

of the reformers, both of the intention and of the true powers for good of a cathedral and of the cathedral system. A new Royal Commission has recently been constituted for the purpose of examining Cathedral establishments, and of recommending such arrangements as they may deem desirable; and Deans and Canons are now warned by the English press that, if the cathedral system is to be saved it must be developed in a way that would make a Canon of thirty years ago stare with amazement; that they must determine, and that forthwith, that a cathedral shall not be simply a very large building in which the work of a tiny parish is carried out in a costly, cold, formal and extravagant manner; and that cathedrals must cease to be regarded by the mass of the people as places in which there are a few clergymen taking large incomes, enjoying some amount of ease, and doing very little in return. The impression appears to gain ground that the cathedral and its services must be made to be felt to be something connected with the whole diocese, and that every baptized person in the diocese has an interest in the services there.

In order to secure this the Bishop should have the right of directing the services in the cathedral. To say the least, it is an extraordinary anomaly that the Bishop cannot, in what is supposed to be *his own cathedral church*, and while seated on his *cathedra*, order and direct the mode in which the sacred functions shall be performed and thus set forth to the whole Diocese the true type of worship. A change in the relationship between the Bishop and the Dean would have to take place. And in England it has been recommended to make every Dean a Suffragan Bishop, thereby raising him in the scale of orders, and at the same time giving the Diocesan certain authority in the conduct of the Cathedral services, and the right to officiate there when he pleased. At present the Dean is powerless in the Diocese, and the Bishop almost so in his Cathedral.

The Cathedral ought to be a great spiritual power, felt and fully appreciated by the whole Church in every parish of the Diocese. It ought to be the great centre of spiritual and intellectual light and heat in the Diocese. If otherwise, the object of the Cathedral system is not secured. In England—and as far as circumstances will permit, in this country also—around each Cathedral should cluster a body of men or Canons, or Prebendaries, who would be equal to deal with the great questions of the day—as modern Infidelity, Positivism, etc., who should be the heads of education, of mission work, and of other important enterprises, until the cathedral be felt to be truly a "School of the Prophets."

CHURCH LITERATURE.

WE all hope that under her new leader the Church in the Diocese of Toronto is about to take a new departure. That instead of being satisfied, as has been too much the case in the past, with a dignified and unobtrusive respectability, she will soon shew herself, in some measure, worthy of her high privileges, and will begin to work with an energy that will prove that she really believes in her own lofty claims to be the Catholic Apostolic Church of Christ in this land.

Animated by this hope, we take the liberty of directing the attention of those whose duty it is to lead in this onward movement to what we regard as the most neglected field in the Church's wide domains—Church literature. There is no other instrumentality in this age that exercises so wide an influence over human thought, or is so

potent in moulding human life as the Press. That Press literally teems with publications of all kinds. Of these publications a very large proportion are the production of loyal Churchmen, supplying wholesome, instructive, entertaining reading, while many of them are admirably adapted to instruct and build up our people in their most holy Faith. And yet what are we doing as a Church or as individuals to get these publications into the hands of our people? Go into any of our book stores, and the mass of the current literature that you will find there is of an un-Churchly if not of an anti-Churchly character. The books that are offered for sale in country stores, or hawked about the country are for the most part of a still more anti-Church character. And what is the secret of this. Is it that the booksellers would not keep or the pedlars sell our books? No, the secret is simply that in this, as in so many other departments, the Dissenters have stolen a march upon us, or rather have been moving on while we have been fast asleep. They have taken pains, all honor to them for it, to get their publications circulated. They have become known and talked about, one has read and commended them to another, and so a demand for them has been created, until they are the only books that it pays the bookseller to keep or the hawker to carry. The result of this is, that our people derive their religious sentiments and their conceptions of what the Christian life is far more from sectarian than from Church sources, a fact which will account for the lack of enthusiastic loyalty to the Church's doctrinal and practical system that is so often to be met with among the Church's children. The clergy feel this and mourn over it, but they do not know the most suitable books or tracts to circulate, or where to obtain those they do know of; and it is no uncommon thing to find in our Sunday school libraries books of a most objectionable or anti-church character, while as to the many admirable tracts and leaflets that are being published at the present time, in defence or explanation of the Church's doctrines or practices we are literally doing nothing. It is impossible in the time allowed for sermons to give instruction on a great many points on which our people ought to be instructed in order to make them intelligent and attractive sons of the Church; and besides the clergy feel, and feel mightily, that their Sunday sermons ought to be rather of a devotional than constitutional character. The result of it all is, that our people are for the most part utterly unable to give a reason for the faith that is in them; and finding the doctrines or practices of the Church which they do not understand or know how to defend constantly assailed, they either leave her, or live on as half-hearted adherents with no real faith in her system, and no enthusiastic desire for her extension. The remedy for this state of things lies in the direction we have indicated. The very first step in our onward progress must be the organization of some agency for making things known and circulating Church books and tracts. The subject has twice been brought up in Synod and pressed with a good deal of fervor, but that body, with its characteristic avoidance of all practical measures, has been careful to do nothing. Cannot some remedy be found?

