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D. J. M.

NOVA SCOTIA

Church Chronicle.

Vol. I.

WINDSOR, OCTOBER, 1865.

No. 4.

"Ad profectum sacrosanctæ matris ecclesiæ et studii"

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

We have received the Report of this active Society for the past year, and shall endeavour briefly to notice some of its most interesting points. First we observe a change for the better in the look of the report itself. The old plan of noting in the margin the contents of each paragraph has been adopted, and by this help it is much easier to refer to any particular part. And then there is the great improvement of not publishing the names of subscribers, a plan which we hope every Society (and amongst them our own Diocesan) will soon follow, for since we profess to be guided by His precepts, who commanded that the left hand should not know what the right doeth, it seems to say the least somewhat inconsistent, that a good deal of expense should be incurred to let all the world know how much we give. The Report is also accompanied by a map, in which all the Colonial Dioceses, and also those of the United States, are clearly defined.

A glance at this map, tells more forcibly perhaps than reading through the Report, how widely extended are the operations of this great Society. Twelve dioceses in the continent of America, (besides thirty-four of the United States) seven in Africa, five in Asia, fourteen in the Australasian group, one in Europe, with six or seven scattered among the Isles of the Ocean, testify to the expansive energy with which the work is being carried on. And as was shewn by the synopsis of progress since 1839, published in our last, much of this ground has been taken up within the last twenty-five years.

The Reports sent in by clergymen whose fields of labour are so different, must of course be very varied. One part of the book tells of labours, difficulties, encouragements and successes familiar enough to us, as familiar as the appearance of the "Canadian Missionary in winter dress" who is represented on page 33, covered up with every possible defence against the cold, a sight which must cause an unsophisticated Englishman to shiver. Still it must not be supposed that the "Canadian Missionaries" draw doleful pictures of the hardships of the terrible winters and rough backwoods, a charge which has sometimes been brought against them. The tone of their reports taken altogether is encouraging, and if there is an occasional complaint of the wide extent of a scattered parish, and its great poverty, those who know best what these difficulties mean, will be the first to forgive their being mentioned. The Dioceses of Toronto and Tasmania receive honourable mention as being now quite independent of all assistance from the Society, and the time is anticipated when all the Missions in which expense is incurred will be in a like position, and leave the Society free to devote its energies to other and other and other fields, going on with the glorious work which it has

begun so well until the coming of the King Himself shall render such work no longer required.

It will be unnecessary to give any account of the work in North America, as we all know more of that than Reports can tell us; but it may not be generally known that there is a Diocese and Mission in South America—that of Guiana. There the Missionaries labour not only among the English emigrants, but also extend their exertions to the tribes of native Indians, and the results of these labours are beginning to appear. "I am just returned" writes one of the Society's Missionaries, Rev. M. H. Brett, "from the Indian Missions. There is a strange and wonderful movement among the Acawois. From the Cuyuni and the head waters of Baimi and Barahma, they are coming as if urged by an overruling impulse from above, to our Missions in the Pomeroy and Moruca. There is no outward cause, except the little illustrated creeds in their tongue, which the kind aid of the S. P. C. K. enabled us to circulate among our people at the two Missions. I do not know what this movement is coming to. Our teachers at each Mission are rejoiced, of course, yet almost awe struck, believing it to be a manifestation of the finger of God, as it certainly appears to be."

The greatest amount of Missionary work of course is to be done in India, where the Queen has more Mahometan subjects than the Sultan of Turkey in all his dominions, and more Heathen subjects than any ruler except the Emperor of China. In all the Indian Dioceses, by preaching, by discussions, by schools, in every possible way, the endeavour is made to spread the knowledge of the truth, and though there are no flourishing accounts returned of numerous conversions, we are told of signs on every side that the heaven is working, and that even the feeble christianity of these times is showing in its contest with Brahminism somewhat of the same vigour and strength which gave the early Faith its victory over the pagan systems of Romans and Goths.

At Delhi there is a College attended by 350 pupils, and the Madras schools are attended by about 2,700 heathen boys and girls, besides a larger number of christians; this of course does not represent nearly all that is being done by schools, as this is but a partial account of one or two Dioceses, but these results being exhibited in a tabular form in the report are easily stated and may give some idea of what is being done in other places. We have not space to transcribe it, but would direct attention to the interesting account given on pp. 123, 124, of the judicious plan adopted by a Missionary in dealing with a village which was inclined to christianity. Slowly and cautiously their advances were received, and not until *unanimously requested*, did the Missionary consent to build a Chapel and act as their priest and teacher.

One great sign of success is that in all the Indian Dioceses it is possible to procure the services of native teachers, some of whom have been ordained. This is absolutely necessary if the Churches are to flourish, as if they are not self-supporting in this most important particular their condition must be unhealthy. Though the number of such teachers is not so large as could be desired, it is gradually increasing.

From the Diocese of Labuan there come pleasing accounts of the progress which Christianity is making in that Island and Borneo. "The observance of Sunday as a day of rest is becoming general, and there is now an evident interest taken by the Dyaks in the services of the Church. It has given us no small pleasure to see some of the people come up from a distance for service on Sundays, while others who have been prevented from doing so, have according to their capacity, devoted the day to rest, prayer and learning. These circumstances

may in themselves be trivial; but to us who watch with anxiety the progress of religion amongst the natives, they are proofs of the gradual hold which Christianity is having upon them."

