

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOLUME I.

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Consecration of Bishop Riley.

A Great Day in Pittsburg, and a Great Event in the History of the American Church.

In addition to the brief report which was given by our Special Correspondent in our last, we publish the following description, condensed from the newspaper reports. We have before given some account of the work:

The movement for the establishment of the Mexican Church originated with a former Roman Catholic priest named Aguilar and a layman of the church of Rome named Hernandez, in 1865. Benito Juarez, who was then President of Mexico, a man of liberal views and of great religious tolerance, aided and protected them in establishing the new Church, as far as he was able.

In 1868 Dr. Henry Chauncey Riley was requested by a delegate sent by the Mexican Church to come and help them. He did so and he was very successful in his labors. In 1871, Manuel Aguas, a very distinguished Dominican friar, joined with Dr. Riley, and they secured from the Mexican Government a grant of the magnificent Church of St. Joseph and the chapel of the famous Church of San Francisco, both in the City of Mexico, and both of which had been sequestered by the Government.

The Roman Church, seeing the power and influence which their opponent was obtaining, did all it could to destroy it. Several clergymen of the "Church of Jesus" were assassinated—one in the church where he had just concluded his services for the day. Merchants refused to retain in their employment men who had joined the new church, and this feeling grew so strong that they even refused to buy from or sell anything to, the members of the Episcopal Church.

In 1871 Manuel Aguas was elected the first Bishop of the "Mexican Branch of the Catholic Church of our Lord Jesus Christ militant upon Earth," but he died in 1872, before he was consecrated. The Mexican Church in 1874 sent a petition to the House of Bishops, asking that the latter should take charge of the affairs of the Church. A commission of seven Bishops was appointed, consisting of Bishops Whittingham, of Maryland; Lee, of Delaware; Bedell, of Ohio; Stevens, of Pennsylvania; Kerfoot, of Pittsburgh; Coxe, of Western New York, and Littlejohn, of Long Island. The Mexican Church to-day is in a thriving condition. It has within its charge fifty-seven congregations, a large publication depot, nine day-schools, where over two hundred children are taught, three thousand five hundred communicants and a large number of unconfirmed attendants.

The Right Reverend Chauncey Riley, who is now Bishop of the Church of Mexico, was born in Chili, South America, of American parents. He early entered the ministry, and for a time preached in Santiago. Upon his return to New York, Dr. Riley became rector of the Spanish Episcopal Church of Santiago, in New York, and it was while ministering to this charge that he became so deeply interested in the work that was going on in Mexico. When Francisco Aguilar, who had led the reformation there, died, his bereaved congregation called for Mr. Riley. It was a startling summons to Mr. Riley, urging him to leave his kindred and congregation for a post of certain danger and uncertain results. When the expediency of establishing a mission in Mexico was under consideration by the Foreign Committee of the Episcopal Church Board, Mr. Seward, Secretary of State, was consulted, and he strongly dissuaded from the enterprise as involving too great risk for the missionaries who should be sent there. After examining all the difficulties and perils involved, Mr. Riley decided to give himself to the work. The Foreign Committee declining the mission, he went on his own responsibility and mainly at his own charges. Arriving in Mexico in 1869, he re-collected, as far as practicable, the scat-

tered flock of Aguilar, teaching both publicly and from house to house. He labored not less effectually with his pen, circulating numbers of tracts of his own composition, explanatory of the great doctrine of the Gospel. He soon attracted attention, and was watched by the dominant church with vigilance. He obtained from the Government one of the sequestered conventual churches, San Joe de Gracia, and prepared to transfer there his services. The Romish party employed one of the most eminent and learned ecclesiastics of the capital named Aguas, a Dominican friar, to oppose him with arguments. He examined Mr. Riley's publications with a view of preparing a refutation, but was overtaken by the thought that he himself had been in darkness. He sought Mr. Riley and finally became a convert. Bishop Riley, upon leaving this city, intends to visit England, where he has been invited, and where also great interest is taken in his work. Upon his return from England he will spend a short time in this country, and then leave for his bishopric.

In personal address the new Bishop is a man who would attract attention, and his intellectual qualities are marked. He is a concise and vigorous writer and speaker, both in English and Spanish, although in the former tongue he exhibits some peculiarities consequent upon his foreign education and long life in South America. His earnestness and piety are impressive characteristics of the man, and it is probable that in no one else could have been found qualities so much needed in the responsible position to which he has been called. He is now forty years of age.

