

er have had a single
d by these dioceses;
to know when and

Saskatchewan. In
en ordained men for
or country-born and
es these she has a
achers, etc., working
a college at Prince
of training native
ool teachers among
st of those who are
received their edu-
hat are our Presby-
oing for the Indians.
I will answer this
petent to do so than
one missionary; the
near Prince Albert.
all told. This is the
ations in this diocese,
were located, taught
ought through the
n state, and nearly
men included among
f this letter. It was
years among these
missionary went and
the Methodists, the
not a single agent at
diocese. If the life

y the amount of mis-
thank God and take
pal Church, for there
like her Lord, though
e streets, she is ever
out into all lands, and
ospel through them
of the earth, and soon
he command of the
then what? Why,
r to hear the voice
o Himself to dwell in
Jerusalem. Men and
Episcopal Church, do
es included in that
ons? Then exclude
the command: "Go
the Gospel to every
me," says it, "keep
all go into the mis-
but you can help and
g to forsake all and
nd by your offerings.

ord Bishop of the
ay, after an extended
Saskatchewan. His
till the first week in
the provincial synod

H. Havlock Smith
\$50 from some of his
been very poorly of
rip to Banff, on the
e his health.

long under construc-
to Christ church; it
d can be seen in 6 or
The new bell was
a great boon to the
6 miles. Menely &
ders. Mrs. Miller is
h with a handsome
e entire aisle. The
ed want.

Foreign.

as been presented to
y the Duke of New-
aced upon the high
in height, and is a
a art.

een has approved of
clure, vicar of Roch-
in the room of the
D. The Manchester
rochial work of the
Iabergham Eaves he
working assiduously,
parochial organiza-

be felt in the highest

circles in St. Petersburg against the Jews, owing to the alleged participation of a number of Israelites in the revolutionary schemes discovered lately in Paris, and stringent measures are contemplated against the Russian Hebrews. One of the measures is understood to be the suppression of a well-known St. Petersburg newspaper.

The Apostles' Creed has been adopted into its public worship by the English Presbyterian Church. It is to be repeated by the minister and the congregation together; the Lord's Prayer is also to be said by preacher and people aloud, and the prayers are to be ended by an Amen uttered by the people. To this extent, "The Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster," has been modified and "revised by a committee of the Synod of the Presbyterian Church in England."

Since January the library at the People's Palace has been used by 204,647 persons, and the issue of books amounted to 35,558. Over 1,500 volumes have been presented by various donors, 1,000 of these being given by Mr. J. Passmore Edwards, proprietor of the *Echo*. The Wilkie Collins Memorial Fund has been expended in procuring a library of standard novels. There is a marked improvement in the class of reading, and a steadily growing demand for technical and scientific literature.

It is stated that the octogenarian Bishop of Winchester, who has for some time been in ill-health, will shortly resign the see. Dr. Harold Browne has been a bishop for twenty-six years, nine years of Ely and seventeen of Winchester. This great diocese, which includes Hants and the greater part of Surrey and the Channel Islands, until the establishment of the Ecclesiastical Commission, was worth over £11,000 a year. It is still one of the great prizes of the Church, for the Bishop receives £8,500 a year, and has a splendid palace at Farnham. Dr. Harold Browne will be entitled to a life pension of £2,000.

Readers of *Punch* may have noticed lately that the drawings signed "C.K.," once such a noticeable feature, have for some time past been absent. The artist, Mr. Charles Keene, is unfortunately in very bad health, and it is doubtful whether he will be able to do much more artistic work. He has been connected with *Punch* since the "forties"—longer even than Tenniel. He first established his reputation by his masterly illustrations to Douglas Jerrold's "Candle in the Curtain Lectures." He, therefore, formed the last link between the old *Punch* and the new—the *Punch* of Mark Lemon and the *Punch* of Mr. Burnand.

Interesting letters have been received from South Africa, giving an account of the confirmation of lepers on Robben Island, by the Bishop of Cape Town. He confirmed nine, using the English language, and, using the Dutch language, he laid hands on five chronic sick persons, forty-four male and seventeen female lepers. His addresses, which were very earnest and touching, were interpreted by a clergyman. One poor boy was wheeled up to the altar, and several could not kneel. The ages of the candidates ranged from eleven to ninety-four. The Bishop subsequently went to the leper wards of the house and confirmed an English sailor who was too ill to attend the church.

