The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 32 | Chicago, Saturday, November 10, 1894 | Whole No. 836

Margaret, Anna, Mellie Kellogg (babies 2 months), Watkins, New York.
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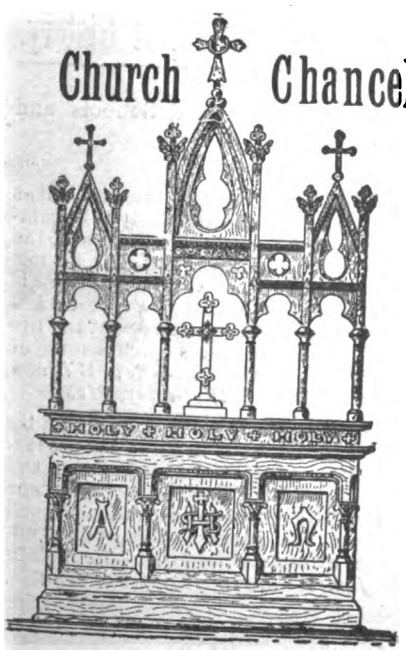

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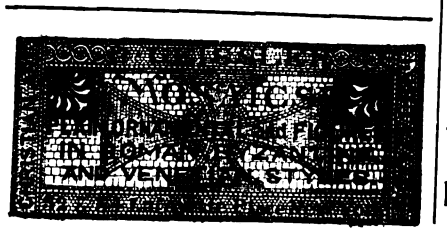

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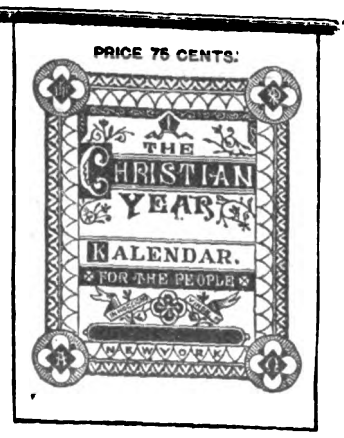

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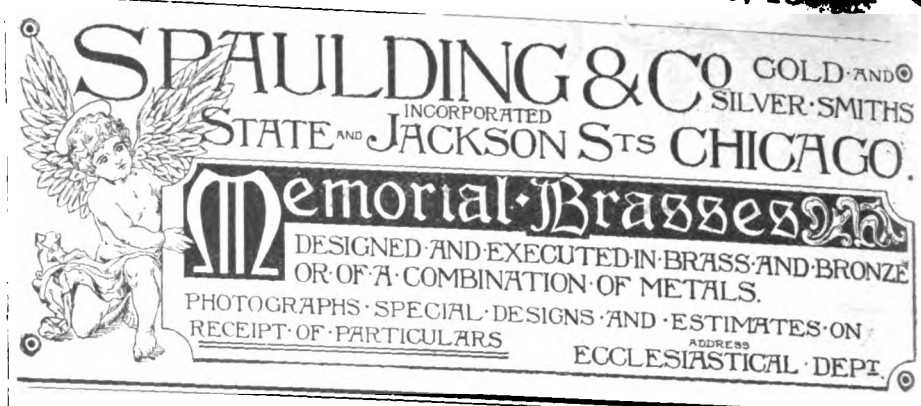

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The Living Church

Saturday, November 10, 1894

News and Notes

BISHOP HALE, who was changed into Bishop "Hall" in one of our paragraphs last week, has received the following answer to his cablegram addressed to the archpriest attending the late Czar of Russia:

LIVADIA, RUSSIA, Oct. 25, 1894.

BISHOP HALE:—Your telegram received. For the message it brings, many thanks. YANYSHEFF.

YUNG KIUNG YEO, our senior native priest in China, began attending our mission school in Shanghai in 1847. He afterwards came to America and was ed ı-cated in Kenyon College. He is a pleasing speaker, and has the manners of a gentleman. He does not wear the peculiar queue of the Chinese, and he retains but little of the distinctive costume, yet enough to mark him as an Oriental. He was a prominent but unobtrusive personality in the late Missionary Council. He made two addresses, which were summarized in our report.

BISHOP SEABURY'S MITRE is among the many treasures and historical relics of Trinity College. It was announced in the late Missionary Council, assembled in Hartford, that this precious relic could be seen by all who should attend the president's reception. Though the way was long and some of the passages were narrow, many guests gazed and admired, as they stood before the glass case containing the modest mitre of the father of "this Church." But what a "fearful wild fowl" would a mitre be, if worn by a live bishop in a Hartford church!

WE REGRET very much to learn that Dr. Knight Bruce, Bishop of Mashonaland, has felt obliged to resign. His heroism and unstinted labors during the late war in South Africa placed him in the front rank of missionary bishops. Later, he was attacked by fever, and some months ago returned to England quite broken down, but hoping that a short rest would enable him to return to his charge. It appears, however, that his health is permanently shattered. His m dical advisers consider that his nervous system is so deeply affected by fever poison that it would be useless for him to attempt to take up his missionary work again. He has, therefore, decided to resign.

THE CUSTOMARY RETREAT for the clergy of the diocese of Lincoln was held in the Cathedral the last week in September. It was conducted by Canon Newbolt, of St. Paul's. The Bishop, Dr. King, was present at all the services, and about two hundred clergy attended. The approach of Michaelmas gave the keynote of the addresses, which were on the holy angels, in their various orders, as examples to the clergy in their work. Canon Newbolt is the successor of Canon Liddon at St. Paul's, and is well known not only as a preacher, but as the author of very helpful books on the spiritual life, among the rest the very admirable "Speculum Sacerdotum."

WE NOTED recently Bishop Westcott's praiseworthy efforts to bridge the chasm between capital and labor. He has made a close study of social and industrial questions, and in the hope of inducing greater unity of thought on current problems, has just invited to dinner at Auckland Castle, the employers in the principal trades in the north of England, and the representatives of the workmen engaged in the chief industries. A private conference was afterwards held, to discuss the limitation of competition in connection with "the living wage." Prof. Marshall, of Cambridge, was present, to give the benefit of his wide theoretical knowledge of the subject. The Bishop of Durham, by such action as this, will do much towards winning for the Church the good-will of the laboring classes and a recognition of her desire to be of substantial help to them in obtaining their just rights.

WE READ that at the recent consecration of the Rev. J. B. Cabrera by the Archbishop of Dublin, "the Bishop-elect was robed in surplice, purple and white cope, and purple stole, all prepared from an ancient model." We fear it will cause some searchings of heart in the staunch Protestant Church of Ireland to know that three Irish bishops were willing to lay hands upon a person in such attire. What has become of the righteous indignation wont to be showered even upon so unimportant a matter as a colored stole? The Spanish authorities seem to have paid no attention to the consecration, but it is reported that the Archbishop of Toledo and Primate of Spain will shortly publish a pastoral letter strongly protesting against the consecration of a Protestant bishop. Whatever may be thought of the affair, it will not seem to Anglicans that the Roman authorities have any good ground for complaint, in view of the history of the "Italian Mission" in England.

THE ESTABLISHED PRESBYTERY of Glasgow refused to send a delegate to the "National Protestant Congress," which was to meet in Edinburgh for the purpose of denouncing what its members, who are gathered from various Presbyterian bodies, call the advance of sacerdotalism and ritualism in Scotland. Dr. Macleod, of Govan, in a speech on the subject, said: "A man must have a strangely constituted temperament who saw anything at the present moment which could be called ritualism in Scotland. There was what he would call an attempt to return to something like ordinary decency and reverence in connection with the celebration of the holy services. About fifteen or twenty years ago there was in Scotland a movement in the direction of a clean sweeping away of anything like reverence for the Communion Table. It consisted within his knowledge that in a certain parish in Scotland the Communion Table that was used was the scullery table, brought out of the kitchen. In one particular parish in Scotland the Communion Table was kept from year to year on the top of the coals in the coal cellar, and brought out and put up as often as the Communion came around. These things were being changed. They were beginning to see the Holy Table of the Lord treated with becoming reverence." That the presbytery should have agreed with an utterance like this, in which a material table was called "holy," and a thing to be treated "with reverence," is certainly remarkable.

THE PRIME MINISTER of England, Lord Rosebery, at a great liberal meeting at Bradford lately, made his long-looked-for attack upon the House of Lords. He announced his conviction that the full liberal programme could never be carried through until the House of Lords has first been reformed. Measures for Irish Home Rule, Welsh Disestablishment, and regulation of the liquor traffic, must give way to this as the leading question of the day. While admitting that all experience points to the necessity of a second chamber, it was an absolute danger and an invitation to revolution that it should be allowed to occupy the position of the House of Lords. He drew attention to the fact that in the past that House had been more than once limited in its powers. He then outlined the policy of the ministry at the coming session. The Government would introduce a resolution declaring in clear terms that in the partnership between the Lords and Commons, the latter is unmistakably the predominant partner. As the Government majority at last accounts, including the Irish vote, was only 30, this programme would undoubtedly imply a dissolution of Parliament and a new election. The point made against the House of Lords is its possession of a *quasi* veto. Since the sovereign has no veto such as that possessed by the President in this country, and there is in England no Supreme Court with its absolute veto upon improper legislation, the Upper House of Parliament at present constitutes the only check upon the action of the popular body. That there ought to be some such check must be evident to all thoughtful persons, especially when it is remembered that a single Act of Parliament may effect a vital constitutional change. Students of politics everywhere will regard with deep interest the course and character of the radical alterations which seem to be imminent in the mother country.

THE ENGLISH CHURCH CONGRESS at Exeter seems to have held its own with the best of its predecessors. The subjects discussed were of living interest and were treated with marked ability. On the opening day there were some 1,200 bishops and priests present at the service in the cathedral. The sermon by the Bishop of London was in praise of charity. The text was I Cor. xiii: 5. "Charity thinketh no evil." A noteworthy feature of the debate on cathedrals was the advocacy of the daily Eucharist by several of the speakers, a proposal which was greeted with loud and repeated applause. In the discussion on Biblical criticism, Father Ignatius was allowed to speak without any renewal of the unfortunate scenes of last year. He expressed himself with much warmth and attacked Canon Driver, who had read a paper on the Old Testament. Other speakers were the Rev. Stanley Leathes, Dr. Sanday, and the Rev. J. J. Lias. Bishop Barry summed up the debate. He concluded by saying that "Criticism would probably show how the Old Testament came to be what it was, but it would bring about no substantial change, and it must be met not by denunciation, but by earnest, thoughtful, and reverent examination." "The Catholic Church" was treated of by some of the best-known defenders of the Catholicity of the Church of England, such as Canon Overton, Canon Hammond, and Earl Nelson. But perhaps the most important meeting of all was that which had for its subject, "Education." Mr. Athelstan Riley, so well known for his battle on behalf of the Christian Faith in the London School Board, was received with an ovation. The Bishop of London expressed himself in a manner which gave great encouragement to those who have been engaged in contending for vital Christianity as a necessary part of English education. A very successful meeting of the English Church Union was held in connection with the Congress.

Brief Mention

It is said that a majority of the members of the committee of seventy which is seeking to accomplish a non-partisan change in New York city government are Churchmen. Certainly a number of the most prominent laymen of the Church in the metropolis are on that committee. President Low, of Columbia College, has been taking an active part in pushing the desired reforms. ———An English paper reports that recently "No cross, no crown," the final words of an eloquent passage in a sermon, were set up by the compositor as "No cows, no cream!"———A marriage was recently celebrated in Paris between an American lady and a Russian prince. Two ceremonies were necessary; the first, being according to the rites of the Greek Church, was performed in the Russian church, and the second, in the church of the Holy Trinity, with the service of the American Church. During the Russian service a crown was held over the bride's head.———In commemoration of its gallant conduct during the riots and strikes in Chicago last July, the 15th Regiment Infantry, U. S. A., was presented with a new stand of colors by leading citizens, through the Illinois Society of the Sons of the Revolution. Bishop McLaren, Bishop Hale, the Rev. Walter Delafield, and other leading Churchmen, are members of this society.———It has been stated that the Archbishop of York, as well as the Bishop of Gloucester and Bristol, owing to the report of the committee of the Convocation of York on divorce, have joined the six Bishops—Ely, Lichfield, Norwich, Chichester, Chester, and Salisbury—who refuse to grant marriage licenses to divorced persons. ———There were 39 bishops in attendance on the Missionary Council, representing most of the dioceses from Maine to Texas.———A colored man spoke to the Council, and a colored woman read a paper before the Auxiliary. Both were well received and deserved the attention.———Indians seldom laugh, but they have a vein of humor and a quick perception. Bishop Talbot says that one of the tribes has named him "Big-sleeves."

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Bishop Whitaker's Silver Anniversary

The celebration of the 25th anniversary of the consecration of the Rt. Rev. Ozi W. Whitaker, D.D., was celebrated on Tuesday, 30th ult. The principal service was held in the forenoon at Holy Trinity church, Philadelphia. There were two clerical masters of ceremonies, and eight priests acted as ushers. Seated within the altar rails were Bishops Whitaker, Gilbert, Atwill, Tuttle, Whitehead, Rulison, Talbot, and Kinsolving; also the Rev. S. F. Hotchkin, registrar of the diocese, and the Rev. Drs. Watson and Newlin, of the Standing Committee. Four clergymen took part in Morning Prayer, during which the choir and chorus, under the direction of Prof. Michael H. Cross, organist and choirmaster, sang Buck's festival *Te Deum* in E*b*, and E. Nevius' *Jubilate*. After the rendition of hymn 658, Bishop Whitaker commenced the Eucharistic office, the Assistant Bishop of Central Pennsylvania being the epistoler and the Bishop of Pittsburgh the gospeler. The sermon was preached by Bishop Tuttle, who took as his text I Kings xviii: 34, in which he pleaded for patience, faith, and Christian unity. Bishop Whitaker was the celebrant of the Holy Communion.

A feature of this celebration was the laying of the corner-stone of the diocesan house which took place in the afternoon, in the presence of a large assemblage, despite the rain. The visiting bishops and clergy, with the lay members of the Standing Committee, and others, assembled in St. Thomas' church, and proceeded to the site of the new building. The vested choir of St. James' church, under the direction of Mr. Charles M. Schmitz, sang as the procession advanced, the hymn "The Church's One Foundation." The regular form of service was commenced by Bishop Whitaker, and after the collects, the Rev. G. Woolsey Hodge, chairman of the committee on the diocesan house, in an address, in which he briefly recited the five years' labors of that committee, formally requested the Bishop to lay the corner-stone. The Bishop in reply said he had but one regret, that the money was not yet in hand to complete the building, but it had seemed wise to go on with the work. The stone was a solid block of white marble, inscribed:

This stone was laid October thirty, MDCCCXCIV, by the Rt. Rev. O. W. Whitaker in the CX year of the diocese.

The corner-stone was lowered by the derrick, and as it dropped into position the Bishop struck it three times with a hammer, reciting the usual formula. He then introduced the Bishop of New York, who made a most happy address in his characteristic manner, full of bright and humorous reminiscences. To him succeeded Francis A. Lewis, Esq., Church advocate of the diocese, and one of the committee on the house, who indicated to what uses the house is to be put, and appealed for the balance required to complete the building. The recessional hymn was "Blessed City, Heavenly Salem."

A service was held in the evening at the church of the Epiphany. In the rear of the altar was an exquisite reredos of many colored chrysanthemums. In addition to those present at the morning and afternoon services were Bishop Coleman of Delaware, and many visiting priests and deacons, 90 in all, from six dioceses and three missionary jurisdictions. After Evening Prayer said by four of the clergy, the Rev. Dr. Watson, chairman of the committee, read a telegram of congratulation from President Potter, of Hobart College; also letters of regret from Bishops Howe, of Central Pennsylvania, Hare, Clark, and Doane. Dr. John Ashhurst, Jr., on behalf of the laity, made a short address. The next speaker was Bishop Rulison, assistant of Central Pennsylvania. He briefly summed up Bishop Whitaker' characteristics and congratulated the diocese on having such a chief pastor. Bishop Whitehead spoke of Bishop Whitaker's work in Nevada, where he had labored for 17 years, prior to his translation to his present jurisdiction, and in the name of Western Pennsylvania, extended its congratulations and best wishes to the diocese. The next speaker was Bishop Potter, who, after alluding to divisions of dioceses, said he agreed with the Bishop of Pittsburgh relative to the translation of bishops. The present diocesan followed a very brilliant series of episcopal administrations. How ably and adequately has that work been done! In conclusion, he said: "My dear Father, it is because we love you so that we come here to tell you that we do."

The Rev. Dr. Watson, as president of the Standing Committee, made the presentation speech, at the close of which he handed to Bishop Whitaker a certificate of deposit for $5,000 as a token of affection and regard of the clergy and laity under the Bishop's care. Dr. Watson made an eloquent address in which he alluded to the causes which led to the present Bishop's election as assistant with the right of succession, and to the warm welcome given him by the late Bishop Stevens. He then rehearsed the acts of the present Diocesan during his seven years of administration; how he had laid hands on over 19,000 persons; ordained 92—39 to the priesthood and 53 to deacon's orders; delivered 776 sermons and addresses; and to the many diocesan institutions which had not only been maintained but increased; the establishment of the house for the training of deaconesses, and now the commencement of the diocesan house. The clergy, he said, had augmented from 234 in 1887, to 260 in 1894. After congratulating the Bishop on the progress made, he prayed that life and strength be given him to continue his work. In reply, Bishop Whitaker made an address deep with emotion. He could not tell what was in his heart for those who had gathered to do him such honor. "Would to God," he said, "I was all you have said of me; but it has ever been my fortune to receive more than I deserved." His thoughts reverted to 25 years ago; all his consecrators had passed away. He referred feelingly to his former field; those were years of anxiety, yet the hours of light had been far more than those of darkness. During the last few days messages from that region, from Nevada, New Mexico, California, and all over the Pacific coast where his people had scattered, had come to him. And in closing, speaking of his present charge, where he had been received with so much kindness, where he had come to live, and where, if God so willed, he would die, he valued the testimonial for its usefulness, but still more for the evidence it furnished of the spirit of love and co-operation. "As I thank God for His abiding mercies," he said, "so do I thank Him and you, for all you have been to me."

The following musical selections were rendered by the vested choir, under the direction of Mr. J. E. Arkroyd; *Gloria in Excelsis*, Tours in F; *Magnificat* and *Nunc Dimittis*, E. V. Hall in D; "Praise His Awful Name," being the opening chorus in Spohr's oratorio of "The Last Judgment." The singing was excellent, especially in the anthem. After the benediction by Bishop Whitaker, the recessional hymn was "Abide with me." It may be stated as a matter of interest, that Bishop Whitaker, at this service, used the episcopal chair of Bishop White, which the Rev. Dr. C. Ellis Stevens sent from the chancel of old Christ church, in response to the request of the committee on arrangement.

The Daughters of the King

The second annual convention of the Daughters of the King met in the church of St. Michael and All Angels', Baltimore on Tuesday, Oct. 30th, and adjourned the next night. There were over 80 delegates present from the following States: Alabama, Georgia, North Carolina, South Carolina, Virginia, Florida, New York, Connecticut, Delaware, Kansas, Pennsylvania, New Jersey, Ohio, Maryland, and District of Columbia. There were also a number of visitors in attendance at the meetings. The opening service was held at 11 o'clock. The Rt. Rev. Leighton Coleman, Bishop of Delaware, administered Holy Communion. The Rev. E. A. Bradley, of New York, delivered the sermon, taking for his text: "Ye have done what ye could." The Rev. C. Ernest Smith, rector of St. Michael and All Angels' church, welcomed the delegates to the church. The Rev. D. P. Allison assisted in the services.

After the services in the church the delegates proceeded to Smith's Hall, 20th st., near Charles st., where the business sessions were held. The convention was called to order by Mrs. E. A. Bradley, of New York City, president of the council. Mrs. Bradley made an address, reviewing the year's work. Mrs. C. Taylor Jenkins, president of the chapter of St. Michael and All Angels', delivered the address of welcome. She said efforts had been made to interest men in Church work, but until the organization of the Daughters of the King corresponding efforts had not been made for young women. This work, she said, is now being accomplished with increased interest. Bishop Coleman addressed the delegates after making the opening prayer.

The annual report of the council of the order showed 103 new chapters enrolled. Two old ones have been dropped and four have surrendered their charters. Canada and Hayti have been added to the territory covered by the organization. In Sydney, Australia, a slightly modified organization has been started. Members were urged to reaffirm their vows and re-consecrate themselves. Quality is wanted, it was stated, rather than quantity, in membership. The order now has chapters in nearly every diocese in the United States, and many chapters in Canada.

After reports had been made from individual chapters, "The Rule of Prayer," a paper by Miss C. Burruss, of Atlanta, Ga., was read by Mrs. S. C. Spilman, of Baltimore. "The Rule of Service," was read by Miss M. D. Ryerson, of Alpha Chapter, New York City.

At the afternoon session Bishop C. Clifton Penick spoke of the wide field of work among the colored people. He said white communicants in the Church number one out of every 102 in population, while colored communicants number only one in 1,607.

At night there was a service at the church. The musical programme was very elaborate, and included hymns, chants, and anthems, with a tenor solo by the choirmaster, Mr. Chas. M. Thompson. A vested choir of 36 boys and men, with an auxiliary choir of female voices, rendered Tallis' full choral service. After the service the delegates adjourned to Smith's Hall, where very interesting papers were read. The first, by Miss Frances Courtney Baylor, of Christ chapel, Winchester, Va., was entitled, "To what use have we put our talents;" the second, by Miss Julia P. M. Morand, of St. Augustine chapter, New York, entitled. "The Temptations of our Life;" and the third, by Mrs. Charles E. Woodcock, of Christ chapter, Ansonia, Ct., entitled, "Helps for our Life."