The Dioceses of Honolulu, Melanesia, Orange River and Central Africa are of peculiar interest as they are without the British Dominions, signs that the Church is beginning to remember that if she has any claim in any sense to the title Catholic, she must allow no national boundaries to limit her work. In Melanesia the work has to be carried on in an unusual manner. The climate is such that no white man can live upon the Islands during the summer months; there are between 150 and 200 islands, each one of which has its own peculiar dialect, and the inhabitants of all are exceedingly jealous of the approach of strangers. To meet these difficulties the Bishop fixes his head quarters in New Zealand, (he intends however soon to move them to a small island off Australia) where he spends the summer months. When winter approaches he and his assistants embark in the *Southern Cross*, and sail from island to island holding such communication with the people as their conduct and his knowledge of the language permit. His great object in this is to persuade the inhabitants to allow some few of the most promising boys to come with him. Every winter enables him to procure some who are taken to New Zealand, where the summer is spent in teaching them religion and civilization. As soon as they are sufficiently advanced they are sent back to their homes, there to teach by word and deed what they have learnt. And this plan joined to the direct instruction given as far as practicable by the Missionaries is not without visible effects. One island, that of Mota, the first to receive Missionary visits is specially mentioned as being greatly changed. Some few years ago no man stirred about without his bow and arrows, no man from one village except under certain circumstances felt sure of being able to trust himself in another; we could not obtain any boys from any other village to come and live with us. Now men may walk where they please in Mota, and unless there be some special quarrel between two or more villages, scarcely a bow or club is seen. There is no reluctance shown now in sending boys to the schools. How different from our first winter! And in the neighbouring islands which we visit each voyage we find the most favourable feeling existing. Natives of them all have been with us and the influence of our Mota scholars, and of our short sojourn at Mota has extended itself on every side."

But this is not effected without great personal danger, as during last year's voyage, the Bishop's boat was attacked while moving off from the island of Santa Cruz, and though the Bishop himself escaped without injury, three members of the Missions were wounded with poisoned arrows, of whom two soon after died.

It is cheering to observe that the present King of the Sandwich Islands is carrying out the plans of his predecessor and giving earnest help to the Mission which is prospering favourably under Bishop Staley, and his assistants. During the past year, a Hawaiian who had been a Major in the army and an aide-de-camp of the late King has been ordained deacon, and is now labouring upon his ancestral estate. The Mission has been greatly strengthened by the arrival of three members of an English sisterhood: the amount of good that that they are able to effect renders it a matter of regret that there are not more of them.

We have dwelt at some length upon the work among the heathen, as it seemed to be the most interesting. But it must not be supposed that this is all or even the principal part of this Society's operations. Its great objects are "the religious instruction of the Queen's subjects beyond the seas, the maintenance of clergymen in the plantations, colonies and factories of Great Britain and the propagation of the

Gospel in those parts." To accomplish these objects it employs 500 clergymen and a large body of catechists, schoolmasters and divinity students. In their reports, as we have already said, there are accounts of work done under every possible variety of circumstances, and with every variety of success and failure. For although the accounts are generally most encouraging, neither the Society nor its Missionaries are ashamed to say, where truth requires it, that all is not so successful as they could wish, and that their course is a chequered one. It is impossible to read such a Report as this without having many thoughts suggested. There must be life in a Church which has its labourers scattered over such a vast area amid so many nations. From East, West, North and South, from hundreds of different places, there come in accounts of work being done in the Master's vineyard, and under God, the mainspring of all that work is to be found in an office in London. The income of last year, nearly £103,000, of which about £78,000 are from annual subscriptions, and 13,000 legacies, shows how widely spread is the interest taken in the Society, an interest which shows itself in something more substantial than words; the collections for the general fund alone exceeding those of previous years by £5,600.

Still though gladly welcoming such practical proofs of Christian benevolence, we must not imagine that money is the Church's great motive power, or allow a dependence upon that to lead to the disuse of the still mightier weapons at our disposal. Sometimes we fear that the arm of flesh is too much relied upon. How else can we account for the fact that the work of the large Missionary Societies with their hundreds of thousands of pounds income, thousands of agents, missionaries, teachers, pupils, cannot compare with what was effected by the twelve poor men, without societies, salaries, or subscriptions, whose sound went out into all lands, and their words into the ends of the world. And if it be said that theirs was an exceptional case, we come later down and read of an Augustine, a Patrick, a Columba, a Xavier who alone or with a few assistants did more than all our Societies together. Whatever may be said about the changed circumstances this much is certain that no changes will ever be made, that can ensure to organization however complete or wrong however much, the victory which nothing but personal individual faith and zeal and self-denial can win. While thankfully acknowledging every help that is given from without, let us hope that the Church will never forget that "This is the victory that evercometh the world, even our faith."

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. II.

FIRST in rank and importance among these hills, was undoubtedly the Capitoline, for there on its summit, stood the citadel of Rome, and the lofty and spacious Temple of Jupiter, to which all attached such veneration and regard. Not a vestige of these nor of the other temples and buildings which clustered round on the top of the hill now survive. The Tarpeian rock indeed remains; but even that much reduced in appearance and height. The Capitol we know had several times been destroyed by fire in seasons of anarchy and civil discord. One of the last of these was that which happened in the contest between the forces of Vitellius and Vespasian—which Tacitus has recounted with so much force and so much feeling—almost weeping over its melancholy fall, and denouncing the madness of civil fury to which it had fallen a prey. Well might he indignantly ask if this were to fight

for one's country. Vespasian however, who had been thus one of the causes of its destruction, restored it to more than its former grandeur. It was again burnt in the reign of Domitian, by whom it was again rebuilt: but as I have said, it has now entirely disappeared. On the very apex of the hill, on the very site of the Pagan Temple, now stands the new Christian Church of *Ara Cæli*. It was there, as he looked on the ruins of the noble city before him, that Gibbon, as he tells us, first conceived the design of his great history of the "Decline and fall of the Roman Empire." The Capitol is now converted into the *Campidoglio*, a large palace occupying three sides of a square; a magnificent flight of broad steps leads up to it, as one formerly led to the Capitol; it forms a vast museum of paintings and sculpture, and other objects of antiquity, and art; many of them disinterred from the immediate neighbourhood: among these is a mutilated pavement containing part of the actual plan of the old city—and in another of the galleries, a bronze statue of a Wolf suckling Romulus and Remus, which has been supposed to be the identical one mentioned by Cicero as having been struck by lightning. Certain it is, that in the hind leg there is a mark which might have been the effect of such a stroke. And what gives great probability to the supposition that it is the identical statue, is the circumstance of it having been dug up at the foot of the Palatine—for somewhere there was the place in which it originally stood near the *Ficus ruminalis* which figures in the early history of Rome. See Liv. i. 4; x. 23.

