

SWITZERLAND.

An interesting act of intercommunion between the American and the Swiss Christian Catholic Churches took place on 7th June last. Bishop Herzog ordained one M. Vilatte to the priesthood on that day under the following circumstances. M. Vilatte was educated at the seminary of St. Laurent in Canada for the Roman priesthood. He left the Roman Church, however, and joined that of the United States. He afterwards fell in with a small Belgian colony at Green Bay, Wisconsin, who asked him to undertake the pastoral charge of them. He applied to the Bishop of Fond-du-Lac for ordination. By this Bishop he was remitted to Bishop Herzog. On the first Sunday after Trinity he was duly presented to the Bishop in the Catholic Cathedral at Bern by Dr. Hale of Baltimore, and ordained according to the reformed rite of the Christian Catholic Church of Switzerland. He and a German priest will jointly minister to a congregation in French and German, under the supervision of a Bishop of our sister Church of America.

GERMANY.

The *Evangelischer Anzeiger* complains of the way in which the 'Episcopal Methodists'—i.e., American Methodists—have gained a footing in Wurtemberg. 'They at first came,' it says, 'with disavowal of any wish to form a sect; but they have now erected chapels of their own, in which they hold service at the same hours as the Protestants, and set up "altar against altar," while the Missionary Reports published in America shamefully disparage the religious condition of the people.'

INTERCOMMUNION WITH FOREIGN CHURCHES.

SOME of your readers may be glad during the ensuing summer to make use of a tour abroad in a way which, until the last few years, would have been impossible to English Churchmen. I mean that they may be able to join in prayer and in the reception of the Blessed Sacrament with their foreign brethren, according to the rites and ceremonies of foreign Churches—Churches which have lately been reformed on the same principles as our own. Some, no doubt, will look upon the existence of these Churches, having their origin in a resistance to the decrees of the Vatican Council, as an addition to the divisions of Christendom. There will be more, I trust, who hail their formation as an important step towards Christian union. The Old Catholics of Germany retain for the present, in their reformed Liturgy, communion in one kind. But by a resolution of their Synod, passed last year, it was decided that any English Churchman who desired it might receive Holy Communion in both kinds, if he signified beforehand his wish to do so to the officiating clergy. In Switzerland the Holy Communion is administered to all in both kinds, and English Churchmen are not only invited but welcomed to the Christian Catholic altars. Old Catholic services will be found in Germany at the following places:—Berlin, Bonn, Breslau, Coblenz, Cologne, Crefeld, Dortmund, Düsseldorf, Königsberg, Wiesbaden, Baden-Baden, Freiburg in Breisgau, Heidelberg, Carlsruhe, Constance, Mannheim, Mainz, Offenbach, Munich, Würzburg, Stuttgart, and many smaller places.

Many will be rejoiced to hear that the Swiss Christian Catholic Church has struggled successfully through the difficulties of 1878-1880. 'I may now leave off,' says Bishop Herzog in his report to the Conference, 'speaking of lost communities in the Canton Bern.' In the Canton Geneva he 'never had so vigorous or efficient' a staff of clergy. The difficult task of organization is completed. Henceforward there are hopes of steady progress. In Switzerland the hours of service are as follows:—St. Gall, 8 a.m.; Bale, Bern, Bienne, Soleure, Olten, Zurich, 9 a.m.; Geneva (at Notre Dame, and one of the two churches of St. Joseph or St. Germain) 10 a.m.; Aarau, 10.15 a.m.; Thun (every other Sunday), at 10.30 a.m. At this last place there are very few resident Catholic families, either Roman or Reformed. There are also services at St. Imier, Chaux-de-Fonds, Laufen, Porrentruy, and other smaller places, but I am unable to give the hours of those services. At Bern the service is held at the Catholic Cathedral, a new building near the Protestant Cathedral. At Bale the Prediger Kirche is used for Christian Catholic worship. At Zurich service is held in the church of St. Pantaleone. At Bern, Zurich, Bale, and Olten, and in the rural parishes, a daily celebration will be found. The Swiss Christian Catholic Prayer-book may be purchased of J. Wyss of Bern, at a very moderate price. For the information of those who have not inquired into the subject I will add, that the German Old Catholic and the Swiss Christian Catholic Churches are Episcopal, that they have a proper succession, that their Bishops have received the Communion with members of our Church at Cambridge in 1881, and that the Swiss Bishop (Dr. E. Herzog) has been formally received at the General Convention of the American Church as a Bishop of the Church Catholic, and has held Confirmations on behalf of the American Bishops. There is a Reformed Catholic Church at Paris in the Rue d'Arras, with which the well-known Pere Hyacinthe is connected. Any other information I shall be very glad to give to any who may wish to have it.