The Consecration services were held in Trinity Church, Pittsburg, on the morning of St. John Baptist's day, and called out a large number of Bishops and other clergy, besides an immense congregation. Bishop Coxe delivered the Consecration sermon. His text was from Revelation, 3:2, "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." The sermon was a masterpiece. It abounded in striking passages, and told in terse and forcible sentences the history of the Roman Catholic Church in Mexico, and the rise of the "new reformation."

Bishop Lee, who was the Consecrator, seated himself before the altar, and Bishops Bedell and Kerfoot conducted the Bishop-elect to him and presented him. Bishop Bedell then read the official account of the appointment of the commission of Bishops which had charge of the Mexican Church and of their labors.

Bishop Bedell concluded by reading a letter from Bishop Whittingham, of Maryland, stating that he fully concurred in the action of the other members of the commission, and although unable to be present at the ceremony, he wished the new Bishop "God-speed."

Bishop Littlejohn presented the certificate of the election of Bishop Riley and the testimonial of his good character and fitness for the position, which were read by the Bishop-elect in his strange clipped English, so indicative of foreign birth and training. The Bishop-elect was invested with the robes of a Bishop by Rev. Reese F. Allsop, of Pittsburgh, and Rev. Robert Meech, of Allegheny. He then knelt in the gateway leading to the altar; Bishop Lee read the *Veni Creator Spiritus*, and the other Bishops responded. The seven Bishops then laid their hands on him as they said the usual form of consecration.

The ordinary Communion service was then partaken of by the new Bishop, the other Bishops and clergy, and a large number of laymen. The benediction was pronounced by Bishop Lee, and the imposing ceremonies were over.

BISHOP COXE furnished an advanced copy of his sermon at the consecration of Dr. Riley at Pittsburg, to the New York *Independent*.

Summer Outings.

Under the Trees at Racine

From our Special Correspondent.

To the Editor of the LIVING CHURCH:

Under the trees is a good place to be in the leafy month of June. Perhaps this is a not altogether humane proposition with which to begin a letter to one who has located himself for the summer in the fifth story of Ashland Block.

"Under the trees is a good place to be," was the well-satisfied comment with which I sat me down upon one of the comfortable benches in the grounds at Racine College. It was the morning of Commencement Day; and, with a friend, I had arrived early, so as to enjoy a whole day's "outing," in this delightful spot. Neither of us had acquaintances at this college; and not belonging, as we trust, to a certain class who rush in where another certain class fear to tread, we modestly appropriated to ourselves a portion of the outside, until such hours as the public exercises were to be held. Admirable—as we had no doubt—were all the interior appointments of the college, the outside, that lovely June morning was unquestionably the best side. The grounds, as you know, are very fine. Neither you nor your readers need to learn from my pen how beautiful are all the surroundings of the college by the lake. To-day was not the first time that I myself had seen it; yet the view came to me with a new sense of beauty, as from my seat beneath the trees I gazed upon the fine landscape,—Taylor Hall, gay with flowers, and already looking venerable in its mantle of woodbine, the other halls half revealed amid the green foliage, and in the midst, the beautiful ivy-wreathed chapel. From where we sat was visible the new grave, with its turf already green, and decked with flowers by loving and reverent hands.

Groups of students were passing to and fro, lending animation to the scene, and other visitors than ourselves had sought the shelter of the trees. Everything was very pleasant; and yet it seemed, even to a stranger, as if the joy of the festival day was subdued, as if hearts bereaved were feeling anew the sense of loss on the recurrence of a day so associated with him who was sleeping his last sleep beneath the chapel window.

But now the bell announced the hour for the Grammar School Exhibition, and we followed those who were wending their way to the Study Hall. An usher conducted us to pleasant seats, and we passed an hour listening to declamations from youthful orators whom we were not disposed to view with a critic's eye, even when they chanced to fall below Demosthenes and Cicero. The giving of prizes, followed, and very interesting was this part of the programme. The announcement of each honor was greeted by the boys with applause that was liberally uproarious, and betokened most kindly feeling on the part of the school towards the successful competitors for scholastic honors.

In the raised seats back of the rostrum, sat four of our Western bishops—Bishop Talbot, Bishop McLaren, Bishop Wells, and Bishop Burgess, who beamed approval of the proceedings, and doubtless recalled the days when they were young, and spoke their little pieces.

