

anism, a living witness, a mirror and image of primitive Catholicity.

The fact that its people are fellow-subjects with ourselves is a ground for fellowship; its apostolic sanction would form a part of our own grandeur of strength; it points to our own field of missionary enterprise, "white already to the harvest." Its simple benign history is free from the stain of cruelty, while the fact that its members suffered under the abominable Roman agents of the accursed Inquisition at Goa, entitles this interesting branch of the Apostolic Church to a large amount of British sympathy, which should never be forgotten.

This ancient Church is still in communion with the Syrian Christians whose Patriarch is at Antioch—that celebrated seat of Christian influence, where "the disciples were first called Christians;" and the patriarchate so fully set forth in the epistles of St. Ignatius, and by the sub-apostolic Fathers. This branch of Christ's Church in the remote parts of India, is poor, and therefore may be of small account in the eyes of man; but it possesses the inestimable jewel of Christ's truth preserved in the casket of Apostolic order; the good providence of God has doubtless watched over it; and we know that what is of little esteem among men may be highly prized in the hierarchy of heaven.

Dr. Buchanan visited these people on the Malabar coast in the year 1806. He proposed the question of a union with the Church of England to the Syrian Bishop, Mar Dionisius, who after mature deliberation with his clergy, sent the following reply: "That a union with the English Church, or at least, such a connection as should appear to both Churches practicable and expedient, would be a happy event, and favorable to the advancement of religion in India." It may be a matter of interest to some to bear in mind the important fact that their priests are married.

BRISTOL CATHEDRAL.

It may be in the recollection of some of our readers that forty years ago the city of Bristol in England, gained an unenviable notoriety, when for three entire days it was under the control of a furious mob. We are not aware that an instance can be brought forward of anything in the present century equal to the riotous proceedings that then took place. The episcopal palace was burned, besides other atrocities too numerous to mention. These events force themselves on our notice, in view of the occurrences which have just taken place in the same city, as they give us some idea of what may be expected from a Bristol mob. In the present instance, it appears that through the munificence of some pious laymen, funds have been placed in the hands of the Dean and Chapter for the restoration of the cathedral. The charge of the restoration was placed in the hands of a committee of laymen appointed for the purpose. It would appear that the plans were submitted to

the Dean (Elliott), who made no objection to the general arrangement, but who has since stated that he purposely abstained from committing himself, so that if he chose to find fault afterwards, he would feel at liberty to do so. As a part of the restoration, some statues were introduced, as is usually the case in cathedrals. The statues appear to have been, besides the Virgin and child, four of the ancient doctors of the Church, Gregory, Ambrose, Jerome, Augustine. To these there could hardly have been any objection made by any party—whether high Church, low Church or any other kind of Church—inasmuch as these ancient worthies have been held in almost universal honor. It was Gregory who sent Christianity among the Saxons in Britain. It was Jerome who spent a great part of his life in translating the Bible from Hebrew and Greek, into the Latin then in most extensive use throughout the civilized world; and in reference to him, even Adam Clark, the Methodist commentator, says: "the Latin language is worth learning, if it were only to be able to read the writings of St. Jerome." It was St. Augustine who was the introducer into the Church of the system known as "evangelical Calvinism," as well as the writer of a number of exceedingly valuable books, which have been studied and admired ever since by all parties in the Church. And Ambrose was the great exponent of Church discipline. It happened however, unfortunately that the statues were dressed in mediæval style, and in a manner altogether unknown at the time in which the persons lived. One of them with a cardinal's hat must have had a singular appearance. It does not appear that any one was responsible for this besides the architect. A public meeting however, of the usual uproarious character was held upon the subject, the statues were condemned, and the Dean on his return home, apparently embracing the opportunity when the clerk of the works was absent, had the statues removed and indeed broken to pieces. Dean Elliott has since written a letter to the public prints acknowledging his intentional reserve in the first instance, and explaining that he never for one moment imagined there would be any danger of worship being paid to the statues. The principal objection appears to have arisen from the anachronism displayed in the dresses and the offensive suggestiveness of some of them. We should have expected the architect to have consulted the ecclesiastical authorities about the dresses of the figures; and we should also have expected the dean and Chapter to have adopted some other mode of expressing their feelings upon the subject. Carlyle says that the human mind will have a hero-worship; but that which finds a popular sympathy in the present day prefers to select its heroes among the notabilities of the last two or three hundred years; as witness the grotesque images lately put up in Westminster Abbey. The Bristol images however appear to

have caused a great deal more excitement in England than the entire collection of those contained in the abbey.

CHURCH AND STATE IN ENGLAND.

The cry has not yet been silenced, which insists, although in opposition to all historical fact, that the Church in England is supported by the State. It would be much nearer the truth to say that the State is supported by the Church; for this would, to a certain extent, be perfectly correct.

Leaving for the present the fact that all the original endowments of the Church, which consist of the ancient tithes and glebes, were the voluntary gifts of the great landowners in Anglo-Saxon and Norman times, let us gather up a few facts among the occurrences of the present century, and which have a bearing upon the senseless cry to which we have referred.

Between the years 1801 and 1831 five hundred churches were built in England at an expense of £3,000,000 stg. From the year 1831 to 1851 more than two thousand new churches were erected at an expense exceeding £6,000,000. In this period of fifty years, 2529 churches were built at an expense of £9,087,000, of which only £1,668,429 were contributed from the public funds, and the very large sum of £7,428,571 were contributed by the sons of the church.

In twenty-five years the Church Pastoral Aid Society raised and expended £715,624, by which 1015 parishes were aided.

In twenty-four years the Additional Curates Society raised and expended £531,110.

In thirty-three years the Church Building Society raised and expended £680,283.

Independently of diocesan and other local societies, the aggregate funds of societies connected with the Church amounted in 1851 to upwards of £400,000 a year.

It is clear then that the Church has not a very great deal to thank the State for, and that the State has not and never can have any just claim to the churches which have been built mainly by the Church herself.

When the day of disestablishment comes however, as come it probably may, although just now it seems further off than ever, we shall doubtless find that men who hesitate not to be guilty of sacrilege—that is the appropriation to secular uses of what has been devoted to the service of Almighty God—will exhibit consciences equally hardened as to the extent to which they will be willing to appropriate the property of others. The church that was built and endowed with its tithes, by some Anglo-Saxon thane, a thousand years ago, has no more right to look for a barbarous spoliation, from the sacrilegious hands of an unholy faction, than has the church built and endowed but yesterday by Baroness Countess or by Miss Hincks. Acts of Parliament that have had any bearing upon either of them,