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# The Church Herald.

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

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The Church Journal & Gospel Messenger,  
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REV. WILLIAM A. MATSON, D.D., }  
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## Calendar.

FEBRUARY.  
2 Purification of the Blessed Virgin Mary.  
7 Quinquagesima.  
10 Ash Wednesday.  
14 First Sunday in Lent.  
17 }  
18 } Ember Days.  
19 }  
20 }  
21 Second Sunday in Lent.  
28 Third Sunday in Lent.

## News of the Week.

An informal missionary Conference was recently held in the Diocese of Albany.—A Diocesan Conference was held in Waterloo, Central New York, last week.—The North-eastern Convocation of Central Pennsylvania, was held at Honesdale last week.—St. John's church, Waterbury, Ct., lately contributed \$1,500 to the Society for the Increase of the Ministry.—At the recent Fond du Lac Council, the Hon. Judge Gary made a strong speech in favor of representation according to the number of communicants; and by communicants only.—The Northern District Convocation of Iowa met on Dec. 19th.—Bishop Adams confirmed thirty-five in New Orleans, La., on the 24th ult.—Our correspondent gives a sketch of Grace church and the Memorial church, Baltimore, Md.—The Bishop of Missouri held an ordination on the festival of the Epiphany.—The pupils of St. Mary's, Burlington, N. J., can now safely return. Several rectors in this diocese have arranged a series of exchange services during Lent.—The new Bishop of New Mexico was consecrated on the 17th ult.—A correspondent corrects some inaccuracies in the account which was sent us of the Convention of the Diocese of Southern Ohio.—The Bishop of Wisconsin has issued his Spring appointments. He visited Sharon Mission on the 27th ult.

### SUMMARY.

The letter from Nova Scotia given by the late Editor of THE CHURCH HERALD, will well repay perusal.

Our London correspondent records some items of interest.

We give under Selections a brief sketch of Canon Kingsley.

Some very interesting facts are disclosed in Bishop Burgess' "List of Deacons."

The Editorial articles this week are "Responsibility of Conventions and Standing Committees," "The New Departure," "Our Mail Service," and Book Notices.

The Rev. Heber Newton's sermon on Commercial Morality, is most timely, and we hope that its echoes will be heard from other pulpits in the city.

Bishop Clarkson's letter is a good one to read around the fireside at home.

"The Mote and the Beam" will bear reading twice.

Our young friends will enjoy the story, "How a Good Deed keeps moving."

"A Winter Song" gives a fine description of the brilliant scene often witnessed in our Winters.

The Secretary of the General Convention calls for some spare Journals.

A correspondent asks if Dr. Jagger, who signed a letter of sympathy for Cheney in his defiance of Church authority, should be confirmed in his election to the Episcopate.

A writer from Oak Cliff makes some strictures upon some books of instruction of mischievous tendency.

All thinking people are more or less interested in watching the progress of the ecclesiastical and civil conflict in Germany. A translation from the *Kirchenblatt* shows how the subject is received by a German-American Churchman.

## Foreign.

### GREAT BRITAIN.

Watch Night was observed in many London churches, although the usual midnight celebration was in some instances dispensed with. The religious body whose traditional observances of Watch Night are most characteristic, is the *Unitas Fratrum*, or Moravians, who hold their ser-

VICES IN FETTER LANE. A letter from a "broad Churchman" gives us an account of their proceedings on the occasion. A fairly large congregation had assembled, divided according to the sexes, as in "High" churches. The chapel was slightly decorated with evergreens, and the good minister, who read a sort of homily, thickly studded with gems of poetry, from manuscript, was seated behind a white covered table under the pulpit. This homily was a lengthened review of the past year, and dwelt graphically on the fearful accidents which had closed it in. The reader was as clerically clad as though he belonged to St. Albans, itself. The beautiful moral of the good man's sermon was that as a parent cares for a beloved child, so God cares for us. His will was that we should be good and do good. The quarter of an hour before midnight was devoted to an exposition of the two texts for the day, it being the custom of this body to set down two texts, one from the Old and the other from the New Testament, for each day during the year, and just before the clock struck the hour, the minister paused startlingly, and directly the hour sounded, a hymn was sung with thrilling effect, the congregation standing during the first verse, and kneeling during the second:

Now let us praise the Lord,  
With body, soul, and spirit, &c.

The clergyman who gives this account of the Moravian Watch Night, says he has heard many effective services, and seen much gorgeous ritual in other communions, but he knows of nothing more imposing than the sudden outburst of mingled praise and prayer, the first verse sung full voiced and fortissimo, the second pianissimo on bended knees. An appropriate prayer followed, then the first text for the New Year was given out, "He will have compassion on us." After the singing of another hymn, the pastor wished his people collectively a Happy New Year, and then descended to repeat his good wishes individually. The service throughout was conducted with intense devotion, and the utter absence of anything like eccentricity or fanaticism. It appears that the Moravians originated the idea of Watch Night, and gave it to the Wesleyans, "a hundred and fifty years ago."

The Shakers who were ejected from New Forest Lodge, are now comfortably housed, at least for a time; influential friends having come forward to provide them a shelter, necessaries, and money. Inquiries have been instituted as to the legality of the late proceedings against them; but Mrs. Girling has been warned that attempts will still be made to prove her insane.

The services of Messrs. Moody and Sankey, the American Evangelists, which were received rather coldly at Sheffield at first, are producing a great sensation. A Hall which is capable of holding between five and six thousand persons, is crammed to suffocation every evening, hundreds of disappointed people being unable to obtain admission.

And so the notorious prisoner of Cawnpore, is not Nana Sahib after all, but is said to be named Jumna Dass, a native of Benares. The evidence of twenty-seven witnesses, the difference of age, general appearance, and the absence of marks, clearly prove that he is not the Nana, and even Scindiah himself now admits that he has been mistaken.

In spite of John Wesley, the Wesleyans are determined to affix the title of reverend to the names of their ministers, and an intimation has been given in a certain quarter, that if their claim to this distinction should be disputed, legal proceedings will be resorted to.

The horrors of the story of the burning of the *Cospatrik*, have been enhanced rather than diminished by the fuller narrative now received from the survivors. The wide-spread sympathy felt for all connected with the terrible affair, has found expression in a fund which reached the sum of £2,494 10s.

Inasmuch as Lent begins five days after the opening of Parliament this year, the Convocation of the clergy of the Province of Canterbury, will not meet for the despatch of business till after Easter.

The special service held last year upon the Feast of the Epiphany at St. George's, Bloomsbury, bore an unusual significance with regard to the incorporation of sacred lyrical works with the celebration of divine worship. *Bach's Christmas Oratorio* being selected for the experimental performance. The experiment of last year was followed up on Wednesday, when the *Christmas Oratorio* was for the second time brought forward at St. George's. The service was very well attended, and the congregation joined in the chorales with hearty earnestness.

The *English Churchman* thus introduced an article on Colepo's sermon, which he was forbidden to preach in Westminster Abbey:

The *Contemporary Review* for the current month has made public the sermon written by Dr. Colenso for Westminster Abbey, where the deposed Bishop of Natal was invited to preach by the Dean, Dr. Stanley, and where he did

not preach, most happily, owing to the prompt and decisive action taken by the Bishop of London. From the clear skeptical tone of the most characteristic passages of this extraordinary sermon, we are induced to express our deep sense of gratitude to the Bishop of London for having spared us the mortification of hearing the efficacy of prayer to the Almighty God, assailed by a self-styled Bishop of the Church of England, in a house of prayer which ranks amongst the most venerable of the sanctuaries of the Church of England.

The preparations for the Church Congress of 1875, says the same paper, have already been actively commenced, and we are glad to note that a cordial invitation to the great gathering of clergy and laity, has been sent to the Bishops and clergy of the American Church. It will be regarded by them with special feelings of satisfaction as coming from their warm friend, the Bishop of Lichfield. Dr. Selwyn has, we see, already expressed a hope that the Congress of 1875, will differ from the Congress of 1874, in two important particulars—in the absence of those ebullitions of party feeling which so needlessly disturbed the proceedings, and in presence of a larger body of the laity.

DOCTRINAL QUESTIONS IN PARLIAMENT.—The *Times* of Tuesday in a leading article on the subject says:—"We are sometimes told that we are on the eve of an Ecclesiastical Revolution, and many plausible reasons may be advanced in support of the opinion; but we believe the temper of the Cabinet will not be found favorable to the suggestion. Some slight legislation may be attempted within the organization of the English Church. It is doubtful whether Convocation could be got to agree upon any Rubrical reform; it is most improbable that the conclusions of that laborious body, if formed, would be ready in time for the consideration of Parliament this year, and it is certain that neither House would attempt to embark on this enterprise on its own account. The Public Worship Bill will come into operation with the Rubrics as they are. We have already expressed an opinion that nothing will come of the suggested measure for the speedier trial of doctrines."

### NOVA SCOTIA.

The Rev. David C. Moore having resigned his pastorate to a brother clergyman, and taken charge of the Cumberland Mines Mission, requests that all letters, papers, &c., may for the future be addressed to him at Amherst Hill, Cumberland, Nova Scotia.

On the 14th of December last, was drowned, near Maitland, Annapolis county, N. S., John S. M. Jones, Esq., aged 38 years. At the time of the accident Mr. Jones was engaged, as Deputy Surveyor, in running the line of the counties contiguous to Digby county. The day was very windy and rainy, and it is supposed that he fell in an air hole in the lake. Attempts were at once made for his rescue, but under the peculiar circumstances, his men were unable to render him any effective aid. Not being provided with proper appliances for recovering the body, some returned to Weymouth, whither the doleful news had already been conveyed. Four young men resolved to go in search of their departed friend. Under the skillful direction of Mr. John H. McMahon they reached the spot—nearly fifty miles distant—where the accident had happened, and after surmounting many obstacles, had the mournful satisfaction of finding the body. The remains were then taken to Bear River, and having been duly prepared for interment, they were brought back to the home which the deceased had recently left in the fulness of health and spirits. On the afternoon of Christmas Eve the body of the deceased was followed to the grave by a large concourse of friends and acquaintances, and amid every demonstration of sorrow and regret, consigned to the grave in the Weymouth churchyard. Mr. Jones leaves a wife and child. He was a young man, possessed of numerous excellent qualities, and was universally esteemed. The sudden and premature removal of so estimable a son has plunged his aged and venerable parent, and numerous relatives, in the profoundest grief, as well as cast deep gloom over the community in which he resided. About six years ago he succeeded his father, Alpheus Jones, Esq., who for forty-six years, held the office of Deputy-Surveyor for the county of Digby.

CAPT BRETON.—Towards rebuilding the church in Arichat there have been received, in addition to sums previously acknowledged, from Seneca, Ont., \$1; Well-wisher, Niagara, \$1; I. K. McM., Almonte, \$4; Children, Halifax, \$5.

MARON BAY.—The curate of St. James writes: "The interregnum of some six months, through which we had passed, was brought to a termination about the 1st of November, without suffering, I trust, any serious loss to Church interests. The election of a Vicar, judiciously settled, I hope, by the parishioners acquiescing, as they should all ways do, in the appointment of the Church—our reverend Father in God—who sent us the Rev. E. H. Ball, late of Fort Hill, P. E. I., as vicar. Having energetically entered upon the duties of his office, he has continued, with slight discouragement, to carry on the work of the parish, with a good degree of success."

Our people are beginning to enquire more earnestly as to the reasonableness of our rubrics and canons, and with this we cannot but hope that they will become more devout Christians, as well as more attached Churchmen.

On the evening of the 30th of September, the Churchmen of Mahone Bay, without one note of warning, convened at our residence, and presented us with a most excellent donation, the proceeds of which amounted to \$127. The gifts of those who were not present on that occasion continued to pour in for many weeks after, until the amount was swelled up to \$200. Besides the cash we were the recipients of an indescribable variety of articles of domestic comforts, and in the clothing line, from ready-made dresses down to a skein of yarn. I hesitated for some time, on personal grounds, to give an extended publicity to this affair, but concluding that I was thus doing a manifest injustice to the generous donors, I have determined to ask you to insert it here. As the occasion was quite informal, I was only able to say to my friends that personally I should reluctantly have received their gifts, but as a minister of Christ I could do so conscientiously, regarding their gifts as offerings to God; and in this manner I thankfully received them, earnestly trusting and praying that of God's good gifts, both temporal and spiritual, they should themselves receive most abundantly.

One word casually spoken by your correspondent—"How magnificent those arches looked forty years ago,"—when here, has stimulated us to make an earnest effort to replace our present church edifice by one more slightly, churchly, and convenient. We are beginning to appreciate more fully the symbolism that is taught throughout the whole Bible. With this object in view, the ladies held their first Bazaar—by many regarded as a necessary evil—on the 26th ult., and realized the sum of \$200. This is to be the nucleus to a "Building Fund" towards the erection of a house for the worship of Almighty God.

#### ONTARIO.

The Christmas decorations of St. Paul's church, Chatham, combined great simplicity with good taste, giving a pleasing impression of effective neatness. In St. Mary's chapel the decorations manifest greater elaboration, the whole effect being generally admired.

Divine services were held on Christmas Day in the morning, at 11 o'clock, in St. Mary's chapel, and in the afternoon, at 3 o'clock, in St. Paul's church. The heartiness of these services betokened a due appreciation of the blessings to mankind, arising from the Holy Redeemer's Incarnation. A most pleasing and gratifying incident occurred on Christmas Eve, in the midst of our preparations for the succeeding day. The children of St. Mary's Sunday-school presented their rector with a highly valued token of their affection, accompanied with the common salutation of the season.

### Correspondence.

#### NOVA SCOTIA.

[Church Herald Editorial Correspondence.]

We can scarcely omit, in commencing a second letter belonging to Shelburne, to mention how many congratulatory responses we have had on the occasion of the removal of our publication to New York, and becoming not only a medium for Canada, but a metropolitan paper for the Episcopal Church in the United States. More than the same objects are gained which existed before, besides obtaining the strength which additional numbers hold against the minority. Moreover, our pen, under the influence of the spirit of union and fraternity, becomes facile and pleasant. With little or no stretch of the imagination, there is a repetition of the sentiment,

"No peat-up Ulca contracts our powers,  
The whole boundless continent is ours."

Nature oftentimes disposes of her substantial and lesser blessings in an unaccountable manner; time, with her wings of flight, does the same thing. And here before us is a singular instance in which associations are produced in our minds, and results, the causes for which originated many, many years ago, are arrived at in our own day. The application of the remark consists in curious circumstances combining to show that directly after the revolutionary war, it was intended by those who settled there (some 16,000 people) to make Shelburne a rival city of New York; and that while nature dealt out with a lavish hand to both places, giving wealth of scenery and navigation and products of the sea to either. In turn, her preponderating smiles were in favor of low, stretches of inland navigation and unlimited agricultural resources for the last-named city. Time, too, has bridged over the chasm occasioned by intestine commotions one hundred years ago, and public opinion and taste is not shocked by a mingling of the interests of the one with those of the other country. And one of the results is, that by a fortuitous current of events just as we happen to be dealing with Shelburne, after a journalistic style, an Episcopal press alliance between the two nationalities has been initiated and carried on to completion. The event is charged with significance. We dare not elaborate it. Time herself will truthfully develop more than we may venture to foreshadow.

#### ONE OF THE FINEST HARBORS

in the world is here, and it is overarched by an inviting Italian, soft, marine-colored sky. After rounding Cape Sable, close by, the Tuskent Islands, among which Captain Kidd committed some of his exploits, lie to the front, and

right, and left—of every size and shape and style of verdure, down to the water's edge. Whether any of Captain Kidd's treasures of bars of gold, and precious stones and jewelry, will ever be found on these shores, is problematical; but the historical character of the place and people cannot be buried, nor lose in value by lapse of time. To the eastward, and across an arm of the sea, are the remains of a gentleman's country seat. To the northward is an open plain, made unequal by the remains of old collars, with stone walls and old-fashioned stone fireplaces, around the hearths of which the old-fashioned psalms and hymns and prayers of the Episcopal Church have in family unison gone heavenward, as "pure incense of sweet spices," to the throne of grace. On the opposite side of the town, three or four miles across, are the remains of Biretown, originally laid out for and occupied by the blacks, who numbered four thousand at one time. They have dwindled away, and are now much dispersed. The town is very quiet and clean. There are no poor people, in the ordinary acceptation of that phrase, as all have enough, and the most somewhat to spare. The ship-yards are the busy places. They are sufficient almost, to use a little latitude of phraseology, to found a nation. The first ship built was of 250 tons burden. The one we saw launched on the 10th of September, the *Peter Young*, was of 1,250 tons. These shores are wonderful for the strength they hold in shipping interests and marine productions. And people from all parts of the Continent of America may go to them for lessons of daily wisdom and integrity, and for the encouragement of that righteousness which exalteth those of low degree.

To the clergy, to an extent not known, close around among the people, on account of proximity and relationship, it is but right and modest to say, can much be traced which has the most salutary effect upon the community at large. A stranger, traveller, and lover of the country, can often read and experience the influence which the clergy have upon society, when a local resident will fail to recognize it. Hardy clerics have lived in these marine-skirt towns, whose theology has been of the Bishops White, and Seabury, and Hobart, and Onderdonk, and Doane stamp; so that the *livres* of the present day are free from the bile of Calvin, and as a rule, the congregations are without the negations of Geneva. An opportunity, we hope, will present itself, before we leave Nova Scotia, for recording more definitely what we have to say respecting the elder clergy, without involving the taint of partiality; and giving some hints by which the younger ones may hold the honors of their predecessors when their own heads are silvered o'er with age. We may, though, incidentally mention that

THE REV. DR. WHITE,

rector of Shelburne, the rector of Yarmouth, Weymouth, Lunenburg, Hubbard's Cove, and other rectories, are contemporaneous in clerical labors, and have filled their share on the pages of history for the Church.

Referring to Dr. White's cemetery, as it stands around the church, it would be strange indeed if there were not some curious epitaphs marking the places of the repose of the dead. One, especially, is worthy of standing in our letter, taken correctly as it was from the monument which the hand of affection long since erected to the memory of a departed wife. There is to be found in it much of domestic scene, before a good father and mother had given the hand of a loving daughter to a wooing and accepted suitor; then the wedding; afterwards the vicissitudes of war and the excited school of politics separate husband and wife. At last they are reunited; but what with bitter disappointments, climatic severities, and hardships never contemplated, the silver cord of life is soon snapped. But the closing line is more suggestive of a return-ticket by rail, and business fees, than the period when we shall all assemble to receive according to our deserts. Here follows the whole:

In Memory of Ann, wife of Mr. John McLean, merchant, who died the 28th March, 1791: Aged 32 years. She left her Native Country, Scotland, and numerous family connections, To follow the fortune of her Husband during the War with America in 1780. And when New York became no longer an Asylum to Loyalty, She joined him again on the rugged Shore of Nova Scotia. As an Affectionate and Dutiful Wife, A Cheerful and Social friend, Humane, Charitable, and Pious as became a good Christian, Her Death was Lamented by her Husband, And no less regretted by her Relations, Her Friends and Acquaintances: as well as those who were widely scattered, as Those who latterly enjoyed an intimacy With her while in Shelburne.

