

The Living Church

A Weekly Record of its *Whiting Mfg Co* Work and its Thought

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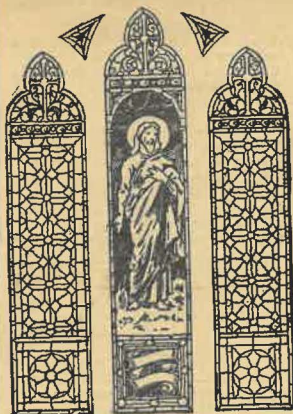
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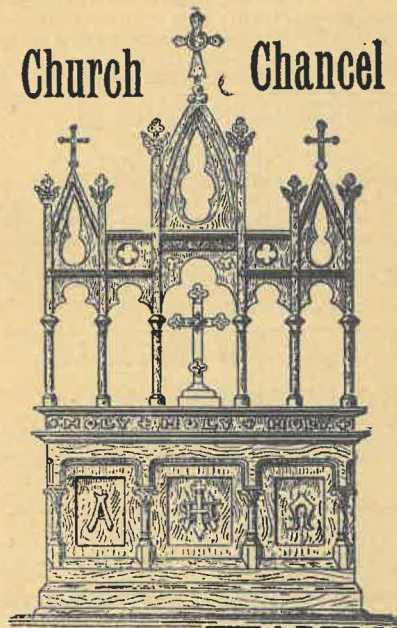
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The Living Church

Saturday, June 2, 1894

News and Notes

The Christian Enquirer corrects a statement which was recently quoted with approval by THE LIVING CHURCH, namely, that only one of our churches had ever moved up-town from below Fourteenth st. Five churches are named by the writer, which have gone up-town. It is unfair to count St. George's, however, for though it was removed a few rods above Fourteenth st., it is still a down-town church and ministers to multitudes south of that street. The remaining difference of three is enough, however, to qualify the statement we quoted, while the showing for our churches is still very good.

THE MAYOR of St. Denis, near Paris, has made much objection to Catholic funerals in that place. He was particularly opposed to all religious emblems, banners, and the like. He therefore warned the priests of the church of St. Denis that all such displays must cease. The clergy responded that they violated no law or municipal regulation. The mayor appealed to the government and the council of state decided that funeral processions in which religious emblems are carried may be prohibited by the mayor if he is of opinion that such emblems are likely to cause public disturbance. It is not said that any disturbance has been caused which the police could not easily allay, but the mob now has a motive for systematic turbulence.

THE CHURCH UNIVERSITY Board of Regents has awarded the "Post Graduate Seminary Scholarship" in the department of Philosophy, to Mr. Charles Harris Hayes, recently graduated from the General Theological Seminary, New York. Mr. Hayes is a graduate of the class of 1890 of Columbia College, and has also spent one year as a tutorial fellow, and one year as a university fellow, in that institution. He was ordained deacon in the diocese of Newark, on May 23rd. This scholarship provides the successful applicant with \$750 per year for three years, subject to the usual conditions attached to such valuable privileges. The Scholarships in Ecclesiastical History and in Sociology will be awarded as soon as possible.

THE VENERABLE SOCIETY for the Propagation of the Gospel has issued its 192nd annual report. The society maintains ten bishops, 718 priests and deacons, 2,300 lay workers, and 2,600 students in its various colleges. In its mission schools in Asia and Africa there are 38,000 children. Education is carried to the highest point in India. At the theological college in Madras, the students are required to pass the preliminary theological examinations of Oxford and Cambridge. In the college at Trichinopoly there are 1500 students. The society is from time to time relieved of a part of its work especially in the colonies, but new fields of constantly increasing magnitude are opening up in other parts of the world. Its work is now being carried on in fifty-four dioceses, and the clergy whom it supports minister in fifty-one different languages.

IT IS SOMETIMES SAID that great corporations are not sufficiently amenable to the law in cases of neglect or violation of its provisions for the safety of the public. A long legal fight has just terminated in a decision of the Court of Appeals that the New York, New Haven, and Hartford Railroad, shall pay \$7,000 and costs, besides personal damages to the sufferers, for disregard of the statute making it unlawful for them to heat passenger cars with stoves. Three years ago, an accident occurred on this road, by which, through violation of this law, six persons met a horrible death by burning. There would be less loss of life in railroad travel, if all accidents traceable to carelessness on the part of the railroad companies and their employees, were to result in a payment of the penalty of the law.

SOME IRRITATION has arisen in France from the inconsistent action of the Pope. Some months ago the Vatican sent a formal notification to the Bishop of Autun,

Mgr. Perrand, that he would be promoted to the cardinalate at the next consistory. One or two other French prelates were to receive the red hat at the same time. But for some reason these announcements were not carried out. Exactly why this should irritate the government is not, at this distance, very clear, but it is asserted that such is the case. It is still more difficult to understand why its displeasure should be visited upon the unfortunate bishops chiefly concerned. It might be supposed that it would be enough to be disappointed of a promotion which seemed certain, without being punished by the secular power for a failure they could not help. It is said that it has only happened once before, viz., in the case of the philosopher Rosmini, that a man has not been elevated to the cardinal's bench after formal notification. Unless there is some change, this will leave France with only four effective votes in the conclave, upon the death of the present Pope.

THE QUEEN'S BIRTHDAY was celebrated with great enthusiasm throughout England, and with every appearance of undiminished loyalty. Queen Victoria came to the throne in 1837, and has, therefore, ruled for 57 years. Few sovereigns in the world's history have reigned longer than this, and fewer still have passed through a period of such great constitutional changes without revolution. It may be that still greater changes will be effected before she gives place to a successor. No one can say whether the rapidly growing radicalism, with its hatred of existing institutions, may not gather force to sweep away the throne itself before many years have passed by. The extreme democracy is very logical and impatient of inconsistencies. It has been the strength of the British Constitution hitherto, that it has been more practical than logical, and that changes have been slow. But this spirit is becoming a thing of the past, and the new power is furiously impatient of everything which obstructs the immediate accomplishment of its designs.

ANOTHER CRISIS has occurred in French affairs. These occasions are becoming so numerous in that country that there is a natural tendency to regard them as of little significance. But in this instance the situation is more than usually complicated. The premier, M. Casimir-Perier, has resigned on a side issue, almost immediately after a vote of confidence. It is considered that he desires to become a candidate for the presidency, as President Carnot's term of office will expire in the fall, and he has declared that he is not a candidate for re-election. M. Casimir-Perier is very popular, and he does not wish to hamper his candidacy by continuing in office meanwhile. But it appears that all others who are eligible for the premiership are also presidential aspirants. The consequence is that it is very difficult, if not impossible, to form a new ministry. There is much dissatisfaction abroad, and men are beginning to talk of the tranquility and prosperity of France under the second Empire. There is a growing sentiment in favor of a stronger government. Some observers predict that a decided change will take place before long. Now, as at some previous times, it may be that the salvation of the Republic is the absence of a leader capable of superseding it.

IT READS rather strangely, when mobs are invading peaceful towns to prevent other men from working, and as a means of effectually accomplishing their purpose, are demolishing machinery and other property, that the Governor of a great State in reluctantly sending troops to one of the worst centres of disturbance, should issue an order that the troops are not to protect property. That must be done by the owners themselves! It appears, however, that it is very reprehensible for the owners of factories, mines, and the like, to hire private troops to guard their premises. Thus those who have the misfortune to have such possessions are left, as it were, "between the devil and the deep sea." Individually, they may desire no better fate, but it is very certain that the application of the principle that the gov-

ernment, national, state, or municipal, has no obligation as regards the defence of the property of law-abiding people, against lawlessness, would carry us far afield. It was an old-fashioned idea that government existed in order to secure to every individual, "life, liberty, and the pursuit of happiness," in which the right to the undisturbed possession and use of his own possessions must certainly be included.

THE PRESBYTERIAN CHURCH NORTH, in session at Saratoga, made very fraternal and pressing overtures to the Presbyterian Church South, in session at Nashville, Tenn., with reference to the healing of the old rupture and the restoration of organic unity. The Presbyterian Church South responds with fraternal greetings and good wishes, but "regards it as unwise to re-open the question of organic union." The division took place many years ago over the slavery question. That, of course, is a dead issue. It is believed that there is no single point of difference between the bodies in doctrine, government, or discipline. Yet they are unable to unite. The southern division refuses even to consider the matter. It is evident that in this denomination, comparatively orthodox as it is in many points, there is no notion, however dim, of the sinfulness of schism. Separation may be a practical evil, union may be expedient, or, as the southern division in this instance declares, it may be inexpedient; but there is no right and wrong in the matter. This is natural enough among people who do not believe that the visible Church is a divine institution in actual oneness with Christ its head. It is an admission that the bodies they represent are not, as bodies, parts of the divine organization.

Brief Mention

Uganda has been placed under a British protectorate consisting of a regular administration by a Royal Commissioner, with a staff of officers and the present force of Soudanese soldiers. There is therefore no cause for further anxiety regarding missionary interests in that country.—France having begun to recognize religion as a factor for good, is moving quickly along the path to reformation. It has long had a Sunday Closing Association,—"*La ligue pour le repos du Dimanche*"—which has now waked to life again, and in conjunction with the Grocers' Trade Union—*Syndicat de l'épicerie*—is taking steps towards a closing of all the grocery shops on Sunday.—Belgium has adopted a plan having for its object the saving of unnecessary labor on Sunday. The government has issued a particular kind of postage stamp to be affixed to such letters as need not be delivered on that day.—There seems to be an increasing amount of opium used in this country. The importation of that drug during 1893 amounted to 35,000 pounds more than for the preceding year, and more than twice as much as in 1884. It is feared the terrible opium habit is spreading here.—Father Himes, the patriarch of our missionary host, completed his ninetieth year on May 18th. It will be remembered that he was an Adventist preacher, and took orders after his seventieth year. He is still doing active work on the frontier.—The chief topic before the Southern Presbyterian assembly was organic union. Several speeches were made and Dr. Summers read the committee's report. An amendment to accept the proposals from the northern Church was offered and rejected—90 to 68. The committee report recommending the rejection of the proposals from the northern Church was adopted.—The Roman Catholic bishops in England have issued an official document, intended to be the basis of a bill to be presented to Parliament. They demand for their children public elementary schools under Roman Catholic management, and the maintenance of these schools out of the public fund.—Prof. Henry Morley, the English historian, lecturer, and essayist, has just died.—A monument in honor of Mary, the mother of George Washington, was unveiled at Fredericksburg, Va., recently.

New York City

The late Richard S. Ely of this city, left bequests of \$20,000 to St. Luke's Hospital, and \$10,000 to the Home for Old Men and Aged Couples.

The trustees of the General Theological Seminary at their annual session, just held, decided on motion of the Rev. Dr. Morgan Dix, seconded by the Bishop of New York, to give to the dean, the title of "Very Reverend."

The Children's City Hospital of St. John's Guild, has had a most successful first year of work. It cares exclusively for children from 3 to 15 years of age. Patients who are free from contagious diseases are taken at any time, and the benefits of the hospital are absolutely free. The institution depends on voluntary contributions for support.

The Domestic and Foreign Missionary Society has received a legacy of \$5,000 from the late Frances Lea Chamberlain, and the Fund for the Relief of Widows and Orphans of Deceased Clergymen of the Church, \$1,000 from the same source. Mrs. Chamberlain left \$3,000 to the Seabury Divinity School, at Faribault.

The general secretary of the Board of Missions, the Rev. Dr. Wm. S. Langford, is taking a brief and well-earned vacation abroad. He sailed from New York to Liverpool, on Saturday, May 19th, on the "Campania," in company with Mr. Cornelius Vanderbilt, who is a member of the Board of Missions.

The late Jesse Seligman, of this city, among other bequests to public and charitable institutions, left legacies to the Orphan Home and Asylum, of the Church, to the Floating Hospital of St. John's Guild, and to the Sheltering Arms Nursery. Mr. Seligman was himself a Hebrew. His charities embrace many Christian institutions.

The choir of Italians attached to the church of San Salvatore, the Rev. A. Pace, rector, recently made a visit of charity to the prisoners in the "Tombs," and sang to them a number of selections. Several persons interested in the Italian mission were present. Mr. Arduin C. Taylor, the organist of the church, conducted the music. His wife has for some time provided occasional entertainments for the prisoners by means of visits of choirs, or otherwise.

During the past year, the New York Bible and Common Prayer Book Society has given away 4,216 Bibles and Testaments, and 49,824 Prayer Books and Hymnals, making a total of 50,040 volumes. The number of grants was over 800, showing that the society has not been negligent in its work which covers all sections of the country. The new year promises to be one of great possibilities, and it is hoped that the work of the society may be greatly enlarged.

Emmanuel church, the Rev. W. Knight McGowan, rector, is bravely maintaining its summer home, located on the Hudson river. As the parish is the outgrowth of the former chapel of the church of the Holy Trinity, Harlem, and is not itself wealthy, the task undertaken is a difficult one. The home is not merely for parishioners, but provides two weeks of outing to poor children of the East Side of the city, without distinction as to religious belongings.

The Rev. Dr. Wm. R. Huntington, of Grace church, delivered an address on "Causes contributing to the present widespread interest in Church Unity," before the Congregational Club, at the Hotel St. Denis, last Monday night. The general theme of the evening was ecclesiastical unity, and among the invited speakers were Dr. Briggs, the noted Presbyterian, and Prof. Fisher, of Yale University, well known for his historical writings.

The Whitsuntide festival of the church of the Reconciliation, the Rev. Newton Perkins, minister in charge, was of special interest. The children of the Sunday school attended in a body and presented floral offerings. The Rev. Wm. Pott made a short and appropriate address to the children. The flowers were gathered after service and taken to the different hospitals. Prizes were awarded to the children. The new house for the summer home of this church, at Lake Mohegan, will be ready by the middle of June for its youthful guests.

St. Ann's church, Morrisania, has lately received a fine memorial window, presented by the wife of Dr. John Murray Carnochan, in memory of her husband. The work is of American manufacture, and the leading design is a reproduction of the well-known work of the Scotch artist, Sir Noel Paton, entitled, *Lux in Tenebris*. Christ as the light, is leading a maiden through the Valley of Death toward the cross of faith and hope that points heavenward.

The church of the Holy Communion, the Rev. Dr. Mottet, rector, maintains a Home for Aged Women, a Training School for Girls, and the Babies' Shelter. The latter is now permanently located at St. Johnland, for the reason that the children can be better brought up there than in the city. These charities, while under the care of the parish, are not intended exclusively for its poor, but are open to any in need of their benefits. The Sisters of the Holy Communion minister to the requirements. Appeal has been made to benevolent persons to cooperate in the support.

The Bishop made his official visitation of the institutions of the city at Blackwell's Island, in the East River, on the

afternoon of Trinity Sunday, and confirmed a class presented by the Rev. W. G. French, the missionary stationed there. A number of the friends of the Church City Mission Society, which has care of this work, went from the city with the Bishop. A congregation of some 200 inmates assembled, and the apostolic rite was especially touching amid such pathetic surroundings. Two of the candidates were carried to the chancel on stretchers, to receive the laying on of hands. The whole service was very devout. Subsequently the Bishop confirmed a sick colored man in one of the hospital wards.

The vacancy in the office of Archdeacon of New York, caused by the death of the late Dr. Peters, has just been filled by the appointment by Bishop Potter, of the Rev. Charles C. Tiffany, D. D. The new archdeacon is well and widely known, and has for many years been interested in missionary activity. He has the advantage of ripe years and the possession of fine organizing abilities and can hold his own among the able preachers of the metropolis. He is a member of the Church, Century, Union League, and Riding Clubs, and of the New England Society, and is a Fellow of the American Geographical Society.

The Sisters in charge of St. Mary's Free Hospital for children are suffering some anxiety because of the lack of funds to cover the necessary running expenses of their summer fresh air charity. The Sisters have a cottage on the beach at Rockaway, within easy reach of the city, and where the invigorating breezes of the sea have in former years been a welcome relief to many little sufferers. The change of air does more than medical aid can do to restore broken child-health. The good Sisters regard with dismay their empty treasury, which at this season is usually the recipient of generous gifts. Unless such gifts be promptly forthcoming, many little invalids will lose the benefit they so really need. Of all fresh-air charities, this is one of the most deserving.

At the church of the Holy Trinity, Wednesday, May 16, was held the burial service of a devout Churchwoman of some literary celebrity, Mrs. Frances Elizabeth Barrow, better known by her *non de plume*, "Aunt Fanny." She wrote much for children in former years, and penned two novels, "The Wife's Stratagem," and "Letter G." Her works will be pleasantly remembered by many persons now grown to mature years. They had wide circulation in America and abroad. In her old age she continued to be a welcome member of New York society, on account of her social powers and beautiful character. She was a daughter of Chas. Benton Mease, and was born in Charleston, S. C., but was brought to New York in childhood, was educated there and spent most of her life there. In 1841, she married Jas. Barrow, Jr., who died in 1868. Her first literary work was given to the public in 1851. She was active in charities for children.

The Church of England order, known as Sisters of the Church, which has accomplished such important work in the cause of education in the mother country, has taken charge of Mrs. Sylvanus Reed's private school. The order began its efforts by improving the parochial school teaching, and later extended its work to include schools for the aristocratic classes, under auspices of the Church Extension Association. In these labors the Sisters have enjoyed the patronage of the Archbishops of Canterbury and York, and of a number of the bishops, besides that of a princess of the royal family, and members of the highest nobility. Under the care of the sisters Mrs. Reed's school, which has acquired great reputation in fashionable circles in New York, will become a Church school of the highest order. The present body of teachers will be retained, and the methods that have proved successful in the past, will be continued.

The wards of the new Post-Graduate and Medical School were opened Tuesday, May 15th, and there was a large gathering of Church people and others who had contributed to this good and needed work. The provision for sick children is particularly beautiful and complete, and has aroused a wide degree of interest. Some wards have been furnished by individual donors. Among these is the Good Cheer Ward, by Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest; the Advent Angel Ward, by Mrs. Ella C. Lamb, as a memorial to her infant son; the "Stroller's" Ward, by the Strollers' Club of Columbia College, and the Zaidée Ward, by Miss Cortlandt Palmer, in memory of Miss Zaidée Fulton. A diet kitchen has been provided as a memorial to the late Mr. Richard Jessup Morgan. In the evening at a public gathering of friends, the Rev. Dr. Wm. R. Huntington, made an address on the medical care of babies, and was followed by other speakers.

The vacancy in the active headship of the Children's Fold and the Shepherd's Fold, which are conducted under joint management, has been filled by the election to the presidency of each, of Mr. James Pott, the publisher, as successor to the late Ven. Archdeacon Peters, D. D. The archdeacon was a most energetic promoter of the work, and left a difficult task to his successor, if the same pace of energy is to be kept up. But Mr. Pott has for many years been one of the most earnest friends of the two institutions, and a member of the board of managers. He brings to his new duties the valuable business experience which has made his name so favorably known throughout the country as a

Church publisher, and he has the confidence of this diocese of which he has long been the honored treasurer, and with many of whose public institutions, including the New York Bible and Common Prayer Book Society, he has been long connected.