A telegram of prayer and sympathy was sent by the convention to Mrs. M. J. Franklin, of New York, the founder of the order, who was unable to attend.

The second day began auspiciously with the celebration of the Holy Communion by Bishop Coleman, of Delaware, after which the Daughters assembled in the parish house. Three papers were read. One by Mrs. Joseph Fletcher, of the Dr. A. D. Rich Memorial chapter, Glyndon, Md., entitled, "Recruiting;" one by Mrs. H. B. Whitney, of St. Cecilia chapter, West Haven, Ct., entitled "Quality rather than quantity," and one by Mrs. G. W. Davenport, of Emmanuel chapter, Anacostia, D. C., entitled, "Loyalty, simplicity, enthusiasm."

A "question box" was opened, and Bishop Coleman undertook to answer mooted points which the delegates wrote out and sent up to him. Queries relating to the organization or details of the order were answered by the secretary, Miss Elizabeth L. Ryerson.

The advisability of Daughters of the King attending services in churches of other denominations was denied by Bishop Coleman. He said: "Loyalty to our Church is one of the vows of the order. Frankly, and with all charity, I must say a Daughter of the King would be somewhat out of place in a church outside of her own or without her own Communion. I would not go myself and could not counsel others to do so. If there are not enough services in your own church persuade your rector to arrange more to keep you busy."

Mrs. E. A. Bradley and Miss C. L. Ryerson were elected editors of *The Holy Cross*, the quarterly magazine published in the interests of the order.

The following members of the executive council were elected: Mrs. L. Pell-Clarke, Florida; Miss L. Webber, New Jersey; Mrs. John Faulkner, Pennsylvania; Mrs. W. G. Davenport, Anacostia, D. C.; Mrs. Adam Denmead, Baltimore; Mrs. Charles E. Woodcock, Ansonia, Conn.; Mrs. F. Millspaugh, Kansas; Mrs. J. W. S. Peck, Connecticut; Mrs. Patty Love, Iowa; Mrs. E. A. Bradley, New York City; Mrs. E. J. Warner, Morrisania, N. Y.; Miss S. D. Bluxome, Long Island, N. Y.; Miss Kell, Ohio; Miss Mary Holland, Missouri; Mrs. John Fitch, Kingston, N. Y.

The seven members of Alpha Chapter, New York, which started the order, are *ex-officio* members of the council. Vacancies in these *ex officio* memberships are not hereafter to be filled. The council will meet in November at St. Agnes' chapel, New York, to organize and elect officers. The present officers are Mrs. E. A. Bradley, president; Mrs. E. J. Warner, vice-president; Miss A. L. Ryerson, secretary; Mrs. J. H. Kahrs, treasurer. These are all of New York. At the meeting of the council the place for the next convention will be determined upon. It has been invited to Topeka, Kan., and may accept the invitation.

Luncheon was served to the convention at 1:30 o'clock in the parish house, and at 3 P. M., the final and farewell meeting was held in Smith's Hall. At this meeting two papers were read, one by Mrs. M. A. Jones, of Messiah chapter, New York City, entitled "Self-culture and Self-sacrifice," and one by Mrs. E. A. Bradley, of St. Agnes' chapter, New York, entitled "For His Sake."

Rising votes of thanks were tendered Bishop Coleman, the officers of the convention, the rector and chapter of St. Michael and All Angels' church, and the ladies of the Maryland chapters who entertained the delegates.

The meeting then adjourned *sine die*, after prayers by Bishop Coleman.

The Church Abroad

The Bishop of Ripon is much better, and progressing satisfactorily. By the advice of his medical advisers he proposes shortly to visit the South of Europe.

Bishop Knight Bruce, who was compelled from severe fever to return a few months since from his diocese in Mashonaland, has, on account of his health, definitely decided to remain in England.

The Bishop Lightfoot Memorial church of St. Aidan's, Gateshead, has been consecrated by the Bishop of the diocese, when above 100 clergymen were present. The church is named after the saint of whom Dr. Lightfoot wrote so much, and it is situated in the centre of a working-class population, 8,000 of whom are embraced in the parish. It is noticeable that poor as the parish is, some of the most beautiful gifts have come from the parishioners themselves.

The Rev. Canon Iosa, from British Guiana, where the episcopal head is Bishop Swaby, formerly vicar of St. Mark's, Sunderland, recently preached at St. Hilda's church, in that town, and gave an account of a marvelous ingathering, when, on one occasion, a single missionary received into the Church over 1,300 people. There are a number of Chinese in this colony, among whom a successful work is being conducted, 60 per cent. of the adults having been received into the Church, whilst nearly all the children were Christians.

Translations of deans from one cathedral to another are rare. The Crown has approved of the appointment of Dr.

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Kitchin, the dean of Winchester, to the deanery of Durham, in succession to Dr. Lake. The wardenship of the University of Durham and the Newcastle College, which goes with the deanery, gives to this latter office an exceptional importance.

The Rev. Alan George Sumner Gibson was consecrated as coadjutor Bishop of Capetown, on Michaelmas Day. The new Bishop was a scholar of Corpus Christi College, Oxford, and was placed in the first class in Moderations and in the final classical schools, taking his degree in 1879. He was ordained by the Bishop of Lincoln in the same year, and became vice-principal of St. Paul's Mission House, Burgh-le-Marsh. Since 1882 he has been engaged in mission work in South Africa.

The death of Canon Curteis, chaplain of the Chapel Royal, Savoy, took place at Lichfield. He was Principal from 1857 to 1880, of the Lichfield Theological College, where the chief work of his life lay. In 1871 he preached the Bampton Lectures at Oxford, which, in the book form, still holds a high place in the literature bearing on the history of English Dissent.

News has been received of the death of the venerable Dean of Melbourne, Dr. Macartney, a famous Evangelical of his time, who had reached the patriarchal age of 96. Ordained as far back as 1822, he first went out to Australia in 1847, when he first held the archdeaconry of Geelong, afterwards, in 1852, being appointed to the deanery of Melbourne, which he has held for 42 years.

Canada

An impressive service was performed in St. Paul's cathedral, London, diocese of Huron, on the 15th, when the new Archdeacon of London, Dr. Davis, was inducted by the Bishop. The Bishop gave an address on the duties of an archdeacon and his office. A short memorial service was held in Huron College on the 15th, in memory of the Rev. T. Graham, an alumnus of the college and missionary in Manitoba. The 60th anniversary of old St. Paul's church, Woodstocke, is to be celebrated by a series of special services beginning Nov. 4th. The Bishop preaches three times on that day in the church, and the Bishop of Toronto, Dr. Sweatman, does the same on the following Sunday. There was a very bright and hearty children's service in St. George's church, Owen Sound, Oct 8th, which was very well attended. The opening service of the new St. John's church, Berlin, was held Oct. 7th. The Bishop preached. The new church is a very fine building, English Gothic, in style of the 15th or 16th century. There are some beautiful memorial windows. The debt on Holy Trinity church, Chatham, has been cleared off lately, making it possible for the Bishop to consecrate it on the 19th. The eight-days' Mission held at St. James' church, Brooke, was very well attended, and was concluded Oct. 8th. The missioner was the Rev. F. E. Howitt, assistant at the church of the Ascension, Hamilton. Two very beautiful memorial windows have just been placed in the chancel of St. Paul's cathedral, London. They were made to order at Innsbruck by the Tyrolese Art Glass Company, and have excited much admiration. Archdeacon Davis preached at the anniversary of the opening of St. Paul's church, Wingham, on the 30th. At the convention of the Canadian Brotherhood of St. Andrew, to be held at Woodstock in February, Bishop Dudley, of Kentucky, is expected to speak. The executive committee of the Synod of the diocese of Huron gratefully acknowledge the action of the Rev. G. M. Cox, of Onondaga, who has returned a sum of $300 paid him out of the mission fund in which there has been a large deficit for some time. The Rev. R. Wilson, of Birr, has also declined to receive any further aid from the fund.

Some very useful papers were read at the Sunday school convention which met at Niagara Falls Park in the end of September. A large number of the clergy of the diocese were present as well as many lay delegates. In the Sunday school connected with St. Thomas' church, St. Catherines, the Kindergarten system has been adopted in the primary class. Among other matters discussed in the convention was the wisdom of holding short services for children in the church with a special address or "sermonette" by the clergyman. The deputations to visit the various rural deaneries in the diocese, on behalf of missions, have all been appointed. Missionary work in the deanery; Church principles and how to teach them; and methods of registering families, communicants, services, visits, etc., were the special subjects for study at the annual conference to be held by the Bishop for the deanery of Lincoln and Welland the first week in November, in St. Thomas' church.

There was a large attendance at the parish conference in connection with St. Peter's church, Sherbrooke, P. Q., on St. Luke's Day, in the evening, the rector, Canon Thornloe, in the chair. The reports presented of the Guild, Sunday school, and other parish organizations, were very satisfactory. Canon Thornloe was nominated for the Bishopric of New Westminster, vacant by the recent death of Bishop Sillitoe, and at the first ballot taken, both clerical and lay votes gave him a majority of one. After further voting, however, the result of the fifth ballot was in favor of the Rev. William Herbert Binney, son of the late Bishop of Nova Scotia, and at present vicar of Witton, Cheshire, Eng., who was then elected by acclamation to the see of New Westminster by the Synod.

The Provincial Board of Management of the Woman's Auxiliary had a meeting at Quebec, Oct. 11th and 12th. The business meetings, which were held in the parish room of St. Matthew's church, were preceded by a celebration of the Holy Communion in St. Matthew's. A fine address was given by the Rev. Osborne Troop, of St. Martin's church, Montreal. The reports presented show a large increase in the number of branches in the Dominion, since the September meeting of last year. There has been an increase also in the number of bales of gifts sent to missions. The Bishop of Quebec was to sail from Liverpool on the 25th, arriving at home the first week in November. During his visit to England, which was a very short one, he visited his old parish of South Acton, and preached there. A committee of the school and university of Bishop's College, Lennoxville, was held in the Church Hall, Quebec, in October. A number of local committees were appointed to carry out the arrangements for the convocation at Lennoxville of 1895, which it is hoped will be exceptionally brilliant, and at which Bishop Potter, of New York, is the promised preacher. It was resolved to make an effort to complete the college chapel and build a new gymnasium, which would cost about $10,000. Some progress has been made towards paying off the large debt due on the new church at Riviere Du Loup, during the summer, the visitors to this watering-place giving their assistance to that end. The clergy Trust Fund of the diocese of Quebec reported in favor of an effort being made to raise the capital of the fund to at least $100 to meet the decrease in revenue owing to the low rate of interest.

There was not a very large attendance at the meeting of the Tangier rural deanery, diocese of Nova Scotia, on the 10th, which met in the parish of Falkland, on account of the bad weather. A strong plea was made for the pressing needs of King's College, Windsor, the only Church of England University in the maritime provinces. The next meeting of the chapter will be on the first of May, at Salmon Cove. Shelburne rural deanery held a meeting on the 9th and 10th at Port Medway.

The new church, St. Michael's in the Rocky Mountains, at Canmore, diocese of Calgary, was opened Oct. 7th and dedicated by the Bishop of Saskatchewan and Calgary. The building will hold about 200. The Bishop in his address congratulated the people upon their beautiful little church, which he said was one of the prettiest and most Church-like in the diocese.

The music on choir Sunday at Christ church cathedral, Montreal, Oct. 28th, was very fine. The Bishop preached. There was a large congregation in St. Martin's church on the same day, when the Rev. Mr. Garth preached his farewell sermon. He is leaving Montreal to become assistant in St. George's church, New York. Bishop Newnham, of Moosonee, is spending some months in Montreal. He addressed the conference at the diocesan Theological College in October. The Bishop of Montreal held the dedication service for the new Home for Incurables, the gift of the Hon. Geo. Drummond, conducted by the Sisters of St. Margaret, in the middle of October. Prayers were said in the chapel of St. Margaret on the ground floor, by the Bishop, after which the procession of Bishop, clergy, Sisters, and choir boys of St. John the Evangelist church, proceeded through the building, in different portions of which the Bishop offered short dedicatory prayers, concluding with a brief address when the large dormitories in the third story were reached. A special meeting of the Lay Helpers' Association of the diocese was held on the 15th to arrange the winter's work. The mission of Maisoneuve has been placed in their charge by the Bishop. The Rev. M. O. Smith, incumbent of the church of the Advent, has resigned his charge and accepted a position in Nashotah University, Wisconsin. Very encouraging reports were received at the meeting of the rural deanery of Clarendon, held at Hull on the 2nd. Three new churches have been opened during the year, a fourth consecrated, the tower of a fifth is being completed, and a sixth has been furnished with spire and bell. A very large sum of money has been left to the diocese of Montreal by the Andrews will, which will be shortly available. The money was intended for charitable institutions under the control of the Bishop. It is understood that the Church Home, Montreal, will benefit largely by this bequest.

New York City

The new House of Relief of the New York Hospital was opened with a private reception, Tuesday, Oct. 30th. The exercises were begun with a brief devotional service by the Rev. Dr. Morgan Dix, of Trinity church.

At the church of St. Mary the Virgin, the Rev. Thomas McK. Brown, rector, a special service of Vespers for the dead was sung on the evening of All Saints' Day. The Rev. Dr. Alfred G. Mortimer was preacher. The service was held under the auspices of the New York branch of the guild of All Souls.

A bronze memorial to the memory of the late Bishop Brooks, of Massachusetts, is shortly to be placed in the church of the Incarnation, of which his brother, the Rev. Dr. Arthur Brooks, is rector. It is to be erected by Mr. W. Clark Noble, who also has in hand a memorial of the Bisho to be placed in the church of the Holy Trinity, Philadelphia.

During the session of the House of Bishops, an informa visit was made by a number of the prelates under the guid ance of Bishop Potter, to the New York Training School fo Deaconesses. Ten deaconesses were present, besides the students of the school. A number of the clergy attended to welcome the visitors.

At the cathedral mission (old Epiphany House), a special service was held last week, at which Bishop Potter made a stirring address. He was followed in addresses by the Rev. Geo. F. Nelson, superintendent of the city mission, the Rev. Dr. Edward A. Bradley, and the Rev. Mr. Bateman, minister in charge of the mission.

The new buildings of Grace chapel and hospital, which are rapidly progressing, will have one of the best sets of chimes in the city. The names of the two givers are withheld for the present. The chimes have been ordered of the Meneely Bell Co., and are to cost $5,000. There will be ten bells, the largest weighing about 2,700 lbs., and the total weight will reach $11,000 lbs. Rawhide strikers are to be used, so that the tone will be soft, low, and sweet. It is expected that they will be played by electricity.

As already announced in the columns of THE LIVING CHURCH, the 10th anniversary of the Avenue A. mission has been celebrated during the past week. The exercises began Sunday afternoon, Oct. 28th, with a special service, at which addresses were made by the Rev. Frank H. Nelson, of St. George's church, and former members of the mission. That evening, an address was made by the Rev. E. C. Acheson, of Middletown, Conn. Monday night, the speakers were Bishop Potter and Gen. Wager Swayne. On Tuesday evening, Messrs. Chas. A. McMaster, Granville F. Fisher, and Frederick Dalzell, made addresses. On Wednesday, the speakers were Messrs. F. W. Perry, Francis Holmes, and others.

At Trinity chapel, of Trinity parish, the Rev. Dr. Vibbert in charge, the elaborate decorations already referred to in the columns of THE LIVING CHURCH, have been finished. The stone walls of the chancel have been treated in light tinted ornamental figures on an aluminum background. Gold and bronze effects are especially rich. Designs of angels are mediæval in feeling, but vivid with modern realism. The artist, Mr. Frederick Wilson, has accomplished a result of a very high degree of artistic merit. The architect was Mr. C. C. Haight, and the general direction was in the hands of the Tiffany Glass and Decorating Co.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, All Saints' Day was marked by special features. The new baptistry at the side of the chancel was used for the first time; and the rector accepted for the church the gift of a new altar cross from Mrs. Vermilye, in memory of her husband, the late Wm. Edward Vermilye. Like the marble altar upon which it rests, the cross is Byzantine in design. It literally glows with jewels, the light being reflected in many colored rays from 109 stores. The cross itself is four feet two inches high, and is, with one exception, the largest in the city. It is wrought in gilded brass, and is of open tracery work from its octagonal base to its top. Rising from the base is the shaft of filigree, in which are placed garnets, amethysts, crystals, and carbuncles, symbolizing the twelve Apostles, the central stone in each set being a rich carbuncle. But the most notable specimen in this collection of precious and semi-precious stones is a beautiful and radiant topaz, that rests at the junction of the arms, in the very centre of the cross. This topaz is of immense size, being two inches in diameter, and is said to be the largest ever cut. It came from a rare collection of jewels. On the base of the cross is the inscription: "In memoriam, William Edward Vermilye, Feb. 2, 1888."

The designs for the library building on the new site of Columbia College, have been prepared. It will be the chief structure of the architectural group, and will front on the great college square. Its general lines will be in classic style, and it will be surmounted by a dome in the style of the Pantheon at Rome. Round the base of this dome there will be an ambulatory, from which a view may be had as far up the river as Nyack, and as far southward as the Narrows in the harbor. An imposing Ionic portico will give access. On either side of the portico will be spacious wings, with Ionic pilasters and decorations. Inside there will be accommodations for 500 readers under the dome, which will be lighted by large arched clerestory windows, resembling the arches in the Basilica of Constantine at Rome. Around the reading space will be the vast company of books—three stories of them overlooking the entire hall. Outside of these again will be a long series of reading rooms for students who have admittance to the stack. A colonnade of Ionic columns will fill the four sides of the hall, in the great arch spaces, and support a balustrade ornamented with statues. Behind the library, facing the central court, will be University Hall, a meeting place for the students, and a general commons. Behind this again, will be the Academic Theatre, to seat 2,500, and the gymnasium. These last three buildings will be connected structurally, though for

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practical purposes independent of each other. East of the library will be a handsome chapel, where the services of the Church will be regularly maintained. On the west will be an assembly hall, for meetings of the college societies. Flanking the theatre will be quarters for engineering and architecture, facing the boulevard; and the chemical laboratory and academic building fronting Amsterdam ave. In all, 18 buildings have been located and decided on, though 8 of these will not be erected for the present. When all are finished, there will be over and above the main courts, four quadrangles, one in each corner section of the grounds. Behind the gymnasium is a handsome old grove of trees, which will be preserved and protected by an iron fence. A handsome plaster model of the library is on exhibition at Hamilton Hall, at the present site. It shows the approaching terraces and the location of the statue of Columbia, which is to be a conspicuous object in the central flight of steps. President Seth Low recently reported of the site, "By general consent, it is unsurpassed in location by that of any university in the world."

Philadelphia

Three beautiful windows have recently been placed in Grace chapel, West Philadelphia. The chancel window was given by John Lucas, a memorial of his wife; the second, by Dr. John M. Adler, in memory of Mrs. Adler; the third is the gift of Mrs. Owen, in memory of her son.

At St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, the St. Cecilia Guild, as a special feature of the service on All Saints' Day, rendered Batiman's Mass, the music being specially arranged for the occasion. This guild has attained distinction as being the only woman's organization rendering Church services in the city.

The first choral and organ recital of the season was given at the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, on Monday evening, 29th ult. Under the direction of P. Darlington De Coster, organist and choirmaster, assisted by the noted harpist, Signor Giovanni Setaro, the vested choir of 40 voices rendered, for the first time in English, Marzo's grand *Magnificat* in C.

A "Church Parade" of the 1st Pennsylvania battalion of the Boys' Brigade was held at the church of the Nativity, on the evening of the 28th ult. The sermon was preached by the rector, the Rev. Llewelyn Caley, from the text: "Fight the good fight of faith," I Tim. vi: 12. There were about 200 boys present in full uniform, including companies from Zion and the Epiphany.

On Saturday, 27th ult., the house, No. 4224 Fairmount ave., was taken possession of by the management of the House of St. Michael and All Angels, for the purpose of establishing an industrial school for colored girls. The school will be under the supervision of Mr. and Mrs. Artson, who will teach those who may be admitted thereto, dressmaking, cooking, and laundry work.

A special meeting of the local council of the Brotherhood of St. Andrew was held on Monday evening, 29th ult., at St. Simeon's memorial church. Bishop Gilbert, of Minnesota, spoke of the mission of the Brotherhood, and Bishop Tuttle, of Missouri, pointed out why the order of St. Andrew existed, where its work lay, and how it was to be done. The Rev. Messrs. S. C. Hill, H. S. Clapp, E. J. Perot, and J. H. Noble also took part in the services.

A missionary meeting under the auspices of the Clerical Brotherhood was held on Monday morning, 29th ult., at the church of the Epiphany. The devotional services were conducted by the Rev. Messrs. John Bolton and H. M. G. Huff. Bishop Whitaker delivered an address, his subject being, according to request, the "Board of Missions." Addresses were also made by the Rev. Dr. J. S. Stone, who spoke of the aggressive work of the Church, and by the Rev. Dr. John Fulton.

St. Clement's congregation had the privilege on SS. Simon and Jude's Day of listening to two of the ablest sermons ever preached in Philadelphia. The preacher was the learned, fearless, noble-hearted Bishop Seymour, of Springfield. The hearts of many were deeply moved by his earnestness and eloquence. The Bishop, assisted by the Rev. Geo. T. Griffith, also administered the Blessed Sacrament to a large congregation at 7 o'clock A. M., addresssed and blessed the children at the 9:15 o'clock Celebration, being the children's Eucharist; was present in the choir with Father Griffith for Matins at 10:30. Part of the afternoon was spent in speaking words of encouragement and good cheer to an aged invalid Churchman, who could not leave his room, but was desirous of receiving the Bishop's blessing.