Stir

not This Stone which covers the Ashes of Mrs. Ann McLean, the Virtuous, the Amiable Wife of Capt. John McLean, Formerly of Glasgow. With an Hope full of Immortality. She departed this life 28th March, 1791. Aged XXXII. Woudst thou know all her Virtues, Go and consult the Registers of Heaven.

The Rev. C. F. Wiggins, in a letter addressed to the Diocesan Church Society, gives in a clear and succinct style the actual state of the parish. He says:

I have said prayers on 108 occasions, preached 101 times, solemnized 16 baptisms and 3 marriages, and buried 3 persons, visited 286 families. In visiting and holding services, I have travelled 1302 miles; in other parish duties, 319—total, 1621. The parishioners have in every way aided and assisted me in my feeble endeavors to fulfil the office of a deacon well. I am pleased to report expressions of their good will, in gifts, entirely exclusive of salary, amounting to over \$50.

If I may be allowed to judge, I think I may report this parish in a healthy condition. Of course we do for a certain extent suffer from the leprosy of indifference, and in some instances carelessness, in the performance of religious duties and privileges, yet our congregations generally are large and regular. I hold services at ten different stations—two weekly, one fortnightly, seven monthly. I travel on an average twenty-one miles every Sunday, and preach three times.

#### LONDON LETTER.

For Majesty's royal Christmas bounties to the poor of the metropolis and its environs, were distributed as usual previous to our High Festival. At the office of the Lord High Almoner, Whitehall, the number of persons who were relieved in sums of five and thirteen shillings each, exceeded 1000 in the aggregate. The majority of the recipients were above sixty years of age, many of them being either blind or otherwise greatly afflicted. A distribution of Christmas gifts on the royal estate at Sandringham also took place at the same date, in the presence of the Prince and Princess of Wales and the Duke and Duchess of Edinburgh, when over seventy stone of prime joints of beef were distributed to nearly two hundred families.

The depressing nature of the weather on Christmas Day, did not very materially interfere with the attendance of the public at the religious services. At Westminster Abbey Dean Stanley was the preacher. The congregation filled the choir and chancel, and crowded the aisles with standing listeners. Our Metropolitan Cathedral presented the decorative aspect peculiar to Christmas, the pulpit, the lectern, the choral stalls, and other parts of the sacred edifice being tastefully ornamented with evergreens.

It is a well known fact that for many years there has been an immigration of mendicant Jews into the city of Jerusalem, because the rich members of that nation are wont to subscribe magnificently all over the world for the "poor Jews at Jerusalem," and so where the dole is, the dole receivers multiply rapidly. In the same manner our work-houses receive an accession of pauper inmates just before the 25th of December, and even the usual unwillingness to be sent for a brief period to jail, seems to give way to a cheerful prospect of good fare for one day at all events within prison walls. The happy anticipations of some of our vagrants have this year been cruelly blighted by far-seeing magistrates, who have sentenced the culprits to imprisonment with the additional punishment of "no Christmas cheer." The folly of bestowing indiscriminate charity was made more than ever evident to the public mind a few days ago, when a young man who had been practising beggary for some eighteen months under the guise of a "well-got-up figure, sitting on a doorstep with bare feet and arms, shivering in every limb, and looking imploringly at every passer-by," was discovered to be the son of most respectable parents, whom he has twice robbed, but who would yet help him to obtain employment if he would desist from his favorite occupation of begging in the streets. This worthy object of compassion received the same stern sentence as several other offenders—imprisonment and "no Christmas fare."

A large black marble tombstone has just been laid over the grave of the late Dr. Livingstone in Westminster Abbey. The stone bears a lengthy inscription in letters of gold, as follows:

Brought by faithful hands,  
Over Land and Sea,

Here rests

DAVID LIVINGSTONE,

MISSIONARY, TRAVELLER, PHILANTHROPIST,

Born March 19th, 1813,

At Blantyre, Lanarkshire,

Died May 1st, 1873,

At Chitambo's Valley, Umla.

For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and

Abolish the desolating Slave Trade

Of Central Africa,

Where, with his last words, he wrote "All I can do in my solitude is, May Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

On the right hand edge of the stone are the following two lines:

Tantus amor veri nihil est quod noscere malim  
Quam fluvii causas per secula tanta latentes.

And on the left hand edge the following text:

Other sheep I have, which are not of this fold,  
Them also I must bring, and they shall hear my voice.

The evicted "Shakers" in the New Forest still occupy the large barn which they have been permitted to inhabit ever since their expulsion from New Forest Lodge. In spite of their bitter privations and the intensely cold weather, they are cheerful and unshaken in their faith that they will yet return to their old home, which has been sold at public auction. The head of their community, Mother Girling, who had been pronounced insane by a medical man, was arrested as a lunatic; but after an examination before the local magistrates, was discharged as being perfectly sane. She expounds and preaches to her people, who evince the strongest attachment to her person. Many of the children and young people have been removed by their friends, greatly against their inclination. Much sympathy is felt for them, and gifts and money are freely bestowed upon them. Steps are, it is said, likely to be taken by influential gentlemen in the county of Hampshire, to test the legality of the proceedings against the "Shakers." The unfortunate people have now received notice to leave the barn which shelters them.

In spite of Christmas festivities so universally enjoyed, of which the poor, the homeless, and the outcast have in so many instances participated, through the benevolence of the charitable—of homes of the poor gladdened by seasonable gifts, never more needed than during this unusual season of inclemency;—in spite of all this, the Old Year is departing with a dirge of solemn warning. The last few days have chronicled events truly appalling, by land and by sea. Fearful colliery explosions, such as are not often heard of among us; railway accidents with most serious loss of life,

following each other with such frightful rapidity that it is impossible to take up a newspaper without the eye falling on some ghastly particular. The burning of the emigrant ship *Cospatrick* on its way to New Zealand, and the terrible sufferings of the handful of survivors, who sustained life only by drinking the blood and eating the livers of their dead companions, is a tale that may well make the stoutest heart shudder. The death-rate in Glasgow last week reached the extraordinary figure of fifty per thousand; a degree of mortality which is mainly attributable to the severity of the weather.

The 18th of January, 1875, has been fixed for a conference of Bishops and clergy at Lambeth Palace. The chief, possibly the only, subject for discussion, will be Eucharistic Vestments. It is expected that this conference will be very largely attended.

So far as our metropolis was concerned, the year 1874 took its departure in sad attire. A darkness as of night reigned over the city during the whole of the previous day; lights had to be lit in houses and places of business, and an atmosphere of general depression prevailed.

We learn from Paris that many accidents, some of them of a fatal character, occurred there on New Year's day, owing to the *verglas*, as the French call it, which transformed the streets into lakes of ice, as smooth and transparent as panes of glass; so that cabs and omnibuses came to a standstill, and were left in the roads all night, while passengers remained inside them to sleep, rather than risk their necks by locomotion. Pedestrians were unable to maintain their footing, and fell in all directions. The hospitals were soon full of patients with broken arms and legs, besides many corpses.

From all parts of England, and from nearly all the countries of Europe, we hear that the Winter has so far been of quite exceptional severity. The peasantry of France have suffered nothing like it since the memorable year of the war. Heavy fogs have weighed over Liverpool, Manchester, and other provincial towns and cities. In the country traffic has been impeded, in some places entirely stopped, by severe snow-storms. Tidings come to us from Scotland of thousands on thousands of sheep being in imminent danger of starvation through their pasture land having been frozen into vast tracts of ice. And we know what such a Winter does to our multitudes of sick and poor. Our bills of mortality lately, tell their own sad tale.

London, Jan. 7, 1875.

## Church News.

### ALBANY.

Correspondence of The Church Journal and Messenger.

An informal conference at which free expression of opinion was asked by the Bishop, was held recently at St. Paul's chapel, Troy. The occasion was to consider the causes of apathy in the matter of supporting Diocesan Missions. The conviction was expressed that the cause was the tendency to extreme practices on the part of many who have been employed as missionaries. After much consultation, it was decided that the Board of Missions, in connection with the provision adopted at the recent Convention to allow contributors to the missionary work to designate to whom their offerings should be applied, should recommend to those whom they should employ to abstain from all practices which at present were the cause of so much controversy. The proceedings were characterized by the utmost courtesy and good feeling, and much encouragement for the future was taken in regard to the work of missions in the Diocese.

### CENTRAL NEW YORK.

Correspondence of The Church Journal and Messenger.

The Diocesan Conference closed its session this evening with a grand missionary meeting, interspersed with speeches and appropriate music. The Sunday-school Jubilee took place as appointed, at 5 P. M. with a choral service, or at least partially so, with addresses. We were sadly disappointed not to be able to be present at the session last evening when the Bishop gave his words to the clergy. But as far as we have been able to attend we have very much enjoyed these exercises. The good rector and his kind people spared no pains to make it a delight to us all, and the clergy depart wishing blessings on their heads. Here, the Church is strong, and is showing its light by the building of St. John's chapel, only about one mile from the parish church—a lovely chapel reflecting credit upon all concerned. We learn that there are missions in three other points. And only a few miles to the west another chapel is, also, almost ready for use. So may we pray and work for the time, when the Church will thus cover this Diocese as the waters cover the sea.

C. N. Y.

Waterloo, Jan. 28th, 1875.

### CENTRAL PENNSYLVANIA.

Correspondence of The Church Journal and Messenger.

The Northeastern Convocation held its regular session in Grace church, Honesdale, this week, beginning Monday and closing its exercises Wednesday evening. The Dean, the Rev. A. A. Marple, and five other members from abroad, joined the new rector of this church, the Rev.

A. C. Abrams, in the usual order of services. It was a pleasant, and we trust profitable session. L. W.

### CONNECTICUT.

Correspondence of The Church Journal and Messenger.

**BERKELEY DIVINITY SCHOOL.**—Within a fortnight the students have been favored with interesting addresses from Bishops Neely and Morris, upon their respective fields. The Atlantic and Pacific coasts alike call for more laborers.

**HARTFORD.**—St. Patrick's church, the Roman Catholic cathedral, was utterly destroyed by fire Sunday morning, the 24th. Even the stone walls, though standing, are thought to be unsafe, and the loss above insurance is \$75,000.

**WATERBURY.**—St. John's church, always generous, surpassed its usual liberality by contributing over \$1500 in response to a recent appeal from the Rev. C. W. Everest, Associate Secretary of the Society for the Increase of the Ministry.

### FOND DU LAC.

Correspondence of The Church Journal and Messenger.

The brief notice sent to you of the Primary Council of the Diocese of Fond du Lac, was very good as far as it went, but did not go as far as it ought. One can hardly overlook the fact that, in looking for a name for the new Diocese, the Council were solemnly asked to adopt that of "Northeastern Wisconsin"! We are fast reaching a juncture in the Church's life in this country, which suggests the query whether it would not be just as well for the next General Convention to adopt, as the canonical rule of Diocesan nomenclature, *all the points of the mariner's compass!* This would provide an easy, if not a Christian solution of every imaginable predicament for years to come, and would have the wonderful advantage of symbolizing to the world that the Church of our time is "entirely at sea."

It has been stated in some of the secular papers that the Rev. Leighton Coleman was elected as a "compromise candidate." This is wholly untrue. He was not openly nominated, nor was his name brought before the Council any otherwise than by the quiet agreement of a few persons to vote for him. On the third ballot thereafter he received fourteen out of sixteen clerical votes, and on the fourth (after a few moments' consultation among the laity) was chosen by every vote in the house, both clerical and lay.

The new Constitution which was adopted by the Fond du Lac Council, called forth but little debate, and received very high commendation from Bishop Welles. One single feature of it deserves to be noticed, not merely because of its exceptional character, but also by way of explanation of a communication given below. There is a provision in the Fifth Article that delegates to the Council shall be communicants, and shall be elected by "the adult male communicants" of each congregation. I have no desire to say anything in defence of this somewhat radical change, but simply to commend to the thoughtful attention of your readers the remarks made in the Council by Judge Gary of Oshkosh, who was an invaluable member of the Committee on Constitution and Canons for the new Diocese, appointed at the last Fond du Lac Convocation. It is only necessary to add that the argument was wholly impromptu, and is written out for the press at the request of the Bishop presiding, and a number of the clergy and laity. F. D. L.

**MR. PRESIDENT:** The section now presented to the Council involves a very important change, and a considerable departure from all precedents that the Committee have examined. They deem it proper, therefore, that the nature of the proposed change be fully explained, and the reasons for it given, so that the Council may act upon it with a full understanding of its import and effect.

The first important change proposed in this article, is in the method of electing delegates to Council. The Council is the legislature—the law-making body of the Church. In civil affairs it would be a novel proposition, that citizens of Illinois, Iowa, or other States, being with us, but not of us, at the time of State elections, should vote for members of the Legislature of Wisconsin, or that foreigners acknowledging a foreign allegiance, should vote for members of Congress. Yet in Church affairs we have gone on hitherto under a system which permitted members of other religious bodies, members of no religious body, men professing no faith, and men having no faith to profess in Christ or His religion, to select, and until a recent period to be themselves the legislators for the Church. Here is an organization professing to be the body of Christ—His Apostolic Church—permitting its legislature to be influenced, perhaps controlled, by those who are not practically, often not theoretically, members of it.

I know of no parallel, nor anything analogous to this in any other institution of Divine or human origin. Could any human institution survive under such a system? Can any institution, however Divine its origin, be reasonably expected to flourish under it?

The proposition of the Committee is that delegates to Councils shall be elected by the adult male communicants of the respective congregations.

The proposition commends itself to my judgment as one based upon a sound logical principle, fundamental in its nature, which cannot be violated without danger, in any organization; and lest some of my brethren of the laity should suspect some grasping design of the clergy in this provision, I will say to them that it was prepared and inserted at my suggestion, and not upon that of any clerical member or members of the Committee.

The second important change proposed by the Committee,

is in the basis of representation in the Council. The proposition is that each congregation shall be entitled to one \* delegate, and an additional delegate for every fifty communicants; and that the delegates from every congregation shall vote, not in the aggregate as representatives of a congregation, but each one as an individual representative of that part of the Church in his congregation. Each will be a representative of the *de facto* members of the Church, who will be represented somewhat in proportion to their numbers. Thus a principle will be carried out, which is the basis of all constitutional representative bodies, of which I have any knowledge. If any of our brethren of the clergy should be inclined to object to this as giving an undue preponderance to the lay vote in Councils, I would remind them that a vote by Orders will always be sufficient to preserve a due equilibrium.

The Constitution of the Council under this provision would be somewhat analogous to that of the Parliament of England. When voting by Orders, the two Orders are practically two houses, or bodies. The clergy are members in their own right, like the Peers of England and the House of Bishops in General Convention, representing only themselves and the Church of the Diocese. The lay delegates are representatives of constituents, members of the same church, in their respective congregations.

Such briefly is the plan reported by the Committee for the Constitution of the Council of this Diocese, based, as I believe, on sound and just principles. For, we should bear in mind, the Council of a Diocese does not exist for the same purposes as the vestry of a parish.

The organized parish is a corporation under the statutes of the State. There is much reason why all the members of the corporation, whether communicants or not, should have a voice in the management of its corporate affairs.

But the organized Church is a corporation under the law of God, or it is a sham and delusion. It is hard to discover any good reason why those who are not of it, who neither acknowledge its authority, nor profess to submit themselves to the law and rule of its Founder and Living Head, should claim, or desire to have any part in its legislation.

We submit the plan, hoping that it will commend itself to the judgment of the Council. If it does not, such amendments can be made as the better judgment of this Council shall dictate.

\* The word "one" was changed to "two" by the Council before adoption.

We see it stated in the papers that the vestry and congregation of Trinity church, Toledo, Ohio, have strongly urged their rector, the Rev. Mr. Coleman, to decline the Bishopric of Fond du Lac, in Wisconsin.

### IOWA.

Correspondence of The Church Journal and Messenger.

The Northern District Convocation assembled in St. Luke's church, Cedar Falls, on Tuesday evening, the 19th ult.

The opening sermon was preached by the Rev. Thos. B. Kemp; after which an address of welcome from the rector of the parish, responded to by the Dean, who after stating the objects sought to be attained by Convocation, and after the singing of a hymn, closed the service with prayer and benediction. A short business session was then held, and an adjournment had to 10 A. M. on Wednesday, when divine service and Holy Communion was celebrated. The sermon was by the Rev. A. A. Butler.

At 2:30 o'clock there was a second business session, at which time, among other important matters, a resolution was adopted calling upon the Standing Committee of the Diocese, to invite Bishop Whipple, or some other Bishop, to visit the parishes in this district, as soon after Easter as convenient. And a second, heartily approving the effort being made to place the *Iowa Church Missionary* on a firm basis, and personally agreeing to do all we can to increase its circulation. In the evening the sermon was by the Rev. J. S. Reed, Dean of the Western Convocation. After which stirring addresses were made by the Rev. Messrs. the Dean, C. H. Seymour of Dubuque, F. E. Judd of Iowa City, and Thomas B. Kemp of Independence, which went home to the hearts of all present, as the sequel will show.

On Thursday morning the sermon was preached by the Rev. F. E. Judd, followed by an address by the Rev. A. A. Butler; at the close of which the zealous rector, in a few well chosen remarks thanked the Convocation and visiting brethren for their presence and coöperation, and after a brief response from the Dean, the congregation was dismissed with prayer and benediction, all joining in the Lord's Prayer.

At the last business session, a delegation from the parish, headed by the rector, after having held a conference of the congregation, were sent to ask Convocation to hold a mission in their parish at as early a date as convenient, to which all present acceded; and Wednesday, May 5th, was designated as the time, holding over until Monday, May 10th; on the evening of which day, the next regular meeting of Convocation convenes in St. James's church, Independence. Thus closed what all felt to be a wise and precious meeting of our Convocation.

The whole Diocese of Iowa is alive to the importance and magnitude of the work before them, and although we, like Rachel, mourn over our orphaned condition, we feel that our sainted Bishop and leader, though dead, yet speaketh.

J. W. J.

### LOUISIANA.

On the evening of Septuagesima Sunday, Jan. 24, 1875, the Bishop of New Mexico, acting at the request of the Bishop of Louisiana, baptized the Rev. J. Gordon Miller, late a Methodist minister, and subsequently confirmed him, with thirty-four others.

## MARYLAND.

Correspondence of The Church Journal and Messenger.

It is not yet a quarter of a century since there was no Grace church in Baltimore. The honored Bishop of North Carolina was ministering, then a presbyter, in old St. Peter's church, when their place of worship was still in down-town quarters, and the thought of their magnificent building in Druid Hill avenue, was as yet un-conceived. From old St. Peter's, Grace church was colonized, and Dr. Atkinson was called to the new church. Since then, Bishop Coxe, Dr. Hobart, and Dr. Leeds, with occasional "interregnums," have been the rectors. A handsome chapel was erected near the church, in Dr. Coxe's time. The estimated value of church and chapel is \$150,000. Here are 150 families provided with services, and in all about 1000 persons. There are two night and sewing-schools, with 100 scholars; also two Sunday-schools, with twenty-five teachers and 220 scholars. The Communion Alms of last year were nearly \$1800; and all other contributions (not including clergyman's salary) nearly \$21,000. Also, the pew rental is about \$12,500. Among the large offerings of this congregation to many good objects, the Church Home received \$2000 during the last year. Under Grace church, is St. Matthew's mission and school, near Fell's Point, which received \$1375. The sum of \$2250 was contributed for "education for the Ministry." Domestic and Foreign missions were also carefully remembered.

