

# The Living Church.

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

Vol. IX. No. 14.

CHICAGO, SATURDAY, JULY 3, 1886.

Whole No. 490.

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**Catarrh**

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**Cured**

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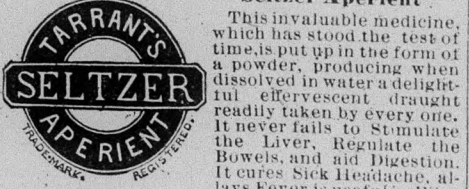
I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermanle, N. C.

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# The Living Church.

SATURDAY, JULY 3, 1886.

## NEWS AND NOTES.

FROM Australia we learn that the question of erecting the See of Sydney into an Archbishopric will be discussed in the next General Synod.

BISHOP STEVENS has suffered a relapse, the result of recent close attention to his work. He has cancelled all his appointments for the present.

THE Rev. Geo. Wm. Douglas, S.T.D., has resigned his position as assistant minister of Trinity church, N. Y., to take effect October 1st. Dr. Douglas' health has been declining for some time, and this step is taken in obedience to medical advice.

WE hope to publish as soon as may be, extracts from the magnificent sermon of Dr. Dix, preached before the professors and students of Trinity College at the recent Commencement of that noble school of learning. Its subject is "The Old and New Educations."

CANON LIDDON has telegraphed from Constantinople that he must decline the election to the Bishopric of Edinburgh. The impression seemed to have prevailed in Scotland, that he would accept, as there were no legal difficulties in the way of retaining his canon's stall in St. Paul's. Dr. Liddon is now traveling for his health, and this consideration may have influenced his decision.

THE new, or rather, the revived See of Clogher in Ireland, has held its first synod under the presidency of the Primate, and elected, for its bishop, the Ven. Charles Maurice Stack, D.D., archdeacon of Clogher, and rector of Monaghan. *The Church Times*, in amusing ignorance of the affairs of the neighboring isle, mentions this as the election of a bishop in place of the new primate recently translated from Down.

THE seventh reunion of the U. S. Christian Commission is to be held on July 29th at Allegheny Valley Camp, near Pittsburg. This is a gathering of the benevolent and sanitary organizations of the late war, and is enjoyed by Union and Confederate workers alike. Delegates and chaplains recount their experiences in aiding suffering humanity. This year it is proposed to make the gathering the occasion of forming a central organization of relief and benevolent associations.

THE Rev. Wm. C. Dawson, whose death occurred recently, was at one time a minister of the Campbellite or Disciples' denomination, at Decatur, Ill. He was a successful pastor and of high standing in that sect. He was asked at one time to prepare a series of articles for their quarterly review upon the order or polity of the early Church. The result of his studies was a settled conviction that the primitive order of the Church was Episcopacy, always and everywhere. Having reached this conclusion he at once resigned his charge and applied for orders in the Church. His ministry was very useful and his death a serious loss.

THE sad end of the late King Louis of Bavaria, recalls the fact that he was the first to invite the King of Prussia, in 1870, to assume the title of German Emperor. When the unhappy declaration of Papal Infallibility by the Vati-

can Council resulted in the formation of the Old Catholic Movement, the king came forward as the champion of Dr. Dollinger and sanctioned the congress of Old Catholics at Munich.

A NUMBER of Churchmen of Philadelphia and vicinity, who hold certain pronounced views on Church matters, held a caucus on the 18th, when after balloting, the Rev. Dr. W. N. McVickar received twenty-three out of over thirty votes, and was then named as their candidate for assistant-bishop. Those who took part in this caucus will, with their brethren who are not so worldly wise, unite in the prayer at the opening of the convention, that the Holy Ghost will guide the convention to a right choice.

Clergymen visiting England will be glad to know that they can find most congenial quarters at the St. Augustine's Clergy House of Rest. Moderate demands upon the purse, pleasant interchanges of opinion and experience between brother priests from all parts of the world and the enjoyment of full religious privileges are among the advantages of the house. Clergy not accompanied by their families can be accommodated for a stay of three weeks. It is a necessary preliminary to apply by letter and receive an answer to insure a room. The address is: The Rev. the Chaplain, St. Augustine's House, Randolph Gardens, Kilburn, London, N. W.

IN a portion of our issue of last week we made the announcement that Bishop Tuttle had accepted the election of the diocese of Missouri. The news reached us after a part of our edition was printed, but we succeeded in conveying the intelligence to a large number of our readers. The decision will be hailed with satisfaction in Missouri, though it will doubtless disappoint many who think that the Bishop is needed in Utah as much as ever. His known fidelity to trust however, gives assurance that no interest of the Church will suffer materially by his translation. His transfer to the See of Missouri can not be accomplished until the House of Bishops gives its consent, and in that event, may not take place until the session of the General Convention.

EARL SELBORNE has written a letter denying that he described the endowments of the Church of England as State property. He says: "Nothing can possibly be more contrary to the fact than to represent me as having ever said or thought that the endowments of the Church of England are State or national property, or that they can justly be taken away by Parliament. I am, and always have been, of exactly the contrary opinion. Unless for some just cause of forfeiture, I hold that they could no more be taken away from that large part of the people which (under ancient and legal titles, not even originally conferred by any public act of the State) is now in practical enjoyment of them, than any property held in trust under the protection of public law for the religious purposes of any Nonconformist denomination could be."

EDWIN P. WHIPPLE, the distinguished critic, died on the 17th June, at his home in Boston. Mr. Whipple was born in Gloucester, March 8, 1819, and when 14 years old exhibited the intellectual talents with which he was en-

dowed. He was a bank clerk in Salem before Hawthorne's day, and in the year when the great author issued his "Twice-Told Tales." Mr. Whipple entered a broker's office in Boston. For a quarter of a century prior to 1860 he was superintendent of the merchants' exchange news-room. Since that year he had devoted his whole time to literary pursuits. His essay on Macaulay in *The Boston Miscellany* for February, 1843, gained him an extensive reputation and the acquaintance of the distinguished Englishman. His essays and his lectures are numbered by the hundred, and at the time of his death he was preparing a series of articles for publication.

THE Rev. R. C. Foute, rector of Grace church, San Francisco, gave an interesting bit of history at a lunch party on Decoration Day, in regard to the engagement between the Monitor and the Merrimac. Mr. Foute (it may not generally be known) was an officer on the Merrimac. After undergoing repairs, after the first engagement, preparations were made for a second and more desperate attack. Three boarding parties were organized; they were to steam alongside the Monitor, and the three parties were to board her simultaneously. One party was to carry iron wedges and sledges; the wedges to be driven under the turret, to stop its revolving. While this was being done, another party was to carry on board glass bottles of chloroform, and break them on the top of the turret, which was perforated, with the expectation that the fluid would run down into the vessel and render the crew insensible. A third party was to be in readiness to attack the crew. They steamed down to Hampton Roads, but failed to draw the Monitor into action, "which," said the speaker, "may possibly account for my being with you to-day."

BISHOP TUTTLE writes as follows to the editor of THE LIVING CHURCH: "There is one class of good people in the Church to whom I desire specially and personally to announce that I have accepted my election to the Bishopric of Missouri. It is the faithful and generous friends who for years have steadfastly stood by me in sending special gifts for the promotion of the Church work of the Utah and Idaho mission. Constantly, in many cases month by month, I have paid out sums needed for missionaries, for schools and teachers, for young men studying for Holy Orders in college or theological seminary, for repairs, insurance, etc., such sums being supplied to me by these good givers. These payments must, for the good of the work, go steadily on. I am gravely anxious that the supplies shall not cease. Dear friends all, will you not kindly stand steady in the future as you have generously done in the past? As a father watching over his own loved child, I promise to use and distribute your help still. Whether in Salt Lake or Missouri, I (with the approval of the presiding Bishop which I am asking for to-day) will, please God, continue caring and providing for the needs of the Utah and Idaho mission until its new bishop comes. May I not beg you to help in that care and provision, as you always have done? Your ever grateful friend and fellow missionary,  
DAN'L S. TUTTLE.

## ENGLAND.

The Archbishop of Canterbury has definitely declined to sanction any appointment of a Bishop of Natal in succession to Bishop Colenso.

At a meeting of the general committee and subscribers to the Dr. Pusey Memorial Fund, held at 13 Belgrave square, on June 2, the general committee was dissolved, and under a permanent constitution, which was unanimously approved of, the following were appointed governors of the Pusey Library, 61 St. Giles', Oxford, viz: The Bishops of Oxford, Lincoln, and Salisbury; the Dean of Durham; the Rev. Dr. Liddon, Canon Scott Holland, Warden of Radley, Warden of Keble, Provost of Worcester, and Walter Loch; Lords Glasgow, Beauchamp, Halifax, and Clinton; Sir John Mowbray, M. P., Mr. J. G. Talbot, M. P., Mr. Shaw Stewart, Sir Olfley Wakeman, Sir Walter Phillimore, Mr. Henry Wakeman, and Mr. Riddell. Annual subscriptions and donations to complete the sum of £50,000, asked for in 1882 are still steadily coming in, and are earnestly desired for the development of the work at Oxford. Sir Walter Phillimore, 86 Eaton Place, S. W., is treasurer.

Representations have been made by some influential Churchmen in the archdeaconry of Blackburn, to Bishop Moorhouse, calling attention to the desirability of appointing a suffragan-bishop for the Northeast Lancashire portion of the diocese. It has further been suggested that the office might be conferred upon the new vicar of Blackburn when that appointment is made. The duties of the vicar of Blackburn are now much lighter, in regard to the population of the parish and pastoral supervision required, than at any period since the constitution of the see of Manchester. The proposals, which of course are at present in the earliest stage of development, are understood to have met with the Bishop's promised consideration.

At a meeting of the committee for the restoration of Stratford-on-Avon church, it was resolved that the work of restoring the interior of the church should be divided into separate parts, and that the Americans be invited to undertake the entire restoration of the interior of the chancel in which Shakespeare lies buried; that the transepts be undertaken separately, and the south transept be done with subscriptions received from the English colonies and India; and that ladies and gentlemen of the theatrical profession be invited to subscribe for a new pulpit and choir stalls. It was resolved that a further appeal be made for subscriptions to carry out at once the more essential portions of the scheme for the preservation of the fabric.

## CHICAGO.

At the recent convention, the following was unanimously adopted:

WHEREAS, In the estimation of the convention, the movement for purity, commonly called the "White Cross Army," instituted by the Bishop of Durham in his diocese, has been productive of the greatest good, both in England and wherever introduced in this country, in upholding a high standard of manly purity, in the protection of womanhood, in the preservation of innocent childhood and youth, and the maintenance of the sanctity of the home; therefore be it

Resolved, 1. That this convention recommend the organization of the "White Cross Army" throughout the diocese.

2. That the Bishop be requested to appoint a clergyman of the diocese to represent the interests of the "White Cross Army," who shall hold himself in readiness to assist in effecting its organization throughout the diocese.

The Bishop has appointed the Rev. W. W. Steel, of Batavia, Ill., to have

charge of the work. Mr. Steel has taken hold of the work with much energy, having already organized a society in his own parish.

#### NEW YORK.

CITY.—On Sunday, June 20th, the Assistant-Bishop held the annual Trinity ordinations at St. Thomas's church. The sermon was preached by the Rev. F. B. Van Kleeck, rector of Grace church, White Plains. There were six candidates for the priesthood, and fourteen for the diaconate. The following-named persons were ordained deacons: John W. Chapman, Richard H. Gesner, Arthur W. Hess, Joseph I. Cornish, Francis L. H. Pott, Joseph Sherlock, Charles E. Freeman, Adolph M. Lewish, Isaac Doorman, George N. Mead, John M. Chown, William McGarvey, Henry P. Dyer, and Benjamin Brewster. Mr. Pott is a son of Mr. James Pott, the bookseller. He will leave in a short time to engage in missionary work in China. Another of the candidates, Mr. Adolph M. Lewish, is to go as a missionary to Japan.

The following-named persons were ordained priests: Prescott Evarts, James B. Nies, Ernest Voorhis, Charles S. M. Belden, Floyd E. West, and Allan C. Prescott. Mr. Evarts is a son of Senator Evarts.

The Dean and faculty of the General Theological Seminary largely attended the services, and there was also present, Bishop Lyman, of North Carolina. Bishop Potter was assisted by the Rev. G. T. Nelson, his secretary.

#### LONG ISLAND.

BROOKLYN.—The Rev. Dr. H. B. Cornwell celebrated on Sunday evening, June 20th, the fifteenth anniversary of his rectorship of the church of the Good Shepherd. The sermon was preached by the Rev. Dr. Fairbairn, warden of St. Stephen's College, Annandale. The Rev. Dr. Chas. H. Hall and others followed the sermon with short addresses.

On the following evening a parish reception was given to the rector and his estimable wife, at which an elegant address was delivered by Mr. Israel Minor, Jr. (senior warden) followed by a presentation to the rector on behalf of his parishioners, of a very liberal sum in money with which to purchase such memento of the occasion as shall be most acceptable. The rector in responding, paid a very high tribute to his vestry and the members of his congregation, for their co-operation in the work of the parish, to which he largely (under God) ascribed its success. The church has during his rectorship, grown from 60 communicants to some 350; the services are largely attended, and are conducted in a thoroughly Churchly manner; it has one of the best choirs of men and boys (surpliced) in the city; and a few years more promise to place it among the most influential parishes in the diocese.

GARDEN CITY.—The first Trinity ordination was held by the Bishop at the cathedral on Trinity Sunday, when the Rev. Parnell Le Bas Cross, assistant at St. Ann's, Brooklyn, was advanced to the priesthood and the following five candidates made deacons: Jas. Wessel Smith, at present in charge of St. Thomas's Mission, Farmingdale, Wm. T. Holden, who goes to St. John's, Washington, D.C., Harry W. R. Stafford, church of the Resurrection, Richmond Hill, Franklin T. Eastment, assistant at St. Paul's, Glen Cove, and Jas. V. Chalmers. Besides the Bishop and the cathedral clergy, the Rev. Mr. Locke who acted as the Bishop's chaplain, and the Rev. Dr. Humphreys, there were present in the chancel, the Rev. Dr.

Middleton of St. Paul's, Glen Cove, the Rev. C. Ellis Stevens, Dr. Fairbairn, warden of St. Stephen's College, Annandale, N. Y. and Dean Gray of the Episcopal Theological Seminary, Cambridge, Mass. An eloquent sermon was preached by the Rev. Wm. M. Geer, of Christ church, Oyster Bay.

The Communion service sung was Mozart's No. 7 and the ordination anthem "Awake, awake, put on thy strength, O Sion," Stainer. A very large congregation was present. Many of the clergy with the addition of Mr. W. C. Clapp of the General Theological Seminary, N. Y. remained for Evensong at half-past three, when the cathedral was again crowded. The shortened form of service was used beginning with the Lord's Prayer, and the *Magnificat* was sung to a setting by Garrett. The Bishop then confirmed six persons, one young man and five girls, presented by the Rev. Mr. Locke, priest-in-charge of the mission at Rockville Centre. The Bishop made a short but touching address to the candidates which was listened to with deep attention, after which followed the anthem "Holy Spirit, come, O come," by Martin, the soprano solos being sung by Master Thomas Holden, with beautiful effect. The Bishop held the pastoral staff as he gave the blessing and the 140th hymn, "Holy, holy, holy Lord" was sung for the recessional.

#### MINNESOTA.

FAIRBAULT.—Immediately after the conclusion of the Commencement exercises, the corner stone of the new building for Shattuck School was laid by Bishop Whipple, in accordance with the prescribed service of the Church, the Bishop delivering the address in the course of which he said:

We meet to-day to lay the corner stone of Shumway Hall. It bears the honored name of a ripe scholar, a learned jurist and an honest man. This noble building is the generous gift of his wife, the sainted woman who builded that beautiful Shumway Memorial chapel in memory of her child. In 1870, unsolicited, she offered to build it for God. The plan was her own in every line and feature. She desired it to be as beautiful as art could make it. "The place was for God and not for man." In my convention address a year ago, I mentioned an incident which reveals her character. The work of building the chapel was incomplete when the Chicago fire took from her nearly all her income. She sent for me, as I thought, to stop the work. She said, "I owe but one debt in the world and that is to God to whom I owe everything. I promised to build this chapel when I had abundant means. I have collected enough insurance to finish it. I do not want a single feature changed. We will build the chapel first, and then think of rebuilding the waste of fire." It was such an act as could only be done by such a woman. The munificence of her gift enables us to erect a model building, large enough for growing work. The main study will accommodate 134 pupils, with five class rooms on the same floor. The rector's office, the reception room and corridors on this floor are all well ventilated and spacious. The second floor has an auditorium for 700 people, a school room for the preparatory department, and four recitation rooms. In the third story there will be a library and reading room, and rooms for drawing, while the basement provides room for a laboratory, and a common room for the boys in recreation hours. The plans are by Willcox & Johnston of St. Paul. The idea they have kept in view has been to give the building a strong masculine and monumental appearance. It will be the most prominent in the group of buildings,—strong, massive, and commanding, with a clock-tower 100 feet in height and surmounted by a spire. The material will be our native blue lime-stone, and it will cost \$60,000.

The corner stone is Driesbach polished sand stone, light gray in color, and similar in appearance to the Berea sand

stone. It is inscribed as follows: "The Pious Gift of Mrs. Augusta M. Huntington." Among those present on the platform was Miss Clarina B. Shumway, of New York, daughter of the late Mrs. Huntington, through whose bequest the building is to be built, and she assisted the Bishop in putting the corner-stone in its place.

