprived since March 31st of S. P. C. Grants, and that he is waiting your grant at

this meeting before allotting the funds which we may place at his disposal for the ensuing year. Seeing that local help in support of our Missions is even more needed now than when twelve years ago we associated ourselves for the purpose of extending the Kingdom of our Lord, we cannot shake off the increased responsibility imposed upon us, and if ever a feeling of despondency follows the knowledge that our help is very small, while the want is very wide and deep, we must only take courage and honestly do all that lies in our power. We again ask our sisters in Christ to do this honestly and earnestly.

HALIFAX, May 25th, 1882.

The Churchwoman's Missionary Association.

In account with the Treasurer.

1882.			
May 24.	To amount paid the Bishop.....	\$600.00	
	" balance on hand.....	288.30	
			\$888.30
1881.	CR.		
May 24.	Balance from former statement.....	\$221.68	
June 30.	Interest Savings' Bank to date.....	20.29	
Aug. 6.	Proceeds Garden Party N. W. Arm.....	100.00	
1882.			
Feb. 9.	Offertory P. V. M. St. Luke's.....	5.04	
Apr. 15.	" Annunciation, ".....	20.29	
May 24.	Work and Subscriptions.....	162.30	
	Amount collected in mite boxes.....	362.64	
			\$888.64

WINDSOR.—The ladies of the Parish intend holding a Bazaar in aid of the Building Fund of the new church in the Drill Shed on Wednesday, June 21st. There will be excursion trains, at reduced rates, from Halifax and Kentville and intermediate stations east and west, and every effort will be put forth to make the trip a pleasant one. The ladies of Windsor do not often indulge in the pleasures (?) of a Bazaar, but when they do they know how to excel, and we promise those who attend a good time.

KENTVILLE.—St. James' Church has been successfully moved to a more central and important site. The building is 70x40, with a tower about 70 feet high, so that its removal was quite an undertaking, and the admirable management of the contractors, Messrs. Chute & Son, of Bear River, has been highly spoken of. The success of the undertaking is entirely due to our Parson, Mr. Ruggles, whose energy and pluck is admired by all, even by those who at first thought the matter altogether unfeasible. The change will materially add to the advance of the Church in this place.

HALIFAX.—*St. George's.*—At a meeting of the parishioners, held on Thursday, the 18th inst., a design and estimates were submitted by the Rector, Rev. Canon Partridge, as Chairman of a Committee appointed for that purpose, for a new chancel. The alterations include the taking down the organ from the loft in which it is at present, the putting in of new choir seats, the building of a vestry, and the re-arrangement of the sanctuary. The meeting was a great success. The utmost unanimity prevailed, and the designs were approved of by a practically unanimous vote. The Rector announced that he would be responsible for the amount of funds required, having already collected nearly \$500. The whole alterations will cost about \$1000, the whole of which is expected to be raised within a few weeks, and without resort to bazaar or any such ways of raising money. The Church in St. George's Parish is to be congratulated on the harmony which prevails within it.

DIOCESE OF FREDERICTON.

PERSONAL.—Rev. J. Lockwood, having now removed to St. Martin's, N. B., desires all communications to be addressed to him there.

D. C. S. OCCASIONAL PAPER, No. IV.—The committee appointed to prepare an O. P. for 1882 will present the same for the approval of the Executive Committee on Wednesday, June 7th. If approved, the Occasional Paper will be immediately printed. The Clergy of the Diocese will please to notify the Rev. T. E. Dowling, Carleton, St. John, how many copies they will require for distribution.

ST. JOHN.—*St. Mary's.*—The Rev. O. S. Newnham has been able to note a great improvement in the congregations of this Chapel since his advent here. In many ways he is just the man for the work, and the success attending his labours proves that he is being appreciated by the people. Our earnest and godly Rector, the Rev. Geo. Armstrong, has reason to be thankful in having so admirable an assistant.

ST. ANDREWS.—*Intercessions and offerings for Missions.*—At the daily services, during the past week, the form appointed for Intercessions for Missions was used. On the Festival of the Ascension, the Holy Communion was celebrated at 8 a. m. The number of communicants was much larger than usual, and there was a good congregation at the evening service. The service for Missions was used also on Sunday, the 21st. The offerings at All Saints amounted to \$25 at St. John's Chapel, Chamecook, to \$5, in all \$30 for the Missions of Algoma.

DORCHESTER.—We are glad to learn that this Parish, under its new Rector, is progressing. The congregations are very good, and the Sunday School well attended. Mr.

Campbell is spoken of as an earnest preacher, and a frequent visitor among his people. Dorchester is rapidly becoming quite an important place, and such a man as Mr. Campbell has elsewhere shown himself to be, will, no doubt, keep the Church more than alive there. The Rev. Mr. Simonds attends faithfully to his duties as Chaplain of the Penitentiary, and has a great and arduous work to engage his time and attention. It is a work not only very difficult but also very discouraging, and the interest taken in it by Mr. Simonds (although the paid Chaplain) may well be called "a labor of love." Let us hope that he may see blessed results follow upon his work.

ST. MARTIN'S.—Our new Rector, Mr. Lockwood, has settled down among us to take Mr. Campbell's place, and we are glad to feel that we have a minister with us again. Our new Rector seems well pleased with the place, and we think that he will be all that we can desire, although we felt very sorry to lose Mr. Campbell, who did so much while he was here. The CHURCH GUARDIAN is taken by a good many in this Parish, and we are glad to learn that it is meeting with success.

MONCTON.—At the regular meeting of the parishioners called for the purpose on Thursday evening, Mr. Hoadley was canonically elected the Rector of the Parish to succeed Mr. Pentreath. Mr. Hoadley has our congratulations and best wishes. We have just heard from Mr. Pentreath, who has been regularly inducted into his new work by the Bishop of Rupert's Land, and has entered upon it with a determination to use all his ability to make the Church a power in that new and rapidly growing city. He writes us in warm praise of the Bishop and of his own new parishioners, who he believes are disposed to second heartily all his efforts for the good of the Church. He promises to write us something for publication very soon.

DIOCESAN CHURCH SOCIETY.—The anniversary meeting of the Diocesan Church Society will be held (D.V.) at St. John, in the Trinity Church school room on Thursday, the 6th day of July next, at 2 o'clock, p. m. The Clergy and Lay Delegates are requested to meet in general committee at the same place on Tuesday, the 4th day of July next, at 10.30 o'clock, a. m.

By order of his Lordship the President.

W. Q. KETCHUM,
Secretary.

St. Andrews, May 24, 1882.

The Clergy are especially requested to forward their reports to the Secretary, at the latest, a fortnight before the annual meeting, in order that the report of the Society may be properly prepared. By a resolution of the General Committee, it is required that the certificates of the Lay Delegates be forwarded to the Secretary at least ten days before the annual meeting.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

MONTREAL.—The annual meeting of the "Church Home" took place lately in the Institution. The Bishop presided. The managers are to be congratulated on the flourishing state of the finances. The building is now entirely free from debt, and there is not only a balance to the credit of the Building Fund of \$295.68, but also a surplus of \$473.45 on the year's income after all expenses are cleared off. The institution is also quite full, and many deserving cases have had to be refused admittance on account of the lack of accommodation. Such a state of things is both pleasant and the reverse. It is satisfactory inasmuch as it is a proof that the Home, its seclusion, its quiet and its religious privileges, are duly valued, and it is painful because the ladies would be truly glad to receive all desirable inmates. Increased space can only be provided in one of two ways—either by enlarging the present building, or by purchasing or erecting another.

