

the terraces rising one above another, had a truly picturesque effect. The Wingham brass band very kindly gave their services, and their music was justly appreciated. The weather was all that could be desired, and financially it gave the ladies entire satisfaction.

STRATHROY.—The congregation of Katesville, presented the rector of St. John's and Katesville with a purse of thirty-five dollars. It is an older church than St. John's, but there are but few members.

THORNDALE, MISSOURI.—A very pleasant garden social of the members of St. George's church, was held on the 30th ult., at Thorndale Farm, the country residence of Col. Shanley, London. The social was given on the invitation of Frank Shanley and family, of Toronto, who usually spend a month in summer at the country home, a beautiful place on the banks of the Thames. After partaking of the bountiful repast provided by their kind host, the incumbent of the parish was called on for an address. He stated that combined with pleasure there was another object in view, that of raising funds to make some repairs and necessary changes in the interior of St. George's church. After a few interesting remarks from Col. Shanley, a collection was taken up. The Misses Shanley and the choir of the church added to the pleasures of the evening, by some delightful pieces of music. All present enjoyed the really happy evening, and none more so than Mr. and Mrs. Shanley, of London, who with Col. Shanley and the Toronto family heartily enjoyed themselves among their old friends of St. George's. The pleasures of the evening were brought to a close by singing God Save the Queen.

WATFORD.—During the short incumbency of the present clergyman, the Rev. Mr. Hyland, considerable progress has been made in Church matters in this parish. The debt on the church, of several hundred dollars, has been paid off, a new fence has been put round the church, and the church has been repaired and kept in a very neat and cleanly condition, the whole appearance of the sacred edifice being of the most satisfactory character, and shows that the clergyman and congregation have taken a deep interest in the worship of the sanctuary.

The Ladies' Guild has done good service and has been very active in helping the rector in parochial work. The rector's wife has been most indefatigable in training the choir, and in other Church matters in the parish.

ALGOMA.

From Our own Correspondent.

GORE BAY, MANITOULIN.—The Rev. W. Macaulay Tooke expresses his thanks to the Rev. Mr. Baker and the congregation of St. Mark's, Port Hope, for a library of 117 Sunday school books in good preservation.

MAGNETAWAN.—The churchwardens of St. George the Martyr beg thankfully to acknowledge the receipt of a beautiful carpet for their church, the gift of Miss Girdlestone, of Galt, per the Rev. Wm. Crompton.

ROSSEAU.—On Tuesday the 16th ult. an entertainment was given at the Rosseau House, in aid of the Parsonage Fund, by Mr. Murphy and others of the guests, when \$20.00 was raised. The whole was quite a success.

On Thursday the 25th ult. an entertainment in aid of the Sunday school, was also given at the Rosseau House by the guests, which was also quite a success, and showed great skill on the part of the ladies who took part in the performance. The proceeds were \$20.00.

The Rev. A. W. H. Chowne begs to acknowledge with thanks, the sum of \$2.50 from Miss Sematinger, also \$5.00 from Mr. W. B. Sanders, towards the Parsonage Fund.

The Rev. Wm. Crompton, travelling clergyman, desires gratefully to acknowledge the receipt of \$4.00 from Mr. Wm. Heensey, senr., omitted in previous acknowledgements.

He is happy not who enjoys ease, but who can bear uneasiness.

Speak a kindly word here and there in passing on life's journey: you may hear the echo in eternity.

Nothing is good to us, unless we communicate the same good to others.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

CHURCH AND PARSONAGE PLANS.

To the Clergy and Laity of the Diocese of Niagara.

DEAR BRETHREN,—As applications are coming into me for plans of churches and parsonages, in consequence of the resolution adopted at our last session of Synod on the subject, I have to ask those of you who have good plans of churches and parsonages, kindly to donate them to the diocese, and to send them to J. G. Mason, Esq., Secretary-Treasurer, Synod office, Hamilton.

I am, dear brethren,

Yours very faithfully,

Bishophurst,

T. B. NIAGARA.

Hamilton, 8rd Sept., 1881.

MARIOLATRY.