Grace church has, since and including the time of Dr. Coxe, taken under her protecting care the deaf-mute population of the city. Here they have been christened, and catechized, and built up in sound knowledge. Here they have been confirmed, and from here they have been conveyed to burial. Mr. Adams, the deaf-mute teacher, who so faithfully promoted this heavenly work, has passed away to the rest from bodily labor, and has no doubt "felt the goodness of God manifested in his seclusion from the sounds of earth, that he might be the better fitted to unite in the praises of paradise." Here, "from birth to the burial day," are these our afflicted fellow-beings cared for. Christened with the bright "pearl-drops of salvation," and christened again with "dust to dust."

Here, too, can they "build as high, their silent altar in each other's hearts, and catch the sunshine through the clouds of time, as cheerily as though the proof of speech did herald forth the deed."

The Rev. Dr. S. H. Giesy assisted Dr. Leeds very largely, for two years, and then removed to an important field of labor in the West.

Within the last fifteen years has arisen the Memorial church. It was erected in memory of Dr. Henry V. D. Johns, a devoted and eloquent presbyter, long rector of the old Christ church, and afterwards of her daughter, Emmanuel church. Among the somewhat numerous shepherds that have had nominally the oversight of this flock that assembles in Memorial church, there have been several men of mark; men of unquestioned character, learning, and ability. But with these high advantages, a strange unrest has marked the course of this congregation's brief history. If the rectorship has not changed since the last Diocesan Convention, and since out later advices, the Memorial church is under the direction of the Rev. George W. Peterkin; and we earnestly trust it will long remain so. There are both church and chapel, together valued at \$60,000. There is a parochial sewing-school, with twelve teachers and 81 scholars; a Sunday-school with twenty teachers and 194 scholars; and there are sittings in church and chapel for 856 persons. The sum total of contributions in 1873 and 1874 together, was \$9099.34. In such statements, we do not include the clergyman's salary.

Mr. James M. Drill, a very faithful laborer for the Sunday-school of this church, has purchased the old "Whatcoat chapel," now called St. George's; and has there gathered a large Sunday-school, which we trust is but the beginning of a very considerable future Church extension in a quarter where it is, and will be, needed.

Memorial church was not long since thoroughly renovated and improved; and an excellent rectory was purchased.

The two corrections made by "P." to our remarks about the "Church of the Ascension" in Baltimore are:

1. That we were "mistaken in speaking of the contributions amounting to \$48,000 in the past year." A great part of this sum came from other sources.

2. That we were "mistaken in supposing that the temporary chapel is still standing. It was a structure of rough boards, hastily put together, and quite unsuitable for permanent use."

The italics are ours. Thanking "P." for his corrections, you will do your correspondent the justice to let him quote his authority for the errors, viz. the *Convention Journal* of May 1874. For *Ascension* the report is, "Communion Alms, \$498.17; all other contributions (exclusive of clergyman's salary) \$47,855.42; total contributions, \$48,353.59." These figures are therefore credited in the *Convention Journal*, to *Ascension*; and had "P." been called upon to compile a statistical table of

the offerings in this Diocese, with no further information of this Church than this report, he would have set down *Ascension* as above \$48,000. The "inaccuracy," therefore, was not ours.

As to the second error, I quote the *Journal* again: "A fine chapel was erected on the lot, behind the ruins, within the ensuing three days. The chapel is yet standing, and is used for the Sunday-school." The italics are our own. We have no doubt that "P." has correct information, as to the destruction of this building since the Convention, a fact which we (at a short distance from the city) had not been informed of.

## MASSACHUSETTS.

LENTEN AND EASTER VISITATION.—The Bishop of the Diocese proposes, God willing, to hold Visitations as follows. Wherever it is desired, he will be happy to meet and catechise the children, or to confer with the Vestries of the several Parishes. The appointments for P. M. may be fixed by the Clergy at any hour of the afternoon or evening which will not conflict with foregoing or following appointments. An offering for Diocesan Missions is commended on the occasion of Visitations, where provision is not otherwise made for this canonical Collection.

Feb. 10—Ash-Wednesday, P. M., St. John's, East Boston (2d visitation).  
11—Thursday, P. M., St. Luke's Home, Boston.  
12—Saturday, Evening, Mission, Oakdale.  
13—First Sunday in Lent, A. M., St. Paul's, Dedham.  
Evening, Messiah, Boston, Diocesan Missionary Meeting.  
14—Ember-Lay, A. M., Trinity, Wrentham, Orlin.  
Evening, Grace, North Attleborough.  
15—Second Sunday in Lent, A. M., St. James', Cambridge.  
Evening, St. Peter's, Salem, Special.  
16—St. Matthias, P. M., Church Home for Orphans, Boston.  
Evening, Messiah, Boston.  
17—Third Sunday in Lent, A. M., St. Anne's, Lowell.  
P. M., Mission, Chelmsford.  
Evening, St. John's, Lowell.

## MISSOURI.

Correspondence of The Church Journal and Messenger.

On the morning of the Epiphany, in Trinity church, St. Louis, the Bishop advanced the Rev. Messrs. J. N. Chesnut and J. H. Eichbaum to the priesthood. The Rev. Dr. Schuyler, and Messrs. Dunlop, Coan, Robert, Reed, Githens were present, and joined in the laying on of hands. The sermon was preached by the Rev. Mr. Ingraham. The church has been recently recolorred, and the chancel magnificently frescoed. The whole church has been recarpeted. On Christmas, a very handsome altar cloth, elaborately and richly wrought by the Sisterhood of the Good Shepherd, was first used.

The Bishop has recently confirmed fourteen in Carthage, three in Joplin, nine in Moberly, eleven in Macon, one in Brookfield, and a large number in other places.

The new church in Marshall, the first one in Saline county, which is very handsome, has been entirely paid for, almost as soon as it was opened. The Bishop recently administered confirmation in St. Mark's German Mission, St. Louis, to several candidates in their own language. The whole service was in German, and was said by the Rev. Mr. Treptow, the minister, and the Rev. Mr. Hyde, of the mission of the Good Shepherd.

## NEW JERSEY.

Correspondence of The Church Journal and Messenger.

The Rectors of St. Luke's, Metuchen; St. Paul's, Rahway; St. Peter's, Perth Amboy; Grace and Trinity, Elizabeth; and Grace and Holy Cross, Plainfield; have agreed upon a plan of Union Lenten Services, which will give (D. V.) special sermons from appointed preachers to the people of their different charges, in addition to the regular programme arranged for each parish by its own rector.

ST. LUKE'S, METUCHEN.  
Feb. 12, 7:30 P. M.  
19, " Rev. E. M. Rodman.  
20, " " O. Williams Camp.  
21, " " Albert R. Walker.  
22, " " James Stoddard.  
23, " " F. M. McAllister.  
24, " " W. H. Van Antwerp.  
ST. PAUL'S, RAHWAY.  
Feb. 12, 7:30 P. M.  
19, " Rev. F. M. McAllister.  
20, " " James Stoddard.  
21, " " L. W. Norton.  
22, " " E. M. Rodman.  
23, " " O. Williams Camp.  
24, " " Albert R. Walker.  
ST. PETER'S, PERTH AMBOY.  
Feb. 12, 7:30 P. M.  
19, " Rev. C. William Camp.  
20, " " F. M. McAllister.  
21, " " James Stoddard.  
22, " " W. H. Van Antwerp.  
23, " " E. M. Rodman.  
24, " " L. W. Norton.  
GRACE, ELIZABETH.  
Feb. 12, 7:30 P. M.  
19, " Rev. L. W. Norton.  
20, " " E. M. Rodman.  
21, " " O. Williams Camp.  
22, " " Albert R. Walker.  
23, " " W. H. Van Antwerp.  
24, " " F. M. McAllister.  
TRINITY, ELIZABETH.  
Feb. 12, 7:30 P. M.  
19, " Rev. W. H. Van Antwerp.  
20, " " L. W. Norton.  
21, " " E. M. Rodman.  
22, " " O. Williams Camp.  
23, " " Albert R. Walker.  
24, " " James Stoddard.  
GRACE, PLAINFIELD.  
Feb. 12, 7:30 P. M.  
19, " Rev. James Stoddard.  
20, " " Albert R. Walker.  
21, " " W. H. Van Antwerp.  
22, " " F. M. McAllister.  
23, " " L. W. Norton.  
24, " " O. Williams Camp.  
HOLY CROSS, PLAINFIELD.  
Feb. 12, 7:30 P. M.  
19, " Rev. Albert R. Walker.  
20, " " W. H. Van Antwerp.  
21, " " F. M. McAllister.  
22, " " L. W. Norton.  
23, " " James Stoddard.  
24, " " E. M. Rodman.

ST. MARY'S HALL, DUBLINGTON, N. J., Jan. 25, 1875.

The special cause of the recent sickness having been removed, and no new cases appearing since December, I am authorized to say that pupils may safely return now at any time, and to invite all who can do so, to resume their school duties by February 1. The work of the classes has been going on uninterruptedly, with all who have remained here.

The second half yearly term will begin, as usual, February 15; but the classes will not be changed until March, thus giving a longer time to make up the lessons of the first term.

There will be no Easter recess; but a week's absence will be allowed to those pupils whose parents may desire them to visit home, from April 17 to April 24.

It will be especially gratifying to hear from patrons, as to the health of their children, during this season of exceptional sickness.

The kind consideration and sympathy manifested on every side, and the excellent spirit and conduct of the scholars, in a time of great trial, will always be gratefully remembered. And it is esteemed a cause for very great thankfulness, that in a sickness so sudden, in so large a school community, one only of our dear daughters has died, and not one beneath our own roof.

ELVIN K. SMITH, Principal.

## NEW MEXICO.

Correspondence of The Church Journal and Messenger.

The Bishop-elect, the Rev. William Forbes Adams, was consecrated in St. Paul's church, New Orleans, on the Second Sunday after the Epiphany, being Jan. 17, 1875. The church was beautifully and elaborately decorated; preeminently ornate were the tablet to the memory of the First Bishop of Louisiana, Dr. Polk, and the font. The bouquet surmounting the latter was fully four feet in height, and was remarkably rich.

At the appointed hour the clergy entered the chancel. The following among others were present and officiating: Henry Forrester (chaplain to the Bishop-elect), the Bishop-elect of New Mexico, the Bishop of Georgia, the Bishop of Louisiana, and the Bishop of Mississippi. The Bishop of Alabama had been expected to preach the sermon, but in consequence of his absence, the Bishop of Louisiana preached extemporaneously.

The Bishop-elect was presented to Bishop Green, consecrator, by Bishops Wilmer of Louisiana, and Beckwith. The testimonials were read by the Rev. Henry Sanson, D.D., and the Litany by the Bishop of Georgia. The vows having been assumed, the Bishop-elect was vested by his chaplain, assisted by the Rev. Alex. Marks.

The Bishop of Mississippi, assisted by the Bishops of Louisiana and Georgia, then consecrated the Rev. William Forbes Adams a Bishop in the One Holy Church of God.

On the day following the Consecration, being Monday, Jan. 18, 1875, the clergy of New Orleans being assembled with their Bishop, on motion, a committee consisting of the Rev. Messrs. Burford, Girault, and Harris, was appointed to draft resolutions expressive of the feeling of the clergy of New Orleans on the occasion of the Consecration of their brother, the late rector of St. Paul's, to the Episcopate. The committee having reported the following preamble and resolutions, were unanimously adopted, and ordered signed by the secretary:

Realizing the honor which has been conferred upon one of our brethren of the clergy in this diocese, in his elevation to the Episcopate; also impressed with the loss we have sustained, in having to part with him as the President of the Standing Committee; as the faithful rector of St. Paul's church in this city, and also in being deprived of his valuable labors and counsels in our religious and social circle; therefore,

1. Resolved, That we congratulate the late rector of St. Paul's church, now the Right Rev. the Bishop of New Mexico and Arizona, William F. Adams, on thus being called and consecrated to the high and holy office of a Bishop in the Church.

2. That while we willingly yield to the voice of the Church in his elevation to a seat in the College of American Bishops, we must be permitted to express our reluctance in having to part from a clergyman so dearly beloved by us, and held in such high esteem by the parish of which he was the energetic and faithful priest and rector.

3. That in thus surrendering the ties which have bound us for so many years in true brotherly love, we accord our high appreciation of his valuable services and pious labors while a presbyter of this diocese.

4. That in his departure we lose a true friend, a ripe scholar, and an efficient shepherd of Christ's flock.

5. That in entering upon his new field of Church work he carries with him our warmest sympathies, and our most fervent prayers, that God may bring him in safety to his destination; that he may have abundant success in spreading abroad the Gospel of our dear Lord; that all his interests, temporal and spiritual, may be preserved and blessed; and finally, that he may receive the crown of righteousness laid up for him by our Lord, the great Bishop and Shepherd of the Church.

HERMAN C. DUNCAN, Secretary.

Bishop Adams was born in Ireland, Jan. 2, 1838. The families of both his parents were for generations back members of the Church of England. His parents were members of the Methodist Society. But there these two relationships were not thought incompatible. Accordingly Bishop Adams was baptized in the Church of England. In 1841 the family emigrated to America, and settled in Logan county, Kentucky. Not finding a church

here, the family connected themselves with the Methodists, who were here separated from the Church. When Mr. Adams was in the twenty-fourth year of his age, the Bishop of Mississippi called his attention to Ecclesiastical Polity, and placed in his hands three sermons preached by the Rt. Rev. Dr. Otey, in Woodville, Mississippi. The promise was wrung from him that he would read them candidly and carefully, and if he thought the subject one of importance, that he would pursue his investigations, and be guided by their result. The consequence was his return to the Church, the ecclesiastical home of his fathers, and of his own childhood.

In 1858 Mr. Adams was admitted to the bar, after a study of nearly three years.

The Rev. G. W. Sill, D.D., of Pass Christian, Mississippi, was, under God, instrumental in bringing him into the holy ministry. He became a candidate for Holy Orders under the Bishop of Tennessee, Dr. Otey, and pursued his studies with the Rev. Joseph James Ridley, D.D., in Clarksville. Before his examination he was invited to Woodville, Mississippi; in response to this call he was transferred to the jurisdiction of the Bishop of Mississippi, and by Bishop Green ordained to the Diaconate in St. Andrew's church, Jackson, on St. John the Evangelist's Day, Dec. 27, 1859. He reached Woodville Jan. 2, 1860, and began his ministry in St. Paul's church. In the Spring of 1860 he was ordained to the sacred order of priests.

The Rev. Mr. Adams labored in Woodville seven years lacking one month. In 1866 he took the charge of St. Peter's church, New Orleans, and continued at that duty seven months, when he was called to St. Paul's church, New Orleans, where, at the end of the present month, he will have officiated as rector seven years and seven months.

In 1868 Mr. Adams was elected a delegate to the General Convention, and has been successively reelected at each subsequent election since. In 1869 he was elected a member of the Standing Committee, and in 1872 he was made President thereof. He has since his accession to the Diocese been forward in every good word and work, and has ever been acknowledged as influential in all the councils.

**SOUTHERN OHIO.**

Correspondence of The Church Journal and Messenger.

Messrs. Editors: In your account of the proceedings of the Primary Convention of the Diocese of Southern Ohio, there is a mistake which you will doubtless think it worth while to correct. The first afternoon was not "spent chiefly in discussing the name of the new Diocese"; that matter was settled in half an hour. The subject of the afternoon's discussion was *the mode of electing a Bishop*,—a proposition having been made to amend the article of the Constitution of the Diocese of Ohio relating thereto. That was what was "referred to a committee of five." The committee of five reported the resolution which you published. J. F. O.

**WISCONSIN.**

The Bishop has made the following appointments for visitations:

- Feb. 4, Thursday, Berlin, 7:30 P. M.
- 5, Friday, Little des Morts, 7:30 P. M.
- 7, Sunday, Green Bay.
- 8 to 11, Onida, Marinette, &c.
- 14, Sunday, Stevens Point.
- 15, Sunday, Grand Rapids, 7:30 P. M.
- 16, Tuesday, Wausau, 7:30 P. M.
- 17, Wednesday, Amherst, 7:30 P. M.
- 18, Thursday, Waupaca, 7:30 P. M.
- 19, Friday, Neenah and Menasha.
- 21, Sheboygan, Consecration of church.
- 22, Monday, Sheboygan Falls, 7:30 P. M.
- 23, Tuesday, Plymouth, 7:30 P. M.
- 24, Wednesday, Milwaukee.
- 25, Thursday, Beaver Dam, 7:30 P. M.
- 26, Friday, Fox Lake, 10:30 A. M.
- 27, Saturday, Milwaukee.
- 28, Sunday, Madison.
- March 1, Monday, Masonville, 7:30 P. M.
- 2, Tuesday, Black Earth, 7:30 P. M.
- 3, Wednesday, Vienna, 7:30 P. M.
- 4, Thursday, Lodi, 10:30 A. M.
- 5, Friday, Merrimac, 7:30 P. M.
- 6, Friday, Baraboo, 7:30 P. M.
- 7, Sunday, Evansville.
- 8, Monday, Sun Prairie, 7:30 P. M.

The visitation of other parishes and missions will be made immediately after Easter.

Correspondence of The Church Journal and Messenger.

SHARON MISSION.—On Jan. 27th, the Bishop of the Diocese, accompanied by the Rev. G. W. Dunbar, rector of Christ church, Janesville, visited Sharon Mission. The Methodists kindly gave their house for the use of the Bishop on that day, and their pastor and many of his flock, and those of other denominations, attended the service.

The Bishop preached from Heb. vi. 1, 2. Four were confirmed. The services at this Mission have been for the most part lay—which have been kept up for nearly three years at the railway station. It is here that seeds are put up and sold, by which means these Shaker Churchmen and women propose to erect a mission house and chapel, and sustain a missionary ere long. Last year there was a call to supply those rendered destitute in Niobrara by the grasshoppers, and many sent to Sharon for seeds to be forwarded to the missions in that Territory. This year the need is still greater, having extended to parts of Nebraska, Kansas, Iowa, and Minnesota. Sharon Mission can furnish probably all the seeds that

may be required. If any of the readers of the JOURNAL AND MESSENGER would like to render a double charity, they cannot do better than forward orders to Sharon Mission to send on the seeds to those in need.

