

for the benefits of unsophisticated persons in Canada and elsewhere, who might misunderstand our silence under recent charges. Let me, however, first give you some instances, taken from past records, which indicate the persistence as well as the recklessness of our adversaries.

In the year 1873, there appeared in the *Independent Statesman*, published at Concord, N. H., an article to which my attention was immediately called by the Bishop of New Hampshire, as likely to do great mischief. I wrote a full and long reply, which the editor was kind enough to publish. The charges contained in that communication were of the usual tenor, comprising the wildest statements as to the value of our property which the writer estimated at \$60,000,000 (it did not exceed \$6,000,000,) together with general defamatory criticisms on the vestry and myself; but the most ridiculous of all was the assertion that the parish during our civil war had been "disloyal, bitter, and malignant in its hatred of the union." To answer that anonymous defamer was like breaking a butterfly on the wheel.

Again, in 1878, there appeared in the *Index*, a newspaper published in Boston in the interest of a coterie of free thinkers, a communication containing, among other libellous assertions, these: "that according to the official records in the offices of the Chief of Police and the Excise Commissioners, the real Estate of Trinity Church supports 764 liquor saloons or gin-mills, and 96 known houses of prostitution (92 white and four coloured) with many others suspected to be such." My father, Genl. John A. Dix, was at that time Comptroller of the Corporation. He prepared a reply, in which, fortified by certificates and depositions from the Police Department and the Excise Board, he demonstrated the absolute untruth of these astounding and utterly reckless charges, and gave positive evidence of indisputable character that there was not even so much as a liquor saloon, a disreputable house on any lot belonging to and controlled by our Church. Yet these bare-faced lies went all over the country and were probably received by vast numbers of persons as undoubted truth.

It is now about a year since another case of defamation of this kind occurred. The author, in this instance, addressed the public in the columns of a Western journal; and I must say that his performance should prove the despair of all succeeding vampires of his class, since it is not possible that exaggeration and falsehood can hereafter be pushed to a higher point. The writer, in this instance, was also a free-thinker, and fresh from a convention of infidels which had been in session in New York; and by way of securing the confidence of his readers, he said that during his stay in the city he had given much time to the work of ascertaining the simple facts about the property of Trinity Church Corporation, in order that everybody might rely on what he had to tell; whereupon he proceeded with a series of statements so grotesque in their absurdity that they deserve to be kept on record as instances of the power of the "liberal" imagination. Thus, for instance, he declared, of his own personal knowledge, acquired on the spot, that the entire water-front of the city, on the North River side, from Chambers street upwards about a mile, belongs to Trinity Church, including the wharves and docks of the transatlantic steamship companies, and that, notwithstanding the enormous revenue which it yields, it is exempt from taxation, as Church property! The fact is, that we do not own so much as one half-inch, or any other remnant, of water-front, here or anywhere else. Next, this most veracious reporter stated that the large building, some six or seven stories high, which forms the northern boundary of Trinity Churchyard, and is known as "Trinity Building," also belongs to the church, and that we pay no taxes upon it either. He might well say that we

pay no taxes on it, for, in point of fact, it does not belong to us, and never did, nor does the ground on which it stands, and we have no more interest in it, of any sort, than we have in the building in which your *CHURCH GUARDIAN* is printed. Again, he proceeded to describe the congregation of Trinity Church as one of the most "fashionable" in the city, and added, by way of a fine climax, "it is needless to add that no poor person ever kneels at that altar;" whereas, as our Year Book would have told him had he consulted it, we have a Missionary cure immediately around the church, containing 482 registered families and 651 communicants, all of the artisan and working classes or the very poor, and all in charge of our staff of curates.