FRELIGHTSBURG.—On the 12th inst., the Rev. Canon Ellegood, Montreal, delivered his most interesting lecture on "Incidents of travel in connection with a recent visit to Spain." The proceedings were rendered additionally attractive by the presence of the Bishop of the Diocese, whose genial bearing and energetic remarks both pleased and profited his hearers. A statement was made of the prospects of the completion of the church, and one of those present whose personal liberality and active influence has already been directed towards this laudable enterprise, volunteered a fifth of the amount still unprovided for. The remarks of all the speakers and the action of several others indicate the speedy accomplishment of an object which will do credit alike to the intelligence, the hearts and the liberality of the people of the Township. On Sunday morning a confirmation took place. In the evening, after a hearty service, the Bishop delivered an admirable discourse.

DUNHAM.—Bishop Bond preached to an immense congregation here on Sunday afternoon, May 14, and held a confirmation.

MONTREAL.—*Trinity Church.*—The Bishop of the Diocese has issued the following appeal:—The strenuous and final effort which has been made, during the past few days, for the reason of the Trinity Church, has resulted in securing all the required sum, excepting two thousand five hundred dollars. This small sum must be secured by Saturday, 27th inst., in order finally to close the matter. Any who have not been called upon and who are willing to aid, will

please indicate the amounts they will contribute to T. Craig, Esq., cashier, Exchange Bank. No money will be called for until the whole is subscribed. The contribution of the above sum within the time specified will be a final settlement of the matter. W.M. B. Montreal.

MONTREAL.—Montreal has been well described as a city of churches. There are many fine, solid and ornate churches to be found on every side. Those of the Roman communion are vastly in the ascendant as regards numbers, size and elaborate ornamentation. Amongst them, that of the Notre Dame is the largest, and the most resplendent as regards decoration. One is dazzled at the sight of gorgeous pillars, altars, and niches dressed blushing in the garb of precious stones and marbles, the result of innumerable pails of paint and colored washes. The magnificent sham affords an apt illustration of the meretricious promises held out by Rome to catch the ignorant. Of English Churches, that dedicated to St. George is the most elaborate, and as regards brilliancy of color, is rather continental than Anglican, has yet many fine features: the painting is good, the windows are excellent, and the congregations large. A new Rector is to be elected this week to succeed Dr. Sullivan the Bishop elect of Algoma.

Mr. Robinson, formerly assistant organist at All Saints, Margaret St., London, and more lately of St. James the Apostle, in this city, but who retired on account of his health, received, on Easter Monday, a very choice and valuable gift from the Wardens and congregation of St. John the Evangelist, as a token of their appreciation of his valuable and skilled services gratuitously given them during the absence of their own organist, Mr. H. Spence. Mr. Robinson is one of our Eastern Township's young men, whose family have been held in high esteem, and whose attachment to the church has been noteworthy. He is nephew to the esteemed Rural Dean of St. Andrews, and to the Incumbent of Abbotsford and Rougemont. His talents are of a very high order, having been able to take the organ of the Church in his native village, Waterloo, Q., at a very early age. We are only sorry that his health is not equal to his talents.

DIOCESE OF HURON.

ORDINATION.—The Lord Bishop of Huron purposes holding an Ordination in the city of London, in connection with the meeting of the Diocesan Synod on Tuesday, June 20th. Candidates for Deacons' or Priests' Orders will please send in their names at once, with the necessary papers, *Si quis* and *Testatur*, copies of which will be forwarded on application. Hy. F. Darnell, Principal Dufferin College, Examining Chaplain.

At a recent meeting of St. Paul's Church Vestry, London, the following resolutions were passed (in consequence of the average ordinary expenditure for the church for the past five years, being about five hundred dollars per annum in excess of the average receipts): "First—that a subscription be raised for the purpose of liquidating the overdraft at the bank, of say \$2,200. Second—That the envelope system be introduced for the purpose of increasing the ordinary collections of the Church.

DIOCESE OF TORONTO.

SHANTY BAY.—Mrs. Brydges has presented St. Thomas's Church with a handsome crimson Altar Cloth, in memory of a beloved daughter some time since called to her rest.

NORTH ESSA.—An excellent organette (cabinet organ with pipe top) has been set up in St. Jude's Church.

The Clerical Chapter of the Rural Deanery of West Simcoe, is to meet at Claverleigh, the residence of the Rev. W. R. Forster, R. D., on 1st and 2nd prox. The Rev. F. W. Swallow is to read a paper upon the proper mode of conducting the Divine Service, and another member is down for an essay on Sunday Schools.

The Lord Bishop has summoned the members of Diocesan Synod to meet in Toronto, on June 13th. A new constitution (of which more anon) is to be brought up for confirmation, and is likely to provoke much discussion.

Grace.—Thirty-three candidates were confirmed in Grace Church on the 14th inst., seventy in St. James' Cathedral, and fifty-two in St. Matthias', on the 21st inst.

Trinity College Corporation has appointed Rev. G. A. S. Schneider, B.A., of Caius College, Cambridge, a professor of Theology. Mr. Schneider's degree was second-class classical tripos and first-class theological tripos.

All Saints'.—The Lord Bishop held a Confirmation in this church, on Thursday, the 18th, when forty-five persons received the "laying on of hands."

St. James's and St. Matthias's.—On Sunday the 21st, the Lord Bishop held Confirmation in these churches, when a large number received the laying on of hands.

St. George's.—His Lordship the Bishop held Confirmation in this church on Friday, the 19th inst., when twenty candidates received the holy rite.

Twenty-six candidates were confirmed in the Church of the Good Shepherd, Wyebridge, on the 15th inst. Rev. O. G. Dobbs, M.A., minister of this parish, has been indefatigable in his labours here. He had the satisfaction of witnessing the consecration, by the Bishop, of a new church at Allenwood in his mission.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

LEVIS.—From the 5th to the 20th of May over 13,000 emigrants were received at Point Levi from the ocean steamers.

LENNOXVILLE.—*Bishop's College*.—A very interesting race was rowed on the Massawippi river here on the 19th, in fulfilment of a challenge made by Messrs. Kippen and Grant, of Lennoxville, to any two members of Bishop's College Boat Club to row a double-scutt race; Messrs. Cooke and Nightingale were chosen to represent the College. The weather could scarcely have been more favorable, and about 200 spectators were assembled on the G. T. R. bridge, the terminus of the race. The starting point was about a mile and a quarter further up the river, and the course between these two points is one of the finest stretches of water on this picturesque stream. Both crews seemed in very good condition. An admirable start was effected, and the College crew at once took the lead, though they were put to a slight disadvantage soon after the start by Mr. Nightingale's oar catching on some impediment in the water, which caused his rowlock to fly several inches in the air. Mr. Cook, however, made a desperate spurt until the oar was replaced, and scarcely any ground was lost. The College crew steadily increased their advantage throughout the course, and, probably receiving renewed energy from the rousing cheers on all sides, passed the winning point six boat lengths in advance of their opponents. The race was made in ten minutes, which is, as far as we know, the best time on record. Master Fairweather, who acted as "cox" for the College crew, deserves credit for the admirable way in which he directed the course of his boat. This is the second race won this season by the above crew.

HEREFORD.—Aaron Workman, Esq., departed this life on the 30th of April last. Mr. Workman has long been closely identified with the interests of Hereford, having come to the place 40 years ago, when the township was little more than a wilderness. He has held many important offices of trust. He was officer of Her Majesty's Customs for 38 years, Secretary-Treasurer of the township for 20 years, postmaster for 32 years, and a magistrate for 20 years. He was very active in promoting the cause of religion and education in the neighborhood in which he lived. In all the various capacities in which he acted, he was ever zealous, prompt and conscientious, and never shrank from his duty, as many a one can testify. He was one of those who consider duty before expediency, and he was eminently without fear and without reproach. The funeral took place on the 3rd inst., at the Church, which was built mainly by its indefatigable exertions, and of which he was an efficient member, having frequently served as Warden and delegate to the Synod. A very large concourse of sympathizers attended the funeral, who seemed to feel as though they had lost a friend, and one whom it will be hard to replace.

DIOCESE OF ONTARIO.