The particulars of the collection of the Hospital Saturday and Sunday Association have been made known. Of the offerings of religious bodies as such, the parishes of the Church contributed \$15,651.67, out of a total from all sources of \$22,461.78. Of the money contributed by the public exchanges, and in other public ways, a very large proportion came from Churchmen. In the distribution of the funds, which is based on the number of patients cared for by each institution, St. Luke's Hospital received \$5,153.84; St. Mary's free hospital for children, \$1,643.02; the Home for Incurables, \$1,541.19; the House of the Holy Comforter, free home for incurables, \$1,101.85; the Cancer Hospital (founded by Churchmen), \$1,052.19; The Babies' Hospital, \$607.25; St. John's Guild Hospital, \$606.78; and St. Andrew's Infirmary for Women, \$167.57. Church institutions in the neighborhood of New York which were also benefitted, were Christ Hospital, Jersey City, \$370; Church Hospital and Dispensary, \$294.60; Wolfe Home, St. Johnland, \$140, and St. John's Hospital, of the Church Charity Foundation, Brooklyn (special grant), \$25.

The trustees of Columbia College, as already stated, have accepted a general ground plan for the new buildings on Cathedral Heights. They will occupy the entire space between 116th and 120th st., and between Amsterdam ave. and the boulevard, comprising 725,000 square feet. The main entrance will be in 116th st., with the President's house and the administration building on each side of the gate. Steps will lead to a large court, flanked on each side by college buildings, with the great library edifice directly opposite the entrance. To the right will be the chapel, and to the left will be the assembly hall. Another court in the rear of the library building, also flanked by department buildings, will lead to a large combination of structures, which will include the gymnasium, the dining hall, and the university theatre for public exercises. Other college buildings for the various departments will line Amsterdam ave. and the boulevard. Large quadrangles and courts will be left vacant to provide breathing space. The northern portion of the grounds will not be built upon at present, the buildings indicated in the drawing being considered sufficient to meet present requirements. The open ground will probably be used by the students for tennis courts, a running track, and such athletic work as can be done to better advantage near the gymnasium than at the regular athletic field. It is proposed by the students to erect a gate at the main entrance, as a memorial of Herbert Mapes, the Columbia athlete who was drowned three years ago at a summer resort while trying to save the lives of others. Several thousand dollars were raised by subscription among the students at the time, for a gate at the old site, but it was finally decided to postpone the erection of the memorial until the new college buildings were constructed. It is expected that some of the new buildings will be ready for use by the autumn of 1895, but the entire work will not be finished before 1897 or 1898. When the proposed plans are carried out, Columbia will have one of the noblest and most attractive architectural groups in America.

Philadelphia

Two parish buildings will shortly be commenced, plans for the same having been prepared and accepted. One of these will be three stories high at Jefferson and Ontario sts., for the church of the Incarnation, the Rev. Dr. J. D. Newlin, rector. The other is two and a half stories in height, and is for Calvary church, Germantown, the Rev. Dr. J. De W. Perry, rector.

At the high Celebration on Trinity Sunday, at the church of the Annunciation, the Rev. D. I. Odell, rector, Gounod's "St. Cecilia" was ably rendered by the vested choir under the direction of Mr. G. H. Wells, organist and choirmaster. There was Evensong at 8 p. m., when Stainer's *Magnificat* was beautifully sung.

It is announced that St. Margaret's House at Cape May, N. J., which is under the direction of the Sisters of that order working in connection with St. Mark's parish, this city, will open for its fifth season on the 18th inst., and will close Sept. 10th. This home is intended for girls and women from 5 to 55 years of age in need of a change of air. A few mothers with their babes, will be taken in the early and later part of the season, the mid-summer trips being reserved for school children and working girls.

A stated meeting of the Northeast Convocation was held in the evening of the 22d ult., at St. Stephen's church, the Rev. Dr. James S. Stone in the chair. The Rev. L. Caley was re-elected secretary; Mr. James H. Goodbread, treasurer; and Mr. T. B. Belfield, representative to the board of missions. Convocation adopted a report of its mission committee, appropriating \$300 to the church of the Messiah, Port Richmond, and \$200 to the Rev. Edgar Cope, for work in the neighborhood of 5th st. and Indiana ave.

The 28th regular meeting of the convocation of West Phil-

adelphia was held on Thursday afternoon, 24th ult, in the parish building of St. James' church, Hestonville. The Rev. Dr. Charles A. Mason, dean, occupied the chair. The Rev. S. Lord Gilberson as secretary, and Mr. W. D. Squiers, as treasurer, were re-elected, and Mr. E. W. Barker, chosen as lay delegate to the board of missions. The Rev. Dr. Mason was appointed to convey the congratulations of convocation to the Rev. Dr. Yarnall of St. Mary's, upon the occasion of his having recently completed a half century of service in the ministry of the Church. The Rev. Dr. Fleming James, of the Divinity School, read a thoughtful essay on "The Condition of the American Pulpit," the paper being in answer to a recent article in *The Forum*. In the evening a public service was held in the church, when a sermon was preached by the Rev. Jos. N. Blanchard, on "The Opportunities before the Church in the Present Day."

The mortal remains of the late Col. Charles Treichel, governor of the Soldiers' Home, Los Angeles, Cal., where he died March 28th last, were forwarded to his birthplace and laid to rest on the 19th ult., in the cemetery of St. Luke's church, Germantown, where the burial office was said by the rector, the Rev. Dr. Samuel Upjohn, assisted by the Rev. Dr. J. Andrews Harris, in the presence of a large number of his companions in arms from this city and New York. The casket was covered with the first camp flag used by General Fremont in California, whose widow had sent it on for that purpose. For many years, Col. Treichel and his brother with their two sisters, furnished the music at St. Luke's, Germantown; and it may be added that their father, away back in the 20's and 30's was leader of the choir in old St. Andrew's church, when the Rev. Dr. G. T. Bedell (father of Bishop Bedell) was rector, and was a most accomplished musician, as was also the rector. After the committal service had been said, trumpeter Singer of the City Troop, stepped to the foot of the vault, and sounded "Taps," the trooper's requiem.

The 8th annual meeting of the diocesan council of the Girls' Friendly Society and conference of associates was held on Saturday morning, 19th ult., in the church of the Epiphany, when the Holy Eucharist was celebrated by the rector, the Rev. Dr. Thomas A. Tidball, who afterwards, in the guild room, opened the meeting of the associates with prayer, following this with a short address, in which he complimented the society on the good work in which they were engaged. Miss J. M. McVickar, president, then took the chair, and the secretary's report was read, showing that there are at present 25 branches, 194 working associates, 98 honorary associates, 1,128 members, and 278 probationers. Mention was made of the Girls' Lodge, opened at Atlantic City, N. J., April 16th, and of the magazine published by the society. The treasurer reported receipts, \$216.31; present balance, \$15.90. The executive committee, and the committees on literature and the Lodge, presented their reports, when Mrs. Horan, chairman of the last named, stated that the rent of \$600 for the Lodge had been paid, and there were \$400 in the treasury. Favorable reports were read from the societies of the different churches, of their work during the year, which was followed by the discussion of two subjects: "The functions and powers of the branch societies," and "How to deal with indifferent members." The following officers were elected for the ensuing year: President, Miss J. M. McVickar; secretary, Mrs. Arthur Wells; assistant secretary, Miss Dickinson, chaplain, the Rev. Dr. J. DeW. Perry, and 12 ladies as members of the council.

Chicago

The Western Theological Seminary held its annual commencement exercises at the cathedral of St. Peter and St. Paul, on Wednesday evening, May 23rd. Five students were graduated, viz., Messrs. Clinch, O'Meara, Penley, Thompson, and Whitcomb. After Evensong, beautifully rendered by the cathedral choir, a sermon was preached by the Rev. John Rouse, of Trinity church. The subject was the Apostolic Succession as related to the movement for Christian unity. While the position taken by the preacher was quite uncompromising, his utterances were full of the spirit of charity to those who, often through no fault of their own, are unable to understand the position of the Church. The valedictory essay and address was delivered by the Rev. E. M. Thompson, of the graduating class. The title of the essay was, "Lex Orandi, Lex Credendi." The dogmatic value of the Prayer Book was asserted with much force, and any attempt to relegate this repository of the doctrinal as well as the devotional traditions of the Church to an inferior position, was earnestly deprecated. The members of the graduating class then received their diplomas and, kneeling before the Rt. Rev. Dean, the Bishop of Chicago, received his Benediction. The Dean then addressed them in a few earnest words of counsel and commendation. The Seminary has just concluded the ninth year of its existence, and already its graduates are working with credit in many widely separated fields. It is by no means, as is sometimes supposed, a diocesan school. The Board of Trustees includes representatives from a number of dioceses, and the roll of students has been widely distributed. A great and important work is being accomplished, and those who have guided

the destinies of the school are confident that it is to occupy ultimately a leading place among the great seminaries of the Church.

The Bishop visited Waterman Hall, Sycamore, on May 15th, and administered Confirmation to 11 of the pupils and the youngest son of the Rev. Dr. Fleetwood. The closing exercises of the school will occur on June 12th, when a class of seven will graduate.

The fourth annual reunion of the alumni of the Western Theological Seminary was held Thursday, May 24th, at the Seminary buildings. The association now numbers 29 members, 21 of whom were present. The Holy Eucharist was celebrated at 11 o'clock, the Rev. Dr. Gold, celebrant, and the Rev. E. M. Thompson, of the class of '94, assisting. The alumni sermon was preached by the Rev. Prof. F. J. Hall, '86, on Church Unity. It is hoped that so admirable a statement, of the Church's position with reference to this movement will receive a wide circulation. The alumni assembled for business at 12:30, a most interesting and profitable session. Steps were taken to insure the publication of some of the writings of the Rev. Dr. Gold, as a testimonial to his invaluable services to the Seminary and its alumni, on this, the 25th anniversary of his ordination. A simple luncheon was served in the refectory at 2 o'clock. The Bishop and Dr. Gold were the invited guests of the alumni. The speeches, though perfectly informal, were of a high order, thoroughly helpful, interesting, and inspiring in their defense and exposition of different phases of those primary convictions and principles, for the maintenance of which the Seminary is so justly noted. The officers for the coming year are the Rev. F. W. Keator, president; the Rev. A. L. Williams, vice-president; the Rev. J. C. Sage, treasurer; and the Rev. H. R. Neely, secretary. The alumni present were: The Rev. Messrs. A. L. Williams, S. C. Edsall, W. C. DeWitt, C. N. Moller, F. W. Keator, F. J. Hall, H. R. Neely, E. W. Averill, C. E. Bowles, E. B. Streater, F. D. Ward, J. C. Sage, of the diocese of Chicago, the Rev. J. A. Carr, of Fond du Lac, the Rev. J. H. Parsons, and A. H. Lealtad, of Ohio, the Rev. C. Y. Grimes, of Cripple Creek, Colorado, and the recently graduated class.

On the evening of Tuesday, May 22nd, about 125 guests assembled at the Grand Pacific Hotel in response to the invitation issued by the Bishop, the Board of Missions, and the directors of the Church Club. The invitation was extended not only to Church Club members, but to the vestries and representatives of every parish and mission in the diocese, and the very general representation present was most gratifying as an expression of the interest felt by the clergy and laity of the diocese in the subject for discussion, "Church Extension." After the dinner, a number of short speeches were made, the Bishop acting as toast-master, and briefly introducing each of the speakers. The Rev. Joseph Rushton, the city missionary, spoke of the work being done in Chicago for the criminal, touching upon his work in the jail, the bridewell and the police stations, and the necessity for more help, in an undertaking of such magnitude. Mr. Arthur Ryerson spoke of the work carried on at St. John's mission, in a section of the city where Mr. Moody had said there was no field for it. The Rev. Geo. D. Wright gave an account of the work in the cathedral, where, with the assistance of the Sisters of St. Mary, guilds for boys and girls, men and women, are flourishing and doing a great work in saving the people from crime in that neighborhood. The Rev. Benj. F. Matrau, of St. Bartholomew's, spoke of the work of the parish since its inception in a mission in 1882, and the growth from 20 communicants up to over 500; the purchase of the present lot, and the building of the church. The property is now worth \$72,000, with a debt of \$3,500, representing great self-denial and earnest work on the part of both rector and congregation. The Rev. J. M. McGrath spoke of the missionary field on the south side of the city, mentioning the work now being done at Auburn Park, Morgan Park, Pullman, and the adjoining neighborhood; a large field, greatly in need of more church lots and more Church workers. The Rev. Morton Stone spoke about the work on the C. B. & Q. Ry., pointing to the fact that there are, between Chicago and Aurora, ten missions and churches, all of which are growing rapidly; the parish at La Grange showing remarkable growth in the erection of its beautiful new stone church, guild rooms, and rectory. Upon the subject, "The Future: Forward or Backward?" the Rev. John Rouse expressed the belief that the work of the Church must necessarily be forward, there could be no such thing as a backward movement. The Rev. Mr. Anderson spoke of the Church as an army, and pointed to the different passages in the Bible which mention armor and fighting, and of the necessity of being continually prepared for struggles with the powers of evil. The Rev. T. N. Morrison spoke of the consecration of wealth to the work of the Church, remembering that we are only the stewards of the things that belong to God. Mr. Morrison received a most hearty welcome from his many friends on his return home and restoration to health. The affair was a grand success, and showed that the clergy of this diocese are full of zeal and ready for hard work for the Church.

CITY.—St. Luke's church celebrated its first anniversary on Whitsunday, which was also the occasion of the Bishop's

visitation. The Holy Communion was celebrated at 7:30 A. M., and 53 communions were made. The chief service of the day was the usual choral Eucharist at 11 o'clock, which was preceded by the Confirmation office. The class, which has been under instruction for several months, numbered 35, three confirmed privately, and four from Norwood Park.

On Sunday morning, May 27th, the Rev. Mr. Rushton spoke in behalf of diocesan missions, at St. Mark's church, Evanston, and Mr. E. P. Bailey spoke at St. Mark's church, Chicago.

On Trinity Sunday, the whole of Gounod's *Messe Solennelle* was rendered at St. John's chapel by the vested choir. The choir is under the careful and effective training of the Rev. Irving S. Spencer, priest in charge. St. John's is about to sever its connection with the mother church, St. James', and will probably be organized as an independent mission.

At St. Luke's church, on the first Sunday after Trinity, before High Celebration, 13 young men were admitted to the Brotherhood of St. Andrew by the rector, the Rev. C. E. Bowles, an appropriate form being used, and the cross being given to each candidate as he was admitted. The theme of the sermon was, "Finding Christ, and bringing others to Him."

Diocesan News

Texas

Geo. H. Kinsolving, S.T.D., Bishop

May 16th, the annual council assembled in Christ church, Houston. The Rev. Frank Page delivered the sermon. The ordination service followed, mention of which will be found in another column.

The council convened for business in the parish house, Bishop Kinsolving in the chair, and Mr. R. H. Elgin as secretary. The Bishop's address showed that he had traveled, during the year, over 24,000 miles, and officiated at 296 Confirmations, (though all the parishes have not been visited,) three lay readers have been licensed, and \$20,000 raised and paid for property in Austin, upon which to establish a school for young ladies, supplemental to the university. On this same property it is designed to erect a chapel, to be called "Gregg Chapel," in honor of the late Bishop Gregg, and an episcopal residence. These buildings are estimated to cost \$12,000, and there is a balance on hand of \$1,086.

At night a missionary service was held in Christ church, the Rev. C. M. Beckwith giving an elaborate account of his work as missionary, and pointing out how much more may be done.

On the second day's session, a memorial service for Bishop Gregg was held. The sermon was preached by the Rev. B. A. Rogers from the text, "The powers that be are ordained of God." Referring to the late diocesan, he said: "During his whole official life his visitations were not simply from parish to parish, but literally from house to house. He was not content to know the leading persons of the Church, but he knew them all, could call them by name, and was familiar with their personal affairs, hopes, and anxieties. In every family his coming was a pleasure." The speaker reviewed at length the labors of Bishop Gregg, especially in the fostering of education in his diocese.

At the close of the service, the council resumed business, with the Rev. B. A. Rogers as presiding officer. Mr. W. V. R. Watson, of Houston, for the finance committee, showed the finances of the Church to be in fairly good condition, though there is a balance due on the Bishop's salary of something like \$400, in part to the family of Bishop Gregg, and in part to Bishop Kinsolving. The Rev. C. M. Beckwith submitted a resolution under three heads: (1) that the trustees shall loan no more money upon any security whatever; (2) that as much of outstanding loans as can be called in, without loss, shall be gotten in hand; and (3) that all moneys shall be turned in to the treasurer to retain on deposit, subject to the action of the next annual council. These were adopted after some discussion. Election of officers was then in order, and resulted as follows: Robert M. Elgin, of Houston, secretary; Rufus Cage, treasurer and registrar; A. S. Richardson, chancellor. Standing Committee: The Rev. S. M. Bird, Galveston, president; R. M. Elgin, Houston, secretary; the Rev. T. B. Lee, the Rev. C. M. Beckwith, Mr. A. S. Richardson.

After some discussion, the amount of the Bishop's salary was fixed at \$4,000 by a unanimous rising vote. At 8 P. M. an interesting missionary meeting and discussion of Sunday school and other Church work was held. A number of prominent clergymen took part, including the Bishop, who delivered a very forcible address on the subjects under discussion.

On Friday, Trinity mission, Longview, was admitted into union with the council. The committee on canons reported, recommending that the delegates to the next General Convention be requested to act favorably to the amendment to the constitution, in regard to requiring a vote of a majority of all members of the General Convention to change the Prayer Book. Adopted. Resolutions of respect to the mem-

ory of the Rev. E. G. Burrese, of Jeffersonville, who died suddenly some time ago, were adopted.

The Rev. S. M. Bird, for the committee on the state of the Church, presented a report, in which he said: "The actual outlay of a large sum, securing the valuable property to be known hereafter as a young ladies' Church institute; the increase voted so gladly to make larger the stipend of the Bishop; the evident readiness and willingness of the parishes and missions to meet their customary obligations, and so manifesting a lower deficit in our balance sheet than has hitherto been the case; the remarkable sums of money received and subscribed in building and reconstructing new churches and chapels in many places, large and small; the activity of our general treasurer in opening fresh sources of Church interest and revenue, all combine in illustrating the spirit of lofty inspiration of the Church's real motive and life. We confess impatience as we chronicle only the general, even maintenance of the average reports. This does not conceal the fact that foundations are being formed and plans under advisement in our episcopal, missionary, and institutional departments which give promise for brighter pages in future reports of growth and advancement. Our clergy are devoted, self-forgetful, and earnest men. We have one bishop, 26 priests, one deacon, one candidate for orders, two postulants. Confirmations, 296."

Michigan

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

On Trinity Sunday, Bishop Davies confirmed a class of 38 at the mission of St. John's, Otter Lake, mostly adults, and a remarkable witness to the faithful and devoted service of the missionary in charge, the Rev. Frederick Hall.

On McDougall ave., near Gratiot, in Northeastern Detroit, stands the modest frame structure known as St. Philip's church, built about eight years ago. Under the efficient charge of the Rev. Wm. Sayres, assistant at St. John's, the work at this point has been much prospered in the last few months. There are now upwards of 70 communicants, and the Sunday school has over 200 in actual attendance. A church house for Sunday school and guild work has been erected of frame, 72 by 30 feet in size, on a lot adjoining the chapel, and at a cost of \$500. It was opened with a service of benediction, on Monday evening, May 21st. Service was begun in the church where for the first time the new vested choir of 20 voices made its appearance. A felicitous address was delivered by Ven. Archdeacon Williams of Northern Michigan. A procession then marched to the new mission house, the cross at their head, and addresses were made by the Rev. Dr. Prall, the Rev. Paul Swett, the Rev. Paul Ziegler, and Gen. L. S. Trowbridge. The tasteful design of the new mission house is a gift of architect Thomas P. Oglesby, and its construction and formal opening give great encouragement and inspiration to all Church people of the neighborhood.