There too is the Mosaic of *Pliny's Doves*, and here too is the *Dying Gladiator*, which the readers of Lord Byron may readily call to mind. But I have no intention of dwelling on these collections, interesting as they are. The bare examination of them would occupy all my time. In the square in front of the palace is the spirited equestrian statue of Marcus Aurelius, remarkable not only for its own great beauty and excellence, but as the only perfect equestrian bronze statue of antiquity which Time has spared to us.*

From the tower of this palace is had probably the best and most extensive view over the whole city, and the surrounding country. Mount Soracte in the distance is very prominent—appearing much nearer than it really is—and when I saw it, in March and April, white with snow. Near the north base of the Capitoline Mount, between that and the Quirinal, stands the lofty and graceful column of Trajan. It was the first of the many noble remains of old Rome which I happened to see.

On the morning after my arrival in that city, sallying out without a guide, and threading my way as chance directed through several streets, I came suddenly upon this striking object. It needed no one to tell me what it was, for it spoke for itself. Some feet below the surface of the street on which I stood—resembling very much in appearance the Parade in Halifax, as it is looked upon from the street on the upper side, by the National School, was a sunken area too of an oblong square, over which were scattered basements, broken shafts, and other fragments of various pillars. It was the Forum of Trajan, and these the remains of the porticos and splendid buildings which surrounded it. Tall and stately and beautifully proportioned rose at one end of it this celebrated column. Its height of 127 feet is exactly that of the ground between the two hills which was cut down to make room for this Forum. A series of sculptures winds in a spiral form from the base of the column to the capital—representing the wars and triumphs of Trajan in the Dacian campaign. These sculptures consist of two or three thousand human figures, besides horses, standards, fortresses, etc. This column, unrivalled for beauty and elegance, has had the good fortune to escape amid all the changes and chances which have befallen the city, and is even now almost perfect—though the

* There are but four equestrian statues of antiquity in all now known to exist.

statue of Trajan which once crowned its summit, holding a globe in his grasp, is there no longer. That of St. Peter now stands there—rather out of place, it must be admitted, considering the scenes of battle and bloodshed which are represented below. It is said that the French had at one time entertained an intention of transporting this column to Paris. The first Napoleon, however, adopted the wiser and more becoming plan of celebrating his victories by the erection of his own splendid column in the Place Vendôme, in the execution of which he had only to borrow that of Trajan as a model, which was thus left to grace its original situation. There is another, only less celebrated than this of which I have been speaking, that of Marcus Aurelius Antoninus, which stands in the Piazza Colonna, about midway down the Corso. It is very beautiful, too, but wants the merit of originality, being a close copy of the other; and like that with its statue of Saint Peter, it has on the top the figure of Saint Paul.

Close at the foot of the Capitoline Mount, on the East, was the Roman Forum. It occupied a large extent of ground (seven acres) with its spacious halls and long arched porticos, its Basilicas, *Ararium* (Treasury), and other public offices. Almost all has been swept away of this immense pile of buildings, whose early date is coeval with the very foundation of the city; and which is so intimately associated with its fame and fortunes and whole history. Enough of it, however, is still left to mark out the general site of the old Forum, though its precise limits and accurate position are still the subject of some doubt. It was, as we can well understand, in the palmy days of old Rome, a glorious spot; surrounded by magnificent temples, adorned with beautiful sculptures and numerous statues, displaying to the eyes of the proud Romans, memorials of their power, and recalling to their recollection their early and continued triumphs. It was the very heart of Rome, as Rome was of the whole world; and the mighty current of human affairs, which received there its first impulse, circulated from it, and throbbled throughout the vast empire to its extremest bounds. Taken altogether, even in its present desolate condition, with what yet remains of the monuments around it, with the historical events and associations, which belong to it, probably no part of Rome possesses greater or even equal attractions, or is visited with a more lively interest. There the Courts of Justice assembled, within whose halls were heard the noblest bursts of Roman eloquence. There was the busy mart of trade—that, too, was the scene of many a patrician and plebeian conflict; of many a popular harangue, in which the bold and ambitious candidate for power “wielded at will the fierce democracy.” It was in short the great centre of attraction—the resort of every citizen of Rome; and we may imagine what a busy, bustling, noisy multitude daily thronged the open square and every court and avenue in its neighbourhood, and with what warmth every public measure was discussed, and every public character freely canvassed. Each of those had his followers; nor were the contests which arose among them always confined to words. We know that in the later days of the Republic—between the contending factions of Marius and Sylla, and those of Crassus and Pompey, the forum was not unfrequently the scene of violence and bloodshed. But as I have said, the Forum with the actors on its stage has past away; and the very ground on which it stood, has been covered and changed. It is curious to notice how closely to the very letter the whole scene now agrees with the description of the same spot which Virgil has drawn where he represents Æneas in company with the aged Evander, gazing upon it from the Palatine hill, in the olden time, before Rome had an existence, or a name. You now look as they did then, upon the ruins around—the monuments of antiquity,

“*Reliquias veterum vides monumenta virorum.*”

Then, too, they saw, where the Roman Forum was afterwards to appear, herds of cattle straying at large and lowing in what was to be that magnificent square.

“*Passimque armenta videbant.*”

“*Romanoque foro, et lautis mugire Carinis.*”

Even here, too, the parallel holds good; for that celebrated place is at the present day the *Campo vaccino* or cattle field.

The spectator in Virgil, as he looks on the quiet scene before him, throws a prophetic view forwards to the future glories of Rome. Other poets surveying the actual splendour of the eternal city, take us back, by a similar description, to its primitive state of rural simplicity. Thus Propertius—

Hoc, quodcumque vides, hospes, quam maxima Roma est,
Aute Phrygem Æneam collis et herba fuit,
Atque ubi navali stant sacra palatia Phœbo,
Evandri profugæ procubuerunt boves.