The Rev. James Dobbin read the list of articles placed within the stone; amongst them being a copy of the will of Mrs. Huntington; Catalogues of Shattuck School, St. Mary's Hall, Seabury Divinity School and Trinity College; *Journal* of the diocese of Minnesota; the daily papers; *The Churchman*, *The Living Church*, *The Living Church Annual*; coins of the United States; Annual Report of the rector of the school for the year 1885; Address of the Bishop at the laying of the corner-stone; *Shattuck Cadet*.

The ceremony closed with prayer by the Bishop, singing the doxology and the benediction.

#### MASSACHUSETTS.

CHELMSFORD.—During the past year All Saints' church has been the recipient of beautiful and much-needed gifts from a member of the congregation worshiping within its walls—a devout woman whose interest in this church has been lively ever since she became a proselyte to the Catholic faith. Her gifts are these and are all in memoriam: Sterling silver and gilt chalice and paten; altar vases and alms basin of brass; a brass altar desk; collection plates of brass; an eagle lectern of black oak and a pulpit ("wine-glass" form) also of oak, all appropriately graven and inscribed. Thus, by her pious munificence, hath her "good desires" been brought to "good effect."

Another lady, an occasional worshiper in the church, has kindly given a "fair linen cloth" and other altar linen, and on the re-table stands a beautiful brazen altar cross—a gift from "over the seas," in memoriam of an erstwhile resident of this old town. From its inception, the history of this church has been a struggle—a fight, single-handed, as it were, by the few against great odds. However, the few have been faithful to their trust, have been "of one mind in an house" and with zeal and determined effort, by God's help, have builded a stone church and fitted the same for use with but comparatively little extraneous aid or encouragement.

#### MISSOURI.

The Rt. Rev. Daniel Sylvester Tuttle, S. T. D., present Missionary Bishop of Utah and Idaho, and also Bishop-elect of this diocese, was born in Windham, N. Y., January 26, 1837. Graduating at Columbia College, New York, in 1857, he entered the General Theological Seminary, and there graduated in 1862. June 29, 1862, he was ordered deacon, and ordained to the priesthood July 19, 1863. In 1866 he received the degree of S. T. D., from Columbia College. At the time of his election as missionary bishop he was rector of Zion church, Morris, Albany, and being under the canonical age, was compelled to postpone his consecration for several months. His consecration was held in Trinity chapel, New York, festival of SS. Philip and James, May 1, 1867, Bishop Hopkins of Vermont, Potter of New York, Odenheimer of New Jersey, Randall of Colorado, Kerfoot of Pittsburgh, and Neely of Maine, being the consecrators. In 1868, soon after beginning his missionary work, he was elected to succeed Bishop Hawks. This

he declined. It is an event rarely paralleled that he should be again chosen by Missouri, under such similar circumstances, after an interval of 18 years. Beside, we may note a coincidence in the day of consecration of Bishop Tuttle, and the death of Bishop Robertson—both transpiring on SS. Philip and James' Day, May 1.

#### WISCONSIN.

On Trinity Sunday, the Bishop ordered to the diaconate, at All Saints' cathedral, Milwaukee, Mr. John H. Sellers of the class of '86, Nashotah. The sermon was preached by Canon St. George, who also presented the candidate.

The Commencement of St. John's Academy, at Delafield, was held on Thursday, June 24th, St. John Baptist's Day. This school was originally founded by Dr. De Koven, and has recently been revived by the Rev. S. T. Smythe, headmaster. In connection with the exercises, Mr. Smythe was also advanced to the priesthood, by the Bishop of the diocese. The Rev. Prof. Riley was preacher, and the Rev. Dr. Adams presented the candidate. There were a fair number of visitors from outside, though threatening weather doubtless kept some away. Mr. Smythe remains at St. John's.

#### NORTH CAROLINA.

The Bishop held an ordination in St. Augustine's church, Raleigh, on Ascension Day, and admitted Mr. Freeman W. Dunn, a colored man to the diaconate. Morning Prayer was said by the Rev. Dr. Crummell, of Washington, D. C., assisted by the Rev. H. M. Joseph. The Bishop preached the sermon and the candidate was presented by the Rev. Dr. Sutton, principal of St. Augustine's Normal School and Collegiate Institute, of which Mr. Dunn is a graduate.

The Rev. Mr. Dunn under the supervision of the Rev. B. S. Bronson, takes charge of the mission for colored people at Wilson, N. C., where he has been laboring quite successfully since the first of January to the time of his ordination as lay reader and teacher.

#### ARKANSAS.

At a recent meeting of the Standing Committee, the Very Rev. Geo. F. De-gen was elected president, and the Rev. W. J. Miller chosen to fill the place made vacant by the resignation of Dr. Tupper. Maj. P. K. Roots was made secretary. The committee gave their canonical consent to the consecration of the Rev. Dr. Weed, Bishop-elect of Florida.

#### PENNSYLVANIA.

PHILADELPHIA.—There was a lively celebration of Founder's Day at the Burd Orphan Asylum. This asylum was founded by the will of Mrs. Eliza Howard Burd, who bequeathed to the rector, wardens, and vestry of St. Stephen's church, an ample fund for its foundation and maintenance. The most casual visitor cannot fail to see that the object ever present to its administrators, is to prepare its wards to become self-reliant, self-supporting Christian gentlewomen. While the beneficiaries are surrounded with elegance and beauty, they are instructed in every domestic duty. The Rev. Dr. McConnell, in his address, directed attention to the absence of all that which may be fittingly characterized as "institutional training," which he attributed to the superior qualifications and loving gentleness of the warden, the Rev. Gideon J. Burton, who conducts the asylum as a Christian gentleman regulates his family.

The exercises, which were those of a

pleasant festival, were enjoyed by many from St. Stephen's, and other city parishes.

In admission to the institution the fatherless daughters of clergymen and of reduced gentlewomen have the preference. They are admitted between the ages of four and eight years without regard to place of residence, and are retained until eighteen. All expenses are provided for by the endowment.

#### MARYLAND.

##### EPISCOPAL APPOINTMENTS.

JULY.

1. A. M., Govanstown; P. M., Woodberry.
6. All Hallows, Anne Arundel Co., and chapel.
7. A. M., West River; P. M., Herring Creek.
9. A. M., St. James's, Anne Arundel County; P. M., Friendship.
9. A. M., Sunderland; P. M., Prince Frederick.
10. Port Republic.
11. A. M., Middleton; chapel; P. M., Solomon's Island.
14. Evening, Frederick.
15. Evening, Havre de Grace.
18. Ellicott city, St. Paul's and St. Peter's.

The Missions Committee have completed their annual duty of assessing the respective parishes and stations, and have apportioned the sum of \$15,000 among them as equitably as they could. There are now some ten licensed lay readers in the diocese, their licenses expiring yearly and subject to renewal if desired and properly recommended. The Rev. B. T. Turner has taken charge of St. Mary's; St. Mary's County; and the Rev. J. H. Chesley, Jr., of St. George's, Spesutia; and the Rev. R. H. Murphy, of Christ church, Calvert. Outside of the diocese Maryland has given freely, \$15,000 to missions and theological education, while inside only some \$8,000; \$2,240 to extra diocesan education, only \$160 within her own limits. On one occasion, a Maryland Churchman sent \$5,000 to a western diocese which had already an endowment of more than \$300,000, and it is said that this sum would have been given to the Church in Maryland, had the donor known of the pressing needs of his own diocese.

WASHINGTON, D. C.—At the Church Orphanage some fifty or sixty orphans and half-orphans are cared for. In the cases of the latter, the surviving parent assists in their maintenance. The Sister in charge has two assistants, one who teaches, the other helping in the domestic cares. For the smaller children, a young lady of St. John's conducts a kindergarten. Two other ladies carry on a kitchen garden school for the benefit of the elder girls, who are thus enabled to learn all the necessary branches of cookery and housework. The yearly income from voluntary contributions is somewhat less than two thousand dollars. The new wing thirty-two feet by twenty, and affording two large dormitories, a school and dining room, all well ventilated, heated and lighted, has added greatly to the value of the orphanage. A lady gave money enough to add a much needed porch, and another person leaving the city, sent many useful articles of furniture. A free bed is supported by the guild of St. Agnes.

Eighteen cases of differences between rector and vestry have, during the last year, been referred to the Bishop and settled by him. The Bishop has confirmed some 250 colored persons. The diocese has in it eight fairly strong colored congregations, embracing about 1,300 communicants. It has in all about 200 churches and chapels, and 25,000 communicants. \$1,000 have come into the treasury of the Bishop's Penny Fund; \$2,173 as offerings where the Bishop held Confirmations.

In the Epiphany parish recent reports show the fact of 1,448 communicants—

48 more than the number of sittings in church, and an increase of 143 over the number of last year. There are 750 Sunday school scholars—a decrease from last years' 1,000; 250 other scholars; 83 confirmed; and 277 Baptisms. At the late convention, \$485 were raised by the members of that body and others towards the missionary balance. This freed the Missions Committee from current debt. Illustrative of the strength of the parish may be cited these figures: In 1885, spent in the extra parochial parts of the diocese, \$1,491; beyond the diocese, \$876; in the parish, \$19,391 and \$8,939, in all \$28,230; total for 1885, \$30,600; in 1886, \$1,094, plus \$1,490, plus \$17,981, plus \$9,598, total for 1886, \$30,162; for the two years of the present rectorship, \$60,762.

PORT TOBACCO.—Here there is the most beautiful church edifice in all Southern Maryland, and the rector, the Rev. G. F. Williams, is one of the leaders of thought and work in this county. The church was designed by Cassell of Baltimore, and built by J. H. Gibbons of Washington. The chancel windows are from Gernhardt, and are done in Venetian glass, being designed by the rector, who solicited in person nearly the whole cost of the church. He is a student rector and a business-man rector, too.

BALTIMORE.—A fine window has recently been placed in Emmanuel church. This window is divided into two heights by the gallery running across the church. In the lower, or most prominent division, is a figure of our Lord, treated in a purely ideal manner. This figure is designed to show forth His triple character of Prophet, Priest, and King. He holds in His right hand the kingly sceptre, the reed, and ear of corn, and in His left an orb with the symbols X. P. Underneath this is a scroll, bearing the legend: "In the beginning was the Word," typical of prophecy; the whole resting on the "Corner Stone," (Eph. ii: 20), which is also intended to illustrate our Lord's declaration to St. Peter: "On this Rock will I build My Church." Our Lord is surrounded by seven angels, typifying the seven gifts of the Holy Ghost; one bears the "shattered tablets" of the old law and another the palm, signifying victory over death. At His feet are the four rivers mentioned in Genesis, and above His head is the dove (Matt. iii: 16) symbolizing the Holy Spirit. In the nimbus, just above His brow, is the "Morning Star." Two angels kneel at His feet, one bearing a censer, (prayer and praise), the other a golden crown of glory, while above, another bears a crown of thorns, showing forth His martyrdom. The triple tongues of light above the angels' heads are intended to convey the idea of "sons of God." In the division above the gallery are three angels, ("To Thee all angels cry aloud!") holding a scroll with the inscription, "Holy, Holy, Holy, Lord God of Sabaoth!" and above them, filling up the pointed head of the light, is the "Hand" with triple rays, the emblem of the "First Person," which thus completes the Trinity. In the ventilators is a decorative treatment of lilies (purity), surrounding a crown of thorns bearing the sacred monogram. The inscription, which is engraved on a brass plate is "In Memoriam, Edwin H. Trust, Natus, April 11, 1842; Obiit, May 13, 1884." This window was made in London by the celebrated house of Heaton, Butler & Bayne, and erected by their agents, the Gorham Mfg Co., of New York.

The Bishop held his ordination on Trinity Sunday at Mount Calvary church. Morning Prayer was read at 10:30 A. M., by the rector, the Bishop pronouncing the absolution. At 11 o'clock, the choir headed by the crucifer, entered the church singing "Holy, Holy, Holy, Lord God Almighty." The elaborate banner of the choir worked by the Sisters of All Saints' was carried before the clergy. When the processional had ceased, the rector, the Rev. Robert H. Paine preached the ordination sermon from Psalm cviii: 23 and 24. The discourse with its references to the life in the church of the past fifty years and especially the advice to those to be ordained was of great interest, and delivered with much ability. At the close of the sermon the Easter hymn, "Christ is gone up" was sung, after which the Rev. Walter A. Mitchell of Hagerstown presented Mr. M. L. Poffenberger, a graduate of the General Theological Seminary for admission to the order of deacons, and the Rev. Calbraith B. Perry presented his assistant and fellow-laborer, the Rev. Henry Rufus Sargent, deacon, for ordination to the priesthood. In the Holy Communion the Bishop was celebrant. The altar was beautifully adorned with candles and flowers. The new chancel which has been built within the last year is well adapted for such grand services as took place Trinity Sunday. The congregation was very large. A part of the church has been set apart for the accommodation of the worshippers at the Mount Calvary chapel of St. Mary the Virgin, where the Rev. Mr. Sargent, the newly-ordained priest, has assisted the Rev. Mr. Perry during the past year. The galleries of the church were also crowded, and there conspicuous in the front row were seen the little boys from St. Mary's Orphanage with the Sister in charge. The music including Smart's Communion service in F. was well rendered by the choir, under the direction of Mr. P. C. Edwards, organist and choir-master.

At night the newly-ordained priest sang the service, and for the first time pronounced the benediction at St. Mary's chapel, where worship the colored people amongst whom especially are his labors. The occasion was marked by the presence of the choir of Mount Calvary church, who followed in the procession the choir of St. Mary's chapel, each carrying their own cross and banners. The music was under the direction of Mr. Edwards, who in addition to his duties at Mount Calvary church is the choir trainer at St. Mary's chapel. In addition to the accompaniment by the organist of St. Mary's, Mr. C. A. Johnson, there was an orchestra of nine pieces. Jones' *Magnificat* in F was sung. The Psalter (Gregorian) was rendered antiphonally by the white and colored choirs, and an arrangement of the music of the *Gloria* in Mozart's Twelfth Mass to anthem words, was sung during the offertory. The Rev. W. Fisher Lewis of St. Stephen's church, was the preacher, and the lesson was read by the Rev. Mr. Poffenberger. Besides these and the clergy of Mount Calvary church, there were present the Rev. R. C. Hale and the Rev. R. A. Mayo of Emmanuel church, who has charge of the colored work connected with that congregation.

#### DELAWARE.

WILMINGTON.—The 188th anniversary of Old Swedes' church was commemorated on Trinity Sunday. The Rev. Henry B. Martin, M. D., rector of

Trinity parish, preached, and celebrated the Holy Communion. He was assisted by the Rev. Jesse Higgins, vicar of the old church, the Rev. Dr. Breck, and the Rev. D. D. Heffer, of Reading. The church was thronged with worshippers.

The rector described the dedication services held in the church in 1698, from notes translated from the Swedish record by Dr. Burr, the present senior warden. It was as follows:

Pastor Erick Biork was in charge, and made a suitable address. The service was also participated in by "the very worthy Mr. Jonas Auveen and Master Andrew Rudman." Only surplices were used during the Communion service, as chasubles could not be found in this country. There was a prayer by Master Rudman, who also read 1 Kings viii: the pastor read the 24th psalm; Mr. Auveen read St. John x: the Lord's Prayer was sung; the "Holy" was read by Master Rudman, and the dedication sermon was preached by the pastor from Psalm cxxvi: 3. An exhortation followed by Master Rudman, for the maintenance of the house as the house of the Lord. Then the benediction ended the consecration ceremonies proper. Thereupon the Sacrament of the Lord's Supper was administered, and the regular Sunday service was gone through. Strangers were hospitably entertained "with food, wine and beer" by the warden, John Stalcross, Christina, and all others, so far as possible.

The cloud that hung over the old church has lifted, and the work has been blessed. The rector spoke in warm words of commendation of his assistant, the Rev. Jesse Higgins, who for three years past has done a great deal of hard, real work, in a very quiet and unassuming way, and whose labors have been abundantly blessed. "This congregation," said Dr. Martin, "takes now its place in the diocese as self-supporting."

Trinity parish is deploring the call of its rector to another field. But Dr. Martin may be sincerely congratulated in seeing, on the eve of his departure, the fruits of many years devoted, and oft-time anxious labors. He leaves the old church in a flourishing condition, while many improvements have been made at the chapel. A surpliced boy-choir was introduced on Whitsun Day.

#### NEW HAMPSHIRE.

DOVER.—On Saturday evening, May 22d, a large delegation of the officers of St. Thomas's parish called upon their rector, the Rev. I. W. Beard, and the senior warden, after a few pertinent remarks, presented the rector with a copy of the preamble and resolution which had just been adopted by the vestry, and which expressed the love and esteem felt for him, and granted him a vacation of three months with full salary during that time. This document was accompanied with the information that Mr. Beard would find in the bank to his credit between five and six hundred dollars, which his friends desired him to use in making a trip to England and Europe.

#### CENTRAL NEW YORK.

GUILFORD.—On Whitsun Day in Christ church, when the wardens brought the offerings of the people to the rector, the Rev. T. B. Berry, they were accompanied by three young girls bearing a handsomely embroidered Trinity altar cloth and antependia for pulpit and lectern, the gift of a society in the parish of which they were the officers, and made to their order by the altar society of St. Mark's church, Phila. This gift was "reverently offered" with the "alms and oblations" before the celebration of the Holy Eucharist, and will be used in the church throughout the Trinity season.