J. J. LIAS.

Cambridge, June 17.

P.S.—I am happy to be able to add that the English Church services at Bern will be held in the Old Catholic Cathedral.

BELLS AND BELL-RINGING.

Two Peals of Bob Minor.

No. 1, with 21 bobs and 12 extremes. No. 2, with 27 singles and 9 extremes.

No. 1.	No. 2.
2 3 4 5 6	2 3 4 5 6
2 3 5 6 4 B	3 2 5 6 4 S
3 6 2 4 5	2 6 3 4 5
6 3 2 4 5 E	6 2 3 4 5 E
3 4 6 5 2	2 4 6 5 3
3 4 5 2 6 B	4 2 5 3 6 S
3 4 2 6 5 B	2 4 3 6 5 S
4 6 3 5 2	4 6 2 5 3
6 4 3 5 2 E	6 4 2 5 3 E
4 5 6 2 3	4 5 6 3 2
4 5 2 3 6 B	5 4 3 2 6 S
4 5 3 6 2 B	4 5 2 6 3 S
5 6 4 2 3	5 6 4 3 2
6 5 4 2 3 E	6 5 4 3 2 E
5 2 6 3 4	5 3 6 2 4
5 2 3 4 6 B	3 5 2 4 6 S
5 2 4 6 3 B	5 3 4 6 2 S
2 6 5 3 4	3 6 5 2 4
6 2 5 3 4 E	6 3 2 4 5 S
2 3 6 4 5	3 4 6 5 2
3 4 2 5 6	4 3 5 2 6 S

Twice repeated.

Stanstead, Essex.

Twice repeated.

H. PRIOR, JUN.

A Peal of Treble Bob Major.

5280

2 3 4 5 6	M.	B.	W.	P.
3 5 6 4 2	1		2	
5 4 3 2 6				
4 2 5 6 3				
6 4 2 3 5				2

Four times repeated.

Spalding, Lincolnshire.

RICHARD MACKMAN.

The Ancient Society of College Youths.

THE 248th Anniversary of this Society (established 1637) will be held at the 'Cherry Tree' Hotel, Southgate, Middlesex, where there is a remarkably fine ring of eight bells by Messrs. Mears of Whitechapel, on Saturday, July 4th. Dinner on the table at 3. Those intending to be present are requested to notify the same on or before Tuesday, June 30th, to the Secretary, at the 'King's Head,' Winchester Street, Southwark.

The Herts County Association.

THE next Quarterly Meeting will be held at Sawbridgeworth on Monday, July 13th. Members intending to be present are requested to give in their names to the local secretaries of their respective bands; who will be informed as soon as possible of the arrangements for dinner and railway fares. The following towers will be open for ringing, viz., Sawbridgeworth, 8 bells; Bishop Stortford, 10; Harlow, 8.

W. WIGRAM, Gen. Sec.

The United Counties Association.

THE Half-yearly Meeting of this Association will take place on Saturday, July 4th, at Northenden, Cheshire. Dinner will be provided at the 'Spread Eagle' tavern at half-past 4 p.m. Tickets, 1s. 6d. each, not including drink. The following towers will be open for ringing during the day: Northenden, 6 bells; Didsbury, 6; Barley Moor, 8. Members and friends who intend being present at dinner are requested to send their names not later than Wednesday, July 1st, addressed to Mr. Peter Brickell, Northenden, Cheshire.