Bishop Welles preached at Trinity church, Mineral Point, on Friday evening, Jan. 15, to a large congregation, and confirmed a class of eight. This being the Bishop's first visit to Mineral Point, his coming was expected with unusual interest, and he made a very favorable impression upon his hearers. At the conclusion of the services a reception was held at the rectory, where the greater part of the congregation took advantage of the opportunity to form the acquaintance of the Bishop, whom they found to be a very pleasant, sociable gentleman; and the occasion seemed to be highly enjoyed by all present.—*Mineral Point Democrat.*

**VISITATIONS.**

The following is a brief epitome of the Bishop's work since the publication of the last *Calendar*: Dec. 15, at Grace church, Appleton, confirmed 11 persons. Dec. 16th and 17th were spent in Milwaukee. Dec. 18, Nashotah. Dec. 19, at St. Sylvanus church, Nashotah, celebrated the Holy Eucharist and confirmed a class of 5 persons. Dec. 20, in Universalist place of worship in Black River Falls. Dec. 21, celebrated the Holy Communion at the residence of Mr. Bump, 7 communicants partaking. Evening, preached at Eau Claire, and confirmed 2. Dec. 22, at Zion church, Chipewaga Falls, confirmed 4. Dec. 23, in Norwegian Lutheran place of worship at Monomonee. Dec. 24 and 25 (Christmas Eve and Christmas Day), at Hudson, River Falls, and Prescott. Dec. 27, Sunday, in Methodist place of worship in Ellsworth, the county seat of Pierce county. Evening, in schoolhouse of Esdalle, in the same county. From Monday, the 28th of December, to Thursday, the 31st, a detention by the way, prevented the fulfilment of appointments at Bouchea and New Richmond; was enabled, however, to make a brief call at each place, and on Tuesday evening confirmed two persons at Jowelon. Wednesday morning, at Baptist place of worship at Osceola. Evening, at schoolhouse in St. Croix Falls. Jan. 1st, 1875, Friday, Holy Communion in Christ church, Red Wing, Minn. Jan. 3, Sunday, Holy Communion in Christ church, Frontenac. Afternoon, in schoolhouse at Malden Rock. Jan. 4, in St. John's, Sparta. Jan. 6 (Epiphany), celebrated at the early service at the cathedral chapel, and at Morning Prayer, 9 A. M. Evening, presided at a missionary meeting in St. James' church, Milwaukee, and made a missionary address.

**Selections.**

**CANON KINGSLEY.**

The subject of this notice, the announcement of whose death appeared in our columns of Jan. 25th, was the son of the late Rev. C. Kingsley, who for some years held the rectorship of Chelsea, a portion of London which has identified itself in the public mind with the names also of Thomas Carlyle and Sir Charles Dilke. He was the representative of an old-Cheshire family which, in the stirring times of the seventeenth century, attached itself, first to the cause of Cromwell and the Parliamentarians, and after to that of Charles II. At the time of his birth, his parents resided at Holne, in Devonshire, and it was there that he passed his boyhood. His education was entrusted to a private tutor after he left his father's immediate care, and he passed afterward to King's College, London, and thence to Magdalene College, Cambridge, where he distinguished himself by obtaining a scholarship and several prizes. He ultimately took his degree in 1842, with a first-class in classics and a second in mathematics. He at first intended to go to the bar, but after a short study with that view, he turned his attention to the Church, and was ordained. In 1844 he was presented to the living of Eversley, in Hampshire, where he had previously been Curate, and to which his affections as well as his duties have always remained attached. There, in his moorland districts, he was first brought into sympathy with the poor, and his frequent relations with the working classes subsequently, may be attributed largely to that sympathy so acquired. He was afterward appointed to a canonry in Chester Cathedral, and also was made one of the Chaplains in Ordinary to the Queen and the Prince of Wales, and Professor of Modern History in the University of Cambridge. But it is by his works that he will be chiefly remembered. His recent visit to this country largely increased the number of his friends here, but a kindly feeling toward him on the part of the American people was long before experienced, on account of his earnest exertions in behalf of the laboring poor. His sympathies in their behalf may have been aroused very early in life, but they were certainly stimulated at Eversley, and again by the writings of Horace Mayhew in the London newspapers. As a Churchman, he belonged to the Broad Church Party, of which Dean Stanley is a prominent light; and as a novelist and a poet, he must be judged according to the estimate of his respective judges; but as a friend to the poor and the oppressed, his claims to admiration cannot be gainsaid. Of his books, the best known is, perhaps, 'Alton Locke,' which was written especially to advance his favorite cause. But throughout his whole life the same impulse was at work. His literary labors produced besides, 'Twenty-five Village Sermons'; 'The Saints' Tragedy,' a drama in verse; 'The Message of the Church to Laboring Men'; 'Yeast, a Problem'; 'Phaethon, or Loose Thoughts for Loose Thinkers'; 'Hypatia'; 'Alexandria and her Schools'; 'Westward Ho!'; 'Glaucois'; 'The Heroes'; 'Two Years ago'; 'The Water Babies'; 'Andromeda, and other Poems'; besides a large number of poems, sermons, lectures, and essays, and many contributions to the serials, especially *Frazar's Magazine*.

Mr. Kingsley was married in 1844, the same year that he received Holy Orders, to a daughter of Pascoe Grenfell, who was for many years member of Parliament for Truro and Great Marlow. His death at the early age of fifty-five, will be regretted everywhere, for his works and labors are known wherever the English language is spoken, but it will be especially deplored in England, where he won universal respect, and more particularly by the poor, who have lost an earnest, faithful, and a powerful friend.—*N. Y. Times.*

**THE LIST OF DEACONS.**

The publication of this list of Deacons from 1785 to 1857, is an important event in the history of our American Church. It conveys information, the result of laborious research, and it is the promise of far larger results. Its plan is so comprehensive that years must be given to its completion. What has been already done is a monument worthy of the deceased Bishop Burgess.

Accurate statistics, extending through a long period, may seem uninteresting, but they develop laws of the highest value, and a single fact solves difficulties as the single fragment reconstructs the long forgotten original. Church statistics particularly are hieroglyphics which attention can decipher. They are the voice of God through the ages to the listening present.

To complete this plan, we need a list of the colonial clergy for nearly two hundred years. The deficiency here is lamentable. Bishop Meade, Drs. Hawks, Allen and Perry, have made valuable contributions, which only show what should yet be done. Through early neglect and the loss of records, we know almost as little of the colonial ministers as though they lived in the days of Cyprian. For instance, in St. Paul's Parish, embracing, at one time, Baltimore, Harford, and part of Carroll county, the site of the first Parish church is conjectural; nor is it certain who was the first minister; or how long he remained. All we know of him is through an incidental allusion by a legislative enactment.

Again, we need the list of Deacons from 1857 to 1875, which will add about 1,500 to the number.

As showing what may be done, we learn from the attention of John H. Alexander, Esq., that the average clerical residence in a Maryland Parish is seven years, and from a work by the Rev. Dr. Allen, entitled "Maryland Clergy," the names of 550 ministers to the year 1860, their birthplace, previous religious connection, ordainers, publications, the date of death, age, and other incidental notices. To show the particular value of such a work, let us cite one illustration—"the alleged Romish tendency of our Church." Of the 550 names, five had become at that date Romanists, and five Presbyterians, and of the first, not one had been trained in our services. Again, those who left us number seventeen. Those who have come into the Church from other Christian bodies, 184. Deposed, twenty-one.

A friend of the writer, skilled in statistics, compiled a summary of clergy, communicants, baptisms, confirmations, marriages, burials, from the General Convention Report. He then calculated the ratio of one to the other, and applying this percentage to any Diocese, he found that he could anticipate with much exactness, what proved to be the real condition of that Diocese, thus showing the same membership in one body.

Now from 2,787 Deacons in the list of Bishop Burgess, we learn that twenty-eight joined the Church of Rome, four of whom returned; 122 others were deposed or displaced; from which it appears that the percentage of defection to Rome and deposition from the ministry from other causes is remarkably similar in the general Church and Maryland. In the first case, about one per cent; in the second, four per cent.

The table of Deacons develops another suggestive fact—that the ordinations of each year, if placed on a map like that of the topographer, shows not a uniform plane of increase, but a culmination in every average four years, like the undulations of hill and vale. And this may throw some light on the apparent decrease of candidates for orders. The general expectation is that if so many candidates in one year, there should be an unvarying increase afterwards, and alarm is expressed if there be a falling off. But all progress, as this list teaches, is through rest. The Church, as the land, must have its recuperative Sabbaths, preparatory to an advance, and we may be on the verge of an extension exceeding former years.

Cotemporaneously with this publication, we read that an "Historic Club" has been formed to rescue the Church Records of the forgotten past. This of itself is a sign of revival and a means of promoting it; for the man, the society, the Church that has no past, will have no future. This work renews the lives of deceased worthies and raises up the foundations of many generations.

GEO. A. LEAKIN.

**THE LAW OF COINCIDENCE.**

There are many facts difficult to classify in our present imperfect knowledge, which, however, point to some law of coincidence, as when you call upon a number of persons whose names you have recorded; and, after a day's exertion, not one can be found; while on the next day, without any effort, you meet one after another in immediate succession; or, you are introduced to a stranger, whose name you never heard before, and on reading the next publication the eye rests upon the very name; or, you experience some accident, and on opening a book, the very particulars arrest your gaze; or, one makes some discovery, deemed entirely original, and across the ocean some solitary thinker at the same time has made a similar discovery, and hence a life-long contest. Or, one will read the scriptural lessons for the day, and they shall be found precisely adapted to some recent event in one's own experience, family, or political relations. All of which suggests that there cannot be an internal thought without some external correspondence as invariable as substance and shadow, perceptibly proportioned to intensity of light, or events are so related that one must always accompany the other.

This sympathy of nature with important providences has been often observed by our standard authors; as, "When beggars die there are no comets seen," or

"When the poet dies,

Mute nature mourns her worshipper."

Or, at the fall of our first parents, "Earth felt the wound"; and each one will at once recall the portents of the Crucifixion. Indeed, it seems as if nature, to prevent mistakes, demands duplicates; or, as Bishop Butler observes: "There is a much more exact correspondence between the natural and moral world than we are apt to take notice of. The inward frame of man does, in a pe-



ouliar manner, answer to the external condition and circumstances of life in which he is placed. This is a particular instance of that general observation of the son of Sirach, "All things are double, one against another, and God hath made nothing imperfect."—*Periodic Law.*

## The Church Journal

AND

### GOSPEL MESSENGER.

NEW YORK, FEBRUARY 4, 1875.

#### RESPONSIBILITY OF CONVENTIONS AND STANDING COMMITTEES.

We have been electing and consecrating (and sometimes trying and deposing) Bishops in the American Church for eighty years last past, and yet it seems from remarks we hear, and writings we see, that the first principles involved in the matter are not understood by some among us.

The venerable Bishop of Maryland has declined to consent to the consecration of one of his own Presbyters, and he a most honored, zealous, and faithful Presbyter, on the ground of his being twice married. (We take the fact from the common statements in the public prints.)

Now there is not a word in the Canons of the Church in America, to justify the Bishop in so declining. We have had twice-married Bishops by the dozen. And we have had, and possible have still, Bishops who have married widows, which is equally against the early rule on which the Bishop of Maryland plants himself. Not only is there no law in the American Church to sustain the Bishop of Maryland's position, but the practice has been uniformly against it.

But is the Bishop of Maryland wrong in his refusal—supposing him to have refused?

We answer *decidedly not*. The Bishop of Maryland or any other Bishop has a perfect right, an indisputable right, to refuse consent to the consecration of any man as a Bishop for any reason he sees good.

There is no power on earth to challenge in such case, a Bishop's right, or to demand a reason for his action. He answers for it to God and his own conscience. If he chooses to consider red hair objectionable in a Bishop, he may decline to consent to the consecration of any man with red hair, and *it is nobody's business*. If he considers a wig objectionable (and we are not sure that any Christian man has the right to wear a lie on his head before God), he is perfectly justifiable in declining to consent to the consecration of a gentleman in a wig. In short a Bishop, in such case, acts on his own conscience, and there is no power in a free Church to go behind his action and demand reasons. Where is the court in this country to issue its *mandamus* compelling a Bishop to consecrate, or consent to the consecration of any man?

But if the Bishop is so free (and if he is not free, will any man tell us who can compel his liberty?) every other man engaged in the business of the election and consecration of a Bishop is equally free.

When a Bishop is "elected" by a Diocesan Convention, can its "election" compel any man to sign his testimonials or give a reason for refusing? When his name is sent in to the House of Deputies, is any member there compelled to receive it, or to sign the required testimonial after it is received? Or declining, is any member, or is the House compelled to give a reason? Where is the power to compel?

The ground is taken that the House of Deputies have nothing to do except register the decision of a Diocesan Convention, that it is *bound* to receive the testimonials of such Convention and give its own, unless it knows something absolutely derogatory to the candidate's moral character. A glance at the Canon is sufficient to overthrow such a fancy. A glance at the reason of things, sufficient to make it ludicrous.

The Canon enacts:

"Every Bishop-elect, before his consecration, shall produce to the House of Bishops from the Convention by whom he is elected, evidence of such election, and from the House of Clerical and Lay Deputies in General Convention, evidence of their approval of his testimonials and of their assent to his consecration, and also certificates respectively in the following words," etc.

It is a waste of words to say that here is no recognition of the House of Deputies as a mere Office of Registration of the will of a Diocese. The positive "assent to the consecration" is required besides "the approbation of the testimonials," and that "assent" is *in addition* to the certificates of character, and fitness, and proper election.

Such certificates may be in unexceptionable form, *must* be, they are necessary, but only parts of the necessity. The free "assent" of the House is required also by the Canon, and we respectfully ask Where is the power to compel and "assent"? Who has the right to demand a reason for its refusal? And after it is given, who can

compel a single member to sign the testimonials? Suppose the reason is as absurd as the color of a man's hair or eyes, we ask is there in this free Church of ours any power to go behind the free action of the House which refuses its "assent"? Or any power to demand *why* it refuses?

In the recess of General Convention the same powers precisely are conferred upon the Standing Committees. The Canon says "if the major number of the Standing Committees shall consent to the consecration, then evidence of such consent, together with other testimonials (as to character, etc.), shall be forwarded," etc.

The Standing Committees must "consent." They are not merely to register certificates or to sign testimonials, but to *decide* whether they will or will not give free "consent" to "the proposed consecration."

And then after these "consents" have been given, and the prescribed testimonials handed in, the House of Bishops may, or may not "consent" also. "If the House of Bishops consent," says the Canon, then "the Presiding Bishop with any two Bishops may proceed." Not *must*, be it noted, but *may*, for after all these "consents" and all these testimonials, there is again no power on earth which can compel the Presiding Bishop or any other Bishop to consecrate the candidate. If such a thing should come to pass, there is no Ecclesiastical Court, and certainly there is no Civil which could interfere.

The principle in the case of a Bishop is the same in the case of a Candidate for Orders, a deacon or a priest. At every step, those who act, act on their own consciences, and responsible solely to God. Nothing can compel any clergyman or layman to sign the testimonials. After they are signed, the Standing Committee must answer for itself in receiving and recommending, and after its recommendation the Bishop must answer to God and his conscience for ordaining.

At every step in the process, every participant is put on his conscience. He can shelter himself behind no man's action. He is entirely free, and must answer for his freedom. Certificates, testimonials, and such like are evidences of the outward proprieties, *prima facie* evidences that everything is correct, but if a man is in doubt, or if he has other knowledge, or if what he considers principle is involved, he cannot shelter himself behind perfunctory documents.

Official and formal papers are necessary that a Bishop may admit a candidate or ordain a deacon or priest canonically, but they in no way *compel* him to admit or ordain. For the responsibility of such act, he answers to the high God, and all the documents ever signed can relieve him no whit from that solemn burden.

The election by a diocese, then, according to our canons, (and those are founded on principles vital in the Church Catholic,) suffices merely to bring the name of a given candidate officially before the House of Delegates or the Standing Committees. They can act only on a name presented with due formalities and fortified with due "testimonials" by a diocese. But when they act, they are absolutely free, their "assent" and "consent" is required, and assent and consent must be *free*. There is no power on earth to call their action in question, to demand a reason from the humblest of their members.

And if they should assent and consent, the House of Bishops is equally free for final action. It cannot act without their consent and testimonials, but those are merely to enable it to act canonically at all. It is thrown then upon its own conscience, as they were. There has been free action all through, and each has borne his responsibilities in the sight of God.

We believe this whole matter cannot be too much examined and too thoroughly understood. We have had many a hasty ordination, and many an one that ought not to have been, because the easy theory was adopted, that there should be no going behind perfunctory bits of paper. "The papers are all right, therefore let us pass the candidate." That is easy, but it is hardly conscientious. Considering the easy conscience with which men put their hands to documents and certificates of all sorts, it is hardly a sufficient shelter to say "the papers are in order." Wrongs have been done life-long to individuals, and wrongs to the Church deep and sore, because laziness or carelessness took easy refuge behind other people's easily written names.

In these matters, from first to last, the Church puts every actor on his own knowledge, and his own conscience; no other man's action binds him. No man can call him to account for his own. The Church leaves him absolutely free, and when a House of Delegates, or a Standing Committee, or a Bishop refuses to "consent" to an ordination, or a consecration, or to sign "testimonials," it is an impertinent interference with the liberty guaranteed by Canon law, in a free Church, for any man or number of men to criticize, or blame, or even to ask the reason why.

Therefore every time that the learned, and venerated as well as venerable Bishop of Maryland (may God spare his good gray head for many days among us yet!) de-

clines to consent to a consecration for his primitive reason, we are thankful (though the reason would have no weight with ourselves) that he bears testimony to the freedom of a free Church, and declares to us all what we are apt to forget, that in spiritual functions, or in spiritual consents or refusals, he and every man answers only at the bar of conscience, and of God.

#### THE NEW DEPARTURE.

The late declinations of the Episcopate, besides suggesting many things which it is timely to ponder, are indications of a change in the relative position of the Episcopate itself, which perhaps has not been sufficiently considered.

We have succeeded in obtaining small dioceses. The principle is settled and accepted as that on which the American Church proposes to stand hereafter.

But having accepted the principle, we must accept its consequences. One is, that the relative importance of the Episcopate is decreased. Of course its spiritual functions remain the same, and are as exclusive and as important as ever. A Bishop is a Bishop whether his diocese be London or Algoma, New York or Fond du Lac. We recognize the office as unchangeable for all time.

But if we make small dioceses, and put Bishops into small cities, it follows necessarily that though the importance of the office continues unchanged, the importance of the field in which the office is exercised is very much changed, and the influence of any one Bishop greatly lessened.

Meanwhile the Parish arrangement continues as it was, or rather in cities tends to increase in extent and complication. Some city parishes count as many communicants as some small dioceses. The amount of their offerings for Church and charitable purposes, is often larger than two or three small dioceses. They have large works of charity on hand sometimes, and quite an array of parochial agencies and several clergy perhaps under the rector, and the opportunity for good work is enormous.

In such a state of things, the rector of one of these large churches may well hesitate about giving up a greater work for a less. We set aside the question of personal ambition, which ought not to enter, but which, if it does, will be strong perhaps to hold him in a place of prominence and influence in some large parish; and taking the question of uses and the place for work and results, a man may easily find the larger and more important opportunities in the parish.