(From our Ottawa correspondent.)

ASCENSION DAY AT S. ALBAN'S.—The observance of this Holy Day, so long neglected, is reviving in our Capital city as much as in any part of the Dominion: and as the Ven. Archdeacon Jones, LL. D., the founder of S. Alban's Parish, was the first to pay special honour to this Great Feast in this city, I wish to tell how his successor, Rev. J. J. Bogert, M. A., has been following his example this year. In the first place there were two celebrations of the Holy Eucharist, a custom of some years past at S. Alban's. At the early celebration at 8 a. m., the Rev. E. W. Beaven, M. A., Curate of Trinity Church, Archville, was the celebrant, the Rector assisting. At the 11 a. m. service there was a fair congregation. Mr. Beaven said Matins

and assisted at the celebration, while the Rector preached and officiated at the Altar. The Evensong was choral, except the Psalms which were simply said, Mr. Beaven again taking the office, and Mr. Bogert reading the lessons and preaching. The office was the one appointed by the House of Bishops as a Service of Intercession for Missions. The great fault of this office is the length of the prayers, which otherwise are very good. If the Metropolitan, the oldest Church musician in Canada, could give his attention to the subject, I am sure he would amend this missionary service, so as to make it possible to render it without serious risk to the bronchial tubes of the officiant. The chanting and singing generally in S. Alban's has improved greatly of late: and the congregational style of music used is attracting many who prefer social singing in church. A new organist took her place at the harmonium to-day, in preparation for preparation for presiding at the pipe organ which is soon to be placed in the Church. Her concluding voluntary after Evensong was brilliant and played in good taste. I hope I shall be able to tell you that the new organ is as good as any in the city, and that its organist knows thoroughly how to bring out its beauties. The altar was still in its Easter dress and would have been surrounded with flowers, had not the lateness of the season made them very scarce. As it was some devoted ladies had procured two vases full of lovely roses, carnations, verbenas, geraniums, saxifrage, heliotropes, etc., which made the sanctuary fragrant. The congregations were far smaller than they should have been in a city like Ottawa, where Ascension Day is a holiday in the public offices, but it is gratifying to know that the number of communicants and the amount of offerings has been larger than before.

KINGSTON.—The Synod will meet on Tuesday, the 6th June.

There has been lately erected in St. Paul's Church, Kingston, a handsome window, the gift of Mrs. W. Wilson (mother of Mrs. J. A. Henderson) formerly of this city, now of Quebec, in memory of her parents, both of whom died in Kingston and were buried here. The following is the inscription: "To the Glory of God, and in Loving Memory of Jeremy Patrick and of Sarah his Wife. Erected by their daughter Sarah Ann Wilson."

The overgrown mission of Edwardsburg and Mountain has been divided by the Bishop, into two missions, with headquarters at Cardinal and South Mountain, under the charge of Revs. W. J. Muckleston and W. D. Mercer, respectively.

DIOCESE OF RUPERT'S LAND.

The Winnipeg Times reports that a short time ago the new residence of Dr. MacLagan, organist of Holy Trinity Church in that city, and formerly of Christ Church Cathedral, Montreal, was besieged, while the choir was met there for practice, by a crowd of visitors. The intruders brought with them a lot of furniture, etc., which they arranged in order, and then presented to the surprised organist, the choir singing the following pleasant parody on a chorus from the "Pirates of Penzance":—

Kind doctor, we're a deputation
Come to make this visitation,
Together with a presentation,
To show our appreciation
Of your recognized ability,
And continuous civility
Towards the choir of Holy Trinity
Who reside in this vicinity.

This invasion of your premises,
We hope you will not deem amiss,
For our apparent familiarity
Is the result of your hospitality,
Both you and Mrs. MacLagan
In your efforts have been unflagging,
To mix music with sociability
In the choir of Holy Trinity.

We pray for all prosperity,
To you and your posterity,
And may our musical connection,
Under your very apt direction,
Prove a firm and lasting binder,
Twixt our chosen organ grinder
And his choir of Holy Trinity,
Long to charm in this vicinity.

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directly over the Church of England Institute.

EPISCOPACY.

A Presbyterian divine of Halifax, whose knowledge of the Apostolic Rite of Confirmation was found to be singularly defective when discussing that subject some months ago with a clergyman of the Church, has very recently, if the local papers are to be believed, delivered a sermon "in answer to Bishop Doane's discourse at the consecration of the Coadjutor-Bishop of Fredericton."

Seeing that the Bishop-Coadjutor has been nearly a year in office, and that Bishop Doane's sermon was published at the time of its delivery, it does seem rather a long time to have had an answer in preparation. However, remembering what a difficult work a Presbyterian must have before him in any attempt to refute the doctrine of Episcopacy, even before a promiscuous congregation, we may overlook what seems an enormous loss of time, and congratulate the divine in question on the moral courage which he has shown in now discussing it.

We hope the sermon will appear in print, for it will be at least interesting to get an idea of the manner in which, in the latter part of the nineteenth century, the question is viewed from a Presbyterian standpoint.

SUNDAY SCHOOLS.

THE clergy of the Mother Church have in the past few years greatly augmented the value of Sunday Schools by making them more and more attractive and by devoting much more care to the training of the scholars in the principles of the Church. The fact that in about one half the parishes of England there are nearly 50,000 communicants among the children of the Sunday Schools gives us a high opinion of the work being done. There are now 2,709 Sunday Schools which have separate services for the children, either in the churches or elsewhere. From a return from 8,405 parishes out of 14,469, it appears that there are 113,412 teachers on the books, and 1,289,273 scholars, and that of these 168,734 are scholars over fourteen years of age, of whom 48,680 are communicants. The attendance at Bible classes is small, being only 6,753 persons for the whole of England. *The Year Book of the Church*, from which we quote, estimates the total number of scholars in Church of England Sunday Schools in all the parishes at 2,222,891.

ALGOMA.

THE following has been sent us, we presume, for publication. We do not think it requires any explanation, as it speaks for itself. Neither do we

think it is necessary to say very much by way of urging upon the several Dioceses named their duty. The death of the lamented Bishop Fanquier awakened a new interest in Algoma which the election of Dr. Sullivan has intensified, and we feel confident the Church people of the eight Dioceses upon whom the pleasing duty devolves of sustaining the Diocese of Algoma, will more than subscribe their allotted shares. The Bishop-elect has made a great sacrifice in accepting the position; let us show our appreciation of his noble conduct by removing all care and anxiety for the future financial condition of his Diocese from his mind, that he may go forward with a light heart, and with the comfortable assurance of something more tangible than words for his support, to engage in his glorious work:—

29th April, 1882.

The Metropolitan begs to inform the Prolocutor that the House of Bishops has passed the following resolution, and requests the concurrence of the Lower House.

JOHN FREDERICTON, Metropolitan.

Resolved,—That this House is prepared to give effect to the wishes of the Lower House, as expressed in their resolution of yesterday, but that this House deems it expedient that this Synod should pledge itself to use every effort to induce the several Dioceses of this ecclesiastical Province to contribute such sums respectively, as will afford \$4,000 per annum for the support of the Bishop of Algoma for a term of five years, and this House recommends the following scale:—

Toronto, \$1,000; Huron, \$700; Niagara, \$500; Montreal, \$500; Ontario, \$400; Quebec, \$300; Fredericton, \$300; Nova Scotia, \$300. Total, \$4,000.

JOHN FREDERICTON, Metropolitan.

Concurred in by the Lower House.