JAMES S. WILDER, Hon. Sec.

North Lincolnshire Association.

THE General Quarterly Meeting of this Association will be held at Brigg on Saturday, the 4th of July. The Rector and Churchwardens have kindly granted the use of the church bells (a ring of eight) to the Association Members for that day. The meeting will be held in the schoolroom at 3 o'clock in the afternoon. Refreshments may be obtained at reasonable prices. The Committee will be glad to see a good attendance of Members, also any Members of kindred Societies who can make it convenient to attend.

W. LUNN, Hon. Sec.

St. Peter's, Sudbury, Suffolk.

WE are informed that the bell-frame of this ancient and interesting church (an illustration of which we give this week) is in a dangerous condition, and that the bells have hung silent for six months. A subscription-list has been opened, and subscriptions or donations may be sent to Rev. T. L. Green, The Vicarage, Sudbury.

Death of Mr. Uriah Woodman of Trowbridge.

ON Monday, the 22nd inst., several muffled touches of Grandsire Triples were rung at St. James's, Trowbridge, in memory of Mr. Uriah Woodman, an old change-ringer and (we believe) the only composer of which Wiltshire could boast. He died on Friday, the 19th inst., and was interred on Monday in Holy Trinity churchyard. The performers in the muffled peal were the same who rang Mr. Woodman's 1960 for the first time last December, viz.,

Messrs. Alley, Cooper, Hayward, and McCaffrey, of Trowbridge, and Messrs. Clements, Gifford, Blackburn, and Jerram, of Salisbury. It was intended to have rung a 1260 of the deceased's composition, but it unluckily came to grief through the breaking of a rope. Mr. Woodman had been confined to his bed with paralysis during the last five years of his life; he had, however, still the use of his hands, and used to employ his time in composing touches of Triples whilst lying in bed.

Accident at St. Thomas's, Salisbury.

WHILST the bells were being rung on the afternoon of the 20th (Queen's Accession) the gudgeon of the tenor bell broke. Fortunately the broken piece became wedged tightly between the end of the stock and the brass, which prevented the bell (weighing over 30 cwt.) from falling.

CHANGE - RINGING.

At St. Paul's, Walkden, Lancashire.

On Sunday, the 14th inst., for morning service, a peal of 720 Bob Minor (42 singles) was rung in 26 mins. J. Welsby (conductor), 1; J. Worthington, 2; S. Oakes, 3; J. Williamson, 4; J. Brookes, 5; W. Denner, 6. Tenor, 13½ cwt.

At St. Michael's, Sittingbourne, Kent.

On Monday, the 22nd inst., eight members of the Kent County Association rang for practice a peal of 720 Bob Minor (9 bobs, 6 singles), with 6-8 behind, in 28 mins. F. Grayling, 1; F. C. Mattison, 2; E. White (first peal), 3; S. Snelling, 4; E. T. Bottle, 5; E. Gower, 6; W. H. Judd (conductor), 7; W. G. Godelier, 8. Tenor, 21 cwt.

At St. Mary the Virgin, Putney, Surrey.

On Monday, the 22nd inst., eight members of the Ancient Society of College Youths rang Holt's Original Peal of 5040 Grandsire Triples in 2 hrs. 52 mins. A. Pittam (first peal), 1; F. Weare, 2; J. Jackman, 3; M. Murphy, 4; A. Tennant (first peal inside), 5; E. Rogers, 6; C. F. Winny (conductor), 7; B. J. James, 8. Tenor, 16½ cwt.

At St. Mary's, Hitchin, Herts.

On Monday, the 22nd inst., for practice, the following members of the Hertfordshire Association of Change-ringers rang peals of 168 and 336 Grandsire Triples. J. Randall, 1; F. Furr, 2; J. Hare, 3; H. Buckingham, 4; A. Squires, 5; S. Hare, 6; W. Allen (conductor), 7; J. Foster, 8 (168); W. Kitchener, 8 (336). Also, on hand-bells, 168, with six singles. Conductor, W. Allen. The same band.