Much interest is already manifest in the development of the plan proposed for a worthy memorial of the beloved Dr. Harris, second Bishop of Michigan. Among the many small churches and mission stations so wisely planted within and around Detroit during the years of his episcopate, none were nearer to Bishop Harris' heart than the church of St. Andrew's, at the corner of Fourth and Putnam aves. It is now proposed to supplant the modest frame chapel, in which the parish of St. Andrew's has hitherto worshipped, by a stone structure, dignified and beautiful in design, and that this new church shall be Bishop Harris' memorial. By the removal of the rectory to the lot next adjoining, as has just been effected, a most eligible site for the church is secured, free from debt and valued at \$15,000. An appeal in behalf of the project will be soon made to all friends of Bishop Harris and his work, and especially to all who, in the diocese of Michigan or elsewhere, received from this prelate the laying on of hands. The church is to be of stone, 15th century Gothic in style; the nave is to be long, narrow, and high, with clerestory, and open hammer-beam roof. The choir and sanctuary together will have the exceptional depth of 42 feet, and every arrangement will be made for the proper furnishing of the interior. The estimated cost of the church is about \$60,000. It is believed from the interest already manifested, that a substantial beginning of the structure can be made this year. The architects are Messrs. Cram, Wentworth, and Goodhue, of Boston. The Woman's Auxiliary of the diocese has taken the initiative in this undertaking, and this, in itself, is a guarantee that the project will be duly realized.

A union meeting of the Detroit chapters of the Brotherhood of St. Andrew was held with the Windsor chapter in All Saints' church, Windsor, Ont., on Thursday evening, May 17th. About 100 men from the Detroit chapters were present. The chapter of Zion church, Pontiac, Mich., was represented. After Evensong, an address of welcome was made by Canon Hincks, of All Saints'. The response was by Mr. Wm. Aikman, Jr., of Detroit, who also presided at the meeting which followed. There was general and spirited discussion on the question, "What shall we do this summer? How? Where?" At the close of the session, refreshments were served to the visitors by the members of All Saints' parish in their church hall.

Easton

Wm. Forbes Adams, D. C. L., Bishop

Trinity cathedral was consecrated on Wednesday, May 23rd. The service began at 10:30 A. M., with a procession of bishops, priests, and choristers, which formed in front of the chapel and marched around the church to Goldsborough st., entering the cathedral by the front door. Dr. J. E. M. Chamberlain read the deed of gift of the church from the trustees and wardens to the Bishop of Easton and his successors in office. The Rt. Rev. William Forbes Adams, Bishop of Easton, was consecrator, the instrument of consecration being read on his behalf by the Very Rev. George C. Sutton, dean of the cathedral. Bishop Coleman of Delaware, preached the consecrating sermon from Psalm xiv, "My heart is inditing of a good matter." His topic was the use and necessity of holding the public worship of Almighty God in consecrated buildings, and the sermon was a masterly and eloquent discourse. The Holy Eucharist was celebrated by Bishop Adams. The music was rendered by Miss Josie Dawson, the cathedral organist, and a vested choir of 22 voices. A choral service was rendered in the evening. Addresses were delivered by the ex-clergy of the cathedral, reminiscent of their work in connection therewith, and also by Dean Sutton and Bishop Adams. A large number of clergymen were present as were also prominent laymen from various parts of the diocese.

Trinity cathedral was erected in memory of the Rt. Rev. Henry Champlin Lay, S. T. D., LL. D., the first Bishop of Easton, and is a worthy memorial of that distinguished prelate, who laid deep and lasting foundations of the church in the then new diocese of Easton. The materials of the edifice are Port Deposit granite, Georgia pine, antique oak and slate. The architecture is of a composite cast, being a combination of Roman, Byzantine, and Gothic. In shape it is cruciform, with nave, transepts, chancel, and sanctuary, and organ chamber and robing room. The sanctuary is apsidal and contains seven windows, one of which is a memorial of the Rev. Dr. Erastus F. Dashiell, sometime rector of St. Michael's parish, Bishop Lay's steadfast friend and loving brother. The chancel is large. The nave is forty feet wide, and the transepts extend ten feet each side. The walls are supported by large buttresses. The interior is finished in natural woods, oiled and varnished. The circular ceiling of the sanctuary is one of the peculiarities and attractions of the house. In September, 1889, the corner-stone of the building just consecrated was laid, and July 8, 1891, the first service in the new cathedral was performed.

Virginia

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

John B. Newton, M. D., Assistant Bishop

The annual council assembled May 17th, Bishops Newton and Peterkin occupying seats in the chancel. Bishop Whittle read his annual address. The following were elected the Standing Committee: The Rev. Drs. Joseph Packard and H. Suter, the Rev. P. P. Phillips, Messrs. Arthur Herbert, L. M. Blackford, and Charles Taylor. Christ's church, Charlottesville, was selected as the place of meeting of the next council. The report of the Woman's Auxiliary was read. A committee was appointed to select a speaker to make the memorial address before the next council, which will celebrate its hundredth anniversary in May, 1895.

A resolution was offered by the Rev. J. W. Johnson, colored rector of St. Philip's church, Richmond, that the condition of the work among the colored people of the diocese demands the careful thought, the loving sympathy, and the substantial aid of the rectors and churches in Virginia. He made a strong speech in support of his resolution, which was earnestly advocated by Bishops Whittle and Newton, and the Rev. R. A. Goodwyn, and it was adopted. Miss Emery, the general secretary of the Woman's Auxiliary, on invitation, appeared before the council, and made an extremely interesting address for which a vote of thanks was tendered to her. In the evening a large congregation including the council attended a missionary service at St. James' church. The Rev. L. R. Mason, rector of Grace church, Richmond, delivered an admirable address upon missions, especially those in China and Japan. Bishop Peterkin made a very interesting address upon missionary work in Brazil. On Friday, after Morning Prayer and sermon, the report of the Committee on Diocesan Missions, was submitted, and a resolution was adopted appropriating \$1,500 for an evangelist for the year.

The Rev. Dr. Campbell, a Presbyterian minister, president of the Virginia Bible Society, by invitation addressed the council on the subject of Bible distribution. In the course of his remarks he stated that during the past year only \$1,376 was received, and yet with that small amount the society distributed 11,682 Bibles. On motion, a vote of thanks was tendered Dr. Campbell.

The committee on the State of the Church made their report, in which the subject of a training house for deaconesses for work in the diocese, was presented. The Bishop has earnestly commended that such be established, and has for some years indulged in the hope that the necessary funds for this would be obtained. References were also made in the report, to the work of the Woman's Auxiliary,

and also to the work among the colored people. A resolution was offered and adopted, providing that the Board of Corporators of the Brotherhood be earnestly requested to organize the same at an early date, and to take immediate and effective steps to put the same actively upon its feet. Bishop Whittle, in discussing the resolution, said that there was no society in the diocese in which he felt greater interest.

Bishop Whittle visited Emmanuel church, Henrico, May 13th, preached, and confirmed a class of five persons.

The returns from the different dioceses show that 48 out of the 52 dioceses gave consent to the consecration of Dr. Newton to the episcopate. The other four, which are Western Michigan, Texas, Maine, and Albany, have not been heard from.

On Wednesday, May 16th, the corner-stone of the enlarged church of the Holy Trinity, Richmond, was laid by Dove Lodge, A. F. and A. M., who were attended as escort by St. Andrew's Commandery, both of Richmond.

On Sunday night, May 13th, the church of the Epiphany, Barton Heights, the most beautiful of all the suburbs of Richmond, was formally opened with impressive services, conducted by the Rev. B. M. Randolph. The sermon, one of great force and eloquence, was preached by Bishop-elect Newton. This pretty little church has just been completely furnished through the persistent work of some of the ladies, and is a good beginning for this rapidly growing village. An offertory anthem was exquisitely sung by Miss Barton.

Maryland

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

BALTIMORE.—The church of the Redeemer, the Rev. Geo. C. Stokes, rector, was re-opened on Sunday, May 13th, after being newly frescoed and re-painted.

ANNAPOLIS.—Bishop Paret visited St. Anne's church, on Sunday, May 13th, and confirmed a class of 32 persons.

WASHINGTON, D. C.—Bishop Paret conducted the religious exercises at the laying of the corner-stone of the new Corcoran Gallery of Art, Thursday afternoon, May 10th.

The local organization of the Brotherhood of St. Andrew is busy making effective preparation for the coming annual Convention of the body, which will open on Oct. 11th, in Metzgerott Hall, directly after the morning service, which will be held in Ascension church, wherein one of the bishops, probably Bishop Paret, of the home diocese, will deliver the annual charge of the Brotherhood. It is proposed to hold "Quiet Day" services on Wednesday, Oct. 10th, the day before the opening of the convention, with such delegates in attendance as may be able to reach Washington for that purpose. These services are expected to be conducted by Bishop Hall, the newly consecrated diocesan of Vermont. It is believed that these services will prepare the way for a great spiritual uplifting in the work of the convention, and set a keynote of consecration to the body, not only for its convention work, but for its labors during the coming year, throughout the entire country.

The new edifice of St. Thomas' church is now in course of erection. It is situated at the corner of 18th and Madison sts., N.W., east of Dupont Circle, in one of the finest sections of the city, and in a neighborhood where there is a pressing need for a church. Both the parish and church are young. The new building will cost about \$81,000. The idea is to build the church only as fast as it can be paid for, and this will probably delay its completion, somewhat. The sum of \$18,000 has already been subscribed, of which \$17,000 has been paid in. The church will be Gothic in its style of architecture, will be built of Port Deposit granite, and trimmed with Indiana limestone. Its dimensions will be 66x110 feet, and it will seat 950 people. There will be but one story, with no gallery. The main front will be on 18th st., with two side entrances on Madison st. The whole edifice will be built entirely of stone and oak, with no plastered walls. The buildings now occupied for church purposes will remain standing in the rear of the new edifice. Part of it will be divided off, giving a room with a seating capacity of about 200 people, for a parish hall, to be used by the Sunday school and other societies of the church, while the rest will be utilized for a vestry-room, office, and other purposes of the church. Although the name of the church is St. Thomas', the parish goes by the name of Calvary, as it was named when first set aside. A request to change the name of the parish to correspond with the name of the church will come before the coming convention, to be held in Baltimore, the latter part of May. Calvary parish was established May 28, 1891. The territory comprised within the limits of the new parish was taken partly from the parish of St. John's and partly from St. Andrew's. It was immediately organized, and the Rev. John A. Aspinwall called as rector, while at the same time a lot was purchased, which is the site of the new church building. The entire lot has a frontage of 96 ft. and a depth of about 170 ft. A chapel was soon erected in the rear portion of the lot, and it was first occupied by the congregation in January, 1892. Much of the present prosperity of the church is due to the efforts of the rector, the Rev. J. A. Aspinwall, and his assistant, the Rev. George H. Johnston.

Indiana

David E. Knickerbacker, D. D., Bishop

On April 19th, the interesting ceremony of laying the corner-stone of the Church Home for the aged and orphans of the diocese, took place. Evening Prayer was said in Grace cathedral, after which, led by the vested choir, the Bishop, clergy, and congregation, proceeded to the site, where the usual service was said, Dean Hunter reading the lesson, and Archdeacon Cole the list of deposits. The Bishop laid the corner-stone with the usual formula. Addresses were made by Hon. Thos. L. Sullivan, ex-Mayor of Indianapolis, and the Rev. J. Everist Cathell, of Richmond. The site and buildings will cost \$20,000. It is to be an institution of the diocese.

Whitsunday was a high day in Indianapolis. The Bishop had with him his brother of Mississippi, the Rt. Rev. Hugh Miller Thompson, who preached in Christ church in the morning, Bishop Knickerbacker officiating in Grace cathedral, and confirming a class of 14. In the afternoon, in St. Paul's church, there was a grand gathering of all the Church Sunday schools in the city, upwards of 1,000 children representing 12 schools, and more than 100 teachers were present. After a beautiful choral service, Bishop Thompson addressed the children, and Bishop Knickerbacker catechised them. Reports from each school were read by their secretaries. This is an annual gathering in Indianapolis, and serves to make all these schools realize that they are members of the one body; it is also an exhibition of the strength of the Church. In the evening, there was a united missionary meeting in the same church, of all the parishes. The Bishop of the diocese confirmed a class of nine. Archdeacon Cole and Bishop Thompson made stirring and impressive missionary addresses. The offertory was for Bishop Thompson's work in Mississippi.

On Whitsun Monday afternoon and evening, a Sunday School Institute was held in Grace cathedral, for the teachers of the see city. There was a good attendance. In the afternoon, a paper was read by Mrs. J. L. Ketchum, on Bible Study in the Sunday School, followed by conversation on the same topic, led by Mrs. A. R. Hale. A paper on Sunday School Music, was read by the Rev. Mr. Hodge, and ably discussed and illustrated by the Rev. G. E. Swan. In the evening, Bishop Thompson addressed the teachers, and was followed by the Rev. J. H. W. Blake and the Rev. F. O. Grannis. These institutes have been held semi-annually; it was determined to hold them quarterly.

The 50th anniversary of the organization of Trinity church, Fort Wayne, was most happily celebrated on Trinity Sunday. At the Sunday school session, 9:30 A. M., Mr. I. H. Kiersted, one of the vestry at the organization, and an old Sunday school teacher and superintendent, gave interesting reminiscences of the early days and Sunday school. The Bishop and the Rev. C. C. Tate, a former rector, also addressed the school. At 10:45, the Litany was said by the rector, the Rev. A. W. Seabreeze, the Bishop celebrating the Holy Communion. Addresses were made by the rector, the Rev. Mr. Tate, and the Bishop. After Evening Prayer, letters were read from former rectors, and a most interesting paper by Hon. Peter P. Bailey, the first lay reader and senior warden of the parish at its organization, now 81 years of age, and residing at Jackson, Miss. This was followed by a concise and clear history of the parish by the present senior warden, Dr. John S. Irwin. Mr. Isaac H. Kiersted, the only one present of the original organizers of the parish, made an address on Church life 50 years ago, and Mr. F. H. Pyle, director of St. Andrew's Brotherhood, read a bright, thoughtful paper on the Church life of to-day. On Monday evening, there was a social re-union of the parishioners and their friends at the parish house, when woman's work in the parish, past and present, was presented by daughters of to-day, and several musical selections rendered. Refreshments were served. Altogether it was a most happy celebration of the anniversary.

Tuesday evening, in Whitsun week, a gathering of the laity of the diocese was held at the Denison Hotel, Indianapolis, presided over by Hon. Thos. L. Sullivan; about 75 clergy and laity were present. At the close of the banquet an address was made by Major Bailely, representing the Chicago Church Club, who spoke eloquently of the objects of a Church Club. He was followed by Bishops Thompson and Knickerbacker, in eloquent addresses. The committee who had made the arrangements for the meeting, presented a constitution, which was adopted and signed by all present, and officers were elected: President, Aquilla Jones; vice-president, N. F. Dalton; secretary, Albert Michie; treasurer, Charles Stiltz; executive committee: Messrs. Beach of Lafayette; Sleight of Terra Haute; Kirby of Muncie, W. P. Gould and Chas. Maguire of Indianapolis.

Kentucky

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

The 66th annual council met in Christ church, Louisville, Wednesday, May 23rd. The council was opened with the Litany and Holy Communion, the Bishop being Celebrant, assisted by the Rt. Rev. C. C. Penick, and the rector, the Rev. C. E. Craik. The Rev. V. O. Gee preached the sermon.

Upon the organizing of the council, the Rev. Geo. Grant Smith was elected secretary, the Rev. E. H. Ward declining re-election.

The Bishop's address set forth the gratifying fact that greater progress has been made during the year in all departments of Church work, both missionary and parochial. The project of electing an assistant-bishop, and the acceptance of the gift of Christ church to be made the cathedral of the diocese, was pertinently urged upon the council for favorable consideration.

The following were elected to the Standing Committee: The Rev. Drs. E. T. Perkins, J. G. Minnegerode, and C. E. Craik; Messrs. Wm. Cornwall, W. A. Robinson, and Clinton McClarty.

The Board of Diocesan Missions: The Rev. Drs. J. G. Minnegerode, Wm. H. Barnwell, and Reverdy Estill, Messrs. Chas. H. Pettit, Wm. A. Robinson, and Chas. F. Johnson. Members of the Missionary Council: The Rev. E. H. Ward and Mr. Chas. F. Johnson.

The council resolved to ask the consent of the bishops and standing committees to the division of the diocese on the ground of extent of the diocese, and also resolved that, if consent is given, the election shall not be held prior to the next annual council.

The congregation of Christ church, Louisville, having offered the property of that parish to the Bishop as a cathedral, it was unanimously accepted, and the council admitted the cathedral congregation into union with the council, and ratified the articles of incorporation.

At the missionary meeting Thursday evening, the Rev. Dr. E. H. Ward, D. D., and the Rev. R. G. Noland, made addresses, and the pledges were renewed for the two general missionaries now serving.

At the meeting of the Woman's Auxiliary Friday evening, the Rev. Mr. Carstensen made an excellent address. The same evening a Brotherhood of St. Andrew meeting was held, addressed by Messrs. J. L. Amsden and Calhoun. The closing service of the council was said in the cathedral, when the Bishop preached the sermon.

New York

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

MIDDLETOWN.—The Bishop made his visitation of Grace church last Tuesday, and confirmed 35 individuals, presented by the rector, the Rev. David Evans. Several members of the vested choir were in the number, and the majority of the candidates were adults.

YONKERS.—The 200th anniversary of St. John's church will be celebrated on June 6th. Bishop Potter is expected to be present, and preparations are making to render the event one of unusual interest.

The Day Nursery and Home has been discontinued for lack of financial support. The Nursery was established a few years ago by the women of St. Paul's church, and accomplished a large amount of charitable work, but it never became self-supporting.

A new chapel was opened on Trinity Sunday, at Ludlow. The chapel, which is to be called St. Andrew's, was built by Mrs. Wm. F. Cochran. It will be supported and its services sustained by St. John's church.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The opening service of the forthcoming Church Congress will be held in Trinity church on Nov. 13th. The other gatherings will take place during the afternoon in Association Hall, and during the evening a larger hall will be obtained. The chairman of the press committee, the Rev. F. B. Allen, will be glad to give any desired information.

The choir guild will give the festival services at these places and dates: At St. Paul's, May 31st, under the direction of Mr. Warren A. Locke; at Emmanuel church, June 6th, under the direction of Mr. George L. Osgood; at church of Advent, June 13th, under the direction of Mr. S. B. Whitney.

Mr. Horatio W. Parker, the organist of Trinity church since 1893, has been elected the Battell professor of music in Yale University in the place of Dr. Stoeckel, resigned.

The city Board of Missions is pushing forward these different summer enterprises with uniform success: 2,500 children were given an outing last year; four ice fountains were placed in needy portions of the city; play-grounds were carried on with great help to the waifs and poorer children, with an average attendance of 700, and a Mother's Rest established at Winthrop. It is proposed to do more of this kind of work the coming summer.

The registrar of the diocese reports that 68 sermons and addresses of the late Bishop Brooks have been placed in the archives, and there are at present 1,320 bound volumes in the library.

The Boston local council of the Brotherhood of St. Andrew had their last meeting before the summer, in St. Paul's church, on May 22nd. The Rev. F. B. Allen, chaplain, read the lessons, and the rector of the church, the prayers. The Rev. Dr. Lindsay made an address. The Bishop referred to the great changes in the organizations of the diocese, and

asked for the help and interest of the Brotherhood. Dean Hodges expressed his admiration for the society because it had simple and common sense methods. The business meeting was held in St. Paul's parish rooms, where new officers were elected. Mr. Arthur W. Chester is the president for the coming year. A change in the constitution was made, so that four meetings instead of five will be held annually. Mr. Leypoldt, of St. George's church, New York, was present, and made a stirring address.

