

nism, a living witness, a mirror and im-  
age 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 for-  
gotten.

This ancient Church is still in com-  
munion 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. Ig-  
natiua, 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 in-  
estimable jewel of Christ's truth pre-  
served in the casket of Apostolic order;  
the good providence of God has doubt-  
less 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 any-  
thing in the present century equal to the  
riotous proceedings that then took place.  
The episcopal palace was burned, be-  
sides 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 ap-  
pointed for the purpose. It would ap-  
pear that the plans were submitted to

the Dean (Elliott), who made no objec-  
tion to the general arrangement, but who  
has since stated that he purposely ab-  
stained 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 discipli-  
ne. It happened however, unfor-  
tunately that the statues were dressed  
in mediæval style, and in a manner al-  
together unknown at the time in which  
the persons lived. One of them with  
a cardinal's hat must have had a singu-  
lar appearance. It does not appear  
that any one was responsible for this  
besides the architect. A public meet-  
ing however, of the usual uproarious  
character was held upon the subject, the  
statues were condemned, and the Dean  
on his return home, apparently embrac-  
ing 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 ap-  
pears to have arisen from the anachron-  
ism 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 ex-  
pected the dean and Chapter to have  
adopted some other mode of expressing  
their feelings upon the subject. Car-  
lyle says that the human mind will have  
a hero-worship; but that which finds a  
popular sympathy in the present day pre-  
fers to select its heroes among the nota-  
bilities 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 excite-  
ment in England than the entire col-  
lection of those contained in the abbey.

**CHURCH AND STATE IN ENG-  
LAND.**

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 occur-  
rences of the present century, and  
which have a bearing upon the sense-  
less 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 contri-  
buted from the public funds, and the  
very large sum of £7,423,571 were con-  
tributed by the sons of the church.

In twenty-five years the Church Pas-  
toral 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 wil-  
ling 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 yester-  
day by Baroness Coutts or by Miss  
Hincks. Acts of Parliament that have  
had any bearing upon either of them,