It ought not to have come upon us with anything like the surprise it seems to have excited, that Bishops should be declined, and that Parishes should boldly put in their claims as against dioceses for ability and zeal and administrative faculty.

The Parish has been rising in importance, and the Diocese relatively decreasing. The difference in work between the larger of the Parishes and the smaller of the Dioceses, has become less and less, and, in plain English, the importance of the Parish position may be in more cases than a few greater than that of the Diocesan.

Again, we say, we are not confusing the Office with the field of its exercise. The Bishop is still Bishop, though it be but of a village, and the Presbyter still a Presbyter, though Rector of a Parish counting more communicants than two dioceses, and contributing more money than half a score.

But what we mean is, that if the field of work is so nearly equal in some cases, the Diocese has no right to demand the greatly better worker.

We are ourselves not at all sorry at the tendency we have dwelt upon. The Episcopate is an Order of the Ministry, primarily. Extent of jurisdiction, size of diocese, wealth of See, are but accidents. They have been more than once injurious accidents. The real thing is the work of the Office. And we do not think it will be any the worse for the Church that the Episcopate should be no object of ambition, and no field for the display of other qualities than devotion, gentleness, and godliness.

#### OUR MAIL SERVICE.

The following cut from the *Tribune*, will give us a notion of that triumph of civilization and administrative skill, the United States Mail Service.

It occurs to one at times that it might be a wise thing to let out the management and government of these United States to a half dozen capable contractors, and suspend the solemn nonsense of Congress, President, and Cabinet, till we could afford the luxury.

The possibility of such a performance by two boys, brings out in grotesque relief the stupidity which is sufficient to govern a great country.

The Grand Jury of the United States Circuit Court on Saturday, found indictments against Samuel Woodward and Samuel Hoyt, two boys, for robbing the mails. It appears that the boys were hired by the New York Transfer Company, which carries the mails from the Post Office to the several railroad depots in this city, to drive the mail wagons, and that while thus employed they broke the locks on the mail bags and robbed them of their contents. It was also shown that the boys stole locks from the Post Office to

replace those which they had broken. After indicting the boys, the Grand Jury filed a presentment against the Transfer Company for want of care in transporting the mails. The following is the substance of the presentment:

The New York Transfer Company is in the habit of intrusting the mails committed to its care to the custody and control of young boys employed to drive its mail wagons, in whose selection no proper care is exercised. No oath is required of the boys; they give no bonds; they are incompetent to guard or protect properly the mails in their charge, and they do not possess the requisite qualifications for the discharge of such responsible duties. By reason of which, in the opinion of the jury, the Company is guilty of gross negligence in the execution of its contract, and the mails of the United States, together with the correspondence and property of citizens intrusted thereto, are daily in danger of loss, destruction, and embezzlement in passing through the city of New York. And for such gross negligence, and the disregard by the Company of the interests confided to them, in the opinion of the jury, its contract should be annulled, and the transportation of the United States mails through the city of New York, intrusted to parties more competent and faithful, unless the abuses of the recent contract are immediately reformed.

As specimens of the kind of stories that run about the columns of certain newspapers with no officer to arrest them, and a great many simple creatures to believe them, take this from the *Congregationalist*:

On the Reformed Episcopalians the sun continues to shine. They count another minister, the Rev. J. C. Pratt of Central City, Col. Their new society at Newark, N. J., already numbers 150 members, with a Sunday-school about as large. Bishop Cummins is improving his winter residence in Baltimore to gather a church there. And a third parish has been organized in Chicago, mostly of Church of England people.

And this from the *St. Louis Church News* (which ought to have more sense):

The Rev. Phillips Brooks of Boston is said to have received during the past year, offers of \$20,000 if he would accept a pastorate in Philadelphia, and of \$15,000 if he would accept one in New York. Both propositions were declined. His new church in Boston, it is said, will cost \$1,000,000. Its erection is proceeding very slowly.

This sort of thing is more than pitiful. It makes one despair of human intelligence.

The Rev. Dr. Dudley was consecrated Assistant Bishop of Kentucky on the 27th ult.

### Book Notices.

**ASSYRIAN DISCOVERIES.** An account of Explorations and Discoveries on the Site of Nineveh, during 1873-1874. By George Smith of the Department of Oriental Antiquities, British Museum. With Illustrations. New York: Scribner, Armstrong & Co. 1875. Price \$2.50.

The book is another remarkable instance of newspaper "enterprise." Mr. Smith was sent out as the correspondent of the *London Telegraph*, and the expenses of his work were paid by that paper. It was he who discovered in the British Museum on the Terra-Cotta plates of the royal library, a fragment of the Chaldean account of the Deluge. His purpose in his explorations was, if possible, to discover the missing portions. In this he was successful, and the account is given now virtually complete.

Beside this "find" large numbers of the plates were recovered, giving accounts of the reigns of Assyrian kings, contemporary with the Biblical narratives. Translations of these documents make up a great part of the book. They incidentally illustrate the manners and customs of the Chaldeans and Assyrians, and introduce us in some cases even into their domestic life. One document, for instance, is a bill of a slave.

The book is fully supplied with maps and illustrations, some of which are photographs, giving one a sense of reality beyond the possibilities of engraving. The importance of the work can be scarcely overestimated, and it makes one feel that a larger and more liberal, continuous and thorough investigation on the sites of Calneh, Babylon, and Nineveh, as well as a careful survey of the whole territory between the Euphrates and the Tigris, ought to be undertaken in the interests of learning. Surely some agreement among the Christian powers on this subject would procure from Turkey the necessary facilities.

**CATHOLIC REFORM.** Letters, Fragments, Discourses, by Father Hyacinthe. Translated by Madame Hyacinthe-Loyson. With a preface by Arthur Penryhn Stanley, Dean of Westminster. London, Macmillan & Co. 1874.

We have here a flagrant case of book-making. The volume is made up of a series of letters, scraps, manifestoes, speeches, etc., of M. Loyson, prefaced by a magazine article of Dean Stanley. In truth the exigencies of book-making are so pitiless that we have twice over the dedication written for Mr. Leonard Bacon's American Collection of M. Loyson's Discourses.

While all will concede to M. Loyson a wonderful eloquence, and all right-minded people also a deep sincerity, we think his best friends would not claim for him much wisdom, or the temper that makes a reformer. Essentially an orator, he has all the faults of the oratorical temper. His marriage was a gross mistake in every point of view. It not only showed disregard of vows, but in marrying a widow disregarded also of that very Canon law which once permitted priests to marry, and under which M. Loyson claimed to be acting.

In the "Old Catholic" movement so-called, he has lost all influence. No one can examine these fragmentary things without seeing the reason. He is a sentimentalist—a charm-

ing and eloquent and sincere one, no doubt—but only a sentimentalist taking his own emotions for the eternal law.

It was fitting the scraps should be introduced by Dean Stanley, who is quite as much of a sentimentalist in his way as Father Hyacinthe. The good Dean's notion of "Old Catholicism" as a revolt against authority, is an amusing illustration of the lack of logical coherence which may consist with a good heart and a mind of some cleverness.

As a contribution to the cause of "Catholic Reform," the book is as valueless as M. Loyson's personal influence in the Church of France, or the clever and somewhat scatter-brained Dean of Westminster in the Church of England. Madame Hyacinthe-Loyson was the eloquent Carmelite's fate, and any amount of translator's work she may do will fail to restore the position in "the Old Catholic movement" which he lost when he married her. We should be the last to hint that she does not compensate him for his loss. But it is a loss, and the world and M. Loyson must rest content.

**BISHOP SEABURY'S COMMUNION-OFFICE.** Reprinted in *fac simile*. With an Historical Sketch and Notes. By the Rev. Samuel Hart, M.A., Professor in Trinity College, Hartford. New York: T. Whittaker. 1874.

Prof. Hart's Notes are judicious and learned, and illustrate the text. One cannot but regret the losses we have incurred,—the formal presentation of alms, for instance; the preparation of the communicants in the face of the Sacrament and other things, in which this Communion Office of the early Church in Connecticut was full of primitive simplicity and directness. Some of its excellencies we were happy enough to retain. They make us regret the rest.

The little volume is beautifully printed on ribbed paper, and handsomely bound.

**WEDDING GARMENTS, or Bessie Morris' Diary.** By Mary W. McLain. New York: Scribner, Armstrong & Co. 1875.

A good, pleasant, domestic story, that will do no one harm to read.

**SERMONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR.** By the Rev. Isaac Williams, B.D., late Fellow of Trinity College, Oxford. In two volumes. Volume I.: Advent to Tuesday in Whitsun Week. Rivingtons, London, Oxford, and Cambridge. 1875.

This is a new and cheap, though very neat edition of the Sermons of the late well known Isaac Williams. They deserve the permanent place in theological literature, which we are glad to see they seem to hold, for their fervid piety, their beautiful simplicity, and their catholic spirit. In no man more than in their author did great learning meet with childlike faith and deep devotion.

**THE SOCIAL LAW OF GOD: Sermons on the Ten Commandments.** By E. A. Washburn, D.D., rector of Calvary church, New York. New York: T. Whittaker. 1875. Price \$1.25.

These sermons were preached last Lent in Calvary church, and their publication was almost demanded by those who heard them. The preacher has complied with the strong desire, and they are now put into a handsome volume of 212 pages, by the publisher.

The commandment from Sinai is, in each case, followed by the interpretation of the Gospel. The two make the preacher's text, the word of the New Law the complement of the old.

Of the fervid eloquence of these sermons, the reasoning on fire with the rhetoric, we shall say nothing but that in that regard they are models of the best style of pulpit speech.

What we would pointedly say is that they are thoroughly wholesome sermons for these times, full of direct, plain speaking, and plain dealing with the sins of living society, bringing it up squarely to the measure of the immutable Law of eternal righteousness, and compelling it in that mirror to study its own features. There is no temporizing here, no trifling with everlasting distinctions. The sentimental popular religionism has forgotten "the Terrors of the Law," that Christ came "not to destroy but to fulfil." It has muddled consciences and ruined souls in consequence. Calvary did not abolish Sinai. It made Sinai tolerable, approachable, reasonable.

The immutability of the Holy Law is the basis of these sermons. They are very clear, very strong, very wise. They will do much good. We cannot press them on the notice of our readers too warmly. They might well be read in churches during Lent. They will surely be welcomed as helps and suggestions by the clergy.

**REASONABLE ELOCUTION: A Text-book for Schools, Colleges, Clergymen, Lawyers, Actors, &c.** By F. Taverner Graham. New York: A. S. Barnes & Co. Price, \$1.25.

Many of the clergy will remember Prof. Taverner, who some years ago gave private lessons in elocution. His method was to sit down by the side of his pupil, give him a passage to read, and then pointing out mistakes or defects in the manner of reading, analyze the passage, and show what was the correct mode, and why it was correct. He would subject other passages to the same process; and having thus explained the method, he would require the pupil to write out the rules and apply them. His principle was that good reading consists in expressing by emphasis, tone of voice, slowness or rapidity of utterance, the meaning of the passage. Consequently nothing is more apparent than that, in order to read a chapter or discourse properly, one must first fully understand the meaning, and then know the natural way of expressing that meaning. Simple as this is, there is nothing so generally ignored. The "sounding brass or a tinkling cymbal" is uttered as though it were of as much importance as the "tongues of men and of angels." There is a regular formula, a kind of tone with certain rising and falling inflections, to which every passage, grave or

serious, important or non-essential, is subjected; and provided the words are given, it is taken for granted that the sense is made apparent also. It is admitted on all hands that what is wanted is natural reading. But many persons seem to think that the bad habits of utterance, the utter disregard of emphasis and time, into which one has for want of care or discipline fallen, are natural. Such persons do not believe in books on elocution, or teachers; they believe in "being natural." Mrs. Graham, who is a daughter of Prof. Taverner, and herself an accomplished teacher of elocution, has here given her father's system. It is most appropriately named "Reasonable Elocution," for it has no arbitrary rules. It bids the learner grasp the meaning of the passage, and then shows him how nature demands that that passage should be read.

**VOICES OF COMFORT.** Edited by Thomas Vincent Fosbery, M.A., Hon. Chaplain to the Lord Bishop of Winchester, and sometime Vicar of St. Giles', Reading. Rivingtons, London.

This volume provides readings for thirty-one days. Each day's reading consists first of selections of appropriate passages of Scripture; secondly, extracts of a few pages from some of the best devotional writers in the English Church, both in prose and verse; and lastly, suitable prayers for private use. The volume is particularly designed for those who are in trouble and sorrow, bringing before the minds not only words to cheer, but also words to send the reader to close self-examination, so that he may realize the saying: "It is good for me that I have been afflicted." When we say that the selections are from among the best devotional writers of the English Church, we at once commend it as a suitable book for Lent reading.

**THE BIBLE FOR THE YOUNG.** Being the precepts and narratives of Holy Scripture, presented with comments in simple and attractive language for the young, from the writings of Ingram Cobbin, M.A., the Rev. Matthew Henry and others. Edited and partly rewritten by the Rev. George Alexander Crooke, D.D., D.C.L. With numerous illustrations. Philadelphia: Duffield Ashmead.

The theory of the compilers of this volume is, that the Bible, in many cases, needs to be simplified for the young—helping the young Biblical student "where the words of the usual version seem strange to him." It is generally held among scholars that the language of the King James version is more simple and easily understood by "young Biblical students," than the phrases and terms usually employed by the newspaper writers and book makers of the nineteenth century would be. We turn, therefore, with some curiosity to see how the Scripture language is simplified in the book before us. In John ii. 3, we read "And when they wanted wine, the Mother of Jesus saith unto Him, 'They have no wine.'" In the "Bible for the Young" we read—"The wine was soon drunk out; Mary mentioned the circumstance to Jesus." But the book claims to relate "in simple terms, the histories of the Old and New Testament, explaining the obscurities of the text, and giving in plain language the meaning of the more difficult passages." We turn to the conversation with Nicodemus in John iv. to see in what plain language the "meaning" of the passage is given. Here it is:

Nicodemus, could not understand him; but Christ told him not to "marvel" or wonder at what he said; for as the wind blew which way it would, never seen by our eyes, yet felt in its power upon our bodies, so the Divine Spirit works unseen, yet powerfully felt on the heart of the sinner, before he can be saved. So, that as by nature he cannot love God, now by grace he loves him; as by nature he practices sin, so by grace he practices holiness; as by nature he delights in folly, so by grace he delights in that which is good. This change of the mind is great as a new birth, for none can understand it but those who have felt it; and those who have felt it know that they are "born again," are "new creatures in Christ Jesus."

Where the book "simplifies" it in most cases either substitutes long words for short ones, or makes the sentences childish; and where it gives the "meaning" it in many cases, as in the above, takes the young Biblical student far away from the "meaning."

The Rev. Dr. Twing, ever fertile in plans for inciting and keeping the interest of the young in mission work, has now issued a steel-plate likeness of Bishop Clarkson. The letter of the Doctor which accompanies it, assures the children that "the likeness is a success—as true a copy of nature as art can produce." There is added a highly interesting letter from Bishop Clarkson, giving an account of his work. All those children who are prompt in remitting the contents of their mite-chests by the 1st of July, will receive another steel-plate engraving—a likeness of Bishop Tuttle, with a letter from him concerning his work. In due course of time there may follow a likeness of the Secretary and General Agent of the Domestic Committee himself. Thus the children are to have Bishop Clarkson first, then Bishop Tuttle, and Dr. Twing will be after them.

The standard "History of the Christian Church, from the Apostolic Age to the Reformation, A. D., 64-1517," by Canon Robertson of Canterbury, who is also Professor of Ecclesiastical History in King's College, London, has been revised by the author, and the new edition has been completed. Vols. I-VI., reaching to the close of the thirteenth century, have been for some time in the market, and the concluding volumes, VII. and VIII., are expected immediately from England by Pott, Young & Co., the American publishers.

J. W. Bouton is soon to publish the late Judge Gabriel Furman's "Antiquities of Long Island." Frank Moore edits the volume. The "Antiquities" comprise curious facts about Long Island, and furnish material for history. With them is bound up Judge Furman's "Notes on the Town of Brooklyn," privately printed in 1824. A bibli-

ography of books printed on or about Long Island, by Henry Onderdonk, Jr., from MS. in the New York Historical Society's Library, is also included.

## MAGAZINES.

*Scribner's* gives a second illustrated paper on the 'Canyons of the Colorado,' a wonderfully fascinating land of wild rock and rushing river. Dr. Blauvelt, in 'Christ's Supernaturalism,' ably attacks Strauss and Renan. Mr. Stedman reviews some more of the small poets of England, especially Rosetti and Swinburn. And there are three chapters more of M. Jules Verne's dreary foolery, 'The Mysterious Island.' Miss Purny Gibson's 'Strange Adventure' will interest numerous readers in Oshkosh. The Editor's novel, 'Sevenoaks,' promises to be about the best work of its kind going. So far it is thoroughly fresh and bright. 'A New Solution of an Old Puzzle' is a second paper on the philosophy of mesmerism and table-tipping. 'My Tourmaline' is 'concluded,' and it is well it was no worse. The Editor's departments are up to their usual high standards.

*Harper's* is rich in illustrated papers. 'The New Washington,' 'Caricature among the Ancients,' 'The French Institute and Academies,' 'Wonders of the Lowlands,' and 'The First Century of the Republic,' are specimens of a style of Magazine papers for which *Harper's* is famous.

The paper on 'Christian Missions' sets forth what it has been the fashion of some writers to belittle—the value of missions in the great movements of the world. It is well worth study. 'Do Witt Clinton as a Politician' is in one view encouraging. It shows us that notwithstanding all the corruptions of our politics, we have greatly improved upon our fathers. Certainly the vindictive abuse and letter-blackguardism of Mr. Clinton's politics, would not be tolerated anywhere at present; but one cannot but feel regret at the pulling off the robes of the dead heroes, and exposing the vulgar coarseness they cover. There are two nice novels running in this *Magazine*, judging from the pictures.

Besides sections of three novels, the *Galaxy* has another of Mr. White's explorations among the parts of speech, as readable as he usually makes them; 'A Nation without Neighbors,' is good reading for the Fourth of July; and 'The Decline of the Drama,' a solemn protest against the wickedness of an evil past. The 'poetry' in the *Galaxy* is never very poetical, and that of the current number is no exception to the rule. There is much sprightly writing in the Editor's departments—so much that one sometimes regrets that the *Galaxy* is not all Editor's departments.

Mr. Bryant has a beautiful poem in the *Atlantic*, 'The Two Travellers,' which we have already taken the liberty to copy. 'The Hessian Mercenaries of our Revolution' is an interesting historical study. 'Two Girls that tried Farming' is a nice bit of fancy. 'Baneroff's Native Races of the Pacific States' is a review of the book under that title, the first volume of which has just been issued. 'A Carnival of Venice' is the sort of sketch which is made by the hundred. The *Atlantic*, the most literary and bookish of all the Magazines, devotes as usual a large space to the notice of current literature.