SIR,—The supreme folly of the Marianists in their idiotic literature, is a supreme scandal to Christianity, and the loathsomeness of it should be dragged to the light of day, that all who have any salt of understanding or grace may be forever cured of any either love or allowance for it. Here is a description of the B. Virgin's wedding dress and that of Joseph, in Sister Emmerich, the more valuable because we shall not easily find anything elsewhere:—"I had a very good view of Mary in her bridal dress. She wore an under gown of woollen stuff without sleeves; her arms were corded with bands of white wool. On her neck she had a sort of collar, falling over the breast, and adorned with pearls. Above this she wore a very wide gown, open in front, with wide sleeves. This gown had a blue ground covered with large roses, red, white, and yellow, mixed with green leaves, like the rich chasubles of olden time. The lower border was trimmed with fringe and tassels, and it was fastened above to the white collar which covered her neck. On this wide gown was placed a scapulary, like that worn by several Religious orders, the Carmelites for example. It was of white silk with gold flowers, half a yard wide, and covered on the breast with pearls and precious stones; it came down to the bottom of the gown and covered the opening in front. A similar band hung from her back, and others shorter and narrower from her shoulders and arms. These four bands formed a cross round her neck. The wide sleeves, over which those parts of the scapulary fell, which covered the shoulders, were fastened to the middle of the arm by a bracelet, two fingers in breadth, and upon which some titles were engraved. Above this she wore a sky-blue cloak, in the shape of a great sheet. Besides this cloak, the Jewish woman on certain occasions wore a kind of mourning cloak with sleeves. Mary's cloak was fixed at the breast with a clasp, above which a frill embroidered as if with feathers or floss silk went round her neck. The cloak fell back upon her shoulders, was brought forward on both sides, and ended in a point. The edges were embroidered with gold flowers. The hair was arranged very elaborately; it was parted down the middle, and divided into a great many locks, not plaited, which being tied across with white silk strings and pearls, formed a large net falling upon the shoulders, and reaching down to the middle of the cloak. She wore upon her hair a wreath of white silk or wool, which was gathered above by their ribands to a kind of cushion of the same stuff. Upon this lay a closed crown, enriched with precious stones, and about as broad as the hand. In front of this crown were three pearls placed one above the other, and also a pearl on each side. In her left hand she carried a little crown of roses, of red and white silk. In her right she held by way of a sceptre a beautiful gilt candlestick without a stand; on the top of which was a little tray on which something was burning which produced a whitish flame. Joseph wore a long loose robe of a blue colour. The sleeves, which were very wide, were fastened to the side by strings. Round his neck he wore something like a brown collar, or rather a broad stole, and down his neck hung two white bands."

What a subject for meditation! It is too obvious to remark that all these "pearls" are a flat contradiction to the Virgin's offering, "par turturum, aut duos pullos columbarum," and are a detestable reflection on her piety. As for the "sceptre," I know nothing approaching it but Mambrino's helmet.

They make the B.V. die like a good Christian, and administer to her the last sacraments; though it is not clear what need she had of Extreme Unction,

which, as the Catechism tells us, was instituted to blot out the remains of sin. "During this time the altar had been got ready, and the Apostles had robed themselves for the divine service in their long white garments, with girdles upon which were certain letters. Five of them figured in the solemn ceremony, which was similar to that which I had seen celebrated for the first time by Peter in the new church adjoining the Pool of Bethesda. They put on their beautiful priestly ornaments. The pontifical mantle of Peter, who officiated, was very long behind; yet it had no train."

But I must abridge this long account and hasten to an end. James the Great arrived from Spain with three companions during the preparation. They went up to Mary and received her blessing. During the ceremony Philip arrived from Egypt with a companion; he received her blessing, and wept copiously. All the Apostles went in procession to her bed. Thaddeus walked in front with a censer, Peter carried the Holy Eucharist before him, in a cross shaped pyx. John followed, bearing a chalice on a little silver salver. It was the same shape as that used at the Lord's Supper, only small. Peter administered Extreme Unction, as at the present day. "The Apostles carrying the sacred vessels, returned in procession to the altar, where they continued the divine service, and then Philip also received the Holy Communion. Two women only had stayed beside the Blessed Virgin."

Now there are fools in all churches, and nuns must dream; and so far charity must not find fault. But what shall we say of practical archdeacons introducing to the world these truly wicked ravings? what shall we say of the bishop who didn't extinguish this editor and his book? and what shall we say of the Congregation that didn't at once put this in the Index, where few books can equally deserve a place? No, this is the sort of religion now in favour with the Roman Church; and it grows ranker and ranker every year; "and what will they do in the end thereof?" If any one wants to see in a small space the modern developments of this superstition stated exactly and fully, let him spend an English shilling on Dr. Pusey's sermon "The Rule of Faith." I have now done with Marianism, and my pen is free, if God wills, to turn to matters perhaps more agreeable to some of your readers.

Your obdt. servant,

J. CARRY.

80th August, 1881.

Family Reading.

NOBILITY.

Who counts himself as nobly born
Is noble in despite of place:
And honours are but brands to one
Who wears them not with nature's grace.

The prince may sit with clown or churl,
Nor feel himself disgraced thereby;
But he who has but small esteem
Husbands that little carefully.

Then be thou peasant, be thou peer,
Count it but still thine own:
Stand on a larger heraldry
Than that of nation or of zone.

What though not bid to knightly halls?
Those halls have missed a courtly guest,
That mansion is not privileged,
Which is not open to the best.

Give honour due when custom asks
No wrangle for this lesser claim;
It is not to be destitute,
To have the thing without the name.

Then dost thou come of gentle blood,
Disgrace not thy good company;
If lowly born, so bear thyself
That gentle blood may come of thee.

Strive not with pain to scale the height
Of some fair garden's pretty wall,
But climb the open mountain side,
Whose summit rises over all.