

captured by the Dahomeyans, who have sent word to the French authorities that they will retain the prisoners as hostages.

The Rev. Nicholas Reding, who was ordained by Archbishop Heiss in 1879 in Milwaukee, Wisconsin, and the Rev. Father Tito have formally seceded from the Roman Catholic Church. Father Tito is an Italian, and holds rank as a Chevalier.

The memorial in St. Fin Barre's Cathedral, Cork, to the late Dean of Cork (Dr. Madden), consists of the lining with marble of the whole south transept, and also of that portion of the ambulatory extending between the angle of the transept and David's door. The marble used for the lower portion of the wall is Irish red marble of singular beauty.

The Dean of Winchester has undertaken to write a memoir of the late Bishop Harold Browne. Not only was the Dean much in the society of the late Bishop, and altogether in sympathy with him theologically, but their literary, philosophic, and antiquarian tastes were very similar.

The Chartered South Africa Company has given 3,000 acres of land as an endowment for a church to be erected at Fort Salisbury, Mashonaland. Mr. Cecil Rhodes has given £500 towards Bishop Knight Bruce's Special Mission Fund, and the S.P.G. has guaranteed £1,000 a year for seven years to the same object.

The Bishop of Cork has presented the Theological Lending Library with a number of valuable books. The library has recently been established for the use of the clergy of the diocese, and already contains 225 volumes, many of them very rare and valuable works. A special room in the library house, adjacent to St. Fin Barre's Cathedral, has been fitted up for the reception of these and such other works as may be, from time to time, presented to the library. Books have also been presented by Right Hon. Judge Warren, Mr. Aldworth, and others.

The Archbishop of Dublin has done a kindly and gracious act in inviting the members of the General Assembly of the Presbyterian Church in Ireland to a garden party upon the occasion of the meeting of the Assembly in Dublin during the first week in June. The hospitality of the Archbishop has been accepted, and the Moderator has invited his Grace to be present at the meeting of the Assembly. The incident has given much satisfaction, and the *Irish Times* declares that "it may be regarded as the fruit of many unselfish efforts of wise and liberal-minded men in the past, as the effect of unexpected and controlling circumstances, and not least as the result of a policy that is identified with the name of Lord Plunket, which is at once Churchmanlike, national, and evangelical."

The Rev. Dr. Rainsford has purchased a dwelling house in East Sixteenth street opposite the church, as a home for the society of deaconesses. Necessary repairs and alterations on the building will cost \$1,000. This will be met by the profits of the entertainment given last week. Nearly \$900 was raised. The Easter offering at St. George's church amounted to \$3,500; \$3,000 of this will go to pay the running expenses of the Seaside Home, and the \$500 remaining will be used for repairs and improvements. The contributions for the rector's discretionary fund amount to \$225. During the year \$35,000 has been added to the endowment fund of the church.

If in Asia we have to regret the association of politics and commerce, in Africa we have to regret still more keenly the association of politics and religion. With which party the blame lay in the first instance, we do not know, but it is horrible to read, as we read in the *Standard*, that "the Protestants," encouraged by the arrival of large supplies of Snider rifles, "attacked the Catholics," who, "after severe fighting" and "heavy casualties on both sides," were dispersed by the aid of Captain Lugard and his Maxim guns; that "large numbers" of Catholics have been seized and sold as slaves; and that the "Catholics and Mohammedans are massing their forces with a view to renewing the attack." If these are the methods by which alone Christianity can be preached in Uganda, the sooner the effort is abandoned the better for humanity and religion.—*Guardian*.

The Easter-day services in the metropolis were generally well attended, and the number of communicants was very large. At St. Paul's Cathedral, Dean Gregory preached in the morning and Canon Newbolt in the afternoon, and each had a very large congregation. More than 20,000 people attended the

different services during the day, and there were between 400 and 500 communicants at the celebration of the Holy Communion. Dean Bradley preached at Westminster Abbey, and so great was the number of worshippers that the service had hardly commenced before boards stating that the Abbey was full were exhibited. The same thing occurred at the other services. Many other London churches were filled to their utmost capacity. The reports are altogether of a very satisfactory character.

The Bishop of St. Andrews, Dunkeld, and Dunblane (Dr. Wordsworth) was last month presented with an episcopal chair and pastoral staff by the members of the Episcopal Church, St. Andrews, on the occasion of the 40th year of his episcopate. The chair and staff are made from oak, given for the purpose by the Very Rev. H. G. Liddell, D. D., the late Dean of Christ Church, Oxford. In an accompanying address occur the following remarks: "We rejoice to know how much you are esteemed throughout the diocese over which you rule, as well as by those in churches different from our own who are acquainted with your character, your writings, and your long career of public usefulness. We pray that your life may be prolonged in order that by wise and just counsel you may help to remove misunderstandings which divide the Christian world, and promote the spiritual union of all good men, however widely they may be separated in other matters."

