

NOTES OF THE WEEK.

In several Ritualistic churches in London (Eng.), on a recent Sabbath, the congregations were requested to pray for the repose of the soul of the Rev. C. F. Lowder, later vicar of St. Peter's, London Docks, who was an extreme Ritualist.

HEINE, the German, was of a bitter spirit, and for a part of his life an avowed unbeliever, but he made an honest confession when he said, "When I hear any one disputing the existence of God I am overcome with a strange anxiety, an uneasy dread, such as I experienced in visiting New Bedlam, in London, when I had for a moment lost sight of my guide, and found myself surrounded by madmen."

FISSK UNIVERSITY, Nashville, Tenn., has opened with twice as many pupils from abroad as it had last year at this time. Those who come to it are, on the average, much further advanced than the same class were five years ago. This shews that the education of the coloured people is progressing in the South. Many of the old students are out teaching and will not return for some weeks. The feeling between the white and coloured people is improving.

THE rumours concerning negotiations between the Ritualists of Great Britain and the Vatican for reunion are revived. An Anglican Colonial Bishop sent to the Pope lately a Latin brochure privately printed. A correspondent of an English journal, writing from Rome, says that he has read the pamphlet carefully, and finds in it an argument for the validity of the English Episcopate and the sacraments of the English Church. At the end the Bishop appeals to the Pope to convoke the Œcumenical Council which was adjourned in 1870 in the midst of the throes of war, and invite the English Episcopate to join it.

THE new Burials Act has gone into operation in England in the quietest manner possible. The second day after receiving the Queen's assent a funeral was conducted at Berkenham, by Rev. Geo. Samuel, a Baptist minister. Since then a number of funerals have taken place, all decently and in order—and why not? Commenting on threats made in some quarters, that Nonconformist burials will be interfered with, the London "Christian World" says: "If any of the clergy venture to break the law, either by interfering with Nonconformist funerals or by refusing to register the deaths, the result will soon be the relieving of the clergy from all control over the churchyards, and the placing it in the hands of the parishioners. The friends of Religious Equality need not be at all apprehensive that the clergy will be able to render ineffectual the measure of justice which, after ten years' struggle, has been secured by this Act." The Act is not all that it should be—for, among other things, it awards fees to the curate of the parish—but it furnishes the great desideratum, the right of Nonconformists to bury their own dead. And as such it marks a great advance over the bigotry and intolerance which have so long and so cruelly prevailed in this matter of the burial of the dead. After all, the world *does* move.

THE seventh annual meeting of the Old Catholic Congress of the German Empire was held at Baden-Baden, beginning Sept. 17th. Although the weather was very unfavourable the sessions were largely attended and the exercises of an unusually interesting character. Prof. Michelis, making use of the opportunity afforded by the contemporaneous session of a congress of the Roman Catholic party at Constance, issued a printed challenge to a discussion on the matters at issue between the two parties. On its return with an indignant note, the Professor delivered an oration at Baden which excited the enthusiasm of an immense audience. He closed with an incident in his own congregation at Freiburg, illustrating the obstacles thrown in the way of progress. Two young people of his denomination wished to be married at a

distant village where there was no Old Catholic priest. The Roman priest demanded a written promise from the couple that they would abjure Old Catholicism. The bride refused, and renewed her application the next day. The priest then agreed to perform the marriage if they would make a verbal promise, which was again refused. After exhausting every means of persuasion the priest reluctantly performed the ceremony. The impression seems to be, so far as can be gathered, that the meeting was rather indicative of renewed life among the Old Catholics than of any decline in interest or power.

WALZES, not to be outdone by Ireland, is enjoying a miracle of its own in the form of apparitions at Llanthony Abbey, the retreat of the famous Father Ignatius, the Father himself being the principal witness of the transaction. He declares that on August 30th, during the celebration of the sacrament, the silver vessel in which the host is held at benediction was distinctly visible through the thick doors of the tabernacle. A sister afterwards witnessed the same phenomenon, and in the evening of the same day four boys saw the figure of the Virgin Mary. The figure was dressed in a white alb, only the sleeves were wider than alb sleeves. The hands were both raised, and from head to feet a dazzling white light, oval in shape, was shining round the body. The figure glided towards an adjacent hedge and vanished; but "the bush continued in a dazzling light for some minutes after its disappearance." In concluding his narrative Father Ignatius says: "These are extraordinary, absolute facts. They challenge inquiry, and the boys are still on the spot and free to be catechized respecting their amazing statement. That the two apparitions occurred on the same day seems most marvellous, as the Lord intended one to corroborate the other. The sceptic may and will scoff; but his scoffing will not explain or diminish the truth or supernatural character of these absolute and incontrovertible facts."

