

It is proposed to rebuild the schools of Holy Trinity Church, Southport, which were destroyed by fire a fortnight ago. It is estimated that the work will cost about £5,000, and the greater part of the expenditure is already provided for.

The organ of the Missions to Seamen, *The Word on the Waters*, states that there was great joy in Kobe when the telegram arrived announcing help to sustain the Missions to Seamen amongst the British and American crews in that Japanese harbour.

Mrs. Newman, of Mallow, daughter of the Archbishop Dublin, is dead. She had only been married a few months. The news of her untimely death, and of the circumstances under which it occurred, will be heard with the deepest pain and sympathy.

A treatise on the Thirty-nine Articles of the Church of England is being published in two volumes by Messrs. Methuen. The author is the Rev. E. C. Gibson, who was principal of Well's Theological College, and became vicar of Leeds in succession to Dr. Talbot.

The annual meeting of the Church Extension Society for the Archdeaconry of Birmingham, was held on Monday, under the presidency of the Bishop of Coventry. The income of the Society for the past year was reported at £2,107 13s. 8d., and the expenditure £2,126 17s. 2d.

Perhaps the highest price ever asked for a single book is the sum which appears against a volume in the Liturgical catalogue which has been issued by Mr. Quaritch—£5,250. It is printed on vellum, and is the Psalter for the use of the Benedictine monastery of St. James at Mentz.

In Johannesburg and its suburbs there are some five or six parishes. According to the last reports the creation of new parishes was imminent. Without extra support from home the local clergy cannot meet the needs of places—into which a thousand souls are pouring every week.

The Bishop of Calcutta, in view of the general depression of trade, the depreciation of the rupee, and other causes of pecuniary difficulty in India, has proposed to the congregations throughout his diocese that each parish should contribute to the General Diocesan Fund a tithe of what is received for general Church expenses.

We understand that the Rev. G. Callaway, of St. Cuthbert's Mission, Kaffraria, will probably visit Edinburgh in May. It is also said that the Rev. Peter Masiza, the native priest of St. Mark's, Kaffraria, is on his way to Scotland. Mr. Masiza was the first native deacon ordained by the late Bishop Cotterill at Grahamstown.

The Consistory of the Huguenot Church at Canterbury has by a majority agreed to the proposals of the Cathedral Chapter that the church shall remove from the crypt, in which it has worshipped for centuries, and shall occupy instead the Black Prince's Chantry. A minority of the consistory refuses to sign the agreement to surrender the crypt.

Lord Rosebery speaking of the late Rev. W. Rogers, said: "There was no man whose exact place it was so impossible to fill. His wide sympathy, his dauntless pluck, his tenderness, his manhood, his constancy, his influence for good when no other influence would avail, made a combination unique in excellence and kind, that we cannot well see again."

It will be remembered that the Archbishop of Canterbury invited the C.M.S. and S.P.G. to contribute equal sums toward the stipend of a new missionary bishop to be chosen by himself for Osaka, Japan. The C.M.S. offered to contribute the entire sum of £500 per annum if they were permitted to nominate the persons, from whom the Archbishop should select one for the appointment.

The Bishops of the Church of Ireland have unanimously adopted the following resolution: "The House of Bishops desire to express their deep regret at the death of the late Lord Primate. For more than twenty years he was a member of their House, and during that long period, by his calm and far-seeing judgment and by his unfailing kindness and courtesy, he won the confidence and regard of all its members."

Rev. Alfred Goulden, the vicar of St. Alphege, Southwark, who was locally known as "The Costers' Parson," was buried at Woking. Southwark is a borough in South-East London. He began his work in a stable, for the use of which he was indebted to a coster woman, and it was this circumstance, perhaps, which led him to take an especially active in-

terest in the coster class. He established not only a church and something like forty different agencies for the moral and material benefit of the district, but he set up a night-school exclusively for costers, and a club, which was also confined to their use. At this last-named institution many exercises, such as boxing, were not discouraged, and absolutely the only rules were: "Don't throw the gloves about," and "Don't swear or gamble." He died, aged only 59 years, of typhoid fever, caught in a visit to a poor parishioner.

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.

The Clergy Utterly Indifferent.

SIR,—I enclose \$1.00 towards the fund for St. Alban's. The narrow spirit of parochialism which is so very prevalent here is, I take it, responsible for the utter lack of interest manifested in the fabric of the cathedral. I venture to say, sir, that not a rector within the diocese has made a direct appeal to a congregation on behalf of his bishop's scheme, and when the clergy are so utterly indifferent what may be expected from the laity?

COMMUNICANT, St. Luke's, Toronto.

The Proper Colours.

SIR,—I should like to warn "Query" against placing much reliance on the colours given in the S. P. C. K. Almanack. Among other wild blunders it gives the Roman colour for St. Luke's day as green, for St. Peter's eve, white; Visitation, white; the Conception, violet; and feasts of confessors, green. In the sarum column St. Chad's day is the only one ordered to be kept in yellow, yet yellow was the sarum colour for all confessors. None of the almanacs are entirely free from error, but the Church Kalendar (Letts & Co.) is, perhaps, the most accurate for sarum use, and the Kalendar of the English Church (Church Publishing Co.) is also good. I believe the sheet Churchman's Almanack is more accurate than the one "for use in the prayer desk," but I have not seen it.

