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"PRO DEO. PRO ECCLESIA. PRO HOMINUM SALUTE."

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Calendar.

MARCH.
21 Sunday before Easter.
22 Monday before Easter.
23 Tuesday before Easter.
24 Wednesday before Easter.
25 Thursday before Easter; and Annunciation
Blessed Virgin Mary.
26 Good Friday.
27 Easter Eve.
28 Easter Day.
29 Monday in Easter Week.
30 Tuesday in Easter Week.

News of the Week.

A correspondent intimates that a Church school for girls is a desideratum in Nova Scotia.—The health of the Lord Bishop of Huron is improving. Let us of the United States read and ponder the statement with regard to the Indians in the same diocese.—A new church was opened in Appleton, Ontario, Diocese of Toronto, on the 12th of January, last.

Alabama signs the testimonials of both candidates for the mitre.—The Bishop of Central New York confirmed ten in Sherburne on the 10th inst.—A mission has been organized in Tunkhannock, Central Pennsylvania.—The letter of a member of the Standing Committee of Illinois, receives attention in an editorial.—The truth about Kansas is told in a touching letter from Bishop Vail.—The Bishop of Long Island confirmed 171 persons last week.—The severe winter has been felt in Baltimore, Md., and Church work has been directed accordingly.—The Bishop of Massachusetts confirmed sixteen in Groveland on the 9th inst.—The Bishop of New Hampshire has announced his appointments for Spring visitation.—The Standing Committee of the Diocese of New York, after a second session on the subject, refused to sign the papers of either Dr. Jagger or Dr. DeKoven. One of the most interesting institutions of the Church in the city, is St. Luke's Home for Old Men and Aged Couples.—St. George's church, Hyde county, N. C., needs a little help.—The Standing Committee of Ohio have refused to sign the papers of Dr. DeKoven. Trinity church, Toledo, is about to erect a handsome parish building. Bishop Bedell met with an accident on New Year's day at Joppa.—Oregon, though far away, should not be out of mind. We give this week some account of Church work in Portland.—The week ending Feb. 26 was a busy one for the Bishop of Pittsburg, who visited several parishes and attended a Convocation.—Texas has refused consent to the consecration both of Dr. Jagger and of Dr. DeKoven.—The Bishop of Vermont has issued his Spring appointments. The Standing Committee have consented to the consecration of Drs. Jagger and DeKoven.—The summary of Dr. Gillespie's pastoral work gives assurance that Western Michigan has chosen for herself a prelate who will do his Master's work, and do it well.

SUMMARY.

The Nova Scotia correspondence is resumed.

Denn Howson, with that strong common sense which is characteristic, makes some practical suggestions to Churchmen of all parties, in reference to certain questions of the day.

The editorial articles this week are—Arguments which are not strong, Two Quotations, A Grave Charge, some comments on Dr. Cushman's Letter, an answer to some queries in reference to divine honors paid to our Lord, also to some queries about Easter Flowers, and Book Notices.

Our young friends will find a feast of good things this week in the Parish and Family department. "The little girl who pleased not herself," is particularly appropriate for Lent; while the story of faith and heroism, "The Story of a Fellow-Soldier," will be found good for old and young at all seasons.

"Clerical Secularism" is another extract from Bishop Huntington's bold and manly paper.

"Presbyter" gives some highly important information in reference to the powers of Standing Committees, and their limits.

A correspondent contends that there is no scarcity of clergy, and that the Church has but to ensure an honorable

retirement for its clergy in old age, to find a remedy for the decrease of candidates.

The letter of the Rev. W. Chauncey Langdon to Bishop Littlejohn, is of interest to those who contemplate educating their children in Switzerland.

Foreign.

GREAT BRITAIN.

The London Church Review, which surely will not be accused of undue opposition to the tenets and usages of the advanced school of Churchmen, thus sensibly discourses on the subject of the Tenebræ:

At no time, and under no circumstances, ought a priest to introduce new services or observances to his people which cannot claim acceptance on either (1) missionary, (2) Catholic, (3) liturgical, or (4) æsthetic grounds. But to do so at the present time, and under present circumstances, is one of those blunders which are more indefensible than most crimes.

Of all indefensible ritual developments perhaps the most indefensible is the custom which has sprung up, only within the last three years, of singing the Office of "Tenebræ," in a few of our churches during the last three days of Holy Week.

