

appear to be on the average less than one-third the amount raised for strictly congregational purposes," has been misunderstood in some quarters. It is well-known that the contributions of the congregation there instanced, for "other purposes"—not *technically* included in the Schemes, yet, as really and truly, for the promotion of the work of the church—is much larger than the sum mentioned (\$7,236); and the same is true in regard to all our large and wealthy congregations; yet, over the whole church, the proportion is much less than we then stated, as may be seen by reference to Appendix No. 26, page vii of Assembly Minutes, where the expenditure for "strictly congregational purposes" is put down at \$1,393,226, and for the "Schemes of the Church," \$226,490, or rather, less than *one-sixth*. Speaking generally, it may be assumed as a good principle that a congregation might aim at giving pretty nearly as much for the general work of the church, as it does for its own running expenses.

Brieflet No. 5.

IN ROME—THE CAPITOL.

WE have now reached the Capitol, or *Campidoglio*, as it is called—the historic hill of the Kings and the republic of Rome. The approach to it is by a broad incline, bordered with marble balustrades. Near the top of this avenue you see a live wolf in one cage, and a pair of live eagles in another, reminding you of the reputed origin of the city and its arms. The glories of the ancient capitol have long since faded away, but are still spoken of as "something beyond the conception of man." The present buildings, however, designed by Michael Angelo, and erected about 340 years ago, are very handsome, comprizing the palace of the Senator, or Mayor of Rome, the municipal chambers, and a very fine museum. Over the doors of the public offices you still find the symbolic letters S. P. Q. R. suggestive of the *Senatus Populusque Romanus* of 2400 years ago. The *piazza*, is adorned with many fine pieces of statuary, the most remarkable of which is the famous bronze statue of Marcus Aurelius, Emperor 161-180 A. D.—commonly called "the Philosopher." So life-like is the horse,

when M. Angelo first beheld it he exclaimed,—"it walks." The rider has been described as "The most majestic representation of the kingly character that ever the world has seen." Certainly he is a nice-looking gentleman! But his finely moulded features and graceful pose do not make us forget the despot who rivalled all who went before him in his cruel treatment of the poor Christians. He hated them with perfect hatred, and exhausted ingenuity in devising means of torture and death to extirpate them. It was during his reign that Justin Martyr was beheaded, the saintly Polycarp of Smyrna, and the aged Pothinus, of Lyons, were burned at the stake, and the heroic Blandina and her noble boy companion Ponticus, were gored to death by wild bulls in the amphitheatre. Such were the tender mercies of this "meek and mild" Aurelius—one of Rome's pet Emperors.

The museum of the capitol is splendidly fitted up, and contains the most valuable collection of antiquities in Rome. But the chief interest of the place is the historic associations that cling to it. On this hill stood the grand temple of Jupiter—the supreme object of veneration in pagan times—the goal to which victorious generals marched in triumphal procession to lay their trophies at the feet of the "Father of the Gods." No vestige of it now remains, but on its supposed site, reached by a long flight of steps, are the very old Franciscan Church and convent of the *Ara Cæli*, or as it was originally called, the *Ara Filii Dei*—"The altar to the Son of God." The vast dingy church is constantly thronged by pilgrims—chiefly poor old women—who come here to count their beads and mutter invocations at the shrine of Mary. In the sacristy, guarded by special attendants, is the '*Sacred Bambino*,' said to have been dropped from the skies at midnight, a wax or wooden image of the Infant Saviour decked with jewels, and which is kept here "on hire." It is carried about from place to place with farcical solemnity and laid on sickbeds in expectation of effecting cures, of which no record is extant, but on the contrary, it is asserted that thereby many have been frightened to death.

The Capitoline Hill is interesting in another way. It forms the line of demarkation, so to speak, between the living