R. W. NORMAN, Hon. Cler. Secty.

C. W. M. A.

A faithful band of women, calling themselves the Church Woman's Missionary Association, have been labouring in Halifax for the past twelve years as a sort of Auxiliary to the Board of Home Missions for the purpose of sustaining the ministrations of the Church in poor and destitute places otherwise unprovided for. The Association has gone along in a quiet way, having but comparatively few members, and yet the results have been quite remarkable, showing what persistent, whole-hearted, sympathetic efforts can accomplish. Altogether a total of nearly \$7,000 has been earned and collected by this worthy Missionary Association, and presented to the Bishop, who has applied it to the opening up of new missions, or to supplement, at a most critical time, the very best efforts of a peculiarly destitute place, whose Church or Churches would otherwise have had to be closed.

We cannot speak too warmly in praise of the splendid results achieved by these devoted women; none but themselves can tell the many difficulties which they have had to encounter, and the thousand and one ways by which, with patient plodding, they have added here a little, there a little, to their well-earned hoardings; and we only hope that the organization may be extended so as to include not only the women of Halifax but of the whole Diocese of Nova Scotia, and that with God's continued blessing upon it, not \$700, but many times that amount may at a not far distant year represent its earnings.

We wish to renew our advocacy of a Woman's Auxiliary in every Diocese of the Dominion, with a local branch in every Parish and Mission, and shall say no more at present with reference to the good work done by these Halifax women, but will

avail ourselves of the earliest opportunity to speak at length upon the larger subject.

THE QUEBEC CATECHISMS.

A few weeks ago, after a full and careful examination, we took occasion to highly recommend the two little books under the above title, as calculated to prove of great value as Sunday School Text Books. We regret to learn that but few of the Sunday Schools of the Maritime Provinces have adopted them, although they are being widely used in the Diocese of Quebec, and in the other Dioceses west of it. We know the clergy and Sunday School teachers will thank us for directing their attention to these little manuals which they will find are just what is needed for their Sunday Schools.

LAY HELP.

OUR valued contemporary, the Irish *Ecclesiastical Gazette*, says:—"The Church of England some time ago began to realize the value of Lay Help, and the importance of enlisting Churchmen on the side of disciplined and orderly efforts for the evangelization of the masses. In *Mockeson's Guide to the London Churches* we find the names of some two hundred licensed Lay Readers. The Bishop of Rochester has been very foremost in this movement, and an account was given a short time since of a service at St. Mark's, Kensington, for the admission of Lay Readers and Lay Preachers. After a short Evening Service, the Bishop, taking as the text for his address the words, 'What mean ye by this service,' said—"That the conscience of the Church had been stirred by the thought that thousands of souls in our large cities were living without God, to whose spiritual needs it was impossible for the ordained clergy to minister. He had done his best to organize the work of laymen in his diocese; and he now had the pleasure of formally admitting to the definite offices of lay-reader and preacher eighty men. Lay-work, he said, was one of the oldest things in the world; and he proceeded to show how it had been recognised in the Jewish Church, early Christian Church, and Middle Ages. The strength of the Wesleyan movement was due, in a great degree, to the employment of lay-preachers. We are fully justified, he said, in taking the step we are taking in giving a definite commission to laymen to conduct mission services and to preach. The Bishop then pointed out that while we dare not say 'Only the clergy shall preach,' there was a three-fold fitness necessary in those who came forward as candidates for the office of a lay-preacher—'capacity, inward call, and the Church's invitation.' If the capacity facile speech, &c., were wanting, God would not blame any for withholding from the work; indeed it was an indication to a man that it was not the work of God intended for him. After a most impressive address the Bishop sat at the altar rails and the candidates were separately presented and knelt before him. He solemnly commissioned each in words to this effect:—"I institute you to serve the office of a lay-reader [or preacher] in the diocese of Rochester, and particularly in the parish of —, at the instigation and during the pleasure of the incumbent thereof; in the name of the Father, and of the Son, and of the Holy Ghost. Amen." We will only remind our readers, in conclusion, that Lay-readers and Helpers represent one of the oldest institutions in Christendom, and that it would be a great mistake to regard their revival in our own days as an unheard of innovation."

DANGEROUS.

We have received a note sent us by a gentleman in the Province of Quebec, whose philanthropic feelings have evidently been aroused towards a class of sufferers whose condition has been too little thought of by the travelling public, who owe them so much. We refer to the brakemen on our railroads. Nearly all the accidents which occur on railroads happen to brakemen in the discharge of their duties; and while it is true the dangers of the position are not so great as they formerly were, yet it must be very evident to any one conversant with the facts that it is still an extremely hazardous employment. Some new method should certainly be devised for coupling cars, which is the most hazardous of hazardous employments. Many a time has our blood run cold at seeing a human being standing between two cars, holding the coupler of one ready to make connection with the other approaching him, when the slightest mistake on his part would lead to his death or a frightful crushing. These men, in many cases, have families depending on them; the companies (as they should be) are very particular in getting sober, careful men, feeling that so much may depend upon their watchfulness and promptitude; now, in the interests of the travelling public as well as the men themselves, such men should be protected in every possible way from risks of all kinds. Let none but good men be employed, and let every care be taken of their lives, so that the calling may not be deemed only fit for those who recklessly disregard their own lives, and who, consequently, cannot properly value the lives of others.

Our correspondent is quite right when he says the Christian Religion compels its followers to interest themselves in the comfort and in the sufferings of their fellow-creatures; and if any words of ours can assist him in effecting so much needed a reform, we shall gladly and thankfully lend ourselves to his assistance.

OUR NORTH-WEST MISSIONS.

At a recent Missionary meeting at Carlisle, England, the Bishop of Moosonee gave an interesting description of the progress made during the last few years in Christian Missions in that part of Canada where he had been privileged to work among the Indians. In a land to which they had sent the first clergymen in 1820, there were now seven bishops. His Diocese of Moosonee was so large an extent of country that the whole of England placed in a corner of it might be overlooked. Four different languages were spoken in the country, and he and his brother clergymen had to travel immense distances in order to speak to the different peoples. The liberality of England had given him only five clergymen to assist him. In the course of his labors he had translated various books or portions into the language of the Indians, including the Prayer-book, the Testament, Lessons, Psalter, Gospel history and hymn book. Those he had printed and bound himself. (Cheers.) He wanted to get 2,000*l.* to open up a mission at a place called Rupert's House, a very important place in the Diocese of Moosonee. Some gentleman who had given him 250*l.* had offered him another contribution if he tried to raise the remainder. He said he would try to get it, stating that a man who could plant and dig his own potatoes, build his own house, print and bind his own books, turn the pillars to support his own communion rails, paint the commandment tables of his own Church, play his own harmonium, make his own bread, churn

his own butter, vaccinate his own children—he vaccinated 350 people one summer—knit his own stockings, and paddle his own canoe—(laughter)—did not need to be afraid of raising the required money. (Applause.)

MR. FENNINGS-TAYLOR.

It is not often that the Church in Canada has to lament the death of a member who has been at once prominent in public affairs of State, in literature, in active interest in Church work, in social life, in legal standing, and a valued member for many years of both Provincial and Diocesan Synods. Such an one, however, has been recently removed from our midst by the death of Mr. Fennings-Taylor, of Ottawa. Early introduced into official life, he became, when only 19 years of age, a member of the Civil Service of Upper Canada, as the first office clerk of the Legislative Council of Upper Canada (now Ontario). From that position he proceeded till, for some years before his death, he was virtually the Clerk of the Senate of Canada.

Of his official life, we only wish to say that no one could come in contact with him without feeling how pleasant, courteous and considerate he was. A noble presence, tall and stately, and his genial face, graced of late years with snow-white locks, made him an ornament to every assembly in which he was present; and though his successor, Mr. James Adamson, son of the very eloquent Dr. Agar Adamson, is a very, and most deservedly so, popular man, Mr. Taylor's face and figure will long be missed at the head of the Clerks' table in the Senate Chamber.