The first anniversary of the dedication of Trinity chapel, Rockledge, was celebrated on All Saints' Day. This is one of the chapels of Trinity, Oxford, and was the gift of Mr. Robert Ryerss, one of the vestry of that church, and president of the Pennsylvania S. P. C. A., who erected it and handed it over to the Bishop free of incumbrance. The vested choir of St. Simeon's memorial church, of 40 voices, with the children of the Sunday school, sang the service, after which addresses were made by the Rev. Dr. Paddock and the Rev. Edgar Cope. The Rev. H. A. F. Hoyt, of Trinity, Oxford, preached his last sermon at the chapel on Sunday, 28th ult., his rectorship terminated on the 31st ult. The Rev. Linus P. Bissell, of Litchfield, Conn., who was in charge of the parish last winter during the rector's absence in the Holy Land, has been called to fill the vacancy, and was expected to be present on Sunday, 4th inst.

Chicago

The Rev. Clinton Locke and Mrs. Locke have returned from their travels abroad, and he will resume his duties at Grace church the latter part of November.

St. Mary's Home for Children was opened on St. Michael and All Angels' Day. The house is situated at 221 Washington Boulevard, and is the latest addition to the good works of the Sisters of St. Mary in connection with the cathedral. It is an old structure that has been leased by the Sisters until next May, the rent and other expenses being met by monthly pledges of the charitably disposed. One hundred dollars a month is necessary for this purpose. Thus far the Sisters have secured $81 per month. This temporary arrangement seemed almost forced upon the Sisters as a necessary part of their work this winter, while they were perfecting their arrangements for the possession of larger and permanent quarters immediately adjoining their Mission House on the east. Of the $10,000 necessary for the first payment on the purchase of this property, the Sisters have now over $9,000 in cash and available pledges, and they confidently hope that the few remaining hundreds will be given them by those who realize how much this charity means. The new Home has been entirely renovated and furnished through generous gifts of material and money.

The marriage of Miss Emma Victoria Lyon, daughter of Mr. and Mrs. Geo. P. Lyon, to the Rev. Frederic W. Keator, was celebrated on Tuesday, Oct. 30th, at high noon, at the church of the Atonement, Edgewater, of which the groom is rector. The ceremony was performed by the Rev. S. C. Edsall, rector of St. Peter's church, Chicago, in the presence of about 300 guests.

The diocesan council of St. Andrew's Brotherhood held its quarterly meeting at Grace church, Oak Park, on Friday, Oct. 26th. Supper was served by the ladies of the parish, and was followed by the service, at which the Rev. C. P. Anderson, rector of Grace church, made an address of welcome, and Messrs. W. R. Stirling and J. L. Houghteling gave a most interesting account of the recent Brotherhood convention in Washington.

The annual meeting of the Church Club was held at their rooms in the Masonic Temple, on Thursday evening, Nov. 1st. Reports were read by the retiring officers, showing much active and energetic work during the past year. There have been an unusual number of elections to membership in the club, the net gain for the year having been 49 members. The following officers were elected for the ensuing year: President, Mr. E. P. Bailey; vice-president, Mr. C. A. Street; treasurer, Mr. H. J. Jones; secretary, the Rev. T. A. Snively; directors, Messrs. W. R. Stirling, D. B. Lyman, Arthur Ryerson, D. R. Brower, L. O. Goddard, Jos. T. Bowen, Edw. Forman, Rockwell King, and T. S. Rattle.

On the morning of All Saints' Day, a service was held in the chapel of St. Luke's Hospital, in memory of Miss Kathrine Lilla Lett, for so many years superintendent of the Training School. The day was especially appropriate, inasmuch as it was the eve of the anniversary of her departure into the rest of Paradise. The resident chaplain, the Rev. Edward Warren, was the Celebrant, and besides the regular worshipers in the chapel, there were present many of the graduate nurses, and others who had known and loved Miss Lett.

On Saturday, Nov. 3rd, the Rev. E. M. Stires, rector assistant of Grace church, laid the corner-stone of St. Philip's parish house, with impressive ceremony. The procession started from the church headed by St. Philip's Cadets to the number of 40, preceded by a boy carrying the American flag, surmounted by the cross. Members of the different guilds, the Sunday school, and congregation followed. Among the clergy present were the Rev. H. G. Moore, priest in charge, the Rev. G. A. Knapp, the Rev. H. C. Kinney, and the Rev. B. N. Clinch. The Rev. E. A. Orr, the Baptist minister, also showed his good will by walking in the procession, and giving a substantial contribution to the Building Fund. At the close of the proceedings contributions were invited, when upwards of $142.87 were laid on the corner-stone, making a total of $778.14 contributed up to the present. The building when finished will consist of stone basement 28x50, with two story brick above, making two large halls the full size of the building. Eventually, the lower hall will be divided into rooms for a janitor, and a small hall for guild meetings. A covered passage will connect the hall with the church, so that it can be used for Sunday school, choir room, etc. The estimated cost is $1,200. By the time it is finished, it is hoped there will not be more than $200 debt. The people are greatly encouraged, and feel that St. Philip's mission is now, by the goodness of God, entering upon a period of greater prosperity and more extended usefulness than ever before.

At St. John's church, 28 Clybourn ave., on All Saints' Day, there were two celebrations of the Holy Eucharist, low and high, and in the evening, Vespers of the Dead. On the Sunday within the octave, Guilmant's beautiful First Mass in F, was sung by the choir, for the first time in America, after the Anglican use, and was well rendered. It will be repeated at the midnight service on Christmas eve.

Diocesan News

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—A corporation has been legally formed under the name of "All Saints' cathedral," in order to hold the cathedral property, which is now held by a number of joint tenants under a declaration of trust. The corporation consists of the Bishop of Milwaukee, president *ex-officio*, and other persons; and fills its own vacancies by election, except in the case of the Bishop. The powers of the corporation are limited to holding the property for cathedral purposes.

The death of Miss Sarah E. Eldred, a member of St. Paul's parish, removes one to whom it was a pleasure to give, and who gave liberally to the utmost extent of her means. Miss Eldred's will, which has just been filed, disposes of an estate valued at about $100,000, consisting mostly of real estate. Among the legacies are the following, all of which go to Bishop Nicholson and his successors in office, to be invested, and the income annually paid for the purposes named: St. John's Home, Milwaukee, $8,000; All Saints' cathedral, Milwaukee, $5,000; the Endowment Fund of the diocese of Milwaukee, income to be credited on the annual assessment against All Saints' cathedral, $5,000; Kemper Hall, Kenosha, $1,000; the Milwaukee Orphan Asylum, $1,000; Nashotah, $5,000; for diocesan missions, $2,000; for the Bishop's contingent fund, $1,000.

Connecticut

John Williams, D. D., LL.D., Bishop

The New Haven county convocation was held at St. Andrew's church, Meriden. The sermon was preached by the Rev. Dr. Harwood. The Rev. Mr. Gessner was the essayist, his subject being, "The Prospects of the American Church." The exegete was the Rev. James Stoddard, of Clinton.

The 22nd Sunday after Trinity marked an epoch in the history of St. Mark's parish, New Britain; for on that day the church was re-opened for worship, and the surpliced choir of men and boys rendered the services for the first time. By the removal of the first line of pews, space has been obtained to extend the chancel about four feet into the body of the church; a low oak railing marks the division between choir and nave. The organ has been brought down from the gallery and set up on the epistle side of the chancel, giving a seating capacity in the gallery far exceeding what has been sacrificed on the floor of the church. The font has been placed in a baptistery at one side of the chancel. Heavy oak choir-stalls, of excellent design and workmanship, have been placed in the chancel. Sanctuary, choir and centre aisle, have been re-carpeted. In addition to this, a new sacristy is being built and a new motor provided for the organ. The old sacristy was used as an organ chamber. The services Sunday were, Celebration at 7:30, Matins at 10, Litany and sermon at 10:45, and Evensong. At the mid-day service the choir entered in procession headed by the crucifer bearing the processional cross presented by the Sunday school last Easter. The service was taken by the rector, the Rev. Henry N. Wayne, and the venerable Bishop of Springfield preached. The sermon was a powerful and eloquent argument for the authority of the Holy Catholic Church and her Sacramental system as against man-made religions and the ever-changing views of the exponents of the Higher Criticism. Evensong was fully choral, the Bishop again preaching, this time upon the four marks of the Apostolic Church, emphasizing at the same time the presence and power of the Holy Ghost even in the present. In their rendering of the service, the choir exceeded every expectation. Great credit is due to the organist, Mr. H. J. Browne (one of St. Mark's own parishioners), for the excellent showing made by the choir after only six months' training.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

The new guild room of Emmanuel church, the Rev. D. W. Dresser, rector, was formally opened Oct. 22nd, with a short service of benediction. The building is 50x22 feet, and being Gothic in design, harmonizes with the church, to which it joins. The building will be used as a Sunday school room, society room, and for church entertainments. Nine feet have been taken off the east end for the choir room.

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Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The funeral of the Rev. Dr. Kinloch Nelson took place on the afternoon of Oct. 27th, from the seminary chapel, which was filled with the students of the seminary with their faculty, the scholars of the High School, and the aged soldiers of Lee Camp, of which Dr. Nelson had been chaplain, besides a number of clergy and friends from Alexandria. The services were read by Bishops Peterkin and Newton. The burial was in the Seminary cemetery, near Bishop Meade, Bishop Johns, Bishop Payne, and Dr. Sparrow.

A few weeks ago arrangements were entered into to remove the remains of the Rev. Dr. Dashiell, formerly rector of St. Mark's church, Richmond, from Colon, Central America, whither he had gone seeking health, and where he died March 18, 1893. The family have just been notified that the steamer bearing the remains sailed from Colon, Saturday, Oct. 27th, and will reach New York early in November. A committee from the vestry of St. Mark's, of which Dr. Dashiell was for 26 years the rector, will meet the remains in New York, and convey them direct to the church, where the burial service will be read. The interment will be at Hollywood.

Oct. 19th, Bishop Whittle consecrated St. Paul's church, Hanover, recently erected in place of the building destroyed by fire last December. The Rev. Dr. Powers, the Rev. Messrs. Preston Nash, J. J. Gravatt, C. R. Kuyk, E. Meade, and the rector of the parish, the Rev. S. S. Hepburn, assisted in the service.

An interesting mission service was held in the chapel of the Virginia Theological Seminary near Alexandria. Besides the faculty and students of the seminary and pupils of the High School, there were a number of visitors from Alexandria. Addresses were made by Dr. Barrett, general missioner of the Parochial Missions Society, Dr. Roper, of St. Thomas' church, Toronto, Canada, sometime since professor at Oxford University, England, and the Rev. Floyd Tomkins of Grace church, Providence, R. I.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The autumn meeting of the Central Convocation met in St. Paul's, Canton, Oct. 23rd and 24th. The convocation opened with Evening Prayer, and a sermon on "The Limitations of Religious Discussions," by the Rev. H. M. Denslow, from the text, Rom. xii: 3. It was a masterly presentation of the subject under the following heads: (*a*) some matters in religion are settled; (*b*) a supernatural religion must and does teach mysteries; (*c*) no advantage can accrue from certain lines of discussion; (*d*) our personal relation to our Lord and Saviour Jesus Christ, as his servants and friends. Wednesday morning, celebration of the Holy Communion by the dean. At the business meeting it was

Moved, that the secretary buy a copy of "The School of Life," by Theo. F. Seward, and circulate the same among the brethren now present, before the next meeting, at which one hour be given to the discussion of the work.

Moved, that the Missionary Committee be requested to devise some plan or method of arousing the interest of the laymen in the missionary work of the diocese, and deepening their sense of responsibility for maintaining it.

Moved, that it is the sense of this convocation that it would be to the best interests of the diocese that the meeting of the annual convention be not restricted to Cleveland; and that the secretary inform the deans of the other convocations of the above resolution, requesting that this matter may be brought by them before their next meeting, and action taken on the same.

At the hour of noon, prayer was offered for the Missionary Council, and for missions, after which all adjourned to the rectory for luncheon. The Rev. W. J. Williams, in the place of the Rev. H. P. Le Grabau, who was unavoidably prevented from attendance, read an interesting and instructive paper on "Preaching." This was followed by a paper from the Rev. D. F. Davies, on "How best to treat a Confirmation Class." It was an admirable paper, and called forth many helpful suggestions. The last service was a missionary meeting, with an enthusiastic address by the Rev. E. F. McManus, on "Missionary Life and Work in Arizona."

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The churches in course of erection at Cedar Hill, Mission, and Perdue Hill will soon be completed. When these are finished, the Rev. J. G. Murray, who has charge of them, will have built four churches, and rebuilt one, within the past 18 months. These missions have erected their churches without any outside help, and have also announced themselves as self-sustaining, and voted themselves off the list of parishes sustained by the Mission Fund of the diocese.

The Year Book of Christ church parish, Mobile, just published, shows, in the report of the various chapters, that their earnings in the last ten years, and gifts made to them, have been over $50,000; $14,000 of this has been expended for the poor, over $9,000 given to the Church Home, over $13,000 for the Chapter House and furniture, $2,500 for the library; $2,100 have been given to missions, $1,000 for repairs on the rectory, $1,000 towards reducing the church debt, and $5,300 expended on the chancel. The report of the Brotherhood of St. Andrew also makes a splendid exhibit of work during the past year. Five mission stations have been supplied with services, where 168 services have been given by the Brotherhood men. The first lay reader from Christ church was licensed in 1892, and since the last council the Bishop has licensed 10, who are all at work, one in a foreign field in Panama.

The much-needed improvements in St. James' church, Eufala, have been completed, and the interior greatly beautified. The walls of the church have been tinted, the pews newly grained, and the chancel and choir-room re-carpeted. In the chancel has been erected a reredos of native pine, finished in oil. In the central panel hangs a handsome dossal. A new altar rail, of pine and walnut, replaces the old one, and prayer desks and litany desk have also been added. The St. James' guild has paid off the entire floating debt, and its members are now raising the funds to fence the church property.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The Rev. Dr. Lloyd, rector of Grace Memorial church, Lynchburg, has just been sorely afflicted by the loss of his beloved daughter Mary, who died of typhoid fever, Oct. 16th in the 18th year of her age.

In St. John's church, Petersburg, for the future the Prayer Book will be used for the opening and closing services of the Sunday school. In this way the rector, the Rev. W. A. R. Goodwyn, proposes that the children shall be taught to find the places, and make the responses in the Church services.

Oct. 14th, the new St. Andrew's church, Clifton Forge, was used for the first time for divine service. The building is not yet entirely completed. It reflects great credit on the indefatigable rector, the Rev. H. L. Wood, and his hard-working congregation. It is built of brick, Gothic in architecture, measuring 32 by 50 feet, with an apsidal chancel and vestry and choir-rooms 12 by 26 feet. The roof is open-timbered, the ceiling being of quartered Carolina pine. The windows are filled with stained glass. That in the west front is mullioned, Gothic in design, and filled with tinted glass. The walls will be tinted in delicate tones. The total cost will be about $2,000. A lectern is promised by friends of the rector in England, his native land.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

The cathedral choir school, which was started last year by Bishop Grafton, is beginning to be settled upon a firm basis. Among the scholars are boys from Philadelphia, Reading, and Chicago.

There are decided improvements being made at St. Peter's, Ripon, the Rev. C. A. Hayden, rector. The church has been newly decorated inside. A new memorial altar and reredos, rood screen, altar rail, choir stalls, choir floor, new pulpit, and lectern, are to be placed in the church when opened.

Work at the new house of the Sisters of the Holy Nativity is being pushed rapidly, with the hope of its being ready for occupancy by Dec. 1st. Bishop Grafton will make his home in part of the house.

The Rev. C. E. Taylor has been supplying at Berlin, Wis., until the new rector, the Rev. Fr. Merrill, takes holds of his new work.

The choir festival, which was to have been held at Oshkosh, on St. Luke's Day, has been indefinitely postponed.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The northern archdeaconry of Brooklyn held its regular autumn meeting on Tuesday, Oct. 30th, at Christ church, Bedford ave. The Rev. Albert A. Morrison, Ph.D., archdeacon, presided. The Rev. William George Ivie was elected secretary. After brief devotional service, reports were received from the treasurer and committees, and from the churches and missions aided by the archdeaconry. The location of the new mission of the Transfiguration was discussed, and a resolution was passed disapproving of the site chosen for this mission. A collation was served in the Sunday school building, after which at 8 P. M., a public service was held in the church, conducted by the archdeacon and the Rev. Dr. J. H. Darlington, rector. An address of a very interesting and inspiring character was delivered by the Rev. H. Richard Harris, rector of St. George's church. Addresses were also made by the Rev. Drs. Darlington and Morrison.

On the evening of the Feast of All Saints, the 13th musical service, season of 1894, was held at St. George's church, the Rev. H. Richard Harris, rector. The organist and choirmaster is Prof. W. Carman Hardy, under whose careful training St. George's has become one of the most accomplished of the vested choirs of the city. It numbers 35 sopranos, 6 altos, 8 tenors, and 10 basses. On account of the great interest these musical services at St. George's have awakened, admission was necessarily by ticket.

St. Andrew's church, the Rev. W. N. Ackley, rector, have so far completed their new building on the new site, corner of 4th ave. and 50th st., as to be able to occupy the Sunday school room, in which they held the first service on Oct. 21st. This is the basement of the edifice which they are erecting and which they hope to finish by December. It is intended to supply the general wants of the congregation for the present, but to be ultimately the chapel, and the permanent church, according to the plan, will be erected beside it. This parish is in the midst of a very populous community, and even the present greatly enlarged accommodations promise soon to become entirely inadequate.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

LITTLE FALLS.—A new venture is being tried by the Rev. Ernest Mariett, of Zion church, in the formation of a choir school. Already 23 boys have been entered, 18 of whom receive free tuition as members of the parish choir.

ALBANY.—The Rev. Dr. Silliman, of Grace church, has recently formed the boys of the parish into a nucleus for a "Boys' Brigade." There will be military drill, uniforms, etc. A temperance pledge will be taken, and good language and regular conduct will be inculcated. At the first meeting, held on the 17th inst., 25 members were enrolled.

LEBANON SPRINGS.—The Rev. W. W. Wells has entered upon his duties as rector of the church of Our Saviour, succeeding the present chaplain of the Bishop of Vermont. The project of building a rectory in the parish, which has been in abeyance for some years, has been revived under hopeful auspices.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

The fall meeting of the Convocation of Germantown was held in St. Luke's church, Newtown, on the 16th ult. In the morning the sermon was preached by the Rev. Henry B. Bryan. The rector of the parish, the Rev. Edward Ritchie, was celebrant of the Holy Eucharist. At the business meeting it was announced that the Rev. W. J. Robertson had resigned charge of St. James' chapel, Eden, to which he had been appointed by the Bishop in January last. An amendment to the by-laws was adopted, making the title of the presiding officer, dean. Various reports were presented by the several missionaries, giving detailed statements of their work. A committee was appointed to consider the expediency of holding a Mission in those stations under the care of the general missionary.

The autumnal meeting of the Convocation of Norristown assembled on Friday, 26th ult., in the church of Our Saviour, Jenkintown. A minute in reference to the late Rev. Dr. A. B. Atkins and his works, prepared by the Rev. Isaac Gibson, was adopted by a rising vote. In the afternoon a missionary meeting was held, which was addressed by Bishop Penick and others.

PERKIOMEN.—Services commemorative of the establishment of St. James' church (Lower Providence) were held on Sunday morning, 28th ult., at which the rector, the Rev. A. J. Barrow, read an historical sketch dating from 1700, the year in which this mission was begun, occasional services being held at this point by the Rev. Evan Evans, rector of old Christ church, Philadelphia. The original St. James' church was erected in 1721; the present edifice, in 1844, and this service commemorated its semi-centennial. St. James' was one of the three country parishes which were admitted into union at the first or original convention of the diocese in 1785. Bishop Whitaker preached a sermon appropriate to the occasion, and was the celebrant of the Holy Eucharist. The celebration drew together persons who had not been inside the edifice for a half century; and at the conclusion of the services, friends of 50 years ago stopped amid the falling leaves of the forest that surrounds the church to renew old acquaintance.

Newark

Thomas Alfred Starkey, D. D., Bishop

The 125th anniversary of the organization of Christ church, Newton, was celebrated on Saturday morning, Oct. 20th, in the presence of a large congregation. The Rev. Charles L. Steel, the rector of the parish, officiated, and the Rev. Dr. Holley, of Christ church, Hackensack, a former rector, preached the sermon, alluding to the condition of the Church in America before the Revolutionary War, and also to the last quarter of a century of the parish's life. The day was also the 25th anniversary of the consecration of the present substantial church edifice, which was built during Dr. Holley's rectorship, largely from the proceeds of the sale of some of the original royal grant of 200 acres of land in Sussex county. The Rev. Dr. Hughes, the Rev. Messrs. William M. Pickslay, N. Barrows, William S. Barrows, and John Keller, assisted in the service. The music of the Eucharist was finely rendered by the parish choir. The selections were mostly from R. Redhead's service in C and Mozart's Second Mass. The floral decorations were tastefully arranged. The visiting clergy were handsomely entertained in the parish house by the rector, wardens, and vestrymen.