IRELAND.—A handsome statue of Lord Ardilaun is about to be erected by public subscription in St. Stephen's Green, Dublin, his Lordship having presented that park to the city. All classes, creeds, and parties—Unionists and Nationalists—are joining in the tribute. A cheque for 25*l.* has been received from the Archbishop of Dublin.

On Monday his Grace opened the Memorial Hall erected in memory of the late Rev. John Winthrop Hackett, Rector of St. James' church, Bray, Co. Wicklow. The hall is situated close to the parish church, and is of handsome design. Lord Plunket alluded in feeling terms to the many good qualities of Mr. Hackett. A memorial tablet also in the church was unveiled. Old Connaught House, his Grace's country residence, is situated in St. James' parish.

The Killaloe Diocesan Choral Festival, held last week in the ancient cathedral of St. Flannan, passed off successfully. A large number of choirs from the surrounding parishes were present. The special lessons were read by Dean Humphrys and Arch-deacon Jones. The Bishop of Killaloe preached an

eloquent and impressive sermon from Col. iii. 16—17, on the subject of Christian praise.

At the general meeting of the Society for Promoting Christian Knowledge, the report for the past year of the Foreign Translation Committee was read. There is not a region in the mission field of the Church of England where the beneficial influence of the society's vernacular work is not felt. Workers among the Indians in the remote dioceses of North-west America look to the society for a continual supply of Christian literature in the Cree, Blackfoot, Eskimo, and other languages; while the opening of the "Dark Continent" leads to a constant demand for grammars, dictionaries, reading books, catechisms, prayer books, etc., in the numerous languages of the African mission field. Egypt and Syria, India, Burmah and China, Japan, and the Islands of the Pacific, and even the distant and inhospitable Terra del Fuego, depend largely upon the society for Christian publications in the various languages spoken throughout their area.

The Bishop of Chichester, who is now in his eighty-fifth year, was engaged daily last week in his visitation, and at Pulborough said that he had been much interested in reading Stanley's book, and drew attention to the preface, where Stanley declares his entire trust in God; and where, when in the dark forest, forsaken and hopeless, he commended himself and the expedition to the entire care of One above him, and when in a wonderful manner within twenty-four hours he heard that several of the advancing columns he had left long before, and never expected again to see, had returned with abundant supplies. Such an impression had this circumstance made upon Stanley, that throughout his book they found belief in an overruling Providence, and so that he went out of his way to express his thanks for the Christian missionaries. He hoped the clergy would read the book for themselves, and he felt sure it would leave a great impression on their minds.

A meeting was held lately at South Kensington on behalf of the Archbishop of Canterbury's Mission to Assyrian Christians. His Grace occupied the chair. In his introductory remarks, the chairman observed that they were there on behalf of a scattered and oppressed Church—the remnant of what was once a great Church—which was now almost crushed to death by persecution, poverty, and ignorance. These Christians still clung to their ancient liturgies and traditions which had come down to them from the Apostles. They had fourteen Bishops, some of whom were so poor that, like many of the clergy, they had to work in the fields as common labourers for their daily bread. This interesting people had appealed to them for at least fifty or sixty years to do something for their Christianity and to save their Church, and they had appealed to the Archbishop of Canterbury. For all practical purposes they were willing to receive our instruction. What they complained of was not of want of means, but of their ignorance, and they wanted priests to come out to teach their bishops and deacons. The Mission had gone out to the Persian territory, and had opened a school there, taking in boys intending to become clergymen, who received an excellent education. Also they took in their deacons and priests, and even bishops, and sometimes young boys who were marked out for bishops. Their missionaries were surprised with the keenness in which their pupils took in, not only history, but also doctrine, and then went out to teach their own people. They had no less than seventy-two village schools which were taught by those people whom our missionaries had taught; also they had four schools for boys, and a very large school of two hundred of the most promising young people. Further, it was found that while the women folk did not live in the same seclusion as their Mohammedan sisters, they breathed the atmosphere of Mohammedan married life, which made them mere drudges. It had been decided that this must not go on, and four of the sisters of Bethany, under the care of an elder sister, had joined the Mission. The missionaries received a mere pittance—just enough for pocket-money. They had six cultured University men receiving only £25 a year each. The Bishop of London next addressed the meeting, and then Mr. Athelston Riley gave further particulars of the work. The whole cost of the work was about £2,000 a year. They had now a press, and the three ancient Assyrian liturgies were in type, and should by this time be ready for publication. Other addresses followed. Reference was made to the indebtedness of the Mission to Lord Salisbury and Sir H. Drummond Wolff for their intervention when the Persian Government (from political fear) closed all their schools. Also Russia, it seems, has been a good friend to the Mission, and the young clergy of America have shown themselves very earnest on its behalf.

