

The Church of St. Lawrence, at Alexandria Bay, was consecrated on the 19th inst., by Bishop Rulison, of Central Pennsylvania, assisted by the Rev. W. H. Brown, rector of Grace Church, Watertown.

The jewellery found recently in an excavation near one of the pyramids of Memphis, Egypt, exhibits about as much skill in working gold and precious stones as now exists, although the articles found were made 4,300 years ago. The figures cut in amethyst and cornelian are described as exquisite and anatomically correct.

The London *Free Press* says: The Rev. Canon Davis occupied his pulpit at St. James' Church on the 19th inst., and was welcomed back from his lengthy holiday by large congregations. The reverend gentleman has been staying at Asbury Park, New Jersey.

At the recent dedication of the new parish hall of the Church of St. John the Baptist, Walpole Island, the Indians, in their greeting to the Bishop of Huron, gave him an Ojibway name, *Wah Yah Sash Kung*, meaning "Shining Light," or "A dispenser of light."

The Montreal *Gazette* of the 20th inst. says: Very Rev. Dean Carmichael returned by the steamship *Vancouver* from a trip to his native land. His journey was purely of a domestic character, and he states that beyond Dublin and its suburbs he did not roam. He looks all the better for his holiday.

The Archbishop of Ontario has appointed Mr. George Field, of Smith's Falls, to the position of lay reader in the Petawawa mission, pending the appointment of a clergyman. Mr. Field began his duties on Sunday, the 19th ult., at Petawawa in the morning, Tennants in the afternoon, and Chalk River in the evening. He is under the direction of the rector of Pembroke for the present.

British and Foreign.

The Rev. Canon F. E. Carter and the Rev. W. A. Robinson have arrived in Australia and proceeded to Tasmania, where they have commenced holding missions. They will afterwards proceed to Melbourne, Adelaide, and Christ Church, New Zealand, for the same purpose.

The Chancellor of the Exchequer has promised £400 a year for two years towards the cost of cataloguing and examining old Welsh manuscripts, the work to be done under the direction of the Historical Manuscripts Commission.

The *Yorkshire Post* states that the Bishop of Nyasaland (Dr. Hornby) has been advised by medical men not to return to Africa, and is understood to have tendered his resignation as Bishop of Nyasaland to the committee of the Universities' Mission to Central Africa.

The statement made by the Bishop of St. Asaph that in ninety parishes of his own diocese there are no resident Nonconformist ministers, having been challenged, his lordship has now completed the inquiry into the state of affairs in the whole Principality and the county of Monmouth. The result of the inquiry is found to be that out of 1,050 parishes, there are 471 parishes without a resident minister.

The originator of the now almost universal popular flower service for children, the Rev. W. M. Whittemore, D.D., has just died in Surrey. Dr. Whittemore, who was formerly rector of the church of St. Catherine Cree, London, and preacher of the famous "Lion" sermon, was for many years editor of *Sunshine*, and a most successful writer for children.

It is not likely that any steps will be taken to fill the Diocese of Riverina until the return of the Primate. It is a very awkward diocese to work, while any reconstruction of its boundaries is a difficult matter. A fund is being raised to perpetuate the memory of Bishop Linton, one form which it will take being the payment to his family of the money which he lent on the episcopal residence at Hay.

It is announced that the Rev. J. F. Kitto, vicar of St. Martin's-in-the-fields, has resigned his position as chairman of the committee of the Church of England Sunday School Institute. Mr. Kitto for thirty years has sat on its committee, and for twenty-one years he has been chairman; but since his illness this year Mr. Kitto has found it necessary to surrender some of his work.

Miss Margaret Stokes, the Irish lady antiquarian, whose *Early Christian Architecture in Ireland* and other works are well known, is now busy on a book dealing with the sculptured crosses of ancient Ireland. Miss Stokes has a charming cottage at Howth, where she does most of her literary work. She is a daughter of the late eminent doctor, Sir William Stokes.

Canon Lloyd has been twelve years vicar of Newcastle-on-Tyne, and during that time he has endeared himself to all classes and sects. Although a High Churchman, he has always maintained friendly relations with the Nonconformists. He is a large-hearted, broad-minded man, and has been the source and centre of a great influence for God and for good in the North of England. He has taken an active part in the business of the School Board, and the various local, charitable, and philanthropic institutions, and has left an indelible mark on the religious and social life of Newcastle.

The Imperial Austrian Academy of Science is about to publish a complete collection of the ancient inscriptions from Asia Minor, of which 13,000 have already been collected, and the first volume is to contain those of Lycia (1,400), including 133 of the oldest Lycian language, which no one can as yet translate. Unfortunately, Professor Otto Benndorf, of the Vienna University, who first suggested the above work and is now superintending its publication, has not been able to find the original copies of Lycian inscriptions which were made by the late Rev. E. T. Daniell in 1840 when travelling with Admiral Spratt's expedition in Asia Minor. It is feared that they cannot now be recovered.

On Sunday evening, July 29th, Mr. George S. Hazellhurst, J.P. (a *Guardian* correspondent says), redeemed his pledge given at the Church Congress of 1893 by preaching John Wesley's "Korah Sermon" on the Ministerial Office in the Birmingham Town Hall during the session of the Wesleyan Conference. The sermon will be printed. As already announced, Wesleyan ministers of well known names and high reputation have already consented to the appointment of a reunion committee in accordance with the Primate's invitation in 1888.

The excavations in Palestine, for which a firman has been granted, are being carried on with very encouraging success under the auspices of the Exploration Fund. To the south of the city, outside the walls, close to the English cemetery, a shaft has been sunk and a tunnel driven in search of the ancient wall, and a "finely worked rocks carp" has been discovered, which is thought by Mr. Bliss to mark "the veritable exterior line of fortification of ancient Jerusalem." To the north of the city, not far from the church of St. Stephen's, the owner of some ground has, in digging the foundations of a house, discovered a very beautiful mosaic pavement, measuring about 21 ft. by 13 ft., with an Armenian inscription. Underneath is a cavern in which were found bones, lamps, and glass vases.