—*Prop. lib. 4. El. 1.*

So Tibullus—

Romulus æternæ nondum formaverat urbis
Mœnia conserti non habitanda Remo.
Sed tunc pascebant herbosa palatia vaccæ,
Et stabant humiles in Jovis arce case.

—*Tib. lib. 2. El. 5.*

See also Ovid. lib. 5. *Fastorum*, 93.

One of the most striking objects which now remain in their neighbourhood, is a group of three fine marble columns standing erect between where the Forum stood and the base of the Capitoline. The building to which they belonged has been the subject of controversy, some supposing it to have been the Temple of Jupiter Tonans, built by Augustus, and others, that of Vespasian. Perhaps their very existence, is some evidence that it was the building of the later age, as that would have the greater chance of survivorship; close by them was the Temple of Concord of which some very slight remains are still discoverable, though they can scarcely be those of the original building, which was erected by Camillus after his expulsion of the Gauls. It fell a sacrifice to the same fire which destroyed the Capitol, but was subsequently rebuilt. It was in that fane that Cicero assembled the alarmed Senate to hear the details of the great Cataline conspiracy, which his care and vigilance had detected, and his promptitude finally suppressed. You may remember that several of the leading men who had joined in that part—(one of them of an illustrious family and of consular rank, Lentulus,) who had been condemned, it must be owned, in a somewhat extra judicial manner, were severally dispatched in prison, a transaction by the way, which was the cause of Cicero's exile some years later. It was on his return to the Forum, after their execution, passing through the crowd, among whom were some suspected of favouring the treasonable designs, that Cicero glancing his eye on them, put an end to their plottings and their hopes, as he uttered the single significant word, “*vixerunt,*” which spoke of *life*, indeed, but in the *past* tense or time.

B.

THE DYING DISCIPLE.

AGED disciple! thou art lying,
Lonely on the couch of death,
Peace to thee —
Mind not replying —
Shorter, shorter is thy breath!

"Aged I am, and failing fast,
 Now my sun is nearly set,
 Yet, for Christ's sake, if I last,
 I'm not, I'm not, tired yet."

Rest thee; long the adverse rattle,
 Sects contending, thou hast heard;
 Thou hast borne the heat of battle,
 Rest thee now from work and word.

"Vile and lost thy Church first found me.
 Found me in the paths of sin;
 Its embraces threw around me,
 Washed me, fed me, took me in."

Heaven's richest blessings fall
 On thy venerable head!
 Christ the Lord, thy all in all,
 Make for thee thy dying bed!

'Take and eat'—
 With this bestowed,
 May eternal life be given,
 'Drink this'—
 'Tis the blood that flowed
 For thee; and it opens heaven.

J. A. R.

CORRESPONDENCE.

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

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TO THE EDITORS OF THE CHURCH CHRONICLE

AUGUST, 1865.

Messrs. Editors.—Many "who profess and call themselves Christians" frequently boast of the superiority of their own Societies over the Church, because they have provided for them more frequent opportunities of public prayer; and it was but a few days since I read in the Lutheran "Burning Bush" a list of persons eminent for their attachment to the study of the Bible with the number of chapters each was in the habit of reading.

I think perhaps it may do some good if you will allow me through your pages to recall attention to the oft forgotten fact, that the boast of more frequent meetings for Prayer can only possess, even a show of truth, where the system of the Church is imperfectly carried out. I mean where "Common Prayer" is only offered by the clergy twice or three times on the Lord's Day, and (perhaps) once or twice during the remainder of the week: while the Church plainly directs that "all Priests and Deacons are to say *Daily* the morning and evening Prayer" "and the Curate that ministereth in Parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth."

No sect, that I am acquainted with, can anything like come up to the Church in the number of "Prayer Meetings" thus provided. If the Parish or Mission be very wide, obedience on the part of the Clergy is, of course, difficult—but are we to succumb to, or surmount, difficulties?

If the Curate live near the Church, (as is most desirable) he can easily perform this

duty, making it his family prayer, no more need be left in the house than often stay in the kitchen to "see after breakfast;" and if at ordinary Prayer time the missionary finds himself in too remote a part to be called to reach his central Church—that outstation will reap the benefit.

Obedience to this part of the Church's order would also have the effect of causing to be read and heard far more of Holy Scripture than the most boasted private persons habitually read. The lessons alone would give 1460 chapters—The epistles and gospels for Sundays and Holy Days amount to about 170 more portions of the Bible—which would be heard or read annually: while monthly 150 psalms, and daily four canticles would go up to the praise and glory of God. In all 4990 chapters of God's word in the year, not counting short opening sentences and other passages which must be included in the services of the Church: or more chapters than the most zealous reader would peruse if he went through the Bible once every quarter of a year. When I look at this subject in this light, I cannot help asking—

1. Are we doing justice to the system of the Church of which we are the sworn servants?

2. Is it fair to allow her system to be judged, by those outside, as a whole, when in fact we carry out but little more than *one seventh*.

Yours truly,

"DAILY SHALL HE BE PRAISED." *D.L.*

Messrs. Editors.—How pleasant it is to find "the sheep that was lost," is known by daily experience, and taught by the good Shepherd Himself in the Holy Gospel. I have just seen an article that has done my heart good; it is headed: RETURN OF MR. PALGRAVE AND MR. AENOLD."

Five and twenty years ago, one of these was my occasional play-fellow; together we strolled on the shore of the German Ocean; together we clambered over the leaded roofs of the grand old Church of the native parish of his mother and mine—both now saints in rest. He went to Oxford and remarkably distinguished himself, but just as all his friends expected to see his work for the Church—which he was always believed to love—he took a commission in the army, and went to India. On the voyage he became a pervert to the novelties of Popery, and returning to Europe spent years at Rome in preparing himself for work as a Missionary of his new creed. Noble, self-sacrificing and learned, he went single handed to teach the name of CHRIST to the Bedouin Arabs. By what course Divine Providence led him back to the true fold I am, as yet, uninformed. In the name of the Church, however, let us all rejoice! "For this thy brother was dead, and is alive again; and was lost, and is found."