The Rev. Henry F. Allen preached his farewell sermon at the church of the Messiah, on Trinity Sunday. A rectory has been rented at 76 St. Stephen st., for the minister in charge, the Rev. J. Sherman Richards.

The church of the Good Shepherd has, as is already well known, a summer vacation home, called "The Homestead Inn." The building has been renovated and enlarged. The sum of eight dollars, including car fares, covers the expenses of one person for two weeks.

LOWELL.—On Trinity Sunday, the Rev. Dr. A. St. John Chambre preached his 10th anniversary sermon. During that time the rector has made nearly 5,000 pastoral calls. There were 200 private ministrations of the Holy Communion, 645 Baptisms, 335 marriages, and 400 burials. There are 900 communicants.

WELLESLEY.—The Bishop recently confirmed eight candidates in St. Andrew's parish. Under the charge of the Rev. W. E. Hayes, the parish is enjoying large prosperity, and a church building and parish house will be erected the coming summer at a cost of \$9,000; \$3,000 of this has been pledged.

The Rev. J. C. Brooks has been made archdeacon of Springfield, comprising the counties of Hampden, Hampshire, Franklin, and Berkshire. The Rev. Dr. A. St. John Chambre has been made archdeacon of Lowell, comprising the counties of Essex, Middlesex, and that portion of Suffolk not included in the city of Boston. The Rev. E. S. Rousmaniere is archdeacon of New Bedford, comprising the counties of Norfolk, Bristol, Plymouth, Barnstable, Dukes, and Nantucket. The archdeacons of Worcester and Boston will soon be appointed.

Southern Virginia

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

On Sunday afternoon, May 13, Bishop Randolph visited Grace church, Petersburg, and confirmed a large class. The same night, he was present at a missionary meeting at St. Paul's, which he addressed; the Rev. J. N. McCormick also making an address. A feature of this meeting was the singing of the Petersburg chorus, under the direction of Prof. Noltenius. "Comfort ye," and "And the glory of the Lord," from the Messiah, were given, and during the offertory, "How lovely are the messengers," from St. Paul. In conclusion, the Hallelujah chorus, from the Messiah, was rendered with fine effect.

The work on the new Emmanuel church, Staunton, has been begun, and the work will be pushed as rapidly as possible.

Trinity church, Portsmouth, which was established in 1762, rebuilt and enlarged in 1829, and remodeled in 1894, was re-opened for divine services on Sunday, May 13, after being closed for the work of enlargement for a period of about nine months. The services were conducted by the Rev. Wm. F. Morrison, chaplain, U. S. A., and the rector, the Rev. James B. Funsten. On Trinity Sunday, the anniversary day of the parish, there were special services. In the morning the rector gave a historical sketch of the old parish. In the afternoon there was an anniversary celebration for the Sunday school, and at night was begun a series of sermons on Confirmation, to be continued each evening during the week by the different rectors in Norfolk. The Bishop will visit the church on the first Sunday in June, for Confirmation.

Connecticut

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

WALLINGFORD.—The funeral of Gordon W. Hull, Jr., warden of St. Paul's parish, was held May 14th, the rector officiating. The vested choir belonging to the parish rendered the musical parts of the service. Mr. Hull was a very prominent business man of the town, as well as prominent layman in the Church.

LIME ROCK.—The Rev. R. F. Putnam, after many years of faithful service, has resigned the rectorship of Trinity parish, to take effect Oct. 1st. This is a very beautiful and pleasant charge in the southern part of the town of Salisbury.

Cheshire Academy, the diocesan school for boys, has felt the hard times more severely than any of the other diocesan institutions. It now needs help, and the clergy have been asked to secure it. There should be enough generous laymen in the diocese to pay its debt of \$25,000, and to place it on a firm footing for all time.

NEW MILFORD.—The Bishop recently visited the two parishes in this village, confirming 12 candidates in All Saints' church, and 14 in St. John's.

HARTFORD.—Prof. W. H. C. Pyncheon, of Trinity College, has been chosen associate instructor in biology for the sum

mer course of the Brooklyn Institute of Arts and Sciences at Cold Spring Harbor, N.Y. A portrait in oil of Hon. Stephen R. Bradley, first U. S. Senator from Vt., and a native of Conn., has been presented to the college by Mr. Chas. C. Tudor, of Hartford, a descendant of Samuel Tudor, first treasurer of the college. Prof. Johnson has placed in his recitation room a collection of portraits of prominent Englishmen of letters. The library has lately been presented with an important collection of books by the Rev. Edward Goodridge, class of '60, and has received a number of volumes from the Bishop of Pittsburgh.

East Carolina

Alfred A. Watson, D. D., Bishop

APPOINTMENTS FOR VISITATION.

JUNE.

3. Morning, Christ church, Elizabeth City; evening, St. John's, Weeksville.
5. Evening, Coleraine. 7. Holy Trinity, Hertford.
10. Morning, St. James', Beaufort County; evening, St. Augustine's, Pantego. 11. Yeatesville.
12. St. Thomas', Bath. 17. Morning, St. John's, Durham's Creek; evening, Chapel of the Cross, Aurora.
19. Morning, St. John's, Makelyville; evening, Sladesville.
20. Fairfield. 24. St. George's, Lake Landing, Hyde Co.
25. Swan Quarter.

JULY.

1. Morning, St. Paul's, evening, St. Clement's, Beaufort.
4. Stonewall. 6. St. Thomas', Craven Co.
8. Grace church, Trenton. 15. Nag's Head.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

The 20th annual convocation assembled in St. Matthew's pro-cathedral, Thursday, May 10th, with good representation of parishes and missions. An excellent sermon was delivered by the Rev. J. D. Krumm, D. D. After the celebration of Holy Communion, the convocation was organized.

At the afternoon session the Bishop read his annual address, which was listened to with the deepest interest. In the closing part he reviewed the work of the parishes and missions, and referred briefly to St. Mary's Institute as nearing the completion of its fifth year. "It has successfully proved its usefulness by the work it has done and is now doing. It has established its reputation for solid worth in combining high scholarship with pure morals, in uniting strict discipline with affectionate tenderness, and in cultivating in its pupils a spirit of simple but elevated piety."

The Bishop made the following appointments:

Standing Committee.—The Rev. Messrs. Edwin Wickens, and W. W. Patrick; Messrs. Richard Morgan, and W. B. Robinson.

The canons of the diocese of Nebraska were adopted for the government of this jurisdiction. After disposing of matters relating to the state of the Church, education, and business details, the convocation adjourned.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Brotherhood of St. Andrew has recently inaugurated a work of great interest and importance in Pittsburgh. For some time earnest men have felt that the Church ought to be making some definite and determined effort to reach the multitudes of men who are beyond the reach of the ordinary means of grace. No non-parochial effort of this sort has been made in Pittsburgh heretofore, though the need of it was great. The local assembly of the Brotherhood has now determined to open a mission upon one of the most frequented streets in the heart of the city, in the management and maintenance of which all the chapters are invited to share. Rooms have been secured at No. 3 Wylie ave., where the crowd of passers-by is great, in which evangelistic services will be held on four evenings of each week, at which members of the Brotherhood will be in charge. They will be assisted by some members of the Keeley League, in reaching victims of drink. Stirring hymns will be sung, short and pointed addresses made, and testimonies borne as to what has been done for souls. Every effort will be made to draw in from the streets men upon whom the Church has no hold, and put them ultimately in touch with parochial activities. The mission is begun under the advice and approval of the Bishop, and has the following list of officers: President, the Bishop of the diocese; director, the Rev. A. W. Arundel; directress, Mrs. Ellen M. Watson; secretary, G. E. North; treasurer, B. F. Coll; corresponding secretary, James K. Bakewell. Services and work will be conducted in strict accordance with the principles and practices of the Church. The rooms were opened on the night of Whitsunday for the first time, and an excellent beginning was made, the Rev. Mr. Arundel and Mr. Bakewell conducting the services, and over 60 persons coming in from the streets in response to the invitations given.

Almost all the parishes and missions of the diocese are filled at present, but the Bishop would be glad to have some men for vacant missions where the salaries are small, and the work hard. There is great need of earnest, unmarried men who can devote themselves to such work.

A new parish has been organized in Erie, under the name of St. Alban's church, with 50 communicants upon its roll, and an encouraging attendance at its services. It is under the care of the Rev. H. B. Jefferson, as priest in charge.

The Prayer Book Society, of the diocese of Pittsburgh, which has been in existence since 1853, and which has done an excellent and important missionary work in distributing Prayer Books, Hymnals, and Bibles throughout the diocese, and sometimes beyond its limits, has been reorganized by the Bishop, and will seek to become incorporated so as to send representatives to the National Prayer Book Distribution Society, inaugurated at the last General Convention. There will be managers from the several parishes of Pittsburgh and vicinity, and it is hoped that the society will move on with renewed vigor to fulfil its mission. The annual sermon was preached this year at Trinity church, Pittsburgh, by the Bishop, on Trinity Sunday night. Offerings were asked for the society from all the parishes and missions on Whitsunday, the anniversary of the introduction of the first English Prayer Book.

New Jersey

John Scarborough, D.D., Bishop

The mission statistics of the convocation of New Brunswick as reported by the dean, for the past convention year, are as follows: Services in all missions, 2,096; Baptisms, 129; Confirmations, 80; communicants, 776; Sunday school teachers, 138, Sunday school scholars, 1,147.

||TRENTON.—Trinity church, the Rev. H. M. Barbour, rector, will be closed during the summer, in order that the interior may be re-decorated. Services will be held in the chapel, whilst the church is undergoing repairs. The rector contemplates a trip abroad.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

ALLEGAN.—At the church of the Good Shepherd, some new hangings made by members of the Altar Guild were used for the first time on Whitsunday. A Sunday school festival was held in the evening, the service being in charge of the superintendent. A layman also addressed the Sunday school, on the meaning of Pentecost or Whitsunday.

HOLLAND CITY.—A mission was conducted in Grace church in the week preceding Ascension Day. The missionaries were the Rev. J. B. Hubbs and the Rev. W. P. Law. On the Sunday night the church was filled, and the services were very hearty. This parish has built a new church to replace the one destroyed by fire, and the last hundred dollars of indebtedness is now being paid. What is most needed at present is a rectory, in order that a resident minister may be one of the possibilities of the near future. The prejudices of the Hollanders are hard to overcome, but are gradually yielding. Hope College is located here, and some of the students are becoming interested in the services.

KALAMAZOO.—At the recent visitation of Bishop Gillespie 33 candidates for Confirmation were presented by the rector of St. Luke's parish, the Rev. R. R. Claiborne. The new church is scarcely large enough for the growing congregation. The fine parish house is nearing completion.

Western New York

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

The parish of St. Luke's, Jamestown, celebrated its 60th anniversary on Sunday, May 6th. It was organized at a meeting of the congregation held May 5, 1834, after service held by the Rev. Rufus Murray, of Mayville, N. Y., and the record was made at Mayville the next day. The first wardens were James Prendergast and William Walker. Mr. Prendergast was the founder of Jamestown, and a grandfather of Catherine Prendergast, as a memorial to whom her mother's legacy is now being expended in the erection of a stone church, at a cost of about \$125,000. The sermon at the anniversary was preached by the Rev. Levi W. Norton, first rector of the parish, by whom it was re-organized, in consequence of doubts having arisen as to the perpetuity of its charter. This was in 1853. Mr. Norton has retired from active service in the ministry, and is now residing in Jamestown. The rectors since Mr. Norton have been the Rev. Messrs. J. A. Robinson, W. F. Morrison, E. Spruille Burford, Theodore M. Bishop, and the present rector, the Rev. A. Sidney Dealey. The corner-stone of the new church was laid on Nov. 29, 1893, at the request of the rector, by the Rev. Mr. Norton. It is hoped that the fall will see it completed, and the parish settled in its new and beautiful church.

BATH.—At St. Thomas' church, a chapter of the Brotherhood of St. Andrew has been organized, with ten charter members. Mr. Augustus De Peyster is the director.

ROCHESTER.—The new Christ church, a pure specimen of decorated Gothic architecture, was formally opened by the Bishop, assisted by the clergy, on Tuesday in Whitsun week. The sermon, by the Bishop, was from the words, "O God, wonderful art Thou in Thy holy places," in the course of which he brilliantly traced the rise and progress of dogmatic Christianity. He proved how its subtle and

sublime influence conquered the world by mercy, ruled it with imperial power by truth, and wielded its unyielding authority by gentleness.

BUFFALO.—Among the many charitable and educational institutions of the see city, none stands higher in popular favor than the Church Home for aged women and orphan children, under the superintendency of Sister Louise. It is, therefore, matter of congratulation that the Home is soon to have an additional building specially devoted to the use of the children, who have hitherto been very inadequately housed in the old buildings. The new structure is after designs by architect W. H. Archer, F.A.I.A., and will be 105x108 feet, three stories high, with basement of brick and cut stone, and with a metal cornice and enrichments, the whole in the Italian style of architecture. The facade, facing on Front avenue, presents a handsome, classical effect with its central gable surmounted by a cross and flanked with projecting quoin corners. The main hall extends on either side of the grand staircase. On the right are a large reception room, senior and junior school-rooms, day and night nursery, and room of Sister in charge of the same, also toilet and bath room, together with a second staircase. On the left of the entry are the large and small dining rooms, dining rooms for Sisters and servants, kitchen, pantries, and store room. A covered glass corridor connects the nursery with the culinary department. On the second floor, are located the private apartments of the Sisters, the kindergarten room accessible to the nursery by special stairway, girls' dormitories, teachers' rooms, room for social intercourse, medicine closet, lockers, toilet, bath, and lavatories for the entire female department. Upon the third floor are located the boys' dormitories, hospital, servants' room, lavatories, etc., and isolated convalescent wards. The school-rooms are well lighted and ventilated, the dining rooms are spacious, and have separate pantries, and the kitchen is fitted up with porcelain sinks and automatic hot water apparatus, independently heated with ventilated range. A dumb-waiter runs from basement to top floor. The building will be finished in natural woods, and wainscotted throughout in the same. The ground floor has three large play rooms 25x35 feet, store rooms, laundry, etc. Chas. Berrick & Sons, of Buffalo, have the contract for the entire building. The board of the Church Charity Foundation consists of: President, Dr. Thomas Lathrop; L. W. Granger, chairman of the Building Committee; E. H. Hutchinson, Geo. B. Foreman, H. F. Watson, W. E. Plummer, J. A. Ford, and Geo. A. Stringer. It is only due to Mr. Granger to say that he has been indefatigable in his efforts to raise the money for the new building above described.

A handsome processional cross has been presented to the church of the Good Shepherd, by Mr. and Mrs. A. F. West, communicants of the parish. This cross was made by Hart Son, Peard & Co., London, Eng., and is of exquisite workmanship. It is a reproduction in brass, of the cross on the altar of the Albert memorial chapel, Windsor. In the arms are crystals faceted, surrounded by *fleur de lis* in brass, and in the centre the *Agnus Dei*; beneath the boss where it joins the staff, are worked oak leaves. The workmanship is alike on both sides, the detail and finish being remarkably fine. The staff is of rosewood with solid serviceable brass mounts. Altogether it is one of the finest processional crosses in the diocese.

St. Barnabas is a mission parish started on the east side, a year ago in March, under the Rev. H. E. S. Somerville, rector of St. Andrew's. During the year a commodious church seating 300 has been completed, and on the occasion of the Bishop's visitation on Tuesday in mid-Lent, a class of 16 was confirmed, most of them heads of families. A handsome rectory has just been erected on the lot adjoining the church, built by a member of the parish, and is now occupied by the rector. The Rev. Robt. G. Osborn is assistant to the rector of St. Andrew's and St. Barnabas, having his residence in the parish house adjoining St. Andrew's church.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The 78th annual convention met in St. Paul's church, Winston, on Wednesday, May 16th, and continued in session till Trinity Sunday. Of the 70 clergymen connected with the diocese, about 55 were in attendance, together with a large number of lay delegates. At the opening service, the Bishop was celebrant, and the Rev. Chas. J. Wingate, preacher.

The officers of last year were re-elected—the Rev. Dr. M. M. Marshall, president; the Rev. Julian E. Ingle, secretary; and Mr. Chas. E. Johnson, treasurer; the Rev. Drs. Marshall, Sutton, Smedes, and Dr. P. E. Hines, and Mr. R. H. Battle, Standing Committee.

The treasurer's report showed that about \$10,000 was likely to be added to the permanent episcopal fund, partly from notes collected throughout the diocese, and partly from Bishop Lyman's legacy. This will make about \$27,000 in all, of which it was resolved to use \$9,000 for the purchase of Bishop Lyman's late home in Raleigh for an episcopal residence.

The plan of systematic pledges for diocesan missions was adopted, and made obligatory by canon.

The whole of Thursday morning was given up to reading memorial resolutions for Bishop Lyman, and in hearing spontaneous tributes to his versatile ability and many-sided character.

The important item of "number of baptized persons" was ordered to be inserted in the form for parochial reports.

The Holy Communion was celebrated daily at 6:30 A. M.

On Thursday morning, a meeting of the Daughters of the King was held in the Sunday school room, and addressed by Bishop Cheshire and others. Miss Emery addressed the Woman's Auxiliary, which met in the same place on Friday morning.

Thursday night, the Bishop presided over a meeting of St. Andrew's Brotherhood, at which addresses were made by the Rev. J. F. George, Mr. C. M. Busbee, Mr. Silas McBee, and the Rev. Dr. Murdoch.

On Friday night, a missionary meeting was held, at which Bishop Capers made the closing address. Most of the members of the convention remained over Sunday, and heard Bishop Capers' splendid sermon, which was a loving tribute to Bishop Lyman, as well as a useful defense of the principles of the Church, and an incentive to a faithful ministry. In the afternoon, a service was held for the colored people. At night Bishop Cheshire made his regular visitation to the parish, and preached and confirmed a class of 9 persons, mostly men, presented by the Rev. J. F. George, rector.

Central New York

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

The annual meeting of the Central New York chapters of the Girls' Friendly Society was held in Christ church, Oswego, May 15th and 16th. Mrs. Stebbins, of Cazenovia, is the diocesan president, and Mrs. H. Gilbert Hart, of Utica, the diocesan secretary. On Tuesday evening a service was held in the church with an address by the Rev. A. G. E. Jenner. At 9 o'clock Wednesday, a meeting of the council was held and at 10 o'clock the Holy Communion was celebrated by the Rev. Mr. Jenner, assisted by the Rev. P. N. Meade, rector of the parish. A business meeting followed, at which three excellent papers were read. After another council meeting the convention adjourned. It was undoubtedly the most successful yet held, there being a good attendance of delegates from the various chapters and also of visitors from parishes where the formation of chapters is contemplated.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The 27th annual council assembled in the cathedral, May 23d. The Holy Eucharist was celebrated, the Bishop being celebrant. Instead of a sermon, the Bishop delivered his annual address. He dwelt on the business depression, the moving of the so called industrial armies and present social conditions, and the Church's duty in the matter; on the necessity of delivering the whole counsel of God, on the existence of self-will in the Church. He discussed at length the vexed question of offerings for diocesan missions, which have been gradually falling behind for three or four years past. His record of official acts was as follows: Ordinations, priests 2, deacons 1; Confirmations, 291 within the diocese, 50 outside; visitations, 52 for Confirmations, other 28; clergy received 3, dismissed 7; candidates for Holy Orders, 3; postulants 10; consecration of churches 1; corner-stones laid, 1.