But we want to speak of him more as a Churchman, and it is here where his death will cause the greatest blank. Since the Government came to Ottawa he has been identified with Church work here, and since the Church of St. Alban the Martyr was started, he and his family have been amongst its strongest supporters and most regular attendants. This church, which owes its conception to the Bishop and Dr. Jones (now Rector of Napanee and Archdeacon of Kingston), could not have been brought to the successful state in which it exists without the steady persistence of members of the Church in that part of Ottawa; and one of the most earnest and cordial workers in the cause was our dear friend Fennings-Taylor. Elected in 1870 to represent St. Alban's in the Diocesan Synod, he so soon made his mark there that he was, in his second year, chosen as a delegate to the Provincial Synod, an honor which he enjoyed to the end of his life. In our Church assemblies he was a quiet, practical worker, never speaking but when he could contribute some valuable suggestion, or when views were sometimes expressed over-warmly his voice was always on the side of peace. Amongst other works, he wrote one of especial value to the Church—the Lives of the three last Bishops in Canada appointed by the Crown—Mountain, Strachan, and Fulford—a work which every Churchman should read. It is to be hoped that not only his own family but many others may be led by his example to value the ordinances and study the best earthly interests of the Church of God.—*Com.*

ABBE BOUGARD, Vicar-General of the Diocese of Orleans, France, in a book entitled "Grand Peril de l'Eglise de France," frankly admits the decline of the Romish Church in France. The French clergymen are decreasing in numbers and learning. The respectable classes decline to give their sons

to the Service of the Altar. In 1877 there were 2,569 parishes without priests, and the attendance upon mass continually decreases.

We have great pleasure in speaking warmly of a very admirable paper which appeared in our issue of the 17th inst., entitled "A Plea for the Jews," written by a young Nova Scotian lady who recently distinguished herself at school in the United States, winning a gold medal for proficiency in English Composition.

We congratulate the young lady and her friends on her ability and success; and we shall be glad to receive further contributions from her pen.

CAMEOS OF BRITISH CHURCH HISTORY.*

BY THE REV. B. T. H. MAYCOCK.

CHAPTER II.—CELTIC BRITAIN.¹

(Continued.)

With respect to the towns, M. Guizot writes of St. Albans somewhat as the port of Timbuctoo; making it merely a collection of

"huts
Black specks amid a waste of dreary sand
Low built, mud-walled, barbarian settlements,"

"reminding beholders of the dwellings of the Gauls. They rested on a foundation made of stones, from which arose the walls composed of timber, earth and reeds, and surrounded by a conical roof, which served at once to admit daylight, and to allow the smoke to escape through a hole in the top. Fens and woods, surrounded by a ditch and earthworks, protected this primitive capital." It would be natural to suppose that there would be a large proportion of the inhabitants who resided in these towns; and so indeed we find it. Cæsar speaks of "hominum infinita multitudo"—an infinite multitude of men—in the island, a remark confirmed by Diodorus who calls Britain *poluanthropou nesou*—the populous island. In A. D. 110 Ptolemy enumerates fifty-six cities; later on Marcianus fifty-nine *polis episeimous*—remarkable cities, while the Commentary of Richard of Cirencester (*The Ancient State of Britain*) referred to above, gives eighty-eight, although, as already noted, ninety-two capital towns of the Britons have been enumerated by other historians. British architects were in great demand on the Continent, showing a high state of civilization. Had we not the remains of some of their designs, philology would be sufficient authority for the statement that the British Celts erected fortresses, for in all three kingdoms the names exist of such earthworks, where the fortified place itself is absorbed by existing cities. It has been thought that the art of bridge-building was known at a very early period to the Celtic nations, although subsequently the art was lost, the places *Brivate* and *Durocobrivis* pointing to the fact in Britain.

The Triads state that Corwenr, the bard of Ceri, first made a ship with a sail and rudder for the nation of the Cymri; and though we must in all probability modify the word ship into boat, the fact remains the same respecting its equipments. A nation so far advanced, in what we may almost say refinement, must not be regarded as barbarian. Not only was agriculture universal (the Belgian population of the sea-coast continuing to cultivate their fields ninety-six years after Cæsar's first landing), but they knew how to apply manure for enriching the soil. The slopes of the hillsides were covered with the golden grain, as were

"many a vale
And river-sunder'd champaign clothed with corn,"

which was stored by the inhabitants in subterranean granaries. Then, as now, the flocks browsed upon the downs. British oysters were famous in the Roman markets, as Roman matrons did not disdain wearing British pearls. Mr. Burke may well consider it something extraordinary, and not easily to be accounted for, that the Britons should have been so expert in the fabrication of those chariots (*q. d.*, the *essedæ*, the scythed war chariots) when they seemed utterly ignorant of all other mechanical

arts. Happily, we are able to deny this last statement. A nation who could manufacture urns and drinking cups, bronze arrow heads and spear heads, bodkins and necklaces, can scarcely be regarded as wanting in such knowledge. "They wear," says Diodorus Siculus, "bracelets and armlets, and round their necks thick rings, all of gold, and costly finger-rings, and even golden corselets; they have dyed tunics, flowered with colours of every kind, and striped cloaks fastened with a brooch, and divided into numerous many coloured squares." The art of dyeing, and that, too, in patterns, does not resemble any "savages" at the present time; neither do we find them so far advanced in civilization as to work mines, as these "barbarian Celts" must have done, to procure the precious metal, if they did not barter it with other nations, a fact which shows them not to have been the "savages" they have too frequently been painted. Even their vices, amongst which intemperance stands pre-eminent, prove them to have been acquainted with the manufacture of intoxicating liquors; whereas it is generally the vice which the "paleface" brings to the notice of the uncivilized heathen and not that the rude barbarian manufactures. Again, they were the *only* nation that possessed a national mint in Western Europe apart from Rome, as is evident by the numerous coins of Cynvelin (Cunobelinus) which have been discovered from time to time; it will therefore appear as if they were not far behind the civilization of the Eternal City itself. It is however, but fair to add these coins may have been minted by the Romans for the Britons. Strabo, narrates British goods had a tariff levied on them. To crown all, laws which, in the main, have come down to us from those early times, governed the people. Reserving for a separate chapter an account of the Druidic religion, it may be briefly said that vestiges of Egyptian worship have been traced in Britain, as the Celtic deity Belenus was paid divine honours by the Aquileians.

To sum up in the words of the author of the "Popular History of England": "The Britons, as known to the Romans, were a people of high courage, disciplined and obedient to authority, and yet impatient of subjection; not unacquainted with some important arts of life; exchanging commodities for money of copper and iron; mining and smelting their native tin; possessing an agriculture not wholly unscientific, for they understood the process of marling, and raised cattle in great numbers; a naval people, with boats and probably vessels of burden, sailing far away into a tempestuous sea; a warlike people, with swords, and shields, and chariots that could not be fabricated without some mechanical knowledge; a religious people, building temples of gigantic proportions and raising memorials of the dead in earthworks that rival the wonders of modern engineering. Their priests were their law-givers and the great ministers of whatever moral or material civilization they possessed; and we see that the most perfect element of the learning of the priests was considered to exist in Britain. Were these teachers and law-givers surrounded by few votaries and subjects? "The population is very great and the buildings very numerous," says Cæsar. All merely savage nations never replenish a land, because they never subdue it to their use."

Why much of this was to be swept away by the Roman nation was known to Him Who maketh the fierceness of man to turn to His praise; humanly speaking, it may have appeared sad to note

"only the wan wave
Break in among the dead faces, to and fro
Swaying the helpless hands, and up and down
Tumbling the hollow helmets of the fallen,
And shiver'd brands that once had fought with Rome."

Not so to the Ruler of the world. As in the case of the original nations of Palestine, He saw how necessary it was to destroy the existing state of affairs that a purer might be introduced.

NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

No. IX.