ROBT. W. RAYSON.

Unfermented Wine.

SIR,—In reply to "Enquirer" may I say that while I do not feel able to say exactly when the movement in favour of the use of "unfermented wine" at the Sacrament of the Lord's Supper began, I can refer him to a time when heretics began to reject the use of wine—which is very much the same thing—in that Sacrament. Wordsworth says that Tatian (Church History to the Council of Nicea, p. 198) imbibed the opinions of Gurbicism, especially of Saturninus; and (says Eusebius) "elated by spiritual pride and vainglorious conceit of his own learning and ability, and spiritually founded the sect of the Encialites or Abstinentes. He condemned marriage, and animal food and the use of wine, for which he substituted water in the Holy Communion." These were developments of Gnostic doctrines which were afterwards displayed to the world in Manicheism. Manicheism, in its efforts to account for the existence of evil, declared that matter is essentially evil, and those who professed it "imagined that evil could only be accounted for by supposing that side by side with the self-existent Holy One there had existed from everlasting a self-existent evil one; a second principle of existence coeval with the first, and its eternal antagonist—especially has it been prone to suppose that evil has its home in matter, while good is confined to spirit." This takes us back to the second century, and I refer to it because those people who condemn wine and intoxicating spirits so strongly follow closely upon the steps of these heretics, and dishonour Him Who is the "maker of all things," including all the processes necessary to their production. In reply to his second question, if he will consult the proceedings of the Provincial Synod of the Church of England in Canada, thirteenth session, 1886, p. 80, he will find a resolution which was carried, "only five voting against it," p. 92, which reads of follows: "That whereas, of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the Sacrament,

and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same." This resolution was concurred in by the Upper House, p. 90. A clergyman in Canada is not justified in using anything but wine at the Holy Communion. Unfermented wine so called is not wine at all. Without some means used to prevent the natural process through which the juice of the grape inevitably must pass, there must be fermentation. Every one who has made or has seen wine made, knows this. If in some artificial way the natural process is interfered with, you have an unnatural thing which is not wine. I have Smith's "Dictionary of the Bible" before me. He says: "The most general Hebrew term for 'wine' is yayin (probably from the root signifying to boil up, to ferment, Ges.) which is undoubtedly connected with the Gk. oinos, the Lat. vinum, and our 'wine.' The Hebrew tirosh (A.V. 'wine,' 'new wine,' once 'sweet wine') is referred to the root yarash—to get possession of—and is applied, according to Gesenius, to wine from its inebriating qualities, whereby it gets possession of the brain." He refers to a large number of passages in Holy Scripture and adds: "The impression produced by a general review of the above notices is, that both yayin and tirosh in their ordinary and popular acceptance referred to fermented, intoxicating wine." The Rev. Eli Smith, a well known American missionary in Syria, describes the methods in Mount Lebanon. He reduces them to three, and says that "the only form in which the unfermented juice of the grape is preserved is that of dibs, which may be called grape molasses." It is a lamentable thing when any priest runs his fad so hard that he mutilates or runs even a risk of mutilating a Sacrament of the Church, and he does do it if instead of using wine he uses dibs or molasses, and in spirit, though he perhaps is not conscious of it, is the same with Tatian, who denied that wine, a "creature of God," was good, but who substituted not dibs or molasses, but water.

CHURCHMAN.

The Cathedral Fund.

SIR,—A letter in your last paper from a Churchman in the Coldwater mission ought to stir up many others to help in the good work of clearing the cathedral of debt and then furthering the work of building, and thus in a measure wipe out the shame and disgrace of past negligence. I enclose one dollar.

A SUBSCRIBER.

Very Wide of the Mark.

SIR,—Dean Farrar's assertion respecting the term "altar" is so very wide of the mark that it is hard to characterize it in parliamentary language. Wheatly says that the holy table was constantly called "altar" for the first three centuries, during which time the term table is only used once; and that Athanasius found it necessary to explain that when he used the word "table" he meant "altar," which was then the familiar term. It is found three times in the short Greek recension of St. Ignatius' Epistles, and in numerous other places in primitive writings. The Dean might be excused for calling it unscriptural, for opinions have notoriously differed as to St. Paul's meaning in the Epistle to the Hebrews, but to call it unprimitive is either grossly ignorant or basely dishonest.

ROBT. W. RAYSON.

BRIEF MENTION.

The Ladies' Aid Society of St. Mark's Church, Deseronto, raised \$200 last year towards the debt of the church.

The first of the modern bank notes were made in China about the year 1,000 A.D.

A bald eagle, with a big steel trap hanging to one of its legs, flew over Licking, Ky., a few days ago.

Cleopatra's Needle, on the Thames embankment, weighs 186 tons, 7 cwt., 2 st., 11 lbs., and stands 68 feet 5½ inches high.

Rev. William Lowe has been installed as pastor of St. Paul's Church, Wingham.

The Bishop of Qu'Appelle, during his mission in Toronto, is staying with the Provost of Trinity College.

Thomas A. Edison has discovered a pure blue fluorescent ray that will affect a sensitized plate through a sheet of steel one-eighth of an inch in thickness.