The number of clergy present was unusually large, but, of the laity small, less than twenty lay delegates from outside the city answering roll call. Various amendments to the constitution and canons were passed, chiefly technical. An important change, however, was made in the constitution, in favor of proportionate representation. An amendment was passed by which each parish and organized mission was given one lay delegate, and one additional for the first 25 communicants, one additional for the next 50; and one for every additional 100. This proposed change of constitution was passed with very little opposition, even from those who are opposed to proportionate representation in the General Convention.

The committee on Church Extension presented a report, and among other things a resolution for adoption, making the mission of Our Merciful Saviour to fallen women, a diocesan institution. The recommendation was adopted.

A missionary meeting was held on Wednesday evening, at which addresses were made by Archdeacons Sparling and Sanford, the Rev. T. J. Mackay and the Bishop, on the subject of diocesan missions.

In the reports of the Committee on Christian Education, the majority report commended the work of the different church schools in the diocese, diocesan, parochial, and private; the minority report commended the public schools. This gave rise to a brief but animated discussion, with the result that the majority resolution was modified and the minority report withdrawn.

An amendment to the canons was passed making canonical residence within the diocese for six months necessary before a clergyman can vote in the council.

Reports were read on the different funds of the diocese, showing them all to be in a very satisfactory condition. The Committee on the increase of the Episcopate Fund reported

that owing to the very great stringency of the times, they were unable to raise the \$10,000 necessary to complete the fund. About 3,400 was pledged for diocesan missions, which with the amounts informally pledged, still raise the fund very nearly to the sum pledged last year.

The Standing Committee is the same as last year, except that Mr. H. J. Walsh, of Lincoln, was substituted for Mr. S. C. Smith of Beatrice, the latter declining to be a candidate for re-election.

OMAHA.—May 18th, the Bishop laid the corner stone of the clergy house for the priests of the Associate Mission, Canon Whitmarsh reading a list of documents which he placed within a cavity in the stone.

Newark

Thomas Alfred Starkey, D. D., Bishop

The following taken from the Bishop's convention address will give an idea of the progress of the diocese during the year: The last two or three years may be characterized as a building epoch in our diocese. Two of our churches were destroyed last year by fire. The church at Bloomfield is rebuilt on a new and far better site than before. The congregation at Summit, whose church was destroyed last year, worships in its new parish building. Here, too, another and better site has been secured. The new church promises to be in size, ecclesiastical style, and convenience all that can be desired. It is to be begun this summer, and will require a year for its completion, or rather so much of it as is to be built at present.

The new St. Andrew's church, in South Orange, was opened formally by me on the 29th of November last. Only the nave is completed as yet. Transepts and choir are to be added when needed. Everything promises well in this new enterprise.

The new parish of St. Thomas, in Newark, has completed a small frame structure seating, perhaps, 250 people, which is now in use for divine service.

The new St. John's church, in Passaic, removed to a more central location, and the old one is being constructed rapidly.

Another and important church enterprise is that of the new St. Paul's church in Paterson, which—the old property having been condemned, paid for, and torn down—is to be rebuilt in the new part of the town.

In our time an active priest and zealous people are almost lost without the parish house. In over 88 parishes and missions there are already 26 of these gathering places for work, 20 of them the outgrowth of the past ten years.

The parish house attached to the church of the Redeemer in Morristown, which I had the pleasure of opening with a service of benediction in February last, although simple and inexpensive in construction, is remarkably well arranged and convenient.

The two hospitals are doing their beneficent work, but with the increased expenditures which is the corollary of increased effectiveness, and unless our people mean to let them gradually die out, they must be more generally and effectively sustained, by annual gifts or endowments or both. These institutions, besides the work of absolute charity, which they do—and no charity could be more absolute, for it is dispensed with all that trained skill can effect, without reference to social condition or religious belief or unbelief—give influence and prestige to the Church which sustains them, in a way which few consider or are aware of.

In the archdeaconry at Jersey City, the missionary parish at Bayonne has, within a few years, bought a fine piece of land in the best part of the town, built a church which cost \$7,000, and owes at this time not more than \$3,500. The congregations are good and increasing, and there are here 150 communicants in a growing neighborhood.

The mission chapel at Lafayette is not diocesan, but is under the care of the rector of St. Mark's church, Jersey City. It has a congregation and Sunday school which fill the building. Fifteen of its people were confirmed by me on Easter Day.

The church of the Ascension, Jersey City Heights, once forlorn in the desolation of its outlook, has now a large congregation and over 150 communicants. It paid on its debt last year over \$800, besides current expenses; yet there is hardly one person of means in the congregation.

The mission of St. Luke's, Paterson, is doing remarkably well under its lay reader, whose work is supervised by the rector of St. Paul's church. The congregation worshipping in its neat but small chapel are all working people. Forty-four people belonging to this mission were confirmed in the past year.

On Lake Hopatcong, we have a large summer congregation at Mt. Arlington, and a smaller one at the landing. I have called these mission points St. Peter's and St. Andrew's. Mt. Arlington mission pays its own expenses for the summer. The Rev. Mr. Pickslay, of Dover, has the charge of these new stations, as well as the oversight of Stanhope. I cannot praise too highly his self-denying interest in and devotion to the work. Two or three weeks ago I confirmed a class of six in Stanhope, and on a Thursday morning celebrated there, and administered the Holy Communion to 20 devout members of the Church.

St. Peter's church, Washington, has just parted with its pastor, who has done so much in the past three years to unite and consolidate it, and it is now under the charge of his brother, the Rev. John W. McCleary. This mission has grown strong, even in these hard times. The people comprising the congregation, are all poor, but they work together cordially and take a warm interest in their unique and pretty church. There are nearly 80 communicants here who are not solidly interested in themselves or absorbed with their own local interests. Last year a young woman's guild, belonging to the mission, furnished a large amount of useful and attractive articles for a branch of our Woman's Auxiliary.

Early in October a mission was established in Maplewood, about two miles west of South Orange, by the Rev. Mr. Brewster, of the church of the Holy Communion. A lot has since been given for the erection of a church building, and, as those interested preferred an independent organization, it has, with the consent of Mr. Brewster, become an organized mission of the diocese, under the name of St. George. The Rev. Mr. Bicker conducts the services.

Delaware

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

The Bishop lately visited the mission of St. Barnabas, Marshallton, and confirmed an interesting class of seven persons. The pretty chapel was densely crowded, and the service was especially hearty. The Rev. E. K. Miller is also the rector of St. James' church, Stanton, a venerable parish, whose church building is now undergoing some desirable improvements, chief among which is the construction of a recess chancel.

The Woman's Auxiliary of the diocese held its last quarterly meeting on Ascension Day in New Castle, when an address was delivered by the Rev. G. W. C. Hall of Wilmington. At the business session, Mrs. C. M. Bird of Wilmington, read a paper on "The proper work of the Auxiliary", and addresses were delivered by Mrs. J. H. Brush and Miss Lucy A. Jarvis, both of Connecticut. Mrs. Geo. C. Hall was elected president of the Diocesan Junior Auxiliary, to succeed Mrs. P. B. Lightner, removing from the diocese.

The diocesan branch of the Junior Auxiliary held its anniversary at St. Andrew's church, Wilmington. Representatives were present in large numbers from the various parochial branches of the diocese who evinced much interest in the service. Addresses were delivered by the Bishop, Miss Jarvis of Connecticut, and Mr. George C. Thomas, of Philadelphia.

The Bishop on Whitsunday officiated at the historic old Christ church, Broad Creek, when the spacious building was crowded by a congregation drawn from many miles around. It is a very quaint and interesting building, the interior of which has not been altered in any way since it was first built 130 years ago. The lace upon the pulpit hangings is said to have been made by the wife of the first missionary on their voyage from England. In the evening the Bishop with the assistance of the Rev. Eugene Griggs, the priest in charge, officiated at Delmar, in the hall occupied by the flourishing mission there.

The church tower at Milford has just been finished, and greatly improves the appearance of this pretty little building.

The chapel at Harrington has been repaired, and on the occasion of the Bishop's recent visit was completely filled with an interested congregation who participated heartily in the service, which was read by the minister in charge, the Rev. J. Leighton McKim.

On Ascension Day in the evening, the Knights Templar of Wilmington and the vicinity attended service at St. Andrew's church in that city. Assisting the Bishop was the Rev. George C. Hall and the Rev. A. R. Walker, the latter of whom read the sermon prepared for the occasion by the rector, the Rev. Chas. E. Murray, who was too ill to deliver it.

On the 9th inst, the Bishop, accompanied by the Rev. L. W. Wells, held services and preached at Frankford, in Sussex Co., it being the first service of the kind ever held there.

The meeting of the Clerical Brotherhood held at Bishopstead on the 18th inst, was well attended. The subject of a clergyman's relations to politics was introduced by the Rev. George M. Bond, and generally discussed. Resolutions of regret were adopted at the prospective removal from the diocese of the Rev. C. A. Hayden and the Rev. P. B. Lightner.

At St. John's church, Wilmington, impressive services were held on Whitsunday, by the Rev. George C. Hall, the new rector, and a chapter of St. Andrew's Brotherhood was instituted after the early Celebration. The music was finely rendered by the large vested choir of 34 voices, under the direction of Mr. Wm. J. Fisher, and included the anthem by J. Varley Roberts, "Peace I leave with you." William J. Fisher, who has been choirmaster for 12 years, will retire from that position in July, and will be succeeded by Francis R. Morrison, now of St. Michael's church. Mr. Fisher has been appointed lay reader for St. John's parish.

On Trinity Sunday the Bishop visited St. John's church, and confirmed a class of 24 persons, the first fruits of the new rector's ministry. The vestry has appointed a committee to arrange for the decorating and poly-chroming of the interior walls of the church.

The Living Church

Chicago, June 2, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE convocation of Canterbury has been considering the advisability of putting forth an authorized hymnal. From the returns embodied in the report of a committee on the subject, it appears that out of 13,659 churches, "Hymns Ancient and Modern" are in use in 10,340. The Bishop of London considers that the time has not yet come for compiling a Church Hymnal, and *The Church Times* agrees with him. The time has not come in any Church so long as it is considered necessary to water down the sacramental hymns to the level of the lowest Zwinglianism, or until the hymns selected can be such as frankly embody the theology of the Prayer Book. In fact, we question the wisdom of much further restriction in the use of hymns than that which is involved in the necessity of obtaining the bishop's license. If it were proposed to restore the office hymns in their proper places, there would be a real need for uniformity to that extent, but there would still remain a large field in which it is undesirable to insist upon too much limitation.

WE are sometimes asked what the disestablishment of the Church of England would involve apart from its disendowment. *The Church Times* has recently answered that question. An Act of Disestablishment would withdraw the Prayer Book from the statute book, repealing the Act of uniformity; put an end to the nomination of bishops and other dignitaries by the crown; and remove the bishops from the House of Lords. To this would have to be added the repeal of the constitutional requirement that the sovereign must be a member of the Church of England, which would carry with it the religious ceremonial of the Coronation. Chaplaincies would also cease to be the exclusive property of the Church. But, of course, the enemies of the Church mean by disestablishment chiefly the alienation or confiscation of her property—property, be it remembered, which was not given by the State, and never belonged to the State, but was contributed by Churchmen to the Church of their love. In the event that these designs are successful, it will become the duty of the sons of the Church to do for her over again what her fathers did in the past, to re-endow her at the cost of whatever time and labor.

IT has chiefly been the Presbyterian will 'o the wisp which has lured on our Church Unitarians, and probably for the reason that the Presbyterian is about the only body which did not snub our learned Commission. The absurdity of the entire movement begins to appear, and will become more and more apparent. The Southern Presbyterians have been invited to unite with the Northern. It was the civil war which split them, and, so far as they go, the war is still on. Here is the response of the General Assembly in the United States to the G. A. of the U. S.:

The blessing of God having rested upon our Church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session in Nashville, Tenn., with affectionate fraternal greetings to the General Assembly of the Presbyterian Church of the United States of America, in session at Saratoga Springs, N. Y., and wishing it Godspeed in every good word and work, regards it as unwise to re-open the question of organic union.

We hear the argument that we should unite with the denominations because God blesses them. The "In" Presbyterians tell the "Or" Presbyterians that that is the reason why they will not so much as open the question of union!

WE are glad to notice that, from the point of view of those who are in favor of a kind of Christian unity which would sacrifice the essentially Catholic character of the Church, the letters of the bishops to *The Independent* were a huge blunder, and have done great mischief. We sincerely trust that a "mischief" has been done to the cause of the radical unionists which will be found irreparable. The bishops have clearly shown that they never contemplated such an interpretation of the declaration on unity as would stultify the Church and emasculate the Episcopal office itself of all real significance. They are not yet ready to reduce the American Church to the position of a Protestant sect or denomination. It is true that the Declaration disowned the intention of "absorbing" the sects, but the course of discussion has made it abundantly evident that there is no alternative between absorbing and being absorbed. As for the suggestion that the bishops sitting as a House will speak with a different voice from the same bishops in their individual capacities, we repudiate it as unworthy of our Fathers in God. It is true that in a legislative assembly influential leaders have more power to mould the form of official utterances, but we do not believe that in a case so clear as this, the bishops can be made to contradict the convictions which they have expressed in their letters. These convictions are the primary convictions of those who have breathed the atmosphere of the Catholic Church. They are the convictions which have been defended by the great champions of the Church all along, against those who would have overturned her foundations. They are known and understood of all men to be the distinguishing features which differentiate the Church from all modern organizations. The bishops have not, as has been insinuated in some quarters, repudiated their own Declaration. They have repudiated an insidious interpretation of it which has been so boldly urged as to lead many to assume that it is the accepted interpretation. They have shown that they intend to abide by the statement made in the Declaration itself that episcopacy is part of a sacred deposit which Christ Himself and His Apostles have handed down to the Church, that they as bishops are the divinely appointed stewards of this trust, and that they can in no way compromise or surrender it. This, which some stigmatize as a theory, "the theory of Apostolic Succession," the bishops assert as a simple fact. For our part, we have no question that they will abide by their position.

Irenaeus and the Church of Rome

The letter of Archbishop Corrigan in *The Churchman* is another indication of the degree to which the Roman hierarchy in this country has been affected by the atmosphere of the American Republic in the end of the nineteenth century. It is the more significant, since the archbishop is understood to belong to the school or party of the Roman Church which looks askance at the definitely American policy which is attributed to another party. It is as common for Roman ecclesiastics, high and low, to "wash their dirty linen" in public as for our own people who have always been addicted to this practice. It is noteworthy that Archbishop Corrigan should defend himself in the newspapers at all; still more, that he should address himself to a paper which he must regard as heretical.

The most surprising feature of the case is the use made in the Archbishop's letter of a patristic quotation of doubtful meaning, and one which, whatever may be its real sense, can hardly be so stretched as to include the application which he assigns to it. He translates St. Irenaeus Lib. III., c. 3: "With the Church of Rome, on account of

its superior principate, it is necessary that every Church agree, that is, the faithful everywhere."

The first question which arises is this: whether the expression "to agree with" is a correct rendering of the Latin (the original Greek being here lost). The words are, *convenire ad*, and the literal meaning, "to resort to," is at least as probable as the secondary meaning which the Archbishop prefers. This is ably shown in the extracts in *The Churchman*, from the pens of Bishops Coxe and Williams, from which it appears also, that there is not wanting good Roman authority for the literal rendering. Since, however, there are Anglican authorities which favor the translation of the archbishop, we may, for the sake of the argument, waive the point, only pointing out that it is precarious to use with quite such jaunty confidence an expression about which there is such wide difference of opinion.

Again, there is uncertainty as to the words which the archbishop renders, "on account of its superior principate." The words are just as susceptible of the translation, "on account of its superior importance," and may as well refer to the importance arising from the civil prominence of the city of Rome, as to ecclesiastical precedence. Moreover, very good authorities have preferred quite a different translation, viz., "on account of its higher original," as having been established, as the same passage states, by the Apostles Peter and Paul.

Aside from these difficulties arising from ambiguities of language, it is certain that the passage in Irenaeus, taken in its connection, has nothing to do with matters of administration. It cannot be strained so as to involve the rule for which Archbishop Corrigan cites it, that whenever and wherever the Bishop of Rome chooses to command any other bishop in the conduct of his diocese, the bishop is bound to obey "instantly and to the letter." That no such idea was ever present to the mind of Irenaeus is shown by the fact that he thought it right to expostulate with Pope Victor for refusing to hold communion with those who celebrated Easter at a different time from the Church of Rome. In his letter to Victor he reminds him that his predecessor Anicetus "could not persuade Polycarp" to change his custom in this matter. It appears, therefore, that St. Polycarp, the disciple of St. John, did not dream that he was bound to obey the Bishop of Rome.

In the passage from which the Archbishop has quoted, St. Irenaeus is refuting the Gnostic claim to be in possession of hidden mysteries—the claim which St. Paul had had to meet in the Epistle to the Colossians. If the Apostles, he says, had known such mysteries, the possession of them would not have passed to persons who sprang up outside the Church, but they would have been entrusted to "their actual successors," those "to whom they entrusted the churches themselves." "We are able to recount those whom the Apostles appointed to be bishops in the churches, and their successors quite down to our time." The true Faith, therefore, is to be found in the possession of the Apostolic Episcopate. But because it would be too long a work to reckon up the successions in all the Churches, he is content to refer to the "very ancient and universally known Church, founded and established at Rome by two most glorious Apostles, Peter and Paul." To the Faith held in this Church from the beginning, we may confidently refer: "For with this church on account of its superior eminence, the whole Church—I mean the faithful on all sides—must naturally agree (or 'to this Church . . . the faithful necessarily resort'), since the tradition which is of the apostles (i. e., Peter and Paul), has there been preserved by all churches." Not only, he seems to say, are we to rely upon the faith as taught at Rome, in the year 180, because it was delivered there by two great apostles, and handed down to their successors, but also because it has been kept fresh and inviolate

by the constant presence at the capital of the world, of representatives of the other apostolic churches. Among these was Polycarp, of Smyrna, of whom, including his visit to Rome, mention is made in the ensuing chapters. The Latin phrase, *necesse est*, "it is necessary," by the consent of scholars, denotes a *natural* not a *moral* necessity; that is, it is a matter of course that the faith taught at Rome, considering all the circumstances of the case, should be the faith of all the Apostolic Churches, and therefore it is not necessary to enumerate them. Or, taking the other interpretation of the expression, *convenire ad*, the meaning will be that the true faith is to be found at Rome, as a matter of course, because the faithful from all parts constantly resort there. Any deviation from the strict line of orthodoxy in such a conspicuous centre, must be detected and checked at once.

The subject matter under consideration is simply how those who have been puzzled by the pretensions of heretics may be enabled to know the truth. There is no word of discipline or administration. If it is to be admitted that agreement in faith is spoken of, it is an agreement which springs necessarily out of the situation, not that which rests upon a precedent moral obligation. The Bishop of Rome is not mentioned, but simply the "Church of Rome."

Irenæus was writing from Gaul, amongst the Celts, as he himself says; and desiring to give them a simple criterion or test of true doctrine, he directs their attention to the Church of Rome, very much as an Anglican writer of the present day in New Zealand, endeavoring to guard the native Christians against the allurements of heresy, might direct their attention to the Church in England, and the traditions of the Faith preserved under the see of Canterbury.

