

and Mr Jackson, the medium being a native named Marko, who passed through the country where the body lay. He seems to have heard that the people there had experienced bad harvests, the drought of late years, and that they attributed this to the fact of their having the white man's bones, and he suggested that he would get rid of the bones by taking them to the white man. He passed the place twice, and ultimately took the bones to Mr. Jackson, in whose possession, it is presumed, they were at the time Mr. Walker wrote.—*The Living Church*.

### SERVICE OF RECONCILIATION.

It is not very often that a penitential and a jubilant service take places in the same building within three hours of each other. This however, was the case at St. Paul's Cathedral, London, Eng., on Oct. 13th, where at the usual 4 o'clock Evensong a humble service of reconciliation was held, and at seven a thanksgiving service for the ingathering of the harvest. Our readers are doubtless acquainted with the melancholy circumstance which made the first-named service a necessity, but at the time we went to press last week it was not known what course would be pursued to purge the Cathedral from the taint of blood. In order to settle the question the Dean and Chapter of St. Paul's addressed a petition to the Bishop of London, asking him to "exempt and reconcile the said Cathedral church from all canonical impediments," &c. The Bishop immediately expressed his compliance with the request, and on Monday his lordship, being the only person who could pronounce the sentence of reconciliation, attended in person. There was a very full choir, and several of the clergy and canons preceded his entrance. The prayers were sung by the Rev. Dr. Sparrow Simpson, and the Lessons were read by the Rev. C. M. Kelly, minor canon, whose foot stumbled, causing him to fall, after reading the second Lesson. No additions or alterations were made, and by one of those remarkable coincidences which have been so frequently observed in the recitation of the Psalter, the first of the Psalms for the day—the sixty-ninth—was as appropriate to the thoughts uppermost in each worshippers mind as any that could have been selected.

After the anthem, "Hear, O Lord, and have mercy" (*Goss*), had been sung, the Bishop, speaking from the Dean's stall, began by saying, "My brethren, God allowed, recently, a very sad sight to be witnessed in this Cathedral. An unhappy man, who has since been declared by a jury of his countrymen to have been of unsound mind, committed suicide by shooting himself." He went on to speak of the ancient custom of the Church which laid upon the Bishop of the diocese the duty of assisting in removing from the sacred edifice the taint of bloodshed, adding that, though individually each one present might be presumed to be free of guilt or participation in the self murder of the unfortunate man, yet all alike are partakers of the general sin, which he inherited, and it was fitting therefore, that all should acknowledge their unworthiness and feel the more deeply the crime itself. The Dean and Chapter had formally petitioned him to pronounce a sentence of reconciliation, and accordingly he commanded that their appeal should be read. At these words Mr. Lee, the Chapter clerk, in wig, gown, and bands, stepped forward, and, standing at the rails before the choir, read the petition, which, in the quaint phraseology of Canon Law, stated the date of the crime, and the finding of the jury, and demanded that the canonical-impediment attaching to a sanctuary polluted or defiled by bloodshed or self-murder might be removed. The Bishop then advanced, accompanied by his chaplain, to the altar,

which was draped only in deep criméon, and bore neither lights nor flowers. Here, with the light only of a single waxen taper falling upon his face and book, he knelt while the Litany was monotoned. After this, the *Miserere* was sung, the alternative verses being taken by the Rev. W. Russell and the choir, with solemn and beautiful effect, as every worshipper under the half-lit dome knelt with bowed heads. There was a brief pause ere the Bishop rose, and standing in the misty gloom, upon the altar steps, recited the sentences in the Communion Service, the choir and congregation joining to make the responses. The Collect from the same office, asking pardon for them "whose consciences by sin are accused," and the prayer and confession following were next offered by the Bishop, who then said, "Let the Sentences of Reconciliation now be read," and Mr. Lee again came to the choir rails, and read as follows:—

In the name of God, Amen.

