

The death of the Rev. G. A. Clarkson, a well known Sussex archaeologist, is announced, at the age of 82. He graduated at Cambridge in the year of the Queen's accession, and has been for the past 36 years Vicar of Amberley-with-Houghton, near to Arundel.

The important rectory of St. George's-in-the-East will become vacant next month, owing to the resignation of the Rev. Prebendary Turner, who has been rector of the parish since 1882. He is a prebendary of St. Paul's, and a Chaplain-in-Ordinary to the Queen.

Mrs. Talbot, the wife of the Bishop of Rochester, laid the foundation stone recently of the "Victoria Tower" at St. Mary's parish church, Chatham. A peal of eight bells and a large clock will be placed in the tower. This church is to be fully restored in due time.

The Very Rev. Provost Mather was consecrated Bishop of Antigua, W.I., on the 18th July by the Archbishop of Canterbury, who was assisted in the ceremony by the Bishops of Oxford, Moray and Ross, Brechin, Jamaica, Barbadoes, and Guiana. The service took place in the chapel of Lambeth Palace.

Some 500 Freemasons, attending the Grand Lodge of Kent, which was held in the Chapter House at Canterbury lately, subscribed £1,000 to cover the cost of a new east window in that recently-restored building. A cheque for the above amount was handed to Dean Farrar by the G.M., Lord Amherst.

The long disused burying ground belonging to St. Mary-le-Strand, will shortly disappear to make way for a new street about to be constructed. This burying ground, which is now a children's playground, is associated with some of the most striking and pathetic passages in "Bleak House." It was here that "Poor Jo" desired to be buried.

The recently-closed conference met in the room where that of 1867 took place. It is the ancient guard room—one of the oldest apartments in Lambeth Palace. In 1878 and 1888 the deliberations took place in the great library. It was at first contemplated to hold the sittings at the Church House, but it was felt strongly for the sake of continuity that the conference should hold its first sittings at Lambeth.

A marble tablet to the memory of the late Archbishop Benson has just been erected in the Garrison church at Canterbury, the dedication of which building was one of the last public acts of the kind performed by the late Primate. Dean Farrar, in unveiling the memorial, stated that this was the first memorial ever erected by British soldiers to an Archbishop of Canterbury.

A novel kind of service has been held at St. John's church, Streatham. The congregation, a poor one, was asked to bring offerings in the shape of new-laid eggs for the sick and the convalescent in the hospitals. More than 5,000 eggs, including some from the Duchess of York, the Duchess of Eife, and Princess Christian, arrived. After the evening service, they were repacked and sent to the Medical Charities for the patients.

The Archbishop of Canterbury has announced that the Bishops assembled at the recent Lambeth Conference passed a resolution recognizing the title of the two Anglican Archbishops in Canada, and at the same time expressing the desirability that a similar dignity should be conferred in the near future upon the metropolitan Bishops of Australia, South Africa (Cape Town), and the West Indies.

The Right Rev. William Walsham How, Lord Bishop of Wakefield, died on August 10th last, aged 74. He had been Bishop of Wakefield since the creation of the See in 1888, and wrote the Jubilee hymn which was so universally used a few weeks

ago throughout Great Britain and Ireland at the various Thanksgiving services. He was for some years prior to his appointment to the Wakefield Diocese Bishop of Bedford, and one of the suffragan Bishops to the Lord Bishop of London.

The increase in the number of prelates attending the Lambeth conferences is remarkable. In 1867, 144 bishops were invited, but only 76 accepted the invitation of Archbishop Longley to meet together for "brotherly communion and conference." At the second, in 1878, 173 were invited; 108 accepted the invitation of Archbishop Tate, and exactly 100 were able to attend. In 1888 the third conference was summoned by Archbishop Benson; 211 were invited and 145 attended. The roll of the present conference numbers 200. Some of these were at the last moment prevented from attending, but about 190 have been present at Lambeth.

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.

FUNERAL EXPENSES.

Sir,—I saw by the newspapers that a society has recently been organized in Toronto to lessen the expenses of funerals. Three or four years ago a Burial Reform Association of the Church of England was organized to do away with the lavish displays that we made at funerals. At funerals the tendency is towards extravagance and pride. Poor people imitating their richer neighbours, have gone into expenses which have taken them years to recover from. For a decent interment, all that is requisite is the cheapest form of pine coffin. In some parts of England prepared pulp is used, the object being to have the body to decay as quickly as possible. Those who are engaged in the burial reform movement direct their attack to the coffin, which they say it is irrational to make too strong, and bricked-up graves they consider still more opposed to sanitary sepulchres, and call them a reproach to intelligence. A few flowers used to be strewn upon the coffin and grave as symbols of life after death, but now other emblems are added—costly floral crosses, anchors and crowns, until the profusion covers the significance of the use of them. What a vast amount of money is wasted at funerals. According to a report drawn up by Sir Edwin Chadwick for the British Government, he states that upon a moderate calculation from \$300 to \$500 were necessary to bury an upper tradesman; \$1,250 for a gentleman, and \$3,000 to \$8,000 for a nobleman, and the sum annually expended in funeral expenses in England and Wales is thirty millions of dollars.

