

by the Bishop of Rochester in a humble street in the borough, the *Church Times* says it is "a sign that the rich are not eager to keep all the best things for themselves. We cannot doubt that the existence, amid its poor surroundings of a stately and solemn temple will cheer the hearts of the people who live near it." This work began in a shed in 1876.

**SECTS OUT-LIVING THEIR OBJECT.**—There is a great deal of truth in the remarks of Mr. Burton (a Congregational minister of Toronto), quoted in the *Review of the Churches*, and commented on by Lord Nelson in *Church Bells*. He says, "The need of denominational existence diminishes with the very success of the denominational testimony. The truth which the denomination was founded to proclaim becomes very soon the common heritage of all the Churches."

**TOO MANY "SOCIETIES."**—The Marquis of Meath, referring to the Young Men's Friendly Society, deprecates the rage for forming new associations where some society *already* exists with the same object. The tendency is to draw away by new attractions, so as to weaken old societies, without adequately supporting the new ones. His lordship calls upon the bishops to *single out* some one of the various societies as an object for distinct preference and patronage.

**LAZY ELECTORS.**—If those who sell their votes are punishable, what should be done with those who *don't use* them at all? The recent English election was, practically, left in the hands of the *lower classes* of the population. "This laziness of the well-to-do is the cause of incredible mischief," says the *Rock* . . . "the meddlesome, fussy, noisy folk have command of our institutions, and tax us and govern us at their mercy." Forty per cent. do not vote at all—chiefly the "upper classes."

**THE VOICE OF ST. PAUL'S.**—"St. Paul's, as seen from the river!" (says Canon Knowles)—"I must say I never tire of the grand effect. It towers up with graceful majestic simplicity, *above the life of London*. The flowing lines of the dome, reaching up to the great cross, suggested the confidence and harmony of the Faith, soaring above the various and contradictory aims of time. . . . Above was the shapely dome, *surmounted by the cross*, telling of the one great plan of God for the salvation of the whole world."

**"NONCONFORMISTS" AND "DISSENTERS."**—Mr. Guinness Rogers, having taken exception to the use of the former word as applied to Irish dissenters since disestablishment, the *Church Times* sensibly says: "Nonconformity, in the accurate use of the term, has nothing whatever to do with the 'Establishment' of religion, and those who are popularly called or call themselves 'Nonconformists,' whether in England or in Ireland, ought simply to be designated 'dissenters'—from the *doctrines* of the Church."

**"THREE FACETS OF ONE CRYSTAL,** primaries of one white light, satellites of one central planet, what opposition need there be, can there be, (among the three 'parties' of the Church of England, 'High,' 'Low' and 'Broad') if wisdom be the teacher, and God the Lord of all?" Their respective mottoes are of equal importance and truth: viz., "God and the Church," "God and the soul," "God and the world." So said Mr. Tugwell at the 33rd anniversary of the E. C. U., preaching at St. Cuthbert's, Earl's Court.

**SOCIETY OF ST. OSMUND.**—In Canada members have lately joined the society in the following dioceses: Toronto, Ontario, Montreal and Niagara, and besides, a number of letters of inquiry have been received from priests and laymen in the above and other dioceses of the Canadian Church. The anniversary services were participated in, in churches of the dioceses of Toronto, Niagara and Columbia. This society is the only one whose object is to restore English Ceremonial and Ritual in the English Church. The report which appears in the *Church Times* is incorrect.

#### BOATING DISASTERS ON LAKE ONTARIO.

It is not the first time we have had occasion to call attention to the lack of proper precautions against these heart-breaking events of so frequent occurrence. Surely, the authorities could take some step to inspect the pleasure boats moving with sails as well as those propelled by steam, so that the general public may be adequately warned and protected against unforeseen mishaps of this kind. The breadth of beam, the depth of hull, the quantity of sail—there must be some way of testing and regulating such things.

Meantime, while we recommend such prudence and care on the part of the authorities, we cannot fail to

#### EXTEND OUR DEEPEST SYMPATHY

to those who have lately suffered by the Port Union accident. There were some circumstances peculiarly touching attending the bereavement in the family of the respected Rector of St. Stephen's, Toronto; and his good wife—so zealous a helpmeet, so earnest in good works, so devoted a mother—is the centre of commiseration in this very sorrowful event. Absence from home always adds to the poignancy of regret on these occasions, and no wonder that many hearts of friends have throbbled in sympathy with the mother's heart,—when they anticipate the effect of the blow as it falls beyond the Atlantic—and many a prayer has gone forth that these sufferers may receive full support from on high under their trial.