## GEORGIA.

The Standing Committee met in Atlanta, June 8th, to act upon the resignation of the Rev. Edwin G. Weed and to consider his testimonials as Bishop-elect of the diocese of Florida. The committee could not do otherwise than accept the resignation of Bishop-elect Weed in consideration of the circumstances under which it was offered, but they accepted it only with the deepest regret, which they expressed in heartfelt words. The following minute was entered on the records:

With genuine sorrow, the Standing Committee of Georgia parts with the Rev. Edwin G. Weed, Bishop-elect of Florida, whose resignation as President of this committee has just been accepted.

We know no better man for Florida, but believe there are many eminent men in the Church, who could have acceptably filled the office of Bishop of Florida, and that the man cannot be found who can fill the vacancy he leaves in Georgia. For devotion to duty, and zeal in the Master's service he has been conspicuous, no less than for methods peculiarly his own, that have contributed so largely to the success of his work in this diocese.

We do not question the wisdom of his election, nor the integrity of his acceptance; and, notwithstanding our regret at his departure, we bid him God-speed, and invoke the blessings of Heaven on his labors and diocese.

The vacancy occasioned by Mr. Weed's resignation of his two-fold position as a member and the president of the committee was filled as follows: The Rev. Thomas Boone, rector of Christ church, of Savannah, was unanimously elected President, and the Rev. Wm. C. Hunter, rector of Trinity church, Columbus, a member of the committee.

The Standing Committee now consists of the Rev. Messrs. Boone, Winchester and Hunter, and Messrs. Z. D. Harrison, T. E. Walker and Hon. Walter G. Charlton.

## VIRGINIA.

At the late examination of the candidates for orders at the colored school at Petersburg—the Bishop Payne—Messrs. Wm. P. Burke, Geo. E. Howell, G. F. Bragg, Jr., and W. L. Burwall were passed for candidates for the diaconate.

CHARLOTTESVILLE.—In the late diocesan council there were present, as full members of the body, two colored clergy, the Rev. T. W. Cain and the Rev. J. H. M. Pollard. Besides these Afro-Americans, Mr. George H. Braggs Jr., the editor of the colored semi-monthly paper, was present also in the interests of his paper, which is now in its eleventh number, and much improved in appearance.

HAMILTON.—Bishop Randolph was here June 17th and confirmed a small class. The rector is the Rev. S. S. Ware.

## NEBRASKA.

GENOA.—Bishop Worthington made his first visitation here on Thursday, June 17, and confirmed 3 young Indians presented by the clergyman in charge of the school, the Rev. D. A. Sanford. Nearly all the children, 150 in number, were present at the service, held in the Methodist house of worship. The singing was good and hearty. The rector of many a parish might be glad to have as good music in his church as these Indian children gave at this service.

In the afternoon the superintendent catechised the children at the school in the presence of the Bishop, large numbers of them reciting accurately the Church catechism to the end of the Commandments. Miss Sybil Carter, of New York, and the Bishop, then made addresses.

Less than a year ago there were no ser-

vices here. No priest of the Church was sent to guide and instruct the 70 baptized children of the Church who were here. Under the present superintendent, the use of the Prayer Book was begun. A missionary was appointed, and the work of rescue to the Church, undertaken. The Prayer Book and its lessons, as taught at our missions under Bishop Hare, were not forgotten, and already are seen some of the good results.

An effort to build a chapel near the school grounds is now being made and an appeal issued for funds wherewith to build. The Rev. R. L. Stevens, of Columbus, Neb., also accompanied the Bishop, taking part in the service, and was much pleased with this Indian work.

## WESTERN MICHIGAN.

HASTINGS.—Bishop Gillespie visited Emmanuel parish, on June 16, and confirmed nine persons. The rector, the Rev. F. W. Henry, took charge of this parish, March 28, 1886, since which time there have been 14 baptisms and 9 presented for Confirmation. There is a celebration of the Holy Communion every Sunday, there are three services on Sundays, and Sunday school; holy day services, 10:30 A. M. Three guilds have been organized, the Parish Guild, the White Cross Guild for boys, and St. Agnes' Guild; there is also in the parish a branch of the Woman's Auxiliary. The birthday offering plan originated in this parish, or rather this parish was the first to adopt it in this diocese.

## MISSISSIPPI.

Bishop Thompson preached the Commencement sermon at the A. & M. College, Starkville, on Whitsun Day, on Gen. ii., 15. There were between four and five thousand persons present. At night he preached again to a very large assembly.

This is one of the public institutions where the Church is not crowded out, owing to the liberality of the president, Gen. Lee, who is the right man in the right place, and who, although a "good Baptist," can also be a broad-minded Churchman. He has given the Church one Sunday afternoon in each month, notwithstanding the protests of narrow-minded sectarian preachers. One of the professors is a Churchman, and has received license as a lay reader. There are between 40 and 50 Church boys there every year.

## SPRINGFIELD.

ALBION.—The Bishop visited St. John's church, Whitsun-Tuesday evening, and preached a sermon of remarkable power on the Office and Work of the Holy Spirit. This is the second time since January that the Bishop has held Confirmation in this church.

RANTOUL.—On Thursday, the 17th, the Bishop, assisted by the Rev. D. W. Dresser and the Rev. F. W. Taylor, ordained to the priesthood the Rev. Robert Mackellar, Jr., in St. Paul's church, of which the newly-ordained has been in charge for the past year. There was a large congregation present, many persons coming from Champaign and Thomasboro' for the occasion. The service was excellently rendered by the choir, and the Bishop preached a very forcible sermon upon the subject of the Apostolic ministry. After the services a large company were entertained at the Martin House, and when a bountiful repast had been served, felicitous remarks were made by the Bishop, who was followed by the clergy and by Mr. Roughton. One feature of the occasion was the display of a contribution towards the rectory debt, sent by the

Hon. Mrs. W. E. Gladstone, wife of the English Premier, and the younger members of her family, and brought over by an English lady lately arrived in Rantoul.

## PITTSBURGH.

## EPISCOPAL APPOINTMENTS.

JULY.

3. Elizabeth.
4. A. M., Monongahela City; P. M., Washington.
5. Fordyce and Waynesburg.
10. Smicksburg.
11. A. M., Smicksburg and Wayne Township; P. M., Wayne Township.
12. Christ church, Oil City, laying of corner stone.

On Whitsun Monday, the Bishop of the diocese, accompanied by the Rev. J. P. Norman, M. D., and the general missionary, visited Homestead, a growing town near Pittsburgh, where occasional services have been held. The Bishop was seated at the organ and conducted the music, while the clergy rendered the service, after which he delivered a sermon appropriate to the season, and at a meeting at the close of the service made an address. A temporary organization was effected and Dr. Norman placed in charge. Here the parish owns two valuable lots, and already an effort has been made to secure funds for a Church building. Service will be held every other Sunday.

The 33d annual festival of the Church Home took place on the grounds of the institution at 40th street and Penn avenue, Pittsburgh, on Thursday, the 17th, and was attended, between 2 P. M. and midnight, by over 12,000 ladies, gentlemen and children. The festival amounts to a donation day, as at this time nearly all the funds for the year are raised. Every parish in the city and suburbs is represented at some table or department, as well as by large delegations of contributing visitors. During the afternoon and evening, the streets for blocks from the entrance were crowded with carriages. Booths were scattered over the lawn, and music rendered by a popular band. Within the building were two large supper rooms, which were constantly filled; three other rooms were filled with fancy and refreshment tables, and in the second a Japanese tea-room was appropriately furnished and tea served by young ladies in costume. This is the only distinctive Church charity in Pittsburgh. The Home is well and economically managed, and there are at present 77 orphans and 10 old ladies cared for.

Work was commenced last week on St. James's church, Penn avenue, which was destroyed by fire on the 15th of January. The walls were not injured and it is proposed to use them and fit up the interior much as it was before. The lumber is on the ground and the new roof nearly completed.

At St. John's church, Butler St., recently taken charge of by the Rev. Geo. Rogers, preparations are being made for painting and renovating the church within and improving the grounds without. The money for the work is all in hand and the contract will be let by the time these lines are in type.

The rector of St. Mark's church, Johnstown, has just secured a valuable lot adjoining the church, by gift from a lady in Philadelphia, and has sufficient funds to warrant him to proceed at once to build a commodious chapel which has been long needed.

St. Luke's church, Pearl St., since the present rector took charge, has been found inadequate to meet the wants of the congregation. Every seat is occupied at divine service and the Sunday school is compelled on festival occasions to meet in sections and at different times. Plans have been made for a larger church, and a subscription is in

circulation. The rectory has been refurnished throughout.

The Rev. Wm. W. Walker, late of Southern Ohio, has just taken charge of Trinity church, Washington, and the Rev. H. D. Waller, from the same diocese, has taken charge of the church of the Good Shepherd (Hazlewood) Pittsburgh. The Rev. Jos. T. Wright has left the missions of Youngsville and Clarendon, Warren county, and the Rev. J. H. Burton, of Ridgway, in this diocese, has been placed in charge.

From the report of the general missionary submitted at the late convention, the following statistics were given, showing the actual general missionary work in the diocese, done under the direction of the Bishop and the committee: Baptisms, infants 51, adults 2, total 53; confirmed, 34; burials, 4; services held, 187; sermons and addresses, 278; Holy Communion administered, 35; catechising 7; members of the Guild of the Good Shepherd, (a diocesan institution), 400; new points visited 41, re-visited 198, total 239; pastoral calls, 855; miles travelled in actual work within limit of the diocese, 11,865; amount expended for actual travelling, and provided for by collection and private offering of the laity without the aid of the board, \$122.55; special contribution for single mission, \$110; scattered communicants reported to the Bishop, 122, reported to nearest rector, 21, total 143.

TOWNVILLE.—The work of the Church here is very quiet and unpretentious, yet it is fraught with blessed results. Besides the parochial school, a Sunday school is kept up which is accomplishing a good work, the church only being supplied with two services a month on week-day evenings, and occasionally with a Sunday evening service by the rector of Emmanuel church, Corry, who is also rector of Calvary. The services are and always have been largely attended by the residents of the village who belong to the various religious denominations. The Church itself has but 12 families and 24 communicants, owing to constant removals. In the early days of this parish the late Rt. Rev. J. B. Kerfoot was much interested in its welfare, and when but a mission station, it was on one of his visitations that he administered the Sacrament of Holy Baptism for the first time according to our ritual. In grateful remembrance of the deceased prelate and his loving affection bestowed upon these people, and after long savings and self-denials, it was found last Easter Day that sufficient money had been procured to purchase the much wished-for memorial to the sainted dead, viz: a font ewer. The Rev. Mr. Raikes of Corry, the missionary in charge, having appointed a service for Whitsun Day evening, it was deemed a very fit time for the presentation to be made; and accordingly at the time of giving out the notices the rector referred in fitting language to what was to be done. At the time of the receiving of the offering, two little girls dressed in white, carrying the font ewer, followed the wardens to the chancel and after the alms had been placed, the rector received from the children the memorial which was also solemnly placed upon the altar during the singing of the offertory sentence, the congregation standing. The font ewer is of brass and was purchased from Mr. Geissler of New York, who also engraved upon it the following inscription: "In memoriam, Rt. Rev. J. B. Kerfoot, D.D., LL.D., 1881. The promise is to you, and your children."

THE VESTING OF THE PRIEST.

The Irish Ecclesiastical Record has the following rhyming translation of the prayers which the priest is directed to say while putting on the sacred vestments. Some of our clerical friends may be glad to cut this slip out and keep it before them, when vesting for the Eucharist:

Ad Amictum.

The helmet of salvation place  
Upon my head, O Lord,  
That I may crush the fierce assaults  
Of all the demon horde.

Ad Albam.

Lord, make me white, and cleanse my heart,  
That, in Thy Blood made white,  
O Lamb of God, I may enjoy  
Thy endless heaven's delight.

Ad Cingulam.

Gird me, O Lord, with purity,  
And quench lust's baleful fires,  
That continence with me may dwell,  
High thoughts and chaste desires.

Ad Manipulam.

The maniple of grief and pain  
May I so learn to bear,  
That I the recompense of toil  
Exultingly may share.

Ad Stolum.

The stole of immortality,  
Which I had lost of yore,  
In the first father's guilty fall,  
To me, O Lord, restore;  
Though to Thy sacred mystery  
Unworthy I draw nigh,  
Yet may I earn the unending bliss  
Of Thy bright home on high.

Ad Casulam.

Lord Who hast said: "My yoke is sweet,  
My burden it is light"—  
Make me so bear them that I may  
Find favor in Thy sight.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

HASCHISCH. A Novel. By Thorold King. Chicago: A. C. McClurg & Co. 1886. Pp. 314.

This story's reason to be, is evidently to show how "Haschisch" might be used in the detection of crime. Such a purpose requires a "heavy villain," and as much "machinery" as an epic poem. A mild love story lends its charms, and prevents the whole from being too "bloody," while the reader is led through chapters bearing such titles as, "The Assassin's Weed," and "The Mysterious Chamber," to the finale—"We Knew that They were Happy."

PERSIA. The Land of the Imams. A narrative of Travel and Residence 1871-1885. By James Bassett. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

Persia is not known to the Persians. They call it Erau, also the Kingdom of the Twelve, meaning the twelve Imams of the house of Ale. The writer of the volume before us, a Presbyterian missionary, was in the country twelve years, and shows himself to have been an intelligent observer. He has written a readable book, giving pen sketches of the country and the people which will interest all readers. It contains a mass of information in small compass, especially about religion—what there is of it—in Persia.

A WINTER IN CENTRAL AMERICA AND MEXICO. By Helen J. Sanborn. Boston: Lee & Shepard; New York: Charles T. Dillingham. 1886. Pp. 321.

An American girl completes her college course; her father, whose business calls him to Central America, wants a travelling companion who understands Spanish. Spanish was not in the curriculum of her *Alma Mater*; but what of that? She will learn it in the interval of three months before the journey is to begin; and then, in the dignified position of interpreter to the expedition, behold her setting forth into a region little known, and rarely visited or written about. One of the results of her enterprise is a very interesting book of

travels. That her closing chapter should contain a plea for the study of Spanish is not surprising, though her statement that on this continent more people speak Spanish than English, is decidedly surprising.

ADVENT SERMONS. 1885. By R. W. Church, Dean of St. Paul's. New York: Macmillan & Co.; Chicago: Maxwell & Co. 1886. Price, \$1.25.

In this little volume we have four of Dean Church's sermons, which are always sound, sober, thoughtful, and scholarly. The subjects of the sermons are Faith amid Changes, the Kingdom of God, and Hope. The author writes as one deeply impressed with the prospect of a great tearing up of what is precious and venerable, both in Christianity and in the Church, and yet finding an abiding ground of comfort in the faith of the psalmist, enlightened by the grace and truth that came by Jesus Christ, in the kingdom of God. The certain hope of the ultimate triumph of this kingdom is set forth as an encouragement amid the fortunes that befall the Church and the Christian. Amid the changes of the age we live in, such sermons are timely, since they help us to realize that all these changes are in the hands of God.

A VICTORIOUS DEFEAT. A Romance. By Wolcott Balestier. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 349. Price, \$1.00.

An interesting story to which the Moravian environment of its characters affords a quaint and peculiar setting. Of the illustrations we cannot conscientiously say that they alone are worth the price of the volume. We have often wondered, in looking at the average illustration, who is responsible for the selection of the passages to which the artist is to give shape, if not substance. Fancy illustrating this harrowing scene: "Mr. Keator stood, with his head bared, gazing at a cloud of dust." Of course it would not have been safe to leave that to the imagination of the gentle reader. Here is another: "Kneeling before his chair, the harassed minister prayed fervently for strength." And a very comfortable attitude the artist has placed him in—one, indeed, which needs the text to suggest devotion of the most moderate fervency, as the harassed one, sunk down before a great arm chair, is leaning comfortably on his elbows. But what is a "victorious defeat? Thereby hangs the tale, so read, and never mind the pictures.

SCRIPTURES, Hebrew and Christian. Arranged and edited for young readers, as an introduction to the study of the Bible. By Edward T. Bartlett and John P. Peters. Vol. I. Hebrew Story from Creation to the Exile. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

The first impression of many on observing this "arrangement" of Holy Scripture, will doubtless be unfavorable to it, as it has the appearance of presumption. But when it is considered that much of the Old Testament and some of the New is not to edification to the average reader, and that even the best portions are liable to be passed over, especially by those who do not hear the Bible read in the prescribed course of our Prayer Book services, the plan seems on the whole a good one. The editors are professors in our divinity school, Philadelphia; they have done their work with good taste and judgment. Their aim has been to give a consecutive account of Hebrew history and tradition, in the words of the Bible from the creation to the captivity. With some minor changes the authorized and the Canterbury versions are used as the one or the other appeared preferable. The second volume will give the history from the captivity to the time of Christ, Hebrew laws, customs, and literature. The third volume will contain selec-

tions from the New Testament. The poetical selections are printed in the form of verse, and add to the appearance and interest of this first volume.

THE RAILWAYS AND THE REPUBLIC. By James F. Hudson. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 479. Price, \$2.00.

