

Bishop Lightfoot's literary remains are said to be more extensive than had been expected. He has left an unfinished work on the Northumbrian Saints, a much-enlarged edition of "Clement," a series of elaborate notes on the Epistles of St. Paul, some notes on Æschylus, and a sufficient number of manuscript sermons to fill several volumes.

The Bishop of London's Fund appears to be in an improved condition. The income has been £28,000 as against £23,000 in the preceding year. Its administration is universally regarded as judicious, aid being given only where really needed. Lately when showing how inadequate is the amount of this aid, the bishop of the diocese was himself so moved in describing the crushing work thrust on some of the metropolitan clergy, that he burst into tears and was forced to sit down till he could recover composure, though he has the reputation of being the most unemotional.

**NEW BISHOP FOR CENTRAL AFRICA.**—We learn that the Rev. Alfred Robert Tucker, M. A., curate of St. Nicholas, Durham, has been nominated by the Archbishop of Canterbury to the Bishopric of Eastern Equatorial Africa, in succession to Bishop Parker, who died out there two years ago, and who himself had succeeded Bishop Hannington, who was murdered by order of King M'wanga on the confines of Uganda. Mr Tucker was ordained to his present curacy in 1882, and before that was an artist. He belongs to a family of artists, who among them placed sixteen pictures on the walls of the Royal Academy last year. He is about thirty-nine years of age, is married, and has one child. It is supposed that, in the first instance, he shall go out by himself for three years.

Mr. W. E. F. Britten is completing the design to fill the spaces between the arches under the whispering Gallery at St. Paul's cathedral, London. There are eight arches, and consequently eight spandrels to be filled. Of these three have already been completed. Two of them are by G. F. Watts, R.A. They represent the evangelists, St. Mathew and St. John. The third is from the design of the late Alfred Stephens, who, architect, sculptor, and painter alike, excuted some twenty years ago designs for four of the spaces, the subjects being the prophets Daniel, Ezekiel, Isaiah, and Jeremiah. All the figures are necessarily of colossal size.

An interesting example of the social work of the Church, says the *East London Church Chronicle*, is to be found in Bethnal-green, in "The Industries" for lads, managed by Miss Bromby and some fellow helpers in St. John's parish. Starting with a night-school for very rough boys, these ladies were led on by the needs of their pupils to try and teach them such trades as might bring in a little money while the lessons were in progress. Accordingly, machines and tools were purchased, and now the night-school has become an art workshop which, in its freedom from the interference of the "middleman," is really co-operative. Besides working a carpenter's bench, lathe, and forge, the lads learn embossed leather work, Venetian ironwork, Swedish and English wood-carving, and brass repousse work. There were ninety of them thus engaged, and their labours are so much *con amore* that the voluntary superintendents find it difficult to close the school even for the brief period needed for their holiday. The workers are not only acquiring a great store of self-respect, but the respect of the outside world also, for one of them now holds a class in a neighbouring parish on an off-night, and two on a fortnight's visit to a country village were engaged in teaching other lads of an evening, and the ladies of the place by day! When recently the vicar of St. John's was preaching at Westminster Abbey, the congregation were more interested than disturbed by the entry, a little while after the service had begun, of a gang of about a dozen of those "larrikins," whose social opportunities in this life seemed to have been not great. They were some of "Industries" lads, who had heard that their vicar was to preach at the Abbey, and who felt that, on such an occasion, he ought to be attended by a Bethnal-green body-guard.

The inhabitants of Rome are in a state of consternation. An official Blue-Book has been issued, which shows that within the past four years the population had decreased by nearly 30,000. There are at present 4,000 unoccupied houses which, considering that they are all very large and fitted out in flats, means that they could accommodate some 40,000 families. But the most serious matter is the extraordinary decrease in the number of foreign visitors. On ordinary occasions at this season there are generally 100,000 strangers in Rome, and during the Papal Jubilee the number of pilgrims was so great that the population was nearly doubled. Easter week the number of foreigners in the Eternal City did not exceed 5,500,

and several of the large hotels have closed through lack of support.

