

NOTES AND QUERIES.

A correspondent writes: "So a lady correspondent objects to 'cheap and nasty.' Allow me to inform her that it was first used in a literary sense by the Rev. Canon Kingsley, as sweet a soul as ever breathed, and whose style has few rivals indeed in English prose literature. He published a pamphlet in 1850 entitled '*Cheap Clothes and Nasty*,' which I would commend to the attention of all those who claim to have a finer sense of propriety and elegance in composition than Kingsley."

R. W. M. says: It is so commonly stated that our words of institution or consecration are those of St. Paul, which he says he received of the Lord (1 Cor. xi. 23), that I think it may interest some of your readers to have pointed out that though in the main St. Paul's, they differ materially from his language in one point. With the exception that we following St. Luke, have "This is My Body which is given (instead of broken) for you," they agree with 1 Cor. xi. to the words "Drink ye all of this" &c., which are taken from St. Matthew, with the interpolation of the words "for you" from St. Luke—"which is shed for you and for many for the remission of sins." The concluding words are again St. Paul's.

I would be obliged if some of your learned readers would inform me whether we ought to regard the words as a deliberate combination of the two accounts (St. Matthew's and St. Luke's) with St. Paul's, or whether they are so ancient and universal in use that we may look upon them as in the main the traditional words of institution as used possibly by the Apostles themselves. I have unfortunately few books at hand, and no early liturgies except St. Mark's and the Mass (Sarrum Use) as given in Proctor. The first agrees with our Office (adding one word), though it differs slightly from the Greek of St. Matthew; the other differs much more, but is plainly founded in the language of St. Paul and St. Matthew; both contain the words "shed for you and for many for the remission of sins." Hoping some of your readers may think the subject worth examination, I remain yours, &c.

A correspondent having learned that in England "*Steel Bars*" are being used instead of bells in church towers, would like to obtain information as to the casting, harmonizing, and mode of hanging them.

The Special Convention of Illinois on the 4th Inst. elected the Rev. Dr. De Koven Bishop. The account of proceedings has not yet reached us.

Book Notices.

CHARACTERISTICS: From the Writings of John Henry Newman. Being Selections, Personal, Historical, Philosophical, and Religious, from his Various Works. Arranged by William Samuel Lilly, Barrister-at-law, with the Author's approval. New York: Scribner, Welford & Armstrong. 1875. Pp. 445; price, \$2.50.

These 'Characteristics' include extracts from the writings of Dr. Newman from the beginning until now.

The same subtlety, the same ability to defend any side of any question, the same skepticism about all fixed truth and certainty, and the same charm of style, run through all.

Dr. Newman is essentially a rationalist. He holds everything subject to revision. He casts off the authority of his own Church at the bidding of his rationalism, and he applies the same rationalizing process to the last utterance of what he believes infallibility. We know no writer who does more to shake all faith in religion, than a man who holds the brief of a special pleader, and proves (or tries to prove) that if you reject the fable of San Gennaro's blood, you are equally bound to deny the miracle of Jairus' daughter. As an ally in the camp of infidelity in the coming contest, Dr. Newman, by his unsanctified rationalism, that seeks to subtly remove all distinctions between fact and fable, all difference between the Lives of the Saints and the Four Gospels, is doing yeoman service.

The latter part of the book is marred by extracts from Dr. Newman's polemic writings against the Church of England—sneering, bitter, contemptuous, hateful, in the very last degree. Here the Doctor is at his worst. Fallacies of all sorts, tricks and traps of logic and analogy, insincere arguments, all the weapons of the unscrupulous polemic, are used recklessly, and under the polish of the outward style, scarce conceal the rankling of a disappointed and sore-feeling man.

There is a picture of the author in this edition, which gives one the same impression of bitterness and disappointment and misanthropy. The face is almost painful.

JOHN WESLEY IN COMPANY WITH HIGH CHURCHMEN. By an Old Methodist. Fifth Edition, Revised and Enlarged. London: John Hodges. New York: Pott, Young & Co. Price \$1.25.

The book is already well known, as the words "Fifth Edition" show. Its plan is to take a list of those things which are usually supposed to be the peculiarities of "High" Churchmen (indeed of "Ritualists" so-called), and put down in parallel columns the most "advanced" view and the sentiments of Mr. Wesley.

In this way an unanswerable case is made out, and Mr. Wesley is not only proved a "High Churchman," but one of the most advanced "Catholics." "Celibacy, the Confessional, Eucharistic Adoration, Extreme Unction, Prayers for the Dead, are all parts, it seems, of Wesley's Wesleyanism. The case is undoubtedly made out. But we are not aware that the Methodists care much about it. That the "advanced movement" has more in common with a schism, than with the Church, would certainly not seem to make the matter of

much interest to "the advanced." But we do not know that. But at all events the book is curious.

