

The Silver Bill in the United States has gone into operation, and it is very probable that both parties begin to be dissatisfied with its result. Secretary Sherman has perhaps put the matter fairly when he says "it did some good and some harm." It was doing harm in the return of U. S. bonds from abroad, but it increased foreign confidence in the bonds because their own people were taking them up in large quantities. The Secretary is strongly opposed to the repeal of the Resumption Act, and he regarded the Silver Bill as an aid to resumption. It is still doubtful, after all, whether the policy of repudiation pays. For the moment it does. That is past all dispute. No one would cheat his creditors unless he obtained some temporary relief from trouble. But as with individuals, so with governments, *le jour viendra*, the day of reckoning will come. Even looking at the matter from a merely commercial point of view, it is quite conceivable that the engineer may be "hoisted with his own petard."

The new Tariff Bill is passing slowly through the Committee in Congress, and is being so altered or amended that its introducers will scarcely be able to identify it.

The Chicago papers are boasting that the city has slaughtered over three millions hogs during the past year, packed the pork, rendered the lard, and manufactured into sausages what was left over, and then they complain of the bad smell it all makes, and are threatening to level to the earth the buildings of the butchers, the lard makers and the soap boilers. It cannot be done. Cincinnati got over that foolishness years ago, and rather likes to scent her prosperity on the midnight air.

THE POPES.

(Continued.)

The following sketches were inadvertently omitted from the 10th number of the SPECTATOR:—

[The use of the words "popes" and "priests" is scarcely avoidable in referring to events that occurred after the fourth century; but every student of history is aware that it was not until much later that those words, or their equivalents, came to bear the significance, in ecclesiastical rank, which they now convey.]

It will of course be understood that where dates are referred to, the years, months or days given are those which, in the modern method of reckoning time, correspond with the historical dates recorded in terms of the Roman chronology.]

(42.) INNOCENT I., A.D. 402-417.—Shortly after his election, this pope received a letter from Theophilus, Bishop of Alexandria, conveying certain charges against Chrysostom, Patriarch of Constantinople. Innocent however refused to take any action, leaving the matter to be decided by a council. Shortly after this however, he wrote to the Bishop of Rouen, in Gaul, requiring all important cases of dispute to be referred to the See of Rome. In another letter, addressed to the Bishop of Toulouse, who had written to consult him, on some points of discipline, Innocent gave a list of the Canonical Books of the sacred writings, amongst which he includes those now generally known as the Apocrypha.

In the year 408 Rome was besieged by the Goths, under Alaric. After withdrawing for a time they again appeared before Rome and took possession of the city on the 24th August, 410, the Pope taking refuge at Ravenna. During this invasion, the Christians were dispersed throughout the islands, some being driven to seek shelter in Africa and Gaul. At this time two monks from the British isles, Pelagius and Celestius by name, began to proclaim new doctrines. These were condemned by a council held at Carthage. Innocent returned to Rome, after a short period in exile, and exerted himself to stifle the rising heresy. In the year 413 the difficulty with the eastern church was brought to an end, the churches of Constantinople and Antioch being received into communion with the Roman Church. Pelagius now wrote a treatise on the natural power of man, advocating the doctrine of Free Will. This brought forth a controversy in which Augustine, Bishop of Hippo in Africa, took part.

The Pope was afterwards consulted by the bishops of Macedonia, and in his reply, among other things, expressed his opinion that heretics could not confer orders or exercise any jurisdiction in the church. A great dispute now arose with regard to the collection and veneration of relics. The Pelagians also, being favoured by the bishops in Palestine, committed many outrages against those who refused to accept their doctrine, even killing some of these and burning their churches, also destroying the monasteries established by Jerome. Letters written by Innocent are preserved, in which he urges the bishops of Carthage and Spain to exercise great care in the selection of persons for ordination; also denouncing the teaching of Pelagius, and ordering that none be received into the church who believed that they could do anything good without the grace of Jesus Christ.

(43.) ZOSIMIUS, 417-418, a Greek, of advanced age, was elected and consecrated on the 18th March, 417. Celestius and Pelagius shortly afterwards came to Rome, and the Pope, after inquiring into their alleged heresies, judged them to be orthodox and received them into communion, although Pelagius maintained his doctrine of Free Will in a formal declaration of faith. Zosimus then wrote a letter to the Bishop of Arles in Gaul, granting him authority over the bishops of that province. Also, being displeased with Proculus, Bishop of Marseilles, he wrote deposing him from his see. Proculus however took no notice of this, and continued to be recognized by his people and the other churches.

