

The Rev. Canon Burke and the Rev. Rural Dean Loucks attended the meetings of the R. D. Chapter of Lennex and Addington, and by invitation took part in the proceedings.

Rev. A. H. Coleman, M.A., Arnprior, celebrates the twenty-fifth anniversary of his marriage by taking a trip with Mrs. Coleman as far as Cleveland, Ohio, where he will visit a brother.

The Rev. C. H. Rich, the highly-esteemed curate of Grace Church, Toronto, is leaving next month on a visit to England.

Mr. William Rossetti is understood to have finished the memoir of his brother, to be included in the forthcoming edition of Dante Rossetti's family letters. The book, however, will not be ready for publication before the autumn.

The Rev. W. S. Westney will take charge of St. George's Church, Allandale, until the appointment of a successor to the Rev. J. K. Godden, recently transferred to Acton.

The death is reported of Rev. Fred. Fothergill, of New York, a son of Rev. M. Fothergill, of Tenafly, N.J., who was for years rector of St. Peter's Church, Quebec, and secretary of the Church Society in the Diocese of Quebec.

About £1,350 has been subscribed to the Robertson Smith Memorial at Cambridge, England, of which sum about £100 has been appropriated by the donors to the purchase of manuscripts for the University library.

Mr. M. A. Mackenzie, of Trinity University and Selwyn College, Cambridge, has been appointed Professor of Mathematics at Trinity University, Toronto, in succession to Rev. Dr. Jones, who has become Bursar.

Sir Frederick Leighton who has been seriously ill in Algiers, has excelled in other ways than with the brush. He is a musician of fine taste, a soldier, orator and a man of fashion. His career as an artist is a long one, it having begun when he was eleven years old and he is now sixty-five.

This Easter, for the last time, the boys of Christ's Hospital, in London, in their blue coats and yellow stockings, marched to the Lord Mayor's house and were presented by him with a bun apiece. Following the example of the Charterhouse, the old school will be removed into the country during the summer.

The students of Wyldiffe College recently made a handsome presentation to the retiring dean, Rev. G. A. Kuhring, who is now taking charge of the Church of the Ascension, in this city.

Dr. Stuhlmann, who is travelling in Africa, has come upon a tree whose fruit gives out a tallow-like fat. The tree is one of the largest in the forests of Usambara, and the fruit is big and heavy, measuring a foot in length by half a foot in diameter. It is a new species of the guttiferi. The natives call it mkani, but the botanists name it *Stearodendron Stuhlmanni*.

St. Petersburg has now the wonderful clock bequeathed by Duke Charles of Brunswick to the Swiss Republic. The clock has ninety-five faces, and shows the time of day at thirty different places, the movement of the earth round the sun, the phases of the moon, the signs of the zodiac, the passage over the meridian of fifty stars of the northern hemisphere, and the date according to the Gregorian, Greek, Mussulman and Hebrew calendars. It took two years to put the pieces together when it was transported to Russia.

## British and Foreign.

In a recent lecture before the Church Club of New York, Bishop Gailor stated that sixty-eight per cent. of the population of the United States are without "religious affiliation."

Recently the Bishop of Chester consecrated the church of St. Mark, Devonshire Road, Birkenhead. The church has been built on land presented by Lord Brassey, and has been licensed since 1891 as a chapel-of-ease to St. John's Parish Church. One half of the church is free, and there is sitting accommodation for 700 people.

The Bishop of Exeter has made arrangements for holding a general Church Mission in Exeter next year. It is already arranged that this effort to awaken and deepen spiritual life shall commence on January 31st, 1896, and conclude on February 11th. A special service in the cathedral will inaugurate the mission.

Bishop Blyth, of Jerusalem, writing to a rector in New York, says he has just received a letter from a lady in America, whom he does not know personally, enclosing \$5,000 for building a permanent house for his "Home for Jewesses." He acknowledges the

money with the deepest sense of gratitude, recognizing, as the gift does, the fact that he represents the American as well as the Anglican Church in the Holy City. Bishop Blyth is now making an episcopal visitation in Egypt, and will reach London about the end of May, where he will remain during the summer.

Of the 101 candidates, 68 priests and 33 deacons at the Lent ordinations, 25 and 23 were from Oxford and Cambridge respectively, four from Dublin, 17 from Durham, and one from London. There were only two "literate." The total for the corresponding ordination last year was 103, and even that was unusually small, but the percentage of graduates of Oxford and Cambridge was 38 then as against 44.5 now, and there were 58 deacons to 45 priests then.

According to the Melbourne *Argus*, there is some talk of the appointment of an Assistant or "Suffragan" Bishop in the Diocese of Ballarat. The following paragraph recently appeared in that paper: "A Suffragan Episcopalian Bishopric is likely to be established in Warrnambool. The Suffragan Bishop would also be rector of Warrnambool, and have a vicar associated with him. The district would consist of the Warrnambool archdeaconry and portions of those of Ballarat, Hamilton, and the Wimmera. It is probable that Archdeacon Cooper will be appointed."

The Archbishop of Armagh, in the course of his address at the annual session of the General Synod of the Church of Ireland, said: "It is a fact that should be known that the voluntary contributions of the members of the Church have, in the twenty-six years that have elapsed since the Act of Disestablishment, amounted to £4,500,000—four millions and a half. This is exclusive of the amount expended on the fabrics of the Church and of what has been given for missionary and benevolent purposes. Twenty-six years ago the assault was made upon the Church of Ireland."