At Gloucester Cathedral.

On the occasion of the meeting of the Gloucester and Bristol Diocesan Association of Ringers, on Monday, the 22nd inst., eight of its members rang a touch of 960 Kent Treble Bob Major, believed to be the longest touch in the method for over thirty years. H. Gardner, 1; J. Yeates, 2; R. E. Ward, Esq., 3; H. Karm, 4; D. J. Aston, 5; A. A. Waite, 6; J. E. Hern (conductor), 7; G. H. Phillott, Esq., 8. Tenor, 28 cwt.

CORRESPONDENCE.

The word 'Intention.'

SIR,—It is surely desirable not to use ambiguous words when they can be possibly avoided, or words which have, as Locke would say, an 'association of ideas,' especially such a word as 'intention,' which has been so much abused in the Papal Church, and, according to such teaching, is nothing short of the quintessence of deceit. There can be no doubt to any candid student that the Apostle refers to that Church in 1 Tim. iv. 1-4. In the second verse we read 'of speaking lies in hypocrisy,' &c., of which the doctrine of 'intention' would be a notable example. Therefore a Protestant Church should be careful in introducing doubtful words. As the Church of England has been questioned of late as to whether or not it is a Protestant Church at all, it may interest some of your numerous readers to be made acquainted with a few Acts of Parliament on that point, which are as follows:—The Bill of Rights, 1st William and Mary, speaks of not only this Protestant kingdom, but 'this Protestant religion.' It is asserted that King James endeavoured to subvert and extirpate 'the Protestant religion.' The Act of Union with Scotland, 5 Anne, states, that 'The true Protestant religion professed and established by law in the Church of England, and the doctrine, worship, discipline, and government thereof, should be effectually and unalterably secured.' The fifth article of the Act of Union (39 & 40 Geo. III. c. 67, July 2, 1800), states, that it be the fifth article of Union, 'That the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called the United Church of England and Ireland.' Moreover, the king's coronation oath is couched in the following terms: 'I will, to the utmost of my power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law.' We might add, that by the same law the reigning monarch must be Protestant, and must marry a Protestant.

M. A. (Cantab.)

Proper Anthems.

SIR,—At the end of a much-used book, termed the *Cathedral Psalter*, are a few anthems suggested for use on sundry great festivals instead of the *Venite*. I believe that the late Dean of Westminster considered that, as Ordinary, he had the right to use them wherever he was Ordinary. If this is so, I presume that any Diocesan Bishop could also permit the use of these anthems, or of others, wholly taken from Holy Scripture, on the great festivals, in any church within his diocese. There are six or eight occasions when a suitable anthem would be very preferable to the constantly used *Venite*. Can any of your readers inform me whether these 'suggested' anthems

are used either at Westminster or at any other church or cathedral? One would thankfully use the 'suggested' anthem on such seasons as Advent, Epiphany, Easter Even, Rogationtide, Ascension Day, Whit Sunday, and Trinity Sunday, instead of the *Venite*.

H. G. O.

Religious Bigotry.

SIR,—In your issue of May 1st, 'Presbyter' protests against what he is pleased to term religious bigotry, and after inveighing against some things which, rightly or wrongly, he attributes to bigotry, he refers to those who conscientiously oppose 'the Deceased Wife's Sister's Bill' as being instigated thereto by this opprobrious prejudice. He maintains that, whereas the alteration in the law is regarded generally as a rich man's question, the Bill ought to be passed in the interest of the poor man. 'A rich widower,' he writes, 'is able to have any lady as governess to his motherless children, there being always a spare room in a rich man's house, while a poor man, not having this accommodation, can only have such a guardian by marrying her.' But surely, Sir, he overlooks this fact, that as soon as the alteration in the law is made, no aunt, who values her character, will consent to live in the house with a man whom she might marry. As long as the law remains in its present state, her brother-in-law is regarded as her own brother; there is nothing to prevent the two living together under one roof. So a change in the law would in reality be an injustice to the rich man's children by depriving them of their natural guardian.