On not one of the grounds we have named above can this innovation be justified.

As a missionary agency the service is less than useless. Indeed, we do not imagine any one would care to defend it on these grounds. No indifferent sinner or lukewarm believer would be warned to a greater love towards the "infidel," or roused to penitence, by the long-drawn psalms and unaccountable ritual of Tenebræ. No doubt educated Christians might be more edified by the deeper and more mystical allusions of the words of the Tenebræ Office, but how any one can even profess to be edified by the accompanying ritual, is more than we can comprehend.

Nothing whatever on strictly Catholic grounds can be urged in favor of a service which is merely medieval in its origin, and never extended beyond the bounds of Latin Christendom.

On liturgical principles the use by Anglicans of the Tenebræ Office is a glaring solecism. Their name blinds most people to the fact that "Tenebræ" is nothing more or less than Matins, according to the Breviary, for Thursday, Friday, and Saturday in Holy Week. How the ordinary Matin Office for these three days acquired this special name, nobody quite knows. Now as Anglicans we have another order for Matins prescribed for us by the Prayer Book, and to supplement our own use by the parallel Office from another use, is liturgically indefensible. Tenebræ may be much "nicer" than Prayer Book Matins; but most persons of any sense will admit that this plea is hardly much to the point. The Tenebræ innovation is just of those that really deserve the name of "lawless," for it is not an introduction of some pious or ornamental addition pure and simple to our present order, but is the reinstatement of an Office for which a substitute has been provided, in defiance of liturgical propriety.

Last, there are not even sufficient merely æsthetic reasons for the innovation we deprecate. Something done only for the sake of producing an effect, without any regard to congruity or propriety, is on æsthetic grounds offensive and objectionable. What would be thought if in a theatre, during the performance (say) of "Macbeth," the lights were lowered and something was sung behind the scenes, not in connection with anything particular in the play, but merely because it produced a gloomy sort of effect, and was "nice"? Would not the whole artistic world cry out against a profaning a grand tragedy by such a piece of mere vulgar sensationalism? But can anything better be said of Tenebræ ritual? The Church (with all reverence be it said) is during Holy Week engaged in commemorating the great tragedy of her Divine Master's Death, and (to say nothing of piety, common sense, and edification) the merest propriety demands that every ecclesiastical observance should obviously bear upon the great subject of the week. During the service of Tenebræ the lights are gradually extinguished, and when the church has been fairly reduced to darkness, the 151st Psalm is sung, a collect is said, a hidden candle is brought out, an absurd noise is made, the gas is turned up, and everybody goes home.

The clamor about applying the title Reverend to Methodist ministers, is not yet ended. The Vicar of Owston has been threatened with legal proceedings unless he consents to allow the title to be placed on the tablet which bears the name of the deceased preacher. Some one has hunted up the following Minute, adopted by the Wesleyan Conference in 1791:

The title Reverend shall not be used at all; and if any brother shall break the above-mentioned rule, he excludes himself from the connection.

Dr. Magee, the Bishop of Peterborough, delivered a sermon in the Chapel Royal, Whitehall, on "Religious Liberty." He uttered a forcible condemnation of the modern system of "spiritual direction," which is now being so extensively introduced by a small section of the clergy, as a part of a definite machinery for the promotion of the spiritual life. Such a system, Dr. Magee avowed—and the majority of the Churchmen will agree with his lordship—is of the lower rather than of the higher life, and tends to degrade and enslave, rather than to ennoble and to spiritualize. It is something very different, he it remembered, from the occasional recourse to "a learned and discreet minister of God's Word," contemplated by the fathers of our Church.

riple office as a means of obtaining godly counsel and comfort in time of special trial or temptation; and hence the Bishop was strictly within the lines of the teaching and ruling of the Church when he thus raised an emphatic protest against what is, it may be feared, a growing evil. It is, indeed, an attempt to restore the bondage of the letter in the place of the freedom of the spirit, and as such it ought to be resisted by those who have at heart the interests of the Church and the progress of vital religion.