SABADOS. *J. / m*

Rev. Sirs.—The letter of "Anti-Synod," in the last Church Chronicle is a most damaging one, i. e. to the cause which Anti-Synod professes to defend, not to that which he so virulently impugns; for, if it is a fair representation of their views and feelings, it exhibits in a most strong light the unhappy spirit which animates the Anti-Synod party.

The writer after a few preliminary remarks, proceeds to make a contemptuous allusion to the conduct of him, whose office our traditions and belief tell us, should shield him from any disrespect at the hands of Churchmen. He says: "In that memorable exhibition before our Provincial Legislature, the Bishop ingloriously failed to obtain the sanction of law," &c. Now, if our Bishop did fail, as other great and good men have often failed, in a first attempt to establish a great and good cause, it was certainly a failure of which he has no reason to be ashamed, to which no person who knows anything at all about its past or present effect, would apply the term "inglorious." On that 'memorable' occasion when the Bishop made as eloquent and forcible a speech as I have ever been privileged to hear, I sat by the side of an Anti-Synodite who confessed to me that his lordship had argued his cause well, and who allowed me to see that his previous views had been much modified by the arguments

which the Bishop had so ably advanced. Another person who previously had been somewhat luke-warm in the cause, was converted there and then by the arguments of his lordship, into an out-and-out Synod man; and has frequently and openly declared since, that the effect of that memorable "exhibition" remains in a sure conviction of the ancient and constitutional claims of Church Synods, and of the wisdom and necessity of our Clergy being under the control of one Bishop in Council, rather than under the tyranny of a clique in their several parishes, and of being at the mercy of ten or twenty popes. The opinion was also widely expressed in the Council Chamber, and has been often repeated out of doors, that by his conduct on this trying occasion, our Bishop raised himself fifty per cent. in the estimation of those of other denominations who were present and heard him. I myself heard the Chief Justice, no mean judge, declare that the Bishop at this time developed new qualities of a high order, even those of 'a statesman and an orator.' So much for the ingloriousness of that failure of which Anti-Synod is so proud—and which would have been no failure at all had the voices of the vast majority of the lower house been ratified by the consent of three Churchmen in the upper.

Having had his sling at the Bishop 'Anti-Synod' next appeals to our sympathies and our fears. He claims for his party a forbearing and defensive attitude; he complains of unkind and disrespectful treatment; he threatens schism, a division of the Diocese, a setting up in Nova Scotia of another Bishop.

When I read his weak and foolish words, I could not help thinking of that which occurred in the Diocese a few years ago; and of contrasting the conduct of our Anti-Synodites then and now. Those who now sympathize with Anti-Synod were then engaged in carrying out a pet project of their own, of making one of the most remarkable innovations in the established order of things, of depriving the Diocese, contrary to old usage, contrary to Nova Scotia's previous thought, contrary to the expressed wishes of many of our oldest and most worthy Clergymen, of depriving the Diocese of the Bishop's veto, or legitimate control over the money affairs of the Church, and did they then exhibit any remarkable consideration of the feelings and wishes of others? Did they give up their project when they found that there was a respectable minority opposed to them? Nay! it was then thought strange, wicked, and unchristian conduct on the part of any of our Clergy to refuse to yield to the views of the majority; it was then declared publicly, alas! that that speech should ever have been made, that unless our Clergy would yield, they would have to come submissively to the doors of those who favoured the Anti-Veto scheme and beg for a piece of bread that they might continue in the priest's office. Now, however, the tables being somewhat turned, the sympathies of the Diocese being with the Bishop in his endeavor to establish a Synod contrary to their wish, now the Anti-Synodites can complain of the injustice of expecting a minority to yield to the majority, now they can threaten secession unless their wishes are attended to!

And we, Churchmen of Nova Scotia are brought per force to this conclusion:—that our friends the Anti-Synodites are determined that nothing shall be carried out in our Diocese but what they in their superior wisdom design and suggest; that nothing shall be established in our Church but what they approve; that in a word they are resolved upon being the lords over God's heritage, and, small party as they are, upon making us their humble slaves. I trust, however, (unkind, unjust, and wicked, as it may be so to hope) I trust, however, that we shall not meekly consent to be thus the slaves of a clique, the mere machines of a favoured few.—I trust that we shall not weakly give up our most cherished convictions, our best designs for the good of the Church, at the will or threat of those amongst us who oppose themselves—and whose only claim to our respect is that they have a little more influence in certain circles, or a little more money than ourselves. I trust that the spirit of England's Church and England's people will burn too strongly in us to allow these things to be; that spirit has ever given utterance to these two principles, "Let the ancient customs prevail; let the voice of the majority prevail;" and, please God, I trust those principles will be carried out in the firm establishment of our Synod. As Churchmen and Synod-men we have only to be true to our cause and so it will be. Our past weakness has been to have paid too much deference to our opponents, and to have yielded

too much to their solicitations. It is not a generous party that we have to do with, It is one that understands concession only as a sign of weakness, and presses hard on a retreating foe. There is nothing then as experience has shown to be gained by a spirit of compromise; there is everything to be lost by the giving up of one principle, or abstaining from one effort in the good cause. Just as the sums paid by our Saxon forefathers to the Danes to keep away from their coasts only acted as so many bribes to renewed invasion, so any yielding of Bishop, Presbyters, or Laymen of the Synod to the wishes of the Anti-Synodites will only encourage and increase their opposition. Our true and safe principle is to ignore them altogether, to regard not their futile objections, to despise their foolish threats, to leave them alone, to go vigorously, earnestly, quietly, and surely on our own way. Truth in the end will prevail, prejudice cease—enmity die away. When our friends find, as Anti-Synod shows they are already beginning to find, that they are left out in the cold, that the Church under new auspices and a better government steadily progresses in numbers, in prosperity, in peace and happiness; they will be ashamed, have no alternative but to forsake their opposition, and acknowledge the truth, and call themselves members of the Synod, rather than followers of Anti-Synod.

