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ing the fish. The revenues rising from the fisheries of Lake Moeris were given to the Queen of Egypt for pin money, and are stated to have amounted to something like \$400,000 annually.

The penny-in-the-slot gas meters in Liverpool now number 8,000. The success of this ingenious contrivance has led to its introduction into London, Birmingham, Manchester, and elsewhere. The latest town to adopt it is Leeds. One penny in the slot at Leeds is to give 25 cubic feet of gas, or six hours' light with a No. 4 burner.

The Icelandic Sagas contain the earliest allusion to the distinctive character of the Highland dress. They relate how Magnus Olafson, King of Norway, and his followers, when they returned from ravaging the west coast of Scotland, went about barelegged, having short kirtles and upper wraps, and so men called him "barelegs." This was in 1093.

British and Foreign.

Bishop Blyth is anxious to raise money for a hospital to be erected at Haifa, on the Bay of Acre.

In all the cholera-infected governments of Russia the clergy have been instructed to read publicly, after Divine service on Sundays and holidays, a compendium of preventive remedies against the epidemic, and to explain the same fully to their congregations.

The windows in Hampton Court Chapel are being reconstructed after the original design of Cardinal Wolsey, from which they were altered when the chapel was restored by Sir Christopher Wren. Some of the windows have recently been opened out, while the organ chamber was being altered, and these will be used as a pattern for the rest.

The Bishop of Rochester is said to be the Queen's favorite spiritual adviser. He is young for a bishop, being only 45 years old. He is somewhat ascetic in manner, but is an ardent horseman, and used, when Dean of Windsor, to take his morning ride in the Royal Park.

From the report of the thirteenth Synod of the Old Catholics of the German Empire, it appears that there are now fifty-one parish priests, a number which Bishop Reinkens's next ordination will increase to fifty-six. Since 1883 six new congregations have been organized, five new churches have been erected, and five more are planned. The general funds show an improvement.

A Church Congress is to be held at Hobart early next year in connection with the consecration of the additions to St. David's cathedral. The Primate, with the Bishops of Melbourne, Ballarat, Goulbourn, Riverina, Rockhampton, and North Queensland will take part, while New Zealand will be represented by the Bishops of Auckland (Acting Primate) and Dunedin. It is hoped that Bishop Bromby will also be present.

The new Hungarian marriage laws, which have just received the Imperial sanction, embody, as we have already pointed out, three most important departures. There is to be but one marriage law for all confessions. Civil marriage is to be compulsory, and to take place in the church. The dissolution of marriages is to be decided in an ordinary court of justice. The Roman prelates are in bitter opposition to this legislation.

The Archdeacon of Manchester is spending "Rush-bearing Week" in Belgium with a party of his Rochdale parishioners. The party is limited to forty, and consists of the parish church bellringers, a considerable number of the masters and mistresses of the elementary schools of Rochdale, and members of the Lay Helpers' Association connected with the parish church. They travelled via Harwich to Antwerp, Brussels, Ghent, Bruges, and Ostend. The Archdeacon prepared the party for the intelligent enjoyment of the trip by some illustrated lectures, and printed a programme of the tour.

The New York *Freeman's Journal* says: "There are in the United States 9,000,000 Catholics, including nearly 10,000 priests. There are 8,500 churches, 3,500 stations, 1,800 chapels, 36 seminaries, 127 colleges, 650 academies, 3,000 parochial schools supported by Catholic contributions, attended by 800,000 children; 250 asylums caring for an average of nearly 30,000 orphans, and 468 other charitable institutions."

Private advices point to the possibility of a Mohammedan attack upon European interests in Uganda. Notwithstanding the present disunited condition of the different Mohammedan powers, to-

gether with the fact that the late rising of the Mohammedans under Mwanga's brother was unsuccessful, the success of European enterprise in the regions neighbouring on Uganda must (it is pointed out) sooner or later dislodge from their present quarters the numerous hordes of Arab slave traders who now traffic in those regions. These will necessarily, in consequence, find their way into the Uganda territories, where they may be expected to join hands with the Mohammedan forces already in the country, with the result of a savage conflict between Islam and the slave trade on the one hand, and European civilization on the other.

The Archbishop of Canterbury said in a recent address: "There is an enormous difference between the Church of England and the Church of Rome in the matter of services. A large part of the work of the Reformation was directed to making the services of the Church simpler and within the comprehension and interest of every single member of the congregation; there can be nothing more wrong in theory, and more foolish in act, and more untrue in principle, and more certain to bring a recompense of alienation, than to take customs which are not existing among ourselves, to imitate them, from any other Church, and introduce them into the ritual of our Church. There is nothing more rebellious against the honor and rights of the Church and at the same time more unpractical and more sure to produce an indignation which will alienate our best and soundest laymen."