The Grammar School exercises were over at half past ten, having, among other decided merits, that of not being tediously prolonged. Before resuming our seats under the trees, we entered the chapel. It was not the hour for public worship, but a few persons were within, evidently strangers who had come to see. That, at least, was clearly the intention of one of the visitors; and to see pretty thoroughly, too; for she examined, even to the extent of handling the altar cloth, turning it up to see what might be beneath. Her motives it might be curious to speculate upon. Evidently she did not belong to that school of thought in the Church which holds the

altar too sacred to be approached, save by those who are to minister thereat.

Once more under the trees, where we made a delightful nooning. Our kind hostess in the city had provided us with an excellent lunch; and making ourselves free of the college pump, we dined in pleasant pic-nic fashion. The college bell announced the dinner hour, and soon there floated to us the familiar words and music of the "grace" we had so often sung at St. Mary's.

Somewhat later a shower drove us into the Gymnasium, where people were already gathering for the Commencement Exercises. A band of music, stationed in a gallery, entertained the guests until the arrival of the procession—the Warden, the Bishops, and other clergy, and the graduating class. Whether it was a vagary of the band-master, or a piece of advanced ritualism, your correspondent is not prepared to say; but true it is that the march to which they entered was *Nancy Lee*. Suppress this paragraph, if you think best, dear editor. As a faithful reporter, I felt it my duty to communicate the circumstance to the LIVING CHURCH, leaving it to your wisdom to decide whether such ritual may contain dangerous "germs," and whether an alarm should be sounded about the "goings on" at Racine! Your reporter's private opinion, however, is, that the reverend fathers of the Church, learned in the harmonic differences between *Old Hundred* and a *Gregorian*, did not know they were marching to the worldly, though inspiring strains of an air so secular as *Nancy Lee*.

The graduating essays were good and well delivered. An improvement in the elocution at Racine was observable in both college and grammar school exercises, since my last visit here, some five years since. The valedictory was by the son of the new warden. He graduated with high honors, ending his eight years of college life at Racine, just as his father assumes the wardenship. The valedictorian's address to the warden, naturally referred to him who had so lately filled that place, and with a fine sense of the fitness of things, the new incumbent stood during its delivery.

Our day's "outing" at Racine closed with an amusing episode. We had made the acquaintance of a lady from Boston, a delightfully enthusiastic churchwoman, whose first object in a Western tour was to become acquainted with the workings of Church and Church institutions in this part of the country. She had been delighted with her visit at Racine; she had attended the session of the Council in Milwaukee, and was about to go to Nashotah, and to Kemper Hall, Kenosha. She gave—in the liveliest and most dramatic manner—a resumé of a musical drama, "Trial by Jury," which some of the students had performed the night before; and she made her small audience laugh—almost as heartily as if they had been at the play itself—over the comical effect of the roles of bride and bridesmaid, as performed by roguish boys.

For my next "outing" I take a northern trip, and will report to you soon from the shores of the *Black River*, where Lo-the-poor-Indian still roams his none too happy hunting grounds. So long as my scalp is safe, believe me, to remain, dear LIVING CHURCH,

Faithfully Yours, Y. Y. K.

It is unofficially stated that the Bishops on the Mexican Commission have only withheld the offices of the Catholic Church of Jesus in Mexico till they can be reported to the House of Bishops which meets nobody can tell when, and which alone can authorize the publication of the offices. It would have been well had the Commission satisfied the Church by making some explanation of their reticence. The opposite course only tends to excite suspicions which may be unfounded.

Our New York Letter.

Depositions—Commencements—Bishop Schereschewsky—The Gospel Test.

Special Correspondence of the LIVING CHURCH.

NEW YORK, July 5, 1879.

A good deal has been said of late in the papers, as to the increasing number of depositions annually reported by the Bishops, without perhaps taking into account the steady growth of the church. The *Independent* says there were 85 depositions in the five years from May, 1873, to May, 1878. The number of our clergy is now 3,500, and 17 depositions yearly is not a very large per centage. Many of these depositions were not for immorality, as the term is generally understood, but for schism, for defections toward Romanism or ultra-Protestantism. Of the twelve Apostles one was a traitor, one denied his Lord, and all forsook him and fled. We are not surprised at the 17 depositions yearly, we are not sure that the fact that there are so few does not argue, that there is a decay of discipline. The depositions are defects, and the *Independent* fastens its eyes upon them, there are some people, who can not see the sun for the spots, real or fancied, which they descry upon its surface. In the ten years from 1868 the numbers of the clergy increased from 2,662 to 3,086, and 33½ per cent. were added to the number of the communicants.

