

provisions of coal and winter clothing have to be secured, just at a time when household economy suggests the laying in a store of cheap fruit for preserving and sealing to last until the return of another fruit season. But its "Live horse and you'll get grass." Nay! it is worse than that. You poor widows and orphans live on as best you can on nothing for a month (of course you may have to run up a cruel store bill, part of which you can pay out of our picayune offering later.) Out of what's left you can shiver and starve decently during the winter. Oh, horrible is the cruelty of man to man! We dare not say Christian to Christian! Is it the apathy of the clergy towards this fund that has caused it to be neglected? We trow not. We have known sermons preached on two successive Sundays before the widows' and orphans' collection was taken up, to result in the collection of only thirty-six cents. A congregation of wealthy farmers who had the state of affairs fully explained to them, and were appealed to most earnestly! It seemed as nothing that the devoted wives of the clergy assisted their husbands in carrying on parochial work in their life-time, without ever receiving any of that remuneration to which they were equally entitled with their husbands. We do not mean to accuse all congregations of meanness towards the clergy and their wives. But when the devoted priest, the head of his family, is gone, how do the poor widows and orphans fare? The country congregations

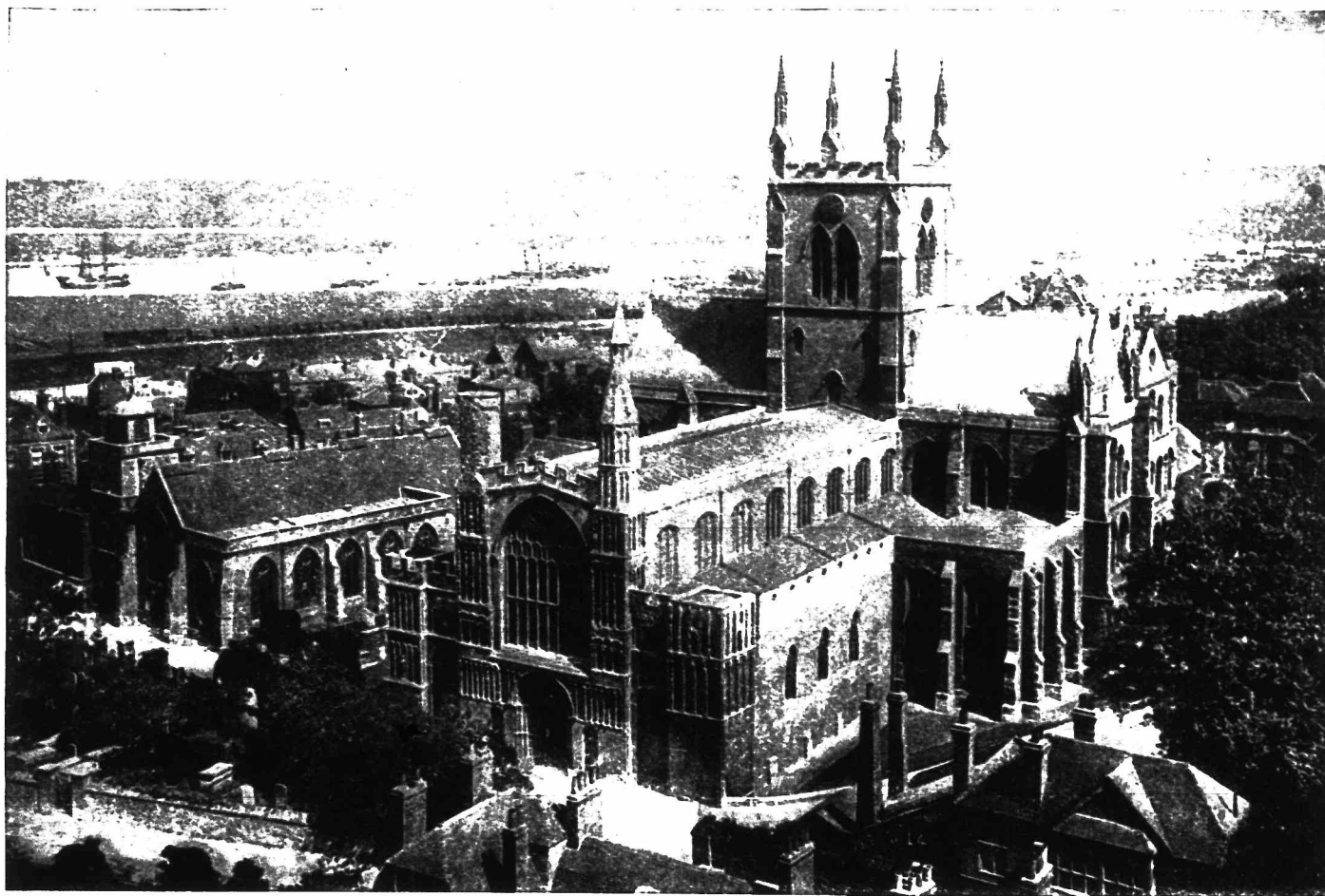
may give somewhere about thirty-six cents. The cities and towns may do somewhat better, but not much, in proportion to their means and intelligent Churchmanship. And what can be the cause of lack of interest in the widows and orphans of the clergy? Are we drifting toward a celibate priesthood? There appears at the present time in our Church a strong tendency in this direction, and we believe the appearance of such circulars as the above will only give the movement a stronger impetus. Prudent young clergymen will scarcely wish to marry with prospects foreshadowed by this circular staring them in the face. But perhaps after all, things are not so bad, but that they may be mended. It may be that it is only through bad management that the Widows' and Orphans' Fund is so low. There was a time in the early Church when, as we are told, the widows were neglected in the daily ministrations of alms. So the Church taking a practical view of the situation, appointed seven deacons to attend to them. But the alms, we presume, were in this case distributed from a common fund, al-