The revelation of the great fundamental doctrine of the Trinity in Unity and the Unity in Trinity may be said to have been perfected on the day of Pentecost, when the operation of the Third Person

of the God-Head was fully manifested: we may, therefore, easily see the propriety of observing the following Sunday in honour of the Ever-blessed Three in One. While in the Early Church the day was kept as the Octave of Pentecost, the fact, that the same Collect, Epistle, and Gospel were used then as now, is of itself sufficient to prove that the doctrine of the Trinity was from the first associated with the observance of that day, which later on received the name of *Trinity Sunday*. Blunt says that the day was first appointed as a *separate Festival* in honour of the Blessed Trinity by a Synod of Arles, in A. D. 1260. The same writer draws attention to the interesting circumstance that "both in the ancient English and in the ancient German office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all offices of the Roman type they are named after Pentecost." "It seems probable," he adds, "that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British Bishops to some connection with St. John. In this case it is, at least, significant, that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed; and also that the Early Church of England appears never to have been infested by the heresies on this subject, which troubled other portions of the Christian World."—In the *Eastern Church* our "Trinity Sunday" is kept as the *Festival of all holy martyrs*; a custom apparently dating even from the time of St. Chrysostom.

There are *twenty-five* Collects for as many Sundays after Trinity, all taken from the old Missal; but as there may be even twenty-seven Sundays from Trinity to Advent, or, again, not even so many as twenty-five, our Church directs that "if there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting; and if there be fewer, the overplus may be omitted; provided that this last Collect (the 25th after Trinity), Epistle, and Gospel shall always be used on the Sunday next before Advent." From Advent to Trinity the Church instructs us in all the *great doctrines* of "the Faith which was once delivered unto the saints"; from Trinity to Advent she urges upon us the imperative necessity of reducing our faith to practice. Would we *prove* that we believe in God the Father, the Son, and the Holy Ghost, then in the power of the Spirit let us *walk* in "the blessed steps of His most holy life" Who was GOD "manifest in the flesh."

It now but remains to notice the Holy Days, to which allusion has not been already made, and we shall have followed "the Christian year" throughout its course. In the Church of England, each of the eleven faithful Apostles is commemorated, St. Philip and St. James the Less, and St. Simon and St. Jude, going in pairs. Days are also set apart for St. Matthias, St. Paul, St. Mark, St. Luke, St. Barnabas, and St. John Baptist.

How wisely our sober Church avoids all superstition in bringing before us the Festival of St. Michael (the Archangel) and all Angels, is best shown by the Collect for that day:—"O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant, that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord."—*Amen*.

With equal wisdom does the Church of England follow the middle course between irreverence on the one hand, and idolatry on the other, in setting apart two days in commemoration of that highly favoured Virgin, who herself foretold that "all generations" should call her "Blessed." One of these days is kept in memory of the Annunciation by the Angel Gabriel to the Mother of our Lord of the Birth of Jesus. The other commemorates "The Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin." A number of "Black Letter" days are found in our Calendar, which, it is hardly necessary to mention, are no longer recognized by our Church as Festivals. One day yet remains, in the beautiful

Collect for which we express our belief in the "Communion of Saints." With that Collect, the one for "All Saints' Day," these Notes may fitly close:—"O Almighty God, Who hast knit together Thine elect in our communion and fellowship, in the Mystical Body of Thy Son, Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord." *Amen*.

THE END.

Correspondence.

FREE CHURCH.

(To the Editor of the Church Guardian.)

SIR,—I am glad to recognize the Catholic character of the CHURCH GUARDIAN in encouraging free friendly controversy or discussion on subjects bearing on the interests and well-being of the Church militant.

In your issue of the 17th inst. appears what I regard as a denunciation of Free Churches. I hope the writer will denounce this criticism if it misrepresents his views.

In the expressions "Free Church," "The Church should be free to all!" "To the poor the Gospel should be preached!" etc., I see no grounds for "protest."

Your opponent of "free Churches" may protest; I am free to profess my adherence to a free Church and a free Gospel to the poor.

The poor should be invited to partake of the "water of Life freely," but something must be provided or the poor will have "nothing to draw with."

What we need at present for the edification of Church goers and Church members is a clear enunciation of the terms and expressions which the writer protests against.

I cannot regard a church as "free" if I must be under extraordinary restraints while worshipping there. Surely if it be a free Church I must be allowed the privilege of carrying my hassock there and placing it to protect my only decent pants from sundry defilement of those who attend as mere spectators, and care not to reverence the sanctuary. Is it a free Church if I am prohibited from wearing my best coat which happens to be my cassock? Is it a free Church which prohibits my appropriating a seat for my helpless invalid, when I am willing to pay for it? Is that a free Church which severs my children from me, and subjects me and them to the derisions and annoyances which distract me, and disgrace the house?

Mr. Editor, I have been much impressed with the article of your correspondent on free Churches; my object in writing is not so much to attack the article as to elicit such discussion as will lead to sound views and practical conclusions.

I can understand what is meant by a free library or a free museum which some denominate an auditorium; but what I ask shall we agree to call a 'free Gospel?' or what is meant by a 'free Church' more freely called a pandemonium?

I refrain further exposure of my ignorance and crude ideas on the subject, hoping that some learned pen will contribute the much needed information.

FREE GOSPEL.

(To the Editor of the Church Guardian.)

SIR,—Can you please inform me if it is true that the Superintendent of one of the Halifax north-end parochial Sunday Schools is opposed to and in his own person rejects Confirmation? Surely if so there is something wrong somewhere.

SCRUTATOR.

[We don't know, our correspondent had better enquire of the Rector.]

WANT of space compels us to hold over quite a large amount of interesting correspondence.

We live for the good of others, if our living be in any sense true living. It is not in great deeds that the only blessing is found. In 'little deeds of kindness,' repeated every day, we find true happiness.

Family Department.

THE HOLY TRINITY.

"O praise God in His Holiness."—Psalm cl. 1.

O God of Life, whose power benign,
Doth o'er the world in mercy shine,
Accept our praise, for we are Thine.

O Father, all creating Lord,
Be thou by every tongue implored,
Be Thou by every heart adored.

O Son of God, for sinners slain,
We bless Thee, Lord, whose dying pain
For us did endless Life regain.

O Holy Ghost, whose guardian care
Doth us for heavenly joys prepare,
May we in Thy Communion share.

O Holy, Blessed Trinity!
With faith we sinners bow to Thee;
In heaven and earth exalted be.

Amen.

CLAIRE.

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

After a brief season of unquestioning trust and affection, the young Countess had awakened to a knowledge of her husband's real character, and with it to the realization that she had sacrificed her young life, her holiest affections and every chance of earthly happiness to a delusion. The man whom she had loved and trusted, did not exist."

"She could not find a solace in the brilliant life of fashion and intrigue, with which some women might successfully have sought to fill the void of an aching heart; hers was too pure and simple a nature. Henceforth, life could hold no sunshine for her; even her babe's birth could not restore her to happiness. The 'amber boudoir,' where Ursule had watched Claire and her little playmates, might have told sad tales. It had seen the roses fading from the young face, whose brightness had given place to a look of settled sadness; it had seen a life full of tender hope and promise, blighted with disappointment, and at last fade out before its prime.

"The Count could not, of course, have been expected to submit to the banishment of Du Plessis, or to deprive the Court of one of its brightest ornaments, in order to indulge the caprice of a sickly wife. He did occasionally pay a very brief visit to the castle, and at these times was full of delicate attentions to the Countess, appearing to be perfectly unconscious that his graceful compliments and smiles distressed and chilled the invalid, who yet, for her little Claire's sake, strove to keep up appearances.