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JERSEY CITY.—For a number of years it has been apparent that St. John's church, the Rev. E. L. Stoddard, rector, was outgrown by its congregation. About a year ago it was decided to enlarge the church. The entire front was torn out, and an extension was made of about ten feet. This provided room for forty more pews, and allowed for a seating capacity of 900 persons. A new vestibule is at the entrance of the church, which is reached by brown stone steps, 50 feet wide, from which rise three Gothic arches, each having a brown stone turret with a bronze finial. The vestibule is entered through deep stone-arched reveals, which are closed by sliding iron gates. It is paved with modern mosaic tiling, while the church proper is tiled in variegated patterns. The entire interior of the church has been decorated at a cost of $2,500, by E. J. N. Stent, of New York, and is in harmony of color, though 40 different shades are used. The prevailing tones are terra cotta and gold. The organ has been entirely rebuilt. A number of memorials have been placed on the walls, and nine beautiful windows have also been presented to the church. Mr. and Mrs. Appleby have given one of Tiffany design; Mrs. Geo. Stratford has furnished another from the works of J. & R. Lamb; Mrs. Virginia Woolsey has given a window of foreign workmanship; other windows have been given by the ladies' society, Mrs. Daniel Toffey, Miss Leslie Hotchkiss, Mrs. C. E. Ames, Mrs. Robert Simpson, and Mrs. Helen Frost. Between the nave and the chancel is a parapet of carved Lake Superior stone, and in front of the chancel is an elegant memorial chancel rail of brass. The chancel has also been supplied with a set of carved oak stalls. The different memorials are valued at $5,000, and the total cost of the improvements has reached $30,000. The church is the finest in the city. It was re-opened with appropriate services Sunday, Oct. 28th.

Maryland.

William Paret, D.D., LL.D., Bishop

BALTIMORE.—On Sunday afternoon, Oct. 28th, the Fifth Regiment attended service at Memorial church. The officers and men were in full-dress uniform, without arms. The Rev. Wm. Dame, the rector, and chaplain of the regiment, conducted the service, and preached the sermon. He was assisted by the Rev. Messrs. Geo. W. Dame, Wm. R. Turner, and W. D. Morgan.

The special series of Sunday night services, with sermons by eminent clergymen, began at old St. Paul's church, the Rev. J. S. B. Hodges, S. T. D., rector, on Sunday, Oct. 28th, with a sermon by Bishop Paret. He will be followed by Bishop Seymour, of Springfield, Ill., Nov. 4th; and by the Rev. George C. Carter, formerly assistant rector of St. Paul's, Nov. 11th. Among others who will deliver sermons in the series, are Bishop Coleman, of Delaware; Bishop Adams, of Easton; Bishop Talbot, of Wyoming and Idaho; Bishop Nelson, of Georgia; and Bishop Whitaker, of Pennsylvania.

Bishop Paret and family removed last week from their country home on the Joppa road, near Towson, Baltimore Co., to the episcopal residence, 1110 Madison ave.

A special service for children was held Sunday, Oct. 28th, at St. Luke's church. The Rev. Stuart Crockett, assistant rector of the church, conducted the service, and made a short address. These services will be held at the church on the last Sunday of each month.

ELKRIDGE.—Bishop Paret visited Grace church, the Rev. F. J. Clay Moran, rector, Tuesday, Oct. 30th, and confirmed a class of 14 persons. On this occasion the newly-organized choir, trained by Mr. Charles H. Thompson, appeared as a vested choir. Oct. 28th the Bishop visited Jonestown and Alberton. At the former place he confirmed a class of 17 persons.

WASHINGTON, D. C.—Oct. 21st the corner-stone of the new St. Stephen's church, Mt. Pleasant, was laid. This, formerly known as the church of the Hallowed Name, was the first of the many parishes which have, of late years, grown up in the beautiful suburbs of Washington. It has had the usual struggles of a new work, and several changes in the rectorship, but under its present young and energetic rector, the Rev. George F. Dudley, the congregation, as well as the active life of the parish, has so increased that a new building has become a necessity. The service began with a processional hymn, while the clergy, choir, and members of the Sunday school, marched from the old church to the site of the new, where a temporary flooring had been laid. After a brief service, the stone was placed in position, the rector pronouncing the usual formula, and a short address was made by the Rev. James A. Buck, the venerable rector of Rock Creek parish, of which St. Stephen's was originally a part. The plans for the new building comprise a church of granite, with limestone trimmings, 150 by 56 feet, with 500 seats, and a handsome rectory and parish hall adjoining. At present, however, only the transepts and two bays of the nave will be built. The interior will be of oak, and the total cost of the edifice $80,000, of which $15,000 is already provided.

On Monday evening, Oct. 22nd, a general meeting of St. Andrew's Brotherhood was held in the lecture room of Epiphany church. Its purpose was to gather up the results and lessons of the late convention, and to endeavor to carry its spirit into the work of the future. Many of the city clergy were present, as well as members of all the various Brotherhood chapters. There was a lively discussion, chiefly by laymen, in five-minute speeches, much stress being laid, as in the convention, upon keeping to the original simple rule of prayer and service.

St. Mark's church, Capital Hill, has been enlarged during the past summer by the addition of 200 sittings, a new organ has been built, and a handsome stone altar erected. The parish is doing an excellent work in maintaining the mission of the Good Shepherd on H. st., N. E.; it has also a flourishing chapter of the Brotherhood. The rectorship is at present vacant. During the convention Bishop Gilbert preached in St. Mark's, and received an offering of $60 for missionary work in Minnesota.

CATONSVILLE.—Services to commemorate the 50th anniversary of the laying of the corner-stone of St. Timothy's church, Sept. 11, 1844, were held Oct. 21st and 22nd. The 11:15 o'clock service consisted of Morning Prayer by the rector, the Rev. Percy F. Hall, and the Holy Communion, with a sermon by the Rev. J. Houston Eccleston, D.D. At 4:15, Evening Prayer was said by the rector. On Monday a special anniversary service was held at 12:45 P. M. The choir sang the processional hymn "The Church's One Foundation." Mr. John M. Glenn read an interesting history of the Church, written by Mr. John Glenn. The Rev. George A. Leakin made an address, followed by the Rev. Messrs. C. George Currie and W. H. H. Powers and Mr. F. C. Colston. The rector read letters from Bishop Paret and the Rev. Hall Harrison, congratulating the congregation. Luncheon was served. St. Timothy's church was organized May 22, 1844. The late Judge John Glenn was the principal projector of the parish. The first congregation consisted of three families, and a few other persons, numbering in all 25. The first services were held at the residence of the Rev. Geo. F. Worthington, who was the first rector of the church. He was afterward known as "the blind preacher." The corner-stone of the edifice was laid Sept. 14, 1844. The building is of Gothic design, and of stone. In 1845 the Rev. Libertus Van Bokkelen became rector, who founded the school known as St. Timothy's Hall, and was succeeded, in 1871, by the Rev. C. R. Haines and the Rev. Thomas W. Punnett. The Rev. Percy F. Hall, the present rector, took charge last February.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

MARSHALL.—About 20 years ago a few zealous Churchwomen organized at this place a ladies' society, having in view the building, at some future time, of a church edifice. At the end of 15 years their faithfulness and zeal had been repaid with an occasional service and a fund of about $1,000. The Bishop, recognizing the importance of Marshall as a Church centre, sent the Rev. J. B. Halsey, whose two years' labor accomplished the organization of St. James' mission, and the laying of the corner stone of a church edifice. Mr. Halsey's health failing, the Rev. G. H. Ten Broeck took up the work, and during the next 18 months completed the erection of a beautiful stone church at a total cost, including all fixtures, of $5,000, having a seating capacity of about 150. Little more than three months ago Mr. Ten Broeck left, to take work in St. Paul, and the Rev. T. G. McGonigle assumed charge. Since then the chancel has been enlarged and seated for a trained choir of 12; heavy damask curtains cover the walls about the altar; the organ has been enclosed; the seating of the nave has been completed. From an average attendance of from 15 to 25 four months ago, there is now an attendance of 75 to 90.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—The church of the Holy Communion has lately been renovated and changed at a considerable cost. The whole interior has been repainted and decorated in oil, and the color much lightened. A hand-carved black walnut altar rail has been built as a memorial of a communicant now in Paradise, Mrs. J. J. Mitchell. The standards are sheaves of wheat bound in the centre, carrying a vine with grape leaves and clusters. A very fine Farrand & Votey organ is the gift of one who does not wish his name mentioned. It has three manuals, 57 stops, and 1,653 pipes. It is voiced especially to the church, and cost $7,100. A steel ceiling decorated in light blue, and adorned with 26,000 golden stars, not only enhances the beauty of the building, but makes the acoustics perfect. The east porch has been removed, and a vestibule added, giving two entrances on Washington ave., through two open work iron gates; and four arches in the front are filled with wrought iron grilles. The parish is indebted to one of its most devoted vestrymen for this marked change in the vestibule and entrance. One of the practical results of these changes is to utilize about 24 pews which have been heretofore undesirable as sittings.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The first meeting of the Episcopalian Club after six months' rest, was held at the Hotel Brunswick, on Oct. 29th. A number of invited guests were present. Mr. A. J. C. Sowdon, in absence of the chairman, gave an outline of the usefulness of the organization, and the topic for the evening, which was the missionary work of the diocese. He referred in a touching manner to the humble and generous spirit of Dr. Burnett, of Southborough, who had passed away since the last meeting, and the great value of his services to the diocese in many ways, especially in the founding of St. Mark's School. Bishop Nelson, of Georgia, made an admirable plea for the University of the South, Sewanee. The Bishop of the diocese followed, in which he referred facetiously to the five archdeacons sitting at his side, in the language of the Roman matron, as "his jewels." Archdeacons Chambre, Converse, Vinton, Rousmaniere, and Brooks, made addresses, and took up the work of their respective archdeaconries. Archdeacon Brooks pleaded well for the western part of the diocese, giving touching incidents of self-sacrifice and interest in the Church by many of the people in that locality. He has been the means of putting new life and new responsibility into the churches under his care, and in none is this more apparent than in St. John's, Williamstown.

The Rev. Alfred F. Washburn, who has been ill for some time, is going South for the winter, and will give up the charge of the church of the Redeemer.

CAMBRIDGE.—At the annual matriculation service in St. John's, on Oct. 31st, 21 students were admitted to the Theological School. The address was given by the Rev. Leighton Parks, D. D., who emphasized the development of the intellectual as well as the spiritual life.

WATERTOWN.—The young women of the church of the Good Shepherd held a harvest festival on the evening of the 18th inst., in the town hall, which was elaborately trimmed with autumn leaves and flowers. The Rev. Edward A. Rand supervised the arrangements. The refreshments were of a varied kind, and a pleasant evening was spent by all the parishioners. The proceeds go toward paying the current expenses of the parish.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in Newark, Oct. 11th. The attendance was the largest of any similar gathering in the diocese, and the interest manifested was very encouraging. Bishop Brooke, of Oklahoma, delivered the chief address, and was listened to with great attention. In the midst of his remarks, a pause was made at noon, when Bishop Coleman offered some missionary collects. An elegant collation was served by the ladies of the parish in the parish building. A number of papers were read by members on various topics. Mrs. Chas. E. McIlvaine was re-elected president.

Trinity church, Wilmington, was filled mostly with men on the evening of Monday, Oct. 15th, at a meeting under the auspices of the local council of the Brotherhood of St. Andrew. The Bishop presided, and stirring addresses were delivered by Bishop Gilbert, Mr. J. L. Houghteling, and Parson Haines.

The Rev. F. M. Munson becomes rector of Immanuel church, New Castle; and the Rev. J. H. Chesley, rector of Ascension church, Claymont. This leaves the parishes at Seaford, Dover, and Middleton, vacant.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The autumnal meeting of the Detroit Convocation was held Friday, Oct. 26th, in Zion church, Pontiac. At 9:30 A. M. the dean, the Rev. Joseph H. Johnson, D.D., celebrated the Holy Communion. Reports were received from various committees on the looking up of communicants, and the establishing of mission services on the several lines of railway and waterway communication within the convocation. Report was also made by Mr. John W. Ashlee, superintendent of the Missionary League, concerning the work of that organization in the last few months, as also by the Rev. H. C. Goodman, general missionary for Oakland Co., in regard to the influences, favorable and unfavorable, affecting his field of duty. At the afternoon session a suggestive and timely paper was read by the Rev. Robert C. Wall, on "Christianity versus Evolution." At the evening session addresses on the "Comparative Progress of the Church" were delivered by the Rev. Paul Ziegler and the Rev. C. L. Arnold, and by the Rev. John Munday. While the convocation was in session an important meeting of the parochial branch of the Woman's Auxiliary was held, presided over by Miss Frances Adams, president of the Michigan branch of the Auxiliary.

A quarterly meeting of the Michigan branch of the Woman's Auxiliary was held in St. John's church, Detroit, Oct. 30th. After a celebration of the Holy Communion, a business session was held in St. John's parish building, at which

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various letters and appeals from the mission field were read, and consideration given to the claims of the United Offering, the Enrollment Fund, and the Bishop Harris Memorial (the new St. Andrew's church, Detroit). A resolution introduced at the June meeting was acted upon favorably, by which the president and secretary of each parochial branch become *ex officio* delegates to the quarterly meetings, in addition to the delegates apportioned and elected under the older rule. At the afternoon session an account of the recent Missionary Council in Hartford, was given by Mrs. McAuley, president of the Junior Auxiliary. This was followed by an address by Bishop Barker, giving a graphic account of life and the conditions of missionary work in Western Colorado and Washington. The final address was by the Rev. John Williams, himself a son of Detroit, but now in charge of the mission of St. Philip the Deacon, Omaha, Neb., who forcibly depicted the needs and claims of the people to whom he ministers.

New Jersey

John Scarborough, D.D., Bishop

HELMETTA.—The corner-stone of St. George's memorial church was laid Tuesday, Oct. 16th. The church was built at the expense of Mrs. Geo. W. Helme, Geo. A. Helme, Mrs. John W. Herbert, and Mrs. Chas. G. Straiter, and will, together with a rectory, be presented to the diocese as a memorial of the late Geo. W. Helme. The exercises began with rendition of music by the choir. The rector, the Rev. John A. Trimmer, made an opening address, and was followed in remarks by the Rev. A. B. Baker, dean of convocation, and the Rev. A. W. Cornell. Prior to the services, Mrs. Geo. W. Helme entertained at luncheon those who took part. The edifice is to be of a fine architectural design. The exterior will be entirely of granite, with a spire 125 feet in height. The interior will be finished in polished hardwood, with cathedral glass memorial windows. A fine pipe-organ, the gift of Mr. John W. Herbert, a son-in-law of Mr. Helme, will extend across the end of the building, back of the chancel. The belfry will contain a sweet-toned chime of bells. The font is to be of an elaborate design, and is given by Mrs. Chas. G. Straiter, a daughter, in memory of her child, Margaret.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP HUNTINGTON'S APPOINTMENTS

DECEMBER

4. Union Springs (Aurora and Cayuga).
6. P. M., church of the Evangelists', Oswego; evening, Fulton.
12. Trinity church, Elmira. 14. Oneida.
16. Earlville and Hamilton. 19. Rome.
20. Boonville and Forestport. 27. Baldwinsville.

The Rev. Christopher John Lambert was married to Miss Ellen A. Yonell on Oct. 24th at Calvary church, Syracuse.

On the evening of All Saints' Day a special service was held in Grace church, Syracuse, when "the Vested Choir Guild of Syracuse" sang. This new guild is made up of the mixed vested choirs of Grace, Trinity, St. John's, and St. Mark's churches, Syracuse. The officers elected for the year are: President, the Rev. W. DeL. Wilson, of St. Mark's church; secretary, the Rev. Herbert G. Coddington, of Grace church; treasurer, the Rev. Robert Hudson, Ph.D., of Trinity church; precentor, Mr. Chas. W. A. Ball, of Trinity church.

St. John's church, Auburn, has rented a dwelling house, which will be used for the meeting of societies, etc.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. Townsend Russell has resigned the rectorship of Trinity memorial church, Warren, and on the first of October became assistant minister at St. Luke's, Brooklyn, N. Y.

The people of Trinity mission, Sharpsburg, have secured and paid for a piece of land, upon which they intend to begin the erection of a chapel, an undertaking in which they hope for some help from outside.

The mission in that part of Pittsburgh known as Oakland, which was begun by the Bishop in August, is being developed under his charge, with the help of the Laymen's League. A hall has been hired at No. 3908 Fifth ave., which will be used for services and for various Church gatherings during the winter. A Sunday school meets in it at 3 P. M. every Sunday, and Evensong is said at 4. A long-felt need is thus met.

The vestry of St. Peter's church, Uniontown, have done a graceful act in the publication of the sermon preached by the Rev. Dr. Purdon of Titusville after the death of their late rector, the Rev. Richard S. Smith. Mr. Smith's early life was spent in England, where he held the responsible position of superintendent of Her Majesty's schools in London. He came to Western Pennsylvania in 1852, and was ordained to the priesthood by Bishop Bowman in 1858. In 1862 he left the rectorship of St. John's, Pittsburgh, to assume that of St. Peter's, Uniontown, in which he continued for over 30 years. In his parish and in the diocese he did a quiet, conscientious work, and made his influence widely and deeply felt.

All Saints' Day was observed at Emmanuel church, Allegheny City, by two celebrations of the Holy Eucharist, followed by the annual meeting of the Altar Society. At night there was a choral Evensong, with a sermon by the Rev. Dr. Maxon. The Rev. Mr. Byllesby, who has been absent the greater part of the summer through illness, assisted in the services.

The annual fair for the benefit of the Church Home was held at the Home on Thursday, Oct. 25th. The ladies of Pittsburgh and Allegheny always assist generously in organizing and conducting the fair, and are thus annually united in one extra-parochial undertaking, to their great benefit and the profit of the Home. The fair, this year, was skillfully managed, largely attended, and much enjoyed by those who were present. It is expected that its proceeds will prove a substantial addition to the income of the Home.

The custom obtains in Pittsburgh of observing a Brotherhood Sunday soon after the annual convention of St. Andrew's Brotherhood. This year the Sunday was kept with Calvary church on Oct. 28th. After an early Communion there was a mid-day service with a powerful sermon by the Rt. Rev. Boyd Vincent, Assistant Bishop of Southern Ohio. In the afternoon a conference was held under the auspices of the Local Assembly, in which the following subjects were discussed by chosen speakers from amongst the clergy and laity: "The place and power of prayer in Christian life and work;" "What do the clergy expect of the Brotherhood?" "Standard of membership in the Brotherhood;" "The rule of service." After the conference, a bountiful collation was served in the parish house, and most of the men remained for evening service, at which able addresses were made by the Bishop of the diocese, and Bishop Vincent, on the subjects, "What can men do for the Church?" and "What can the Church do for men?" The services were largely attended and evidently much enjoyed.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

GENEVA.—Since the opening of the present academic year, the college library has received a gift of 200 volumes from the estate of the late Sidney Augustus Schieffelin, and a gift of 70 volumes from Beverley Chew, of New York, a graduate. Mr. Chew's gift includes some interesting early editions.

BUFFALO.—By the will of the late Mrs Julia F. Sexton, the Church Charity Foundation, of Buffalo, receives a legacy of $3,000. The sum of $1,000 is left to Buffalo General Hospital, and a similar amount to St. John's church, Canandaigua.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

A very gratifying and devotional Mission, continuing 10 days, was held in Grace church parish, Loulsville, conducted by the Rev. Alfred G. Mortimer and the Rev. Guy L. Wallis, of St. Mark's church, Philadelphia. The various services were un- usually well attended, while the congregations at night taxed the church's seating capacity to it utmost limits.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop
Ellison Capers, Ass't Bishop

The Good Physician Hospital, after being closed for a period, is again at work. Miss Benson is taking hold with great zeal. There have been treated during the first year more than 50 patients in the wards, and through the dispensary about 300.

The children of the Junior Auxiliary of the diocese of Connecticut have sent to Archdeacon Joyner nearly $100, one-half of their Trinity offering, the other half having been sent to Bishop Ferguson in Liberia.

Indiana

David E. Knickerbacker, D. D., Bishop

The fall meeting of the Indianapolis Sunday School Institute was held in Holy Innocents' church on the afternoon and evening of the 22d inst. There was a very good attendance, though not as fully representative of the parishes and missions of the city as could have been wished. The subject of "Infant-class Teaching" was presented by Mrs. Ransford, an old and experienced teacher, and called forth an able and extended discussion. At 4:30 the Rev. Mr. Ranger opened the subject of "Preparation of Teachers for their work" in a very practical address upon the more important foundation principles of such preparation. In the evening, at 7:30, the Rev. C. S. Sargent read a valuable paper upon the subject of "The leaflet as auxiliary to the catechism in Sunday school instruction," which called out quite an expression of opinion from those present, and was of absorbing interest, lasting to a late hour. The general feeling seemed to be that the leaflet could be made a valuable auxiliary, but that as yet most of those published appeared to be rather an effort to introduce Protestant methods of instruction, and that the tendency was to crowd out the catechism, and to a neglect of instruction in the great principles of Christian life, and of Christian duty. It was thought that the leaflet could be improved and brought more into harmony with the Church's idea of Christian education.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

WESTERLY.—The new church at the corner of Broad and Elm sts. was consecrated Oct. 16th. The procession of clergymen, led by the venerable Bishop Clarke, entered the church through the front door, repeating as they advanced Psalm xxiv. The instrument of donation of the land was read by the senior warden, Mr. Edwin Babcock, after which came the consecration service by Bishop Clarke, and the reading of the sentence of consecration by the rector, the Rev. William M. Groton. Morning Prayer followed. The consecration sermon was preached by the Rev. S. D. McConnell, of Philadelphia, and the Bishop celebrated the Holy Communion.