THE LIFE OF HIS ROYAL HIGHNESS THE PRINCE CONSORT. By Theodore Martin. With Portrait and Views. Vol. I. New York: D. Appleton & Co. 1875.

The author of this Life undertook the work at the request (and a royal request is a command) of the Queen. She has unreservedly given him all facilities, and it may be considered in every sense an official Life.

The late Prince-Consort was by no means a remarkable man. But he was certainly a good one. His occupation in life—his "calling"—was to be a husband and father. English politics knew him not, and he scarcely had an English position. He was the Queen's husband.

He was a good husband and a good father, fond of wife, children, and all domestic charities, and had the sense to content himself with the only career open to him, adding at most a patronage of art and social improvement, which was graceful and intelligent.

His wife was intensely fond of him, it is clear, and the one annoyance in her life was a feeling that he was not enough appreciated by others. She has been as devoted a widow as wife, and in every way by statues, monuments, dedications, memorials, and books, has striven to keep green the memory of the man she loved, who, as she declares to the world, was "more than her all in all."

It is a charming "interior" to which the book introduces us. A really amiable, lovable man, full of kindly charities and natural simple piety, and a woman who worships him, and is willing he and all the world should know it, and a happy, simple family. "Pussy," now Crown Princess of Prussia; "the Boy," now Prince of Wales; "Vleky," and the rest, "fat as dumplings," we are told; in short, under all the state and circumstance of Imperial grandeur, a plain, simple, happy family.

No wonder the Queen goes mourning all her days that the strong keystone of the fair arch is fallen. No wonder she calls on all the world to mourn with her, to see her lost happiness and her widowed desolation. Well if the world might learn how little even to her the grandest crown on earth brought of happiness, and how that of Queens, as of all men and women, depends on the simple household loves and charities.

The book is a charming book, and will find thousands of readers, for never before has a great Queen opened her palace doors, and invited us all to her nursery and her fireside. Perhaps no Queen could ever do it so fearlessly. Thousands will accept the invitation, for they are delightful people, and it is a lovely home.

But the great lesson for all is that the greatest Monarch on earth finds life's blessings in the things common to us all; that every English workman has, or may have, what crowned his Queen's life with brightness; and that when that was gone—the sunlight and joy of home—it left "the Crown a lonely splendor."

THE AMERICAN CHURCH REVIEW. January 1875. As we announced some time since, Prof. Leavitt has been obliged to take back the *Review*. In doing so he has placed it on a footing which makes it quite another thing from what we used to know as the *Church Review*.

The plan now is to print articles for and against all opinions, so that one may have the bane and antidote both before him, putting each man's name to his paper, and holding him responsible for his own doings.

The present number, for instance, has papers from Dr. Andrews and Dr. J. H. Hopkins, from Dr. Fulton and Dr. Schenck, from Bishop Huntington and Mr. Julius H. Ward. There are two difficulties in this method of management which no doubt the editor has duly considered.

First, *The Review* has no character as a *Review*. It represents nothing and appeals to nothing.

Second, Criticism upon its papers is necessarily personal, the writer's name being added to each, and most editors, ourselves included, dislike to make personal criticisms.

Were it not for that, we should say that Bishop Huntington's paper is the only paper of any importance in the number. That it, however, is very important and very able, and ought to be well read; that Dr. Fulton's paper is hardly a *Review* paper at all, but a *Letter* addressed to the Bishop of Pennsylvania, vindicating its writer against the aspersions (as he conceives them) of Mr. William Welsh, and setting forth his views on the Eucharist, which are not very clear; that Dr. Andrews complains because the General Convention did not abolish Baptismal Regeneration; and that Dr. Hopkins proves that the New Canon on Ritual is no Canon at all, was passed in "a panic," is "unconstitutional," "absurd," a "canon of abominations," "ultramontanist" in disguise, and other things very offensive to the Hopkinsian intellect, all which is proved in a way as smart, slangy, and cute as might have been expected, and in the main conclusion of which Dr. Hopkins and ex-Bishop Cummins exactly agree, and that Mr. Ward's paper is a defence of Church Congresses, which last October needed defence, but which now need none—we might say all this, but, instead, we remark: "This is an admirable number of the old favorite *Church Review*. It ought to be in the hands of all Churchmen. Any paper in it is worth the year's subscription," etc. We believe that is the orthodox style.

GOVINDA SAMANTA: Or the History of a Bengal Raiyat. By the Rev. Lal Behari Day. New York: Macmillan & Co. 1874.

Something this altogether out of the common run of novels, although it goes under that name. The design is to exhibit, by means of a story, the common peasant life of Bengal. The book is thoroughly fascinating and life-like. To the mass of English and American readers Hindu life is an

unknown region. To those who wish the gates of this unknown land opened, and to enter into the common joys and sorrows of a people who are, in a sense, our own kin, this story will be welcome, and on reading it they will learn the wise and useful lesson that men are brethren and of one blood all the world over.