We have had occasion to mention the disaster brought upon the Reformed Episcopalians by the death of Mr. Powers in Philadelphia. His surviving kindred are not at all in sympathy with the schism, but adhere faithfully to the old path, and to the church, which he deserted. They do not feel at liberty to give the money, which is now theirs, to build up the very evil from which they daily pray to be delivered.

Now the commencements are mostly over, it is pleasant to remark upon the practical subjects, which were discussed by the graduating students. Sentimentalism seems to have had its day, even classical themes were a good deal ignored. The ghost of Socrates was not vexed, and the birth-place of Homer was not settled. It seems to be dawning upon the minds of the young men and women, that the classics and mathematics are studied for discipline, and that, at the end of four years, results and not processes are wanted. The decline of American shipping engaged in Foreign Trade, Education and Property as qualifications for Suffrage, the Commercial Agitators in England, were some of the topics discussed. It is a favorable omen. It has long been a complaint against our schools and colleges, that they turned out with their diplomas young men and women who were without any knowledge of the practical duties of life, they could do a problem in Euclid, but could not cast the interest on a note of hand. They reminded one of the young man, who boasted that he was educated at two universities. "Yes," said a plain farmer, "I had a calf once, which sucked two ewes." "Well, what was the consequence," asked the young man. "Oh," said the farmer, "he was a greater calf than ever." We have no space to draw out the moral.

When Bishop Schereschewsky was made Missionary Bishop of China, he hesitated about accepting for want of means to educate the Chinese Christians. The church responded to the call he made, and the corner stone of St. John's College, Shanghai, has been laid. It will accommodate, when finished, 200 students.

In northern New Jersey, at Norwood, is a little bijou of a stone church, with an apsidal chancel and transept, and with beautiful stained glass windows. No country neighborhood could have a church more adapted to its wants. Especially noticeable in it was a white marble altar, white as statuary marble, and severe in its simple beauty. On the desk or pulpit where was placed the sermon, and making

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Nashotah.

Graduation—Meeting of the Board—Hopeful Prospects.

Bishop Gillespie furnishes the following account of the closing exercises at Nashotah, on St. Peter's day, June 29, and of the meeting of the Board of Trustees.

At the meeting of the Board, were present the Bishops above named, Rev. Dr. Cole, the President of the House, Rev. Dr. Adams, and the Rev. Dr. Shelton, of Buffalo, the long tried friend of Nashotah,

The Board were in session nearly six hours, and the Executive Committee had held eight meetings since their appointment in November. A very full investigation has now been made of the pecuniary condition.

Important action taken by the Board, elects a lay Treasurer; appoints a committee to examine all securities; enlarge the Board by the addition of clergymen and laymen;

Mr. MOODY'S most remarkable convert at Baltimore last winter was Prof. Reider, a Jewish rabbi, who has now entered the Methodist Episcopal ministry. He will soon give a series of lectures before the Baltimore clergyman explaining how and why he became a Christian.

Besides the above measures, looking to the corporation of the Alumni, a committee of their body is requested to enlist their interest and action as an association, and individually, by addressing an Alumnus in each Diocese, asking him to communicate with the graduates in the Diocese.

Other measures, exercise the right of the Bishops by the Constitution, to direct the religious instruction and public worship of the institution.

While this vigorous taking hold of the affairs of Nashotah, has come none too soon, there is no reason for the apprehensions expressed in some quarters. The Board continuing its vigorous oversight; Professors showing that spirit which their voluntary reduction of salary implies; students making themselves part in the effort to honor their future Alma Mater;

THE Standing Committee having Dr. Harris' testimonials before them, have not signed them, being unsatisfied that there is a vacancy in the Diocese of Michigan. It is reported that the Standing Committee of Pennsylvania has difficulties on the same score. The last news is that Virginia takes the same stand. There can be no doubt that the House of Bishops accepted Dr. McCoskry's resignation of his jurisdiction conformably to Title 1, Canon 15, Section 16, sub-section 3.