The author very justly says: "The national benefits secured by rapid railway construction do not afford any valid reason for sparing abuses which may have grown out of it." He then goes on to show the dangers involved by vast uncontrolled railway interests, and suggests remedies which are wise and otherwise. The work strikes us as being very good from a theoretical point of view, and valuable in its discussion of the legal phases of the subject. But we think Mr. Hudson has not made fair allowance for the practical difficulties involved. He is doubtless correct in his estimate of the evils resulting from "discrimination" and the abuse of individual power, for which our railroad system gives opportunity. The former he rightly holds, should be remedied by the law; the latter, it seems to us, is almost inevitable in every vast enterprise in which large powers must be vested in one man. We doubt if his denunciation of the "pooling" system is altogether just; and his theory of free competition seems to be opposed to the facts of experience and the tendency of railroad legislation all over the world.

GERMAN PSYCHOLOGY OF TO-DAY. The Empirical School, by Th. Ribot. Translated from the second French edition by Jas. Mark Baldwin. With a Preface by James McCosh. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$2.00.

The preface by Dr. McCosh, gives several important reasons for the pursuit of physiological psychology, though he does not with M. Ribot, consider it a new system. It is only a promising development of the old. Even Aristotle did not altogether ignore the problems and influences of physiological conditions. This phase of the science of mind has of late commanded the attention of investigators to a greater degree than at any other period. We can not agree with the author, however, that "the psychologist should renounce metaphysics, and the metaphysician psychology." There is no doubt that the critical philosophy has wielded a supremacy to which it is not fairly entitled, and that its regal days are past. We are inclined to the "mixed method" of Herman Lotze, little as M. Ribot thinks of it; and much as we are conscious of its vagueness and defects, we believe that along that line of ideal-realism will be developed the philosophy of the future.

The work before us, after a general introduction upon the empirical method traces the progress of "unmetaphysical psychology" from Herbert to Wundt. A very interesting chapter is that on Fechner and psychophysics. As an influence in the tendency to a re-action from Hegelianism, such a work should be welcomed; but physiological psychology tends to materialism pure and simple, and so we are between Scylla and Charybdis. *In medias tutissimis ibis.*

HENRY BAZELY THE OXFORD EVANGELIST. A memoir by the Rev. E. L. Hicks. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.75.

The subject of this interesting memoir was the son of an English clergyman, whose zeal and loving devotion to the cause of Christ were worthy of all respect and admiration; but his work, though built on the one foundation, seems to have been wood, hay, stubble. It is almost incredible that one of such

devotional mind and early associations could leave the Church of England for the Kirk, with its barren forms and repelling Calvinism. It shows, perhaps, the tendency of "Evangelical" influences, which minimize to the last degree all that is distinctive between Church and sects, and leaves the whole subject of Church membership and methods to be decided by taste rather than by principle. Having become in 1869 a licentiate of the Church of Scotland, he was troubled about leaving the Church of his fathers, and in 1876 received deacon's orders at the hands of the Bishop of Oxford. After another period of agitation and struggle to know his own mind, within a year he sought Presbyterian ordination. "If I had remained in the Church of England," he afterward said, "I must have been an old High Churchman." This, to him, would have been something dreadful.

He saw that the only consistent interpretation of the Prayer Book was that of the High Church school, and he would none of it. This shows again defects of the opposite school, in not having a grasp of the truth as set forth in authorized formularies of the Church. Henry Bazely, an educated Evangelical, never learned even in a university course what the doctrines and principles of the Church were. He was a Churchman, then a Presbyterian, then a Churchman, then a Presbyterian. Through all, no one doubts the absolute sincerity of his motives and convictions. His was a strange mind and a unique career. He was a Puritan and a Calvinist, disapproved of liturgical worship, of instrumental music, regarded "Hymns Ancient and Modern" as Romish, preferred to sit in singing and to stand in praying, considered Keble College as a training school for popery. In his personal ministrations and work as teacher and preacher, he doubtless brought blessing to many souls, but no organized work of his gives promise of permanence. His church and mission-room are closed for want of funds to carry on the services. While there is much to interest and edify, in the memoir, there is also something to sadden.

THE *New Princeton Review* for July, gives its readers Prof. Chas. Eliot Norton's arraignment of Mr. Froude for his general misrepresentation of Carlyle's character, and his carelessness in the publication of his papers. The article will be read with great interest. Bishop H. C. Potter writes upon the Sunday question with his well-known vigor and courage. The Clergy and the Labor Question, Reminiscences of Helen Jackson, In and Around a Dispatch Box, are among the articles of this brilliant number.

THE July number of *Harper's Magazine* opens with a brilliant instalment of Mr. Warner's delightful summer serial "Their Pilgrimage," made still more delightful by Mr. C. S. Reinhart's illustrations. The frontispiece of the number is an entirely new portrait of Nathaniel Hawthorne, the story of which is told in the *Editor's Easy Chair*.

No article in the July number of the *Atlantic* will attract more attention than the Autocrat's engaging description of his first visit to Europe, more than fifty years ago. George Frederic Parsons's vigorous, clearly reasoned, and extremely sensible paper on "The Labor Question" is a timely contribution.

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The increase in the subscription list of THE LIVING CHURCH during the first month of the "dull season" has been very gratifying to the publisher, and he is assured that recent improvements in the quality of paper and in the large outlay for news and other contributions is appreciated. The rule of prompt payment in advance is imperative under the present scale of expenses and the low price of the paper.

THE higher the claims of the Church, the more stern are the demands made upon her, for a faithful setting forth of the truth. Hence, it behooves the priest and preacher alike, not only to advance nothing but the truth, but to put forth that truth in its fullness, and to support or enforce it only by the soundest reasoning. To neglect the former, is to betray both truth and the Church; to disregard the latter, is to become a conspirator with error and schism.

UNLESS careful discrimination is used, there is danger in following the sectarian logic of demanding, for everything pertaining to religion, a proof-text from Holy Scripture. Omission, or the absence of such proof in the Scriptures, is not prohibition. If it were, the Church and the sects themselves would be put to it to find proper warrant for many things held and done, and that with otherwise evident good reason. On all things "necessary to salvation," and on those mainly, the Scriptures are simply and finally conclusive. For the interpretation of Scripture, the details of faith, order and worship, and the institution and adaptation of means, the voice and use of the Church are enough.

THOUGH we cannot have distinctive Church training in all the colleges of our land, we ought to have ample provision for the ethical instruction of the youth in all our collegiate institutions. To one who has had any experience in this work, it is painful to observe how many who would be supposed to have had fair training under the ordinary parish instrumentalities, are not only destitute of

any real knowledge of the principles of morality, but are also affected by notions at once mistaken and dangerous. They have no idea of rightful authority, recognize no subjection to ethical law, are quite oblivious of any responsible relations between themselves and God and their neighbor; and usually relegate systematic morality to the realm of that, to them, optional futurity, personal religion. Too often the dominant maxims appear to be such as "Money makes the man," "Wealth owes nothing to mere worth," "What's mine is mine," "What is charitably given is practically lost," and others of a similar demoralizing character.

Now the question is: Shall the only remaining opportunity—ethical instruction, in the scholastic course—be lost; and these young men, some of whom are destined to possess wealth if not influence also, be ushered into active life, without some fair knowledge of the nature and claims of virtue as either preparatory or supplementary to piety? And if this be answered in the negative, is there not a pressing need that Churchmen of integrity and means should promptly interest themselves in providing capable agencies for the undertaking and pushing of this important work? Intellectual training without concurrent moral instruction, metaphysics without the complementary ethics, "is worse than a crime; it is a blunder." Yet this is precisely the blunder which is made by schools of a non-religious character, and by even our distinctive schools which are feebly or insufficiently officered, the one through a false system, and the other through a feeble one. Have we not institutions, to the trustees of which the occurrence of the Commencement period should be the imminent and no less eminent opportunity, for looking after this important interest?

### SUNDAY SCHOOL FAILURES.

It is just possible that the majority of our Sunday schools ought to fail, for the reason that they are not recruiting for the public worship—are not training children to Churchly ways, or fitting them for Confirmation and the Holy Communion; but are, instead, giving them an hour of Sunday amusement, and a plausible excuse for not attending public worship with their parents, as all children in Christian families should. Some attribute failure to the incompetency of teachers, to their irregularity, or lack of enthusiasm for their work. But this does not explain it all. Of course we might have better Sunday schools if we had better teachers, and if all teachers would attend regularly and prepare for their classes as they ought. But without a Churchly order and

system we cannot get much good out of such schools, even with pretty good teachers; while under the right plan we may have good schools with very poor teachers, or with no teachers at all, if we have a competent superintendent.

For example: The Sunday school in — parish is conducted in this way. The session is in the afternoon. There is the call to order, class-roll call, attention to library books, recitation of collect or other short memorized lesson, giving of notices, etc.

After this skirmishing, the real work of the school begins in earnest, with a hearty rendering of the evening service, except that the lessons are special and short. The children, down to the smallest, with Prayer Book in hand, take the proper positions; and it is surprising how soon they learn to find the places, to make the responses, sing the canticles and the Psalter, even, and to give to the whole a spirit and heartiness that are rare in an adult service. Then they have their offering, standing, while their young wardens bring their gifts to the holy altar. Every Sunday they have a recitation, or drill, or talk, in the catechism, the aim being to make them all thoroughly familiar with the text of it, and as intelligent as possible in its comprehensive meaning. The service is never wearisome to the children; they enjoy it, and are constant in attendance.

Advantages—the school works in line with the Church, and is auxiliary to it; is not obstructed, if competent teachers cannot be had, but is in a measure independent; every scholar, not already confirmed, is in a course of preparation, and morally certain to be confirmed, as soon as prepared.

### BISHOP HUNTINGTON'S APOLOGIA.

The religious experiences of Bishop Huntington have been in many respects unique. First a Puritan, then a Unitarian, and finally a Churchman, he has passed through the traditional changes characteristic of large numbers of bright New Englanders, and his delicate and almost pathetic story of the evolution of his spiritual faith will bring vividly to the minds of thousands impressions which correspond with his own. It is not our purpose to reproduce his *apologia*, but there are points in it which have an immediate interest and bear upon our work as Churchmen in this country.

Bishop Huntington is one of those men who like Chateaubriand have a profound imaginative sympathy with religious truth. He is a born intuitionist. He apprehends his beliefs rather than reasons his way to them, and the point which is most striking in his autobiography is the barren-

ness of the New England system to one who has an emotional and intuitional conception of truth. He escaped from the severe teachings of his thoughtful boyhood "as a bird escapes from the snare of the fowlers," but the rationalistic circles in which he found himself, and in which the ethical beauty of the Christian life is firmly illustrated, were too unreal to hold him, as they have proved too unreal to hold people before and since his time who have longed to enter into the deeper realities of the religious life. He was restless in his Unitarian field, and in middle life was compelled to seek a new religious home.

Then came the question which many another has had to meet along the lines of a similar experience—the question of finding in the denominations a field of work in which one feels genuine confidence. Bishop Huntington knew that it was impossible to seek the living among the dead formalities which stood to him in youth for religious realities. He turned to two quarters for light—to the Roman and to the Anglican Churches. But there was practically but one Church to choose for a man of his warm imaginative sympathies and practical instincts. The Roman Church seemed as unreal on one side as the Puritan Succession seemed unreal on the other. The one magnified ritual while the other entrenched itself in dogma, and neither had the qualities which meet the sober, common sense of the practical religious understanding. There was just one way of settling the question of Church relations, and that was to take orders in the "Protestant Episcopal" Church. Bishop Huntington is wisely reticent about giving the full reasons for his choice in a secular review, but they stand out between the lines of his story as large as life.

The point to which his confession of experience in matters of faith leads is that there is a natural fitness in the Church for people who have had either a too dogmatic or a too "liberal" religious training. The traditional faith of historical Christianity is neither discarded nor overlaid; and though the reason is free, it is not without the spiritual associations of reverent worship and practical beliefs. Bishop Huntington's experience is so truly representative and typical that it illustrates, as perhaps no other record of its kind has so well illustrated before, the changes which are operative to-day in the minds of vast numbers of educated Americans, and the practical way to a solution of religious perplexity. What Cardinal Manning says he found in the Church of Rome, Bishop Huntington seems to have found in the Anglican Communion—a faith that satisfies the whole nature and fills out



the life of the whole man. And Bishop Huntington has, in a wonderful manner, found his place in the Church. His example, viewed from many points, is perhaps the most suggestive that could be named of those who have made the Church system harmonize with the best things in secular life; and for some kinds of influence no one has proved more efficient than he, in the entire American Church.

**THE PHILOSOPHY OF THE CREED.**

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT, 1886.]

FIRST CONVERSATION.

Subject—Faith, God the Creator.

"I believe in God the Father Almighty, Maker of Heaven and Earth."

IV.

Q. Whence comes it that Pantheism has always existed with, and been glorified by, poetry, with a depth of metaphysics which has made it welcome to the highest minds, if we except the six or seven geniuses of the first rank?

R. Pantheism, more than any other error, proceeds from a great and profound truth which dazzles such eyes. It is an abuse and perversion of the sublime truth of the omnipresence of the Infinite. This idea is expressed in St. Paul's deep words: "In Him we live and move and have our being."

This too is taught by the Church. God gives to us being, life and movement. All is in God, lives and moves in Him, both physical and free intelligent existence.

These two classes of being are indicated by the words "Heaven and Earth" in the Apostles' Creed, which in the Nicene is explained as "things invisible and visible." Both these created natures or worlds live in God and are in Him as He in them. The eternal woe of spirits and hearts is to ignore and forget Him.

Q. Does not the Church forget this fundamental verity which Pantheism, its adepts say, would re-awaken in men's minds?

R. Believe me, the Church forgets nothing. Pantheism, far from being an awakening, is a profound slumber.

Let us open a modern theological treatise. . . . "Accustom yourself to regard God in His creatures since He is in them in effect, and in giving to you His creatures He gives to you Himself. He is in His creatures, first, by His essence which is more intimately in their being than your soul is in your body. Secondly, He is in them by His power. Not only does He give them power to act, but as the first cause He acts more than they," etc. Yes, we know it well. God is present in the light more than the light itself, in all the forces of nature. He is more present than the bodies which produce them. This is what we teach. But we do not say, as the Pantheists, that attraction, light, heat, are God Himself. We say that light is an effect of the presence of God, of His action upon the body which gives it. So of all forces of nature. Yes, we know that purified souls see and feel God in the light, in sensation, in all movement, and impression. "Blessed are the pure in heart," etc. They see God in things visible, as

St. Paul teaches: "the invisible things of God, etc. Rom. i:20.

v.

Q. But is not this contrary to all idea of liberty, that the Father produces all the movements of intelligent and free creatures? What does Catholic theology think of it? Has it faced this rock, and can it pass by without shipwreck?

R. Catholic theology treats the question and gives the solution. Christ has said: "Without Me ye can do nothing," St. John xv:5. St. Paul says: "It is God Who worketh in us to will and to do." Phil. ii:13, and again: "We cannot think anything by ourselves, as from ourselves," 2 Cor. iii:5.

Q. Then it is not the man who thinks. According to this system man does nothing, God does all. The difficulty is not resolved.

R. One of the greatest theologians has resolved it clearly: "Every intellectual operation comes from the mind as from a secondary cause. It comes from God as first cause."

Q. For our minds, well and good. God and our minds co-operate in the process of thought, and I understand that error springs from the intermingling of our weakness and inattention, our short and partial view, our hasty assertions, with this inward and communicated view of God. But what are we to say of free will, its movements, its choosings, come they from God? Then man is no more free.

R. Yes, the movements of our will, as all other motion, come from God. "In everything that is operating God operates" says St. Aquinas. In the will he operates as the first cause, giving the first impulse. But free man directs the impulse, and transforms the movement. We see machines transform received motion, change an alternate movement into rotary, or a straight one into an oblique, any movement into its contrary. This is what, in a stronger way, the free will of man has done. Every day, every one of us, changes divine impulses into false and passionate movements, the impulse of courage into the force of anger, exaltation of heart into the return to self-centred pride, noble love into vile passion, every sensation into sensuality, the thirst for eternal glory into pride and vanity. "Christ the Word," it has been said, "Who quickens us, is captive in our iniquities." God gives us life, makes it to be within us by His presence, and we abuse it, as plants that change into poisons the benedictions of the sun.

Q. What a mystery then is this moral struggle between God and the will, in which man may conquer God!

R. It is, I grant, the profoundest of mysteries, but see the reason of it.

God is love. He wills to create beings capable of loving Him. To love it is necessary to be free. If there was to be love in the world there must be a world of free beings. Without liberty creation was physical, mute, inert, insensible, but not moral or intelligent, without heart or mind and so without end or beauty.

But what is liberty? It is the power, real and absolute, to will or not to will, to love or to hate. It is destroyed if God necessarily triumphs in spite of ourselves. But we are free, we can say to God: "Yes" or "No." The freedom of man's heart is such that it can repulse forever the heart of God. For without this man had not been free. Yes, we go freely between the two extremes of Augustine: "Love of ourselves even to the contempt of God;

love of God even to the contempt of ourselves."

Such is the grandeur of the free creation as it issues from the hand of God. The Father of man has so loved as to create us, knowing that He must solicit our love without power always to obtain it.