THE late Mr. W. H. G. Kingston, a few days before his death, forwarded the following letter, addressed to the boys of England, to the editor for publication in the "Boy's Own Paper" (Religious Tract Society), of which he was a great admirer, and to which he regularly contributed. It appears in a late number, which also contained a portrait of Mr. Kingston, and a short biographical notice of his literary career: "Stormont Lodge, Willesden, Aug. 2, 1880. My dear boys,—I have been engaged, as you know, for a very large portion of my life in writing books for you. This occupation has been a source of the greatest pleasure and satisfaction to me, and I am willing to believe, to you also. Our connection with each other in this world must, however, shortly cease. I have for some time been suffering from serious illness, and have been informed by the highest medical authorities that my days are numbered. Of the truth of this I am convinced by the rapid progress the disease is making. It is my desire, therefore, to wish you all a sincere and hearty farewell! I want you to know that I am leaving this life in unspeakable happiness, because I rest my soul on my Saviour, trusting only and entirely to the merits of the great atonement, by which my sins (and yours) have been put away for ever. Dear boys, I ask you to give your hearts to Christ, and earnestly pray that all of you may meet me in heaven." Then follows the signature, traced twice over, and neither quite perfect, in a trembling hand, whose life-work was evidently done. This touching letter, it will be seen, bears date August 2nd. On the 3rd Mr. Kingston was hardly conscious, and on the two following days, though apparently able to recognize his family, he was not able to make himself understood. On the evening of the 5th he passed away.

FOR a cheery air of omniscience and of general condescending pity for the ignorance and weakness of benighted cotemporaries, if not of whole classes of the community, commend us to our much esteemed exchange the "Christian at Work." It can settle the most difficult problems by a turn of the hand or a

wink of the eye. Sometimes, however, even this most breezy, benevolent and withal patronizing journal, is caught tripping. Witness the following: "A correspondent in a Southern journal quotes from 'Marmion,'

'And darest thou then
To beard the lion in his den,
The Douglas in his hall?
And hopest thou hence unscathed to go?
No, by St. Bride of Bothwell, No!'

—and asks, 'Who was St. Bride of Bothwell?' There was no such saint. Put *the* in place of 'St.' and your quotation will be correct. *The* Bride of Bothwell was Mary Queen of Scots." Would the "Christian at Work" be "surprised to be told" that the time of "Marmion" is understood to have been in the days of James the Fourth and Flodden; that James the Fourth was grandfather of Mary Queen of Scots; that St. Bride or St. Bridget was one of the three most famous saints of Ireland and also greatly honoured in Scotland; and finally that for generations the worthy lady in question was the tutelary saint of the House of Douglas, whose central castle was Bothwell! It is a matter of no great importance. Even the "Christian at Work" might have pleaded ignorance in the premises without greatly compromising its character for everything. But where one *does* patronize the ignorance of another it is desirable not to be too far astray.

THE Anglican Church Congress has been held at Leicester, where a hall capable of accommodating 4,000 persons was built for it. The Bishop of Peterborough, in whose diocese the Congress met, presided; and the Archbishop of York, to whose province the Diocese of Peterborough belongs, preached the sermon. The president referred gratefully to the hospitality of the Nonconformists, who came forward with offers to entertain members. The first papers read were on missionary subjects. Dr. Cutts argued that the Oriental Churches should be encouraged to stand firm and hold their Churchmanship against dissent. Dr. Hale shewed how the Russian Church was advancing, and Sir Richard Temple gave personal testimony as to the progress of missions in India. The Bishop of Gibraltar deprecated "proselyting raids" on the flocks of the Oriental Churches, and Prebendary Meyrick shewed what unity there was between these Churches and the Anglican Communion. The condition of the poor and how it may be improved occupied one session. The religious condition of the nation was discussed at another session. Canon Barry saw among the upper classes signs of neglect of the old sobrieties of Lent, a lessened regard for the observance of the Sabbath, and the prevalence of Positivist and Agnostic views. There is also a sort of paganism in the tone of the upper classes and a tendency to condone vices and follies in high places. The Rev. W. Lefroy drew a bright picture of the religious condition of the middle classes. They inclined neither to Rationalism, on the one hand, nor to Romanism on the other. The work of the Church was dependent chiefly on them. The Bishop of Bedford noticed with regret the alienation of the agricultural class from the Church, which was partly attributable to simpler services and sermons provided in the chapels. The Rev. Berdmore Compton, speaking on the special religious perils of the upper classes, said the modern name of free thought was the development of Puritanism, pushing the liberty of individual thought beyond the lines of our grandfathers. The Rev. R. W. Cozens thought the greatest obstacle to the spread of religion among the lower classes was the pew system. The educational question as it relates to religion was fully treated, but little that was original was said. On the subject of the internal unity of the Church the Bishop of Carlisle protested against every attempt to starve out any one of the three great parties in the Church, though adherence to the fundamental principles and doctrines of the Church should be demanded alike of all. A paper by the Earl of Carnarvon also took ground in favour of comprehensiveness. There was also a very general agreement among the various speakers, including Canon Farrar, on this question.