The new church edifice is enriched English Gothic architecture. Its tower is 68 feet high, and will be ultimately finished with a spire. The nave is 72 feet long by 40 feet wide, and 48 feet high, with east and west transepts. The tower room constitutes the baptistery, and contains a font of red and blue granite. The chancel is 32 feet deep, flanked on either side by a passage-way, beyond which are respectively the robing-room and organ chamber. The furniture is of polished quartered oak; and the pulpit and desk lectern of brass. The sanctuary rail is brass and oak. Four memorial windows, a chancel window, a choir window, west transept window, and the Crooke window in the robing-room, beautify the building without and within. The chancel window represents the Nativity, Crucifixion, and Resurrection The subjects of all future memorial windows will be taken from scenes in the life of Christ, and ultimately the east and west windows of the sanctuary will represent respectively the Annunciation and Ascension.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

Oct. 17th, the Rev. Robert S. Barrett, D. D., general missioner, began a ten days' Mission in Trinity church, Parkersburg. Oct. 24th was observed as a "Quiet Day." This church is about to be improved by throwing the present vestry room into the church, and building an addition, which will afford a new vestry room and a study, and connect with Trinity Hall.

The Rev. W. H. Burkhardt, rector of St. Paul's church, Weston, has just established in his parish St. Paul's Club. The rooms are well located, and have been nicely fitted up, and contain a free reading room for men and boys, supplied with papers, periodicals, and games, and an organ. Every Sunday afternoon Mr. Burkhardt has a service for men, which is largely attended.

The vestry of St. John's church, Charleston, the Rev. R. D. Roller, rector, has just given out a contract for the completion of a spire 56 feet above the present tower. It will be built of stone, and surmounted with a copper cross, the height from the ground being about 100 feet. The cost will be $1,700, and it will be paid for by a legacy from the late Mrs. Barre.

The chapters of the Brotherhood of St. Andrew of Wheeling, are preparing to renew with vigor their work in all lines. St. Luke's chapter has prepared a programme of unusual interest and attractiveness for their fall and winter campaign. Receptions for men, free lectures, musicales, and open discussions, all have their places on the list, the splendid equipment of parish house and meeting rooms, well fitting the chapter for this kind of work. The St. Andrew's mission of South Wheeling, which was organized and equipped by the Wheeling chapters, is steadily growing as much in good wholesome Christian influence as in numbers, and now has its own chapter, St. Andrew's.

New York

Henry C. Potter, D.D., LL.D., Bishop

NEW WINDSOR.—The last meeting of the clericus of the Highlands was held at St. Thomas' church rectory, with an attendance of 14 of the clergy. The Rev. Octavius Applegate, Jr., discussed "Respect for Personality."

MT. VERNON.—During the summer, Trinity church, the Rev. S. T. Graham, rector, has been thoroughly renovated, various changes and improvements made, and an entirely new carpet has taken the place of the old one. Mission work has been commenced in Sherwood Park, a suburb of Mt. Vernon, and a rapidly growing community. A Sunday school is in operation, and a weekly service is held. There is every prospect of a self-sustaining parish at no distan day. The Rev. W. H. H. Butler, the rector's assistant, has been placed in charge. Efforts are now being made to raise sufficient funds to put in the parish church, a large and improved organ.

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The Living Church

Chicago, November 10, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THERE ARE some things too absurd to be seriously considered, and here is one: A subscriber writes that the report is circulated and credited in his neighborhood, that the Bishop of Lincoln, together with a thousand priests of the Church of England, have petitioned the Pope to relax his rules about clerical celibacy and some other non-essentials, in order to make the way easier for Anglicans to conform to the Roman obedience! We are appealed to for "information." Now, though this "valuable journal" has information upon nearly every subject under the sun, and is supposed to be almost as infallible as the Pope himself (!), THE LIVING CHURCH must admit that there is one thing it does not know; viz., what the Bishop of Lincoln and one thousand Anglican priests may do. If there were not too many of them they might go to sea in a bowl. They are quite as likely to do that as to go to Rome. While we have no "information" to give, we have a conviction that such a report as our correspondent refers to is an unmitigated hoax, not worthy of notice.

ONE REMARK at the Missionary Council was, probably, not well considered. A speaker, advocating the use of "printer's ink" by the Board of Managers, expressed the hope that suitable publications might be furnished to the missionary bishops for aggressive work, so that they might not have to pay four or five prices for them to New York publishers. The suggestion was good, but the allusion was unfortunate and unfair. There is scarcely any book or tract usable in Church work that is not supplied to the clergy by the Church publishers, *at cost*, counting the expense of handling. THE LIVING CHURCH knows whereof it speaks, and believes that Church publishers in New York and Milwaukee have done, and are doing, a great and good work for the Church, by generous dealing in this matter. It is a consecrated and unselfish service done by Churchmen for the Church. We believe, moreover, that the Board of Managers, in using "printer's ink" would save money by buying the publications of our Church bookstores and distributing them free, instead of setting up printing presses and binderies. Expert publishers can supply the needed materials at a minimum of cost.

ONE OF the interesting developments in connection with the political campaign this year, is the unusual part which is being taken by women in the elections in various places. In Chicago, a considerable number of women have registered, with a view to casting their votes for trustees of the State University, which, under the law of Illinois, they are empowered to do. They are for the most part persons of unimpeachable standing and respectability, and not such as have been accustomed to stand in line with the more clamorous asserters of the rights of women. In New York, without the right of suffrage, it is reported that the interest taken by women in local politics is unprecedented. The feeling aroused by the revelations of the Lexow investigation has taken society by storm, and a very large number of intelligent women have strained every nerve to stir up their male relatives and friends to cast their votes against political corruption. Without unqualified endorsement of all the means employed, it is at any rate quite clear that the power which can be exerted in this way by intelligent women is far more efficient than that which the privilege of voting would give them. In the latter case, intelligence may be neutralized by the votes of the ignorant and degraded. Men of the lower class, the bar-room lounger and ward politician, are not influenced politically by the women with whom they associate; on the contrary, the votes of such women would probably in the long run be entirely under the control of corrupt organizations. But under the present state of things, the influence of intelligent women has its full value. They can do far more to better the condition of their degraded and oppressed sisters than if the latter were marshaled against them at the polls. From this point of view, it is a grave question whether general woman suffrage would not put new obstacles in the way of the only class of women who are able at present to exercise any beneficial influence in the community.

THE MEMORY of the late estimable Prof. David Swing is to be perpetuated by the erection of a memorial chapel at the Chicago University. Prof. Swing, as every one knows, was originally a Presbyterian. Owing to alleged deviation on his part from the standards of that denomination, he was put upon his trial. An exciting and protracted contest followed, which ended in his withdrawal, and the establishment of an independent congregation under his leadership. He was undoubtedly a man of peaceable inclinations, with a somewhat indefinite hold upon matters of belief or doctrine; not sensational, but refined and cultivated, and of strong personal attractiveness. As time went on it was evident that he drifted further from even that standard of orthodoxy commonly implied in the expression, "our common Christianity." The Divinity of our Lord and the doctrine of the Trinity seemed to become matters of indifference, though it does not appear that he ever assailed those or any other doctrines of the Christian Creeds. He was too amiable, perhaps, for that kind of aggressiveness. And now it is proposed to build a chapel to his memory at a university which is chiefly under Baptist control. The Baptists have generally been known as one of the most conservative of evangelical sects, and their distinguishing tenets are very definite and clear cut. It is somewhat puzzling, therefore, to understand what they would have this chapel represent to the minds of the young men under their charge. Are such young men likely to take their own creed very seriously, when they honor in this way one who probably did not hold a single one of its articles? It seems to us one of the many indications of the failure of Protestantism to maintain a firm grasp upon fundamental principles. There is a constant tendency to run into liberalism. A college hall named after Prof. Swing, or a statue of him within the university precincts, might be suitable enough. There could be no impropriety in so honoring the memory of a distinguished citizen of Chicago and an apostle of "sweetness and light," but to endorse him as a teacher of the Christian religion by connecting his name with a Baptist chapel, can only be taken as a curious anomaly.

University Life in England and America

A recent article in *The Harvard Graduates' Magazine*, on certain problems at Harvard University, with somewhat remarkable suggestions for reform, has attracted much attention both among Harvard men and others interested in higher education in America. On the other hand, *The Church Quarterly Review* for July describes some interesting changes which have been for some time going on at Oxford. We have been struck with the singular contrast presented by these two articles. The Harvard man proposes as a cure for the evils growing out of the present condition of things at his university an approximation to the Oxford collegiate system, while the English writer hails with satisfaction the growth of a large element at Oxford independent of the colleges and bearing considerable resemblance to the present Harvard system. Each writer regards the plan he advocates as a return to the methods of the old world. The writer in *The Graduates' Magazine* speaks of life in separate colleges as "monastic" and would make it more so, while the English writer calls the non-collegiate, or university students, "the nineteenth-century representatives of the typical Oxford students of early mediæval times." Whichever way we turn, it would seem we cannot strike out anything really original. "There is no new thing under the sun."

Mr. Bolles, the writer of the article in *The Graduates' Magazine*, was closely connected with the internal administration of his university, and had a keen sense of the increasing embarrassments of the system under which he was compelled to work. As a conscientious man he saw the necessity not only of proper supervision in the way of discipline, but of coming into sympathetic relations with the individual life of the student and furnishing the discriminating guidance young men so much need, and for which they are generally most grateful. Under one dean and administrative board it becomes impossible to give to over 1,600 young men the attention they need, and he decides that the present system can only be perpetuated if it be determined openly that the health and morals of the undergraduates are not to occupy the attention of the authorities. They will then only consider the minds of the students and the degrees they are to take. This, we suppose, would be the German plan. Many persons have supposed that this was the tendency of things at Harvard. But hitherto there has been some attempt, at least, to acknowledge and to meet higher obligations than the mere business of intellectual training. The necessities of the case, chiefly arising out of the great increase of numbers in later years, have made the attempts to fulfill this responsibility more and more ineffectual

But Mr. Bolles was not willing to give up the fight. He was deeply impressed with the importance of some kind of moral guidance, and of friendly and sympathetic relations between the students and their superiors. In the present paper, therefore, which was written shortly before his death, and which does honor to his memory, after a lucid explanation of the situation, he offers some suggestions towards the solution of this "administrative problem." His main proposition is the organization of the dormitory buildings into separate collegiate divisions, each under the charge of a dean, who, with his family, shall reside in the principal hall of those assigned to him. The dean would have the assistance of resident proctors, and a direct and wholesome moral and disciplinary, and perhaps even social, influence could be exerted over the whole body of students thus brought together. Such a community would not be an Oxford college, but the idea underlying it is much the same. The principal difficulty is that the divisions as proposed are still too large for the best results. But this is a detail which experience would probably soon amend.

We have no means of knowing how far this scheme may commend itself to the university authorities, but we feel no doubt that it is in the right direction.

When we turn to consider the new development in the opposite direction in modern Oxford, we see no cause to modify this conviction. On the one hand, this movement is evidently the outcome of certain corruptions in the colleges, deflections from their original status. They do not inhere in the college system as such, but are reformable. It is not necessary that membership in a college should involve inordinate expense, or that their funds should be so perverted from their original design as to be

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appropriated by the rich to the exclusion of the needy. The writer of the article in *The Church Quarterly* acknowledges that if one or two colleges in Oxford should adopt such a course of reform as would make it easier for the poorer class of students to enter them, it would at once endanger the very existence of the whole non-collegiate system.

On the other hand, if we look back upon the condition of things at Oxford in the early middle ages, as it is depicted in the vivid pages of Green's History of England, for instance, we see no reason for preferring that stage to the later one. There seems to have been ample reason for the Laudian Statute which, for the first time, compelled all students to connect themselves with the colleges.

It will be interesting to know what course will finally be taken at Harvard. The suggestions of Mr. Bolles seem so wise that it may be hoped they will receive full consideration. It is a great deal to be assured that our oldest and most progressive seat of learning has an increasing sense of the necessity of moral supervision in connection with education. Sometime, perhaps, the pendulum will swing still further, and it will be realized that there can be no stable morality without religion.

The Church Service

BY THE REV. EDWARD F. BERKLEY, D. D.

I.

It cannot be supposed that the strictures I propose to offer on the work of the chancel are intended to apply to all clergymen of the Church. Far from it. There are many who understand the nature and the purpose of the Prayer Book, and who use it with grace and dignity; while there are others who seem to be indifferent to both

I have passed my 81st year, and am verging on the 56th year of my ministry, and am in no mood to write in censure, but only with the hope that attention being called in this way, by an old man, to the proper use of the Prayer Book, some may be inclined to accept and profit by his statements.

I relinquished parochial work eleven years ago, having been in active duty, in two cities, for forty-five years. Since my retirement I have had opportunities to see something more of the Church and her ministers in various parts of the country, which my duties denied me before, and I propose to offer some of the results of my observations in two or three letters to THE LIVING CHURCH.

There is no question about the excellence of the Prayer Book, and the public and private services it contains. They are all of a reverential and devotional character, and ought always to be offered in consistence with their excellence. There is nothing so small in any of the Offices that is not of importance to be observed by the minister, whether it be in the chancel, in the sick room, or the Baptism of a dying child. His manner and movements are closely scrutinized, and anything that is worth doing at all, is worth doing well. I have no doubt but that clergyman in England who had only his sexton for an audience, addressed "Dearly Beloved Roger," with as much impressiveness as though he had a church full of worshipers.

We occasionally see in the Church papers a complaint from some tired layman, wondering why the service is so hastily and so irreverently offered. It is a just complaint, for many ministers enter upon and conduct it as though they were only mindful of getting to the benediction, utterly ignoring the devotional character of the Confession, the Lord's Prayer, the Creed, and the soul-uplifting prayers. By his hasty utterance he cheats the people out of the possibility of rendering these parts with penitence and propriety.

At the close of the Exhortation, and while the minister is uttering the last word, "saying," he falls upon his knees, and begins the Confession in the midst of the commotion caused by the kneeling of the people, and has said two or three sentences before they are ready, with a composed mind, to *race* with him in that most solemn act of devotion.

It is presumed that the people have come together to worship God, and all sense of a true worship is crushed out of the soul, when they find it impossible, with any degree of reverence, to keep up with the minister, and take only a gasping breath anywhere between the sentences. And indeed in all parts of the service where the people join him, he ought to be deliberate in his utterance. He would not pitch himself into the presence of an earthly ruler to ask his clemency in behalf of a condemned culprit; how much less when that ruler is the King of kings and Lord of lords, and he is supposed to be pleading for souls that are under condemnation and ready to die. Unmindful of the time, the place, and the urgent needs of the soul, he heedlessly rushes in, "where angels fear to tread."

Then, the beautiful and inspiring Psalter is mangled in the same way, overlooking the many impressive sentences, which, if read in a deliberate and emphatic manner, would enable the people to carry home with them some golden truth. But many who try to read alternate verses with the minister in a reverential way are hurrying over the last three or four words when he is running on with the next verse. The minister's haste necessarily begets haste in the people, and where this condition prevails, the force, impressiveness, and grandeur of its utterances are lost.

This unbecoming haste is seen further on when he gets to the Creed, and the succeeding prayers. He says: "The Lord be with you," and before the words, "With thy spirit" are fully answered by the people, the minister is hurrying on with the prayers in a most inconsiderate and undevotional style.

And when he comes to the grandest of all human prayers—the Litany—there is often shown a coldness and indifference which ill becomes a minister pleading for mercy and pardon for himself and for his people. There is no form of supplication so calculated to arouse every devotional sensation of the soul as some of the utterances in that glowing prayer.

It is said of the Rev. Dr. Ruel Keith, one of the earliest professors in the Alexandria Theological Seminary, that in offering the service, when he came to the Litany, being so enthused by the preceding parts and the prayers, he would sometimes spring to his feet, and with hands outstretched towards heaven, exclaim in the most passionate tones: "O God the Father, of heaven, have mercy upon us miserable sinners."

There are clergymen who have the same passion and the same earnestness to-day, but if one should happen to let his emotions control him at that juncture, in making, in the same way, that most pathetic appeal for mercy, it is not unlikely, in these days of mumbling monotone, that a commission *lunatico inquirendo* would at once be called, to consider the matter of putting him in a safe place, where he could do no harm.

One way out of this hastiness, and there is no way that can excuse it, would be to lengthen the service five or ten minutes. What are they to people, most of whom go to church only once a week, and for the rest, they would not worry. "I was glad when they said unto me we will go into the House of the Lord." People who have come together with this feeling would be glad to linger a while longer in the sacred place, to have the service deliberately and devotionally offered.

A clerical writer in a Church newspaper said some time ago that excellence in reading the service was of no importance, "God understood the language, and the simple utterance was all He expected of men." And yet, in the olden time, all defective animals, the blind, the lame, and the sick, were declared to be unfit for sacrifice because they indicated a want of reverence for God. He still looks for the *best* we have to offer, and if we refuse it, the slip-shod and undevotional prayer will turn into our own bosom.

St. Louis, Mo.

(To be continued)

Letters to the Editor

"REQUIEM MASSES"

To the Editor of The Living Church:

Allow me to point out in reply to your correspondent, Herbert Gedney, that Bishop Grafton was quite right in citing the rubric of the Burial Office as authority for "Requiem Masses" in this Church. At Mass for the dead, Creed, *Gloria*, and Blessing, are never to be used, and Bishop Grafton has done well to draw attention to the rubric in the Burial Office which puts the omission of these parts (together with those for communicants, if no one receives,) altogether "at the discretion of the minister."

Allow me also to point out, Mr. Editor, that Bishop Grafton has recommended the use of [the Collect for Prisoners at "Requiem Masses," a prayer which can hardly be used for the dead during any considerable period of time without inducing a complete acceptance of the Catholic doctrine of purgatory.

JOHN A. STAUNTON, JR.

New York, Oct. 29, 1894.

"THE EPISCOPAL HABIT"

To the Editor of The Living Church:

In the consecration of bishops, the rubric says: "After the sermon, the elected bishop, vested with his rochet," etc. After the prayer beginning, "Almighty God, our heavenly Father," the rubric reads: "Then shall the bishop-elect put on the rest of the episcopal habit." Will some one of your numerous readers inform me what the "rest of the episcopal habit" consists of. I know what the "rest of the episcopal habit" is, or should be, in the Anglican Church, but have never seen a bishop in the American Church similarly vested. Don't we need a little leveling up?

W. L. CULLEN.

St. Paul, Minn.

WORSHIP

To the Editor of The Living Church:

I have attended church in four different States during the past four weeks, and with one exception, I have not found a congregation composed of what would seem to be generally known as Churchmen. Where does the fault lie? is it because the rector does not point out the way and instruct his flock how they should act in church? Or is he careless about such matters and afraid of enforcing a decent uniformity of action? The people should join and actually take part in the service themselves, and not leave it all to the minister and choir, forgetting that our church was built to worship God in, and not to merely go and sit down in, and let some one who is paid for it do all their worshiping. What would a heathen Chinaman naturally think the first time he attended service in one of these lukewarm churches to see one half the people standing and the rest sitting; or some bowing their heads and some on their knees, and many acting as if they were uncertain whether they should stand or sit, and instead of singing or responding to the service as the Prayer Book directs, whisper or mumble their words for fear God may hear them?

If our bishops and other clergy would use a few plain convincing arguments on this subject occasionally to their charges, I believe there would be a vast improvement in Church worship.

EDWARD H. COLMAN.

"THE SWINE MIRACLE"*

To the Editor of The Living Church:

I am glad that my article under the above heading has stimulated some of your readers to speak about a miracle which stands alone, in that it caused the destruction of property and inflicted pain and death on God's creatures. I am somewhat surprised that the only question which seems to have attracted the attention of your correspondents concerns nothing except Christ's right to destroy the swine. It seems to me that all difficulty on that score vanishes when we remember that Christ was the creator of the swine. But there is a much deeper question: Why did Christ destroy the swine? This question is generally ignored. Yet it seems to me far the more important. In the paper referred to, the ground is taken that a sufficient motive for the act is found in the importance of proving beyond all reasonable doubt that men were in those days possessed by real objective beings—devils, as distinguished from wicked inclinations. Malevolent spirits, able to go and come, gifted with volition and power of passing from one place to another; something utterly different from insanity or epilepsy, or any form of disease.

I hope some of your correspondents will consider this question, and whether any other kind of proof, of equal value, was possible, and whether this transaction, admitting the story to be true, was not an absolute demonstration that the "devils" were existences independent of, and apart from, the man said to be "possessed," and lastly, does it not contain all the elements of evidence which the most exacting seeker after truth could ask?

C. B. WARRING.

Poughkeepsie, Oct. 29, 1894.

THE CASE RESTATED

To the Editor of The Living Church

E. R. N., for the sake of your readers, desires to say a word or two in response to a letter signed "A New Yorker," in your issue of Nov. 3rd, 1894. He has no wish to uncover the anonymous New Yorker, though he could do so, nor does he care to resent the indignities offered in the tone of the letter, and the phrase, "Episcopal Protestantism," and the allusion to Mrs. Partington.

E. R. N. is amazed to find that a New Yorker admits the correctness of all the six points presented by him, and then seeks to turn them aside by the plea that "the end justifies the means;" that the clergy who violate their ordination

*Huxley's sneering name for the story of the healing of the Gadarenes.