Some lace on a new altar cloth, just presented to the church of Wicken, Northamptonshire, has a singular history. It belonged to the cathedral of Laon, in France, and was buried in 1889 by the chapter to save it from the Republicans. Subsequently the canons were beheaded, and the cathedral almost destroyed. The only person left to tell the tale was Antoine Becret, the sexton, who in 1836 told the story to his daughter, living in service of relatives of the late rector of Wicken. She persuaded him to tell the cathedral authorities, who dug up an immense quantity of lace and valuable vestments. Part of the former is now on the altar cloth of Wicken church.

At a recent Wesleyan missionary meeting some damaging statements were made in regard to the success of the work done in South India, as compared with that achieved by the P. P. G. and the C. M. S. It appeared that the Wesleyans spend annually in educational work £13,582, and have 2,038 members. The C. M. S., in the same region, spends £3,000 more than the Wesleyans, but it reports 67,533 members. The S. P. G. spends £600 less than the Wesleyans, but it reports 46,466 members and 12,617 catechumens. An interesting part of the statement was that which referred to the cost of missionary living in Southern India, the object being to show the usual allowance to missionaries is ample for their requirements. In 1888 in South India—think of it, housekeepers!—beef was twopence per pound, and mutton a penny. A quarter of a sheep was one shilling, chickens were sold at twopence-halfpenny each, loaves at twopence, and eggs at twopence a dozen. Other articles of food were correspondingly cheap. The missionary said that housekeeping for himself and wife cost 15s. per week, living in the following style:—1, early breakfast; 2, breakfast; 3, luncheon; 4, afternoon tea; 5, dinner; each meal being a substantial one. Eleven servants (butler, cook, cook's helper, sweeper, four punkah-men, groom, grass cutter, and gardener) cost in wages £26 per annum, and out of this sum the servants found themselves in food and clothing. As for dress, six suits of American drill at 5s. 3d. each, and four suits of Calicut cloth at 10s. per suit, provided all that was needed. It would seem from these statements that Southern India is a paradise for people of small means.

A Dublin correspondent writes: "The following case has just come to my knowledge. In an important town in the south-west of Ireland there is now no school for the Protestant children. There are three schools under Roman Catholic management—the National Male School, the Christian Brothers' School, and the Convent School for boys and girls of tender age. Protestant parents have no choice, and must either send their children to the above schools or allow them to grow up in ignorance. In one of these schools the teachers made the children kneel and repeat with the Roman Catholic children the prayers taught by them. One who lives in the town, and who gave the above facts, writes as follows to the Committee of one of the Church of Ireland Societies in Dublin: 'I do hope the committee will, on consideration, see their way to help us. Without help from outside no school for the Protestant little ones can be opened.' From the last return made by the National Board of Ireland the sad fact has come to light that there are 14,066 children belonging to the Church of Ireland at present attending schools under Roman Catholic teachers.

## Correspondence.

All letters containing personal allusions will appear over the signature of the writer.  
We do not hold ourselves responsible for the opinions of our correspondents.

### Is Party Caucusing Consistent?

SIR,—Is party caucusing in the Synods of the Church consistent with the faith of a Christian? Surely every clergyman, every layman found in our ecclesiastical assemblies ought to ask himself this question, and answer it conscientiously. Moreover, the question should be considered strictly on its merits, and decided altogether apart from the plausible considerations of party interest. As before God, is it right, or is it wrong virtually to turn the councils of Christ's Church into mere political assemblies, controlled by ecclesiastical politicians, and conducted on partizan lines? The writer is convinced that party caucusing is wrong; that in the light of God's judgment it is indefensible; and that every good man should set his face as a flint against it. Why should we not substitute a caucus for prayer? Why should