I had intended a few remarks on the logic of Anti-Synod's third deduction from the judgment of the Privy-Council. Time and space, however, forbid. Hoping that you will kindly find room for that which I have already written in your next number.

I am yours, &c.

S. M. C.

Messrs. Editors.—I perceive in your number for September a communication with the signature of Anti-Synod containing many assertions, in support of which the writer does not advance the shadow of proof. I presume that the communication is from the same source from which flowed a circular of the same character in opposition to the establishment of a Synod and of which I was favoured with a copy. I was in hopes that the establishment of the Synod by so large a majority of our Church and the example of so many of our larger Colonies would have shown its opponents the futility of further opposition, and that the persons opposed to it would have united with its advocates in endeavouring to establish our Church on a firm and prosperous footing; but unfortunately it appears that there are some persons who seem more anxious to perpetuate party dissension than for union.

When so large a majority of Churchmen are in favor of a Synod, which is the primitive constitution and mode of government of the Christian Church, recognized by the Church of England, which professes to return to the primitive model; and as the establishment of the Synod has become a fact of several years standing; and as it has been conducted with remarkable unanimity and temper, and has now become a necessity by the position in which we stand by the late decision of the Privy Council and the Law officers of the crown, which has cast the Colonial Churches adrift, without any Church government at all—it appears to me that if strife, and divisions, and elements of contention arise among us they will proceed from that very party of dissentients who are endeavouring to gain the ascendancy and government of the Church by placing it in the hands of the Diocesan Church Society, of which it forms the most numerous and influential part. And as they are mostly resident in Halifax and its immediate vicinity, they can more readily and conveniently attend the meetings of the Society, and consequently have everything their own way.

The writer seems to take credit to the party (for a party they are) that they have acted rather on the defensive than the aggressive; that "It has all along been conscientiously and consistently opposed by a large number of intelligent and influential Churchmen in every part of the Diocese, as a powerless and costly encumbrance." When it was first proposed to establish the Synod, was not every endeavour made to deter Churchmen from adhering to it? Does not this look like aggression? Did the opponents of the measure attend the meetings and openly discuss the merits of the proposed measure, and state their views? Was this defensive? Was not opposition confined to the party in the Church who held peculiar views? And were not the same

persons leading members of the Diocesan Society? Were not many of these large subscribers to the Endowment Fund, but only on condition that the Fund should be managed by the Diocesan Church Society? of which Society they had the control? and have they not succeeded in this, and thus by grasping the Funds of the Church rendered the Synod powerless? the very thing they urged against its establishment.

And what is the position of the Bishop? By the decision of the Privy Council and the Law Officers of the Crown, he has not any authority from the Queen. I appeal to the Churchmen of the Province at large. Is it their wish and intention that the Bishop should become a cypher or a mere puppet to be worked by a small party in the Church, through the medium of the Diocesan Church Society; if so let it be known that the Episcopal Church in this Province has been on sale and been knocked down to the highest bidder; if they repudiate this monstrous simony, let all those who abhor it withdraw their subscriptions from the Endowment Fund, unless it is transferred to the control and management of the Synod, the proper representative of the whole body of the Church, by which body it will be administered impartially under proper regulation and supervision. If the majority of the Church wish that the Bishop should occupy his proper and legitimate place as responsible Overseer of the Church, let them support the Synod, the now only legitimate source from which he can derive the necessary power to perform the proper functions of his office. The Synod is now established by the voice of a large majority of the members of the Church and recognized by the Legislature. The union of the Bishop, Clergy, and Lay Delegates, constitute the voice of the Church, and therefore let those who will not acknowledge the Synod, or submit to its decisions, depart from among us. It will be better to be united than that the Church should contain within it the elements of continual strife and contention.

The writer states that it is impossible that the Western section of the Province, "who are conscientiously opposed to a Synodical Church can derive any spiritual benefit or ecclesiastical advantage from a system of government which deliberately ignores our rights, and privileges, and tramples our feelings in the dust." I should be glad to be informed by whom these atrocities have been committed, and in what manner. I am sure the great body of our Church are not aware of the fact—if it is a fact. As the writer seems to confine this feeling of oppression to the western section of the Province, it seems to indicate another source of division in our Church—that of the Bishopric. This is a very serious affair indeed—that of dividing the Diocese into two; his only difficulty seems to be the want of endowment for the Western Bishop. This, however, need not stand in the way of this excellent way of healing differences: the Bishop of all Nova Scotia, I understand, has the handsome stipend of £400 a year. This he could well afford to divide with the new Bishop, and would also bear re-division on the proposed establishment of a Bishopric in Prince Edward Island. To put an end to all ill feeling, perhaps Anti-Synod would accept the onerous office of the Western Bishop. I believe I have already trespassed on your space, and must therefore defer further remarks upon Anti-Synod.

A PROTESTANT AND CHURCHMAN.

[We insert this letter as we received it, but we think that one or two errors must have crept into the manuscript sent us, perhaps in transcribing from the rough copy. We draw the attention of the writer to the notice at the head of our Correspondence. —*Editors of the Church Chronicle.*]

SUMMARY OF CHURCH NEWS.

WE may premise that there is a remarkable dearth of news, whether religious or secular. Among the few matters of general interest we may mention the Report of the Bishop of London's Fund. The total receipts up to August 1st were \$675,180 and \$500,000, more had been promised. The total expenditure had been \$637,630; the leading items in which were \$184,140, in building 34 Churches: \$117,120, in

purchasing sites for Churches, Schools or Parsonages; and \$25,160 on Mission Stations and Temporary Churches: to which we must add \$91,825, expended in the payment of the salaries of 115 Clergymen, 52 Scripture Readers and 20 Parochial Mission women. By means of this fund additional sittings have been already provided for 43,600 persons and pastoral superintendance for more than 200,000. "It will thus be seen that the fund is materially helping to overtake the arrears in the provision for the religious wants of the diocese. It has also stirred up a large amount of private effort directly connected with the work of the fund, which is not represented in the votes of the Committee. The fund has helped to fasten public attention on the disproportion between the population of the diocese and the provision for its religious wants."