The Bishop of Gibraltar visited Constantinople lately to hold confirmation during Holy Week and on Easter Day. After fulfilling his engagements in Pera and at Kadikuey, the Bishop next visited, as usual, the heads of the Eastern Churches residing in the capital—Ecumenical Patriarch, the Armenian Patriarch, the Bulgarian Exarch. The latter was absent from town, but the two Patriarchs received Bishop Sandford by appointment—the Ecumenical on Monday in Easter week, the Armenian on the Tuesday. The Bishop assured both of them, says the correspondent of the *Times*, that his visit was made with no political object, but that he came to represent the English nation and the English Church, and to give expression to their good wishes and esteem.

In reviewing the work of the ninety-sixth year the committee of the Church Missionary Society congratulate the members on the increasing number of their missionaries. In the seven years 1887-1894 the total has just doubled, and is now 633. The committee record that the total receipts for the year amounted to £272,000, which exceeded by more than £20,000 those of any former year, while the expenditure exceeded that of the preceding year by only £960, a result mainly due to the continued fall in the price of silver. The recent average of some 3,000 baptisms of adult converts in the year, has been considerably exceeded, the total already known being about 4,200.

The Ven. Archdeacon Stanhope, in the course of his visitation address at Hereford Cathedral recently, said the bill for the disestablishment and disendowment of the Church in Wales had passed the second reading in the House of Commons. A man must be blind, indeed, who did not see that, notwithstanding assurances to the contrary of Cabinet Ministers, the tendency of the speeches made by those who were in favour of the disestablishment of the Church in Wales directly proved that the object of the bill now before Parliament was simply an endeavour to insert the thin edge of the wedge, which should end in the disestablishment of the Church as a whole.

### You've no Idea

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## 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.

### Special Prayer.

SIR,—I have just read in English papers that Whitsunday is, by the direction of the Archbishop of Canterbury, again to be a day of special prayer for the unity of the Church. It is, perhaps, late in the day for our Archbishops and Bishops to take united action, but there could be little harm in adding to our prayers the Collect for Unity in the Queen's Accession Service, and some amongst us might like to join the hundreds of clergy in the Mother Land who will preach on some one or other aspect of the question of Church unity on that day.

HERBERT SYMONDS, Ashburnham.

### Oxford Movement.

SIR,—In a recent issue you refer with fitting contempt to the parrot cry of the "Oxford Movement" having done great harm to the Mother Church. Though it might look like slaying the slain, yet it would be a good work if some of your correspondents, or, perhaps, the C. C. U., in one of its tracts, would give facts and figures exposing the hollowness of this cry, which still misleads many well-meaning people. As a small beginning, I send an extract from a recent work of Mr. Stafford Brooke, who is so far from being friendly to "ritualism" that he has gone in the opposite direction, and has become a Unitarian: "When Tennyson passed from school to the university, religious life in England had very much decayed. The spirit which animated Wesley, and which had fallen like the prophet's mantle on the earlier Evangelicals, had now become cold. English religion, in and out of the Church, was like the valley Ezekiel described, full of bones, and the bones were dry. And in the midst of the valley, one figure, now old, who had seen the fire of religious sacrifice rise high to God in the past, who had welcomed its descent and had directed it into new channels but who had outlived his enthusiasms, went to and fro chilled at heart and wailing for what had been. It was the soul of Coleridge; and if the voice of the Spirit asked him, 'Son of man, can these bones live?' he answered, but not in hope, 'O Lord God, Thou knowest.' He died before he saw the resurrection which Tennyson saw, the blowing of the wind of God, and the bones coming together, and and slain breathed upon so that they lived and stood upon their feet, an exceeding great army. Nevertheless, the old prophet did his work, and his power moved in the two men, though in a very different fashion, who, in the same years which saw a political and poetical resurrection awaken into a new spring, with all the promise of summer, the religious life of England. The true beginning of Tennyson's, as of Browning's, poetical life was coincident with the birth of the movements afterwards called the High Church and the Broad Church movements, and with the birth of a new poetical and social era"—"Tennyson," pp. 18, 19. Here mark the condition of the Church—like the "valley of dry bones"—and its revival by the Oxford as well as the Broad Church movement. C.

### The Prayer Book and Shortened Services.

SIR,—Will Mr Wright tell us whether he is writing to enlighten himself or to prove that the Prayer Book is not obligatory in Canada? If the latter, I can only suggest a little more honesty in quoting his evidence. The General Synod's declaration is just as thoroughly misrepresented by his last letter as the words of Scripture, "He shall give His angels charge," etc., were on another occasion—though, no doubt, not intentionally in this case. The G.S. did not declare its determination to "hold and maintain the doctrine, sacraments and discipline of the Prayer Book," but the "doctrine, sacraments and discipline of Christ, as the Church of England hath received and set forth the same in the Prayer Book and 39 Articles." The entire title page of the Prayer Book is quoted, and I do not see how any words could be used which would more definitely accept the whole book, as it stood at that date. When you add to this that the Provincial Synod, and, I believe, every diocesan synod also, has declared its desire to "continue as it has been, an integral portion of the Church of England," and has acknowledged the Book of Common Prayer and 39 Articles to be "the true and faithful declaration of the doctrines contained in Holy Scripture," I do not see how controversy can longer ex-