

The Venerable James Garbett, Archdeacon of Chester, died on the 27th ult. He is spoken of as "almost the last of what may be called the intellectual evangelical clergy." Although no poet, he was elected on purely party grounds Professor of Poetry in Oxford in 1841. He also published his Bampton Lectures as an attack on Tractarianism, which fell flat and dull upon the men of his generation. The Lectures are forgotten while the Tracts remain; and the Archdeacon lived long enough to see the whole party to which he belonged yield to the influences of many of the principles the Tracts contain.

The English Spectator asks the question, "What is it that constitutes the real difficulty in enforcing the Public Worship Regulation Act?" The reply it gives is, "Just this—that people do not like seeing a conscientious, hard-working clergyman sent to prison for giving the congregation precisely the service they want."

Mr. H. J. Martyn, of Preston, a Congregationalist minister, has come over to the Church. He was educated at Cheshunt College, and has been an Independent minister for about twenty years.

His Grace the Primate of all Ireland has fixed Tuesday, April 22nd, for the meeting of the General Synod.

The Rev. Mr. Constable, Rector of Swinford, Co. Mayo, addressed, a short time since, a letter to Mr. Gladstone, pointing out, in a clear and powerful way, the grievances under which the poor curates and incumbents of the Church of Ireland labour in consequence of the harsh provisions of the Irish Church Act. Mr. Constable says that—"in 1859 there were between 400 and 500 curates whose incomes ranged from £75 to £100, and in a few instances to £120 and £130. All these were chained slaves to preserve their annuities. When the Act was put in force some had only £25 on which they could legally compound." He adds that the letters he receives, and is daily receiving from numbers of depressed clergy are truly lamentable. One writes, "all that I got this quarter is £12 to support my family. I am twenty-eight years in Holy Orders." He appeals to Mr. Gladstone as "not having very easy feelings in consequence of his being the cause of this miserable state of affairs, to take up the case in the House of Commons, and procure some compensation for the injury done before the surplus money of the Church is squandered in purchasing over to the State the Irish people—an impossible thing. We have observed that the Rev. T. Long, rector of St. Michan's, Dublin, has also communicated with Mr. Gladstone on the same subject. Mr. Gladstone replies to Mr. Constable as follows:—

"REV. AND DEAR SIR—I regret to say I cannot hold out the expectation that I shall make the proposal in Parliament which you have recommended, as my opinion is that the Church Act did as much as the case would allow towards meeting difficulties which I admit to be real and serious.

"Yours faithfully,
"Feb. 3rd, 1879. "W. E. GLADSTONE."

Lord Beaconsfield, when in Opposition, pronounced the Irish Church Act to be a scheme of revolution and confiscation, and now he has it in his power to provide a remedy—that is, if he should prove an exception to most statesmen, and carry out when in power the principles he advocated when in Opposition.

The Convocations of both Canterbury and York have been sitting, but have not transacted much business. In the Convocation of Canterbury the Archbishop mentioned that the report of the Committee appointed to consider the relations of the Reformed Episcopal Church with the Church of England was not ready, and must be deferred till another session. The lower house also discussed the proposal of a Hymnal for the Church of England, but decided that, though itself desirable, the time had not come for carrying it out. The Convocation of York agreed to a draft bill drawn up by the Bishop of Carlisle, which he has laid on the table of the House of Lords, intended to provide facilities for the amendment from time to time of the rites and ceremonies of the Church of England.

UNITED STATES.

NOTES BY THE WAY.

(From our own Correspondent.)

NEW YORK

enjoys the rare privilege of having an immense endowment (at Trinity Church) nobly used in the work of the Church. Every one has heard that Trinity counts its income by hundreds of thousands of dollars; but few realize that the number of chapels and charitable institutions in destitute and poor districts, in and out of New York, taxes this income so severely that (in these times of depression of trade) money has actually to be borrowed to keep these enterprises afloat. The work is truly gigantic, the results mag-

nificent, the energy and devotion grand, which cluster round this vine of the Trinity Endowment. What a contrast to the narrow policy, which obtains in some places where similar large endowments are in the hands of so-called "evangelical" rectors and vestries, absorbed and appropriated to selfish uses, while such noble works as those of Trinity are left undone. Nothing better than this comparison tests the quality of what are called "High" and "Low" Church religion respectively. The splendid interior of Trinity Church has been beautified by the erection of a superb reredos in memory of the late J. J. Astor. The services are the very model of worthy worship in such a temple. At the great organ presides one of the famous Carter brothers, (Henry Carter) whose musical genius, largely consecrated to Church purposes, makes itself felt on both sides of the Atlantic, and both north and south of the lakes. Quebec and Toronto, as well as New York and London, have known and recognized the genius of the Carter family. Recently, one of the phenomena of New York has been the organ recitals by Henry Carter in Trinity Church on Thursday afternoon. On these occasions the great church is crammed to the doors with an audience of the most refined description, listening intently, in solemn and decorous silence, to the inspiring strains of Mendelssohn, Schubert, Beethoven, Bach, Haydn, Handel, Chopin, Ritter, Wagner, Rossini, Wesley, Spohn, and last, though not least, John, George, Henry and William Carter. Curiously enough, another whom New York loves to listen to on week-day afternoons is a graduate of Trinity College, Toronto, named Prof. Locke Richardson of Syracuse University. The writer of these "Notes" well remembers when Vandenhoff's prolonged visits to Toronto fired the Trinity College student with ambition to emulate that master of elocutionary interpretation, and it is not too much to say that, after years of steady devotion to his art, Richardson equals if he does not exceed Vandenhoff in his faithful rendering of the English classics. There can be no question, at any rate, of the popularity of this Canadian elocutionist in the American cities; he has reached the topmost wave of success. It is pleasant, amid the varying elements of rival tariffs, &c., to observe the thoroughly Catholic and cosmopolitan temper of the average American, which does not hesitate to pass over the meed of praise and the praise of excellence to Canadian or Englishman, whether in the arena of the pulpit, platform, stage or organ. Indeed, there is a thoroughly generous disposition among the Saxon rulers of thought in the American Republic, notwithstanding the large proportion of foreign elements which might, at first sight, seem calculated to smother the favorite British trait of fair play.