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vows in administering the chief office of the Church in manifest disobedience to the rubrical system of law, which in a mandatory way directs how the service must be conducted, do so with a view to benefit the American, in fact, the entire Anglican Communion.

This is doing evil that good may come, and it is immorality pure and simple, whether it be practiced by Jesuit or Protestant. God overrules evil for good, but man may not do evil that good may come. This is the burden of a New Yorker's plea for those who convert the Communion Office of our Prayer Book into a solitary Mass.

The point in dispute, be it observed, is not whether the solitary Mass would not be a better service for our mid-day congregation than our present Communion Office, as arranged in our Book of Common Prayer, but whether it be admissible as our law stands without the sin of deliberate and persistent disobedience to priestly vow and promise. E. R. N. maintains the affirmative of this proposition, a New Yorker defends the negative, and shelters himself under the claim that the admitted disobedience is justified by the good results which these apparently disloyal priests are likely to secure for the Church. The reply must be ever the same, we may not do evil that good may come. The end does not justify the means.

The Reformation settlement set its face like a flint against the abuses which were eating out the spiritual life of the people at that time. Among these one of the greatest and most flagrant was the merchandise which was then made of the Blessed Sacrament of the altar. The practical cultus of the Eucharist had degraded it in men's eyes into an agency which could release them after a lifetime of sin from the pains of Purgatory, and secure them forever the bliss of heaven. Hence Universalism was the religion of the nobility and gentry and wealthy of the Middle Ages. If a man had money enough to endow a Mass to be offered in *perpetuo* for the repose of his soul, he might go on sinning to the day of his death, and feel secure of heaven at last.

Such were the inferences which men drew from the teaching of those times, and the Church was willing that they should act upon these inferences, because thus measureless wealth flowed into her coffers. Doubtless the Reformation settlement had this abuse in view when the Eucharistic Office was arranged as we now have it. It is always perilous to seek to cure particular evils by general legislation either in Church or State, and this remark has its application to the Reformation settlement.

E. R. N. admits that the settlement is not in all respects to his liking, but he does not propose to play the Protestant by doing "what is right in his own eyes," in spite of oaths and promises and vows. There may be no king in Israel now, but there is a God in heaven, there is a King of kings, and a Lord of lords. E. R. N. has no more right to set the law of the Church at defiance, and do what seems to him to be "right in his own eyes," than a New Yorker has. Were he to do so, it would be Protestantism. The genius of Protestantism is individualism, and this seems to E. R. N. to be the logic of a "New Yorker," when he pleads, as he does, that in spite of rubric and canon those whom he defends are justified in doing what seems to them to be "right in their own eyes."

E. R. N. is as much in favor of early celebrations of the Holy Eucharist as a "New Yorker" can possibly be, and as to fasting reception, he does not think that it makes a healthy man or woman a confessor, much less a martyr, if he goes without food until, say the ninth hour of the day. E. R. N. in conclusion denies that the champions of reform and renovation, like the Tractarians, were "law-breakers." He affirms that they were rubric-keepers. E. R. N.

Personal Mention

The Rev. W. M. Reilly has resigned from Emmanuel church, Grass Valley, Cal., and accepted the rectorship of St. Paul's church, San Francisco. He will begin his work there on Advent Sunday.

The Rev. Osgood E. Herrick, D.D., having completed his engagement in Grace church, Utica, N. Y., has returned to his home, 21 Sterling st., Watertown, N. Y. Please address accordingly.

The Rev. C. C. Kramer, for some time assistant at Trinity church, New Orleans, has been recalled to the church of the Epiphany, New Iberia, La., where he previously served for six years. He entered upon his duties Oct. 1st.

The Rev. Walter E. Bentley, having resigned the rectorship of Christ church, Clayton, N. Y., and accepted the charge of St. Peter's church, Bainbridge, N. Y., is to be addressed at the latter place after Nov. 1st.

The Rev. Dr. W. C. Hopkins has accepted appointment as city missionary at Toledo, O.

The Rev. Dr. C. H. Malcom has been elected treasurer of the Western Church Building Society.

The Rev. J. H. Chesley has accepted the rectorship of the church of the Ascension, Claymont, Del.

The Ven. E. L. Sanford, archdeacon of the South Platte, has resigned his archdeaconry.

The Rev. Wm. M. Mix has accepted the rectorship of St. Timothy's church, Philadelphia, and entered on his duties.

The Rev. Thomas A. Conover has undertaken mission work in the convocation of New Brunswick, N. J.

The Rev. Joseph Beers has resigned the rectorship of St. Anne's church, Middleton, Del.

The Rev. Chas. A. Maison, D.D., has changed his address to 418 Spruce st., Philadelphia, Pa.

The Bishop of North Carolina, the Rt. Rev. Jos. Blount Cheshire, Jr., having removed from Charlotte to Raleigh, desires that his letters and papers should be addressed to him at the latter office.

The Rev. Edward S. Cross, recently of Circleville, Ohio, has been re-appointed by Bishop Kendrick to the charge of the church of the Good Shepherd, Silver City, New Mexico. Address accordingly.

The Rev. A. J. Graham, for ten years last past the rector of Holy Trinity church, Minneapolis, Minn., has accepted a call to St. Mark's church, Washington, D. C., and will enter upon his duties on the first Sunday in Advent.

The Rev. W. C. Winslow, Litt. D., of Boston, has been made an honorary corresponding member of the Vermont Historical Society.

The Rev. W. M. Purce has resigned Christ church parish, Davenport, Ia., and is now in charge of St. George's, Farley, Christ church, Dyersville, and St. Paul's, Bellevue, Ia.

The vestry of Emmanuel church, Holmesburg, Phila., have conferred the title of rector *emeritus* upon the Rev. Dr. D. C. Millet, who recently resigned the rectorship after 30 years of able and successful work in that parish.

The address of the Rev. Dr. R. A. Edwards has been changed to 1928 Wallace st., Philadelphia, Pa.

To Correspondents

I. C.—Bishop Hale is called Bishop of Cairo because Cairo is the principal city of that portion of the diocese of Springfield which is assigned to him as coadjutor, by the Bishop of Springfield. It is a title of courtesy, and not of canonical enactment.

Ordinations

Oct. 9th, at St. John's church, Lancaster, S. O., the Rev. Frank W. Bope and the Rev. George W. Preston were advanced to the priesthood, by Bishop Vincent. Archdeacon Edwards presented the candidates, and Dean Cook, of Dayton, preached the sermon.

On the Feast of St. Michael and All Angels, Mr. H. M. Hood was ordained deacon, in Gethsemane church, Minneapolis, Minn. by Bishop Gilbert. The sermon, a most excellent setting forth of the office of deacon, was by Bishop Gilbert. The candidate was presented by the Rev. W. C. Pope. Oct. 1st the Rev. Mr. Hood was elected, on nomination of the rector, assistant minister of Gethsemane parish. He gives his services to the church without charge.

On the 18th Sunday after Trinity, the Rev. F. T. Bennett was advanced to the priesthood, in St. Paul's church, Las Vegas, N. M. The Rev. A. Iliff presented the candidate, and the Rev. M. Cabell Martin preached the sermon.

Official

NOTICE

The meeting of the Provincial Synod, appointed to be held at St. Paul's pro-cathedral, Springfield, Ill., Tuesday, Nov. 13th, has been indefinitely postponed. By order of the Primus.

E. H. RUDD,
Secretary of the Synod

CLERICAL CHANGES

The clergy are requested to send at once to Thos. Whittaker, 2 & 3 Bible House, New York, any changes of address, or parish corrections, which have taken place since the diocesan conventions for 1894 were held.

A CAUTION.

Should the Rev. John Rhys, or Rees, bearing letters of orders from the Bishop of St. Asaph, and recent letters from other persons more or less commendatory, apply for work to any bishop, presbyter, or parish of the Church, it would be well to communicate with the undersigned, or with the Archdeacon of Ohio.

G. MOTT WILLIAMS.
Archdeacon of Northern Michigan.

Marquette, L. S. Mich., Oct. 30, 1894.

THE MEN'S HELP SOCIETY

The following clergy have been appointed secretaries of the Men's Help Society for their respective dioceses, subject to the approval of their bishops:

The Rev. Palin Saxby, Hope, Arkansas; the Rev. W. H. Burbank, Cincinnati Southern Ohio; the Rev. Robert S. Stuart, Abilene, Northern Texas; the Rev. C. Turner, Devil's Lake, North Dakota; the Rev. D. T. Booth, Willmar, Minn; the Rev. A. Geo. F. Jenner, Oswego, Central New York.

GIRLS' FRIENDLY SOCIETY IN AMERICA

The annual meetings of the G. F. S. A. for 1894 will be held in, Grace church, Cleveland, O., Tuesday, Wednesday, and possibly Thursday, Nov. 20th, 21st, and 22nd. The Central Council will meet on Tuesday, at 7:30 P. M., in the Parish House. Service, sermon, and Holy Communion, Wednesday, at 9:30 A. M. The Rt. Rev. Wm. A. Leonard, D.D., the Bishop of the diocese will be present. The Rev. Henry Anstice, D.D., of Rochester, N. Y., will preach the annual sermon. The annual conference of the Associates will follow immediately after this service. At 7:30 P. M. on Wednesday there will be a service for members and associates. Sermon by the Rev. Charles Scadding, of Toledo, O.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

POTTS.—Entered into rest, on Thursday, Oct. 11th, at the residence of her sister, Mrs. Edward M. Teall, Josephine Meade, widow of the late Richard Potts, of Chicago.

"He giveth His beloved sleep."

PINE.—At Port Jervis, N. Y., Oct. 26, in his 72nd year, Charles Newbold Pine, journalist in Philadelphia and elsewhere; father of the Rev. George S. Pine, of Marlborough, Mass. The interment was by the side of his wife, Katharine W. Pine, Oct. 29, in St. Philip's churchyard, Crompton, R. I., where his son was sometime rector.

"May perpetual light shine upon them."

COAN.—Entered into life eternal, at her home in Oneida, N. Y., Oct. 12, 1884, Imogene Frances Coan, in the 54th year of her age.

"Blessed are the pure in heart."

FOX.—At Cold Spring on Hudson, N. Y., Nov. 1st, 1894, George H. Fox, in the 25th year of his age. The funeral service was held in St. Paul's chapel, Mt. Pleasant, N. Y., on Saturday morning. Interment in St. Paul's churchyard.

May his soul, and the souls of all of God's faithful, rest in peace.

EIGENBRODT.—On Sunday, Nov. 4th, at his late residence, 127 W. 13th st., New York City, entered into rest, the Rev. William E. Eigenbrodt, D. D., *emeritus* professor of Pastoral Theology in the General Theological Seminary, in the 82nd year of his age. Interment at Jamaica, Long Island.

Appeals

THE building of mission churches in Northern Wisconsin has been stopped by the autumn fires, droughts, and hard times. With the aid of $5,000 given immediately the money already subscribed can be saved and six churches completed. Wealth from our forests and mines has poured into the East and elsewhere. Will not Churchmen give this amount to us in our time of need

The VEN. W. T. SCHEPELER,
Archdeacon of Wausau.

Wausau, Wis.

I endorse, approve, and commend the above.

(Signed) CHAS. C. GRAFTON,
Bishop of Fond du Lac.

GREATLY NEEDED

Any thing in the way of church or chancel furniture, organ lamps, altar hangings, etc., by a poor little struggling mission about to begin services in its new chapel. Address REV. C. F. DRAKE, priest in charge of St. Alban's mission, Manistique, Mich.

BUILDING FUND SUNDAY,
Comes this year on Nov. 11th.

Recommended by over ninety bishops for the annual offering for the Church Building Fund.

It is hoped that no clergyman will forget it, but to avoid the possibility, will not earnest laymen everywhere remind their rectors.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

THE GENERAL BOARD OF MISSIONS

(Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people, Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospicals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

WANTED.—An excellent opening for two young Catholic priests in an associated mission in the diocese of Fond du Lac. Address ARCHDEACON SCHEPELER, Wausau, Wis.

WANTED—Choirmaster and organist having excellent musical abilities, desires an appointment in "High church" only. Churchman, strict disciplinarian, successful with the training of boys voices, first rate references, salary expected, $900 and good organ. Address "Jubilant," care of LIVING CHURCH.

A NEW 30-inch Candle Lighter and Extinguisher, combined, will be freely given to the first parish or mission applying for same, and not possessing one, and having altar lights in use, or being about to introduce them. It was procured for a church beginning, but soon abandoning, the use of altar lights. Expressage, however, must be paid by the recipients. Address, MR. WM STANTON MACOMB, 256 S. 38th st., W. Philadelphia, Pa.

ORGAN FOR SALE

The alterations in St. Peter's P. E. church, making a larger organ necessary, the one which has been in use is now offered for sale. For particulars apply to SAMUEL HUNT, 26 E. Baltimore st., Baltimore, Md.

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The Editor's Table

All Saints' Day

BY MARTHA A. KIDDER.

Our tears, our prayers, our thoughts, are with them still,
Those saints who passed before us, and ere long
Our voices, too, shall blend with that grand song
Whose echoes even now our spirits thrill.

How sweet the memory of the days gone by!
Before the altar now, in love we meet;
Ye are not dead, whose lives with fragrance sweet
Have taught us how to live, and how to die.

The end of the century is developing many curious phenomena. Not many months ago we had the strange spectacle of "armies of the common-weal" marching towards Washington from various parts of the country, with the vague idea that the general government could, if it would, abolish poverty, vice, and crime, by resolutions or constitutional amendments. This fall, in view of the election, we have other anomalies. A class of candidates has sprung up in several States, who adopt the methods of the strolling minstrel, the circus clown, or the street fakir. They belong to all parties. One goes from village to village in a wagon with a band of singers. After speaking for a while he calls on his "choir" to sing, while he "collects more thoughts." Another rides about the country on a horse shod with silver shoes, himself wrapped about with an American flag, and attended by a tame eagle perched upon his shoulder, and a dog who has been trained to perform certain tricks for the amusement of the audience. A candidate for sheriff carries about a brace of revolvers in his belt, and always takes his wife with him on his stumping tours. A favorite device in the rural districts is to wear old clothes, and trousers in boot legs. One man tramps from place to place with his wardrobe swung on his stick over his shoulders, wearing huge Arctic overshoes. He is said to be fond of poetry, and has Holmes, Whittier, and Shakespeare at his tongue's end. We should be sorry to believe that the prevalence of this type of candidates and stump-speakers indicates a corresponding decline of intelligence on the part of the average voter. More probably it is a sign of the development of a sense of humor among country populations, which were formerly open to the charge of taking most things too sadly. We do not expect to see any perceptible increase in the number of cranks and oddities in office. The people will listen to these characters and amuse themselves with them, but in general they will vote for intelligent men.

The friends of the Sisterhood of St. Margaret, East Grinstead, will be rejoiced to hear of a munificent bequest of which they have become the recipients, under the will of Miss Charlotte Rosa Raine of St. Margaret's Lodge, Woodstock. The will has some curious features. A valuable estate is left to Lord Randolph Churchill in recognition of "his commanding political genius." After a number of legacies for benevolent and religious purposes, a provision is made for an extensive family of "pussies," a number of which are mentioned by name, such as "Titiens," "Tabby Rolla," "Tabby Jennefee," "Ursula," "Dr. Clausman," and others. All live creatures are commended to the kindness of the executors, especially the "poor old black mare Fenella." The Sisterhood of St. Margaret is made residuary legatee. The whole estate amounts to about half a million.

In view of the fact that to-day (Nov. 3rd) is the centennial of Bryant's birth, the following, from an unfinished manuscript found on his table, after he had lost earthly consciousness, will be of more than usual interest. It is from an introduction to a treatise on "The Religious Life":

> This character, of which Christ was the perfect model, is itself so attractive, so altogether lovely, that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths that He taught and the sufferings He endured for our sakes. I tremble to think what the world would be without Him. Take away the blessing of the advent of His life, and the blessings purchased by His death, and in what an abyss of guilt man would have been left? It would seem to be blotting the world out of the heavens—to leave our system of worlds in chaos, frost, and darkness.
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> In my view of the life, the teachings, the labors, and the sufferings of the Blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which He is justly the object. It is with sorrow that my love to Him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life. For my part, if I thought that the religion of scepticism were to gather strength and prevail and become the dominant view of mankind, I should despair of the fate of mankind in the years that are to come.

The Formation and Training of Choirs

THE ORGANIST AND CHOIRMASTER

V

Concerning the actual selection of a candidate, there are several methods which are currently employed—almost all of which have some advantages, and are open to some objections. Churches occasionally take an organist upon the strength of the testimonials which he is able to produce. This should be one of the most reliable ways of determining upon a candidate, but it is much to be feared that flattering testimonials are sometimes bestowed "not wisely, but too well." It seems churlish and unkind to refuse to speed the departing servant, and so, often out of sheer good nature, complimentary, but undeserved, certificates, are placed in the possession of men who should not hold them. One can but admire the kindness of heart which prompts a rector or a vestry to such a course, and when it involves nothing more serious than the hyperbolic praise of indifferent musical skill, probably no great harm is done. When, however, one finds highly laudatory certificates in the hands of men whose private lives will not bear investigation and whose histories are filled with discreditable records, it is difficult to restrain a suspicion that the commendations have been given as a means of "unloading" an undesirable person upon some unsuspecting vestry or music committee.

Another, and a most fallible method of discriminating between candidates, is what is termed the "open competition." Usually too little time is given to the work of selection, and the attempt is made to judge of the all-round merits of candidates simply by hearing them perform one or two selections each, and giving them some superficial tests in reading at sight. The weakness of such a plan is obvious. The candidate plays, of course, the composition which is best at his fingers' ends. It may be the only one which he is able to perform creditably. Usually the committee is not composed of competent judges of organ playing and knows nothing of the difficulties which are being surmounted or dodged by the players, and it frequently happens that not the most skillful performer is selected, but the man who chanced to pick out the composition which best pleased the fancy of his hearers, and the whole decision turns upon what some one "likes"—in other words, upon a hap-hazard guess. Nor is the reading test very much better, for there are many good all-round musicians and excellent trainers who are not extraordinarily rapid readers, just as there are many persons of good general education who never acquired the knack of fluent and easy reading aloud of ordinary print; and, on the contrary, one occasionally meets a musician whose solitary gift is a phenomenal ability to read at sight.

Still another way is for the rector or music committee to travel about from church to church, hearing single services and endeavoring to decide which organist's work pleases them best. This is better than either of the preceding methods, but it is open to the objection that it very often does injustice to candidates. The committee pays a visit to Mr. A.'s church. If Mr. A. knows they are coming he takes pains to have the best service he has produced for a year. If he does not know they are coming, the chances are that they may hear the worst he has produced for a year. Some of his choir may be absent. His boys may have colds or be otherwise out of condition. The organ may be out of order. The acoustics of the building may be unfavorable. It may happen that the music selected is not so attractive as it might be. Any one of a dozen causes may operate to destroy Mr. A.'s chances of success, with no fault on his part.

It is suggested that the only safe way to engage an organist and choirmaster is by a combination of all the methods here alluded to. Examine his testimonials, inquire carefully into his character and reputation, hear him play and hear his choir sing—not once, but several times, so as to judge of his work under all conditions; attend his rehearsals and ascertain his skill in handling his choir. Finally, take the man whose heart is in his work and who will leave no stone unturned to make the choir a success. The man who weakens in the face of difficulties, who is constantly "counting the cost" and refusing to do this, or neglecting to do that, because he feels that he is not being sufficiently remunerated, is not the man for the place. Speaking broadly, in the present state of Church music in this country, an organist who would achieve success as a choirmaster must be content—for some years after he begins, at least—to do thirteen shillings' worth of work for a dollar. For this reason it is often wise to select a young man who has his reputation to make—perhaps even his experience to gain—rather than a more mature candidate whose position is assured, whose ideas are set, and who has firmly established notions of the value of his services, and is touchy concerning the infringement of his "prerogatives."

In many small places a rector is forced to take the only person available, which involves the engagement of one unprepared for his duties by previous experience. It is hoped in some future papers to offer a few practical suggestions for overcoming some of the difficulties which inevitably present themselves in such cases.

(*To be continued*)

Book Notices

Our Journey Around the World. By Francis E. Clark, D. D., President of the United Society of Christian Endeavor. Hartford, Conn.: A. D. Worthington. Pp. 641

The writer tells in an interesting and sometimes humorous style his observations in a year's traveling round the world. As he did not follow the beaten paths, and saw something of the inner life of the people along his route, his account has a value all its own. His descriptions of life in Australia, China, and Japan are valuable. The book is handsomely illustrated, mainly from instantaneous photographs taken from life and excellently reproduced.

Bible Stories for the Young. New York: Harper & Bros. 1894. Pp. 178.

A beautifully printed and charmingly illustrated book, containing a dozen of the most interesting biblical stories told in modern language, each of them by a prominent representative of the chief religious bodies in America, including Bishop Potter, Drs. Parkhurst, MacArthur, Taylor, John Hall, Vincent, etc. The thought and language is not simple enough for young children, and the stories seem to us to lack the charm of such as are told in Bishop Wilberforce's *Agathos*.

The Key of Life. By Chauncey B. Brewster, rector of Grace church, Brooklyn Heights. New York: Thomas Whittaker. Pp. 99. Price 60 cts.

The prefatory note tells us: "These addresses were given in Grace church, Brooklyn Heights, on Good Friday, 1894. Some who were present at the Three Hours' service felt that what was then said might prove helpful in more permanent form and to a wider circle. There has been no attempt to change the informal character or the language of the addresses as delivered." We are not acquainted with anything better upon the subject—the illumination which is cast by the Words from the Cross, upon life, and upon the meaning of death. Mr. Brewster's Good Friday addresses are strong in conception, rich with spiritual thought, and most affecting to the heart.

