

glorious hills, and she will indeed be queenly.

Before we leave Genoa we must see her from the water, or we shall have no true impression, after all of her marvellous beauty. If you come by steamer from Spezia, coasting along "the sunrise shore," so much the better; that is if you could see the scenery, but the steamers sail by night. Well, study the heavens instead. How glorious they are! The stars sparkle like diamonds, they seem as if they were *incisive*, and had cut through the sky to shine. The silver sheen of the Milky-way is radiant as a polished mirror. Oh! it is a rare delight to be on the Mediterranean in a clear night and with a smooth sea. It is a still voice speaking upon the seat of a great calm. It is a magnificent apocalypse of God. You are in the harbour of Genoa before the daylight, and you can watch its birth. Slowly the stars fade, one by one, and as if loth to die; then an indescribable softening of colour, like a shimmer of moonlight without a moon; then a brief gray dawn; then the gay sun, waking up the world, and lo! there is the city, a line of white houses, two miles long, girding the harbour, like a living crescent, tier rising above tier; then higher up, breaking into villas which lose themselves in groves of green and these resting on the bosom of solemn and guardian hills! It is a sight that is not to be forgotten—"a thing of beauty and a joy for ever."

Priests abound in Genoa; nearly every fifth man met in the streets, excepting by the harbour, is a member of one or other confraternity. They seem to have more influence here than in some other Italian cities, and the "festas" at the various churches are kept up with great pomp and grandeur. The inhabitants are not flippant, but industrious, for the most part and obliging. Peasant women, with naked feet, are seen washing clothes in the tanks and roadside streams. The clothes are laid on a smooth stone and scrubbed with a sort of wooden mallet, flat instead of round. One almost wonders, with Charles Dickens in his "Pictures from Italy," amid all the dirt, who wears the clothes when they are clean. There is a look of contentment about the people, generally, as if they drew in cheerfulness with each breath of their balmy air. With a little more cleanliness, a little more earnestness of purpose, a little stricter local government, and, above all, "the knowledge of the truth," Genoa may shine among the world's great cities with far more than her ancient splendour. She has many traditions, and a checkered history; but she has caught the spirit of her newly-acquired freedom, and has entered upon a path of material prosperity, of which no prophet can prophesy the end. May He who is the life of cities and of men, guide all these movements of our time to his own greater glory!—*Quiter.*

#### New Church of England Catechism.

Referring to an idea thrown out that the fragrance in the Ritualistic Services in St. Alban's was of a sanitary nature, a London paper says:—"Who in the world can object to such Ritualism as this? No symbol, no doctrine—nothing but mere hygienic precaution! Let us suggest something in the shape of a catechism, that must disarm all further opposition:

Q.—What is the cope?

A.—A sort of ecclesiastical overcoat, to be worn by rheumatically disposed ministers.

Q.—Can you tell me when it first came into use?

A.—Yes; in the year A. D., 372, when Gregory III. adopted it as a preventive against influenza.

Q.—Quite right, my child; and now can you tell me why it is sometimes adorned with worked flowers, and variously ornamented with fringe, gold, or satin?

A.—When the case is considered severe, these things are not unfrequently added for the sole purpose of increasing its warmth.

Q.—You rightly refer ceremonial to its true origin—a desire to minister to the comfort and health of those engaged in services of a religious character. Can you tell me why candles are lighted upon the altar?

A.—Yes, I can, and will. They are lighted in order that the heat produced by combustion may create an upward current of air, and thus carry off the noxious gas not unfrequently generated in crowded places of public resort.

Q.—You are quite right, my child; and now let me hear you reply briefly to the questions I am about to put to you. Why is the surplice worn in the pulpit?

A.—Black is a color that is painful to the eyes. Out of consideration for those of the congregation who are affected by looking at the black gown, the white surplice is worn.

Q.—What is the use of flowers?

A.—They supply oxygen, and thereby counteract the injurious effects of too much carbonic acid.

Q.—Why is the service intoned?

A.—To strengthen the lungs of the minister and the congregation.

Q.—Why is the organ to be used throughout?

A.—For the purpose of invigorating the legs of the organist, and of giving plenty of exercise to the blower.

Q.—You talk of exercise, my child. Can you now tell me why processions in church are not unfrequently organized?

A.—Yes. Exercise is in itself a healthful, and therefore desirable thing. Processions are, therefore, organized in church, in order that the officiating clergy and choristers may have the benefit of a walk.