This mystery of creation is under our eyes and we see it not. It would be enough to regard it, in order to become profoundly religious. And we must say that the progress of the sciences by enabling us to see the very facts of creation and in its broad outlines confirming the text of Genesis, has rendered a signal service to the mind of men. Let us consider this fact, which, though not properly a miracle, renders all miracles credible, more surprising than the resurrection of the dead and certain as our existence. Have you ever reflected about the day and hour when man, who the day before was not upon the earth, was placed there by God? Do not forget that the old Pantheistic system of the perpetuity of this world is overthrown by science; it is absolutely certain, visible to the eyes, demonstrated by science, not only that our globe has been entirely under water, that it has been entirely under fire, but further, it seems probable that it, with its neighbors and the sun which lightens us, was once a nebulous mass. One point of this mass, after prodigious transformations, fierce and thunderous convulsions, became the planet that we inhabit. There was a time when our earth was nothing but metal and granite; another time when although peopled and planted, it was mute and unintelligent; speech was not; man was wanting. Well! all this could not have been otherwise—there was a solar day like our's, a day whose date is fixed and known to God, there was an hour like the most trivial of our hours when man who the hour before was not upon the earth is found there. Who has placed him there? Whether sent thither in a germ of protoplasm or placed there standing, adult and awake, the miracle is the same; for who deposited the germ, and prepared the first nourishment? We here see manifestly, as with our bodily eyes, God descend upon a point of earth and there create from the dust by His Word and by a free impulse of His Infinite Power, a being absolutely new, incomparable and without antecedents; a nature radically other than that which preceded it; man—free, intelligent, endowed with love and speech—who begins to open his eyes, to think and to say to the Invisible: "My Father."

For me, since I have been a witness of this miracle as you are, if you understand me, I cannot but cite it here; more wondrous is it than the resurrection of the dead, certain as the existence of man upon the earth, permanent and present as we speak; and I am profoundly astonished that the world is not converted by it.

For we see God, God the Creator, we see His free and sudden intervention making His Creation pass by great bounds from one state to another; we see God living and present with His Infinite Power, His unfathomable wisdom; we see a Father loving and benevolent who watches over us to guide and inspire, and who, like that king of the poem, in this crisis of the world, in this moment of the transition of things, has deigned Himself to carry His child by attaching him directly to His sceptre or rather to His heart and then to turn to God, to search after Him with heart and hand, to press towards Him, and listen to Him, to be filial, lovingly and

ardently religious; to proclaim God with all one's might, with transport and enthusiasm, to awaken men from their ungrateful sadness and blindness—that is the true life; any other course were false, unreasonable and without excuse. Such is the sense of the first words of the Creed.

ardently religious; to proclaim God with all one's might, with transport and enthusiasm, to awaken men from their ungrateful sadness and blindness—that is the true life; any other course were false, unreasonable and without excuse. Such is the sense of the first words of the Creed.

**LETTERS TO THE EDITOR.**

CLERGYMEN AND "BUSINESS" ONCE MORE.

To the Editor of The Living Church:

A few months since you kindly printed some letters from me on the above subject, which called out various responses, indicating that a vital and somewhat sensitive spot had been touched, and many private communications have reached the writer suggestive that the subject will bear further treatment. Hence my excuse for further troubling you and your readers.

In the first place, let me briefly restate my position, as it seems by some to have been misunderstood. I did not say that a clergyman does not need "business capacity," but I did say that that is not the first thing he needs; that "business" has got into a place which does not belong to it; that we are "getting the cart before the horse," etc.

The first "business" of a clergyman is to be a clergyman, in accordance with his ordination vows; to be a priest, a preacher and pastor; that the rector or "business man" comes after these, if he come at all, and should not interfere with or take precedence over them; that the tendency is to give the business aspect and character of church work the first place. This was and is the burden of my complaint. My criticisms have not taken this position.

The difficulty, as so many other difficulties, has come from our organization, our practical working system. It is an Apostolic injunction to "seek to excel in edifying (building up) the Church." Now, as things are, this has come to be "building up" a parish; and this is the work the clergy, for the most part, are set to do. The two things may or may not be identical, but in the common mind the parish is the church; it may be, in a sense, or may not be—but on thought it will be seen that they are not necessarily the same, not even co-terminous; the one may or may not include the other.

The parish, primarily, is a secular, or semi-secular organization, a corporate body, under statute law, holding property, doing business, collecting and handling money in the same and similar way as a bank or railroad company does. To be sure this is all supposed to be for a religious end, for the Church in some way; it may be, and it may not be; whether or not will depend on the means and methods exercised. It is a matter of procedure and degree. It depends on whether the spiritual or secular is uppermost in the organization; what is the real end in view; for we know that the constant tendency is for the secular to get into the chief place, for the "world" to get the better of—"to overcome"—the Church. Now secular prosperity in a parish, may or may not be an index of the growth of religious and Churchly life within the same. It depends on the method and order, as was said: What goes first? what temper, and spirit and method are uppermost?

"Seek ye first the kingdom," is the divine law, and other things will follow. This is Christ's order of things; an eternal law. A "parish" built up on this line and in this spirit, of course prospers, first spiritually, and then tem-

porally; "these things shall be added unto you;" it must grow, can not help it; the "building up" of the parish is the building up of the Church.

But sometimes this divine order is neglected, in fact reversed. In practice the secular and worldly-wise rule of Iago is followed: "Go to, make money; put money in your purse!"—by any means; temporalities and what the world knows as "business" have precedence. Seek ye first the loaves and fishes, and the kingdom may take care of itself! Some parishes seem "built up" more or less on this principle. It is "business" as the world understands it. In the end they prosper accordingly, as Jonah's gourd prospered perhaps; more likely there is always some blight or mildew on them.

There is here a pit-fall, and the "business clergyman" is in danger of falling into it. Who does not know of parishes that have been ruined by just this means, and clergymen whose spiritual life and influence have been sapped by the same? The secular gets uppermost. The "world" is not "overcome" by this method, because it is the world's and not the Master's way.

I suppose that this, or something like this, is what I mean by the danger which besets men in the ministry who have "business gifts." If this gift exists it needs to be balanced by other and great spiritual gifts, and the business gifts made subordinate to these. Then, as in the case of Muhlenberg and others, good work may be done. But there is danger without these that the secular side of life and Church work get uppermost in men. They become saturated with it. It gets into their manner, their habits, their life. The priest, and the preacher and the pastor are apt to step down, if not out, and the rector steps up. "Business" is at the front, instead of at the rear, where it should be in the Church of God.

There is not space here to consider what the influence of the clergy should be as leaders in the world's thought. If they are consumed in "business," their influence, intellectually, becomes, as it deserves, contemptible in the eyes of men.

We are hearing a great cry, just now, about the deficiency in our general missionary treasury, and an immense "business" begging effort is being made, and the cry: "Give, give," is everywhere heard. Let us think about it. "Seek ye first the kingdom." Has this been our method? Perhaps some of our wise "business" bishops and "business" clergy will answer.

D. D. C.

THE QUESTION IN THE CONFIRMATION OFFICE IN REGARD TO SCHISMATIC BAPTISM.

To the Editor of The Living Church:

The time draws near for the General Convention, when the great subject of the "Enrichment of the Prayer Book" will be discussed and acted upon—we might say the all-important subject, on which the whole Anglican world looks with the greatest interest.

There is one point though, which I think has never been agitated, and surely it is one on which many clergy are in conscientious doubt how to act, and on which our liturgy is carefully silent.

I refer to our Confirmation office in regard to those baptized in schism.

Now it is well known, that the religious bodies around us, in many cases, have no sponsors for the children brought to Baptism, while often no questions are put at all to the candidates.

To such as these, the question of our Confirmation office, addressed by the Bishop amounts to nothing, for no sponsors stood for them and "promised and professed," no promises were made or vows were taken; in other words;—"the solemn promise ye made, or that was made, in your Baptism" never took place, and hence, there is no necessity to answer "I do."

Is there not a remedy? Could not a rubric be inserted or the same enlarged which is the sixth of our private Baptismal office (compare English with American office) to this effect "That all baptized otherwise than by the Church, be received with the sign of the cross, they having previously either by word of mouth or sponsors answered to the questions set forth as necessary to those coming to the "Laver of Regeneration."

Bishop Cosin in his proposed office for Confirmation evidently thought of this, when beside the question addressed by the Bishop, he adds, word for word, the question and answers of the Baptismal office.

The Catholic Church has spoken in regard to Christian Baptism in the Name of the Father, and Son, and the Holy Ghost, and where water has come in contact with the person.

This even done by a schismatic is thought by many to be valid, though irregular, and accepted by the same as Christian Baptism; hence then, in such cases, the great necessity for a proper reception into the "One Holy, Catholic, and Apostolic Church," which believes in the "one Baptism for the remission of sins," and which declares herself as the Body of Christ, as that which holds "the Faith once and for all time delivered to the saints" while all outside is the wild wilderness of error.

How much better for a parent who coming from schism, and bringing her child to be received into the Church Catholic—it having, as she is told, received valid Baptism—to hear the authoritative words put into the mouth of the officiating priest: "Ye are to take care that this child be brought to the Bishop to be confirmed by him" etc., and when she learns in words, unrivalled for their beauty, the thoughts, commands and sympathy of the Spiritual Mother for her child.

The same may be said of adults coming to the Church from schism. Having been received into the Church, and having renounced that which is evil in the sight of God, they are ready to take upon themselves the promises that they made, and so go on "from strength to strength."

I have brought the subject forward in an imperfect manner, as one which has often troubled me; I now leave it to those who are far abler than I to present its claims to the Church.

WM. G. G. THOMPSON, Fayetteville, Tenn.

A RELIC.

To the Editor of The Living Church:

While in the "Stinnecke Memorial Library," (Bishop Whittingham's gift to this diocese) I came upon a Book of Common Prayer, the title-page of which was:

"The Book of Common Prayer, and Administration of the Sacraments; and other Rites and Ceremonies of the Church, according to the use of the Evangelical Episcopal Church; together with a selection of Psalms and Hymns. Baltimore: Printed by Richard J. Matchett, corner of Water and Gay streets. 1821."

What was, or is, the "Evangelical Episcopal Church"? The book resembles the Prayer Book and, although I examined hurriedly, I think, the same.

H. P. SCRATCHLEY, Baltimore, June 6th, 1886.

SELECTIONS FROM THE HOLY SCRIPTURES.

To the Editor of The Living Church:

In answer to your correspondents "E. F. Wheeden" (to-day) and "L" (a week or two back) let me say that Dr. D. G. Haskins' book, "Selections from the Scriptures of the Old and New Testaments," is now published by Geo. F. Crook, 30 Music Hall, Boston, Mass., also the valuable treatise (36 pp.) on "Confirmation" by the same distinguished writer. Both are valuable helps.

Cambridge, Mass., June 26, 1886.

PERSONAL MENTION.

Until Oct. 1 the Rev. George R. Van De Water may be addressed at Garden City, L. I., N. Y.

The Rev. J. R. Pierce has resigned the rectorship of St. Ann's church, Dorchester, Mass. His address remains the same as before, viz., 49 Cottage St., Dorchester.

The Rev. Edwin B. Russell, rector of St. Paul's church, Paterson, N. J., has had the degree of Master of Arts conferred on him by St. Stephen's College, Annandale, N. Y.

The address of the Rev. Dr. Shackelford of New York during July and August will be Cottage City, Mass.

The Rev. William W. Bellinger is minister-in-charge of Grace church, Albany, N. Y., during the absence from this country of the rector. His address is 498 Clinton Avenue, Albany, N. Y.

The Rev. Geo. Vernor has resigned the charge of Grace church, Appleton, Wis., and has accepted an appointment to St. Paul's Mission, St. Clair, Mich.

The Rev. Frederick Pember, formerly incumbent of Holy Trinity Lyttelton, Canterbury, New Zealand, has been appointed to the charge of St. Anne's parish, Calais, Me.

The Rev. J. Eldred Brown may be addressed at Riverside, R. I., until August 1st; after that date at Jarvis Hall, Denver, Colorado.

The address of the Rev. W. P. Browne has been changed from Winona, Miss., to West Point, Miss. His charge consists of the missions at Kosciusko, Starkville, West Point, and Okolona.

The Rev. George Bowen has accepted a call to Grace church, Waverly, N. Y., and entered upon his duties on Trinity Sunday.

The Rev. E. W. Babcock has been appointed assistant at the church of the Heavenly Rest, New York, and may be addressed, No. 6 West 18th St.

The Rev. J. W. Gilman has removed from Racine, Wis., to Island Pond, Vt.

The Rev. J. Harry Chesley has removed to Perrymans, Hanford Co., Md.

The Rev. A. Reeves has removed from Worthington, Ind., and taken charge of missionary work at Ovid, Mich.

The address of the Rev. Wm. Leacock is 575 Vanderbilt Avenue, Brooklyn, N. Y.

The Rev. Mr. Poffenberger after temporary work near Baltimore, Md., during the summer, assigned him by the Bishop, will assist the Rev. Dr. Hodges, rector of St. Paul's parish, Baltimore, as master of St. Paul's Boys' School.

TO CORRESPONDENTS.

A SUBSCRIBER.—We can not now give you the list of S. S. books you ask for. If you will write again in October we will do what we can to help you.

R. C.—We will see what can be done.

SUBSCRIBER (Dorchester).—You can always find the date of each issue of THE LIVING CHURCH by looking at the heading of the inside pages.

J. C.—The reference was to the teaching that the Christian life is nourished and supported by the sacraments of grace. 2. Thirty years. 3. The litany is a separate service and may be used as such.

AN ENQUIRER.—The services concerning which you inquire were within the limits of the law. The law of the Church permits large liberty in the use of ritual in either direction. Such services are held in different parts of the country and if they could have been proved illegal, would have been suppressed long ago.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's school, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

As missionary for the Bishop of Louisiana, I find in this diocese many struggling parishes and mission stations destitute of Church services and also of Church buildings and church furniture.

Will not those who have anything to bestow, of money, of church accessories, or of articles which can be sold and made to realize cash, communicate with me before they make their bestowals? I will be most happy at any time to give to any one an account of my missionary labors, and to tell what is needed, and where offerings of any kind would be most appreciated and do more towards giving Him glory and extending His kingdom, the Church, in this diocese. Remember the Master's words: "Give and it shall be given unto you."

REV. E. W. HUNTER, the Bishop's Missionary, P. O. Drawer 1042, New Orleans, La. I refer to the Rt. Rev. J. N. Galleher, S.T.D. Bishop of Louisiana.

THE BOARD OF MISSIONS. Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$173,000 are required from May 1st to meet the engagements for the fiscal year ending September 1st, 1886. Contributions are earnestly solicited. For particulars see The Spirit of Missions, the missionary organ of the

Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

THE Church of Good Shepherd, Lake Charles, just built, needs a rector. A clergyman could now accomplish much there, as many wish to unite with the Church. \$400 is absolutely needed to pay salary for first year, after that, parish will be self supporting. I ask of Church people their assistance in raising the above amount. It is a critical moment and unless obtained, and a clergyman placed there, the Church will lose a grand opportunity. Send to, REV. E. W. HUNTER, Bishop's Missionary, P. O. Drawer, 1042, New Orleans, La. Or to the RT. REV. BISHOP GAL. EHER.

OBITUARY.

WILLIAMS.—Suddenly, of heart disease, on the morning of June 15, at his home, Whitehall, near Clarksville, Tennessee, David Walker Williams, aged 43, only and beloved son of Mrs. Lucy E. Williams.

"Fear not, for I have redeemed thee. When thou passeth through the waters, I will be with thee."

CLOUSTON.—Entered into rest, at her home in Franklin, Tennessee, June 18, 1886, Mrs. Lena M. Clouston, relict of the late Edward G. Clouston, aged 85 years. May she rest in peace and may perpetual light shine upon her.

CARR.—Entered into rest, on Friday, June 18, 1886, at New Brighton, Staten Island, Emma Harrison, daughter of the late Vincent and Adeline F. Carr. "He giveth His beloved sleep."

MISCELLANEOUS.

WANTED.—A priest, young man preferred, in a Louisiana parish healthy locality, Salary \$800, paid quarterly in advance, with rectory. Give references and Churchmanship.—REV. E. W. HUNTER, Bishop's Missionary, Drawer 1042, New Orleans, La.

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# The Household.

CALENDAR—JULY, 1886.

4. 2nd Sunday after Trinity.	Green.
11. 3rd Sunday after Trinity.	Green.
18. 4th Sunday after Trinity.	Green.
25. St. JAMES, Apostle, 5th Sunday after Trinity.	Red.

## MARY JANE.

BY EMMA A. OPPEL.

She's old and she's torn and she's battered;  
She hasn't a thing fit to wear.  
Her sawdust is woefully scattered,  
And the top of her head isn't there.  
It's said she was once quite a beauty,  
But now she's decidedly plain;  
For it's years she's been meekly on duty—  
Our faithful old doll, Mary Jane.

Our Algy would hardly acknowledge  
That he played with her when he was small;

For he's just about entering college,  
And he's serious, dignified, tall.  
But he once wore a dress of pink cotton,  
Instead of a silk hat and cane,  
And—a thing that he's wholly forgotten—  
Was bound up in his dear Mary Jane.

Viola has no recollection  
Of playing with dolls—by no means!  
She paints on a plaque to perfection,  
And ornaments vases and screens;  
And the hats and the gowns she possesses,  
And her lovely white silk, with a train!  
But she used to wear blue gingham dresses,  
And play with her dear Mary Jane.

And even our Jacky refuses  
To give her a nod or a thought.  
He's a knife—which he frequently loses!  
He's a drum that the Christmas-tree brought;  
He's a tool-box to which he's devoted;  
He's a kite; and I think he'd disdain  
To remember the time when he doted  
On the ragged, despised, Mary Jane.

But the baby—well, there she sits rocking,  
With poor Mary Jane in her arms.  
She doesn't consider her shocking,  
Though she's lost every trace of her charms;

She can see nothing funny about her,  
Though her portions are few that remain;  
And she's always unhappy without her—  
Our faithful old doll, Mary Jane!  
—Golden Days.