Among the places of worship in New York not the least interesting is the modest chapel of the Russian Legation in an obscure part of 2nd Avenue. The chaplain, Father Bjerring, is an enthusiastic lover of Russia, as well as of the Greek rite; but his interest in America and the British Church is very deep and true. The chapel occupies the drawing rooms of his residence; but a permanent and suitable building is soon to be erected on Lexington Avenue. Even under the trying circumstances of two small cramped rooms divided by the Iconostasin screen, the magnificence of the old Catholic liturgy of the Oriental Church is conspicuous. The liturgy of St. Chrysostom, rendered in sonorous musical tones by a single priest and deacon, is something to remember, though the closed doors of the chancel, (seldom opening) the black and silver vestments, the incensing of pictures, the kissing of the crucifix, &c., do not seem familiar to an Anglican. The venerable method and progression of the rite must strike every one with a sense of its dignity and worth, among the various forms for the celebration of the holy communion which have obtained in various parts of the Church Catholic.

(To be continued.)

MISSION WORK.

Bishop Penick, who is doing brave pioneer work in the Protestant Episcopal mission on the West Coast of Africa, does not express a high opinion of the usual style of intelligence sent home from heathen missions. He thinks that what is given to the public is too decidedly rose-colored, and is selected with a view of keeping up the spirits of contributors. Perhaps his judgment is too sweeping, but he certainly sets an example of candor in describing his own mission; as for example: "I have found that much which appears pious is simply cant, a mere language learned in the mission schools, without any character to back it up. There is a pitiable want of sincerity long after there is an astonishing pretense of piety." While speaking thus bluntly, the bishop works like a hero.

Mr. Henry M. Stanley is again on the march, having gone to Zanzibar, commissioned by the King of the Belgians to reorganize the Belgian expedition.

Pope Leo has sent to Queen Victoria an autograph letter welcoming her to Italy, and expressing good wishes for her welfare.

One valuable result of British ascendancy in the

councils of Turkey is the appointment of Midhat Pasha, the reforming statesman, Governor-General of Syria. He enters upon the duties of his office with the distinct purpose of carrying out the reforms provided for by the treaty between the Sultan and England. His arrival at Beyrout was signalized by great rejoicings. If Syria can be assured a good government, it will greatly prosper, and church missionaries will be protected.

Petermann's Mittheilungen estimates the population of the world, according to religion, thus: Christians, 400,878,000; Jews, 7,931,000; Mohammedans, 103,453,000; Buddhists, 483,065,000; Brahmins, 139,500,000; Fetich worshippers, 189,000,000. Of the Christian population the divisions are estimated to be: Roman Catholics, 186,860,000; Greek Church, 82,296,000; Protestants, 131,094,000. The Protestant population of the world is usually reckoned at 100,000,000.

Some of the ancient customs of Scripture are now practised in the centre of Africa. Covenants are still ratified by blood, and the term to "cut a covenant" is even now understood among the Africans who live near the great inland lakes. When Mr. A. Mackay of the Church Missionary Society not long since was endeavoring to secure binding promises from King Lukonge, after the terms were settled, the king provided a goat, and with due ceremony his servants cut it into two pieces and then lifted up their hands and yelled out a cry which was understood to mean a prayer to God.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

A PROTEST.

SIR.—A Baptist minister from New York, visiting England and parts of the continent, not many months since, has undertaken to pourtray the character and effects of Romanism in these countries. I shall not enter into a defence or attack of his general statement, further than saying, that it is evident he possessed before he made this visit, and probably still continues to possess, very vague ideas of Romanism pure and simple. I wish, however, to enter a most solemn protest against one assertion made by Mr. Potter. He has simply had the hardihood to arraign Catholicism against itself. This is his statement as reported in a conference with his brethren in New York, "That he had learned from his visit to England one great lesson, to hold the people of that country in the most supreme contempt for having taken possession of the Cathedrals of the 'Catholics';" meaning by this, I presume, that the present and past generations of Churchmen, in that country, since the Reformation, have occupied and used property not belonging to them, and so by implication charging them with the most debasing sacrilege. This is a most serious charge, and as it is entertained by many who call themselves Protestants, either unwittingly or ignorantly, it surely should not be allowed to pass uncontradicted.

I shall, for the benefit of this sectary, repeat the truism repeated a thousand times and more, that for some ages the Church of God in England had, been imbibing impurities in doctrine and ritual, from various sources, but that the depositum of faith, and the doctrine of the succession, and discipline had remained always and everywhere essentially the same. Need I also repeat, that a movement for years existing within the Church itself, while the figment of the Supremacy and kindred novelties were never conceded, and were never allowed to become a settled policy of the Church, eventually culminated in a Reformation, the old characteristics of the Faith, the Worship, and the Government, having been restored, were to be zealously propagated.

This Church was now, as before, a branch of the Catholic Church, for this movement could not and did not establish, *de integro* a BRANCH, and consequently it could not affect the title to Church property, otherwise than by the act of individuals consenting to dispossess themselves, which happened when Papist and Puritan committed the schism, in the eleventh year of Queen Elizabeth, by which act they forfeited their title to the cathedrals and revenues of that Church.