"When, at last, the short but weary pilgrimage was ended; the Countess Gertrude felt but one regret, that of leaving her child. For her sake she would have been willing to live on, to shield her with all her mother's strength from the evil influences which she feared would surround her. To her faithful attendant alone she had breathed her nameless anxieties about Claire, and had implored her continued love and care for the forsaken child; and as her dying lips pressed the baby face, she had whispered, "meet me in heaven my darling." There had been no farewell between husband and wife; Ursule, whose devotion to her mistress had given her an instinctive knowledge of her feelings, had sent no messenger to summon the Count, until her own loving hands had closed the eyes that would never more reproach him with their sadness. The Count came to the funeral, Ursule ushered him into the room where lay the wan and wasted likeness of the sweet young wife whom he had brought to Du Plessis a few short years before,

and without doubt, if there remained one touch of natural feeling in the heart of the corrupt and selfish courtier, he could not have gazed upon that mute face without a pang of keenest self-reproach.

But, if such a feeling had been awakened within him, it was speedily stifled in the dissipations and excitements of the life to which he returned. The existence of his child, he seemed scarcely to realise, so entirely was the little one beyond the circle of his interests and pleasures. It was well for the motherless child that she was left in the care of one so faithful and fond as Ursule, whose love as nearly replaced that of a mother, as it was possible.

"Brief and few had been the Count's visits to Du Plessis, while Claire was living through the years of her childhood and early girlhood, which would have been so unspeakably lonely, but for the bright companionship of the young Duvals. The old priest of Du Plessis had been her only instructor, and indeed his teaching had been of a somewhat desultory sort, but the natural grace and clearness of her mind stood her in good stead of a more systematic education, and the long neglected library of the castle yielded up treasures to the young student's searching among its musty volumes. As time went by, it dawned upon the Count that this little daughter of his, who greeted him with such half shy, half wistful ways, was growing into a beautiful woman, a little too severe in her English style of beauty, perhaps, to please his French fastidiousness, lacking the tender bloom of her girlish mother, but of a correct and noble type. As a matter of course, a marriage must be arranged for her before long, and the Count smiled to himself at the incongruity of his position and his paternal duties. He bore the matter in his mind, however, giving it a place among his secondary plans and objects. He might have brought it before his royal mistress, and have secured her interest in Claire and a position at Court for the young Countess, but that some faint sense of propriety, of which he was himself unconscious, deterred him from introducing his daughter in her innocent girlhood to the scenes of feverish dissipation and restless intrigue, which had formed the atmosphere of his own life. He was not deterred, however, from discussing the subject of his intentions with regard to Claire, with the wealthy Marquis de Sanmar, nor from listening complacently to a proposition from one who, as Claire had said to Marthe, was a very travesty of old age. Marthe's loving anxiety for her friend had not been at fault, when the Count had visited Du Plessis, accompanied by his friend the Marquis, an introduction to Claire had been the real object of the latter. Greatly impressed by her beauty and grace, the old nobleman had been strangely discouraged by the calm simplicity of her manner, which seemed to wither and make impossible his attempts at courtly attention. The Count himself—almost a stranger to his own child—was baffled. There seemed to be a spell about the young recluse, which made her unapproachable. Still, as he said reassuringly to the Marquis, while they rode toward Paris together, the matter was of course in his own hands, he came of a race which had always exacted obedience from their daughters. Claire was still very young; he would undertake, within a year, that she should come to a right understanding of his authority, and that when he expressed his wishes, she would comply without demur. So the cloud that Marthe had seen seemed to pass away, while other and heavier clouds were gathering into an overwhelming darkness. Still the noblesse of France went on, dancing, as it were, on the volcano which was ready to burst forth beneath their feet and consume them, still, in their heedless infatuation ignoring the signs of the times which surrounded them on all sides.

(To be Continued.)

SELF-RESPECT.—One of the greatest virtues boys and girls can have is self-respect. This is the feeling that lifts them above resenting petty affronts, that keeps them proudly aloof from low company, and that preserves them from dealing in flattery and toadyism. It is not very common among the young, but wherever it is found, it is a sign of solidity of character, and an omen of success in life.

"YES, YES, MY LITTLE FRAULEIN."

A letter from Berlin, speaking of the celebration of the Emperor William's eighty-fifth birthday, says: One hears at such a time as this many interesting anecdotes of his majesty, and I was much pleased with one told by an American friend to-day, who was at Ems a few weeks since, at the same time the Emperor was there to drink the waters. During his stay at the fashionable watering place, he paid a visit to a large orphan asylum and school that was under Government patronage. Of course, the presence of so distinguished a personage, as might be expected, created quite a sensation in the establishment. After listening with much interest to the recitations of several of the classes, His Majesty called to him a bright, flaxen haired little girl of five or six years of age, and, lifting her into his lap, said to her: "Now, my little fraulein, let me see how well you have been taught. To what kingdom does this belong?" and, taking out of his pocket an orange, he held it up to her. The little girl hesitated a moment; and looking timidly up in the Emperor's face, replied: "To the vegetable kingdom."

"Very good, and, now, to what kingdom does this belong?" and he drew out of his pocket a gold piece, and placed it on the orange. Again the little girl hesitated, but soon replied: "To the mineral kingdom." "Better and better," said the Emperor. "Look at me, and say to what kingdom I belong."

At this question there was an ominous silence among the teachers and visitors, who were listening with much interest to the royal catechism. Could she make any other reply than "To the animal kingdom." The little one hesitated as if perplexed what answer she should give. Was the Emperor an animal? Her eyes sought those of her teachers and her schoolmates. Then she looked up into the eyes of the aged Emperor, and with a half startled, frightened look—as if she was evading the question—replied: "To the kingdom of heaven." The unexpected answer drew tears from the Emperor. "Yes, yes, my little fraulein, I trust I do belong to God's kingdom, and you think it is time I was there now, do you not? And the day is not far distant." *Courier-Journal.*

SLEEP IN JESUS.

Is not that one thought, that our beloved ones sleep in Jesus, enough? They sleep in Jesus, and, therefore, in infinite tenderness, sympathy, care and love. They sleep in Jesus; and He is the Life, and, therefore, they sleep in Life. They sleep in Jesus; and He is the Light, and, therefore, they sleep in Light. They sleep in Jesus; and He is Love, and, therefore, they sleep in Love. And what better? This is better—that they who sleep in Jesus must surely awaken. For, as it is written, His is a quickening, awakening, life-giving Spirit, and so to sleep in Him is to sleep in the very fount and core of life and power. If from Jesus all our powers and talents come here on earth, sure He will give us more and nobler when we sleep in Him, and wake in Him to a risen and eternal life. And more: it is written that them that sleep in Jesus will He bring with Him.—At the last day we shall see, face to face, those we loved—and before that—oh, doubt it not! Oftentimes when Christ draws near our spirits He comes not alone, but loving souls—souls whom we knew in the flesh on earth—bear up His train, and hover near our hearts, and join their whispers to the voice and inspiration of Him who loved us, and who will guide us with counsel here, and after that receive us into glory, where we shall meet those beloved ones—not as our forefathers dreamed, as meagre shadows, flitting through dreary and formless chaos, but as we knew them once—the body of the flesh alone put off, but the real body, the spiritual body, to which flesh and blood was but a husk and shell, living and loving more fully, more utterly, than ever before; because it is in Christ, who is the fount of life, and freed in Him forever from hell and death. And if you wish for a sign that this is so, come to the holy communion, and take the bread and wine as a sign that your bodies and theirs, your souls and theirs, are fed from the same fount of everlasting life—the dead and risen and everlasting body of Christ Jesus, which He has given to be the life of the world.—*Charles Kingsley.*

News and Notes.

The vaulting in a stretch of the St. Gothard Tunnel is again causing some anxiety, and it has been decided further to strengthen the defective part by another ring of granite masonry.

The Bishop of Lincoln has presented fourteen petitions, containing 2,345 signatures, from women in the diocese of Lincoln, against the bill for legalising marriage with a deceased wife's sister.

St. Jude's, Liverpool, Eng., has, with the consent of the parishioners, been declared free and open. The rector expresses his confidence in the entire success of the system. This is an eminently "Evangelical" church.