What is a communist? One who hath yearnings  
For equal division of unequal earnings;  
Idler, or bungler, or both, he is willing  
To fork out his penny and pocket your shilling.

IN the collection of the late Samuel Addington, may be found a first edition of Shakspeare, 1623, a copy of the still rarer third edition of 1664, also of the fourth edition, 1685, "unto which is added seven plays never before printed in folio," besides other rarities of unique value.

"AN M. A. Dublin" advertising in one of the London papers for a curacy, sets forth among his qualifications that he has "a strong pleasant voice," and "purity of life." The thought easily suggests itself that he might have left his friends to witness to these points, rather than advertise them himself.

Mrs. B. is one of those energetic, quick motioned women who carry their work by assault. One day she had started across the room on some errand but midway forgot what it was. "What was I going for?" she asked aloud. Two-year-old, seated on the floor, and always liable to be swept up in one of her mother's hurricane passages, asked meekly, "Was—oo—goin'—for—me?"

Woman (to tramp)—"If you'll shovel off the sidewalk, an' saw that pile o' wood, an' pump a tub o' water, an' fill the wood-box, I'll give you a cold bite when you get through." Tramp (sad-

ly)—"Madam, if I were to put anything cold on my stomach after all that exercise, I would have a fit of indigestion that would stagger the whole medical profession. I am not an ostrich, madam: Good morning."

THE house in Dumfries in which Robert Burns died has been recently repaired in consequence of its dilapidated condition. Among other alterations the woodwork of the bedroom, in which the poet breathed his last, had to be removed; this has been secured by Mr. Elliot Stock, who proposes to bind the *fac-similes* of the first edition of Burns' poems which he is about to publish, in it, and of the surplus to make cabinets in which to issue the large paper copies of the reprint.

MANY stories have been told lately to illustrate the density of the ignorance of children in spite of school-board education. The latest runs as follows: In answer to the question, put by the diocesan inspector: "Describe some effects of the proceedings under Queen Mary," the glib answer was reeled off: "Many of the bishops were deprived of their sees." One of the managers, however, cross-examined the children on the above answer, and asked the meaning of the statement. After a long pause one boy put up his hand and said, "Had their eyes put out!"

THE problem of "cheap food for the people," has been solved by a Gateshead clergyman. A company has been formed, and has already paid a dividend of five per cent, with the object of supplying (1) cooked food to carry away, (2) a penny dinner, (3) a sixpenny dinner—the latter consisting of roast beef with potatoes and haricot beans, and apple or rice pudding. The company possesses a special system of cooking invented by its chairman, the Rev. W. Moore Ede, rector of Gateshead. So great is its economy that at the central establishment the building is heated and all the cooking done for 1s. 6d. a day.

THERE is no precise information as to when the royal arms were first set up in English churches; but there is a clue suggesting that it was part of the movement under Edward VI.; for a few days after Henry VIII.'s death, on February 10, 1547, the curate and church-wardens of St. Martin's, Ironmonger-lane, were cited before the Privy Council by the Bishop of London and the Lord Mayor for defacing the church, and, amongst other things, setting up the royal arms in place of the altar crucifix. When the roods were pulled down shortly after, it seems that the royal arms were set up in their stead, and perhaps at Cranmer's recommendation.

THE Rev. John McKim, one of our missionaries in Japan, describing the funeral of an aged convert, says: "She was very anxious that all the heathen neighbors should be requested to look at her body after she was dead. Her reason was this: The Japanese have a dreadful belief that the bodies of dead Christians are all nailed inside the coffin in the form of a cross! This old woman's request was made in order that her neighbors might know the falsity of the belief. I had a carpenter make the coffin and bring it to my house, where the tailor we usually employ trimmed it very neatly."

A CURIOUS and valuable Prayer Book was recently sold in London. It is the little volume which the unfortunate Mary, Queen of Scots, used at her death upon the scaffold. The prayers are the

handiwork of some rare fifteenth-century scribe; they are written in Latin on vellum. The pages of the missal are exquisitely illuminated with elegant borders of fruit, flowers, and birds; they are also decorated with thirty-five miniatures by a Flemish artist, pieces of elaborate workmanship. The little book still rests in the original oak boards, covered with silk, now much worn, in which it was originally bound.

BISHOP HALL, [1643], thus describes the sack of his cathedral in Norwich, by the Puritans: It is no other than tragical to relate the carriage of that furious sacrilege, whereof our eyes and ears were the sad witnesses, under the authority and presence of Linsey, Toffies, the Sheriff, and Greenwood. Lord, what work was here! What clattering of glasses! What beating down of walls! What tearing up of monuments! What pulling down of seats! What wresting out of irons and brass from the windows and graves! What defacing of arms! What demolishing of curious stone-work, that had not any representation in the world, but only of the cost of the founder, and skill of the mason! What tooting and piping upon the destroyed organ pipes! And what a hideous triumph on the market-day before all the country, when in a kind of sacrilegious and profane procession all the organ-pipes, vestments, both copes and surplices, together with the leaden cross which had been newly sawn down from over the Greenyard pulpit, and the service-books and singing books that could be had, were carried to the fire in the public market-place; a lewd wretch walking before the train, in his cope trailing in the dirt with a service-book in his hand, imitating in an impious scorn the tune, and usurping the words of the litany used formerly in the Church. Near the public cross all these monuments of idolatry must be sacrificed to the fire; not without much ostentation of a zealous joy, in discharging ordinance, to the cost of some who professed how much they had longed to see that day. Neither was it any news upon this guild-day to have the cathedral, now open on all sides, to be filled with musketeers, waiting for the mayor's return, drinking and tobaccoing as freely as if it had turned ale-house."

## ADVICE TO BOYS.

BY R. NEWTON PLUMMER.

Referring to the old saying: "Boys will be boys," I wonder how many of our youth stop to consider its meaning, and the importance of founding correct habits while young.

It has profected many of you, in cases of punishment, as we older ones can recall instances in our boyhood days, when we did not behave properly, yet escaped punishment, our father or mother alluding to the old saying: "Boys will be boys."

But you should not fall back on the "old saying," when you arrive at the years of discretion, as you are then supposed to throw off your childish ways, have a mind of your own, and prepare yourself for the life of a young man, forming correct habits as you go along.

In every day life, (especially when you become a young man) more or less temptations will be thrown in your pathway, which, to insure success, must be resisted.

The most important crisis of your life, is when your school-days are over, and you enter into some employment, that pays you money for your services. Just the course you take then, will pro-

bably decide your future, and how important it is, that you should take the right one. (The poet says: "Choose not too hasty, lest the proper course you miss.")

If your first position be that of errand-boy, strive to give entire satisfaction, for, bear in mind that some of our most noted men once served in the same capacity.

The "ladder of fame" is open to all, and the question lies with yourself, whether or not, you will ascend it. Some fall off when only a short distance up, while others cling to its rounds, (taking step after step) until they reach the top. If it be your desire to climb that ladder, you must apply yourself assiduously to all your work.

Learn to support yourself by having self-confidence; practice self-denial as much as possible; persevere in whatever you undertake, for remember the "men of mark" have been men of perseverance.

If at any time you are tempted to do a dishonest act, recall those five words, viz: "Honesty is the best policy," also keep in mind, (at all times) the golden rule, viz: "Do unto others, as you would have others do unto you." Devote your leisure time to some good book or newspaper; learn to save a small portion of your weekly earnings, for a rainy day, acquire the habit of attending church and Sunday school every Sunday, and endeavor to live a good Christian life, so that you may possess such qualities as are essential to successfully reach the topmost round on the "ladder of fame."

## HOLY WEEK IN VENICE.

SPECIAL CORRESPONDENCE.

Every traveller throughout the length and breadth of Italy rushes to Rome to spend Holy Week, and friends said with surprise: "Are you going to spend Holy Week in Venice?"

Having been in both places during that solemn season, I find Venice far the most pleasant, interesting and helpful. The only advantages at Rome are the very helpful services at our own handsome church, where Dr. Nevin is doing his best to teach Anglo-Catholicism in the midst of Romanism, and trying to show that "we have an altar."

The Pope's absurd theory of imprisonment has taken from Rome the advantage she used to have, and casts a gloom over the Easter services, which are far from being celebrated with their old gorgeousness. On the other hand, Venice and other Italian cities have gained, as the bishops and cardinals now leave Rome to celebrate with all possible grandeur the Easter services in their own dioceses.

This year, the fact that Easter fell on St. Mark's Day added to the interest, and the feast was kept with special magnificence. I doubt if anywhere else in Western Christendom one could have heard and seen such a service, so fitly rendered in so fit a church. When one reads Ruskin's description of St. Mark's, one is inclined to think it must be exaggerated, but go to Venice for Holy Week, spend day after day in that wonderful building, see it in the morning, at noon, in twilight, and at night in the darkness of the Matin services, and no church in the world will hold such a place in one's heart.

As perfect as human art and human brains, and gold and bronze and precious stones and mosaic can make it; never false, never tawdry, teaching throughout the length and breadth and height of it, the Catholic faith as held by undivided Christendom; as Ruskin

says, always in all its symbolism leading back the thought to the cross and the two great truths of "Christ as risen and Christ to come." One may be impressed by the size of St. Peter's, or the gorgeousness of St. Paul's without the walls, or awed by the grand Gothic of the French or English churches, but for a church that feels like a home; a church that one can sit hours and hours in and never tire; a church that suggests at every turn some truth, some new depth of divine teaching; a church, every stone of which is worn with the worship of generations, and yet is a fit temple to the God of the whole earth—such a church is St. Mark's. From the service on Palm Sunday morning, when the choir was filled with priests carrying olive branches in solemn procession, to the last notes of the grand Mass on Easter, the services were worthy of the church.

Monday, Tuesday and Wednesday, the services differ but little from those of the other days of Lent, except in their length, and that Matins are sung each night in the choir; still that alone means a great deal—it means the chance of seeing the church at night, lighted here, and there by the hanging lamps, mere crimson specks, the nave lighted by one great lamp ten feet high, made up of small lights which from every point of view stand out as a cross of light against the black background of the recesses of chapel, transept and aisle, and the chanting, and those grand old Gregorians that have echoed the praises of generations.

Thursday, the High Mass was grandly rendered, the altar vested in white and the cardinal with eight bishops and forty priests in cloth of gold. During Mass the oils for Confirmation and unction were blessed; the extra Host was consecrated for the Mass of the pre-sanctified and carried in solemn procession to the chapel of the Sacrament, the *Pange Lingua* being chanted by the great procession of choristers, priests, bishops and cardinal. Friday, the reserved species being brought back in procession, the Mass of the pre-sanctified was celebrated, during which the crosses and crucifix, which had been veiled since Passion Sunday, were unveiled for the reverence of the faithful. Saturday, before the Mass, the fonts were blessed, and after them the pascal candle from which all the lamps are re-lighted, having been extinguished since noon of the day before—everything culminating on Easter in the grandest Mass it has ever been my privilege to assist at.

One curious service I have omitted, which took place Thursday afternoon—the washing of the feet of a number of old men by the cardinal, in memorial of the same humble service which our Blessed Lord performed the evening of His betrayal. It must be confessed that to the English eye the service had a very ludicrous side, inseparable perhaps from some of the details, and I heard friends, protestantly inclined, strongly oppose it as disgusting; but why more disgusting to-day than in the days of our Lord, I fail to see. One very striking usage throughout the week was the singing of the gospels; just before the gospel, a priest descended into each ambo, the one on the gospel side sang our Lord's words; the one on the epistle side, the descriptive parts; the choir, the words of Judas, the Apostles, the Jewish crowd. The music was simple, plain song, but full of touching cadences, and I have never had the words of the Passion come to me with such

force as they did from the sweet, sympathetic-voiced priest, or the *Non hunc, sed Barabbam*, of the Jewish crowd, as when sung by the choir of St. Mark's.

I was sorry for the Venetians that they could not understand the words—how much more it would have meant to them; but to the foreigner like myself, the Latin had its advantages, and I will have many memories of my Venetian Holy Week.

ORIEL.

### PRAYER BOOK REVISION.

BY THE REV. E. J. HALL, M. A., OF THE WESTERN THEOLOGICAL SEMINARY.

NO. VI.

#### THE SACRAMENTAL OFFICES.

As has been already stated, the object of these offices is to secure the uniform, solemn and edifying performance of the acts and words (technically called "matter" and "form") which are necessary, instruments and outward signs attached to the bestowal of certain supernatural gifts upon the individual.

From such a description it is evident that the matter and form should be central and uppermost; and that the accessories which complete these services, like good picture frames, should be foils setting forth the essential rites in clearer and more splendid light.

For example, in the office for Confirmation, the "matter" consists of the laying on of hands by the Bishop. The "form" is to be found in the prayer which precedes that action, (wherein the Holy Ghost is invoked) and not in the one which accompanies it. All which precedes and follows these portions of the offices in question is of subordinate character and should not be unduly elaborated.

The most radical changes proposed in these offices affect the order of Confirmation. The examination of candidates by the Bishop has been so elaborated as to emphasize the use of the word Confirmation in its secondary sense of a ratification of Baptismal vows. The primary meaning thus obscured, is the operation of the Holy Ghost, strengthening the soldier of Christ for conflict. A hymn has also been inserted between the "matter" and "form;" i. e. between the laying on of hands and the prayer which precedes. Thus the unity of the service is broken. Both of these alterations have been severely criticised.

#### THE LITANY.

The proposed alterations are, 1st, an enlargement of the opening rubric providing for the separate use of the Litany, for its daily use during Lent and the Rogation days, and for its omission on Christmas Day, Easter Day, and Whitsun Day. 2nd, The insertion of suffrages for the President and for more missionaries; and an enrichment of the versicles. 2rd, Liberty to omit what follows the prayer commencing: "We humbly beseech Thee," except when the Litany is used as a separate service.

#### OTHER SPECIAL FORMS.

The other special forms in the Prayer Book proper (supplementary and not alternative,) are provisions for those individual or social exigencies which in the nature of things will frequently recur in every age and race.

They are "The Order for the Visitation of the Sick," "The Order for the Burial of the Dead," "The Churchoing of Women," "Forms of Prayer to be Used at Sea," "A Form of Prayer for the Visitation of Prisoners," "A Form of Prayer and Thanksgiving," and "Forms of Prayer to be Used in Families."

Numerous small changes have been proposed in them, and an alternative form for the Burial of Infants, which in particulars, has been criticised.

#### ADDITIONAL SERVICES.

We have shown that the purpose of the Prayer Book is to set forth the Godward and perpetual worship of the Church in her corporate capacity; that the subordinate and manward purposes should not be allowed to obscure the historic features of the Eucharistic service or Morning and Evening offices, but, when need arises, should be left to services of supplementary character which do not interfere with the corporate worship.

We have also seen that the simplicity which should belong to a popular manual like our Prayer Book forbids the admission of such supplementary services unless they answer general and frequently recurring needs. In fact we must look to other sources or to diocesan authority for such temporary adaptive forms, remembering of course that they should never be allowed to take the place of the regular worship.

The Book Annexed as revised by the last General Convention, departs somewhat from this principle. 1st, by elaborating the service for Thanksgiving Day into a practical substitute for the regular services, thus elevating the occasion above all the greater festivals of the Church; 2nd, by setting forth an entirely novel form termed "The Beatitudes of the Gospel;" and a new Penitential office for Ash Wednesday.

If we add the new collects in the calendar, some of which have been severely criticised and which I omitted to mention in considering the Eucharistic service; and the addition of a new festival to the calendar, "the Transfiguration of our Lord," we will have in our analysis of the Prayer Book here brought to an end, a fairly complete view of the chief alterations proposed and sent to our dioceses for criticism.

Next week we will consider the work of the committee on revision as to its general character and success.

### THE BISHOPRIC OF EDINBURGH.

#### HOTEL ROYAL.

CONSTANTINOPLE, June 7, 1886.

MY DEAR MR. DEAN.—It is very difficult for me at all to express to you as I would my sense of all that is implied in the telegraphic message which I have received from you to-day. But this much I must be allowed to say, that such a proof of kindness and confidence as that which you announce, on the part of yourself and the other electors to the Bishopric of Edinburgh, is a great gift from God, for which I render Him hearty thanks; while those who have been His instruments have laid me under a sense of obligation, which I shall, I trust, always cherish to my dying day.

After giving the subject my best and most anxious attention, I have come to the conclusion that I ought to ask you to allow me to decline this solemn invitation.

During a great part of last year I was seriously out of health, so much so as to be obliged to give up, almost or altogether, my regular occupations; and although, by God's mercy, and as a consequence of the long rest which the doctors insisted on, I am feeling fairly well now, I have yet to discover how far or for how long a time I can return to my old habits of work. Until this is clear, it would appear at least doubtful whether I ought to undertake new and very serious duties.

There is another consideration, on which I have in former times insisted with others, and which I could hardly set aside in my own case without inconsistency. In order to bring the true claims of the Church in Scotland before the mind of the Scottish people with a reasonable hope of success, it is important that her rulers and chief ministers should be Scotchmen. With Englishmen for bishops, she will always, I fear, appear a foreign system in the eyes of a patriotism so naturally sensitive as that of the Scotch, and her worship and action will be described—as I often regret to hear it described in Scotland—as that of the "English" Church. I have not a drop of Scottish blood in my veins, so far as I know. This consideration would, no doubt, have been present to the mind of the electors but they could not have known, as I know too well—how little I could offer that would outweigh so great a disadvantage. I ought not to allow them to make the discovery when it would be too late to correct the mistake.