Missionary Letter Continued

BY MRS. O. VAN SCHAACK WARD

HONG KONG, April, 1894.

Every twelfth year there is a special feast for the bathers of the Ganges, and this occurring at the time of our visit, Feb. 4-6, we saw all that was desirable of the pilgrims, *en route*. Before the train arrived at a station, there was always a sound as of rushing mighty waters, which proved to be the babel of human voices. Then a rush to the third class carriages, already filled to overflowing. Yet hopeful ones would crawl under or climb over the seats, hang out of the windows, hold on by the steps, until the train moved away, followed by howls of vexation. It was estimated that we left behind us that day more than 10,000 disappointed pilgrims.

Our first day in Benares being Sunday, the quiet native inn, the Sir Hind, of which we took possession, standing in the fields, was indeed a haven of rest. Our faithful servant persuaded his friend, the native host, to serve such simple American dishes as suggested the first principles of home comfort. The house had but one story, high ceilings, plastered walls, high verandahs with matting, screens, long sitting and dining rooms with wide, open doors opposite each other, and sleeping rooms at either end, affording all the refreshment we craved in that climate.

The little garrison church was but five minutes' walk, the choir, and most of the congregation, being drafted from the regiment stationed there.

Very early next morning we drove to the Ganges and witnessed a scene which beggars description. The eager crowds running in that direction, carrying their offerings and the brass vessels in which to bring away "the holy water," the rainbow hues of turbans and flowing robes making wondrous waves of color. Arriving at the bank, with difficulty we made our way through the dense mass of bathers to the barge on which we took refuge, moving up and down the river to view its wonders from a safe distance. Running up the bank were piles upon piles of rich examples of Indian architecture, temples, castles, houses, etc., some of the massive walls of which are already being swallowed up by the prophetic river; and beneath them all, under bathing canopies, umbrellas, etc., the devoted crowd bathed,

prayed, threw their floral offerings, and as a final act, drank of the foul waters. The wife of the Maharajah was there in a large tented barge, with a span of carved white horses at the prow. In the midst of this excited life, the bodies of the dead were partly immersed in "the sacred river," or were consumed on piles in the burning Ghat, on its shores, which differs from that in Calcutta in that it is entirely in the open air. After an hour of such scenes we were glad to return to our quiet inn for refreshment.

Later, we visited the temples of the sacred monkey, cow, and the golden temple; the disgusting features of which spoke of the continued degradation of the people, and made one marvel that enlightened travellers will so often thoughtlessly say: "Why not leave these people to their beautiful religion!" In the streets, as we passed, fakirs were accomplishing marvellous distortions, ever followed by an admiring crowd; while farther out, camels were patiently bearing their burdens, and elephants were revelling in a pond where their broad sides were being scrubbed by men who were occasionally called upon to recover their equilibrium, as the huge beasts suddenly rose to turn over on the other side.

In the evening, we heard an interesting lecture on Palestine, by the Rev. Mr. Dowling, of Jerusalem, Bishop Blyth's chaplain. It was given for the benefit of the soldiers of the garrisons, and illustrated by their faithful chaplain.

Feb. 6th, we drove to Samath, five miles, in the early morning, to see the ancient Topes, and the Jain Temple, where a black marble Buddha shines forth from a wondrously carved white marble canopy. The native children were astir to bargain away the curios dug up in the ruins. In the city, returning, we saw a curious funeral procession bearing its burden to the Ghat, accompanied by 20 instruments of music. The bodies of men were covered with white, those of women with rose colored draperies. It was a most restful pleasure to turn to the Christian missions. The Orphanage and the Normal School for girls, with their devoted teachers; the college, to which Mr. Davis devotes himself, with 600 native boys and 30 teachers, with instruction in Persian, Arabic, Sanscrit, etc., showing but a small proportion of Christians as yet, but laboring in faith that such seed faithfully watered must bring forth a blessed increase.

Most enjoyable of all was the experience with Miss Davis, who coming out when but 17, in six years has become the head of seven native schools and the welcome visitor and Bible teacher in 50 Zenanas. Having a peculiar facility for languages, she is blessed also with a magnetic manner and consecrated power. It is an inspiration to visit these homes and schools with her, and to hear of her personal influence in the little Christian village which is her home.

At early dawn we took a farewell drive to the Ganges. The crowd had melted away, though its effects remained, and soon after our departure from Benares we heard of the dreaded visitation of cholera which usually follows these scenes. But now we had a quiet hour in which to study the buildings, and to carry away a stronger impression of their peculiar and varied beauties.

There was time for the Ash Wednesday service at the little church, and then we departed for Lucknow. It was difficult to secure a resting place here, and the unfamiliar rain descended persistently, but tourists must rise superior to these petty hindrances. Certainly, clouds and tear drops were in keeping with sad scenes called up by extensive ruins of the Residency. It is human to err, but we wondered much at the blindness which led the English to do such violence to native prejudices as is told in history. The greasing of guns with pork or beef fat may seem an insignificant order in England, but enforced in the face of remonstrance in India, has left awful scars on land and races.

We passed from the touching ruins and speaking monuments, to the more natural manifestations of native power, the Great Imimbana with its marvellous chandelier chamber holding the royal tomb, and the adjoining chamber which was pointed out as solving an architectural problem, having a square floor, octagonal walls, and circular ceiling, requiring 32 drawings to bring them into line. Visiting the great Jumma Masjid, we refreshed ourselves from a tree loaded with ripe mandarins. Our ardor for palaces and tombs received a momentary check from our modern Jehu, who overturned us all in a palace court, happily doing no

damage except breaking the pole. The weary beasts stood so still that we were moved to pity. Reviving, after lunch, some of us enjoyed the missions of Lucknow of the English Church, the M. E. Zenana, Miss Thoburn, and the Normal College.

A brief visit at Cawnpore with a view of the Ghat of massacre, the cemetery memorial well, and the church, were all that we desired of those sad memories, and we hastened to the more soothing influences of Agra. But how vainly travellers seek to describe the Taj, the most beautiful material monument to enduring earthly affection, yet in its perfection bearing the too deep shadows of the enforced labor which produced it. But its fascinations increase with each vision, whether in the full glare of day, of the sunset glow, the sunrise, or the moonlight, it is always satisfying in its beauty. The most touching view of it, to us, was that from the beautiful palace, the loved spot from which Shah Jehan always looked upon the tomb of his idolized wife, until his cruel imprisonment of seven years, from which he only emerged when dying, to be indulged in a last view of the Taj. The beautiful palace, the pearl mosque, and other rare buildings within Akbar's great fort, are worthy of many days' study. But though our time was limited in this fascinating spot, we did not overlook the missions. The Agra Zenana mission, under the Society of the P. F. E., seems to do good work, though we could not but sympathize with those who desire that the numerous missionary societies of England might consolidate, and thus sustain each other. This and other experiences commend more and more strongly the wisdom of the plan which obtains at home, in the unity of "the Woman's Auxiliary to the Board of Missions." The head of the mission, Miss Bland, was in England, but Miss Brownell, whom she left in charge, took me to the early native service at St. John's, the native college. A large native congregation responded most earnestly, the service being conducted by a native teacher and an English missionary. Eleven o'clock service and Communion at the garrison church, where the regiment furnished most excellent instrumental as well as vocal music. The bands of the Infantry are often pressed into this service, but I was not before aware that the English Artillery has but one band, which is 200 strong, and always remains near London. We attended evening service in another quarter of the city, at the "Civil lines church." Again a large congregation, and an earnest warning against worldliness in the missionary work, as drawn in an unusual way from the parable of the leaven!

To be continued.

"Non-Episcopal Orders"

BY THE REV. D. D. CHAPIN.

The editorial in THE LIVING CHURCH of April 21st, under the above heading, calls to mind a day spent now (alas!) almost thirty years ago, with the late Bishop Scott, of Oregon, in a stagecoach crossing the "Coast Range" of California from Santa Cruz on the Bay of Monterey, to the Santa Clara Valley, in which I was at the time living. We two were the only passengers, and the day stands out in my memory with great vividness, not only for the remembrance of the delightful journey, but more especially as I then made the acquaintance of one who, though not among the most widely known of the bishops of his day, was one of the brightest, most excellent, and charming of men, and one of the soundest of Churchmen. The day was full of interest, made especially so by the Bishop's account of his many and strange adventures as missionary in the then new and remote North-west.

Among other things, I asked him how he managed to get along with the many "ministers of the denominations" whom he must constantly meet. "Oh," said he, "I get on with them famously, generally, if only they will let me;" and I could well imagine, from his genial and kindly manner, that he would do so. "But how do you manage it?" "Well," said he, "I accept them on their own terms. I account them to be just what they claim to be—Methodist ministers, Baptist ministers, and what not. We have no quarrel about that. Of course they are a little nervous and fidgety, and sometimes complain that we 'Episcopals do not recognize' them, and all that, and call us 'bigoted' and 'intolerant,' and other pleasant and familiar names; but I assure them they are entirely mistaken, we do recognize them fully. They, of course, express surprise at this; they

had never so understood it and then go on and complain that it could not be so, because they are not admitted to our pulpits, and that we do not admit them to be 'the same as ourselves.' 'Let us talk about that,' say I. 'Now, you are a Baptist minister, say, a minister of the Baptist Church, or a Methodist; I don't question that at all, I fully recognize the fact; I recognize you fully in that capacity; we can have no quarrel about it.' 'But—, but—,' says the man, 'that is all so; still, you do not recognize us as the same as yourselves, as holding office equal to yours.' 'Let us see about that,' I answer. 'Now, I claim to be a bishop of the Holy Catholic Church, established by the Lord Jesus Christ Himself and His Apostles—a successor of those apostles in their apostleship, I trace my official ancestry back to the Lord Himself, who said: 'Go, teach all nations.' Now, do you claim to be that?' Of course the man answers, No! and then sometimes—usually—he breaks out in denunciation of all such 'absurd and arrogant nonsense,' says there is no such thing as an apostolic ministry; the Apostles are all dead long ago, and have no 'successors'; it is all a 'figment,' an 'imposition'; 'there is no priesthood,' and all that. I hear him patiently, and reply: 'Now, my friend, don't let us quarrel, and call hard names. It is not right; it is uncharitable. I admit you to be all you claim. I don't abuse you; I don't question your position; can't you do the same? Wont you do the same as you are done by? You call us 'uncharitable' because we do not reckon you to be what you do not reckon yourselves. Think it over, friend, and tell me where the intolerance and want of charity come in.' So I manage them, and generally they have no more to say."

Such, in substance, as I vividly remember it, was what the Bishop said, but I cannot give the humor, the twinkle of the keen gray eye, the warm smile, and the pleasant voice, now gone forever.

The Santa Cruz Mountains, the first Bishop of Oregon, and Apostolic Orders are inseparably associated in my mind.

The Associate Mission

III.

JAMES LLOYD BRECK'S IDEA OF ASSOCIATE MISSIONS

This paper is a brief statement of Dr. Breck's plan for associate mission work, as found in his "Life," published by his brother, Dr. Charles Breck. Breck's idea is valuable because he was the first to establish an associate mission in the American Church, and he continued to work on this line throughout his life. He, with Adams and Hobart, began missionary work in Wisconsin, on the associated plan, in 1841. Then in Minnesota at Crow Wing and elsewhere, he established mission work among the Indians: and at Faribault, now the centre of Church work in Minnesota, he founded schools for both sexes, and a divinity school. Finally, with an associate mission of fourteen, pushing to the extreme west, he built up at Benicia, in California, St. Augustine's College and Grammar School, with a Divinity school attached, and at the time of his death, in 1876, was establishing a girls' school there.

The foundation principle of Breck's plan of associate missions was, that of brotherhood of labor and poverty for Christ, of entire consecration of self to Him. That this consecration should be in a brotherhood or community life, he felt was necessary in order that the individual members might be strengthened in their work, and their spiritual life be deepened through the discipline and regularity involved. He realized that in the early ages of Christianity a bishop was always sent out as the missionary to bring the heathen to a knowledge of Christ; and that he did not go alone, but had a band of priests and other faithful people with him. Their strength lay in the fact that the presence of Christ is where two or three are gathered together. Breck felt convinced that the most effective missionary work in this country could be done by bishops going forward into the new territories with associate missions under them.

In 1841, however, there was no bishop to adopt and make the headship of such an associate mission; it had to be a presbyter mission. But it never ignored such a head. When in Minnesota, the associate mission was established at Faribault, Breck writes: "So completely did the presbyters understand the necessity for the Bishop to be its central sun they told him (Bishop Whipple) there could not be two centres in the same circle, and had he founded his work elsewhere they

would have abandoned their own work at Faribault for it or some other field." That the "associated" part of the idea was a *sine qua non* with Breck, is shown by his refusal to go out to Bishop Kemper unless they could all be together in one house, "held together by one system."

The idea of Nashotah was originally that of a religious house conducted after the principles of a religious order. While there was no formal taking of vows, the members promised themselves wholly to the work, as unmarried priests, and were under the direction of a head. Adams and Hobart dropped out of the mission, and Breck was compelled to fall back on a lay brotherhood, which was a decided modification of the original idea. He was never satisfied with this arrangement, he desired to have a strong discipline in the house, and have it strenuously carried out, but the young men with whom he had to deal would not be made into a systematic, disciplined body. Breck failed in making Nashotah what he wanted it to be, because he insisted on all connected with it being under the same system. However, for eight years the experiment was tried with a lay brotherhood which Breck had never contemplated nor desired.

The number of men in the House increased as the years went on. They all lived a common life. Twenty-five dollars a year was sufficient for support where the member could clothe himself, or \$75 if the mission had to clothe him. The life was one of great self-denial. But, to quote from a letter of Dr. Breck: "Its tendency is admirably adapted to the formation of a missionary character, and when it is once thoroughly established as a system, young men of all classes in the community will seek unto it . . . Let a priest of the Church go forth with his assistants, both cleric and laic, and plant themselves in the midst of a people, and begin to work in earnest for their souls, as well as for their own bread, and quickly the people will be compelled to think, 'surely these men would not act after this manner if they meant not our good!' " The members of the House did all their own work, washing, cooking, etc., farm and dairy work, brick-making, and countless other things. A diary of one of the members notes on one occasion: "Brother Keene was appointed steward of the House, in the place of brother Leach, resigned. Brother Goodenough cradled wheat this morning. Brothers Bartlett, Haff, Blackwell, and self raked and bound. In the afternoon, hoed, and then spent an hour on the washing committee." On another occasion: "Under much tribulation prepared breakfast. The supply of the store-room was reduced to a few beans, a piece of fat pork, a couple of loaves of bread, and a peck of meal. The tea leaves of last night were again boiled; stew was made of some cold potatoes, beans, and a small piece of cold pork." Again: "Twenty-two degrees below zero—the coldest day of this winter. A party of Indians camped on the opposite side of the lake, and visited us and attended Evening Prayer." And we must also bear in mind, that along with this work went systematic and daily theological instruction and study, and devout spiritual exercises.

Breck felt that his system was not tested at Nashotah; in fact, it never was, as he conceived it. His marriage in 1855, after fourteen years of celibate missionary life, was an abandonment of one of his chief points.

The "Pacific Coast Associate Mission," of which Breck was the head, and which went out in 1876, was composed of men and women in associate mission work, but this was a radical alteration of the original idea.

To sum up, Breck strove to restore a primitive and Catholic method of missionary work, and to root out the notion that a missionary bishop must distribute his men as widely as possible. He wanted to see established points from which as centres, bishops with their associate missions of priests would work their dioceses. Furthermore, these missions should be so marked by the spirit of self-denial and obedience that they would have a Christ-like character which would of necessity draw men to their support.

Letters to the Editor

A NEW MUSICAL HYMNAL

To the Editor of The Living Church:

There is good opening for the right musical man to make a judicious selection of about 250 hymns from the present over-large hymnal, and publish them with the most suitable tunes, one tune to each hymn, or in some cases more than one hymn to a tune. A good number of chants for the can-

ticles should be added. The book could be sold for fifty or seventy-five cents.

F. W. BARTLETT.

A CORRECTION.

To the Editor of The Living Church:

IN THE LIVING CHURCH of May 10th, your Massachusetts correspondent says: "The Rev. F. J. Rainey . . . has returned to the Methodist denomination. He left the Methodists during the episcopate of Bishop Brooks." The latter statement is incorrect. Mr. Rainey left the Methodists over four years ago, his name appearing in the clergy list of the "Quarterly" for the first time as early, at least, as June, 1890.

T. D. MARTIN, JR.

Thompsonville, Ct. May 22, 1894

RITUAL STATISTICS WANTED

To the Editor of The Living Church:

May I ask the clergy to kindly advise me directly, where they have (a) Eucharistic lights (two or six) and if lit at all Celebrations; (b) hours for hearing confessions publicly announced or posted; (c) the reserved Sacrament, and if with or without episcopal sanction; (d) the use of holy water at funerals and in stoups; (e) Eucharistic vestments, silk or linen. Also as to any other matter of ritual that will enable me to compile accurate statistics.

CHARLES MERCER HALL.

St. John's Rectory, Kingston, N. Y.

A CONUNDRUM ANSWERED.

To the Editor of The Living Church:

"A serious conundrum: Who immersed the first Baptist? Did he dip himself?"

I extract the above from "English Brief Mention," in this week's issue of THE LIVING CHURCH. I am almost ashamed to answer it, for fear that I may be laughed at for taking a joke seriously. But, taking all risks, I will say, upon the authority of the "Baptist Cyclopædia," that Roger Williams, the founder of the sect in this country, immersed one Ezekiel Halliman, and, as a return favor, the said Halliman immersed Roger Williams. I supposed that everybody was cognizant of these facts, but there is one other fact that I did not know until I saw it stated by the same authority: viz., that, later in life, Roger Williams, becoming doubtful of the validity of his Baptist order, returned to England and his first ecclesiastical love, ending his days in the communion of "Mother Church."

EDMUND A. ANGELL.

Bridgeport, Ct., May 19, 1894.

WHAT IS THE WORK OF THE DAUGHTERS OF THE KING

To the Editor of The Living Church:

This is an oft-repeated question and the answer is always interesting, both to those nearly concerned, and to those outside the order, who would gladly learn somewhat of its real purpose and object. The reply most readily given is: "We follow two rules: Prayer and service." While in itself true, this does not convey a very concise explanation, for so may all Christians say who raise their hearts to the throne of grace, and serve their Lord and Saviour, Jesus Christ.

Then what is your work? We say further: "It is a combined endeavor to spread Christ's kingdom, and strengthen parish life." It may be replied: "So do all true Christians, there seems nothing different here."

A third answer is: "It is work by Churchwomen, for women, and among women." And the reply is apt to be: "Much has already been accomplished in that line; tell us what in particular are the advantages of your order and its methods over those of other religious societies?"

I shall try to present these to you, in the way they present themselves to me.

A chapter is composed of not less than five Churchwomen, (communicants), who first assemble within God's house, and there promise faithfully to obey the rules of this order, and to wear its badge then received; we pledge ourselves to spread abroad its principles, and to become a united power for good for the Church at whose altar we receive "spiritual food and sustenance," within the parish to which we owe allegiance; and to be reliable helpers to our pastor at all times.