Now, these are specimens of the character of the stereotyped attacks on our corporation; and to come to "the latest thing out" of this kind, which the Canadian newspapers have so generously served up to their readers, I can but assure you that it partakes of the same qualities. There is a general lack of fairness; there are positive mis-statements as to matter of fact. The first building selected, and minutely described, as a specimen of the awful condition of our property, No. 34 Lighthouse street, does not belong to us, and never did, nor do we own the lot on which it stands. The next house, No. 63 Watts street, has a cellar in a bad condition, but not through our fault; the house stands on low ground, where the river-water, at high tide, comes up into the collars of that quarter; but we have been at great expense in trying to remedy the evil. Another house specified, No. 522 Washington street, is not on the church ground, and does not belong to us. As to the general accusation that we are careless and indifferent landlords, it is abundantly disproved by the minute books of our Committee of Repairs, which show an unremitting attention to our property, and an incessant and very large annual outlay in keeping it in the best order that we can. But, without entering into particulars, let me only add this, as to the recent article to which you have called my attention: It was printed in the morning edition of the *New York Herald* of January 7th. The evening papers of the same day contained a reply to it by our Comptroller, Mr. S. V. R. Creager. The larger and more respectable part of the city press, in kind and appreciative editorials, sustained us in our defence; and the author of the charges himself admitted, on the following day, that he was wrong in some of his facts, and had spoken unadvisedly and on insufficient information.

I hope I have not trespassed on your civility in permitting me to say what I had to say to your readers. In conclusion, let me beg them, and all to whom these presents may come, to cut out and lay by for reference the statements which I am about to make, as it is quite certain that, at some time or other, they will find it useful to recall them.

I have to say, then, holding myself personally responsible for the accuracy of each declaration:—

1st. That the entire income of our church property for the current year, from all sources of revenue, is about \$550,000. From this your readers may infer how grossly they exaggerate who talk of Trinity Church property as worth sixty, seventy, or even a hundred millions of dollars.

2nd. That we pay taxes on every foot of ground used for secular purposes, and that nothing is exempt from taxation except the church edifices, the cemeteries, the school-houses in which daily free schools and night schools are maintained by us for the benefit of the poorer classes, and a hospital in which the sick poor receive gratuitous treatment.

For your further information about our parish, I enclose a printed statement showing what we do with our income, to which I add a

copy of our Year Book for 1885, sent to you this day by mail.

Assuring you of the high regard in which I hold you,

I remain,

Very truly yours,

MORGAN DIX,

Rector of Trinity Church.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* is publishing an excellent series of articles on "Music in our Parish Churches," from which we give the following extract:—

Let the Canticles and Psalms be precisely and tunelessly sung to the setting of appropriate chants; let the hymns be as perfectly rendered as possible, in four-part harmony, with due effects of light and shade; let the responses be softly and reverentially sung; and then the congregation will not be slow to appreciate the change, and to recognise the advantages of an efficient choir. Too often all chance of achieving any satisfactory results is annihilated by the sudden desire of an incumbent to introduce into his church a surpliced choir—a fatal mistake, for though the appearance of the choir may be decidedly improved, yet the reality of a choral service is lost, for ladies' voices are banished from the choir, and the alto part is thus practically silenced. Let those in authority be content to make the most of existing materials, and not to look for too rapid results. Let them always be ready to hand over the charge and direction of their choirs to those who have the practical work of training them; but let them ever keep before their minds that the object of their choir is to lead the singing of the congregation, and that they must not therefore sacrifice the wishes and the comfort of the many to the whims and aspirations of the few. Let them, in fact, remember the exhortation of the Psalmist—"Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob."

The *Church Messenger* says:—

We would persuade our readers that the only safety is in accepting the canon of Scripture—as the Catholic Church has witnessed to and kept it—as the Word of God. To pick at it, to weight it in the scale of individual judgment, to classify this or that part of it as fable and romance, to wrest it, and make it charge its Author with injustice and cruelty—these things are profane. It has stood every possible test. There is no conceivable trial that it has not undergone. It has survived. It has survived because it is a spark of Omniscience and a part of Eternity. It will survive. All who have gone before us, leaning on it, have found it safe and reliable. Those to come, as long as the world stands, until Christ returns to fulfill all that has been written, will find it safe and trustworthy. We should take it as it is, all of it; and read it and mark it and learn it—and patiently live by it. By that Blessed Word alone can we be taught to embrace and ever hold fast the blessed hope of that Life which God hath given us in His Son.

PEOPLE are quite willing to have the Church brought to them without ever a thought of themselves carrying the Church to others. And, in the same spirit of utter passivity and sluggishness, multitudes wait to have the Holy Spirit take possession of them and transform them without their ever asking Him to do so, or submitting themselves to Him, or in any way co-operating with Him. What is the great sin of such? It is that by not seeking and finding, they have nothing, in their turn, to impart and therewith bless others. Thus they rob God, they rob their fellow-men, they rob themselves. What could they do worse?