Allow me, my dear Mr. Dean, once more to thank you, and to beg you to convey to my other kind but unknown friends my deep and grateful appreciation of their most generous kindness and trust. I am, yours most truly and obliged,

H. P. LIDDON.

The Very Reverend The Dean of Edinburgh.

### DIOCESAN CONVENTION.

#### VERMONT.

The 96th convention of the diocese met in Emmanuel church, Bellows Falls, Wednesday, June 16th. The sermon was preached by the Rev. E. N. Goddard, rector of St. Paul's, Windsor. In the afternoon the Bishop read his annual address; he reports 319 confirmed, a larger number than ever before, in any previous year in the history of the diocese. Upon the subject of the revision of the Prayer Book, the Bishop thought the proposed changes imperfectly understood by the great body of our people on account of the late publication of the proposed book, and the high price at which it was sold when it was published. He considered the present forms of the *Venite* and *Benedictus* better than those proposed, and he is in favor of shortened services on week days, but not on Sundays. He hoped the General Convention would not adopt the larger part of the proposed alterations and recommended that definite action on them should not be taken this year, but that a commission should be appointed of learned divines, and those who are expert in liturgical science, to whom these changes and the whole matter of Prayer Book revision should be entrusted; and who should report at the meeting of General Convention in 1889. "That course would indeed involve a delay of the revision for six years. But a much longer delay would certainly be preferable to a premature decision of matters of so much importance. We can still do very well for a few years longer with the Prayer Book which has supplied our needs so admirably for the past hundred years."

The convention passed this resolution in regard to the Prayer Book:

*Resolved*, That it is the sense of this convention that the Prayer Book should be referred to a commission of learned divines and those expert in liturgical science to report to the convention of 1889 a Prayer Book that will be generally acceptable to the Church.

The following important resolution was also passed unanimously by the convention:

WHEREAS, in the trials of several clergymen of the Church, accused of misdemeanors within the last few years, the findings of the courts have been thought by some not warranted by the facts, or the testimony, and the judgments pronounced by the bishops have been regarded as unjust and the bishops themselves as a consequence much blamed; and

WHEREAS, by the General Canons of the Church no provision is made for the review of any trial or for the reversal or modification of any sentence, and both clergyman accused and the bishop giving sentence are liable to have injustice done them; and

WHEREAS, it can hardly be expected that trials in the future will result more satisfactorily than in the past, therefore

*Resolved*, That it is the desire of this convention that a Court of Appeal or Review, having power to affirm, revise or modify the sentence in any given case, should be provided as a protection against injustice, and to the satisfying of all reasonable persons that the final judgment is correct and just.

*Resolved*, That the General Convention to meet at Chicago in October, be respectfully requested to consider this important matter of an Appellate Court, and to take such action concerning the establishing and constituting of such a court as in its wisdom shall be deemed best; and that our deputies be instructed to make known to the said General Convention the wishes of the diocese of Vermont as signified in these resolutions.

Deputies to the General Convention: The Rev. Drs. J. I. Bliss and Charles Fay, the Rev. Messrs. W. H. Collins,

and Homer White. Lay deputies—Senator Edmunds, Col. F. E. Smith, E. P. Gilson and K. Haskins. Supplementary deputies: Clerical—The Rev. Messrs. Goddard, Burgess, Lee and Hill. Lay—Messrs. Canfield, Temple, Parker and Atkins.

Standing Committee: The Rev. Drs. J. I. Bliss, Josiah Swett, A. H. Bailey, and Messrs. C. A. Booth, J. H. Williams and J. W. Ellis.

The next convention meets in St. Paul's, Burlington, the third Wednesday in June, 1887.

#### COMMENCEMENT DAY.

To-day the stripling graduate  
Doth learnedly discuss  
Those problems deep of Church and State  
Which stump the rest of us.  
With modest hems and humble haws  
The orator proceeds  
To tell us how to change our laws,  
And how to mend our creeds.  
In tones of thunder he declares  
The hour is now at hand  
When ruin, coming unawares,  
Hangs threatening o'er the land.  
And then he paints in lurid hues  
Our fast approaching doom;  
No time he gives to pay our dues,  
Or pray, or choose a tomb.  
Yet in the morning you will find  
The country safe and free;  
Then you may ask, if you've the mind,  
The Senior—where is he?  
—Columbus Dispatch.

#### SCHOOL AND COLLEGE COMMENCEMENTS.

##### CENTRAL PENNSYLVANIA.

LEHIGH UNIVERSITY.—At 10:30 o'clock June 24, the Commencement exercises of this university were held in the drawing room in Packer Hall. In the centre of the stage sat President R. A. Lamberton and Bishops M. A. deW. Howe, N. S. Rulison and Cortlandt Whitehead, all clad in their official robes. There was a very large audience present.

After music by the Germania Orchestra, Bishop Howe read the lesson for the day, and led in the Lord's Prayer.

President Lamberton then introduced each of the orators: H. Toulmin delivered the salutatory, and an oration on College Athletics; J. W. Richardson Heroism in Science; J. H. Spengler on the Political Problem; E. S. Stackhouse, the Formation of Character; Wm. P. Taylor, Perfect Manhood; and the valedictorian, S. J. Harwithen, on the Printing Press.

After music by the orchestra, Dr. Lamberton arose and announced that the Wilbur scholarship, founded by E. P. Wilbur, which amounts to \$200 and which is awarded to the sophomore who has in all respects the best record for the college year, is this year awarded by the unanimous consent of the faculty, to Samuel Wilson Frescoln of Reading, Pa., who ranked first, in every respect, in his class. Dr. Lamberton also announced that he had been directed by the faculty to make honorable mention of Luther Reese Zollinger of Harrisburg, Pa., who ranked second in his class.

President Lamberton then awarded certificates in the advanced course in electricity to Edward Conner of Philadelphia, James Arthur Heaton of Philadelphia, Walter Eugene Hyer of White House, N. J., William Hoopes of West Chester, Pa., Robert McAllister Loyd of Philadelphia and Charles Jacob Meade of Hyde Park, N. Y.

President Lamberton then conferred the degrees, and Prof. W. A. Lamberton distributed the diplomas to the graduates. Dr. Lamberton then addressed the graduates and complimented the class very highly upon its record and declared it to be one of the best classes ever graduated from the Lehigh University. He concluded with an earnest exhortation to each to follow in the course which as a class they had pursued.

Bishop Howe then dismissed the large audience with the benediction.

##### ILLINOIS.

ST. MARY'S.—The eighteenth graduates' day of this well known school at Knoxville, was on Wednesday, June 16. On the evening before the study hall was crowded by an interested throng

for the Commencement exercises of the musical department which is under the efficient and painstaking care of Prof. Laux. There was not a number upon the programme which was not well executed, and called forth the warmest expressions of appreciation. The high reputation of the school in this department was fully sustained. The Coronation March by the string quartette, was something to be remembered. Wednesday dawned brightly and the chapel was filled by a devout congregation for the early Celebration. The graduating class received together and there was a large number of other communicants. The graduating exercises began with matins in the chapel, after which the procession moved to the spacious study hall, where the graduates read essays of much merit, in the presence of an appreciative audience.

Mendelssohn's "Parting Hour," as rendered by the choir, was a fitting close of the programme, when the graduating honors followed. Dr. Leffingwell stated that to-day closed the eighteenth year of school life—a comparatively long period which no doubt seemed very long to those who were so old that they had been able to graduate here. Over 100 pupils had completed the course of study and graduated; Agnes Miller being graduate number 100. Over 1,000 pupils had attended the school—some one year and one eight years. This had been a year of great blessings—we had been spared accidents, had been greatly favored by the good conduct and scholarship of the pupils, and all felt greatly encouraged in the work. The roll of honor, including those who had been present during the year was then read.

Then followed the touching scene which is a most interesting feature of St. Mary's Commencements. The graduates, seven in number, knelt in turn before Dr. Leffingwell, who, bestowing the Cross of St. Mary's, pronounced the benediction: "Blessed are the pure in heart for they shall see God."

Bishop Burgess then addressed the class, taking for his theme the class motto: "Seek that ye may excel." In a most ingenious manner, he took the seven times in which the word "excel" is used in Holy Scripture and applied each to the beautiful lesson which he impressed upon the girls. It was an address remarkable in thought and diction and happy application to the occasion.

The names of the graduates are as follows: Nellie Dow, Olathe, Kan.; Grace Garrett, Burlington; Frances Kales, Chicago; Agnes Millar, Kansas City; Belle Ogdin, Chicago; Vesper Shaffer, Eugene, Ill. and Clara White, St. Paul, valedictorian.

Evansong in the quiet and restful chapel fitly closed the day. The clergy in attendance, besides Dr. Leffingwell, the rector, and the Rev. E. H. Rudd, the chaplain, were the Bishop of Quincy, the Rev. Dr. Vibbert, of Chicago, who preached on Monday evening before the Missionary Guild, W. H. Moore, of Chicago, C. J. Shrimpton, of Galesburg, S. Crockett, of Preemption, and D. C. Garrett, of Dayenport, Iowa. A large number of alumnae were present.

##### PENNSYLVANIA.

BROOKE HALL.—Monday evening, June 21, the Commencement of Brooke Hall, Media, Penn. was held, when eleven young ladies received the honors of the institution.

The reading of the essays was combined with well executed musical selections, both instrumental and vocal. The history and prophecy of the class were given by Miss Stone, of New Hampshire, and Miss Crary, of Pennsylvania. The valedictory was delivered by Miss Wright, of Delaware. After an address by the principal and the singing of the parting song by the graduating class, the interesting exercises closed.

##### WISCONSIN.

KEMPER HALL.—The Commencement exercises were held at Kenosha on Tuesday, June 22nd; the graduating class numbered eight, being the largest ever enrolled in the institution. The exercises were held in the new Bishop Armitage Hall, which was tastefully decorated with flowers. "Esse quam Videri," the class motto, being prominently displayed over the stage. Each of the graduates had an essay assigned her, and several bright pieces of music enlivened the proceedings. The grad-

uates were the Misses Kemper, of Nashotah; Sedgwick, of Ishpeming, Mich.; Fairchild, of Madison; Condell, of Chicago; Burford, of New York City; Snodgrass, of Dallas, Texas; Bond, and Elliott, of Kenosha. The first and last named, were respectively salutatorian and valedictorian. After the essays, etc., the chaplain, the Rev. J. B. Draper, announced the successful competitors for the prizes. The remaining exercises were held in the chapel. The young ladies, each wearing the prescribed white veil, marched in procession, followed by teachers and clergy. The diplomas and prizes were presented by the Bishop, after which he advanced to the altar, attended by his chaplain, the Rev. Canon St. George, bearing the Episcopal staff. Here a *Te Deum* was sung. The procession then advanced from the chapel, in the open air, to the spot for the laying of the class stone, where appropriate ceremonies followed. The Rev. S. Burford announced that as a pipe organ for the chapel appeared to be needed, he would pledge himself for the first and the last hundred dollars. As may be supposed, his generous offer was received with enthusiasm.

The clergy present were the Bishops of Wisconsin and Fond du Lac, the Rev. Dr. Gold, of Chicago, the Rev. Messrs. Richardson, and Canon St. George, of Milwaukee; Burford, of New York; Green, of St. Louis; Dorset, of South Dakota; Piper, of Racine; French and Draper, of Kenosha.

##### OHIO.

KENYON COLLEGE.—The fifty-eighth annual Commencement of this college, at Gambier, closed 24th ult. The high grade of the college was manifest in the exercises throughout, especially of the graduating class. The Bishop dedicated the new spacious library edifice, Hubbard Hall, built by Mrs. Bliss of Columbus, as a memorial of her brother. The Kenyon College alumni, in annual session, at Rosse Hall in the afternoon, elected the Rev. Dr. Sherlock A. Bronson, of Mansfield, president, and the Rev. Henry G. Perry, of Chicago, vice-president, with other officers.

Wednesday evening, after the banquet and addresses by Bishop Bedell, the Rev. Drs. Bodine, Bronson, and Taylor, the seniors gave a reception with music to the many visitors and their ladies. Of the graduating orations, those by Arthur S. Dudley, of Milwaukee, valedictorian, on "Christianity, the Safeguard of Society," George C. Cox, of Cincinnati, salutatorian, on "The Twentieth Century," and by third-honor man, Hugh B. Clement, of Kenyon, the historical oration on "Metternich and Popular Rights in Germany," as well as C. L. S. Ayers, on the "Three Watchwords of France," and Charles P. Harnwell, of Gambier, on "The Art of Music," and "Primitive Man," by a grandson of Bishop Chase, founder of Kenyon College—Mr. Henry E. Chase, of Chicago—were all creditable and well received.

Besides the degree of B. A. upon graduates, M. A. was conferred in course upon Lewis W. Burton, of Richmond, Va.; William A. Child, of Painesville, Ohio; H. N. Hill, of Gambier, and honorary M. A. upon the Rev. Horace E. Hayden, of Pennsylvania; Ph. D. upon the Rev. A. B. Howard, of Southern Ohio, and D. D. upon the Rev. Charles H. Babcock, of Columbus, and the Rev. B. F. Noakes, of Cleveland.

##### CHICAGO.

WHEELER SCHOOL FOR BOYS.—This school, which was opened in Wheeler Hall last September, closed its first year's work on Monday, the 21st. Seventeen boys have been in attendance, of whom six have resided with the rector, the Rev. T. D. Phillips. Though the neighborhood is as yet but sparsely inhabited, it is filling up rapidly; the prospects of the school are excellent, and it promises at no distant day to be an important feeder to the Western Theological Seminary. The annual examinations were held on Thursday and Friday preceding the close, and with the following result: Prize for Scripture History, Alfred Lealtad; 1st prize in senior department, Alfred Lealtad; 2nd prize, Tracy E. Bolton and Wm. Vandeusen, equal; prize in junior department, George W. Phillips.

The pupils evinced their appreciation of the happy relations existing between their teacher and themselves, by

asking his acceptance of three handsomely bound volumes of Rawlinson's "Ancient Monarchies."

##### MASSACHUSETTS.

EPISCOPAL THEOLOGICAL SCHOOL.—The Commencement season at the Theological School in Cambridge, has been unusually interesting this year. Tuesday, June 15th, was given up to the alumni, who were present in large numbers. After the business of the association was transacted, at half-past five Evening Prayer was said in St. John's memorial chapel. The annual sermon was preached by the Rev. Henry Bassett, B. D., of the class of 1882, rector of the church of the Epiphany, Providence, R. I. The alumni dinner in the refectory, Burnham Hall, was followed by post-prandial congratulations in the parlor of Lawrence Hall, where letters from absent members, speeches from members of the faculty and the alumni, were very much enjoyed.

Wednesday, the 16th Commencement day, began with Morning Prayer in the chapel as usual at 8:30. At ten o'clock the bishops, the trustees of the school, the faculty, alumni, and the graduating class met in Lawrence Hall, and a half-hour later, passed through the cloister, across the grounds to the chapel. The Rev. M. Lindsay Kellner, instructor-elect in Hebrew, appeared for the first time among the faculty. The sermon was preached by Presiding Bishop Lee, who graduated from Harvard sixty-nine years ago. The sermon was vigorous and able, and was listened to with great interest.

The degree of Bachelor of Divinity was conferred upon Messrs. Addison, Babbitt, Chalmers, Grant, Nies, Rousmaniere, Smith, Stafford, Ware, Webber, and Williams; also *causa honoris* upon the Rev. M. L. Kellner, M. A. Messrs. Addison, Bliss, Grant, Nies, Rousmaniere, Smith, Tuckerman, Williams, and Wright were ordained to the diaconate. Several of the graduating class, the Rev. Messrs. Babbitt, Ware and Webber had already been admitted to Holy Orders, while Messrs. Chalmers and Stafford received ordination on Trinity Sunday at the hands of the Bishop of Long Island.

At the close of the services a collation was served in the refectory, and terminated a delightful day in the history of the school.

##### MINNESOTA.

ST. MARY'S HALL.—The graduating exercises took place in the school-room of the institution, Faribault, Tuesday, June 15. The attendance was very large. A brief service rendered chorally was followed by an essay and valedictory, by Miss Nellie A. Scheffer, of St. Paul, of the graduating class.

After an address from the Bishop the medals and testimonials were awarded: The Alice Kerfoot medal, founded by her father in honor of the first graduate, to be given to the pupil who has conducted herself the most meritoriously, was awarded to Miss Maud Pratt; the Bishop Pinkney medal to Miss Nellie Scheffer; the Nellie Dearborn medal to Miss Eva Whipple; and the Bishop's medal to Miss Harriet Gotzian. The rector, chaplain and faculty of St. Mary's Hall have awarded an especial prize—an edition of Shakespeare—to Miss Julia Pheris, for industry and improvement. Seven graduates were sent out this year.

The annual musical rehearsal occurred in the evening. The numbers rendered were of a high order of merit. At the close of the musical exercises the guests were received in the parlors by Bishop Whipple and Miss Burchan, and afterwards served with refreshments.

Wednesday afternoon 45 of the alumnae of St. Mary's Hall held a meeting in the parlors of the old building, on Main street, which had been beautifully decorated for the occasion with forest leaves, ferns and flowers. After the business meeting, at which Miss Alice Kerfoot, of Chicago, was elected president; Miss Isabelle Kedney, of Faribault, vice president; Miss Alice Mott, of Faribault, secretary, and Miss Eva Whipple, of Faribault, treasurer, the class of '86 was received and initiated by Mrs. G. W. Porter, of Minneapolis, acting president. A banquet was served in the old school room.