Whereas it has been represented unto us, the Right Hon. and Right Rev. Father in God Frederick, by Divine permission Lord Bishop of London, by a petition under the common seal of the Dean and Chapter of the Cathedral Church of St. Paul in London, that during the performance of Divine service in the said Cathedral Church of St. Paul on Sunday, the 28th day of September last, one Edward Easton committed suicide in the said Cathedral Church by shooting himself with a revolver, as would appear by the records of the Coroner of the City of London, before whom an inquest was held on the 1st October inst. as to the cause of death, and a verdict returned of "Suicide whilst temporarily insane." That the said Dean and Chapter were advised that the sacred edifice of the said Cathedral Church had been by such act of self murder and by the bloodshedding consequent thereupon polluted and defiled, and that it was therefore necessary that we should exempt and reconcile the said Cathedral Church from all canonical impediment and from every profanation contracted and incurred in consequence of such act of suicide and bloodshedding by a Sentence of Reconciliation, and by an appropriate religious service. And whereas the said petitioners have humbly besought us to be pleased to pronounce such Sentence of Reconciliation, and to perform service within the said Cathedral Church as may be required by the ecclesiastical laws or may to us seem meet and suitable; Therefore We, the said Frederick, Lord Bishop of London, do, by virtue of and in exercise of our Episcopal authority, hereby pronounce, decree, and declare, the said Cathedral Church to be exempt and reconciled from all Canonical impediment and from every profanation contracted and incurred by or through the aforesaid acts of suicide and bloodshedding for ever, by this Our definitive Sentence or final decree, which we give and promulge by these presents.

Mr. Lee carried the document he had read to the Chaplain, who handed it to the Bishop, who affixed his signature to it, and after the final blessing had been pronounced, the strange office, so seldom heard, was at an end.—*Church Review*.

### BOLDLY REBUKE.

A people can be guilty of no greater folly than that of attempting to ignore justice, immorality, and vice, or turning a deaf ear to serious charges which are felt by the many long before they are voiced by the few. It is the highest wisdom to boldly unmask and denounce wrong doing, injustice, hypocrisy, and immorality, wherever they may be found. The assumption that those who lay bare the evils as they exist, outrage propriety or are enemies of true progress and morality may be popular, but it is erroneous. There are at the

present time many ideas abroad, many truths passing from lip to lip, which staid, easy-going conservatism regards with unfeigned indignation. It is too late, however, to seek to imprison, crush, or kill them. They are not men that they may be burned; they are truths, born of an age of progressive unrest. On the wings of freedom they float from mind to mind, kindling a flame which will not be extinguished until the wrongs are righted and humanity is vindicated. One of these heretical ideas which has escaped from the prison house of respectable conservatism is that men should be judged by the same standard of morality as women; that a moral leper has no right to pose as a model or to pass current in society as true gold, because he is a lord of creation and knows how to conform to the requirements of superficial society. Another idea that is abroad is that hypocrisy should at all times and in all places be hunted down by every true man and woman; that the shams and frauds of conventionalism which have, while autocratically overawing the people, been sapping away the foundation of manhood, should be relentlessly assailed, to the end that the pure gold in human nature may be brought to the front, that the gilded shams, the shameful frivolities, the heartless superficialities that mark fashionable life to day, may be exchanged for something more serious, worthier, and nobler. The cry of the present is for real true, earnest men and women,—not counterfeit presentments, such as have too long masqueraded before a wondering populace, who have been dazzled by their rich apparel and haughty bearing. There is still another heresy afloat, and this strikes more terror to the heart of the easy-going and highly-respectable libertine than any other, and that is that the time has arrived when the wrong perpetrated by respectable (?) men against innocent girls shall meet its just reward; that the hour has struck when the true relation of male and female immorality should be established,—in a word, that masculine immorality, or the evil that men do, shall be laid bare; that this problem shall be so forcibly and persistently agitated that a more just, a higher and purer standard of morality may result. I believe that the hour has arrived when it is the duty of every high minded man and woman to be brave, frank, and outspoken in behalf of a higher civilisation, that the wrongs committed by men may be as mercilessly chastised, as those of women; and this alone can be accomplished by an agitation so fearless, so earnest, and so pronounced that it will, as has been the case with other great radical reforms, raise a storm of furious indignation, such as has not infrequently led to social ostracism.—*The Arena, for November*.

### NOT INDESPENSABLE.

A few weeks ago the Chairman of the London Eng. School Board announced publicly that in order to render himself eligible for a seat in Parliament, when he might benefit the cause of education most effectively, he had renounced his clerical functions by a legal process. This step was naturally lamented by all true friends of the Church, as a sort of 'doing evil that good might come;' and the *Guardian* excellently summed up the matter, and exactly hit the point—*rem acu tetigit*—by saying that the reverend gentleman had fallen into the common error of *thinking himself indispensable*.

It is indeed a common error in these days, even among persons who are actively working for good, to imagine certain persons or certain things to be indispensable; and we Churchfolk shall do wisely to remind ourselves that in the kingdom of Heaven upon earth no earthly worker or machinery is really indispensable.

When some eminent Churchman, whose