The *Catholic World* opens with an able and subtly reasoned paper by Aubrey De Vere, 'vert and poet, on 'Church Authority and Personal Responsibility,' which, however, we need scarcely say, leaves the matter as far as ever from settlement. The other more noticeable articles are 'Religion and State in our Republic,' 'The Colonization of New South Wales by Great Britain,' 'Robespierre and Robert Cavalier de La Salle.'

The *Penn Monthly* has a powerful paper on 'National Education,' slashing right and left unmercifully. This Magazine is unique in the cool determination not to popularize itself by cheap novels, sketches, pictures, or sensations. It is rapidly becoming an educating power in consequence, and winning its way among educated people.

*St. Nicholas* is as full of good things as a pudding of plums. 'Eight Cousins' is capital, and 'The Birch Bark Boy' wonderful. There is something for all sizes down to the weasel, for whom Aunt Fanny tells about the sleigh-ride to school.

Our subscribers in Canada will find in Whittaker's Churchman's Almanac, advertised elsewhere, a directory of the clergy of British North America, in addition to full information in reference to the Church in the United States.

## THE IMPORTANCE OF COMMERCIAL MORALITY.

SERMON BY REV. B. HEBER NEWTON.

Christ church, corner of Fifth avenue and Thirty-fifth street, was filled last evening by a cultivated audience to hear the fourth of the course of sermons on "Christianity and Social Morals." The Rev. B. Heber Newton of the Anthon Memorial church, in West Forty-eighth street, preached the sermon upon the "Morals of Trade." He began by speaking of the importance of the truths underlying morality in commercial enterprises. Trade occupied so great a share of attention in the present times, and was so sedulously followed, that it was of prime necessity that its basic principles should not only be well understood, but be universally carried into practice. Trade begat selfishness, and unless this instinct was curbed by higher ideas, it would ruin not only trade but those who pursued it. Trade, to be successful in the highest sense, must conform not only to good morals, but receive its inspiration from religion. Veracity and honesty were as essential to trade as light is to day, and no finer instances of moral power could be found in either ancient or modern history than facts showing how implicitly men engaged in trade have relied simply upon the word of their fellow-men and their confidence in their

honesty in transactions in which, if truth or honesty failed, ruin would be the result. The confidence that a man's word was as good as his bond, was the cement of trade. Great commercial nations were always honest nations while their commerce lasted, their decay dating from the time they lapsed from honesty and veracity in their dealings. Honesty in trade made remote nations depend upon and trust each other. Men personally ignorant of each other, did business involving millions, on the basis of mutual confidence and trust.

In all great financial crises it had been shown that those who weathered the storm were those who had traded honestly, faithfully, and within their means. Overtrading was dishonest, and it was dishonest to incur responsibilities which, in the nature of things, one would not probably be able to meet. Honest trade abhorred and purged commercial enterprises of rascality, and it was the vigor of this principle that threw to the surface and exposed dishonest practices, and sloughed them as bad humors are thrown from the human system. This showed the real vigor and healthiness of trade. It was not to be expected that dishonest practices would not exist, but the fact that they were exposed as soon as found, and condemned, although not as heartily as could be wished, was a good sign, and was action tending in the right direction. Overcharging, under-measurement, undervaluation in invoices, lying advertisements, and gambling speculations were prominent phases of commercial dishonesty too frequently exhibited now-a-days. There seemed to be an opinion abroad that certain things not tolerated in private life are allowable in trade, and that there were two codes of morality, one for trade and the other for private life; and some went so far as to argue that deception was not only allowable, but was necessary in trade. But in this they deceived themselves more than they did others, as they almost universally found out in the long run. There was great dishonesty in the book trade; men regarding themselves highly moral did not scruple to ignore trade rights not protected by law, and because there was no international copyright law, would pirate the works of foreigners and unblushingly pocket the proceeds of this crime against good morals. Where was the bankrupt who, exempted by law from paying his debts, would pay them if he afterward had the means? When such a thing was done it was heralded forth as something to be wondered at, and yet it ought to be more a matter of wonder that a man should not perform such a simple act of justice as to render unto his fellow-men their just due. There should be no difference between legal debts and moral debts; if a man was morally in debt to another, no law could wipe out that moral obligation; it was a matter between his conscience and his God, and unless he acquitted his conscience, God would not acquit him. The wild speculative fever in this country was born of dishonesty, and bore its legitimate fruits in the ruin of thousands. Speculations involving the happiness of multitudes, should be guarded with more than usual care. Speculations involving only the payment of differences in value, and not calling for actual transfers of property, were simply betting schemes and gambling operations of the worst kind. Wall street in this respect was on a par with Baden-Baden, only it was worse, in so far as it was more hypocritical in covering its gambling transactions with the flimsy veil of commercial or financial operations. The common gambler was liable to arrest and indictment, but the gamblers who ruined hundreds and thousands in the name of trade, were exempt from indictment or imprisonment. This financial and commercial gambling was an evil that should be reached by law, if men could not be shamed by healthy public opinion from engaging in it. Men, calling themselves honest, and holding high positions socially, had, under the names of banking-houses, accepted, and not only accepted, but had sought and solicited, the hard earnings of hundreds and thousands of poor people with one hand, and converted them with the other in schemes which, if fair on the surface, would not bear the investigation that ought to have been given them by men using the money of the poor for their promotion.

The *London Times* had cynically asked the other day "Where is your commercial morality?" as if such a thing did not exist, or if it did, was of such a weak character as not to be able to make itself felt. There was commercial morality, however, and a good deal of it, for if this was not so, trade would soon cease to exist. Care must be used not to be too sweeping in denunciations of commercial immorality, or, instead of curing the evils that really do exist, they will only become aggravated in extent by a general feeling that there is no honesty in trade and no need for any. The custom had become too prevalent of calling this the great era of fraud. History showed that fraud has existed from the most ancient times in all kinds of trade; and in centuries past thousands of cases such as are now spread all over the civilized world in a day, were never brought to public attention at all, or, if so, in a very circumscribed way; and then there was a thousand times more trade now than in ancient times, or even a few centuries back. One great evil that now existed was a lack of special technical education in the science of the ethics of trade. There should be a code of trade ethics, and our youth should be trained to such a knowledge as to always be able to distinguish between right and wrong in commercial dealings. The demand nowadays for cheap things put a premium on fraud, for it stimulated the production of inferior articles, to be represented as above their value. No counsels of the Church could prevent fraud, if society substantially says, Get money—honestly if you can, but, anyway, get money. The true way was to abide by the golden rule in business as in private life. Honesty and veracity were not enough in trade without righteousness and self-denial. Many trades and professions carried on honestly and truthfully, were in themselves wrong and demoralizing to the human race. What merchant said to himself "What ought I ask?" It is too frequently the case, "How much can I get?" Thus arose a variety of prices for articles of the same description, and the honest buyer was often deceived by the dishonest and greedy seller. Traders are too frequently bitter rivals to each other, lie about each other, crowd each other, and stride to opulence over the financially dead bodies of their weaker rivals. This course disintegrated men and nations, and produced frauds and bloodshed. There was no good reason why trade should not be so conducted as to bind men into a brotherhood. There was capital and labor enough to-day going to waste in warfare to make all the deserts blossom as the rose, and raise mankind to that plane which it ought to occupy. The battle-fields of the great strikes were the results of greed and selfishness, and misconception of the divine qualities which should and do underlie all truly successful trade. When selfishness was turned into justice, competition into reciprocal interest, and the greatest good—not for the greatest number—but for all, became the maxim of those engaged in trade, then would God's blessing be given, and the millennium of trade be at hand.—*New York Times*, Feb. 1.

## Parish and Family Reading.

## LETTER FROM BISHOP CLARKSON.

OMAHA, NEBRASKA, Dec. 16, 1874.

MY DEAR FRIENDS: Doctor Twing's requisition for a letter from me to accompany a work of art that he intends to issue, must be obeyed—"volens volens," principally "volens" however, because it has generally been my experience that every letter a Missionary Bishop publishes in *THE SPIRIT OF MISSIONS* brings something in return from somebody, to help him in his work. These precious and helpful "somebodies" are indeed fewer and farther between than they used to be, but on that very account more needful, and if possible, more highly prized. Missionary Bishops have now come to be such common blessings in the Church that we sometimes think we are of very little consequence. Nevertheless I wish there were more of them, and I hope that some of us will live to see one in every Territory. "Don't speak of that, I pray you," said a large-hearted city Rector to me, last autumn, when I was enlarging on this subject—"Seven Missionary Bishops are as much as the Church can stand; if you give us fourteen, you'll rack the old ship from stem to stern. Do be merciful." I do not think so, Doctor Twing does not think so, and I fully believe that the whole Church will gradually work up to our view. If all the Missionary Jurisdictions increase in population as mine has done in the last few years, we shall certainly have work enough in each Territory for a Bishop. Nine years ago Nebraska had about forty thousand inhabitants, and it has now, probably, two hundred and fifty thousand. Dakota has increased in this time from five thousand to thirty-five thousand. In both Territories then there were but four small churches, and now, including the Indian chapels, we have in the same region forty churches and chapels. I found here in 1866 only seven clergymen in both Territories, and now, including the clergy in the Indian work, there are over forty. The number of communicants has grown from one hundred to over thirteen hundred.

We are somewhat apprehensive that the grasshopper plague, which during the last year devastated so large a portion of Nebraska and Dakota, may for awhile retard the progress of our settlements and the growth of our population. Emigrants may be deterred from coming to a country that has been afflicted with such a fearful visitation. You can scarcely form an idea of the desolation and ruin that have been wrought by the locusts upon a rich and fertile region. There never has been anything like it on the globe since the days of Pharaoh. A large number of our people in the western portions of Nebraska are now threatened with starvation. If it were not for the generosity and humanity of more favored communities, outside of the limits of the plague, the suffering would be frightful. Large amounts of food, and fuel and clothing, have been sent on to the devastated districts, and still larger amounts are needed, as it is estimated that over ten thousand persons must be fed and kept from want until after another harvest. The Relief and Aid Society of Omaha, which is managed by some of our most reliable and most energetic citizens, is busily and nobly employed in collecting and disbursing aid for the sufferers. Every dollar sent to this Society is faithfully used for the benefit of the afflicted. Nobody at the East who feels inclined to help the starving people of the grasshopper districts, need hesitate for a moment about confiding their benefactions to the charge of these wise, humane and true-hearted men. My chief anxiety is for the support of our clergy in the impoverished districts. Much of the little salary promised them by their people will fail them, because the people themselves are without means. It is my duty to see that the clergy do not suffer, and for this purpose I need contributions from those who are able to give. I sincerely hope that we may be able to keep all our clergy in the field, notwithstanding the poverty of the people, and a very little help comparatively from outside sources, will enable me to make good the deficiency in their salaries.

We can hardly expect to be able to build any churches in Nebraska and Dakota until after we have recovered from the effects of this visitation. Two however are in process of erection, one in Nebraska, on the Union Pacific Railroad, about two hundred miles west of Omaha, and one in Dakota, where the Northern Pacific Railroad crosses the Red River. I had hoped to obtain somewhere \$500 for each of these two churches. They are nearly completed. That sum will finish them and place them out of debt. When they are completed we shall stop church building for a little while, until the next year's crops come in, and the people have something to spare for that purpose. In neither of these two towns where we are now building are there any church edifices of any sort. So that we shall have the first possession of the ground if we can complete our little chapels.

In nearly all the towns along the line of the Union Pacific Railroad, throughout the whole length of Nebraska, we have neat little churches, most of them in full view from the passing trains. Not long ago I was travelling along the road, and occupied a seat in the car behind two Eastern ladies, who were evidently en route for California. They appeared to be very much interested in the country through which they passed, and attracted by the sight of the cross-mounted chapels that met their gaze in nearly all the towns. At length one of them said to the other, "There is another Romish church. How many there are. This is the sixth I have seen to-day. What a pity that they (the Romanists) have so much the start in this new country." This was rather more than I could stand, inasmuch as they were our churches that the ladies had seen, and so I was obliged to overcome my modesty, introduce myself, and tell them of their mistake. They were delighted to hear the truth, as they were daughters of the Church; and several months afterwards I received from one of them a very sweet letter, with a comfortable enclosure, the proceeds of which I was requested to use for church building in Nebraska. How fortunate that I did overcome my modesty on that occasion! and how rejoiced I should be to have an adventure of that sort every time I travel along the Union Pacific Railroad! We

have given a good deal of attention and effort to church building in Nebraska, rather than to the erection of costly educational institutions, because our people being entirely an agricultural and not a mining population, there is no great danger of putting churches where they may become useless, as in some of the towns in mining Territories. Every church that we build is a centre of constantly widening influence, because nearly all our towns are constantly increasing in population; and as the people are spread all over the State, and not congregated into a few centres, as in the mining countries, we feel it to be important that our churches should be built wherever towns are built.

It would interest, and perhaps amuse some of our younger helpers, if we should describe minutely some of the scenes that take place in some of our remote frontier services. On one occasion, in a humble room in Dakota, the people of a border-town were collected for Service. Each one brought a candle, and held it in his or her hand to read the Service by. Eight empty nail kegs, on which were placed long, rough boards, furnished the sittings. I stood up in one corner of the crowded apartment, as there was no room for lectern or pulpit. At the close of the Service, and before the sermon, I gave out the hymn "Come, Holy Spirit, Heavenly Dove," and requested some one to start it. After a long silence a young man stood up and said "I'll try, Sir." He did try, sang a line or two, no one helping, and it was evident he had struck the wrong metre. He stopped, and tried the second time, with like result. He looked at me and said "Bishop, I think I can't make it go, but I will try again." I told him that I thought he would succeed on the third effort, and he tried again, found the right tune, and everybody joined in with real Methodist energy and volume. After the Service I thanked and commended him for his bravery and persistence.

On another occasion I was officiating alone in a school-house in Nebraska. The congregation was large, but evidently not very much accustomed to the proprieties of our worship. After the sermon I told the people that it was our custom to take an offering for Domestic Missions, and I would be obliged to any one who would attend to the matter. A plain-looking old man rose up from his seat, took his hat and went around the school-house holding it before every person, and saying audibly "Friends, we don't often hear sich preaching in these parts. You ought to pay well for it. This gentleman has come all the way from Omaha to preach for us, and we ought to encourage him."

But notwithstanding such ludicrous scenes which now and then occur, I often feel that there is more satisfaction and happiness in preaching the Gospel of our Blessed Master to these simple rural congregations than to the more fastidious and cultured people that crowd our great Eastern churches.

A Methodist exhorter and local preacher, who always attends our Service when it is held in his neighborhood, once said to me after a very interesting and solemn Service held in a school-house, where he was himself accustomed to preach, "Bishop, it is astonishing how quiet the people and the boys are when you or your missionaries hold a worship here. It aint so when anybody else preaches here. They keep coming in and going out, and coughing and sneezing and spitting tobacco juice and giggling all the time at our worship, but when you folks come along they keep as quiet as mice. I can't tell what makes the difference, but, Sir, sometimes I think that it is them things you wear over your clothes. Looking at them seems to keep their minds employed." I ventured the opinion that the cause of the difference in their conduct lay deeper than the robes.

But this letter is getting to be too long, so I must say Good-bye. Ever yours affectionately,  
ROBERT H. CLARKSON.

THE MOTE AND THE BEAM.

By what evil instinct of our nature it is, or what combination of instinct with circumstances, it is impossible to say; but somehow it does appear that we all have an inbred and assured persuasion of our superiority to our neighbors.

We may not acknowledge it; we may not be conscious of it, even; for it is the beam in our eye which, as a rule, we do not "apprehend." But we may become conscious of it, if we will; and we ought, if we can.

Here, for instance, is a woman who does not profess to be at all original or profound; she has neither invented anything for herself, nor studied the methods and inventions of others deeply; she is merely doing what she has been accustomed to do all her life. Nevertheless she has somewhere picked up certain habits and modes—methods of cooking, for example; or of managing a house; or of training children—which she quietly assumes to be, which she is quite sure are, the very best in the world. She sincerely pities the poor housewives who follow different traditions; the poor children who are brought up on a different method; the poor servants who are managed and taught to go about their work in a different way. She don't want to boast; but for making of butter, or making a bed, or making a tart, or getting through a Spring cleaning, or guiding a kitchen, or dressing and feeding a baby, she has a calm, profound conviction, unbroken by a single doubt, that she may back herself against the world; and were the world to beat her, she would never know it. In all these domestic matters she has a righteousness of her own, that is, a right way of her own; and she has no doubt that her righteousness far exceeds that of her sister scribes and pharisees.

Here, again, is a man of no unusual weight of brain, with comparatively little education and experience. He would be unfeignedly shocked at the thought of claiming superiority over all men; of presenting himself as the very same and flower of the human race. Yet unconsciously he does claim this superiority; and that in many ways. Take only one of them: He knows something of political economy as a science. He takes all his political views from the solitary newspaper he reads. He has had no opportunity of studying the history of nations; of tracing to their issues the political experiments which have

been repeated again and again from the beginning of the world. Nevertheless he believes and appropriates all that his paper tells him. He gives "his views," the good man, by which he means the views of his newspaper, on all political topics, and holds himself competent to pronounce on the most subtle and complicated political problems. He never doubts that he is right, and that all who differ from him are wrong. He has repeated the same opinions so often that they must be true. There are men to whom he would defer on other points; but on these political points he will defer to no man, for on these he is above mistake, infallible as the Pope himself. And nothing seems to shake his faith; nothing avails to teach him how incompetent he is to handle questions so large, and which have their roots so deep in human life and history. I absolutely knew a man who, though three times bankrupt in ten years, was forever urging on the Chancellor of the Exchequer his scheme for paying off the national debt! He actually dated one or two of his schemes from a debtor's prison! Of all husbands the most obedient, of all men the meekest I have met, and the most incompetent to manage his own affairs, he never for one instant distrusted his capacity to rule the destinies of Great Britain.

It is against this unconscious self-assumption that our Lord warns us in this parable. The very moment that we assume to be wiser and better than our neighbors; to look down on them with superior scorn or superior pity, we begin to carry a beam in our eye which we do not apprehend; and a beam that, while impairing our moral vision in all other respects, will sharpen our sight for the straws and splinters in other eyes. And perhaps the most remarkable point in the parable is, that our Lord seems to think religious persons specially liable to this strange disorder of the eye. It was the Scribes and Pharisees, the most religious men of their time, who judged their brethren, and condemned almost as many as they judged. It was His disciples who were in danger of tilting at other men's splinters with their beams. It is we, therefore, we who worship God, who most need to listen and take heed to the warning. That rooted persuasion of our own superiority to other races and other men which, as we have seen, infects our common life, is only too apt to taint our very worship and to impair our charity. In our religious, even more than in our domestic and political creed, we are in danger of accounting ourselves right in that odious sense which puts all who differ from us in the wrong.—*Expositor's Note Book.*

HOW A GOOD DEED KEEPS MOVING.