Dogmatic Theology. By William G. T. Shedd, D. D. Vol. III, Supplement. New York: Chas. Scribner's Sons. 1894. Price, $4.

This bulky volume of 528 pages is a supplement to the two volumes of "Dogmatic Theology" already published. As it consists of notes in the form of appendices to the subject matter of the treatise, it hardly admits of detailed or extended criticism. It is sufficient to remark that the selections are largely from St. Augustine and from Calvinistic writers, with a view to illustrating the Calvinistic theses maintained in the text of the work on Theology. We cannot repress the observation that a survey of the consensus of the Fathers of the Church would have been fatal to the hard and dry Calvinism that is so ably defended by Prof. Shedd, but perhaps that goes without saying. The subject of Anthropology is that which is most dwelt upon in these notes, as might have been expected, but we have been particularly interested in the passages called to combat some of the theories of modern Evolutionists, under the caption of Theology (Doctrine of God), in which the rash dogmatism of some scientists receives pretty sharp criticism. Under the head of Christology, the tendency of later Lutheran divines toward the errors of monophysitism are exposed, and a luminous statement of the subsistence of unity of personality with complexity of natures is given as illustrating the unique Personality of the God-man. This volume adds greatly to the value of Prof. Shedd's work on "Dogmatic Theology."

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New Light on the Bible and the Holy Land. Being an account of some recent discoveries in the East. By Basil T. A. Evetts, M A, formerly of the Assyrian Department of the British Museum. Chicago: A. C. McClurg & Co. Pp. 470. Price, $3.

This volume embodies in an interesting and popular form the results which have been reached thus far by the study of the ancient records of the East. The science of Assyriology is still in its infancy; it can hardly be said to have been in existence previous to the year 1850, and yet it has made large contributions to our knowledge of ancient life and history. We may expect that within another half century it will accomplish a much larger work. It is an exact science, based upon historic facts, and in most instances establishing its conclusions upon grounds of absolute certainty. When applied to the study of Holy Scripture, it is the true "higher criticism." One volume such as the above is worth more to the world than tons of pages crammed with the fine-spun but largely baseless theories of English and German professors, whose narrow experience of modern life but little warrants them in the attempt to reconstruct out of their own brains the conditions of life in the Old World. It is to such studies as are embodied in this book that we must look for any substantial contributions to our knowledge of Bible lands and times. We therefore commend the book to both the clergy and laity, as showing how the biblical accounts of the flood, the early movements of the human race, the origins of Jewish history, and all its later developments are strikingly and often minutely confirmed by the imperishable documents in stone and clay which have been recovered from the ruins of Egypt and the great cities of the East. The book covers the whole ground as fully and deeply as would be desired by one who is not specialist, and is in every way an attractive one.

Waymarks in Church History. By Wm. Bright, D. D., Canon Christ church, Oxford, Regius Professor of Church History. London New York: Longmans, Green & Co.

Canon Bright has collected in this volume a number of lectures and review articles upon special epochs and subjects of importance in Church history. The first paper is 'On the Study of Church History," and is valuable for the encouragement which it draws from the history of the Church in the past with reference to present difficulties and future prospects. "Gnosticism and St. Irenæus," "Ante-Nicene Sectarianism," "The Arian Controversy; its Issues and Its Lessons," "The Episcopate of St. Basil," "The Christological Controversy in the fourth and fifth Centuries," "Cyril of Alexandria," "The Clergy and Secular Employments," are some of the subjects treated. It is difficult, among such important topics treated with rare skill and judgment and the fullness of learning for which Dr. Bright is so eminent, to single out any one in particular as deserving special notice. We have been particularly interested in the paper on St. Cyril, about whose character such contrary judgments have been formed as that expressed by Dr. Pusey on one side, and Charles Kingsley (in Hypatia) on the other, one excessively partial, the other unreasonably hostile. Between these extremes Dr. Bright steers his way with admirable balance, and with careful relation to the exact facts of the case. It is probably one of the most impartially just estimates of the great Prince-Bishop and theologian that has ever been written. Under the title, "The Clergy and Secular Employments," a subject is considered which has been frequently discussed of late years both in England and America. It is the "revival" or "restoration of the diaconate," and the question whether it is compatible with the sacred character of Holy Orders to retain a purely secular occupation. The judgment of Dr. Bright, after a careful examination of the question from every point of view, theological, historical, and practical, is adverse to the idea of any such thing as a lay-diaconate. In this he agrees with the conclusions of Archbishop Benson, and, we venture to say, of all who, holding the Church's doctrine of Holy Orders, have given the subject careful consideration. Dr. Arnold was the first to propose a mercantile or professional diaconate, and it is sufficiently well known that he did not hold the doctrine of the Church upon the subject of the sacred ministry. In a letter to Stanley he calls the distinction between the clergy and laity a "pestilent distinction." Those who cling to the teachings of the Church will be inclined to examine narrowly any proposition touching the order or regulation of ministry which emanates from such a source. Not only in this essay, which deals distinctly with a present-day question, but in most of the other papers, there is very much of a practical character, and it is remarkable to how great an extent the lessons of the early centuries are applicable to our own times.

The Chant and Service Book; containing the Choral Service for Morning and Evening Prayer; chants for the Canticles; music for the Communion Service; chants and anthems for the Burial Office, etc. Edited by the Rev. Charles L. Hutchins D.D. Boston: Parish Choir. Cloth, red edges. Pages, 253: Price, postpaid, 80 cts.

This is entirely a new book in which all the Canticles are pointed in accordance with the work of the committee appointed by the last General Convention. The editor says that he has been guided in the preparation of this book by the same principle of choice which governed him in that of the new Hymnal; namely, to provide for the needs of the average choir and congregation. In this we are of opinion that he has very well succeeded, and his work is sure to meet with general commendation. We are pleased to see included in music for the Holy Communion a full presentation of Merbecke's great service, which ought to be the first step in the strict musical education of every choir, including the priest's part, as in *Sursum Corda*, *Vere Dignum*, *Ideo cum Angelis*, and indeed all which falls to the celebrant. It is gratifying also to find one other musical order for the Holy Communion given in full, Gilbert in G.; and a very useful one it is. It occupies but nine pages; so, in the 97 pages covered by a heterogeneous mass of bits and selections from services of all sorts, Dr. Hutchins might easily have included in place of these things—which only lead choirs into forming for themselves, out of such tempting supply of small morsels, patch-work services of "crazy pattern"—at least ten or a dozen integral services for the great office. We venture to say "a dozen," for the reason that no part of the priest's ritual-song that may occur as original composition in any service would need to be printed in the collection thus made inasmuch as most of the musically educated clergy would prefer to use invariably the traditional tones as arranged by Merbecke. We are far from wishing to find fault with Dr. Hutchins' work of compilation here presented; good enough essentially in all that it contains, and adhering to the old fashion for such books by his own intelligent choice; but we feel convinced that little hazard is involved in our prediction, that the first man who does what we have suggested will carry the palm of favor and win all the patronage.

Religion in History and Modern Life: Together with an Essay on the Church and the Working Classes. By A. M. Fairbairn, D. D. New York: Anson D. F. Randolph & Co 1894. For sale by Congregational S. S. and Pub. Society, Chicago. Price $1.50.

Dr. Fairbairn is one of of the foremost English Dissenting divines. He claims that these lectures should not be criticised "as a polemical and controversial endeavor." Perhaps the polemical element is not as large as it might be; but it is unmistakably present, as can be seen in pages 31, 32, 147, 148, and 182. It is so natural that a dissenter should be unable to understand, or to do justice to, sacerdotalism, and we are not surprised at Dr. Fairbairn's inability to do either; but it is remarkable that he should be betrayed into the assertion, on p. 182, that "Christ was no priest." The best part of the book is the opening essay on "The Church and the Working Classes." He says that, whereas many among the upper classes have lost their faith in religion, but cling to institutional Christianity because of their attachment to existing institutions in general, the alienated artisans have withdrawn from the churches [we adopt Dr. Fairbairn's mode of expression], not because they have ceased to believe in religion, but because they have come to think, however wrongly, that the "churches are not religious realities, not bodies organized for the teaching and doing of righteousness, but for the maintenance of vested interests and conventional respectabilities." He admits that "the distinction between belief in religion and in the churches may seem illicit," but claims that it "is, in fact both radical and real." With this appended qualification, and substituting "Church" for "churches," we are inclined to think that there is much truth in what he says. In this country our hard-headed artisans do the same thing. They divorce religion from the Church and conceive that they still can preserve the former. They are of course mistaken, for the very meaning of a religion—a bond between God and the soul—implies a covenant and visible institution to embody it and make it effective. The rest of his book is obscure and dry. He insists upon a clear definition of religion, but gives none; and wanders rather vaguely through history, saying many shrewd and suggestive things, but also blundering a good deal in his interpretation of ecclesiastical developments. We suppose we shall run the risk of a *tu quoque* retort, but we cannot forbear to notice that a Dissenter—even of the largest gifts, intellectually—seems unable to display true breadth of view or wholly to escape the intensely narrow atmosphere of sectarianism.

A MOVEMENT is under way to publish the spiritual and other letters of the late Rev. Ferdinand C. Ewer, D.D., rector of St. Ignatius' church.

THE subjects chosen by the Joint Diocesan Committees for the Sunday school lessons beginning Advent Sunday, are on the "Story of Our Lord's Life." The quarterly publications on this scheme, which are edited by the Rev. Dr. G. W. Shinn, and published by Thomas Whittaker, have a combined circulation of more than 120,000 copies.

Magazines and Reviews

The Biblia for October contains a very interesting and valuable article by the Rev. A. Kingsley Glover, "The Tablet Inscription of the Jews in China," with a translation of "the inscriptions of 1511. The record of the temple erected in honor of Eternal Reason and Sacred Writings." There are also some interesting Archæological Notes. This magazine (monthly) is the organ of the Egypt and Palestinian Exploration Funds, and gives prompt information of the

The Well-Bred Girl in Society

So successful were Mrs. Burton Harrison's articles on "The Well-Bred Girl in Society" in THE LADIES' HOME JOURNAL two years ago, that she has been induced to write three additional papers, taking up just those little points of fine manners which every girl likes to know, and which were not touched upon in the previous articles.

$1.00 per year; 10 cents per copy
All Newsdealers
The Curtis Publishing Company, Philadelphia

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valuable discoveries being made by the two societies mentioned. [Address Biblia, Meriden, Conn. Subscription, $1.]

The Contemporary Review for October contains a comparison and prophecy concerning Eastern and Western civilizations, by Elisee Reclus in "East and West." Untamiliar but interesting ground is opened up under the title. "Poets of Provence," by Cecile Hartog, who shows that the mediœval troubadours have their successors in this generation. Edmund R. Spearman discusses "French Prisons and their Inmates," showing that they compare favorably with English prisons, although the inmates are horded together too much for their individual welfare. A. N. Jannaris, who announces himself as a native Greek and master of his tongue, makes a somewhat ambitious attempt to revise the English Version of the Lord's Prayer, especially the phrases: "Thy kingdom come," "Our daily bread," and "Lead us not into temptation." Herbert Spencer returns to his controversy with "Weismannism Once More," scoring some strong points against the sufficiency of natural selection to account for the present state of the species.

Of timely interest is the leading article in *Scribner's Magazine* for November, "Election Night in a Newspaper Office," by Julian Ralph. It presents a vivid picture that will be new to most readers, and in its realistic description of the excitement and rush of such an occasion, holds the interest and attention clear to the end. One feel one's self to be really "in" it. Those who read Col. H. C. Prout's first article on railroads and the comparison between those of England and America, will not miss the continuation of the subject in this issue. There is no "dry" reading in either article, and the information is very valuable. "The American Girls' Art Club in Paris," by Emily M. Aylward, illustrated by Miss Minna Brown, one of the students, and V. Perard, affords a delightful glimpse of the advantages offered by this home in a foreigh country. Another article that will attract artists is Philip Gilbert Hamerton's entertaining biographical sketch of M. Louis Deschamps, whose great painting, "Charity," is reproduced as a frontispiece to this number of the magazine.

The Nineteenth Century for October opens with an amusing article on "The Seven Lord Roseberies," by St. Loe Strachey, from which it would appear the England's Premier is shrewd always and faces seven ways. Prof. Max Muller effectually demolishes "The Unknown Life of Jesus," in a paper entitled: "The Alleged Sojourn of Christ in India." Ernest Hart writes on "Cholera and the Sultan," and shows conclusively that the most potent factor in the spread of that dread disease is the drinking of polluted water. R. Vasudeva Rau, with some feeling, endeavors to exonerate the Saracenic invaders of Egypt, in answer to the question: "Did Omar destroy the Alexandrian Library?" Prof. Alford R. Wallace makes a plea, in "A Suggestion to Sabbath-keepers," for a more enlightened policy on the part of well-to-do Christians towards their less fortunate fellow-citizens in the matter of Sunday opening of museums, etc. Edmund Mitchell tries to show, in "The Chinaman Abroad," that the contempt usually exhibited toward that race is uncalled for. These and other articles make the number an interesting one. [Leonard Scott Publication Co., New York.]

The unsavory reputation which the Lexow investigations are establishing for New York, dates back some two hundred years, judging from the account given by Thomas A. Janvier in the November number of *Harper's Magazine*. The "Sea Stealing" of those early days had the love of money for its motive power, as do the bribery and corruption of the present day, and the bad blood of some of the old New Yorkers must be still coursing in the veins of their descendants. Then as now, crime was tolerated under the guise of business, and pirates and the receivers of stolen goods posed as honest merchants engaged in "the Red Sea Trade." Mr. Weeks' impressions of India continue to be fascinating reading, giving us glimpses of life and customs that are extremely picturesque. "On the Trail of the Wild Turkey" will be attractive reading for sportsmen, while the realistic illustrations of the Cassocks make us appreciate the comparison with the American cow-boy. Chas. Dudley Warner's "The Golden House" reaches its conclusion, and criticisms thereon will be many and varied. Some of the short stories are very sweet and pathetic, notably "Jonathan Holt's Third," and we must not overlook the beauty of the "Canticles of November," a poem by the late Rev. Geo. T. Rider, so long a contributor to the musical and art columns of THE LIVING CHURCH.

The New World (quarterly) for June and September is at hand. This Review appears to represent "liberal Christianity," so called, such as is current among Unitarians and their able coadjutors, known as "Broad Churchmen," in New England. Much ability is represented in its pages, but we do not, of course, look to such a Review for guidance so much as for information concerning the latest developments of liberalism. Its department of "Book Reviews" is very interesting and able. The June number contains a somewhat hypercritical article from our Dr. Kirkus on "The Episcopalian Polity." He objects to multiplying our dioceses, but thinks we will get on if our bishops exercise "common sense." Encouraging, to be sure! R. A. Holland, Jr., contributes an article on "The Significance of Pessimism"—able and profound. The September number contains an article on "Universal Religion," by John W. Chadwick, written on the lines of the most advanced apostles of comparative religion. Wm. A. Thayer contributes an interesting review of "Giordano Bruno's 'Expulsion of the Beast Triumphant.'" Charles F. Dole, in "The Service of Worship and the Service of Thought," compares the Protestant and Catholic ideals of worship, as seen by "liberal" eyes. Albert Reville presents the vision theory in a new dress to account on natural lines for the Apostles' belief in "The Resurrection of Jesus." Of course, assumes Reville, they believed in a fiction. [Houghton, Mifflin & Co., Boston.]

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

E. & J. B. YOUNG & CO.

The World's Largest Libraries. A Commencement Address. By Gen. Jas. Grant Wilson. D.C.L.

THOS. Y. CROWELL & CO.

The Victory of Our Faith. By Anna R. Brown, Ph.D.

CROTHERS & KORTH.

An Introduction to the Study of Ecclesiastical Polity. By Wm. Jones Seabury, D.D.

JAS. POTT & CO.

The "Gentle-Heart Stories." By Barbara Yechton. Illustrated by Mary Fairman Clark. 75c.

Loving Service Stories. 75c.

THE BAKER & TAYLOR CO.

Rambles Through Japan Without a Guide. By Albert Leffingwell.

LONGMANS, GREEN & CO.

Life of Edward Bouverie Pusey. By Henry Parry Liddon, D.D. $4.50.

Spiritual Law. By J. W. Thomas, F.I.C., F.C.S. $2.00.

Practicable Socialism. By Samuel and Henrietta Barnett. $1.50.

Trust and Reality. By George Rundle Prynne, M.A. $1.25.

J. B. LIPPINCOTT CO.

The Sketch Book (2 vols). By Washington Irving. $4.00.

Tales from Hans Anderson. $1.50.

Two Girls. By Amy E. Blanchard. $1.25.

Double Emperor. By W. Laird Clowes. $1.25.

Olivia. By Mrs. Molesworth. $1.25.

MACMILLAN & CO.

Old English Songs. $2.00.

Last Words in the Temple Church. By C. J. Vaughan, D.D. $1.50.

CHAS. SCRIBNER'S SONS.

Wild Beasts. By J. Hampden Porter. $2.00.

Butterfly Hunters in the Caribbees. By Dr. Eugene Murray-Aaron, F.E.S., F.Z.S.E. $2.00.

St. Paul's Conception of Christianity. By Alexander Balmain Bruce, D.D. $2 00.

Austin Elliott. By Henry Kingsley. $1.00.

HARPER & BROS.

Wimples and Crisping Pins. By Theodore Child.

A Little English Gallery. By Louise Imogen Guiney. $1.00.

A History of English Literature. By J. Logie Robertson, M.A.

LEE & SHEPARD, Boston.

A Hill-top Summer. By Alyn Yates Keith. $1.25.

Mollie Miller. By Effie W. Merriman. $1.25.

"Sirs! Only Seventeen." By Virginia F. Townsend. $1.50.

Because I Love You. Poems of Love. Selected and Arranged by Anna E. Mack. $1.50.

The Honeycombs of Life. A Volume of Sermons and Addresses. By the Rev. Louis Albert Banks, D.D. $2.00.

The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. By C. W. Post. 2nd Edition. $1.25.

Back Country Poems. By Sam Walter Foss. $1.50.

ANSON D. F. RANDOLPH & CO.

Why Do You Not Believe? By the Rev. Andrew Murray. 75c.

FORDS, HOWARD & HULBERT.

The Sistine Madonna. A Christmas Meditation. By Amory H. Bradford. 50c.

CHAS. H. KERR & CO., Chicago.

Un-American Immigration: Its Present Effects and Future Perils. A Study from the Census of 1890. By Rena Michaels Atchison, Ph.D. With an Introduction by the Rev. Joseph Cook. $1.25.

PAMPHLETS.

Comfort in Travel. Rand, McNally & Co., Chicago.

The Jerome Banners. Joy Banner, Rest Banner, Every-Day Banner, What will the Violets be. By Irene E. Jerome. 50c. each.

The Medical Guild of the Misericordia. Wm. Thornton Parker, M.D., Groveland. Mass., Provost.

The Christian Sanctified by the Lord's Prayer. By the Author of "The Hidden Life of the Soul." Translated from the French. Thos. Whittaker, New York. 25c.

Opinions of the Press

The Churchman

FROM ONE JURISDICTION TO ANOTHER.—This action is without precedent in the history of the Church, and therefore at once challenges examination. We are under the conviction that it is uncanonical, and therefore invalid and inoperative. It was taken under Title I., Canon 19, §vi. [2]. Sub-section [1] of the same §vi. reads as follows: "The House of Deputies may elect a suitable person or persons to be a bishop or bishops of this Church, to exercise Episcopal functions in States or Territories, or parts thereof, not organized into dioceses." * * * Now the bishops have based their action on the sub-section immediately following this sub-section authorizing the election of missionary bishops. It reads: "The bishop or bishops, so elected and consecrated, shall exercise Episcopal functions in such States and Territories, or parts thereof, in conformity with the constitution and canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe." The action of the House of Bishops at this time is evidently based on the supposition that the first "such" has the same correlative as the second "such," so that the section virtually reads, "such States and Territories as the House of Bishops may prescribe." We cannot avoid the conviction that this reading of the section is entirely unwarranted. There seems to us to be no doubt that the terms "so elected and consecrated," and "such States and Territories," refer distinctly to, and are defined by, the terms of the preceding section, and that only the "regulations and instructions" may be prescribed by the House of Bishops. Indeed, we cannot see how "States and Territories" can be "prescribed." In another sub-section of the same section, they are spoken of as "assigned" but not as "prescribed." * * * We submit that the meaning of this language is clear, and unambiguous, and explicit, and definitely limits the "prescribing" by the House to the "regulations and instructions." If this position is correct, the transfer of Bishop Barker is null and void, having been made by a body which is canonically incompetent to make it. Missionary bishops may be canonically transferred to dioceses because dioceses may elect, and submit their request for the Church's consent to such election, while the missionary bishop may give or withhold his acceptance. But no missionary jurisdiction can elect for itself the bishop of another jurisdiction, and therefore no request for consent can come before the Church. * * * But the effect of the new interpretation is very far-reaching. Possibly at any time, certainly whenever there is a vacancy, every missionary bishop may be transferred from his present jurisdiction to some other. This, too, may be done every year. And in each and all cases this may be done without the consent of the missionary bishops themselves. This is absolutely the theory of the new construction of the canon, and no canon can possibly be based upon such a theory. When a priest is elected to Western Colorado, he has the right to decline the election. When Western Colorado is "prescribed" to a missionary bishop, he must, so to speak, take the prescription. He cannot disobey without incurring all the penalties of canon law for breaking his consecration vow of obedience to the constitution and canons of the Church. This aspect of the canons as now interpreted by the House of Bishops must not be forgotten. The canon has been so interpreted at this time because it seemed to permit action which appeared desirable to the House of Bishops, and had, we take it for granted, the approval of the Bishop of Western Colorado. But the canon is not permissive to the missionary bishop; it is obligatory if thus interpreted. Again, if the interpretation made by the bishops be correct, and "such" refers to their "prescription" only, it would not mean (as we maintain it does) "not organized into dioceses," and this limitation being thus removed, the House of Bishops might prescribe that a missionary bishop shall exercise his episcopal function, in any State or Territory, or parts thereof, whether organized into a diocese or not, and whatever may be the provisions of other canons to the contrary. Hereafter all nominations by the House of Bishops to the House of Deputies would read between the lines somewhat thus: "We nominate A. B. as a suitable person to be a bishop to exercise episcopal functions in such States and Territories or parts thereof as we may prescribe."