CHURCH THOUGHTS BY A LAYMAN.

NO. VIII.

CROSSES IN DERBYSHIRE CHURCHYARDS.

Amid the heat of August our thoughts turn instinctively to cooler climes, to sylvan scenes which are a joy for ever to the memory. Following the advice of Keats, "Ever let the fancy roam,"

it shall lead us to muse and observe awhile under the shadows of Derbyshire churches, where Church history can be read and Church life noted undisturbed by the flippant sciolists who seem to regard the Gospel as first revealed to the Reformers, and the manufacturing of Churches a legitimate industry. A truce, however, to controversy. What scene is lovelier than a Derbyshire Dale? The white rocks shine in the sun, as they jut out from every hill side, each crevice and cranny and ledge holds a bright green bush which seems trying to hide the rock like a veil with delicate foliage; below there runs a merry stream which dances its way singing through the valley, while the timid trout bask or dart through the ripples. Away in the near distance sounds the lazy click-clack of a tiny mill wheel, and up from this scene of Edenic loveliness ascends the tapering spire or ivy-clad turreted tower of the hamlet church, which for a thousand years has pointed from Nature to Nature's God, from this vale of transient beauty to the eternal vale of Paradise. We will follow the stream and step from its bank to the sacred ground where "the rude forefathers of the hamlet sleep," Britons, Romans, Saxons, Danes, Normans, but Englishmen all in death. Here lay men who guided the legions of Cæsar, there men who delved in the earth for lead and silver, and left marks which tell of the skill of Roman miners to this day; here are the tombs of those early missionaries who from the North came down to plant the Cross, and of those who replanted it after heathen Saxons and Danes had torn it down; here rest the Christian women who saw their husbands slaughtered by heathens, and suffered untold agonies at their hands, but who found consolation in dwelling on the story of Christ told by the mission priests, and in telling of the Babe of Bethlehem to their half savage young ones; here are the builders of those churches which are named in Domesday Book, yonder are the bones of men who rang the first Curfew bell, of men who fought with Harold and fled to die of Norman arrow wounds. This is indeed sacred soil, and his heart must be leathern and his imagination dead as a Puritan's who can stand by one of the ancient churches, or by one of the more ancient stone crosses in a Derbyshire graveyard, and not feel his pulse beat high with pride at the thought that he is a member of that Church which preached Christ here in the earliest dawn of British civilization, redeemed the land from barbarism, and gave to England not Christianity alone, but with it laws, learning and liberty.

Let us glance at a few of the crosses found here which were set up as mission stations. The one at Taddington is 6 ft. high and 8½ in. square; doubtless it is of Celtic origin, as the sculptured ornamentation is alike to the designs of Celtic jewellery and pottery, and similar to a Cross at New Grange, Ireland, and one at Sancreed in Cornwall. This spot is thought to be that where Diuma, the first Bishop of the Mercians, who came from Iona on the west coast of Scotland, first preached the Gospel in Derbyshire. From Taddington we pass on to Darley Dale, where are the remains of a large Cross dating from the eighth century: it is probable that earlier than this stood a church here. We must not overlook a circular stone near by which is such an one as was used by the Romans to cover the ashes of the burnt dead. At the south-west corner of this graveyard a limestone rubble floor was recently found six feet in the soil, which was either part of a Romano-British dwelling or temple, or probably the floor of the Saxon church.