In a small house on the outskirts of the town of Salisbury lived old Job Peterson. No one lived in the house with him but his little grandson Ben. It was a small house; back of it was a little garden in which Job raised his potatoes and cabbages; in front was a small, grassy yard in which, by the side of the door, grew a tall apple tree—a constant source of delight to little Ben, who was so lame that he could not get about from place to place without help. Every morning old Job's kind but rough hands helped him in his washing and dressing; and when breakfast was over, he lifted him to his chair, which in winter stood at the window, arranged the pillows and soft cushions, placed his toys and picture books within reach, and then left him until dinner-time; the afternoon was also spent by little Ben alone, but when the day's work was over his grandfather was with him in the evenings. On rainy days and in the evenings, when he was not too tired, he had taught little Ben to read, and by borrowing books from the children he knew, he kept the poor child supplied with reading matter. But in the summer Ben's chair was by the open door, shaded by the long arms of the old apple tree. You children who can run about and play, and see so many things, can scarcely imagine the pleasure Ben took in watching all the changes of that one tree, from the first putting out of its leaf-buds and its pink and white blossoms, till the limbs were covered with their dense foliage; nor how regretfully he watched the leaves begin to fall, and knew that cold weather must ere long begin again and shut him within his four walls. His keen eyes spied out every pair of birds which began house-building in its branches, and the progress of the little builders was of great interest to him. How Ben loved the summer and his apple-tree, and how he fairly sang with joy when his grandfather, having little leisure at home, would lift his chair out in the grassy yard where the wind blew gently on his face, and realized the joy so seldom his, of being out of doors.

Ben had one trouble. A big boy named John Smith, who lived on the same street, learned to take intense delight in teasing him; morning, noon and night he kept it up. He rarely passed Ben's window, or saw the child seated at the open door, without mocking his lameness, or daring him to come and run a race, etc. The child had read in his New Testament about the Lord Jesus who forgave His enemies, and he really wanted to forgive John Smith, and make friends with him, but as he sorrowfully told his grandfather, John would not let him.

One day old Job was finishing off a piece of work in a great hurry. He had been hired to put away a supply of coal; night was coming on, and he had still much to do. He had just filled two baskets with coal, and was preparing to lift them into the cellar, when a little girl who lived in the adjoining house took a notion, as she came home from the school, to clamber over the pile of coal. Her foot slipped, and in her fall she struck the full baskets, rolling them over and emptying them. Old Job was not generally impatient, but things had been very contrary that day, and the old man was tired; therefore he astonished the little girl, who was accustomed to his usual kind face and pleasant voice, by his harsh words and sharp reprimand.

"I didn't mean to do it; I'm sorry," she said, and passed into the house.

There she was met by her mother with a large rosy-checked apple, a perfect beauty. Apples were scarce that season, and her mother was very much surprised to hear her say, as she looked at the beautiful fruit, "I won't eat this apple; I'll give it to old Job."

"Why will you do that?" said her mother. "Because I was careless and knocked over his coal; he scolded me about it, and I'm sorry for him. I'll give him this, and perhaps he'll forgive me."

Old Job was heartily ashamed of his harsh words by the time the child had entered the house, and when she returned with the apple he wanted to refuse it.

"No, no, little one," he said, "keep your apple. Job is sorry he spoke so cross."

But the little girl insisted, and so the old man took it; but as he put it into his pocket, he said:

"I won't eat this apple; I'll take it to my little Ben."

That night Ben received the apple and an account of the circumstance, which had caused the little girl to give it. Now Ben had long been wanting an opportunity to do a favor to John Smith, that he might turn him into a friend, and he thought here was an opportunity.

"Grandpa," said he, "I won't eat this apple; please let me give it to John Smith."

The old man looked at him with a queer smile, but only answered, "You may do as you like."

Next morn Job went as usual to his work, but before he started he placed the carefully treasured gift within Ben's reach. Poor Ben! It was a sacrifice to him to give away the apple, for fruit was a rarity to him; but he remembered a verse which spoke of kindness to an enemy, "as coals of fire upon his head," and he had fully determined upon the sacrifice.

He looked patiently up and down the street for hours. At last the object of his search came in sight, and no sooner was he within speaking distance than he began with his taunts and nicknames. Ben rattled on the window, and beckoned so earnestly, that John was enticed into the yard, and at Ben's repeated invitation through the closed window, he opened the door, and came into the house, saying as he did so:

"What do you want with me, broken back?"

"I want to give you this," said Ben, holding up the apple. "I kept it for you; grandpa said I might; he gave it to me."

"You want to give it to me?—what for?"

"Because I want you to be kind to me. Oh! it is so hard to be lame and have to stay all by myself, and not run about like other boys. And please be friends with me, and don't call me ugly names," and the tears came into Ben's eyes as he spoke.

Now John began to feel really ashamed of himself; for he had not thought how much his words had hurt little Ben.

"Well, boy, keep your apple. I'm sorry I hurt your feelings; I'll stop it, though. There now, don't cry."

"Then you'll be friends? But please take the apple."

"No, keep it yourself."

"But I don't want it now. I've kept it for you. Please take it."

John Smith took the apple to please Ben; but as he thought it all over, he had no appetite for it, and he felt really ashamed to eat it.

"I won't eat this apple," said he; "I'll give it to Joe and Jane, and I'll be kinder to them, too."

Joe and Jane, his little brother and sister, were wonderfully surprised, when John divided that large apple between them, and would not even take a bite himself. But they grew accustomed to Joan's kinder treatment after awhile; for he stopped teasing Jane's cat, and helped Joe's dog out of trouble, and to make a long story short, from that day he began to be a better boy. Often, after that, when old Job was busy John would find time to lift the lame boy's chair out into the yard, and many were the kind turns he did for him.

So you see how a good deed and a soft word kept moving on.—*Hearth and Home.*

For The Church Journal and Messenger.

A WINTER SONG.

At night the rugged hills look'd down  
On barren fields, all drear and brown;  
On trees, whose branches gaunt and bare,  
Were trembling in the rimy air;  
While mist was brooding o'er the earth,  
To veil her darkness and her dearth,  
As when, from void, she sprang to birth.

And truly on a world new-born,  
In light and glory broke the morn;  
Nor southern flow'r, nor orient gem,  
E'er form'd so fair a diadem  
As on the North's bleak landscape lay,  
Where hung from every spear and spray  
A jewel for the eye of Day.

The waste and grime of age were lost  
Beneath the silver wand of Frost;  
All rosy-hued in dawning light,  
Grey spire, and tower, and portal white  
And wondrous fret-work overwrought  
The fondest dream of sculptor's thought,  
His fancies into substance brought.

The forest lifted lances keen,  
Or droop'd in crystal fountains sheen  
Each sparkling rill a captive held  
By fetters such as Fays might weld,  
We half forgot that Wint'ry morn,  
The sunshine on the golden corn,  
The accents and flowers of Summer born.

O snow and vapor, ice and cold,  
We sing, as sang the saints of old,  
Summer and Winter, that fulfil  
The wise monitions of His will,  
The fair creations of His Word,  
With all His works in grand accord,  
Bless ye and magnify the Lord.

### Communications.

To CORRESPONDENTS.—The Editors are not responsible for the views of correspondents. No attention is paid to anonymous communications. Under no circumstances can we undertake to preserve or return unused manuscripts.

Geneva, New York, January 22d, A. D. 1875.

The Secretary of the House of Deputies would respectfully beg that clergymen and others who may chance to have copies of the General Convention Journals, 1838 to 1865 inclusive, which they do not care to keep, will kindly forward them to him by mail or express at his expense, for the purpose of enabling him to place in our larger libraries, and to furnish to the various Synodical and Convocational bodies of the Church abroad, with which we are in communion, copies of our Convention proceedings. By means of such gifts, supplementing as they will the recent reprint of the early Journals in three volumes, 1785-1835 inclusive, he will be able to meet the many requests for these documents of our legislation which he has already on file from, for instance, the Primus of the Church in Scotland, the Convocation of Canterbury, and several of the Synods of the Dominion of Canada, besides many prominent American and foreign libraries. The Secretary has already exhausted his own collections in his ready response to earlier requests, and he trusts that his appeal for these Journals in larger or smaller numbers may be promptly and willingly met. If those who send by mail will enclose their card, the postal charges will be returned with thanks. Those who can give several copies, will doubtless send at his cost, by express. Address the Rev. Dr. Perry, Geneva, New York.

Church papers willing to further this effort, will please copy.

To the Editors of The Church Journal:

The Rev. Thos. A. Jaggard has been chosen for the Bishop's office in Southern Ohio—a man in many respects of most attractive qualities. The Rev. Dr. Seymour was rejected by the House of Deputies, because of the impression and feeling that he had been very friendly with Ritualists. As his opponents expressed it, "he had been in bad company."

Now, June 3, 1871, after the Rev. Mr. Cheney had been tried and convicted, a letter appeared in the Chicago *Evening Post*, copied afterwards in THE CHURCH JOURNAL, the signers of which set at defiance the authority of the Church, and mocked at the act and exercise of its discipline. They expressed their approval of what Mr. Cheney had done, and his right to do it—that is his right to violate his Ordination vow, by mutilating the appointed office for baptism, and by refusing obedience to his Bishop's godly counsel, and by persisting to officiate, after the sentence had forbidden him. They say, "Accordingly, we maintain your right to such decision and action, as that for which you have been punished." "Praying that God may guide and comfort you in your perplexities and sorrows, and that your ministry for Christ may ever be as blessed as it has hitherto been, (!!!) we remain, yours fraternally, \_\_\_\_\_"

And among the names are those of Geo. E. Thrall, Wm. T. Sabine, B. B. Leacock, W. M. Postlethwaite, and T. A. Jaggard.

Will the Church confirm the election of a man thus declaring himself a sympathizer with rebellion and schism? Remember what severity of scrutiny was lately demanded, and let the Church decide whether one who thus owns himself a sympathizer with schismatics, is a man to be trusted with the Bishopric. LOYALTY.

For the Church Journal and Messenger.

#### WHO SHALL TEACH THE TEACHERS?

Messrs. Editors: Some time since I sought to call attention through the columns of the *American Churchman*, to the introduction into American education, of the corrupting, the destructive system of Positivism, under the fascinating masque of literary criticism. I did not succeed.

But the facts are these: Not only is Taine's History of Literature widely circulated and commended by American teachers, but in a condensed form it is introduced among us—its poisonous fang retained—as a text-book in instruction. What can more sap the very foundations of morality among us than the theory that moral character, *e. g.*, in Byron or Shelley, is wholly the result of circumstances and antecedents. A very comfortable doctrine for the young man just awaking to feel the power of the mighty struggle between good and evil around him, and within him, and ready to yield to the seductions of immediate pleasure, against conscience, religion, and God! But this is Positivism, and this is set forth with all the bewitching brilliancy of the French sophist as literary criticism.

How wide spread is this corruption of public instruction, none can know except those whose attention is specially called to the subject. Who else can tell us by how many hundreds of copies *Ducks* has been circulated among our public schools of the higher grade?

And just now appears from one of our most respecta-

ble publishers of school and college text books, a History of Literature bearing the name of a professor at Vassar College, whose only reference in the History of Philosophy is Lewes the Positivist, while Taine is once more a favorite reference for Literature proper. *Quis custodiet custodiet?* FROMELDEN, Oak Cliff, Jan. 18<sup>th</sup>.

[Translated from the Kirchenblatt for The Church Journal.]

#### EXAMINATION INTO THE STATE OF THE CHURCH IN GERMANY AND ENGLAND.

The German press still continues to regard the religious controversy now pending in Germany, as a conflict between State and Church. Rome naturally is interested in having it reported that the Church of Christ as such is attacked, and it can be readily understood that the anti-Christian and infidel masses and their mouthpieces should be desirous of accepting this view of the controversy; but when Churchmen express this opinion, they aid in propagating among Christians, erroneous ideas which must produce the most disastrous consequences. We propose to examine the contending parties a little closer at hand. Rome, to a sound Churchman represents neither the *una sancta Catholica*, nor western Christendom, nor the Latin Church per se, but simply a clerical State, not in the possession, it is true, of universal civil power, but claiming it. Bismarck struck the nail on the head when he told the Ultramontane party in Germany, that the designs of Rome were of such a nature that they could not possibly be carried out in a Protestant State or in a State of divided beliefs, and not even in a purely Catholic community still adhering to the principle of civil power; they could be received alone in universal clerical State.

Holy W. teaches us that civil authority as such is decreed by God. It matters little whether such authority be that of an emperor or a king, of a free State or a free City, of a subordinate prince or ruler-in-chief. Civil authority was recognized by the old undivided Church; this is demonstrated by the position the Church held toward the Roman Empire of the East and of the West. In the Middle Ages we find the principle of the independent power of the sword of this earth still upheld there, while the Western Church is being slowly but surely Romanized. This idea is the main principle of the Empire of Charlemagne and of the reigns of the great emperors of the houses of Saxony and Franconia. It met its deathblow under Henry IV. and the last of the Hohenstauffens. As soon as the German anti-Imperialists, through whose assistance the universal monarch of Rome crushed the imperial power, were sufficiently strong to give the go-by to the Ultramontane alliance, civil power raised its head anew and asserted its right. The diet of the empire and the emperors themselves, notwithstanding they were divided by a difference of faith, from the time of the Council of Constance until far into the days of the Reformation, were one in the assertion that their authority over their respective dominions was derived from God alone. Not only was this the case in Germany, but in France and in England the idea exists as an active principle in the policy of the National Church, and in that of the State, and this, not only during the Reformation, but long prior and subsequent to that time.

It must not be overlooked, however, that it is only among Lutherans and Anglicans that the independence and authority of civil power have met with a full and willing recognition; the cause of this is not a chance one. The ascetic Calvinist, in common with the Romanist, blends the principles of the Old and New Testaments, and confounds civil and spiritual law; and the result is, that whenever the opportunity offers, he seeks to establish a theocracy. The only difference between the Calvinistic and Roman theocracies is this: Rome founds hers upon a hierarchy, and Calvin finds his upon the principle of a priestly and sovereign people forming a holy community of the elect. The Puritan institutions of America, the Scotch Covenant and Calvin's Geneva code claimed, as earnestly as Rome ever did, that civil power should simply accept the dictates of the Church, and that the revealed law of the Church should become the law of the State. The power to carry out these principles was of course often at fault, but the claim was put forward as long as sectarianism retained vitality, and to this day it occasionally crops out.

Lutherans and Anglicans follow a very different course *ab initio*. Civil and spiritual authority with them held side by side positions of independent dignity, and were both looked upon as of divine origin; the result was that civil authority was regarded as invested with the independent duty of lawgiving, and of being able on its own responsibility to discover what was right, and of causing it to be respected. With them the Church is not a law-giver to the State, but an Evangelical expounder of the law to governors and governed. From the Faith which the Church plants in the hearts of her children, high and low, there grows a moral life, and out of this life of the individual there springs up the discipline and morality of the community; public discipline and morality produce the law and order of the State. Pursuing this view, we find that the State occupies no longer merely the position of the worldly arm of the Church, but it becomes an organized body; it has heart, and head, and conscience; it has received from God Himself a duty to fulfil, for which it is directly responsible to Him, and to Him alone.

This is the point of contact existing between Christians, Lutherans as well as Anglicans, and the representatives of the modern idea of Constitutional government. The German Lutheran would have occupied a more dignified position during the present struggle between Roman theocracy and the German Empire had he studied more impartially his greatest modern scholar Stahl, instead of following those who seek to Romanize the Church, such as Louis von Gerlach, or falling into the views of the advocates of Calvinistic doctrines, that is, of such as those who, like the late Hengstenberg, advocate the teachings of the Old Testament.

The Church of Rome, as it said, has to all appearances relaxed its claims to the effect that civil rulers derive their authority from Papal investiture, but let gone be

deceived, this relaxation is but apparent. Thanks to three hundred years labor on the part of the Jesuits, the great end is about being attained, the consciences of Christians adhering to the Pope are being detached from all allegiance to governments claiming their authority by the grace of God, and not by that of the Pope. The Vatican teaches that there is but one authority, that of the Church, and that Church is the Church of Rome. Heaven soars above the earth, eternity overtops time, religious interests have priority over secular ones, consequently, says Rome, the Church has precedence, nay dominion, over the civil power. This is the well known argument of the Ultramontanes, which meets with the approval of those who deny or forget that the Kingdom of God appears in two spheres, distinct one from the other, though connected with one another, namely, the Church and the State. The Jesuits have dealt with the problem here presented as they are wont to do whenever they find anything which from its constituent nature resists their omnipotence, they deny its right of existence, and they go so far even, when they have the power, as to attempt to annihilate it. The Jesuits ignore, and in so far as they have the strength, destroy, individual religious responsibility, theology, Episcopal authority, national Churches, the independent authority of Ecumenical Councils, and all in civil life that corresponds to these things. Civil authority is considered legitimate only, in so far as it gives way to the Holy See. Let no one misapprehend the claims of the Vatican, or the hidden meaning contained in its concordats. Every concordat concluded between the Curia and a State, be it Roman Catholic or Protestant, bears with it, according to Roman interpretation, the admission that the government of the country treating with her, can only retain its organization and functions by the assistance of Papal sanction or permission. So great is Rome's desire to interfere with national civil authority, that a concordat concluded with an ultra-Protestant power, though it borders even on the sacrilegious, is sweeter to her than the most liberal Church laws of a Catholic country. The constitutional cooperation of a Roman Catholic Episcopate, as the national representative of the Church, does not make such civil authority more palatable to Rome. And when the State refuses to take the first steps on the road to Canossa, or mindful of its dignity turns back once for all, then the Jesuits and the Holy Father unfurl the banner of revolution. A Roman Apostolic King is set up against National Catholic republics, and a Catholic republic against Protestant monarchies.

The Catholic republic bids fair to be a powerful engine in forwarding the subversive designs of the Ultramontanes, not only at present, but in the immediate future. The sovereignty of the people, that is of the masses, was preached by the Jesuits long before the time of the men of the "contract social" and of the fanatics of American freedom and equality, but always, however, with the reservation that in a really Christian community suffrage should be limited to members of the Roman Church. The existence of the Jesuit republics of South America, and the periodical rule of the Roman Catholic Irish element in our State, the most important in the Union, is proof conclusive that Rome by following this course, might regain the lost dominion of the world. How easily, should Germany ever constitute herself into a republic founded on the principles of radical democracy, could the Vatican obtain dominion over her, by means of majorities schooled to obedience to the Jesuits, led by a priesthood untrammelled with national sympathy, and an Episcopacy thoroughly subservient to the Curia. What pleasanter universal monarchy could the Black Pope of Rome long for, than a confederacy of such republics under the nominal sway of the white Pope as the Shepherd of nations. The alliance of the Ultramontanes with the socialist democrats, is readily understood when we bear in mind what they have in view. The internationalists of the Curia sanction the triumph of the Socialists, and their evidently shortlived existence, for are they not sure that they will fall heirs to their spoils. There has been inaugurated at the Vatican a thoroughly Jesuitical policy based in equal parts upon the divine promise to the Church on one side, and on the other upon carnal ambition and diabolical hallucinations, and they preach (interpreting it, however, in some essential points differently from the Evangelicals of Germany) "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it."

