

Father Ohrwalder and Sisters Caterina Chin-carini and Elizabeth Venturini, of the Soudan Austrian Mission, who were taken prisoners in Kordofan in 1853, after the defeat of Hicks Pasha, and have since been detained prisoners in Omdurman, first by the Mahdi and then by the Khalifa, have just arrived safely at Korosko, on the Nile, to the northward of Wady Halfa, having made their way from Khartoum.

To prevent misconception, the Bishop of Liverpool has written, in reference to his inhibition of lay preachers and laymen reading prayers in the churches of his diocese, as follows: "I have not the least objection to laymen reading the lessons of Scripture in church when requested to do so by the officiating minister. The practice is sanctioned by custom, and I am informed that no less a person than Mr. Gladstone read the lessons in St. Thomas's Church, Toxteth, last Sunday morning. I do object to laymen reading prayers, or preaching in any consecrated building, because I am advised that this is distinctly illegal."

Ever since Queen Elizabeth evicted Abbot John Feckenham and his monks from Westminster Abbey, there has been no permanent Benedictine establishment in the London district. But the Benedictines are now about to establish themselves in Dulwich, the spiritual charge of which district has been transferred to them by the Roman Catholic Bishop of Southwark. It is said that the Dulwich community will be composed for the most part of literary members of the order engaged in historical studies and research. Their chief will be Dr. F. A. Gasquet, who has published several very much doctored works on the Reformation epoch in England.

The Rev. F. R. Graves writes from Hankow, China: "We have been driven out of Wuchang by the recent troubles, but as matters seem likely to be a little more quiet for a time, we intend to move over the river to Wuchang again next week. The riots and troubles have been and are the greatest hindrance to missionary work. The bishop's death was a great blow to the mission, especially when the times are so troublous as they now are. The Church in China is undergoing persecution as real as any of the early ages, though blood has only been shed here and there. Nevertheless the tide of hate and blasphemy against God was never more powerful."

A farewell service was held on Wednesday in the chapel of the Society for the Propagation of the Gospel, Delahay street, Westminster. Five graduates of Trinity College, Dublin, who are going to form a community Mission at Hazaribagh, in the Society's Mission of Chota Nagpur, Bengal; another graduate of the same University, who is going to Bombay; and a son of the Bishop of Chota Nagpur, the Rev. S. H. Whitley, of Queen's College, Cambridge, who is about to join his father, took leave of the society. The Holy Communion was celebrated and an address given by the Dean of Worcester. The community have left for India in the P. and O. steamer "Cathay."

The *Southern Cross* expresses surprise and some indignation at the fact that at the recent consecration of bishops in St. Paul's, the Bishop of Zululand presumably was not permitted to take the oath of canonical obedience to the Metropolitan of Capetown during the service. Says our angry contemporary: "We claim for Capetown, and for all Colonial Metropolitan sees, the same canonical rights as belong to York, Armagh, and Dublin. We think that the Metropolitan rights of the see of Capetown should have been openly acknowledged at the consecration of the Bishop of Zululand. But we deeply regret that the Bishop of Zululand was not consecrated at Capetown by his own Metropolitan."

When Kingsley obtained the living of Eversley his marriage was permitted, and it turned out ideally happy. In *Yeast* Kingsley drew his wife's portrait in the character of Argemone, described the difficulties which had beset their union, and traced the history of Mrs. Kingsley's influence on his opinions and career. In early days he had wandered widely from the paths of orthodoxy. His wife's Tractarian fervour recalled him to the old ways, and did much to colour his subsequent theology, though he never became a formal High Churchman. No small portion of the ability which was common to Mr. and Mrs. Kingsley has descended to their daughter, Mrs. Harrison, better known by her literary pseudonym of "Lucas Malet."

At the recent opening, under the Social Scheme of the Church Army, of the Women's Labour Home, in Marylebone Road, H.R.H. the Duchess of Albany, after performing the ceremony, went down into the

washhouse and drying-rooms, and inspected the sulphur box which is used for the thorough cleansing of clothes. In passing through one of the rooms, she found an inmate finishing her mangle. The Rev. W. Carlile, the Hon. Secretary of the movement, tried to assist the woman who was thus engaged. Her Royal Highness immediately stepped forward, and, with a kindly smile and a word of encouragement, took the handle of the mangle herself, and finished the piece of work that was being done, to the great delight of all the officials and inmates of the Home.

On Tuesday last the Mackonochie Chapel at St. Alban's, Holborn, was consecrated by the Lord Bishop of Argyll and the Isles. The chapel is a very interesting and beautiful piece of art, and from its artistic side alone it is likely to be a source of great attraction to Londoners and visitors to London who appreciate such things. We understand that it is the case that much of the furniture and adornment of this building has been given by individuals, or bodies of individuals, who have been only too glad to be afforded some opportunity of testifying to their affection and admiration of Mr. Mackonochie. The circumstances, the distressing circumstances, of his death are still fresh in the memories of us all; nor can one read or recall them without a sense of tears as at the record of any pitiable or tragic fate.