An interesting Missionary Meeting was recently held at Salisbury in connection with the S. P. G. The principal speakers were the Right Hon. J. H. Walpole and the Bishop of Oxford. The former dwelt at length on the vast field open to Missionary enterprise and the efforts that had been made to occupy it, shewed that past experience taught us that the attempts made to subvert the truth had always ended in its confirmation and even drew encouragement from the somewhat undefined position of the Church in the Colonies. The Bishop of Oxford urged the duty of immediate exertion and shewed that from various parts of the world they had received appeals which they could not refuse to answer. He referred at some length to the state of affairs in South Africa, and expressed so much satisfaction at the Church in that region being freed "from the golden fetters which so very often limit the exertions of those who labour," as to expose himself to an attack from the *Nonconformist*, which has a long article on his speech, from which we extract but one sentence. "Is it well to sell freedom and strength of Apostolic administration for golden fetters in England, and not in Africa"?

We mentioned in our last number that Dr. Colenso had filed a bill in Chancery against the trustees of the Colonial Bishopric Fund for the recovery of his salary. In answer the trustees state that they had nothing to do with the appointment of Dr. Colenso, and maintain that the objects for which the Bishopric was founded having been defeated, inasmuch as by the late decision of the Privy Council, Dr. Colenso had no jurisdiction himself, nor was himself subject to the jurisdiction of the Bishop of Capetown, or of any other person, they were justified in withholding his salary. The case is to be argued before the Master of the Rolls.

We learn that a meeting of the Clergy and Laity of the Diocese of Natal took place at Pinetown on the 29th of June, when, after considerable discussion the following resolution was carried by a majority of 17 to 7:

"Whereas great and laudable anxiety exists in the hearts of the members of the Church generally, lest in their present painful position any steps should inadvertently be taken, which should in any way separate them from the Mother Church in England; and whereas we, being deeply conscious of the great loss to the Church in the colony from the want of a spiritual head—

"Resolved, that we pray the Lord Metropolitan to advise us on the following points, viz:—1, Whether the acceptance of a new Bishop on our part whilst Bishop Colenso still retains the letters patent of the Crown, would in any way sever us from the Mother Church in England. 2. Supposing the reply to the first question to be that we should not be thereby in any way severed, what are the proper steps for us to take to obtain a new Bishop. Requesting his Lordship, in consideration of the gravity of the circumstances, and of Bishop Colenso having been consecrated by the Lord Archbishop of the Province of Canterbury, first to take counsel with the other Bishops of South Africa, and then to solicit the opinion of the Convocation of the Province of Canterbury on the question submitted."

The Bishop of London has shewn a determination to resist the progress of "extreme ritualism" in his diocese. He declined to proceed with the consecration of the new Church of St. Michael and all angels, Shoreditch, until certain things, to which he objected, had been removed. These were large bunches of flowers over the communion-table, an oaken cross in the vestry, the richly-embroidered and coloured stoles worn by the Clergy, and a sketch in charcoal over the communion-table of the Crucifixion with a Madonna on either side. The incumbent having complied with the Bishop's directions, consecration was performed in the usual manner. The transaction is viewed in very different lights, by the various periodicals, both secular and religious, but we think all must unite in regretting that the state of the law is such as to admit a shadow of doubt as to the propriety or impropriety of the course adopted by the Bishop, or by the Incumbent.

The Rev. R. Payne Smith, M. A. has been appointed to succeed Dr. Jacobson as Regius Professor of Divinity at Oxford. Mr. Smith graduated in 1841 with second-class honours, and obtained scholarships for proficiency in Sanscrit and Hebrew. He was for some years Head-Master of Kensington Grammar-School and at the time of his appointment was Under-Librarian of the Bodleian. He has distinguished himself as an Oriental Scholar, has edited and translated several Syriac works, has made a valuable addition to modern theology in his *Messianic Interpretation of the Prophecies of Isaiah*, and is at present engaged on a commentary on Jeremiah.

The Servian Church, a branch of the Eastern or Greek Church, has agreed to recognize the Anglican Church, and to admit to communion any traveller, whether Clergyman or Layman, of the Anglican Church, who shall bring with him letters commendatory. Our readers are no doubt aware that the Greek Church rejects many of the errors of the Church of Rome, and refuses to hold intercourse with it. Hitherto it has refused to acknowledge our branch of the Church. Perhaps the action of the Servian Church referred to above may be a prelude to brighter days, when every obstacle both of doctrine and of discipline may be removed, and full and free intercourse be established between us on a sound basis.

From Rome we learn that the Pope and the Franciscans are at open war. The quarrel originated in a claim made by the latter to a large convent at Rome, which had been made a general convent by a papal brief. The monks laid the blame of this act on the Father-General and drew up a petition to the Pope, complaining of the infringement of their rights and asking for redress. The only reply vouchsafed to them by the Pope was the following, written on the margin of their petition: "Friars, the punishments which God has sent to you are not enough. You are no wiser, O Friars, Friars." The Franciscans indignantly sent another address to the Pope, beginning with: "Most Holy Father, are not the punishments enough which God hath sent you? You have lost your kingdom twice already, and yet you are no wiser, O Most Blessed Father, O Most Blessed Father." For this act, several of the leaders were arrested, and sent to distant monasteries, and other measures have been taken to put down the excitement, but they have met with little success, and expression is openly given to sentiments advising a reconciliation with the kingdom of Italy and an entire re-organization of the Roman government.

We have accounts of the third (triennial) session of the General Synod of New Zealand at Christ Church, Canterbury. There were present the Bishops of New Zealand, Wellington, Waiapu, Christchurch and Melanesia, together with about thirty clerical and lay members, representing the five dioceses. The details of its proceedings are not as full as we could desire, but we are informed that

several matters of importance came under consideration and were satisfactorily disposed of. In this Province the Diocesan Synod meet annually, and the General Synod, which acts as a court of appeal on all Church questions, meet triennially.

