



SIGNS OF THE ZODIAC.

55.—L'AMERTUME would be glad to know what ecclesiastical significance attaches to the signs of the Zodiac. They are introduced in the pavement of the sanctuary of St. John's College Chapel, Cambridge, surrounding figures of the Burning Bush, Melchisedek, and others, whose appropriateness in such a situation is obvious.

HOME FOR CRIPPLES.

56.—Can any of your readers inform me if there is any Home, conducted on Church principles, where a poor cripple child of twelve years old would be received? M. M.

THE USE OF SACRED OIL.

57.—Wanted some accurate information concerning the use of Sacred Oil in anointing children at the Font, in the pure and apostolic Church of our baptism, before the innovations under Edward VI. came in.

INVESTIGATOR.

RULES FOR CHILDREN'S GUILD.

58.—Will any of your readers kindly forward me the rules of any Children's Guild they have any connection with, in order that I may have some guidance in the matter?

D. C. BOSTOCK.

REPLIES

TO QUERIES IN PREVIOUS NUMBERS.

MORE THAN ONE ALTAR IN A CHURCH.

17.—Are there any instances of more than one Altar met with in the same church in the Anglican Communion of the present day? Where a church is enlarged, and a new chancel built, ought the former Altar to remain in the old chancel, as well as the new one in the new chancel? M. D.

Ancient altars at present unused having been included in the answers to this Query, I think it worth mentioning that at the beautiful chapel at Rosslyn, near Edinburgh, in addition to the altar which is used now, and which is, like all the fittings, of dark-coloured wood, there are four small stone altars in the eastern chapels. These are vested and screened off, so that although unused, they are not desecrated. There is another in the crypt, but it is larger, and is not vested. I believe the original plan of S. Ninian's Cathedral, Perth, includes two side altars, but the church being incomplete, they are not yet erected. There is a side-altar at Christ Church, Clapham, near London. G. S. P.

SCOTTISH EPISCOPAL COMMUNION.

47.—I shall be much obliged for correct and reliable statistics of the ancient Scottish Church. I want to know its extent, numbers, influence,

and general, as well as particular, characteristics. I desire to be informed likewise, whether it is increasing or decreasing, and whether it is High Church or Low Church?

VIATOR LONDINENSIS.

I do not know when I have been more surprised or grieved than I was by the uncharitable and untruthful reply of your correspondent S. Y. E. N., to a Query for "reliable statistics of the ancient Scottish Church," as printed in p. 279 of your October number. Having been for about a quarter of a century labouring in Scotland, I am capable of giving more reliable information concerning the Church. Let it be remembered how the Church was disestablished in 1689, and robbed of everything—churches, parsonages, stipends, all transferred to the Presbyterian body. Then, how it was persecuted and oppressed through the whole of last century,—an act of 1746 depriving Episcopalians of all civil rights, and exposing the clergy to imprisonment for the crime of officiating to more than five persons at once! Then, how the acts of 1792 and 1841, while relaxing penal laws, added fresh insulting restrictions to the liberties of the clergy, which were only removed in 1864. Consider these things, and it will be seen