THE Rev. E. M. W. Hills, a priest of the Roman Catholic Church has entered the American Catholic Church. He is now at Bexley Hall, Gambier.

De Veaux College.

We have the catalogue of De Veaux College for the twenty-sixth year (1878-79); Rev. G. H. Patterson, President; Bishop Cox, visitor. The college is situated on the picturesque shore of Niagara river, and has a domain of 360 acres of land.

It is by no means certain, as far as our observation goes, that this feature adds to the value of an institution of learning. It would appear that the title of 'cadet,' and the 'full dress' and 'undress' uniform, with the 'chevrons, side-arms and other accoutrements similar to those in use at the U. S. Military Academy,' would tend to distract youthful minds from scholarly or scientific studies; and that the time required for drill and the due care of the students' weapons, must interfere with the hours of study. If the military element be desirable in a school of learning, why was Gen. Lee, a veteran soldier, careful to exclude it rigidly from the College over which he presided in his last years?

We cannot agree with the Eclectic in its estimate of the military system in boys' boarding schools. When it is properly managed, we believe it is a valuable instrument of discipline and training; and we have had some experience to justify this opinion.

The above is from an Eastern paper. We call attention to it, with the caution that our Methodist brethren had better inquire into the antecedents of Prof. Reider. He may be all right; but we suspect that he is the same C. E. Ryder that has figured as a distinguished convert in several denominations. Mr. Hammond first brought him to light as a converted actor, and wrote a tract about him which had a wide circulation here and in England. We exposed the fraud in the Province, and since then the "Ebrew Jew" has not been so prominent. C. E. Ryder is a scoundrel, and if we ever see him in Chicago, we will have him arrested for fraud and forgery. He is an unprincipled hypocrite, a sneak and a rascal. We do not wish to wrong "Prof. Reider," and shall publicly do him justice if we are corrected. If any one will send us his photograph or signature we can tell at a glance whether he is the party that forged our signature once. Let us have it.

THE New York Society for the Suppression of Vice makes its annual report, showing a vigorous prosecution of their commendable work. It is greatly to be desired that every citizen who has opportunity should cooperate with the Society by giving such information as may be had, about publications or advertisements that are immoral in their influence. Address Anthony Comstock, Secretary, 150 Nassau St., N. Y. Principals of schools are advised, by his circular, not to publish the address of pupils in their catalogues, and to keep a strict watch of matter coming through the mails.

BISHOP M. LAREN, while at Racine, was called eastward by private business and so was prevented from being present at the graduating exercises of Kemper Hall, and Nashotah House. At his request Bishop Brown advanced Rev. John McKim to the Priesthood on St. Peter's Day.

John Wesley as a Churchman.

In the June number of the Church Eclectic a correspondent quotes from John Wesley's works to show his position on the doctrines of Baptism, the Holy Eucharist, and the Christian priesthood. He says:

Wesley, in the year 1771, when he was sixty-eight years of age, collected and republished his works in 32 volumes, not completing the reissue until 1774. And in his preface he says that in that edition, he presented to serious and candid men his last and maturest thoughts, agreeable, (he hoped) to Scripture, reason, and Christian antiquity.

1st, then, as regards Baptism, John Wesley put forth in this edition of 1771: "The plain meaning of the expression 'except a man be born of water' is neither more nor less than this 'except ye be baptized.'" To attempt to explain this meaning away he pronounced "vain philosophy." Again, "Baptism is the ordinary instrument of our justification.

2d. As regards the Holy Eucharist. In the two treatises on the Sacrament, adopted by him, and in the hymns put forth by him and his brother, throughout the last forty-five years of his life, he repeatedly speaks of it as "a sacrifice"—an "everlasting sacrifice," says that Christ is "present" there, "specially present," "a Real Presence," and that the flesh of Christ is "on the sacred table laid," whilst in the above mentioned edition of his works he affirms "We freely own that Christ is to be adored in the Lord's Supper, but that the elements are to be adored, we deny." (Vol. xix. 87.)

3rd. As regards the Christian Priesthood, and the Objective Presence in the Eucharist, Wesley reaffirmed in this same edition his statement, "We believe that there is and always has been in every Christian Church an outward Priesthood ordained by Jesus Christ, and an outward sacrifice offered therein by men authorized to act as ambassadors of Christ and stewards of the mysteries of God." (Id. vol. xxviii. 348.)