#### BROKEN-HEARTED NEWFOUNDLAND.

One cannot help thinking that this current year has been marked by an enormous number of casualties involving heavy loss of human life. In the Scandinavian peninsula, the town of Christiansund was nearly demolished by fire; Ætna has been pouring forth its lava streams upon the inhabitants of Sicily; the bursting of a steam reservoir at Geneva cut off suddenly many souls among the tourists present; the baths of St Gervais have seen large numbers of unfortunate valetudinarians swept away in the early morning by an avalanche of landslide forced down by a creeping glacier. Man has added to disaster, not only by the imperfections of his boasted inventions, but by the cruelty of his labour quarrels: Pittsburg and San Francisco have testified to the lengths of warfare and revenge, by means of cannon and "giant blasting powder," possible to excited labourers. Earthquakes among the Celebes and volcanic eruptions, flood and cyclones in the Western States, have added to the horrors of 1892. It seems a question whether the terrors of natural forces are not aggravated by man's attempt to "harness the lightning," and train the other mysterious powers to follow the bent of his will—so often does the harness break or the virtue of training appear to fail at the most critical moment.

#### "BLOOD THICKER THAN WATER."

Many, however, as have been the calls on human

sympathy with suffering, and well as they have been met as they arose, in various places, none has appealed so completely to us in Canada as the recent terrible disaster to the capital of the ancient colony on the far Atlantic shore. Ten thousand people homeless, a quarter of a million threatened with absolute destruction—brothers, sons of the same great mother, Britain! Who can resist that call? All petty slights and coldness, and "strained relations," and old grudges, are forgotten in this hour of need. It is said that the *Church* people have been the heaviest losers—especially in regard to the unique cathedral—supposed to have been fireproof—which they now see in ruins, and which was a monument of the first tones of our liturgical worship on this continent, 300 years ago. The ruin of St. John's means the ruin of the whole province, the entire island, so closely and completely does the rest of the country depend upon its capital. Often have we had occasion to pity our kindred, living isolated on the verge of the Dominion; never have they been in so much need of our help than now. It is a time when not only national unity—"imperial confederation" of hearts—should be evoked: but when the Church, as such, should evince its thorough sympathy, and strain every nerve to extend the brotherly helping hand.

#### AUGUST.

A. BISSET THOM, GALT, ONT.

This month derives its name from Augustus Cæsar. To him we are indebted for the completion of the improvements which were begun in the calendar by Julius Cæsar; and the Roman Senate declared that the month, previously called "Sex-tilis," should bear his name, because in the same month he was created Consul, B. C. 38, thrice triumphed in Rome, received the oath of allegiance from the legions which occupied the Janiculum, reduced Egypt under the power of the Roman people, and put an end to the civil wars. But they made August a month of thirty-one days, that Augustus might not be inferior to Julius, and for this frivolous reason had to change the length of all the last five months of the year. The additional day for August was taken from February, whose usual length was formerly twenty-nine days. The Romans dedicated August to Ceres, the goddess of corn harvests. By the Saxons it was called *Arn-monat*, or *Barn-monat*, because the barns were then filled with corn; and also *Weed-monat*, expressive of the corn which then covered the earth as with a garment.

LAMMAS DAY (1st) is a name which has come down to us from mediæval times, and is connected with many curious fancies in shape of an explanation. 1. It is said that it was customary for the tenants who held from the Cathedral of York, which was dedicated to St. Peter ad Vincula, to offer on this day at the altars of the cathedral two lambs during High Mass, in thanksgiving for the first fruits of the year. From the wool of these animals was afterwards manufactured the *pallium*, a consecrated robe sent by the Pope to individuals upon whom he conferred Church dignity. The *pallium*, according to Durandus, is a garment made of white wool after the following manner:—"The nuns of St. Agnes offer every year, on the feast day of their saint, two white lambs on the altar of their church, during the time of singing the *Agnus Dei*, in a solemn mass; and these lambs are afterwards taken by two of the canons of the Lateran church, and by them given to the Pope's sub-deacons, who