SHATTUCK SCHOOL.—The annual prize-speaking took place in the Opera House, Faribault, Monday evening, June 14, in presence of a large audience. All

the efforts were good ones, evincing excellent training and intelligent appreciation of the subjects chosen, which were all in good taste and of general interest. Wednesday afternoon at 2 o'clock p. m., competitive infantry and artillery drills took place on the parade ground of the school. Lieuts. Ahearn, Tear and Martin of the 25th U. S. Infantry, acting as judges.

The annual Commencement reception given by the rector, faculty and cadets, in Manney Armory Hall, took place Wednesday evening from 8 to 12 o'clock.

The Commencement exercises of the graduating class took place in the same hall, Thursday morning, immediately after the chapel service at 9 o'clock. The orations of the graduating class were as follows:

Salutatory—The Spirit of Chivalry..... C. H. Remington  
True Education..... C. D. Clinton  
National Progress..... O. C. Morton  
America's Debt to Jesuit Missionaries..... C. F. L. Smith  
The Decline of American Shipping..... W. R. Peyton  
Castelar, the Orator..... H. C. Theopold  
The Growth and Influence of the Press—With Val-  
edictory..... D. W. Browne.

Every oration was of a high order of excellence, showing careful research and comprehensive study of history, literature and political economy. They were all well delivered and of interest. Mr. Browne's valedictory was especially meritorious.

The address to the graduating class was delivered by the Rev. Ethelbert Talbot. The medals and honors of the school were then awarded by the rector to the following: W. C. Harbach, C. F. L. Smith, C. F. Towne, Leland Windsor, John McE. Ames, C. H. Remington, Wm. T. Gieseke and C. J. Doepke.

#### CONNECTICUT.

TRINITY COLLEGE.—The 60th Commencement opened with the preaching of the baccalaureate sermon at Christ church, Hartford, on Sunday evening, June 20, by the Rev. Dr. Morgan Dix of Trinity church, New York. The sermon contained a powerful defence of the system of education pursued in Trinity College, in that it is based on religion, and clings to the classical and mathematical training. [In a future number of THE LIVING CHURCH we shall give some portions of this really fine sermon.]

On Wednesday, June 23, prayers were said in the college chapel at 9:30 A. M., after which the annual meeting of the alumni was held. It was announced at the meeting that a sufficient number of subscriptions for the proposed history of Trinity College had been received to warrant the committee in going on with the work. The Rev. Prof. Hart, D. D., made a report of the work of the college during the year, stating the numbers of students in the several courses, their elections in studies, gifts made to the college, books published by the professors, etc. The report of the librarian showed an increase of the library of 965 volumes, exclusive of duplicates, making the total number of volumes over 27,000, also that the students have drawn from the library an average of 17½ books each, only two of these being classed as fiction. Col. W. S. Cogswell of Brooklyn, N. Y., was elected president of the alumni.

At 1 o'clock the alumni, students and friends assembled in the Moral Philosophy room to witness the presentation to the college of a portrait of Bishop Butler, the gift of the Rev. Dr. Pynchon, and J. S. Morgan, Esq. The best one of the four original portraits in existence in England had been chosen, and permission to copy it given at the solicitation of James Russell Lowell. The original portrait was painted by Hudson, master of Sir Joshua Reynolds and the copy was admirably made by an American artist, Mr. Tuttle, lately resident in London. An interesting presentation speech was made by Dr. Pynchon, to which Bishop Williams replied, accepting the gift in behalf of the college.

On Thursday morning, after prayers in Christ church, the Commencement exercises were held in Robert's Opera House. The salutatorian, Mr. W. J. Tate, spoke clearly and well, and Mr. H. Lilienthal, the valedictorian, delivered an unusually good and thoughtful oration on "Isolation." In general the orations were better than the average of such efforts. Besides the usual degrees of B. A. and M. A., honorary degrees were conferred as follows: *Master of Arts, honoris causa*—The Rev. John Samuel Beers, Natick, Mass.; the Rev. Alexander Champlin McCabe, Laurel,

Md.; the Rev. Beverley Ellison Warner, Bridgeport.

*Doctor of Laws, honoris causa*—The Hon. John Turner Wait, M. A., 1851, M. C., Norwich, Conn.; the Hon. James Beach Wakefield, of the class of 1846, M. C., Blue Earth City, Minn.

*Doctor of Divinity, honoris causa*—The Right Rev. William Crosswell Doane, Burlington College, M. A., 1863, Bishop of Albany; the Rev. William Stephen Rainsford, rector of St. George's church, New York city.

The alumni dinner was given at the Allyn House at 2:30 p. m., and a large reception was held at the residence of President Smith in the evening.

#### CENTRAL NEW YORK.

KEBLE SCHOOL.—The closing exercises of this school, at Syracuse, took place on Wednesday, June 16. A very pleasant feature of the occasion was the presence of a large number of former pupils and graduates, who had assembled to celebrate the third re-union, at the end of this, the fifteenth year of the school.

In the morning the large school-room was filled with the pupils and their friends to listen to the essays of the graduates, and a fine musical programme. In the evening the address was delivered by Bishop Huntington, before a large and appreciative audience. The subject of the address was "Good Manners, a Fine and Beneficent Art," and was a continuation of the line of thought begun in his address entitled, "Good Talking a Fine Art," delivered on a similar occasion, five years ago. It is hoped that the address, which was filled with wise counsel and practical lessons, and which so charmed those who listened to it, will soon be published, that its benefits may be more widely extended. At the close of the address the Bishop conferred the diplomas upon the graduates.

The re-union closed with a reception Thursday evening.

#### COLORADO.

WOLFE HALL.—The fifth class graduated since the establishment of this school gave its exercises last week. The school repeated the Lord's Prayer, and the collects, after which the Rev. A. P. Hunter, the chaplain of the school, opened the exercises with prayer. The platform was occupied by Bishop Spalding, by Chaplain Hunter, and by the teachers of the school.

After the reading of the essays and music, the Bishop addressed the school, and then conferred the diplomas, accompanying the gift of each with kindly admonitions, in which he referred to the subjects of the several essays. He then pronounced the benediction upon the graduates, who knelt to receive his blessing. Rewards for excellence in various departments of study were then awarded by Bishop Spalding to the members of the junior classes, and the graduating class as well. The Bishop's medal for scholarship was awarded to Miss Cora Singleton Wishon; the Principal's medal for the prize-essay to Miss Mary E. Talbot. The mathematical medal for algebra was awarded to Miss Blanche Davis, whose average rank marked on the scale of 100 was 96. Another mathematical medal for highest excellence in arithmetic, was awarded to Miss Grace Hart. The prize offered for the best map of South America was awarded to Miss Grace Striker. Another medal for the junior arithmetic class was awarded to Miss Ella Gaw.

In conclusion the Bishop mentioned the excellence of the essay of Miss Maggie Hart, one of the unsuccessful competitors for the prize.

#### CENTRAL PENNSYLVANIA.

SELWYN HALL.—Wednesday, June 16th, was an eventful day in the history of Selwyn Hall, and the friends of the school and of the young cadets who were present at the closing exercises, expressed themselves as more than satisfied with the progress made. The morning opened bright and clear, and the students were hard at work until 11 o'clock finishing up their final examinations. The choral service was conducted by the chaplain, the Rev. D. D. Hefter, who was assisted by the Rev. Messrs. Hare, Nelson, Morrow, Lear, and Leverett. The service was followed by the annual address of Bishop Rulison to the cadets; it was an eloquent appeal to the young men, commending them for their hard work

and urging them to press on and gain further honors in the higher walks of life. After the service the report of the headmaster, Mr. L. C. Bishop, was heard and a unanimous vote of thanks was tendered him for his careful management of the school finances, as well as for the high standard of scholarship and discipline which now distinguish the school.

Chas. E. Coxe was named as the head boy for the past year, and his name will be put permanently on the main school-room wall after the English custom. Cadet A. G. Cooke, of Whitehall, N. Y., took the prize for sacred history; Cadet J. W. Boyd, of Tamaqua, Pa., the prize for mathematics; Cadet C. E. Coxe, the prize for Latin; Cadet C. G. Smith, the prize for Greek; Cadet Donald Heilman, of Jonestown, the prize for deportment.

A large crowd was present from the principal towns of Eastern Pennsylvania, and altogether the day was the pleasantest that ever took place at the hall.

#### NEW YORK.

TRINITY SCHOOL.—The closing exercises of this school, at Tivoli-on-Hudson, which took place the 15th of the present month, were of an unusually interesting character, and attracted to Tivoli large numbers of people. The prize-speaking contest occurred at ten o'clock A. M., and was in every way creditable to those who took part in it, showing what may be accomplished by careful training and painstaking effort. The "class day" programme of the class of '86 followed, and was a compound of wit, merriment and really eloquent and thoughtful productions.

Luncheon was served in the school dining-room at 12 o'clock, and at 12:45 p. m., service in the chapel, conducted by the Rev. J. S. Clark, D. D., rector of the school, assisted by the Rev. G. B. Hopson, of St. Stephen's College, was chorally rendered, the chanting being especially good. The Commencement exercises took place in the drill-hall. The orations were well written, thoughtful productions, and were listened to with deep attention. The Latin salutatory and the valedictory were especially good. In the awarding of the prizes, the marks of the various aspirants to honors, as read by Dr. Clark, showed how close had been the competition, though they were surprising to no one who knows the reputation of Trinity School for hard work and thorough scholarship.

A bountiful dinner at 3 o'clock was followed by a military drill. As an example of the work done in this department, it may be well to state that at the prize drill, which followed the battalion drill, so great excellence was displayed by two cadets that after a long contest, the committee were compelled to award a prize to each.

One of the pleasantest Commencements this Church school has ever held, was closed by a brilliant "hop" in the drill hall, which lasted until midnight.

ST. AUSTIN'S SCHOOL.—The closing exercises of this Church school took place at West New Brighton, Tuesday, 15th June, under most happy auspices. The school was founded by the Rev. A. G. Mortimer four years ago upon strict Church principles, in connection with his church, St. Mary's, and notwithstanding the plainness of the teaching, and the strictness of the discipline, men of all shades of religious belief are glad to have their sons educated under such influences. The school can boast of six teachers, B. A.'s, two Oxford, two Cambridge honor men, two Americans of highest standing in their class, while the rector, himself an honor man from the University of London, has lately taken his B. D. from the University of Toronto, with the highest credit.

In the absence of the Assistant-Bishop, the Bishop of Northern New Jersey conducted the religious exercises in the church, and in blessing the new school-house, and home—the Garner place, one of the most superb seats in the country—and Mr. Geo. Curtis presided over the closing exercises. The latter made a most happy and worthy address, and though a Unitarian, paid the highest tribute to the character and influence of St. Austin's School. He was followed by the Rev. Dr. Shackelford of New York, who dwelt on the importance to the country of Church schools to develop all parts of our nature, so that we may have round men to fill the many round holes, in which

so often one-sided and square men rattle around, without filling. The prizes were elegant books, beautifully bound in full calf, with the seal of the school on the back in gold.

ST. STEPHEN'S COLLEGE.—The 25th annual Commencement took place Monday, June 17, on the college grounds at Annandale, under the most favorable circumstances. At 12:30 p. m., the Litany was intoned by the Rev. Samuel Moran of West Islip, New York, after which a procession was formed, which proceeded to the campus where the following orations were delivered: "Vandalism," by J. C. Linsley; "To-day," by C. M. Niles; "Personal Influence," by Stuart D. Hamilton; "Chivalry of the Nineteenth Century," by W. M. Downey; "Unseen Realities," and Valedictory by A. C. Clarke. The prizes for the year were awarded to the following students: George P. Peake '89, Latin and Mathematics; William Dorwart '87, Logic and Greek; W. H. I. P. Houghton '87, Natural Philosophy and Astronomy; A. C. Clarke '86, Psychology and Ethics; S. D. Hamilton '86, Hellenistic Greek; G. A. Alcott '86, Hebrew; W. M. Downey '86, McVickar Prize. The degree of B. A. was conferred upon each member of the graduating class, twelve in number.

In addition to these, the degree of D. D. was conferred upon the Rev. Arthur C. Kimber and the Rev. George B. Hopson, professor of Latin at this institution. The degree of Mus. Doc. was conferred upon the Rev. Frank L. Humphreys, and the Rev. Messrs. Sydney T. Smythe, Joseph Jameson and H. F. T. Horsefield, received the degree of M. A. Mr. Albert Sturman, secretary of the Society of Science, Letters and Arts, of London, also received the degree of M. A.

After the exercises were completed, the faculty, alumni, students and visitors proceeded to Preston Hall, where a fine collation had been provided. While the feast was in progress, the Eastman College Band of Poughkeepsie rendered very fine music to enliven the occasion. Post-prandial speeches were then delivered by some of the most prominent visitors. Among those present, was the Assistant-Bishop of New York.

#### PITTSBURGH.

BISHOP BOWMAN INSTITUTE.—On Whitsun Tuesday, the 21st annual Commencement of the diocesan school for girls took place at Trinity church, Pittsburgh. The Bishop presided, assisted by the Rev. Robert J. Coster, rector of the institute, and eight of the clergy. The address to the graduating class was delivered by the Rev. S. R. Fuller, rector of St. John's, Buffalo, from Genesis xxviii., 12. It was entirely extemporaneous and out of the line of the set speeches to young lady graduates. In conclusion, he welcomed the young ladies into the great struggle of life and bade them God speed in it. The rector then announced the honors and prizes as follows: English prize, primary department, Helen DeCou Kelly; middle, Rachel Bradshaw; senior, Mary S. Wood. Junior class, Ada Blakely; Latin, Eula Seely; Modern Languages, Sarah Johns; Mathematics, Mamie Scott. The graduating class consisted of eight members who received their diplomas from the Bishop with the blessing of peace, the first honor being taken by Miss Mary Wheeler, who received the gold medal of the institute which is presented by the Bishop. In the evening a reception was given at the institute building, 4th Avenue and Pennsylvania Street.

TRINITY HALL.—The annual Commencement of the diocesan school for boys, located at Washington, Pa., took place on Wednesday, the 16th, and was opened by a drill by the cadets, which was creditably performed. The school is under military rule. At 11 A. M. the exercises in the chapel were opened with a greeting by the Rev. Thomas D. Pitts, D. D. and followed by a declamation and essay. Bishop Whitehead delivered the address and Dr. Pitts followed with a few valedictory remarks. Prizes were awarded to H. C. Pitts, Frank Mason, Wm. Sautter, R. Vogley, Lloyd Huff and T. D. Pitts, Jr. The first prize was awarded to Nelson Hubbard, of Wheeling, and the deportment prize to Chas. A. Bell, of Bethany, W. Va. The school is in a very flourishing condition.

HINTS FOR HOUSEWIVES.

To clean furniture that is not varnished, rub with a cloth wet with kerosene.

RUBBING with paper is a much nicer way of keeping a tea-kettle, coffee-pot and tea-pot bright and clean than the old way of washing them in suds.

PRETTY aprons are made of piece lace cut round and bordered with wide lace.

LEMON JELLY—One quart water, four heaping tablespoons cornstarch, one cup sugar, three or four lemons.

SMALL pillows made of some loosely-woven material, such as crash or momic cloth and filled with the needles of the balsam fir, are one of the ideas born of the present fancy for summering in the woods.

BAKED SPINACH.—To two cups of light dough add a tablespoonful of butter, roll out, and cut into rounds four inches in diameter.

A PHYSICIAN writes urgently to the New York World on behalf of infants. He says: Permit me to call to the attention of mothers who have children unable to talk, the necessity of giving them a little cold water frequently this hot weather.

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PAPER MONEY.

The history of Guernsey furnishes a curious and perhaps instructive instance of the kind of uses that paper money may serve. It was determined to build a meat market, and £4,000 were voted to defray the cost.

Nice Lemonade.

In this day of improvements it is not strange that improved methods should be discovered in the use of lemons.

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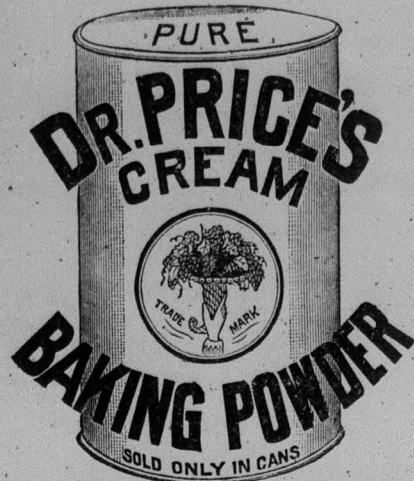
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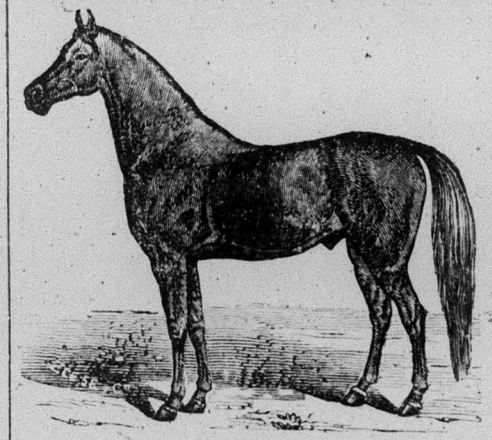
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