These then represent to us John Wesley's doctrine on the three great questions above mentioned—held by him, as he himself tells us, for the last 50 years of his life, and deliberately put forth at the age of three score and ten, as his "last and maturest thoughts."

To attempt to deny or explain away these statements, so made, is something worse than "vain philosophy."

Asa Packard's will provides the income of \$300,000 for the employes of the Lehigh Valley Railroad who may be disabled by accident, disease, or age. Corporations have no souls, but the heads of them some times have. Great capitalists must consider the wants of the poor and unfortunate who fall by the way, while they ride on in their chariots. But to make this solution possible, great capitalists must be religious men, and be brought to recognize that wealth is a stewardship from the Lord. While we are waiting for this, the only hope is that the masses may be leavened with the Spirit of Christian Charity that is not easily provoked and thinketh no evil. Duty is not all on the side of capital. The faithful poor seldom want for the necessities of life, while the rich seldom enjoy them.

THE Chicago Journal says Gen. Dix's estate includes some sixty-five acres in the vicinity of the South Park of Chicago, and an index of the man's character was evinced in a correspondence recently carried on between his agents there and himself, in connection with the lease of a building in that locality. One letter from the General explains all, and is as follows: "I am very glad you have allowed the Woodlawn House to remain vacant instead of renting it for the sale of spirituous liquors. I would rather let it remain vacant to the end of time than to have it rented for such a purpose. I consider rum the cause of nine-tenths of all the murder, poverty and crime in the country, and no earthly consideration would induce me to contribute in the remotest manner to its sale."

WHAT is it that hinders and represses the proper development of our Church system? I answer briefly, it is congregationalism. I do not mean the ecclesiastical polity or scheme of doctrine known by the denominational title of congregationalism, but the centering and bounding of the spiritual obligations and duties of individual churchmen by the apparent necessities, interests and strength of local organizations, whether missionary or parochial.—Bishop Brown.

News From England.

A nice little dilemma has just developed itself in England, arising out of the clumsy patchwork of the Establishment. Years ago, Royal letters empowered convocations to raise all the Rubrics. A big job this was, but convocations manfully undertook it, and have just finished it. Of course it is of no effect until it has gone through Parliament and had the concurrence of both Houses and the Crown. The Rev. Dr. Geo. Prevoist writes a letter to Mr. Beresford-Hope, asking him whether he has any idea that Parliament would pass a Rubrics Bill presented by conservatives. Mr. Hope, who certainly has been in Parliament long enough to know, replies that it is so utterly impossible to foresee in what shape such a bill would come out of the Parliamentary furnace, that no prudent Churchman ought to think of such a thing; and his advice is, "Drop it." We give the same advice. Let the Rubrics alone. The English Church has never yet shown in any very striking way that any change was needed. There are some bad Rubrics, but the killing them in Parliament may prove very much like the killing of flies; a dozen live ones may come to every funeral. It does look a little like "parturient montes to have had convocations all these years on this business, and then have to "drop it." But the discussion may have done good.

What a charming speech Cardinal Newman made when he was officially notified of his cardinalate. When we read it we thought of a letter a certain American prelate, who visits Rome from afar, and believes no good can come out of Nazareth, wrote, soon after Newman's desertion of his Mother Church, in which he made him out maudlin and stupid, and all demoralized. This speech does not look like it. Making Newman a Cardinal really seems part of a thoroughly considered policy to have able men in power, and not a mere crowd of fawning Papalists. It is said the new Pope sent for a number of divinity students, and put them at some disputations in metaphysics and moral philosophy, hinting that those who distinguished themselves would not find it a bad thing in the way of getting a good parish. Not a bad idea. We commend it to Bishops and examining chaplains.

England never engaged in two much meaner wars than the Afghan and the Zulu. That is the policy that dictated them, for certainly no one can call the Zulus mean fighters. It has been said publicly in Parliament, that British troops never contended with braver foes. We are glad to learn that the Afghan unpleasantness is at last over, and the British are hereafter to have a finger in the Afghan pie. The Zulus are fighting on. Rumors of peace have been flying about, but those who know, declare Cetewayo has made no overtures that amount to anything. Thus far, certainly, he has had the best of it, and we cannot say it makes us feel very bad.