The Duke of Manchester, who is in America is to visit Manitoba to inspect lands for a London company, with a view, if the terms be favourable, of buying a large tract for resale to small holders on easy terms as to payment.

WORTH MENTIONING.—When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Camden P. O., Lincoln Co., Ontario. Mr. Haist says: "With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits.

TONIC.—Every one, at times, feels the necessity of some restoratives of the vital powers, depressed by mental or bodily exhaustion. In such conditions, let every one, instead of flying to the alcoholic or medicinal stimulants, which must be followed by depression equal to their excitement, rein-vigorate his deranged system by the natural tonic elements of the PERUVIAN SYRUP. Sold by all druggists.

FOR DYSPEPSIA, WEAKNESS AND DEBILITY. From George S. Bixby, of Epsom, N. H.: "Having received great benefit from the use of Peruvian Syrup, I am willing to add months. I became so much reduced in health and strength as to be a mere skeleton of my former self. On being released, I was a fit subject for a Northern hospital, where I remained some two months, and then came home. My physician recommended and procured for me several bottles of Peruvian Syrup, which I continued to use for several weeks, and found my health restored, and my weight increased from ninety pounds to one hundred and fifty, my usual weight, and I have been in usual good health ever since. I can cheerfully recommend it in all cases of weakness and debility of the system, whether arising from an impure state of the blood, dyspepsia, or almost any other cause, believing it will in most cases give entire satisfaction." Sold by all druggists.

THE GENERAL ELECTION.—The general election is now on the tapis. It may perhaps be a useful hint to intimate that an absolute need at the polls may be obtained by the judicious distribution to the electors of PUTNAM'S CORN EXTRACTOR, the great remedy for corns. Every sufferer would be made happy, and would certainly vote for the person affording them relief. Safe, sure, painless. Beware of dangerous substitutes.

HALL'S VEGETABLE SICILIAN HAIR RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

FOR SALE BY ALL DRUGGISTS.

A life of the late Dean Stanley has been published in Holland in the Dutch language.

On the third Sunday after Easter the Bishop of Alabama advanced to the priesthood the Rev. Messrs. McQueen and Taylor, deacons. Mr. McQueen is an alumnus of the University of the South. Mr. Taylor came from the Methodists.

A Forestry Congress has been held at Cincinnati for the purpose of fostering and encouraging the planting of trees in the United States. The rapidity with which woods and forests are disappearing in that country was stated to be alarming.

In the course of this month a new Dutch Polar Expedition will start from Amsterdam, in order to search for Mr. Leigh Smith and his missing vessel. The *Willem Barents*, which has already twice successfully been upon Polar explorations, is the ship selected for the new venture.

The Italian travellers, Captain Bianchi and Signor Licata, secretary of the Naples African Club, are about to undertake a new expedition, from the Bay of Biafra, in Guinea, crossing Africa, to the Gallas country, returning to Italy via Abyssinia and the Red Sea. They believe it will take four years to complete this immense journey, which will have principally a scientific aim.

* * * By asking too much we may lose the little that we had before. Kidney-Wort asks nothing but a fair trial. This given, it fears no loss of faith in its virtues. A lady writes from Oregon: "For thirty years I have been afflicted with kidney complaints. Two packages of Kidney-Wort have done me more good than all the medicine and doctors I have had before. I believe it is a sure cure.

The *Methodist* does not give a glowing account of the success of the three Irish Brethren appointed by the Conference to solicit subscriptions in America for the Methodist denomination in Ireland. "The Americans," it says, "knows how to value their money, and are probably disposed to think that in one form or another they have had enough of Irish affairs."

The ceremony of turning the first sod of the new canal which is to be constructed through the isthmus of Corinth was performed on the 11th by the King of the Hellenes, in the presence of some 5,000 spectators, including the Ministers, General Turr, the projector of the undertaking, the members of the Diplomatic body, and the leading Government functionaries. The King commenced the work by removing some earth with a silver spade, and the rock where Nero commenced cutting the isthmus was blown to pieces by charges of dynamite, which were ignited by the Queen by an electric wire.

Messrs. Cox, Sons, Buckley & Co., of 28 and 29 Southampton Street, Strand, have just executed a Brass in memory of the late President Garfield, in the style of the old Brasses of the 15th century. At the top, on each side of the canopy work, there is represented the Great Seal of the United States. There are also two shields representing the Arms of the States of Ohio and New Jersey on each side of a sword, with an appropriate and simple inscription stating when and where he was shot and died. The Brass is to be placed in the Episcopal Church at Elberon, adjoining the house in which the President died; as, although General Garfield was not a Churchman, this was the last place of worship he attended.

There is nothing so dear as cheap medicine; it is dear at any price. This is true of the large packs of condition powders now sold. Buy *Sheridan's Cavalry Condition Powders* and you can't make a mistake. The large packs are utterly worthless.

Rest and Comfort to the Suffering. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Soar Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, is for sale by all Druggists at 25 cents a bottle.

\$60 a week in your own town. Terms and \$50 outfit free. Address H. HALLETT & Co., Portland, Maine.

In answer to inquiries as to the working of the "Salvation Army," Mr. Booth states the average expenses of the officers in London to be £43 each annually. The "majors" were married men and received £2 per week with house rent when in the field. The allowances for "lieutenants" were 18s. weekly, "captains" (single) 21s., (married) 27s., and 1s. per child. Women "lieutenants" 12s., and "captains" 15s. "General" Booth has never received anything out of the funds, and the profits of the *War Cry* go to the Army fund.

USELESS FRIGHT.—To worry any Liver, Kidney or Urinary Trouble, especially Bright's Disease or Diabetes, as Hop Bitters never fails of a cure where a cure is possible. We know this.

* Among the most efficacious of remedial agents are the medical preparations from the laboratory of Mrs. Mrs. Lydia E. Pinkham, Lynn, Mass.

There is no remedy in the world so valuable to use in the case of sudden accident or illness as *Johnson's Anodyne Liniment*. It can be used internally and externally, and its power is truly marvelous.

152 UPPER WATER ST., HALIFAX. April 14th, 1882.

DR. BENNET, 119 Hollis St., Halifax. DEAR SIR,—It gives me great pleasure to be able to inform you that since I have been under your treatment my health has greatly improved, and I am entirely free from pains. For years I have suffered, and although several of the best physicians have treated me, they have, none of them, been able to cure or give me relief. Thanking you for your kind attention, I remain, dear sir, yours truly. MARY JANE HOLT.

HERRING COVE, April 3, 1882. DR. BENNET, 119 Hollis St., Halifax.

DEAR SIR,—My wife who has been ill for about three years and attended by the best physicians without receiving the least benefit therefrom, but since wearing your Pads, she is quite well. With deepest gratitude and with the view of benefiting others, I remain, yours obediently. JOHN KEATING.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

University of King's College, WINDSOR, N. S.

This University was constituted by a Charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni. PRESIDENT: REV. CANON DART, D.C.L., M. A. OF OXFORD.

Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging. A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

THE COLLEGIATE SCHOOL,

of which the REV. C. WILLETTTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure

for all those Painful Complaints and Weaknesses so common to our best female population.

It will cure entirely the worst form of Female complaints, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use.

It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

It will at all times and under all circumstances act in harmony with the laws that govern the female system.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 231 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Inclose 3c. Stamp. Send for pamphlet. Address as above. Mention this paper.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.

Sold by all Druggists.

KIDNEY-WORT

HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either sex. Incontinence, retention of urines, brick dust or rosy deposits, and dull dragging pains, all speedily yield to its curative power.

43. SOLD BY ALL DRUGGISTS. Price \$1.

KIDNEY-WORT



CHRONIC BRONCHITIS. When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferers can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves every one to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this is by the early use of PUTTNER'S EMULSION.

An author's reputation was made by the pen; the pen he used was made by Esterbrook; the reader is requested to name the concluding proposition.