In a letter I received last week from the widow of a clergyman, she says: "We have just finished putting up a monument to my father and mother. It is very handsome; with the iron railing which came from England it cost between four and five hundred dollars." Instead of erecting a plain tomb or head-stone in memory of the departed, the tendency is to erect costly monuments by persons who cannot afford it.

Public sentiment is growing in favour of the process of incineration as the best means of disposing of the remains of the dead. Many clergymen have recently preached and written in favour of cremation. As yet, I have heard of only two persons belonging to Canada being cremated. There are now seventeen crematories in the United States. In 1885 there were 36 cremations in the United States; 1886, 119, and these figures have yearly increased until in 1893 we find 677 cremations, and in eleven months of 1894 there were 876. The French Cremation Society states that in Paris alone more than 20,000 bodies have been cremated since the commencement of the movement. Crema-

tion Societies have been organized in various parts of Europe. The report of the Cremation Society of England for 1896 shows that there were 137 cremations at Woking. The reports from the other crematories, at Liverpool, Manchester, and Glasgow, show that cremation is increasing in popularity. In Massachusetts the cost of cremation is \$30. The day after the cremation, the ashes are delivered to the relatives in a metallic case or an urn. It will take some time to overcome prejudices and preconceived notions of those who are opposed to it. All things are possible with God, and whether the body is consumed to ashes by fire or whether it goes to dust by decay, it will be easy for Him to reanimate the elements with living power and bring the conscious man back into physical life as a resurrected being.

Yours, etc.,

July 26th, 1897.

PHILIP TOCQUE.

VOICING THE FEELINGS OF MANY.

Sir,—Will you allow me to express a grateful acknowledgment of letters that appeared in your issue of July 29, and I know I am voicing the feelings of many, who were distressed, but not interested, over the sermon that appeared in The Canadian Churchman of the 15th ult. Distressed, because of the dangerous impression left on the minds of many, who get little or no teaching at all from the parish pulpits, and who mostly rely on the character of the Church paper to which they subscribe to guide them in the way. It is the miserable sophistry of the sermon in question that makes it dangerous to that large class of readers, who either have not the means, or of others who have not the intellectual power, to seek out for themselves the true, from the false, and like scholars, look up to a Master. Who, may we ask, among our spiritual leaders and guides is endeavouring "to court the favour of Rome?" Surely the proceedings of the last few months would point in a very contrary direction. And who, that is truly Catholic minded, does not look with thankfulness on the efforts of the holy men, past and present, who are striving to do away with the barriers that separate us from the Holy Catholic Orthodox Church of the East? Surely no efforts have been left untried, nor will be, to bring back into the fold those who have wilfully and willingly left it. But are we going to be asked "to steadily enlarge our borders," till every hateful error can creep in, and perhaps be asked to accept, for instance, such teaching as that put forth by Dean Farrar! in his last miserable book, "The Bible," etc.?

DELTA.

CHRIST AND THE CHURCH.

Sir,—Lately we have been told once more that "Christ sent His ministers, but did not define their orders. These things shaped themselves." Our Prayer Book says: "Almighty God, who by Thy Holy Spirit hast appointed divers orders or ministers in Thy Church." Our Lord promised that the Holy Spirit should guide the Apostles into all truth, and should take of the things of Christ, and show them unto the Apostles. Some would have us believe that our Lord did guide His Apostles by His Spirit in their preaching and writing, but abandoned His Apostles to the sway of circumstances in appointing priests and deacons. But the natural understanding of our Lord's promise is that the Apostles should be guided by the Holy Spirit into truth of action as well as of word. This understanding is the interpretation of Scripture adopted by the Catholic Church, by our own, and all other branches. It is a flat contradiction of this rationalistic statement that "These things shaped themselves." The same may be said of the Gospels and Epistles, but everybody admits Divine guidance in their composition. Indeed, there has been in the Catholic Church itself much greater controversy over the New Testament Scriptures than over the orders of the ministry. No whisper of doubt as to our orders being of God is heard during that period when much difference of opinion was expressed about the New Testament