One can hardly comprehend how German patriots and Lutheran Christians can overlook the anti-national and anti-Christian tendencies of the Vatican, and sympathize with the representatives of the Roman propaganda whenever they come in conflict with civil power. Yet apparently there is a good reason for this. It is asserted that Russia and the Empire do battle against the Roman Church, not with the assistance of the Gospel, but with the weapons of this earth. Politicians set off against the unwarrantable claim of Rome to omnipotent power, the equally unwarrantable principle of universal rule of the State, which injures the Protestant churches as much as it does the Roman, in so far that it does not respect the sanctity of the home in the sphere of Protestant denominational education of the young, or even public or private religious conviction. There is much truth in this reproach, but those who raise the cry had better inquire into the causes which have led the governments and statesmen of Germany, instead of opposing to Rome the Evangelical Church and her followers, to seek relief from liberal enthusiasts and the advocates of civilization, reaping thereby a victory which may cost them dear in the end. The reason is simply this: in Germany there exists no Protestant Church upon which the Government can rely as upon an independent moral spiritual power. Ecclesiastical chiefs, and those who lead the Evangelical people, have resisted every effort made in modern times to give to their invisible Church a visible body, with a short-sightedness near akin to blindness. The attempts of Frederick William IV. to emancipate the Prussian State Church from civil trammels by reestablishing the Episcopate, were frustrated by the resistance of the theologians of all parties, from the ultra-Protestants to the Old School Lutherans.

In reading the correspondence of the late worthy King,

one is filled with grief and shame, to find that the noble intentions of this Bishop ex necessitate "Nothbischof" of handing back the ecclesiastical power to the proper sphere, should have been baffled by the refusal to accept it of those to whom it of right belonged; they would not assume it because each party hoped that the retention of the status quo would in the end give them the lion's share. The question came up again before the leaders of the Evangelicals at the time of the formation of the Empire, though in a different shape. Dr. Fabri's proposition to establish federate provincial churches, though viewed with favor by the King and Bismarck, could not be carried out because the Evangelical Superior Church Council in Berlin apprehended they might lose control over the Lutheran Provincial Churches of North Germany. The renewed warnings sounded by the dissenting Lutherans on the occasion of every Church crisis since 1830, to the effect that their kin of the confession belonging to the State Churches who were betrayed to Protestant radicalism, would revolt and organize a general exodus, have likewise remained without response. The organs of the Lutheran Establishment have, even down to the most recent times, inculcated loyalty and submission to those State Churches which have sacrificed the Apostle's Creed and to those churches under the control of Catholic sovereigns.

Well they know why they do this. Lutherans and "Union Men" can number in their folds but few who, if called upon, would be willing from motives of conviction and from self-sacrifice to sustain a free People's Church not endowed or assisted by State stipend. What the masses of the people in the nominally Lutheran sections of the country know and think of Lutherism, is but too clearly brought to light on the occasion of such crisis as the assault upon the Hanoverian Catechism and the attempts made at secession in Hessa. Such occurrences are fully as much an evidence of the weakness of Lutherism, as are the assaults of the inhabitants of the Palatinate of Baden and of Silesia upon the Liturgy and the hymnal, evidence of the impotency of the "Union." The attempts at identifying civil provincialism with Lutheran interests, will likewise prove fatal to the cause of the Established Lutheran Church. The result is already patent, traditional attachment to the Lutheran Faith among the people vanishes conjointly with provincial prejudice. Outside of the Mecklenburg State Church, which it is true pursues as of old under her God-fearing Grand Duke, a quiet and placid life, without however exercising upon the course of outside events any influence, worth naming, and the disconnected Diaspora of dissenting Lutherism in Old Prussia, we look in vain for an organization which, even according to its own idea, claims the name of an orthodox Church. And while complaint is made that the State does not allow the Church to bring her constitution and liturgy in harmony with her creed, on the other hand it must be acknowledged that the so-called orthodox are not agreed as to what is the correct orthodox constitution. Some would like to have synods composed of pastors, others prefer presbyteries, a third party call for free conferences, and a few sigh for a moderate Episcopacy. Added to all this, there is a doubt as to the precise limits of the authority of the orthodox confessions; in matters of liturgy every pastor likes to follow his own bent. The existing divisions in the Lutheran independent churches of this country and in Germany are an evidence that Lutherism no more than the "Union" can place before the world, the State, or the Church, a common creed, a common liturgy, or a common constitution. The motto of to-day's Lutherism ought to be "in concordia discordia"; "dissensus in consensu" is the characteristic feature of a "Union" which makes concessions alike to orthodox pietism and to Unitarian Protestantism.

It must, moreover, be borne in mind that up to the present time none of the different parties of Protestant Christianity in Germany, on the occurrence of a crisis, have had much more influence upon the masses than that lent to them by the authority of the civil government.

It is then a matter of comment, that a man of Bismarck's eminently practical character, and matter of fact conduct, should have but little sympathy with such an Evangelical or Lutheran Church. Can we be surprised that he should consider it only in the light of a disorganized conglomerate of rival schools, bereft of the power of enforcing their principles, an entangled mass of sectarian party leaders without followers. Each party very naturally pledges him in the prosecution of his work, the heart and conscience of the people and the sanction of divine good will—the Evangelicals, under the condition that he will preserve and extend the "Union"; the Lutherans, that he will reestablish orthodoxy; and the radical Protestants, that he will carry out religious emancipation. Bismarck knows, however, full well that these pledges emanate from persons who have sway neither over the hearts or the consciences of the people; and the result is, when they assert that they have the divine countenance, he trusts none of them.

The imperial chancellor is therefore obliged to seek his allies and forces in another quarter, and he hands over the Prussian State Church to the theological and judiciary officials in Berlin, actually at the head of affairs, who possess the requisite confidence of the legislative majority necessary to secure the passage of the budget for the ministry of ecclesiastical affairs and public instruction. The disgrace fastened upon the disciples of the reformed doctrine, by such a course, is truly cutting and humiliating, but no remedy is found, when in their endeavor to do away with its effects, they stigmatize the State as anti-Christian. The principal blame lies with those who from prejudice, indolence, or egotism, stand in the way of a just reestablishment of the legitimate Church, and thus incapacitate the Church from looking to the preservation of its Faith, to the reformation of its worship, and to the revival of its doctrines and moral discipline.

A glance at recent occurrences in England shows us that things shape themselves very differently in countries in which there exists an organized national Church. Great Britain has Roman Catholic Ireland, in which the Church of England is but the free Church of a few; she has Scotland, which is nearly wholly Presbyterian and

Calvinist; and in England proper, the Established Church finds herself face to face, not only to a body of influential dissenters, but also to a strong phalanx of the Roman Propaganda. It is therefore patent that Anglicanism has hardly fewer enemies in the British Isles than has Lutherism in Germany; but whereas the former, in virtue of her position as a united Church, retains the leadership of the nation in the present important strife over principles of Faith, Lutherism is hardly admitted to the councils of her princes and fellow-citizens. Gladstone, though not at present at the helm, occupies in England very much the same position Bismarck does in Germany. This statesman during a period of transition when old historical parties were becoming disintegrated, retained his position of Prime Minister a long time by means of a coalition, made up of Roman Catholics from Ireland and of dissenters; the former supported him because they hoped for his assistance in the disestablishing of the Anglican Church in Ireland, and the latter, who represented the liberal middle classes of the large cities, merely from motives of political policy.

Gladstone's political adversary, Disraeli, eventually displaced him by appealing to British national susceptibility, which in Gladstone's foreign policy had not been sufficiently humored, and also by arousing against him the Protestant prejudice of the masses, who perceived Romish tendencies in the very equitable concession which he made to the Roman Catholics of Ireland. Since then the Roman Catholic party, following in the wake of the Roman Catholic Bishops on the Continent, have in England, too, dropped their masks. Gladstone, who formerly had faith in the power of resistance of the Roman Catholic Episcopacy to the Pope, and who thought that national and general interests represented by the Episcopacy would not succumb to the Jesuits, must have seen that Rome had broken with national Churches, and with the nations not subservient to her, for once and all, and he took his stand in consequence. With consistent conviction, and with a manliness which in these days of utilitarian and unprincipled policy is truly refreshing, he turned his back upon the Roman Catholic and radical sections which formed the two wings of his coalesced supporters. He first laid down in his well known pamphlet on Ritualism a faithful acknowledgment of the principles of the true Reformed Catholic Church of England. Having thus shown himself a loyal son of hers at home, he entered the lists with a challenge to Rome, which created no less excitement in the Papal and anti-Papal camps, than did the passage of the Falk laws and the measures taken in consequence by the Governments of Germany. Gladstone in no way advocates restrictive laws, as did Prussia; he does not set up against the pretended omnipotence of the Pope, the fictitious omnipotence of the State; he merely assumes the position of an Anglican Catholic, of a Church of England man. He proves that Rome since the decrees of the Vatican Council, allows no civil authority independent of Rome, and therefore prevents all national patriotism.

What he requires from the Roman Catholics of England, is that they shall recant the newly imposed unconditional obedience to the Pope, and he insists upon this act of national loyalty as a condition sine qua non to their political rehabilitation. A glance at the history of Romanism since the Council of Trent, shows that this entails no less than the destruction of the three hundred years labors of the Jesuits, the revival of Gallicanism, and of all like national aspirations, which have alarmed the Pope since the Council of Basle, and a return to the points of departure of the Anglican Reformation. Gladstone writes as an English Churchman, thoroughly informed on the question of the rights of the Church, and well supplied with theological lore, and not as a political partisan; the result is that his appeal meets with a corresponding response. Rome is filled with indignation, and expresses it; and those indifferent to religion, in company with the radicals, call him a visionary and a stickler for principle. The English Church, and in remote spheres earnest people, and Church minded people to whom the English tongue is common, give Gladstone unequivocal approval, irrespective of sectarian differences.

Impartial observers of this remarkable movement write from England, that it promises to lead to a complete revolution among political parties. Disraeli, it is true, lays claim also to being an English Protestant, but it is well known that his Protestantism is of a very negative nature, and that his sympathy with the Church establishment is wholly due to political motives. He owed his victory during the last elections to the fact that Gladstone by his Irish policy drew upon himself the suspicion of harboring Ultramontane views. Now that Gladstone has taken this unequivocal stand, his speedy return to the direction of affairs is certain. And should he not resume office, the principles proclaimed by him will become the cornerstone of a new national party faithful to the Church, and towards which will gravitate the better forces of historical parties which have outlived their times.

What a sight to behold! an English statesman who has but just forfeited his political influence, wins it back because as an English Churchman he espouses the principles of his Church, and because he asserts them in an intellectual contest with Rome. The nation stands by him, not in spite of his avowal of principles, but on account of it, and to the same extent do they forsake the cold anti-Romish Disraeli; this they do because of his indifference, and because, though nominally standing up for the Established Church, he in reality is not a genuine Churchman.

Coming back now to Germany, the information we have of Bismarck's personal intentions, derived from the occasional public avowal of his religious principles, and from the communications of his friends among the Lutherans, would lead us to say that he might be capable and inclined to assume towards the Lutheran Church the same position Gladstone fills towards the Church of England. The Lutherans deluded themselves for awhile into the belief that he would assist them in abolishing the Superior Church Court, and that he would extend his protecting wing over their efforts to further Orthodoxy. What is the reason that this attempt, and every such other that has been made by a German statesman to assume an active part in the Church, has met with failure. The

cause is this: in Germany there is no Lutheran Church, there is no Evangelical Church, and no Protestant Church. What do we find? a meeting of absolute and refractory pastors, among whom not a few claim universal infallibility on the score that they possess the "true doctrine," or the "pure Gospel," or "true progressive Christianity"; and to these clergymen is associated a legion of diffident laymen who are accustomed to have their Church provided for them by the State government. Now candidly does such an assembly constitute such a spiritual and moral power that a statesman on the eve of a war with the Roman civil enemy, can lean upon. What is the lesson? Churchmen in the Protestant camp must first have a Church before they can assume the leadership of the wars of the Lord against the Roman anti-Christ, before they attempt to supersede civil power in this fight, and before they can order the State to sheath the worldly sword, that the weapons of their warfare may appear on the field. Res redit ad triarios: this our new year's greet to our Christian friends in Germany, sent from the camp of the Anglican Church in America, untrammelled alike by Roman pontiff and by State.

THE CHURCH AWAKENED.

[Solomon's Song.]

BY MRS. E. H. J. CLEVELAND.

"I've come to my garden, my sister, my spouse,  
I've gathered my spice with myrrh,  
I've eaten my honey and wine and milk,"—  
So spake the dear Lord to her.

"Come eat, oh friends; my beloved, eat,  
Drink, and we'll have good cheer,"—  
I slept, but my heart awakened then,  
The voice of my love to hear.

"O, open to me, my love, my dove,"—  
"Twas thus that I heard him say,  
For my head is filled with the drops of night,—  
"O, open to me, I pray."

"I've put off my coat," I coldly said,  
"And how shall I put it on?  
I've washed my feet, and I cannot rise  
To see my beloved one."

Softly his hand stretched the closed up door,  
Pleading, he stretched to me;  
I yearned for him, then, with his locks all wet,  
And longed his face to see.

Dripping with myrrh, my hands ran down;  
Sweet myrrh from my fingers fell,  
As I rose to open the door to him  
Whom once I had loved so well.

But weary with waiting, and wet with dew,  
My love, he was there no more;  
I called, but he answered not again,  
Nor entered the open door.

I sought, but I could not find him, then;  
I followed his step in vain,  
My soul, it failed when I heard him speak,—  
O would he not turn again?

Ye daughters all of Jerusalem,  
I charge, if my love ye see,  
That ye shall tell of his waiting spouse,  
And bring the dear Lord to me.—*Congregationalist.*

A MORNING SONG.

I wake this morn, and all my life  
Is freshly mine to live;  
The future with sweet promise rife,  
And crowns of joy to give.

New words to speak, new thoughts to hear,  
New love to give and take;  
Perchance, new burdens I may bear  
For love's own sweetest sake.

New hopes to open in the sun,  
New efforts worth the will,  
Or tasks with yesterday begun  
More bravely to fulfil.

Fresh seeds for all the time to be  
Are in my hand to sow,  
Whereby, for others and for me,  
Undreamed-of fruit may grow.

In each white daisy mid the grass  
That turns my foot aside,  
In each uncurling fern I pass,  
Some sweetest joy may hide.

And if, when eventide shall fall  
In shade across my way,  
It seems that nought my thoughts recall  
But life of every day;

Yet if each step in shine or shower  
Be where Thy footstep trod,  
Then blessed be every happy hour  
That leads me nearer God.—*Chambers Journal.*

Appeals.

The Managers of the Home for the Blind, No. 219 West Fourteenth street, are in immediate need of clothing for the inmates of the Home, and for the many outside blind, who crowd their doors this bitterly cold weather, asking for assistance. May not the Managers claim from the many wealthy and charitable of this city, a little of their abundance, so that these afflicted ones may be at least warmly clothed? Donations of men's and boys' clothing, new material of any kind, old linen and muslin for the infirm, will be most gratefully received, and may be sent to the Home, No. 219 East Fourteenth street, or to any of the officers of the Society.

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No. 10 East 3rd street.  
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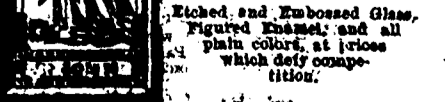
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1875.

STATEMENT OF THE TRAVELERS

22<sup>ND</sup> SEMI-ANNUAL STATEMENT OF THE TRAVELERS INSURANCE CO. HARTFORD, CONN., JANUARY 1, 1875.

Table with ASSETS and LIABILITIES sections. Assets include Real estate, Cash, Loans, etc. Liabilities include Reserve for reinsurance, etc.

Statistics of the Year 1874. LIFE DEPARTMENT: Number of Life Policies written, Gain over 1873, etc. ACCIDENT DEPARTMENT: Number of Accident Policies written, Net Cash Premiums, etc.

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary. JOHN E. MORRIS, Assistant Secretary.

THE WASHINGTON LIFE INS. CO. OF NEW YORK. CYRUS CURTISS, - - PRESIDENT.



ASSETS, - - - \$4,000,000. The actual investments of this Company, at their market value, considerably exceed the gross liabilities. Policies are kept in force by dividends...

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STATEMENT OF THE Mutual Life Insurance Company of New-York, F. S. WINSTON, President, FOR THE YEAR ENDING DECEMBER 31, 1874.

ANNUITY ACCOUNT and INSURANCE ACCOUNT tables. Annuity account shows in force, issued, and terminated policies. Insurance account shows in force and terminated policies.

REVENUE ACCOUNT table. Shows Dr. (To balance from last account, Premiums received, Interest and Rents) and Cr. (By paid Death and Endowment Claims, Annuities, Dividends, etc.)

BALANCE SHEET table. Shows Dr. (To Reserve at four per cent., Claims by Death, Post-mortem Dividends, etc.) and Cr. (By Bonds and Mortgages, United States and New York State Stocks, Real Estate, etc.)

From the Undivided Surplus a Dividend will be apportioned to each Policy which shall be in force at its anniversary in 1875. I have carefully examined the foregoing Statement, and find the same correct. ISAAC F. LLOYD, Auditor.

NOTE.—By act of the Trustees the membership of this Company is limited to one hundred thousand insured lives.

- TRUSTEES: FREDERICK S. WINSTON, JOHN V. L. PRUYN, R. H. MCCURDY, WILLIAM BETTS, JOHN WADSWORTH, SAMUEL E. SPROULL, SAMUEL M. CORNELL, LUCIUS ROBINSON, W. SMITH BROWN, RICHARD PATRICK, WILLIAM H. POPHAM, SAMUEL D. BARCOCK, HENRY A. SMYTHE, WILLIAM E. DODGE, GEORGE S. COE, WILLIAM M. VERNILE, JOHN E. DEVLIN, MARTIN BATES, WM. A. HAINES, SKYMOUR L. MUSTED, OLIVER H. PALMER, HENRY E. DAVIES, RICHARD A. MCCURDY, FRANCIS SKIDDI, J. ELLIOT CONDICT, JAMES C. HOLDEN, HERMON C. VON POST, GEO. C. RICHARDSON, ALEXANDER H. RICE, W. F. BARCOCK, F. RATCHFORD STARR, FREDERICK H. COBBITT, LEWIS MAY, OLIVER HARRIMAN, THOMAS DIXSON, HENRY W. SMITH.

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HOME INSURANCE COMPANY OF NEW YORK.

Office, No. 135 Broadway. FORTY-THIRD SEMI-ANNUAL STATEMENT, Showing the condition of the Company on the 31st day of JANUARY, 1875. Cash Capital, \$2,600,000 00 Reserve for Reinsurance, 1,051,939 73 Reserve for Unpaid Losses and Dividends, 290,921 42 Net Surplus, 885,281 63

AETNA INSURANCE COMPANY OF HARTFORD.

CASH CAPITAL, \$3,000,000 00 CASH ASSETS AT MARKET VALUE, JAN. 1, 1875, 6,497,275 94 LIABILITIES, 245,116 06 JAS. A. ALEXANDER, Agent, 173 Broadway.

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