Coming nearer home, the Bishop of Fredericton held a Visitation of his Clergy at Fredericton on the 13th of September. The charge dwelt at length on the action of S. P. G. and the necessity of meeting the gradual diminution of its grants, as well as on the recent decisions of the Privy Council and the questions thence arising.

On the following day a meeting of the Clergy took place in the Cathedral Library, when it was moved by Rev. S. D. Lee Street, and seconded by Rev. Canon Gray, D. D., and passed, that the Bishop "be requested to call a meeting of the clergy and lay-delegates of the Church to take into consideration the question, 'whether it would be desirable to have a Synod or not; and if so, under what particular organization.'" The meeting is to be held in July next. The Provincial Synod of Canada meet at Montreal, on the 13th September. After some delay the Diocese of Huron gave ~~an~~ its adhesion. We have no details of the proceedings.

We give a few general items: The Queen has returned from the continent, after having inaugurated a statue of the late Prince Consort at Coburg.—The interchange of visits between the British and French fleets passed off most satisfactorily.—Austria and Prussia have agreed for the present to retain possession of the Duchies; Austria occupies Holstein, and Prussia, Schleswig; this course excites much indignation in Europe.—Moens, who was captured some time since by the Italian brigands, has been set free on payment of a ransom of 5000 guineas.—Carlyle has at length completed his Frederick the Great. The book will remain a monument of perseverance and determination to make out a good case in spite of unfavourable circumstances, but can hardly be considered attractive by the general reader.—The Fenians have at length been noticed by the British government, and several arrests have been made in Dublin; it is said, on information obtained from Washington.—The cattle disease still prevails to an alarming extent, and has proved very destructive.—The cholera seems to be diminishing, and to be retiring towards the east.—The canal across the Isthmus of Suez has been opened so as to allow the passage of a small vessel.—Judge R. Parker has been appointed Chief Justice of New Brunswick, in the place of Sir James Carter. Judge Parker was educated at King's College, Windsor, where he took the degree of B. A. in 1815.—Sir R. G. MacDonnell left Halifax in the Asia on September 29th. It is said that Sir W. F. Williams, Bart. of Kars, is to succeed him as Governor of Nova Scotia.—Sir George Brown, of Crimean reputation, died on the 27th August.—Judge Haliburton the historian of Nova Scotia, died at Islesworth on the same day. It is well known that of late years he has resided in England, where he sat as M. P. for Launceston.—We have also to lament the death of Lawrence Hartshorne, Esq., an old and tried friend of the Church, and for several years an efficient officer of the D. C. Society.

EDITORIAL NOTICES.

DIOCESAN CHURCH SOCIETY.—The Annual General Meeting of the D. C. Society was held in Halifax on Wednesday the 4th inst. The Bishop took the chair at 2 P. M., and opened the Meeting with an address.

The Very Rev. the Dean and N. Clarke, Esq., were appointed Vice-Presidents of the Society. Messrs. E. D. Meynell, T. Boggs, G. Smithers, J. Thorne and W. Hare were elected members of the Executive Committee in place of the first five on the list, who went out of office.

S. J. M. Jones

Rev. Canon Gilpin, D. D., was elected Secretary; H. Pryor, Esq., D. C. L., Assistant Secretary, and Col. Myers, Treasurer for the ensuing year.

The Bishop submitted the following proposal from the S. P. G.: "Resolved, that the sum of £2,850 per annum as a Block grant for Nova Scotia and Cape Breton be placed at the disposal of the Bishop and the D. C. S. for three years from January 1st, 1866; they undertaking as heretofore all the Society's pecuniary responsibilities during the period."

A statement was submitted shewing that the sum granted by the S. P. G. fell short of the required amount by about £75 stg.

It was resolved unanimously that the offer of the S. P. G. be accepted, and that the D. C. S. pledge themselves to make up the sum of £75 stg.: required to fulfil the obligations of the S. P. G. to this Diocese.

The Executive Committee were requested to make efforts to increase the funds of the D. C. S. so as to meet this demand, either by inducing each Subscriber to increase his subscription, or by a special annual sermon and collection in each parish.

The Secretary of the Church Endowment Fund informed the Meeting that nearly \$60,000 had been received.

A Resolution was passed justifying the course adopted by the W. and O. Committee relative to a pension to the child of Rev. J. Woods, and at the same time requesting the Committee to pay, under the peculiar circumstances of the case, the usual pension to the orphan child.

A Resolution was passed expressive of regret at the death of L. Hart-horne, Esq., who had been for many years Treasurer of the Society, and of sympathy with his family and friends under the loss they have sustained.

THE LATE ARCHDEACON.—It is with feelings of gratitude that we record the munificent bequest of the late Archdeacon Willis, of \$1200 to the Church, to be equally divided between the Fund for Widows and Orphans, the Fund for Superannuated Clergy and the general purposes of the D. C. Society. These proofs of his heartfelt interest in the welfare of our Church will be duly appreciated by all its members, and will endear his memory still more if that were possible, to those who in times past have been the recipients or witnesses of his genuine kindness and unaffected liberality.

TO SUBSCRIBERS.—We find that if all those who continue to receive numbers of the Church Chronicle were to pay in their Subscriptions we should be able to enlarge it to 24 pages, which would enable us to vary its contents so as to suit the different classes of subscribers, and thus make it more generally interesting. At present little more than one-third of those on our lists have paid their subscriptions. We trust that after this notice our receipts will be such as to authorize us to add eight pages to our number for November.

CALENDAR OF KING'S COLLEGE.—We have received from the Secretary a copy of the Calendar of King's College, Windsor, for 1865, and have much pleasure in commending it to the notice of our readers. It contains a detailed account of the course of instruction pursued, the expenses, scholarships and incentives to study, together with a list of the members of the University from its foundation. We learn from the Report of the Governors that the Historical Prize given by Dr. Akins for the best Essay on the County of Hants has been divided between two of the competitors, "Benjamin Smith, Esq. of Douglas, County of Hants, an old and valued friend of the Church and College, and Mr. Cox, of Falmouth, at present pursuing his studies at the University." The County of Colchester will form the subject of the prize for 1866.