Mr. Rhodes is going to do a very striking and picturesque thing. He is going to turn the ruins of Zimbabwe—those inscrutable masses of hard bare stone which stand naked in the wilderness and yield no man their secret—into a Walhalla for South Africa. There, according to a statement made by General Digby Willoughby to a *Pall Mall* interviewer, are to be deposited the bones of Major Wilson and the men who fell with him, and over them is to be placed a granite monument. Mr. Rhodes hopes to be buried there himself, and he expressed to General Willoughby his hope that in time to come it would be as difficult to obtain sepulchre in Zimbabwe as it now is in Westminster Abbey. The ground is to be consecrated and a chapel erected, and a trust is to be created for holding the place in perpetuity. Mr. Rhodes has already provided £20,000 for the necessary expenses.

ITALY.—The Rome correspondent of the *Daily Chronicle* states that several Anglican clergymen were received by Leo XIII. recently in the small villa which is his summer resort:—

"His Holiness spoke of the joy which recent submissions to the Catholic Church had given him, and declared that the English people were the pioneers of truth in their sincere spirit of religious craving. The Pope referred to his own visit to England at the beginning of the Oxford movement. 'At that time,' he said, 'those great and saintly men, Manning, Newman, Faber, and many others, were in the wilderness. Little did I think that as Christ's Vicar and Peter's successor I was to be their father and friend.' On the subject of corporate reunion, Leo XIII. affirmed that he and the Popes who followed him would be prepared to sacrifice all but the custody of the sacred deposit of truth to the welcoming back of the men of goodwill who had been separated from the great Catholic fold by schism or historical events."

Reuter states that of the thirty-two Bishops appointed by the Pope to whom the Government has hitherto refused to grant the *exequatur*, eight have now received that license and the remainder will receive it before October.

TASMANIA.—The Diocesan *Year-book* for the current year has just been published. The Church of

England now claims, according to the last census, more than 51 per cent. of total population of slightly over 153,000. During the last forty years the Church has spent more than £47,000 in the capital city of Hobart alone on churches, parsonages, and schools, and has also, in the past ten years, provided £5,000 odd from the same source for the home mission-work of the diocese. In Launceston, the second town of the colony, over £11,000 has been raised for church buildings in the time above mentioned, and £4,800 odd subscribed in the past decade for church extension purposes. There are now slightly over sixty licensed clergy in the diocese. At the recent Synod, the Bishop threw out a suggestion that it would greatly strengthen the work of the whole Australian Church if one clergy annuity fund could be formed for the whole ecclesiastical province, and His Lordship thought that if the General Synod of Australia and Tasmania at its next quinquennial session (in 1896) would recommend the several dioceses to combine in the creation of a capital fund of £50,000, it would be possible by the year 1900 to provide a superannuation allowance for every Australian clergyman. An event long looked forward to in Tasmania has just occurred in the advent of the two English Missioners—Canon Carter, of Truro, and the Rev. A. W. Robinson, from All Hallows Barking. Arriving in Hobart on June 9th, they at once began a twelve days' mission in the cathedral parish of St. David. Although the absence of the Dean of Hobart in England could not but be felt to be a drawback to the mission, a great deal of patient work by way of preparation has been done by the three clergy in charge of the parish and their large band of lay workers. As a consequence, the cathedral was from the beginning of the mission well filled with congregations at all the popular services, and the Missioners were able to keep well their hold of the people. Canon Carter took the nightly mission-sermon and after-meeting, Mr. Robinson having charge of the afternoon instructions. The special services for men, for women and for children all drew large gatherings. The children, particularly, assembling from all parts of the city in such numbers as to throng the cathedral. Canon Carter, after a week's rest, proceeded to take a mission in the city parish of Holy Trinity, but Mr. Robinson has unhappily been prevented from assisting by ill-health. Advantage has been taken of the visit of the Missioners to have two "quiet days" for the clergy, one in Hobart and one in Launceston, Canon Carter taking the former and Mr. Robinson the latter.

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.

Rural Deans Laymen at the Altar.

SIR,—A "Churchman" enquires, What are the duties of a Rural Dean? He does not say what diocese he refers to, and as the duties vary in various dioceses his question cannot very well be responded to. Those in diocese of Montreal are simple and clear, and if the parish he laments over were in it, the rural dean could not help him any. In it he has not any power to enter any parish of his own motion. He can only call a meeting once a year, and from that meeting make his report, which is personal, to the Bishop. Any other meeting, or paying any visit to any parish, can only be done by him upon request of the Bishop, and then only to report. Possibly some rural deans do more, but if they do they go beyond the Canon. Of course as things go that is dothing novel, for Bishop Bond leaves every man to do what is right in his own eyes. The other day, during August, he allowed a Mr. Wallinson, a layman, to read the Epistle at the holy table during the Communion Service. He has frequently allowed this, and more. The students sent out by him read without restriction the ante-Communion service. Is that right? Can a layman even read the Epistle? Bishop Bond's estimate of ordination is a very low one. It is in his eyes but a regulation of the Church for order's sake. It gives the candidate no powers save one, *i.e.*, to consecrate the Bread and Wine, which he did not have before, *i.e.*, if he were a converted man!! Why should not a layman, under this view, use any part of the P.B., and attire himself, if he takes the fancy, in surplice, hood and stole? One student is well known to have done so, and, so far as one knows, without rebuke from his Bishop. Is there no help for this state of things? Is it any wonder that Dean Richardson and his friend should have gone over to where there is