ON BRITISH WILD FLOWERS, considered in relation to Insects. By Sir John Lubbock, Bart., F.R.S., M.P., Vice-Chancellor of the University of London. With numerous Illustrations. London: Macmillan & Co.

The subject of the relations which exist between wild flowers and insects, is comparatively new. The attention of the author as an entomologist, was directed to this study, and he subsequently pursued it as a most interesting subject of inquiry. It is ascertained that plants are greatly dependent on the visits of insects, and the forms and colors of flowers are adapted to ensure and profit by those visits. While flowers are in many cases indispensable to insects, it is shown that insects are even more indispensable to flowers. There is an interaction of the one upon the other, and insects unconsciously produce changes similar to those which man effects by design. It will readily be perceived that the study must be a most interesting one to the botanist and the entomologist. Price, \$1.50.

CONVERSATIONS ON THE CHRISTIAN SEASONS. By Georgiana M. Bishop, author of 'The Yule Log,' &c. New York: United States Publishing Company.

In her preface, the author says:

I feel sure that I am speaking the truth when I say that many intelligent young persons listen, year after year, to the Collects, Lessons, Epistles, and Gospels chosen each Sunday with reference to some important subject to be illustrated, without perceiving the design, simply because their attention has not been directed to it; those who should have taught them never supposing it possible that others can be ignorant of that which they themselves are so familiar with.

This is in accordance with the observation of every clergyman of experience, many of whom will thank the writer for giving so good a book to supply a much-needed want. Such a book as this should be in every Church family; and as the seasons come round, the reading of a chapter would answer the inquiries which the children naturally make, and they would thus be kept informed of the festivals of the Church and their purpose. The conversations are natural and easy, and the instruction imparted covers all the points of importance. One blemish only we notice, the introduction of a Carol which is as offensive to good taste as it is childish in manner. We wonder at seeing it among Mrs. Bishop's own tasteful and clear prose.

HISTORY OF THE CHRISTIAN CHURCH, from the Apostolic Age to the Reformation: A. D. 64-1517. By James C. Robertson, M.A., Canon of Canterbury, and Professor of Ecclesiastical History in King's College, London. A new and revised edition, in eight volumes. Pott, Young & Co., New York. 1874.

The fifth and sixth volumes of this new edition of Robertson's History are out, bringing the story down to the death of Boniface VIII. The other two volumes will soon, we understand from the publishers, be ready for delivery.

The merit of the edition is its cheapness, which places it within the power of all. And yet there is nothing mean in the cheapness. The volumes are of convenient size, well printed (in England), and well bound in cloth. For the English reader, it is the one valuable and desirable general Church History extant.

HISTORY OF THE LIFE-BOAT AND ITS WORK. By Richard Lewis. With Illustrations. London: Macmillan & Co.

Some time since we noticed a work on the same subject, 'The Storm Warriors,' and gave our readers some thrilling extracts from its pages. The book before us, written by the Secretary of the Royal National Life-boat Institution, brings briefly into one comprehensive view all that relates to the history of the National Life-boat Institution, and to its famous self-righting life-boat. It would seem that everything pertaining to the humane cause of saving life from shipwreck, is here given, and the details of manning and operating the life-boat itself, together with instructions in reference to the resuscitation of the apparently drowned. The book is copiously illustrated by excellent wood-cuts. Price, \$1.75.

Messrs. Pott, Young & Co. have issued the newly revised Hymnal, which is in accordance with the report made to the last Convention. One edition, a cheap 12mo, with paper covers, would be suited, in respect to both size and price, for use in the Sunday-schools. The children could thus readily become familiar with the hymns authorized by the Convention. Another edition by the same firm is larger, in clear type and on good paper, and is adapted to ordinary use.

The *Portfolio* for January, Phillip G. Hammerton editor, comes out with the imprint of J. W. Bouton as American publisher. The etchings are "Leonardo Loredano, Doge of Venice," and "Girl Winnowing Buckwheat." The other illustrations are "The Fountain," a *finis simile* engraving, and two wood-cuts. The price of the *Portfolio* is one dollar each number. Hitherto it has cost, we believe, fourteen dollars for the yearly twelve. The numbers for a year make a volume unequalled in true artistic excellence and variety.

RETIREMENT.—It might be absurd for any one now-a-days to go to a mountain or river to seek or to teach wisdom; but it is not absurd to make retirement and real thought and prayer a steady part of our life. Our Lord did not contemplate wildernesses for people of the towns; but He did often speak to them about praying in their own little room with closed doors. The flashes of good sense and right opinion which often cross us; the