The foundation stone of a new church at Charlton-by-Dover was laid on Wednesday, the interest in the ceremony being, as the *Church Times* remarks, far wider and deeper than is ordinarily experienced in the announcement of another church stone laying. "First in the little church so dearly associated with the name of Dr. Pusey, for it was here that he sought refuge at the time of his two years' suspension, and later, on the spot close by, where a new church, which promises to be one of Mr. James Brooks's most striking works, is to be erected for the needs of this fast-growing suburb by the people of the town. They are aided in their noble task by Churchmen all over the country desirous of paying a tribute to the confessorship of the Rev. S. F. Green, whose shameful prosecution and subsequent imprisonment for nearly two years in Lancaster Castle will remain part of the ecclesiastical history of this century." Mr. S. Fielding, who laid the stone, said the council and members of the English Church Union had raised a special fund for the erection of a portion of the building as a memorial of the noble stand made by the rector, the Rev. S. F. Green, against the interference of the secular courts in spiritual matters; and it had been decided that such funds should be devoted to the cost of the sanctuary. The foundation stone bore the following inscription:—Deo Optimo Maximo Sub Invocatione SS. Petri et Pauli, App. Templum, Reaedificatum.

IRELAND.—There was a lamentable scene on Sunday morning in St. Mary's Church, Newry. For about a year and a half the majority of the congregation, including the members of the Select Vestry, have been in conflict with the incumbent (Rev. S. Smartt) concerning the retention of a Communion cloth, the frontal of which had been embroidered with the initials I.H.S. in the form of a monogram. This frontal was previously removed, but was restored under the impression that it would not be replaced on the Communion table. The rector, however, had the cloth replaced. On Sunday morning, immediately after the military service at eleven o'clock, the members of the Select Vestry entered the church in a body and advanced to the chancel rail, and one of them crossed it and removed the frontal of the Communion cloth bearing the I.H.S. The incumbent, who was present in the church, advanced quickly and seized the cloth, and the vestrymen pulled and dragged the cloth and the rector into the vestry, where they cut the monogram off and burned it in the fire. The Rev. S. Smartt then ran in his cassock and informed Head Constable Williams of what had occurred. The police at once went to the church and entered the vestry, found the members there, and took their names. The incumbent, in his sermon, referred in strong terms to the act of sacrilege, and said that he could not, under the circumstances, approach the Holy Table that morning.

NEW ZEALAND.—At the recent Synod of the diocese of Wellington, the bishop, in his opening address, referred to the want of more clergy. He said: "I have written to my commissary in England to send one or two clergymen if any suitable for rough country work could be found ready to undertake it. He informs me, in the last letter I have received, that at the time he wrote he had failed to find a person suitable for the work. So many mission-fields now attract energetic young men, that they are not easily obtained for this country. I can but repeat what I said many years

ago, that what is now of paramount importance to the Church is a good Theological College, liberally endowed and supported. Surely the Church of this ecclesiastical province ought to be able to accomplish this." The secular instruction given in the Government schools was condemned by the bishop, who declared that it was impossible for him to "address the Synod without making some allusion to the lamentable absence of religious teaching in the Government schools. The very fact that the majority of the electors see no evil in a system which excludes all reference to that which in all ages has been recognised as the strongest support to order, and the most potent restraint to the commission of crime, is a serious and alarming fact, and constitutes the main difficulty in any efforts to reform the system."

## 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.

### Lay Readers.

SIR,—Being frequently applied to by clergymen in search of Lay Readers, permit me to say that just now I can recommend a young man to any clergyman who may be in need of such assistance and will apply at once.

FORSTER BLISS.

### C. E. T. S.

SIR,—Will you allow me space to mention that the committee of the C. E. T. S. have ordered from London a magic lantern and 120 slides suitable for exhibition, and that the charge for use of the same will be two dollars per evening. The cost of carriage to be borne by the borrowers.

Also that two prizes—a silver badge and an enamelled badge of the Society, are offered for the best essays by members of any Band of Hope in Toronto, and two similar prizes for best essays by members of any other Band of Hope in the diocese. Subject—the words in the Collect of the Society, "By our example and work, to win others from the sin and curse of intemperance." The essays to be sent in by March 10. Circulars have been sent to the clergy.

G. MERSEY.

Hon. Sec. C. E. T. S.

The slides are: London, 24; England and Wales, 24, and 24 cathedrals, exteriors and interiors; Scotland and Ireland, 12; shipping, 3; Gibraltar, Egypt and Holy Land, 15; India, 2; Scripture subjects, 12; hymns, 3. A list, with notes, will be sent in the box.

### "A" and "I."

SIR,—It is very natural that the Bishop of Algoma should wish to stand well with his people, and with the readers of his diocesan organ, the *Algoma Missionary News*, but it is seldom safe for a judge to give the reason for his decision. If the Latin quotation that is fathered upon the Bishop is bad, his correction is worse. A good wish injures nobody, but who authorised even the Bishop to judge another man's servant? How does he know that his friend rests in peace? Whose friend does not rest in peace? The Bishop is quite ready to forestall the Judge's doom, and his one fear is his people's opinion of himself. Canadians are strong in initials, and the Bishop, in order to be safe, should have said R. I. P., which may be interpreted in Hebrew, Greek or Latin according to one's own fancy, and even in English it might make a fair show. In order to avoid the appearance of Romanism, his lordship has fallen into the worst form of Protestantism where all doubts and fears have vanished. He may sometimes attend a Canadian's death-bed, and may have noticed this peculiar feature, that all Canadians die happy, no matter what their life was; they die in peace, and their friends quote their death-bed assurance. Did the Bishop never try to estimate the effect—the moral effect, of this upon the living? Which is more likely to be beneficial to the living, and even to the dead, the humble prayer, "The Lord grant unto him that he may find mercy of the Lord in that day," or the bold assertion that Onesimus has no need of our prayers, but rests in peace? Which is most in accordance with the letter and spirit of our Book of Common Prayer? Which is most likely to result in holy living? Our hope may be strong, but our vision is narrow. New Year is the time of good wishes, but who knows what to

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