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.

Jacopone da Todi.

SIR,—Your correspondent, Mr. D. Morrison, will find full particulars about the author of the "*Stabat Mater*" if he consults Wadding's *Annales Minorum* (Rome, 1733, V. 407), and Daniel's *Thesaurus Hymnologicus*, II. 131. Lisco published a special monograph upon the hymn in 1843, and Ozanam gives an interesting account of Jacopone in his studies upon the Franciscan poets of the 13th century.

JOHN DE SOYRES.

St. John, N.B., July 19th.

The Pastoral Staff.

SIR,—Your New York correspondent condemns the Bishops who officiated in Trinity church lately, at some notable function, for having their pastoral staves or crosses carried by or before them, seeing they were not in their own diocese; and lays it down to ignorance of the true principles of ritual. In this, with all due deference, I make free to say that he opens himself to criticism. I believe that the rule and usage is that Bishops, when in other dioceses than their own, carry their episcopal staff or crosier, but not elevated. If it is the episcopal staff proper, a Bishop when not in his own diocese carries the staff with the crook towards himself, whereas if at home, he would carry it the opposite way, the crook, i.e., towards the people. The mitred abbot of a monastery carries the crook pointing towards himself, signifying that he has rule only over his own community. The Bishop in his own diocese elevates his staff and has the crook turned from himself, signifying his rule over the flock. Your New York correspondent would find, if he enquires, that at the Vatican Council held under Pius IX. all the Bishops carried their pastoral insignia, but not aloft. Judging from that, is it not going rather too far to say that a Bishop should not have his staff or crosier carried before him when he is in other than his own diocese?

N.B.—I am not using the terms "staff" or "crosier" as being interchangeable, although there are those who maintain that a Bishop can carry a cross as well as an Archbishop.

W. R. B.

Tithes—Dr. Carry.

SIR,—In these days when systematic and religious giving is but beginning to show itself in some well-taught quarters in our Church, it does seem surprising to find one like Dr. Carry, who has been called lately the Little Dale of Canada (I should say rather the Lightfoot, for he is more of a theologian than a ritualist), opposing the tithe system that some amongst us, with the approval of Bishops, too, are striving to revive. I, for one, would like to know on what grounds. Indirectly, through your columns, one gathers that he has expressed his views in the *Mail*. But why not in the *CANADIAN CHURCHMAN*, where Churchmen might see them. Surely Dr. Carry will allow that if the ministry of reconciliation exceedeth the ministry of condemnation, surely those who support the former ought to exceed in liberality those who support the latter. And yet, as is well known, Churchmen do not come up to the Jews for liberality. They gave their tithe, as an obligation, but their free-will offerings were something beyond this. Do Churchmen do as much? And surely until they give a tenth they cannot say they have begun to give.

I would beg permission for a space or two more to ask Dr. Carry a question or two:

1. Is it not true that the giving of one's tenth was distinctly sanctioned by several councils of the Church, e.g., that of Tours, 567 A.D., Rouen, 650 A.D.?
2. Was not the practice of tithing a rule of the Church in Saxon England?
3. Did not the parochial distribution of tithes become general in or about the year 1200 A.D. in England, and has it not been the law of the Church of England ever since?
4. Is it, or is it not true, that England has been blessed above other European nations for this, among other things, that the Church still receives the tithe?

Now, if the Church of our fathers has always been glad to receive the tithe, and not only has been glad to receive, but has sanctioned it as a duty, how can any man professing to be a High Churchman, or Catholic, denounce, as Dr. Carry is said to have done, the preaching of the same duty to-day? I could say more, but will not trespass further on your space; but I do hope the Dr. will tell us some of his reasons through the *CANADIAN CHURCHMAN*.

W. R. B.

Mansonville, P. Q.