ready collected either in money or in kind. This, it seems to us, should teach us a lesson, viz.: That while we no longer need deacons for the distribution of alms, we might well have them restored to the Church and entrust them with the duty of collecting for the widows and orphans, in addition to the local ecclesiastical duties which should be theirs, according to ancient usage. Where dependence on the offertory for this fund only results in thirty-six cents, it is evident some local machinery of a more searching and pressing character than the offertory must be invented or restored rather from primitive times, and we sincerely hope that our friend, Mr. Charles Jenkins, of Petrolia, who has begun to promote the scheme of the restoration of the primitive diaconate, will continue his good work until his efforts are crowned with success. Meanwhile the incumbents of parishes should appoint special collectors for the Widows' and Orphans' Fund, just as they do for the mission fund, and so avoid the dis-

the Norman west door still remains, and that the two small western towers are Norman; but the western Norman window has gone, and a very pronounced perpendicular window has taken its place; yet this is not without a certain strength and dignity; although the same can hardly be said of the clear-story windows. Just as the Norman features of the building are conspicuous, especially in the great pillars of the nave, so we recognize at once the early English architecture in the beautiful choir, with its two rows of lancet windows at the east end, together with the shafts and mouldings, which are characteristic of the early thirteenth century work. One of the remarkable features of the choir is a portion of a fresco painting over the pulpit, apparently belonging to the same period as the building. It was intended to represent the wheel of fortune, with priests, kings, and husbandmen attempting to mount it. Mention should also be made of a structure between the north-east and north-west transepts, called

Gundulph's tower, part of the Norman work. It is believed that the crypt is part of the original church, or at least of a church built before the conquest, although it is not quite easy, in some cases, to distinguish between Saxon and Norman architecture. The Chapter House doorway is a very beautiful specimen of the 14th century architecture. Rochester has had several men of distinction connected with it in different ways. Spratt, the poet, almost forgotten now, but included by Johnson

among those poets whose lives he wrote, was imprisoned for plotting for the restoration of James II.; of which he was not guilty. Atterbury, who was both Bishop of Rochester and Dean of Westminster, did plot on behalf of the Stuarts. They still show a closet in the Deanery of Westminster where he was hidden for a time. But he was afterwards taken and sent to the tower. He subsequently died in exile. Among distinguished men connected with Rochester in recent times are Dean Scott, joint author of the great Greek Lexicon; Bishop Claughton, under whom the diocese was divided and St. Alban's formed; Bishop Thorold, afterwards of Winchester. It would be unfair, however, to forget two still more illustrious names belonging to earlier times. One of the Bishops, Walter de Merton, founded Merton College, Oxford, the beautiful chapel of which has some of the most charming specimens of 13th century architecture; and Bishop Fisher was, along with Sir Thomas More, an illustrious victim of the tyranny of Henry VIII.



ROCHESTER CATHEDRAL.

graceful necessity of circulars like the foregoing being sent round enhancing the deep distress of our widows and orphans, and humiliating the Church.

ROCHESTER CATHEDRAL.

As Christianity was introduced among the heathen English in the Kingdom of Kent, it was natural that the first dioceses should be founded there. And so, after Canterbury came Rochester, also in Kent, and then London, which, however, was the seat of a Bishop in British times. The first church at Rochester was built by Ethelbert, the Bishop being one of the companions of Augustine, named Justus. Like Canterbury, the Cathedral of Rochester suffered greatly from the depredations of the Danes, being burnt to the ground and reduced to ruins. After the conquest the rebuilding was begun by Bishop Gundulph. The nave is the only part of his work which remains, and this has suffered at the hands of subsequent builders. By a glance at the view of the exterior we can see that