we not unite in earnest supplication for that love which is "the greatest thing in the world"—that love of the brethren which destroys party virulence, while it allows full liberty for reasonable difference of opinion and practice? Love beareth, believeth, hopeth, endureth all things, and yet never compromises truth. Is it not strangely inconsistent to pray that the Holy Spirit may entirely control our deliberations, and, at the same time, to dishonour Him by cut and dried party schemes? If it be objected that lack of such organization means party defeat, it may be at once replied that such defeat is infinitely preferable to victory won at the expense of righteousness. It is faith which is needed: faith in the great Head of the Church, to Whom is given all power in heaven and on earth. He will not suffer His truth to fail.

G. OSBORNE TROOP.  
St. Martin's rectory, Montreal, May 10th, 1890.

### Brief Reply.

SIR,—A letter, signed by Mrs. Aspinwall Howe, has just been shown me in your journal of the 8th May. You will, I am sure, allow me space for a brief reply. The house in University St. to which your correspondent refers, was bought in 1878, with money collected in 1877, for the avowed purpose of providing a *Home for ladies in reduced circumstances*; and, therefore, any by-law after the purchase, authorizing the admission of ladies, was unnecessary and superfluous. As for the insinuation, wrapped in a compliment, with which Mrs. Howe concludes her letter, I can only say that I know nothing of such mal-appropriation. I emphatically deny that any such thing has been done since I have been connected with the Committee of Management, that is, since April, 1888; and it is right that Mrs. Howe should explain and prove her own words, seeing she only retired from the Committee in February last, after having served on it for over thirty years.

LUCY SIMPSON,  
First Directress Church Home.  
Montreal, 10th May, 1890.

### Educational Fund.—Diocese of Huron Women's Auxiliary.

SIR,—As there is some misunderstanding about this fund, we have been asked to give a statement of how the matter stands. This subject was first brought before us in September, 1889, in a letter from the Bishop of Algoma to our corresponding secretary, in which his Lordship said that he was anxious to secure for Mr. Renison an education for his eldest daughter. This letter was read at one of the monthly meetings held at Bishopstowe (the Bishop and Mrs. Baldwin being absent in Europe). Several of the ladies present took up the idea warmly, and a resolution was passed instructing the secretary to write to the branches on the subject, but afterwards she was allowed to use her own discretion and only wrote to a few of the stronger ones. But more than one person present felt that it was out of order; these meetings were not for Diocesan business, and were only attended by London people. At the next monthly meeting it was again brought up, and the secretary again instructed to write to all the branches, but the Bishop ruled that it was out of order, that the matter ought only to come before a Diocesan meeting, so discussion on it was postponed until the January (1889) meeting of the Branch of Management, this being slimly attended it was again postponed until the March meeting, when a resolution was passed "That the matter be left in abeyance until after the triennial meeting in September." At the triennial meeting in Montreal a resolution was passed "recommending that an Educational Fund be established in each Diocese, the funds thereof to be drawn upon as may be determined at the annual meeting." This resolution in no way bound our Diocesan branch to the education of any particular child or to any special plan of education; leaving as it does all decision to the annual meetings. In the meantime, Mrs. Boomer having collected enough money for the education of Julia Renison for one year, at the October meeting of our Board of Management she suggested that "as work done by a member of our Auxiliary" this sum should pass through our Diocesan books; accordingly, it was paid over to our treasurer, and it is held as trust fund, not one cent of it can be touched by our Diocesan Board. Mrs. Boomer also requested that a committee should be appointed to assist her in making arrangements for the education of Julia Renison; this was done, but it has since been thought by some of our members that in so doing the Board of Management exceeded its powers. Meanwhile, \$30 had been sent in to the "Educational Fund," in distinction to the "Julia Renison Education Fund," which, as stated above, is "trust money." The whole matter came up at the annual meeting, March 6th, 1890. When the resolutions passed at the meetings of the Board of Management during the year were put to the meeting for confirmation, No. 21 caused a warm dis-