What a reliance an earnest, loyal chapter ought to be to him who is thus over us! There is first the assurance that every day the prayers of its members ascend in unison, for God's peace within their parish; prayer, that the Kingdom of Christ may spread therein; prayer reaching out beyond and imploring the Holy Spirit upon all engaged in work in the Church Catholic. And surely the prayerful blessing of our Confirmation, that we may "daily increase in Thy Holy Spirit" must constantly recur, as we daily ask of Him the seven-fold gifts. We plead also our need of "moral courage", of ghostly strength to make us truly great of soul, and oblivious of the world's opinion. Finally, after we have thus laid our necessities before our Father, we "gather up the fragments that remain" into a petition taken from the beloved liturgy of dear mother Church, that he "stir up the wills of His faithful people, that they plenteously bringing forth the fruit of good works, may by Him be plenteously rewarded, through Jesus Christ our Lord."

Oh, emphasize our rule of prayer! Who shall doubt this the greatest of our privileges? Boldly assert our belief that God most surely recognizes our spiritual work. Call them rather two rules of service! The first a prayerful service, in some faint semblance to that of those "before the throne," who thus serve forever. See also that it shall embrace the "seven spiritual works of mercy."

Now we shall consider the second rule.

One part means an earnest effort each week to bring at least one other (irrespective of age), within hearing of the Church's Gospel of Jesus Christ. It means also, to remember the seven corporal works of mercy; (St. Matt. 25: xxxiv, xxxvi), particularly to bear in mind the three always within a woman's sphere and power, everywhere; "I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me," for "inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." Yea, Lord, and for Thy sake, we must stand ready to help thine appointed steward, "with good will doing service, as to the Lord," not for the praise of others.

Here are the two rules of prayer and service, or you may call them "the two parts of charity, love of God, and love of our neighbor," but in all things keep forward our motive, "For His Sake."

Mean are all offerings we can make,

But Thou hast taught us, Lord,

If given for the Saviour's sake,

They lose not their reward.

May we carry on our work in a womanly spirit, like unto her's who "blessed among women," yet gave thanks that her lowliness had been regarded.

Make it sanctified work. Seek out our sisters. Aim to influence those younger than ourselves, and thus use one's own experience. In this way none can plead inexperience, but "we live in deeds, not years."

Lastly, we must keep loyal, loyal to our own pastor and parish. Let no glamour of attraction outside its borders, dull the lustre of the little cross we wear, received at our pastor's hands for this especial object. Regard it as a sacrament denoting steadfastness of purpose. So shall we prove loyal subjects of our Saviour King, until He cometh to claim His own.

JULIA MORAND.

Personal Mention

The Rev. Dr. C. A. Hoffman sailed for Europe in the Hamburg-American steamer, Fuerst Bismark, on Thursday, May 17th.

The Rev. Samuel Trivett has been transferred to the diocese of Michigan by the Archbishop of Rupert's Land, and has become missionary at Lapeer and Otter Lake.

The Rev. S. A. Weikert has accepted the rectorship of Christ church, Poughkeepsie, N. Y., made vacant by the death of the Ven. Archdeacon Ziegenfuss, D.D., and has entered upon his duties.

The Rev. Isaac Dawson has resigned the charge of St. Stephen's mission, Baker City, Oregon, and leaves for Ireland about June 1st. His address for a time will be, Newtown Butler, Co. Fermanagh, Ireland.

The address of the Rev. Geo. B. Stone, of Baltimore, Md., and of the Rev. Edward S. Stone, of Enosburgh Falls, Vt., will be, until the last of July, care of Brown, Shipley & Co., Founders Court, London, E. C.

The Rev. Percy Gordon, assistant at Emmanuel church, Boston, has accepted the charge of Emmanuel church, Geneva, Switzerland.

The Rev. J. S. B. Hodges, S. T. D., will sail for Europe from New York, Saturday, June 2nd, on the steamer Massachusetts, of the Atlantic Transport Line.

The Rev. Thos. E. Pattison and Mrs. Pattison will sail on the steamer "Massachusetts" for Europe.

The Rev. John W. Williams, rector of St. Paul's, East Orange, N. J., expects to sail for England on June 2nd, to be absent for three months. His address will be, care of G. H. Wood, Esq., Mersey Ave., Aigburth Road, Liverpool, England.

The Rev. F. H. Barton has been placed in charge of Trinity mission, Monroe, diocese of Milwaukee.

The Rev. Arnold Lutton, priest in charge of Christ church, Newcastle, Wyo., has accepted a call to St. Luke's church, Buffalo, Wyo., and entered upon his duties.

The Rev. J. P. Lytton's postoffice address, after June 1st, will be Greeley, Colo., he having accepted a call to the rectorship of Trinity church in that city.

The Rev. Geo. Grant Smith was elected secretary of the diocese of Kentucky, at the last annual council, and all official communications should be addressed to him at 525 Second St., Louisville, Ky.

The Rev. C. W. E. Body, D.D., D. C. L., provost of the University of Trinity College, Toronto, Canada, has been elected professor of Old Testament Literature and Interpretation in the General Theological Seminary, New York.

The Rev. Canon T. M. Riley, D. D., professor of Ecclesiastical History in Nashotah Divinity School, has been elected adjunct professor of Pastoral Theology in the General Theological Seminary.

The Bishop of Delaware was the baccalaureate preacher this year, at the General Seminary.

The Rev. Charles R. Baker, rector of the church of the Messiah, Brooklyn, N. Y., sailed on Saturday, May 26th, with his family, for a four months' tour in Europe, expecting to spend most of the time in Norway, and to complete the tour in September by a visit to Sweden, Denmark, and Western France.

The Rev. W. B. Frisby of Boston, who is suffering from overwork, has been enabled by a gift from his parishioners to go to Europe for the summer.

The Rev. Henry F. Allen has retired from his 17 years' rectorship of the church of the Messiah, Boston, Mass.

The Rev. F. W. Tomkins, Jr., has resigned the rectorship of St. James' church, Chicago, and accepted an election to the rectorship of Grace church, Providence, R. I.

The Rev. Chas. D. Cooper, D. D., has resigned the rectorship of the church of the Holy Apostles, Philadelphia, which he held for 26 years and has been unanimously elected rector *emeritus*.

To Correspondents

NOTE.—Contributors, in referring to their articles in private letters to the editor, should always give the title; they should always write their address on the copy, a mark around it is sufficient to indicate that it is not for publication. If stamp is enclosed, if pay is expected, if copies are desired—let all be noted at end of copy. In fact, no letter is needed. Letter and copy are liable to be separated, and requests are overlooked when the article appears, perhaps a month afterwards.

Ordinations

On Sunday, May 20th, Bishop Whittle ordained to the priesthood, the Rev. C. R. Kuyk and the Rev. Frank Steed, deacons, in St. John's church, Richmond, Va., the Rev. E. L. Goodwin, of Petersburg, preaching the sermon.

At St. Paul's church, Winston, N. C., on Trinity Sunday, the Rt. Rev. Joseph Blount Cheshire, Jr., D. D., admitted to the diaconate, George Valerie Gilreath and Nathan Adolphus Seagle, the Rt. Rev. Ellison Capers, D. D., of South Carolina, preaching the sermon, which was in memory of Bishop Lyman.

On Wednesday, May 16, 1894, at St. John's church, Au Sable, Mich., Mr. William E. A. Lewis was ordered deacon by Bishop Davies, the sermon on the occasion being delivered by the Rev. S. W. Frisbie, rector of St. James', Detroit, and secretary of the diocese.

On Ember Saturday in Whitsunweek, May 19, the Rt. Rev. Dr. Hall, Bishop of Vermont, ordained, as his first candidate for the diaconate, Mr. Samuel E. Hanger, (a convert from the Baptist denomination, who has done faithful service as a lay reader), in St. James' church, Hydeville, Vt. The candidate was presented by the rector.

On the Friday in the Whitsun Ember Week (May 18th) Bishop Worthington, in St. John's church, Omaha advanced to the priesthood the Rev. Samuel Gardner Welles, son of the third bishop of Wisconsin. The Rev. John Williams preached the sermon and presented the candidate, and the Rev. Canon Whitmarsh, the Rev. Paul Mathews, and the Rev. Irving Johnson participated in the imposition of hands.

May 16th, in Christ church, Houston, Texas, Bishop Kinsolving ordained to the diaconate, Mr. T. J. Sloan, of Marshall, and to the priesthood, the Rev. Messrs. H. P. Vickborn, of Beaumont, John R. Dunn, of Navasota, A. R. Llwyd, of Taylor, and J. J. N. Thompson, of Galveston.

At the cathedral of SS. Peter and Paul, Chicago, May 20th, Bishop McLaren ordained to the diaconate Messrs. N. B. Clinch, E. M. Thompson, and Albert B. Whitcomb, of the Western Theological Seminary, and advanced to the priesthood, the Rev. J. O. O'Meara.

On Trinity Sunday, Bishop Nicholson ordained to the diaconate, at the cathedral, Milwaukee, Messrs. Thomas C. Eglin, Henry S. Foster, Charles D. Robinson, Frank H. Barton, Otto J. Scovel, Francis Vey, and Clarence D. Frankel, the latter being at the request of the Bishop of Missouri. The sermon was preached by the Rev. T. M. Riley, S. T. D., of Nashotah. Mr. Scovel was formerly a Presbyterian minister, and Mr. Vey a Methodist minister. Mr. Eglin becomes missionary at Burlington, Mr. Foster at Elkhorn, Mr. Scovel at Mazomanie, Mr. Vey at Fox Lake, Mr. Barton at Monroe, and Mr. Robinson is a tutor at Racine College. Mr. Frankel goes to St. Louis.

In St. John's church, Cambridge, Mass., on May 18th, the following deacons were advanced to the priesthood by Bishop Lawrence: Robert H. Faulkner, of Johnstown, Penn.; William Bayard Hale, Middleboro; Edward Carroll, New York; Edward Atkinson, Springfield; W. H. Edwards, Bridgewater; William Sundelof, Boston; Francis Foxcroft, Vandeusenville, Mass. The presenters were the Rev. Drs. Faulkner, A. V. G. Allen, P. H. Steenstra, Henry I. Nash, and the Rev. Messrs. John C. Brooks, Carleton P. Mills, and John W. Suter. The sermon was preached from St. Mark ix: 27, by Dean Hodges.

Notices

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

Official

SISTERS OF ST. MARY.—The annual Retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., opens Tuesday evening, June 19th; closes Saturday morning, June 23rd. Conductor, the Rev. Dr. Pelham Williams. Ladies desiring the privileges of the Retreat should address THE SISTER SUPERIOR before June 10th.

ON Monday, May 21, 1894, in Christ church, Springfield, in the presence of the Rev. John Cotton Brooks and the Rev. Arthur Lawrence, D. D., presbyters, the Bishop of Massachusetts deposited from the ministry of the Protestant Episcopal Church in the United States, the Rev. Frederick Golden Rainty, a presbyter of the diocese of Massachusetts, he having declared, in writing, his renunciation of said ministry. Such renunciation was voluntary, and for causes assigned and known, which do not affect his moral character.

Died

LEHMAN.—Died suddenly of heart disease in Atlantic City, N. J., May 11, 1894, Albert F. Lehman, son of Hon. Henry, and the late Hannah, Lehman, formerly of Wooster, Ohio.

CANDEE.—Suddenly, on May 12th, at Fourth Lake, in the Adirondacks, Harry Newberry Candee, son of Louise N. and the late William B. Candee, of Waterville, New York, aged 35 years.

MOORE.—Entered into rest, Whitsunday, May 13, 1894, at her residence, in Elizabeth, N. J., Catherine Maurice Moore, wife of James Moore, on the 77th anniversary of her birth. "Her children rise up and call her blessed."

WILLIAMSON.—At Quincy, Ill., on May 25th, Helen M., daughter of Mr. and Mrs. H. A. Williamson.

STREET.—Entered into rest, on Friday, May 18, 1894, in her 82nd year, at the residence of Chas. R. Switzer, Esq., Winter Park, Florida, Anne S. Bourne Street, widow of the late Canon George C. Street.

"Requiescat in pace."

Appeals

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

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 U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary

Acknowledgments

I HEREBY return my most grateful thanks for the liberal response to my appeal for the Madera church debt. I asked for \$320. I have received, with what is to come, \$381.25. By assessing my own people I have paid off \$320 lumber bill, and am now prepared to pay about \$170 more for construction bill, reducing indebtedness to \$1,000, secured by mortgage. I now with much pleasure acknowledge the following: The Misses Ferry, New York, \$2; St. John's church, Oakland, Cal., \$35; the Rev. W. W. Silvester, S. T. D., Philadelphia, \$1; through the Rev. M. M. Moore, Mo., \$1; the Rev. A. L. Brewer, San Mateo, Cal., \$5; Miss W. S. Beehler, Baltimore, \$1; Mrs. Margaret Collins, New York, \$20; the Rev. Morgan Dix, D. D., New York, \$10; the Rev. J. B. Harding, Phila. (to come) \$8.52; St. Luke's church, San Francisco (to come) \$25. Unless protest is made, all sums received after this date will be appropriated to a \$75 debt existing here at Modesto, after a \$1,000 improvement on church and rectory. With loving thanks to givers and heartfelt praise to God.

Yours in Holy Church,
OCTAVIUS PARKER.

Church and Parish

A PRIEST, musically and otherwise competent, at present assistant, desires a rectorship. Best references. Address E. W. M., THE LIVING CHURCH office.

TO BISHOPS AND VESTRIES.—An experienced priest, greatly esteemed in his present parish, wants to move from the East to permanent charge in the North-west. Extempore preacher and lecturer. Address, PIONEER, care THE LIVING CHURCH.

A LADY who has had much experience, both as principal and assistant, would accept a position in a well-established Church school. She has had many educational advantages both in America and Europe. Address, MISS H. C., care THE LIVING CHURCH.

A CLERGYMAN's daughter, with much experience and highly commended, desires a position where she can be useful. Specially qualified to teach Latin, French, Mathematics, and Higher English. Would take charge of a house, or assist in household duties and the care of little children. Willing to travel. New York and Washington references. Address, JEAN, care of THE LIVING CHURCH.

CHURCHMAN, well educated, desires a superintendency, private secretaryship, or position demanding only moderate taxing of eyesight. References. Address "G.", LIVING CHURCH.

ST. ALBAN'S Summer Camp School will begin its fourth session on July 1st. Parents who wish to give their boys a two months' "outing" in the woods of Northern Michigan, under the care of experienced masters, should correspond with the Superintendent.

A. H. NOYES,
Headmaster St. Alban's School,
Knoxville, Ill.

"I TO-DAY RECEIVED the beautiful Prayer Book and Hymnal sent me as a premium for one subscriber to your most valuable paper."—S., Kansas City.

Choir and Study

The Quest of the Missioner

BY WILLIAM B. CHISHOLM

Missions! missions! where are they?
On the plains of far Cathay?
Under the pagoda's eaves?
'Mid the huts of bamboo leaves?
Is the rushing tide of life
In the stress of Saxon strife
Field all gleaned and gathered in?
Hast thou met the hosts of sin
In the tenement and cot?
Is there no uncared spot
Where thy tongue and lineage dwell?
Does the sound of matin bell
Pierce to every ear of these?
Is thy call beyond the seas,
These to leave in darkness yet,
These in poverty who fret,
And with scowling, upturned brow
Curse their very Maker now?

Groan in very hopelessness,
See beyond the storm and stress
Of the bitter quest for bread,
Not those Hands and Feet that bled,
Not that Brow with hyssop moist,
Not that parched Tongue that voiced
In its last Sabbathani
All of mortal agony.

Go to these—to these as well—
That sweet, olden storp tell.
Bear the cross, and yet the balm,
Bear the bleeding Paschal Lamb
Through the din, the smoke, the grime;
Up the tottering stairways climb;
E'en through pestilence and death
Breathe for these, life-giving breath.

Haply, not the bays that frame
Judson's, Henry Martyn's, name,
Shall thy quiet brow await;
Haply, not in solemn state
Shall thy pulseless body lie,
Thine no earthly victory;
But the souls e'en at thy door,
Souls of God's remembered poor,
These will be a palm as bright
As the stars o'er Ceylon's night;
These a palm as green as those
Where the tropic zephyr blows.

Again, and for the third time, this department of THE LIVING CHURCH takes up its duties and studies in England, the land so dear and inspiring to the well-trained Churchman; with a digression, longer or shorter as opportunities invite, to the Continent, with brief glimpses of Northern France, Belgium, and Holland, where those religious arts which chiefly command our thought, offer their richest results. Indeed, the student might spend year after year in England alone, without mastering, much less exhausting, its treasures, past and present. For here, the past is inexpressibly more and greater than the present, since here the top-most branches and fruitages point steadily in a retrospective way ages back towards their beginnings. The first and most humiliating lesson for us to learn, and digest at home, is the fragmentary character, the broken incompleteness of our own ventures in these religious arts. The unreflecting and unschooled perhaps are not troubled much by such questions, and it is both easy and natural to credit ourselves with something like a sporadic art, indigenous, and a "home product," like our maize and our public school system, and not a few other things which are generically American. But truth is, "art is long," and it is a good and wholesome thing to remember ourselves now and then, and trace over our little dribblets of invention back to the fountain springs, for we are debtors to the past all along the line in this realm. Even our New England meeting houses and our earliest churches are only feeble copies after English conventicles and the Christopher Wren churches. To the log cabin we may turn with the delights of proprietary satisfaction, while in melody we can call nothing our own but the plaintive, impassioned, half-barbaric folk and worship music of the Southern negro; for this, surely, is without antetype and trans-oceanic suggestion. What we refer to so complacently in these later decades as our colonial architecture, is not our own at all, but an exotic idea gathered in an eclectic way from the ancient English seaports and rural hamlets, with here and there a touch of Dutch suggestion, while we of the Church touch the ancient sources at a considerably later period. If we would become genuine learners, it will not do to mis-

take these scanty twigs and branchlets, plucked so lately from English highways and byways, for independent growth. True we know something about cuttings, and graftings, but far too little of root-grafting. It is by no means a violent or extravagant hypothesis, that to a large part of our population, and especially the unlettered sort, whatever appears among us from time to time, is assumed to be of native invention, like our sewing machines, reapers, and Pullmans; as the not unintelligent singing master in New England, who once inquired of us the name of the man who wrote the Gregorians, and where a letter might reach him! There is practically no other germinal country to the majority of us but the original thirteen States, and these are set down as strictly original with all things, arts, and institutions therein.

It was a fortunate ending of a carefully-planned purpose that we should not only reach England for Ascension Day, but the cathedral of St. Paul's, in London, for morning service; and indeed there was a good hour to spare. The comfort and joy of such a haven after a long voyage, is something which only "the weary traveller" can understand. After an overlong prelude of "the wild waves" and their deep and untranslatable "sayings," the well-known and long-loved songs of the Lord's House came with an almost ineffable sweetness. Such a service as the result of arduous, special preparation, we could faintly conceive, for at our best, we have no such flawless, ideally perfect, services of solemn music at home, but when we recall the uninterrupted succession of such august services, day after day, morning and evening, steadily and inevitably with the rising and setting sun year after year, and generation after generation, with little exceptional strength or excellence, it is not strange that wonder should grow into astonishment. It has the mysterious continuity hinting ever of eternity, of the fabled brook described for us by the late Laureate, which flows on and flows on in its undying rhythm and melody, and forever. There was the same unchanged, immemorial order, and discipline, yet spontaneity, ease, and unconstraint; the long rows of little choristers, some of them hardly tall enough to look over the tops of the desks in front of them, yet not the same, for every year some may come, some may go, but the continuity remains unbroken; the same astonishing virtuosity of these splendid men, eighteen in all, mostly eminent professionals, yet all Church communicants, the entire choir numbering about fifty, all told. The service was very difficult, for the most part being Garrett in E flat, while the anthem numbers were distributed about equally between Beethoven and Schubert, both abounding in obscure and trying passages. The *Te Deum* and *Benedictus* were perhaps never heard under more favorable conditions; since the excellent constitution of the choir with a most satisfactory proportion in the four voice parts, provided that indispensable condition of adequate delivery, which our own vested choirs almost uniformly lack, for the altos here were as resonant and musical as the tenors, and the boys did not sing down the other three parts as in nearly all our great choirs where the shrill-voiced trebles dominate everything. There is the rare and fascinating beauty of reserve, too, in St. Paul's choir. It is like the color-beauty of loveliest flowers, a beauty that cometh not with observation. There are no audible or notable "effects" or strainings, or strongly-stimulated climacterics. And this wonderful quality in found in solos as well as choruses. Not that there is monotony, or tameness, or feeble color, anywhere, for there is the fullness and perfection of it. But it is, nevertheless, unobtrusive as bird song, or the harmonies of the perfectly modulated arches that, on all sides, regale the vision. It is a transcendental play, instead of professional work, with the joyous restfulness of such singing.