The Church Standard

Meanwhile, we are of the opinion that, in the transfer of Bishop Barker, the House of Bishops was clearly within its constitutional and canonical right; and in answer to special requests, we shall here give our reasons for that opinion. In the first place, we think that the House of Bishops ought, in the nature of things, to have the power to transfer a missionary bishop from one jurisdiction to another whenever the Episcopal Order is satisfied that the proposed transfer will be for the good of the Church, and the bishop concerned is ready to consent. Missionary territory is everywhere under the jurisdiction of the Episcopate of the provincial or national Church by which it has been occupied. Missionary bishops are not invested with the same personal jurisdiction which is committed to diocesan bishops. They represent the Episcopal Order by whom they are sent, and to whom they are peculiarly subject. They are not wedded for life to the districts in which they are assigned to labor, as diocesan bishops are wedded to their dioceses. If a mission is abandoned, the missionary bishop must be withdrawn; if it is so successful as to require additional supervision, the Episcopal Order has an undoubted right to divide the field committed to the first bishop, and to do it with or without his consent. These are broad principles of Catholic jurisdiction, which, we believe, will not be denied by persons who are competent to express an opinion of them; and, if they are true, it follows that the Episcopal Order in our own Church ought to have the right to transfer a missionary bishop from one field to another, certainly, at least, when the bishop to be transferred does not object to the proposed change.

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The Household

Renunciation

BY MARTHA A. KIDDER

Should any idol dim my love for Thee,
Oh, take it from this heart and set me free;
Too often I am blinded by my pride,
Yet let me love Thee more than all beside.

In thought I view my Saviour on the tree,
And angels whisper, Thou hast died for me!
Oh, though the cross my stubborn heart should break,
I yield Thee all in love for Thy dear sake.

Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE

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CHAPTER VII

THE RECTOR BAFFLED

Hugh was a well man once more; thin and hollow-cheeked still, but with a healthful color in his Saxon face, and a clear light in his gray eyes. The time had come when he could pass out from under the roof that had sheltered him, and from the friends who had nursed him back from the brink of a miserable grave, to take his place among and share the activities of living men.

Mr. Leighton sat in his study, deep in thought upon this very subject. Many times had he stretched out a strong, rescuing hand to those who were sinking under the stress of temptation or hopeless poverty, but never had he felt so warm a personal interest as in this man, to whom in his direst need the hand of God had unmistakably led his servant. Hugh was indeed the child of his prayer, and the very fact of the weakness of the young man's nature, which had caused his downfall, made him dearer to his rescuer, just as the feeble child is often the nearest to its parent's heart. A knock at the study door announced the subject of his reflections.

"Come in, Hugh; take that chair," said the rector. "I was just thinking about you. I'm glad you've come to have a talk with me."

Hugh took the seat in silence, and turned the cap which he held in his hand, workman-fashion, round and round, looking at it very intently.

"Yes, sir," he said at last, meeting the clergyman's eyes, "I've come to talk with you, though I'm not good at talking, as you know."

"I'll meet you half way, Hugh," said Mr. Leighton, with a smile, "we know each other pretty well by this time."

"Aye, sir," said Hugh, the color deepening in his cheeks, "I know you and Miss Dora to be the kindest, the best —"

"Hush, Hugh."

"You must let me speak, just this once, sir; I didn't know that such people lived."

"That was because you did not know the goodness of God, Hugh; remember every good gift and every perfect gift comes from the Father."

"Yes, you have taught me that, but it can't make me think the less of you, of your blessed goodness to me."

"If it makes you happier to say this, Hugh, I will not forbid you, and I will say for my part, that if I needed any reward for what I have done for you, your affection and gratitude more than repay me."

"You know what I am, sir," said Hugh, after a pause, "you know, best of all, what I have been, a worthless fellow, who threw away a decent, happy life, and well-nigh broke a good girl's heart."

"Yes," said Mr. Leighton, gravely and sadly, "I will not make light of your weakness, your sin, Hugh, for it was grievous. I cannot make light of what our Redeemer suffered and died for."

Hugh covered his face with his hand, and for some minutes there was a profound silence between the two men. It was broken by a long, deep sigh.

"I am going away, sir," said Hugh, without looking up. "I have been thinking it all over these last few days. I've an uncle in Southampton who works in a shipyard. Before ever I came to London he wanted me to go to him. I can work my way there easy enough."

"And what about Abbie?" asked Mr. Leighton, quietly.

Hugh moved uneasily.

"If it weren't for Abbie, sir, I'd stay near you," he said brokenly, "but I—I can't see her. The shame of how I treated her stands between us. She may forgive me, but neither she nor I can forget. I'm not fit for her."

"Hugh," said Mr. Leighton—he drew his chair beside him and laid his hand upon his shoulder: "Do you know the real meaning of forgiveness?"

"I believe what you have told me about God's forgiveness," said Hugh, humbly.

"Forgiveness is love," the clergyman went on, "God is love, and therefore His forgiveness is perfect. But a human heart capable of love, of pure and unselfish love, which is God's gift, forgives as truly as it loves. And so it is, I feel quite sure, with Abbie. Think, Hugh, how tenderly she has nursed you. Can you doubt her feeling for you?"

Hugh made no reply, only fell to turning his cap again, while a look of obstinate sadness which Mr. Leighton perfectly understood, crept over his face.

"Do you remember the story of the Prodigal we read together?"

"Aye, sir; how could I forget?"

"Well, Hugh, that story was told us, not only to teach us of God's pitying love for us, but what our love should be for one another. Do you feel that you owe Abbie any reparation for your conduct?"

"The Lord knows I do," said Hugh, passing his hand across his forehead.

"Then if she, poor girl, is willing, anxious to forget the past, do you not think that to leave her, as you purpose, would be a poor way to atone for it? No, be a man, Hugh, go to her and say that by God's help, your life, henceforward, shall be worthy of a true woman's love, and that you will spend it together."

Hugh straightened himself, and a gleam of hope and gladness passed across his face, but in a moment it was gone. His head drooped, his thin hands worked nervously.

"You don't know, sir; she can't but look down upon me after what has passed, even though she may like me still—I must go away."

Mr. Leighton rose from his seat, and with his hands clasped behind him took some turns about his study. Here was a new development, here was the obstinacy which so often accompanies a certain weakness of character. Had he, after all, counted too much on Hugh's gratitude and pliability? was it going to be harder to save him than he had supposed?

"I have no right to dictate to you, Hugh," he said at last, gently, "however much I desire your good. There is only one thing I will ask of you in return for what I have done. Do not go without seeing Abbie. It would be unmanly. I should be deeply disappointed in you were you to do so. Tell her what you have told me, and if you must leave, you will at least feel that you have acted honestly in the matter. Will you go?"

Hugh assented with a troubled look, conscious that he had grieved his benefactor, dreading an interview with Abbie, yet feeling that it would be impossible to refuse Mr. Leighton's request.

"I had a plan, Hugh, a plan for keeping you near me and giving you steady employment, but I will not speak of it now. Your home is with us until your decision is made."

Hugh saw that the interview was at an end. He rose wearily from his seat.

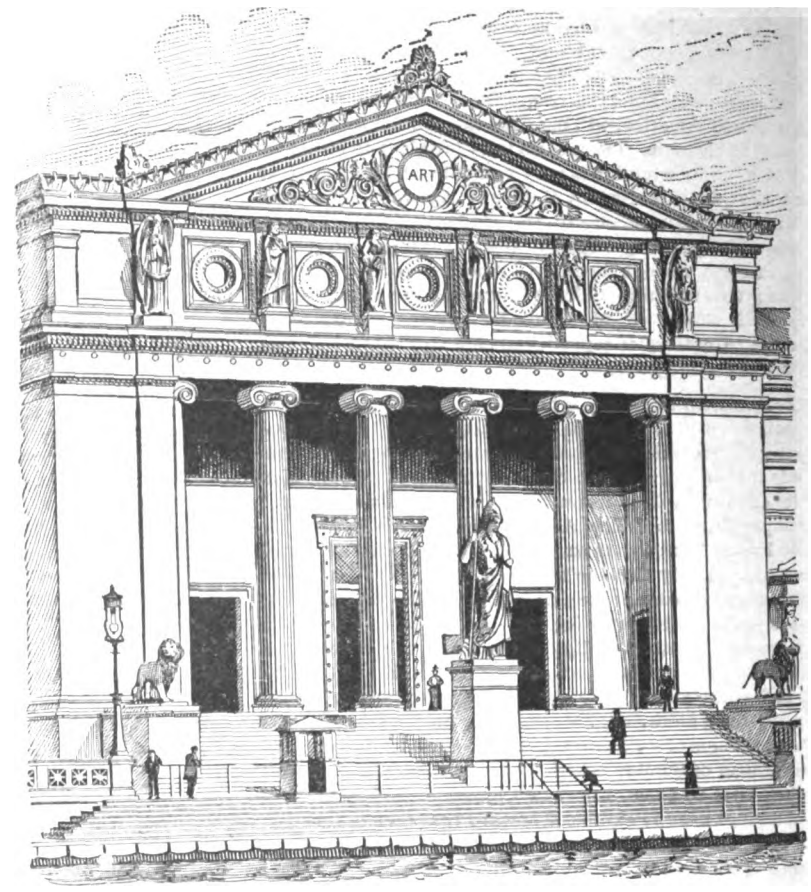
"I have vexed you, sir," he said, looking into Mr. Leighton's face almost as a child might have done, "and yet I would be willing to give my life for you."

"You have not vexed me, my poor boy," said the clergyman, deeply moved as he had been many times by such evidence of Hugh's affection. "God lead you aright; only don't put your will against His! We cannot fashion each other's lives."

They clasped hands, and Hugh went away.

To be continued.

A Temple of Art.



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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

A Bit of Suggestion

"How is your Latin class getting along, Herbert," asked his father at the breakfast table.

"Oh, tolerably, sir," said Herbert with a half scowl which was becoming very familiar with his face. "I don't like Latin much myself. And some of the boys are such bad scholars they keep the whole school back. I wish I was in some other class."

"Will you have some more potatoes, Herbert?" asked his mother.

"Well—I don't believe I want any; I don't think this a very good way of cooking potatoes. We used to have them a great deal nicer."

"Can you spare a quarter of an hour after breakfast to help me with my examples, Herbert?" asked his sister,

"Oh, I suppose so. I did want to stop to speak to Jack Lee about that book of mine he borrowed and hasn't returned. I wish folks wouldn't borrow; but if they will borrow, I wish they would return things. What are your examples?"

"In the least common multiple."

"That's easy enough, I'm sure. I wonder if you're bright at arithmetic, Lill? But, of course, I'll show you. Seems to me this steak is tough."

"We'll have to be looking after the wood supply soon," suggested mother.

"And then there'll be more piling for me, of course," remarked Herbert. "Bridget must burn a lot of wood in the kitchen."

"While you are helping your sister with the examples, Herbert," said his mother," "I'll put a stitch into that necktie if you'll hand it to me. Something about it seems to be wrong."

"It's a miserable fitting thing, scarcely worth mending. I wore it last night, and it bothered me all the evening."

"By the way, did you have a pleasant time last night?"

"Oh, rather. But I expected to hear something finer. I could have done nearly as well myself."

Herbert's father folded the newspaper he had been reading, laid it beside his plate, and, turning towards the boy, gazed at him so fixedly and so critically that he looked enquiringly at him, at length asking:

"Well, what is it, father?"

"Herbert, do you know that we all love you?"

"Why," exclaimed Herbert, greatly astonished at the question, "I suppose you do."

"Are you not sure of it?"

"Yes," said Herbert laughing a little, "I am quite sure of it."

"You are sure that you, with your sister, are the object of the most constant, loving care and solicitude on the part of your mother and myself?"

"Yes, father," said Herbert, more thoughtfully. "But why do you ask?"

"You are sure that your best and highest welfare is the thing most earnestly sought by us?"

"Yes, sir."

"And that there is nothing in the world so precious to us at this table as just we four?"

"Yes, sir."

"You are a bright boy—yes, bright as the average, perhaps a little brighter, although my thinking so may come of my being slightly partial to you—well-looking, too, well-kept and healthy. You are able to take in the full delights of out-door boy-life; and you enjoy your school in a general way, don't you?"

"Yes, sir."

"And you are fairly happy in your surroundings?"

"Yes, father, in everything. But will you please tell me what all this means?"

"Yes, I've come to that now. You wake in the morning with the full enjoyment of every earthly blessing. You come to the table surrounded by those to whom your happiness is dear."

Herbert looked into his father's eye, waiting to hear more, as he made a slight pause.

"It seems as if a boy of your condition of life ought to find happiness in everything. But instead of this, everything, to your own showing, seems to bear a thorn for you. Of the half-dozen things touched upon within the last fifteen minutes, some pertaining to your studies, some to your amusements, some to your small duties to others, everything has been met by you with either a direct or indirect complaint or fault-finding. I really am afraid, boy, that life is becoming a burdensome, unhappy thing to you."

"Oh, you are mistaken, father," said Herbert, with a rising color. "I really don't mean to keep up a scowl and growl about things. I don't think of it half the time."

"Then," said his father, with a half-jesting expression on his face, giving place to one wholly serious, "isn't it time you were thinking of making dear to you the happiness of those to whom your happiness is dear? Do you ever reflect how a spirit of fault-finding casts a shadow about you upon those who are entitled to something better than shadows from you—how a complaining voice and a scowling face take away all the sweetness and beauty from the hours which should be highly prized—hours in which we who love each other are together?"

"Indeed, father, I never took it to heart before. But I will."

There are many boys in the homes all over the world. Wouldn't they do well to take it to heart?—*The Canadian Churchman.*

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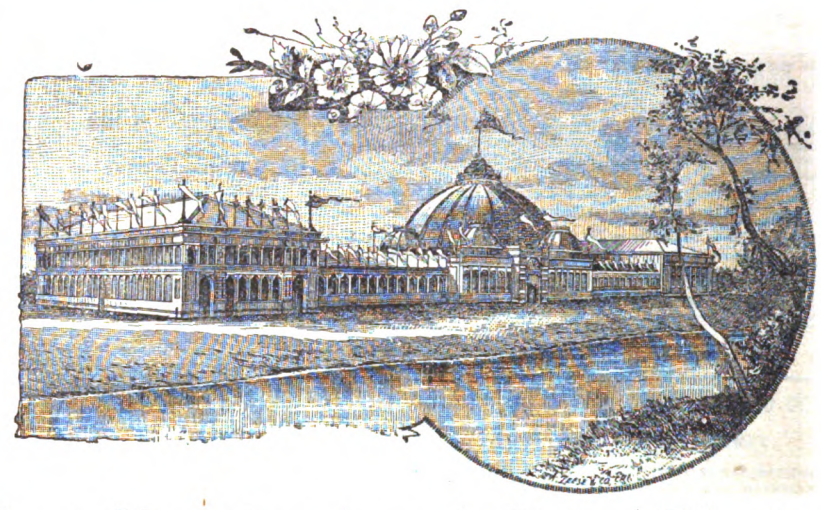

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THE 40th annual report of the Posmaster-general of Great Britain has appeared. From this report we learn that during the year 2,853,534,000 letters, post cards, circulars, and parcels have passed through the post office. According to the average tables, each person received forty-seven letters, six post cards, fifteen books and circulars, four newspapers, and one parcel during the year. Thirty per cent. of these missives were delivered in the area of London alone. A new express service has been introduced and works well. In connection with this comes an anecdote. A few months ago, a young woman, having lost her way in London, applied at the Swiss Cottage Postoffice, "and was safely conducted, for the sum of three pence, by a special messenger, to Hampstead, where a receipt for her was duly obtained." The business of the Post Office Savings Bank shows steady growth. The total amount due to depositors at the close of 1893 was over $400,000,000.

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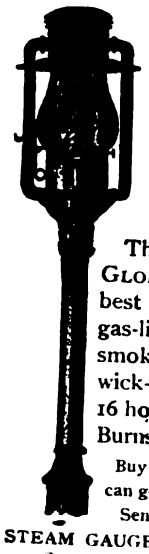

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I saw Mr. MacNeil take Mr. Furniss by the lapel of the coat and shake him like a dog; then I saw him take him by the ear and shake him by that.

Mr. Furniss, who declared that the assault was a merely technical and not a serious one, wrote to the eye-witness asking if he had been correctly reported; and he got the following answer, which is quite as funny as anything that Mr. Furniss himself ever provided for *Punch:*

Sir:—I understand that the statement attributed to me and referred to by you, was due to a misapprehension of some chaffing remarks of mine in the lobby on Friday last; and I regret to say that I did not see you shaken like a dog, and am sorry to say that I did not witness the pulling of your ear.

Yours truly,
JOHN BURNS.

This reminds us of the apology made to the faculty of Amherst College by a student who ended his life as a foreign missionary. An apology for an offense having been required of all the class, he wrote as follows:

I acknowledge that I attended the class meeting, and voted to go and meet the South Hadley girls at Mount Holyoke; but owing to the scarcity of teams, I was unable to go, for which I am very sorry.—*The Independent.*

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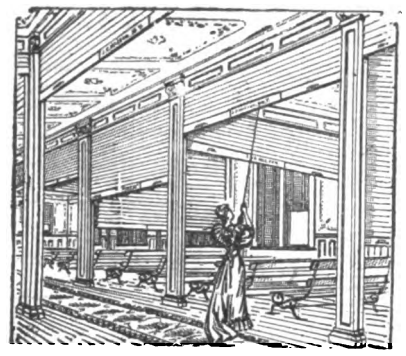

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Suggestions for Christmas Presents

Select a box such as shoes come in, and which is the right shape and size for a glove box. Get tissue paper of two colors, brown, the shade of finished black walnut, and bright pink, or blue, if you like it better; or, in fact, any color you like for lining, but the outside must be brown. Crush it by drawing it through the hands till every particle of stiffness is gone, and it is as pliable under the hands as surah silk. Line the bottom of the outside with a plain piece, then around the sides lay the paper in loose, irregular folds, and catch it down, here and there, with needle and thread. Have it come down inside half an inch. Line the inside with the pink, also crushed, and fasten at the top with mucilage, sticking it and turning down after it dries. Put a layer of perfumed cotton on the bottom, then cover with pink, having the edges of the sides come under the bottom. The rim of the cover must be removed, and the top covered with brown and lined with pink over cotton. A bunch of ribbon loops should be fastened on top, for lifting the cover. At a little distance this box will look like carved wood, and it is to be recommended on account of the ease with which it is made, and the little expense of the materials.—*The Modern Priscilla.*

A pretty and useful device, that would be welcomed by any mother of small children, is a guard for holding a little elf in cab or chair. Two yards of ribbon, two inches or more in width, will be needed. Embroider the baby's name upon one of the ribbons in the centre of its length, or even the word "Baby," this being always sweet, and frequently used even when the baby has a "really truly" name. It is best to make the guard of ribbon that will bear washing well, or else of a color that will not show dirt easily. A red ribbon is pretty in color, but not all babies wear red; but even if white is used, if of good quality, it may be laundered over and over again if the embroidering is done in wash silks. Tiny bunches of forget-me-nots are pretty scattered over the whole length of the ribbon, or tiny daisies, or violets of yellow or blue are dainty and pretty enough for any baby. Line the centre of the ribbon with thick linen, and overseam the edges together. The ribbon may be tied to the chair or cab with a handsome bow.—*The Modern Priscilla.*

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YOU USE THE GOODS THIRTY DAYS BEFORE BILL IS DUE.

After trial you pay the retail value of the Soaps alone. All middlemen's profits are returned to you in valuable premiums, so well bought as to save you half the regular retail prices. The Larkin plan saves you half the cost. The manufacturer alone adds VALUE; every middleman adds COST. The publishers of this paper know every claim is sustained by the facts.

Many people prefer to send cash with order—it is not asked—but if you remit in advance, you will receive in addition to all extras named, a nice present for the lady of the house, and shipment same day order is received. The publishers also know that your money will be refunded without argument or comment if the box or DESK does not prove all expected. Booklet illustrating ten other premiums free upon application.

Write your order like this, TODAY—while you think of it, or cut this out and sign it:

"You may ship me, subject to thirty days' trial, ONE COMBINATION BOX OF "SWEET HOME" SOAP, with extras, etc., and the CHAUTAUQUA DESK.

☞ If after thirty days' trial I find the Soaps and the Desk entirely satisfactory and as represented. I will remit you $10.00; if not, I will notify you goods are subject to your order and you must remove them, making no charge for what I have used."

Name, ...
Occupation, ... *Street No.* .....
P. O. ..... *State,* .....

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