The poor Prince Imperial undoubtedly was badly defended by his companions, and it is a comfort to find that the lieutenant who was with him is to be court-martialed. His body is being conveyed with stately ceremony to his broken-hearted mother; all the Royalists will do it honor, but alas, that will not give her back her son. The French Government, with a littleness which seems absurd to us, who are not as Frenchmen are, playing at Republicanism, has forbidden any army officers, except those who were directly attached to the Imperial household, from attending the funeral. It speaks well for General Pleury, the Prince's old tutor, that he has asked to be put on the retired list, so that he may attend.

The French ship of state does not sail in very smooth waters; We might criticize its sailing at length, but it will do well to remember General Trochu's words to those who found so much fault with the way he behaved during the siege of Paris: "It is very true that you were not there." We are not there, certainly, but considering that we are uncultivated Americans, who, as the last London News asserts, always call a "menu" a "meat bill," we certainly can laugh a little in our sleeves at the goings on in the French Assembly, where that impossible Zulu, Paul Cassagnac, "shot off his mouth," as they say out West. The dignified Revue des Deux Mondes says about it: "In an instant the hall was transformed into a tumultuous mob. The ministers were assailed with outcries and menace; the grossest personalities were

freely exchanged, and members all but came to blows. Indeed, but for the efforts of a few of the more prudent there would have been a fight."

And all this fuss was about something Cassagnac had said in his paper about the Government. Imagine our Senate and House flying into such tantrums about something they might see in the opposition papers about themselves.

It seems, although we hear a great deal to the contrary, that it does make a tremendous difference what you wear, and indeed history shows that articles of costume have often been the symbols of burning questions. We remember when in Italy, some twenty-five years ago, we were obliged to hide away away a beloved soft hat on entering Venice—then under Austrian rule—because that peculiar head-covering was considered by the authorities as indicating the most frightfully revolutionary sentiments on the part of the wearer. And here comes the Turkish government, and gravely sends word to all the European Powers, that the head-gear which the new Pasha of Roumalia sees fit to put on, namely, a hat such as the citizens wear, instead of the red cap with a tassel, affected by Turkish officials, was a "violation of the engagements previously entered into by the Governor General with the Porte." "Can angers such as these affect celestial minds?" says Virgil, and Turkey says they can.

The Powers want to give Greece some more territory, but they do not want to give them Janina, and people seem to be astonished that the Greeks will not agree to that, and stop talking about Janina; but when you look into that question, you will not blame the Greeks for urging that Greece without Janina is just like Hamlet with Hamlet left out; or rather, like England without Oxford and Cambridge. The place itself is nothing very great, but it is nearly next to Athens, the educational centre of that little Grecian Kingdom which seems to be all on fire with the desire for education. A gymnasium with 700 pupils, five schools of mutual instruction with 2,000 pupils, three girl schools with over 400 pupils, a normal school, and any number of infant schools, is not a bad showing for a city of 19,000 people. George Macmillan's appeals to the English people not to be a party to the exclusion of a place like this from the country to which it naturally belongs, and the forcing it to remain subject to a Power which, from the burning of the library at Alexandria to the present day, has been emphatically hostile to literature.

The old historic family of Orange is getting small by degrees and beautifully less. The heir, a rollicking fellow of forty, has just died of diphtheria; and his brother is a poor invalid, and the old roué of a King is not likely to have any more heirs, and Germany stands ready to gobble up the little Kingdom.

A BISHOP writes: "I shall gladly welcome the LIVING CHURCH to my diocese, so long as it is independent, and not the organ of a party. The curse of our age is individualism, which overloads the simplicity of the Gospel in the Church with human opinions. If we could only be content to preach Christ and work the Church, the Church would be a haven to all the tempest-tost and weary. Life is too short for strife; strife is a great price to pay for the best results, but unnecessary strife is an unpardonable sin."

ANOTHER Bishop writes after this fashion: "I rejoice that we are to have a thoroughly live paper to uphold the Church's interests in the West. We need very much a clear, strong, true enunciation of Church principles, in this land, where they are so little known. The LIVING CHURCH seems qualified to supply the need."

And now the Congregationalists of Maine have just had a general conference. Last year a committee was appointed to prepare a confession of Faith. At the late conference it reported: As an assurance of the value of the proposed creed, the convention recite that the report is "a careful compilation from a large number of confessions," and this is the way MEN first make churches and then creeds to fit them.

THREE Romanists were received in St. Paul's Church, Cincinnati, on the first Sunday after Easter,