Mr. Charles Hill, Secretary to the Working Men's Lord's Day Rest Association, has sent to the commissioners of the Chicago Exhibition a memorial containing the following words: "We, the undersigned, feeling the national importance of preserving the Sunday as a day of rest from labour for all classes, desire to express our hope that the Columbian Exposition to be held in Chicago in 1893 may be closed on the Day of Rest." The memorial is signed by 477 bishops, peers, members of parliament, secretaries of societies, trade unions, and leading working men. The memorialists include the Bishop of London, the Bishop of Ripon, the Bishop of Norwich, the Bishop of Liverpool, and the Bishop of Wakefield, Lord Harrowby, Lord Kinnaird, Lord Penzance, Lord Lindsay, Lord Stanhope, &c., 32 members of Parliament, Sir Arthur Blackwood, Sir F. Burton, Sir T. A. Jones, 203 secretaries to and delegates from trade unions, 118 secretaries and officers of religious and philanthropic societies, and many public men.

The platform has lost one of its popular figures by the death of Miss Amelia B. Edwards. Miss Edwards had been in ill-health, but her death was not so early expected. She made Egyptology popular, and deeply interested her audiences in an abstruse subject with which, before they entered the room, often few of them had but the most elementary acquaintance. She lectured for some years in England, and then went on tour through America, where honors were heaped upon her—among them the honorary degree of the Columbia College, an honor shared only among British subjects by Prof. Tyndall and the Provost of Queen's College, Oxford. Book after book on her favourite topic came from her pen with surprising facility, but everything she wrote showed how deeply she had become steeped in the spirit of the old country of the Pharaohs. The Egyptian Exploration Fund was founded in 1883 chiefly by her exertions, and in its early years she was its life and spirit, tramping up and down Egypt on its behalf, and turning over the dust of buried cities for treasures they might conceal.

## 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Bishop's Robes.

SIR,—In answer to your correspondent, permit me to give the following explanations of the appearance of the Bishop of Algoma at a recent confirmation without robes or surplice.

The train which left the Bishop at Sudbury, unfortunately did not leave his robe there as well, but carried it onward. The vestry contained but one surplice, made for and worn by a clergyman "little of stature." Accordingly the Bishop found himself obliged either to dismiss the candidates, who had been long preparing and looking forward to the most sacred act of their lives, or to confirm them without

his vestments. The Bishop chose the latter, and I think everyone who stops to think will approve his choice. All who know the Bishop know well that he would be among the last to approve an irregularity of this sort, if it could by any possibility have been avoided.

PRESBYTER.

## Notes and Queries.

SIR.—1. Can a man who married his deceased wife's sister be considered a proper person to be selected as a churchwarden?

2. Whence the origin and precedent for tolling the bell on Good Friday?

A. Z.

Ans.—1. The law in Canada allows a man to marry his deceased wife's sister, and the only conditions laid down for eligibility to the office of churchwarden are that the person be a member of the Church, of the full age of twenty-one years, and member of the Vestry.

2. We have heard of no such custom, but on the contrary, in very ancient days the bells used to be silent at this season (Muratori ii. 714). It may be suggested by the idea of the funeral knell.

SIR.—The questions 1 and 2 in Notes and Queries, April 28, as to theological students and the Burial Service appear to be worded less carefully than might be, and the third question must be an error of the printer. The answers 1 and 2 seem also to be rather inexact, and the third an error made by somebody. I beg leave for space to remark that while it is not "correct" for a layman—theological student or lay reader—to read the Burial Service, yet, in this country, where clergy are so few, it may easily happen that no clergyman can be found to officiate. I know two occasions when, from unavoidable causes, a layman had to read the service; in one case, he was one of the company of mourners, and in the other a lay reader. As the second question leaves it to be inferred that a clergyman was careless in his duty, I do not notice it. To the third I would only say that I suppose everyone knows that even a deacon may not perform sacerdotal functions. But the answers are also inexact. The word "Priest" is also used in the Burial Service, but in other offices Priest, Minister, and Curate are used interchangeably, and the two latter in several places where very certainly the first is intended, as Minister in the rubric immediately after the Prayer of Consecration, and Curate in the marriage service, before the question to the man "Wilt thou," &c. I trust you will say more exactly what a licensed lay-reader may, and may not, do or say in Church.

ANOTHER LAYMAN.

Ans.—Making every allowance for the scarcity of clergy in Canada, and the consequent difficulty of having the Church's work done in the Church's way, we must follow the Church's rules where we can. If we modify according to circumstances, and extend to laymen what is usually reserved for the clergy, we must know our rule, and measure every step in the deviation. The Toronto Canons, while urging the laity to come forward and assist in the work, leaves it with the Bishop to define "the duties of lay reader and catechist," and within certain limits his Lordship may use his discretion. But the Prayer Book appears to contemplate certain offices that are to be discharged by particular officers: if the Bishop modifies the application of this rule by his license, he does it to those he licenses. We can quite understand the difficulty referred to by our correspondent: in the letter he was at fault, and could easily have got out of his difficulty in another way with equal spiritual benefit, but in intention and spirit he was probably right.

## Sunday School Lesson.

Rogation Sunday.

May 22nd, 1892

"THE LIFE EVERLASTING."

We have now come to the fourth great privilege of the Church, viz:

I. LIFE EVERLASTING.

This does not mean merely that we shall live forever, for that is the portion of all alike, both righteous and unrighteous (S. Matt. xxv. 46).

1. *Present.* Eternal life must begin here, and Christ declares it to be the knowledge of God (S. John xvii. 3). The Church tells us the same great truth in the second Collect at Morning Prayer: "in knowledge of Whom standeth our eternal life." We can only learn to know God really, by being with