The Bishops of Africa expostulated with the Pope for admitting Pelagius into communion, reminding him that the teaching of that priest had been condemned by the preceding Pope. Whereupon Zosimus condemned and excommunicated the Pelagians and reduced Pelagius and Celestius to the position of penitents. The Emperor then confiscated the property of all who held with Pelagius. A council of two hundred African bishops assembled at Carthage on the 1st May, 418, being called by Augustine. They adopted canons censuring the doctrine of Pelagius. The Pope afterwards acted with great vigor toward the Pelagians, and deposed all bishops who would not sign a condemnation of that doctrine. He next became involved in a dispute with the African bishops, in which he is accused of claiming authority under the decrees of the Council of Nicea which is in no way supported by those decrees. His death occurred on the 26th December, 418.

(44.) BONIFACE I., 418-423, was elected by a portion of the clergy; while some met in another building and elected archdeacon of Rome, Eulalius by name. The Emperor, Honorius, called a council at Ravenna to decide which election was valid. In the meantime, however, Eulalius went to Rome in defiance of the Emperor's orders, and was thereupon sent into exile, Boniface being proclaimed Pope. The see of Corinth shortly afterwards became vacant, and Boniface attempted to influence the election of a bishop in that city. The people, however, petitioned the Emperor, who forbade the Pope to interfere. Boniface annulled the privilege conferred by his predecessor on the Bishop of Arles.

(To be continued.)

A LETTER FROM A COUNTRY COUSIN.

I promised Ophelia that I would give you an account of my week spent in Montreal, and may as well dash at once into the subject. After the cars had seemed to bear us toward the grand old Mount Royal, all at once they changed their steaming minds and set us down in a low, narrow, reeking street, where slush and smoke-coloured snow covered our shoes with conglomerate we dare not analyse; and the best behaved carters on the continent made gentle, half mute appeals for a fare. But we toiled on Mountain-ward, for our aim was to join those who love beauty in its fairest forms, and were to feast their eyes on the winter treasures in Andrew Allan's conservatories. Thanks to the kindness of the proprietor and the Horticultural Society, it was not a disappointment, for the camelias were there in waxen beauty, the starchy clematis, June white deutzia, and stately calla—a galaxy of loveliness, while the roses filled my soul with a great covetousness that was hard to resist. The pale yellow primrose reminded us of the fields of dear old England, than which no fairer can be found in this world, and with the sweet blue violets brought back loving childhood memories to English hearts. The next day was the Sabbath, and such a day! Rain and freeze were the chief ingredients, reminding me as I walked to church, of Mrs. Peerybingle's kettle's song:—

"There's hoar frost on the finger-post,
And thaw upon the track;
And the ice it isn't water,
And the water isn't free,
And you couldn't say that anything
Is what it ought to be."

Under a friendly umbrella I reached the Cathedral, and listened to the assuring story of the "bow of promise," that suited the deluge outside, besides hearing again that "a prophet is not without honour, save in his own country and among his own kin," containing, no doubt, ambiguous comfort to many an incipient prophet. When the beautiful service and encouraging sermon were over, the funny side of life was displayed as we tried to make our way into the streets. David *must* have had some such experience when he talks so much of how his "foot slipped," and I suggested that if Montrealers had much of such weather they ought to be born on skates; but an old gentleman, as he arose from a prostrate condition, explained to me that it only affected the Methodists, as it caused a great deal of back-sliding. A genteel carter, after a very slight nod, drove up to the steps and took me to my destination. But the afternoon found me making another sliding attempt at locomotion, this time to Dr. Dawson's Bible Class, where the international lesson was so explained that the simple child or learned pedant might understand. There was great comfort for *mothers* who strive to teach their children aright, in the example of the mother of Hezekiah. The lesson learned, and a few pleasant words afterwards, from the professor of whom Montreal may justly be proud, amply repaid me for the fatigue experienced, and later in the evening we slid gently down the hill to where the Rev. A. J. Bray preached on the "Dangers of Apostasy." Were we apostates? Did our lives of spiritual stagnation class us among those we had hitherto considered the most dangerous class of society? But in truth to us came many of his home thrusts, and our guilty conscience repeated "Thou art the man." It is impossible to trace my erratic wanderings, as the day passed so swiftly, but Monday evening found us once more in Zion Church, listening to the Organ Recital, where we sat entranced through the rich treat of "Andante in G," and was enthralled as of old by the "Gloria in Excelsis." The quartette "In Walde" was especially beautiful, and the selections from the Messiah always favourites. As the last strain of the organ died away I glanced over the audience—the half-filled gallery and empty aisles below, and wondered why such fine music was not better patronized, better appreciated. To my music-loving ears it was a rich treat, none the less valuable because it was obtained for ten cents. The pastor mingled with the crowd when leaving, and my introduction to him is now a pleasant memory. And when on Tuesday night I found myself at the skating carnival, where the crowd of people plainly showed that fifty cents was not too much to pay when they had the inclination, I wondered if the make-believe of the gay grotesque figures that thronged the ice had more charm for the people than the fine and really first-class music of the previous night. But hush! I must not criticise those whose salt I have eaten. Soon I shall bid adieu to good, fickle, hospitable, fashionable Mount Royal the grand,