MONITOR.

The 'Child's Pictorial'—S. P. C. K.

SIR,—I have received what appears to be the first part of a sort of Comic Bible, on the last page of a new serial, the *Child's Pictorial*. The representation of 'Flocks,' 'When,' &c., is no doubt screamingly funny! But is it quite the thing for the venerable S. P. C. K. to bring out such a work?

A TIME FOR EVERYTHING.

Over-Production.

SIR,—I admire the opening of your article on 'Over-Production,' copied entire into the *Dominion Churchman*, while I think there is a little weakness towards the close arising from the writer's want of familiarity with the conditions involved. England once indulged the dream that she was going to manufacture for the whole outside world, 'leaving that outside world to provide grain, mutton, &c.,' as I lately had occasion to observe in print. Now she is beginning to see the absurdity of such an aspiration, and can begin to reconcile her mind to parting with a few labourers, as the market shall demand, and give up the hypocrisy of preaching demand and supply for commodities and restricting it rigidly for men, women, and children. There is always a demand in the Colonies for agricultural labourers and domestic servants. It is a constant demand to be constantly supplied, and not in glut one year and negation the next. The loafers from your cities do not suit at all; and as to mechanics we want them only by fits and starts, which would render it necessary for you to watch our market instead of only thinking of your own. Professionals of the highest order are a real godsend, but the demand is very small indeed as to numbers. The clergy are always needed, and might have averted our present civil war in the North West. But money should sometimes be sent with the men. Then, as to the last point, you say, 'The bane of many of our manufacturing callings is that they unfit the workman for proficiency in any other occupation.' This is cloudy. They do this if they break him down either physically or mentally. But I suppose they do not always break him down. Anything that makes muscle fits for agricultural work. In the beginning of the century some Glasgow weavers came here, and now a fine country is the result of that apparently unpromising settlement. 'To dig' (we don't 'dig' much in Canada), 'to sow,' 'to reap' (we reap with a fine machine drawn by a fine horse, and sometimes driven by a young girl). And so we ought to class our agricultural labourers a little carefully. 'To plough.' To learn this fairly will take a man a week or a fortnight, according to his aptitude, and the learning is very pleasurable if the scholar has mind, and can divest himself of prejudice. Great strength is not required. It is the horses that draw the plough. The man or boy only guides it. 'To sow.' This is much more of a mystery. Very few ordinary labourers are called upon to do it. It is born with a man, and such a man gets plenty of employment for his skill. 'Sowing' also is largely done by machinery. Any boy can harrow. Tending cattle chiefly wants a kind heart and a spirit of obedience. Chopping trees requires constitutional and muscular strength, and also a good deal of practice, knowledge of the qualities of an axe, and how to grind one. This is a winter employment, and will exactly suit the iron-workers after they have got through the rudiments and acquired a notion of woodcraft. This and cattle-tending are the staple winter employments, to which you may add teaming, needing sympathy with the draught animals and a good stout pair of legs. The trouble with most emigrants resides within the brain-pan. They have notions. They would rather not be taught anything new. They want a few of the old town excitements. I will grant you it is hard to cure a malady of this sort, and must leave it to yourself as to how the work is to be set about. A rush from the 'closely inhabited courts and streets' into the real country is a magnificent blessing where it can be appreciated, and the religious mind can best appreciate such a boon from the hands of the Creator of the fair world. Where it is despised, the state of the affections that has given the mind such a twist is only a part of the malady of our modern and disgusting civilization. 'We fear, then, that each trade will, in the end, have to stand on its own basis.' Of course! only don't let it be a base basis (shocking pun!), but an honourable basis, with 'the identity of interests between masters and men, and a due regard to the collective welfare of the whole body of workers belonging to the special trade.' Brave words, in sooth. 'Identity' is rather more forcible than intelligible. 'Collective welfare'; a collection collected round a centre, I suppose. That centre with a pocket in it. Let us be satisfied if it is a 'religious and virtuous' pocket! 'Slack times.' The only slack times