The recent Episcopal election in Vermont was a new departure in Church policy, and will be noted with much interest on both sides of the Atlantic. The Rev. Arthur Cranshaw Alliston Hall, D.D., Bishop elect of Vermont, was born in England about forty-five years ago. He came to this country in the early years of his ministry, and during seventeen years served in the church of the Advent, Boston, as a member of the Society of St. John the Evangelist, an English Brotherhood. He was naturalized, became an American citizen, and seemed to have entered upon his life work in this country. After the controversy attending the election of the late Bishop Brooks about two years ago, Dr. Hall was recalled to England by the Society, greatly to the disappointment of his friends, who were indeed nearly the entire community. In England he has since been hard at work, and has won "golden opinions from all sorts of people." While in Massachusetts he was a member of the Standing Committee, and represented the diocese in the General Convention.—*Living Church.*

The Pope's golden rose is a curious product of the jeweller's art, is manufactured every year, and is solemnly blessed by the head of the Roman Church on the fourth Sunday in Lent, his hands scattering a powder of amber and musk between the petals as he pronounces the benediction. If no one is deemed worthy of the gift, it is consigned to the treasury of the Vatican, and, no doubt, ultimately reaches the melting pot. Apart from moral and spiritual qualifications, pecuniary merit undoubtedly weighs with His Holiness in the choice of a suitable candidate, and the floral emblem is generally paid for pretty dearly. The toy itself consists not of a single blossom but of a cluster of delicately wrought buds and flowers springing from a stem and surrounded by leaves which are enamelled green in imitation of nature. When it is sent to its destination the metallic sprig is planted in a silver vase, on one side of which are engraved the Papal arms, whilst the other bears an inscription recording the name, titles, and virtues of the donee. The cost of the entire affair does not exceed \$2,000.

Another sop has been thrown to the Romanists in Ireland; this time by the Commissioners of National Education, who have revised the fifth book of lessons in a significant direction, fifty articles which have appeared in previous editions having been expunged and new subjects by other writers substituted. The articles omitted include a history of the British Constitution by Archbishop Whately, and eighteen articles on political economy by the same author, omissions to which political significance is attached in view of passing events; also five out of eight lessons on Scripture history, amongst the substituted articles being four by the Rev. Monsignor Molloy, two by Bishop Healy, one by Cardinal Wiseman, one by Lord O'Hagan, poetry by Aubrey de Vere and D. F. McCarthy. In the third reading book, for children of from nine to twelve years, which was revised in 1890, the last verse of the Canadian boat song, by Moore, is inserted, against which the complaint is made that it teaches Invocation of Saints.

"I'm so nervous"—before taking Hood's Sarsaparilla. "I'm so well"—after taking Hood's. Moral—"Be sure to get Hood's."

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.

Magdalene Islands.

SIR,—The fishermen of Entry Island, M. I., are desirous of building a small church, but they are very poor, having to depend mainly upon the "summer's catch" for the year's provisions. There is very little doing in the winter to enable them to earn money. The hay, in summer, is barely half a crop, in consequence of which they will have to slaughter one half their cattle, thereby increasing their hardships next year.

If, therefore, this appeal should meet the eye of any benevolent persons, they may rest assured that it is a worthy cause, and I might add that I have the sanction of the Bishop in laying the matter before the public.

Contributions addressed to the undersigned, Grindstone P.O., will be thankfully acknowledged.
The Parsonage, JOSIAH BALL,
12th September, 1898. Missionary.

Notes and Queries.

SIR,—How should the confession in morning and evening prayer be said? You will sometimes hear it said by the people along with the clergyman, and sometimes the people begin the clause when the clergyman has ended it: Which is right, or is there any fixed rule on the subject?

WORSHIPPER.

Ans.—The Rubric directs that it "be said of the whole congregation after the minister," and as if to emphasize the fact that the people's part is to be after and not with the minister's, the words "after the minister" are frequently pointed off as a special phrase. In the new American edition of the Prayer Book they are so, but how they stand in the English sealed book we are unable to say. It is generally agreed that the confession was to be said as if the minister were dictating to an unlearned people, and they combined in repeating it after him. But with the progress of education the necessity has passed away, and now the custom probably tends to the people's repetition with, or almost with the minister. There appears to be no principle involved in the custom either way, but there is no doubt left by the rubric before the confession in the communion office, that in that case it is to be said by priest and people together. In 1835 the question came up before the General Convention of the American Church, and this formal decision was given (Beardsley's Hist. Ep. Ch. in Connecticut ii. 308): "A regard to uniformity with what is practised in other parts of the Liturgy, and also to the avoiding of a needless addition to the length of the service, and to its most decent performance requires, that in repeating the general confession in the morning and evening prayer, the people should unite with the minister in saying it after him, in the same manner as is usually practised in saying the Creeds, the Lord's Prayer, and the confession in the Communion office. The principle in the older custom is possibly the same as when the precentor read out a metrical psalm line by line and sang it, thus leisurely working his way through each stanza."

Sunday School Lesson.

17th Sunday after Trinity. Sept. 24th, 1898.

THE XXXIX. ARTICLES—HISTORY.

The XXXIX. Articles (See the Declaration preceding them in the Prayer-Book) were set forth in order to prevent endless disputes, and to declare with authority what was the belief of the Church of England in regard to many questions which divided the members of the Church before and at the time of the Reformation. There was great danger in those unsettled times that men would not be satisfied with the removal of abuses, but in their excessive zeal for reform would imperil the very foundations of the Church's faith. The Articles were intended to be a double witness against those doctrines of Rome which were contrary to Scripture, on the one hand; and on the other against the equally unscriptural extremes of many sectarians.