The following is the English Churchman's account of a meeting of the Liberation Society in the interest of disestablishment:

A more melancholy exhibition of weakness has, probably seldom been witnessed, than was afforded on Monday evening at a so-called *College of the Liberation Society*, intended to inaugurate a movement of prodigious magnitude for rousing the metropolis to a sense of "the gigantic wrong" of the continuance of an Established Church. The gathering, which took place at the Congregational Memorial Hall, in Farringdon Street, after a libation of tea and other equally harmless beverages, was so scantily attended that even the smaller hall was not filled; and out of an array of some six or eight members of Parliament who had promised to attend, only one, Mr. Edward Jenkins, put in an appearance, enforced attendance at the House of Commons forming the excuse for the absence of the others. The speakers were almost exclusively Nonconformist ministers, and by no means the most eminent even of these; and beyond a free use of strong language, and a frequent reference to the "upstart tree," and other equally apposite symbols under which the Establishment was presented to the little audience, there was absolutely nothing worthy of note in the arguments advanced. The stock plea was of course brought forward, that it is only the Establishment, and not the Church, at which the Society is aiming its blows; but the speakers made no secret of their intention to coöperate with men of any creed, or of none, in their unholy warfare. The real aim of the Committee was evidently to raise a guarantee fund for the expenses which are to be incurred in promoting public meetings in the metropolis; and it was also stated that even the most distant rural districts are to be made the scene of the labors of men whose avowed object seems to be simply and solely "to stir up strife all the day long." As our country parishes are thus to be handed over to these emissaries of Misery, Miall and his unscrupulous band of adherents, it may be well to put the clergy on their guard, and to enable them to state that at the meeting at which this new onslaught was promoted, not a single politician was present, the two Houses of the Legislature being represented by the author of "Gin's Baby," and the attendance, even of Dissenting ministers and their wives, being extremely limited, while the proceedings were marked by the most complete absence of anything like enthusiasm. The prevalent tone was, in fact, one of despondency rather than of exultation; and the announcement that the question of Disestablishment would not be raised this session in a direct form, seemed to be accepted without surprise.

ARCHDEACON FREEMAN is dead. The following account of him is copied from the *John Bull*:

On the very eve of the delivery of the final Judgment in the Exeter Road case, in which he had taken, as an antiquarian and ecclesiologist, so keen an interest, having written the articles in this paper on the subject, Philip Freeman, Archdeacon of Exeter, passed away gently to his rest. He was the guest of the Rev. John Fuller R. S. S. at Ormonde-terrace, Regent's park. On Thursday he had proceeded to attend a Committee of Convocation, and afterwards dined with one of the clergy of St. Paul's Cathedral. On his return, he seems, after some delay, to have hurriedly left the railway carriage at the Chalk Farm station, with which he was unfamiliar, and the train being in motion, was carried along by it for the whole length of the platform. Although seriously wounded in both legs, he was able, with assistance, to walk, though with difficulty, and finally was removed to a surgeon's house, where he received every attention, several other eminent medical men, including Sir William Gull, being consulted and called in. He at first had great hopes of his recovery, and quoted to his friend, Mr. Russell, the striking verse in which Jacob recites that he had seen God face to face, and yet his life was preserved. He at length was informed that his case was serious, and received the Holy Communion. His strength gradually failed, and with the deepest Christian fortitude and resignation he made ready for his call. His family were summoned, and were around him to the end. The Archdeacon was a graduate of Trinity College, Cambridge, gained the Craven University Scholarship, and was elected Fellow of Peterhouse. He was subsequently for several years Principal of the Theological College at Chichester, and then moved to the Diocese of Exeter, where he became Examining Chaplain to Bishop Philpotts, Vicar of Thorverton, Canon of the Cathedral, and Archdeacon. His principal works are "Propositions in Gothic Architecture," "Principles of Divine Service," and a recent work on the "History of Exeter Cathedral." His loss will be deeply felt by a very numerous circle of friends; he will be sincerely missed in Convocation; and still more so in his archdeaconry, where he was indefatigable. His endearing manners, his pleasant, cheerful ways, his agreeable and learned conversation, joined to precise and scholarly learning and deep, solid Churchmanship, attracted at once esteem, respect, and affection. In the prime of his life, with every faculty keen, and powers of mind and body wholly unexhausted, he has been withdrawn from our midst by a painless death.

FRANCE.

The appeal of Prince Napoleon to the Conseil d'Etat for official reinstatement in his rank as a general of division in the French army, has been rejected. The Minister of War, in defending the erasure of his name from the lists, said