This choir, besides, is always in its best possible condition. While the 40 boys are doing more actual work, day in and out, than any choir in the world, they never show tokens of weariness. They live a perfectly ordered life in their home school with their masters, and make excellent scholars. Possibly the secret in part, is this: no inferior lad is accepted, he must be morally, mentally, and physically, sound and promising, in addition to a normally good voice and a musical temperament. First, there is the inexorable daily routine, "for books and works and healthful play," then the daily drill under Dr. Martin, at noon, for an hour; there are

the morning and evening services, never relaxed in the dignity and importance of musical selections, or the perfection of delivery. The meals are excellent and sufficient, and there is enough margin for relaxation, although something of this is found under a frequently shifting duty or occupation. In short, these choristers are being thoroughly trained and educated; and it is not at all remarkable that, with scarcely an exception, they achieve a useful and successful manhood.

The boys have one afternoon, (Thursday) off, when the men sing the service alone, and one of the most enjoyable too, in the week. It is worthy of remark, that while the men are among the foremost soloists in London, and have developed at the same time the perfection of ecclesiastical style, colored through and through with reverence and devoutness while distinguished by every artistic grace of expression, so that what passes for "professionalism" in choir music is unknown and unfelt here, the boys do not seem less artistic or complete in the general ensemble and do not fall below their seniors in any of these graces. This perhaps is the most remarkable characteristic of St. Paul's choir, this extraordinary congruity throughout. It looks like a precocity of virtuosity among the boys, but when the choir is at work, nothing of this is felt. It is a complete, perfect art world, work, and life set apart by itself, leaving nothing to be desired and nothing to be apprehended. As it is to-day, so it was yesterday, so shall it be to-morrow. In that Ascension Day service, (and do not infer that all these conclusions were reached during that service), the severest tests were again and again applied to the choir. The Nicene Creed, a Beethoven composition, is developed with his exceptional profundity and elevation of manner, and abounds in passages where perfunctory or superficial work would be fatal, yet the habitual perfection of expression never failed, even for a chord or a measure. The same was experienced in the Schubert numbers, especially in the *Gloria in Excelsis*.

The wise worshipper at St. Paul's will take his seat somewhere under the dome, where an uplifting "lift" in the acoustic in a sense transfigures the music, as the unseen singers in echo land far overhead, take up the refrain pass it around among themselves so airily and subtly that it dies out, leaving only a palpitating iridescence, audible, but invisible, in the air. It must be true that the place and the acoustic lend exceptional charm to these services. The boys' voices, so startlingly like a bevy of wild-wood brown thrushes, in tonal purity and ecstasy, are quite another thing when singing the grace and thanks, *ante et post cœnam*, or executing their vocalises and studies under Dr. Martin in their school room. The cathedral choir is narrow, with its high parallel, reflecting ambulatory screens and long arched perspective, and there is that great, outer dome where the final transfiguration takes place, while it is nearly or quite 400 feet down to the great west door with transepts and chapels, besides, all of which lend a hand in this witchery. But without the perpetual study, drill, *esprit de corps*, and masterly oversight, the music of St. Paul's would inevitably descend to a mediocrity here, which after all, is incomparably better than our best. Dr. Martin as an accompanist, besides, is to be taken into the account, with an art that is literally interpretative and more edifying to the wakeful soul than an average commentary. As e.g., in the Psalm which is never "snubbed" or "done" here, but most reverently sung, Dr. Martin's organ comment floods the sacred text with significance, and there is an inexhaustible freshness and suggestion stealing into the descant, as if a religious soul were reading it, after a new and transcendent way. It is that quality of unction that turns a sermon into a means of grace, imparting something of that divine energy that is quicker and more powerful than any two-edged sword. It is in vain to look for any such organ work from any mere musician, however learned or artistic. And it is this irresistible savor of religiousness at the key-board of the organ, that has much to do with the subduing consolations of many of the English cathedral choir services.

There is a right way of organ accompaniments for the Anglo-Catholic service. It is not found in playing the organ like a piano-forte; nor in attempting to convert the organ into an orchestra—both of which wretched perversions are making headway at home. It is quite clear that any earnest organist and choirmaster,

who has "the making" of a sound Church musician in him, would find the best and most fruitful investment of his educational life, in a month's attendance at St. Paul's double-daily services, and in incidental study of Dr. Martin's accompaniments and methods of choir training, so far as accessible. This can be accomplished for, relatively, a very small expenditure. It may be noted, that not a single service, or anthem was repeated during the fourteen consecutive days, which the Service Kalendar, commencing with Ascension Day, comprehends; and the compositions are repeated here, only after long intervals. We do not speak of this as a matter for commendation or imitation, but only in evidence of the perpetual industry and high training of the cathedral choir. In a later number we shall have something to communicate concerning the foundation [and practical workings of the cathedral choir school.

This is a land of almost incredible contrasts and incongruities, of munificence and meanness in turn. But the munificences have been more largely manifest in the past, while the meannesses stand out boldly in the present. In evidence of the latter, here is a page of to-day's life in England. Bournemouth is a thrifty and aristocratic watering place on the channel coast, and the local authorities laudably undertake to cater to the amusement and entertainment of visitors who disburse their sovereigns therein. A writer in a prominent monthly, in substance, tells this story: "Before me lies an official document headed 'Borough of Bournemouth,' and having reference to the proximate appointment of a town organist. The particulars are at least interesting. In the first place, the salary is not to exceed £120 per annum. Whether that be a fair remuneration may be judged from the list of duties required, and they are as follows:

(a) From May 14 to October 13.—Organ recital, one hour, daily (3 to 4); play the piano with small orchestra on Wednesday and Saturday afternoons (4 till 5:30); also on Monday, Tuesday, Thursday, and Friday evenings; accompany vocalists, etc., at all evening concerts; also give organ solos at evening concerts when required. (b) From October 15th to January 14th.—Organ recitals daily; accompany vocalists at concerts as required (no playing with band); organ solos at evening concerts. (c) January 14th to May 13th.—Organ recitals daily; play with orchestra afternoon and evening, and accompany vocalists; organ solos occasionally, if required.

For £120, therefore, the Bournemouth authorities expect to find a trained musician willing to perform two or three times a day all the year round. There is another "duty," namely, "to assist the musical director, generally, in the discharge of his duties." What that may involve, is easy to guess. But, observe that the authorities are willing to pay less than £120. They invite applications "stating salary required," so that, should any organist be willing to enjoy the salubrity of Bournemouth at a smaller cost to the borough, there will be no objection on the part of his employers. In a land, however, where thousands of University curates are doing heavy parish duty for £120, and even considerably less—most of them, perhaps—the Bournemouth authorities are less reprehensible than would at first appear. In the same journal, attention is directed, as among the signs of the times, to an advertisement which lately appeared in *The Church Times*, which reads as follows:

To the Clergy and others:—Situation wanted as organist, groom, and gardener. Excellent references. Apply, etc. Truly this is the land and time for rare and curious combinations.

It has been the fashion to quote the Ruskin sayings on all sorts of topics, whether they were wise or foolish, and few men living have written so many things, wise and foolish, as he. It is now—and very late in the day—that he begins to discourse upon music, concerning which he is generally disqualified to speak. But here and there a crumb of wisdom is discernible: this, for instance:

The law of nobleness in music and poetry are essentially one. Both are necessary and natural expressions of pure and human joy or sorrow by the lips and fingers of persons trained in the right schools to manage their bodies and souls. Every child should be taught from its youth to govern its voice discreetly and dexterously, as it does its hands, and not to be able to sing should be more disgraceful than not being able to read or write. For it is quite possible to lead a virtuous and happy life without books or ink, but not without wishing to sing when we are happy, nor without meeting with continuous occasions when our song, if right, would be a service to others.

We are fortunately able to present a statement of the conditions requisite to the securing the music degrees of *Mus. Bac.* and *Mus. Doc.* in the great Scotch University. Of course the existence of an adequate examining faculty is implied.

MUSICAL DEGREES

The following examination, which has been planned by the Commissioners of the University of Edinburgh, must be passed by all candidates for musical degrees from that institution:

Degree of Bachelor of Music.

Every candidate for the degree of Bachelor of Music must pass a preliminary examination in the following subjects: (1) English, including geography and British history; (2) elementary mathematics or elementary physics, or logic; (3) any two of the following languages, viz., Latin, Greek, French, German, and Italian, provided that one at least of the two shall be a modern language.

A degree in Arts, not being a degree *honoris causa tantum*, in any of the universities of the United Kingdom, or in any colonial or foreign university, specially recognized for the purpose by the University Court after consultation with the Senatus, shall exempt from the preliminary examination; and the Senatus shall have power to determine what examinations, other than those for the degree herein before mentioned, shall be accepted either in whole or in part in place of the preliminary examination.

Candidates for the degree of Bachelor of Music must attend in the University of Edinburgh, during a whole winter session, courses of instruction extending in all to not less than eighty lectures, and including a course on the history of music.

There shall be a first professional examination in music in the following subjects: (1) Singing or performing upon some musical instrument; (2) reading at sight; (3) elements of music, including musical modes and scales, notation, measure and tempo; (4) harmony in not more than four parts; (5) elementary counterpoint; (6) form: sonata, rondo, fugue, and minor structures; (7) outlines of the history of music. The ear test shall be applied to every candidate.

There shall be, at least one year after the candidate has passed the first professional examination, a second professional examination in music and in literature on the following subjects: (1) One of the following languages not already taken in the preliminary examination—French, German, Italian; (2) rhetoric and English literature (including prose composition and a knowledge of metrical rules); (3) harmony in not more than five parts; (4) advanced counterpoint; (5) canon in two parts, and imitation and fugue in not more than four parts; (6) form (description of structure and character of musical forms, and analysis of musical works); (7) elements of instrumentation (compass of the orchestral instruments, and of the organ and pianoforte); (8) critical knowledge of certain prescribed scores; (9) playing at sight from easy vocal and instrumental scores, and from figured bass; (10) the history of music; (11) acoustics in so far as connected with the theory of music, and physiology of the vocal organs.

In addition, each candidate shall be required to submit the following exercises composed by himself:

(a) A solo song, with piano-forte accompaniment.

(b) A four-part vocal composition.

(c) An instrumental composition (other than a dance) for the piano-forte and organ, or for any stringed or wind-instrument, with piano-forte or organ accompaniment.

The extent and standard of the examination in these subjects, shall be fixed from time to time by the Senatus Academicus, and the examinations shall be partly written, and partly oral and practical.

Degree of Doctor of Music.

Bachelors of Music of the University of Edinburgh, of not less than three years' standing, and not less than 25 years of age may offer themselves for the degree of Doctor of Music under the following regulations: The degree shall be given in three departments, and candidates may present themselves in one or more departments.

The departments shall be those of: (1) Composers, (2) executants, (3) theorists or historians.

(1) Candidates for the degree of Doctor of Music as composers, shall submit a prescribed number of vocal and instrumental compositions in the larger forms (such as oratorio, opera, cantata, symphony, sonata, overture). Each work shall be the original and unaided composition of the candidate, and shall be accompanied by a declaration to that effect, signed by the candidate. Candidates shall also be examined in the following subjects: (a) The more recondite contrapuntal forms—fugal writing in more than four parts, etc.; (b) instrumentation, including certain prescribed books on the subject; (c) the works of the great composers, from Palestrina onward.

(2) Candidates for the degree of Doctor of Music as executants, shall be required to show their special skill in the execution of solo and ensemble works in different styles. The work shall be selected partly by the candidates and partly by the examiners. The candidates shall be examined in sight-reading, and shall give evidence of their power of playing orchestral scores, and shall be required to invent transitions and to modulate from one key and piece to another. They shall further be required to pass an examination in the history and literature of their special instrument, and on the method of teaching that instrument.

(3) Candidates for the degree of Doctor of Music as theorists or historians, shall present one or more treatises on theoretical or historical subjects, which shall be the result of research and original thought, not mere abstracts or compilations of existing works. They shall be accompanied by a declaration signed by the candidate that they are his own unaided work. Candidates shall also be required to pass an examination (a) in the theory and (b) in the history of music. The examination shall be on a higher standard in the subject which the candidate selects as his specialty.

The degree of Doctor of Music (*Mus. Doc.*) may be conferred *honoris causa tantum*.

The honorary degree of Doctor of Music shall not be conferred by the Senatus Academicus on any person unless he has been

recommended for the said degree by the faculty of music in a reasoned representation, which shall have been submitted in writing to the Senatus Academicus by the said faculty, and shall have been considered and approved by the Senatus at a special meeting at which not less than two-thirds of the members were present.

An Armenian Service in New York

BY CANON KNOWLES

It is quite an interesting experience to worship with a body of Christians whose undoubted traditions date from the fourth century, and who are as far separated from Rome as we are, and perhaps even more so, for they are of the Orient, while we are of the Occident and belong to the West.

I was invited by Father Seragian of the Armenian Church to be present at High Mass, which is celebrated every Sunday at a little after mid-day in St. Chrysostom's chapel, placed by Trinity parish at the disposal of the Armenians for this service, at the request of the Bishop of New York.

I got into the vestry just as the procession was starting for the chancel; an oriental chant was sounding out from the priest and choir, as startling, musically, as a sudden whiff of strange odors to one's olfactory nerves. It was a strain in unison, suggestive of modes of harmony to which we are unused; the range of melody was quite limited, but ornamented constantly by groups of notes, and the effect of the whole, its quaintness, its errors, its clashing discords thus produced, was most foreign and barbaric. The priest was splendidly attired in a crimson damasked silk cope, with a large standing collar in place of the accustomed hood-piece as in western use. This collar stood out well on his shoulders, and was on the outside highly ornamented, and within lined with red velvet. Underneath the cope was a figured silk tunic, and beneath this, a white alb. On his head was an elaborate cap in shape of a crown, circular, stiff, and coming up to a sharp point in the centre. By his side, swinging a smoking censer, was his assistant, a layman, in alb and red cope, with gold crosses on the back and on each shoulder in front. Preceding both, was the choir consisting of eight men, similarly clad. Amid these strange tones, and with clouds of incense smoke, the procession entered the chancel.

The highest rite of the Western Church which I have ever seen, was simplicity itself to the ritual of the Armenians, and without much minute study of their service books, by no means an easy matter, one is somewhat in the dark as to the onward flow of the service. One could pick out, however, the presentation of the oblations of bread and wine, and the lifting them up veiled before the people. The consecration was not marked by definite acts of adoration as in western use, but the whole canon was interjected with responses and amens made by the deacon and choir. Parts of these musical utterances were very impressive even in their rudeness. During parts of the service the priest prayed in silence, during which, the choir kept up a mysterious humming sound, first one voice leading off in strange tones and twists, then subsiding to a drone like a bag-pipe, upon which others joined in, and thus, the lack of breath of any one, was covered up, and the organ-like tone capable of indefinite extension, continued as long as necessary.

The priest preached a sermon of some length, and read an important looking mandate from *The Catholicus*, in Armenian. At the close of this official act, the deacon in front of the pulpit chanted responsively with the priest, incense being freely used all the time. During the canon also, incense was used, the deacon swinging the censer, and, as far as the structure of the church would permit, encircled the altar. He also repeatedly incensed the choir and congregation.

There were six communicants, males, who received under one kind; their position was standing, and all signed themselves with the sign of the cross before being communicated. A boy who was among them, was rather slow about the cross, but he was reminded by the priest of his duty. The deacon standing at one side seemed to make a confession for all those who received.

The congregation, which must have consisted of two hundred people, men and women, took no audible part whatever in the service, and there seemed to be no emotion until after the consecration, when the priest with the Host above the chalice, held both up, facing the

people. It was the one grand moment when all were on their knees in silence.

The concluding portion of the service with its many responses and frequent blessings and exclamations, was quite impressive. In this portion one could have some idea of the antique splendor of this strange music as the priest with correct intonations and expressions recited its long recitatives. It was suggestive of the best writing in that form, of some of our most eminent musicians, and this possibly because it was the simplest utterance of high thought and refined feeling.

When all was over, the choir preceding the priest, returned to the vestry, once more with swinging censer, and strange mystic chant. It was our first Armenian service, but thanks to our American ritual advance, we felt at home with all the "six points" brought to our notice from the past, by this ancient Armenian Church, right in the midst of New York of to-day.

It was a strange and picturesque scene, the lights, colors, incense, vestments, and above all, the crowned and bearded priest, and the oriental visaged choir in their red and white, and their strange nasal dronings of oriental tones.

Book Notices

The Children's Pew. A Year's Sermons and Parables for the Young. By the Rev. J. Reid Howatt, author of "The Children's Pulpit," "Agnostic Fallacies," etc. New York: Thomas Whittaker. Pp. 265. Price, \$1.50.

Here are fifty-three just as good sermons as ever were written for children. They are brief, bright, rich in apposite story and illustration, the very sort that will engage and hold children's close attention. "Milk for babes," but don't give it to them skimmed," might seem the author's guiding motto. There is nothing in them merely pretty, or "namby-pamby." Grown people would hear them with respect and to edification.

The Barbary Coast. By Henry M. Field. With illustrations. New York: Charles Scribner's Sons. Price, \$2.00.

Dr. Field's books of travel are all most delightful, and this his last, is one of his best. One gets a vivid idea of the countries of the Barbary coast from its perusal. The make-up of the book is excellent, and the illustrations are remarkably fine. Since reading the book we formed the acquaintance of a gentleman who is a resident of Tangier, and who was there at the time Dr. Field visited the place. He speaks in high praise of the doctor's fairness and soundness of judgment and criticism, and on looking over the book he pronounced it the best itinerary of that portion of the world that he had ever seen; we are glad to add this testimony to our unequalled commendation of the book.

The Cosmopolis City Club. By the Rev. Washington Gladden. New York: The Century Co. Price, \$1.00.

Every American citizen ought to be deeply interested in the most important problem that confronts our people, that of decent municipal government, and we are free to say that this book will do much, if read as widely as it should be, to clear the atmosphere about this problem, and to suggest lines of right action. To us the principles enunciated by the author seem clear and convincing. There is nothing of a radical or impracticable character in it, and much that is sensible and easily accomplished. This is one of the books of the day, and we bespeak for it a cordial welcome.

The Jewish Question, and the Mission of the Jews. New York: Harper & Bros. Cloth, pp. 336.

It can scarcely be said that there is any Jewish Question in this country, and we have searched this very interesting book diligently in order to find it clearly enunciated. Such a question does undoubtedly exist, or has existed, in most European countries, and the author's sympathetic account of the successes and the sufferings of the Jews in Europe is well worth reading. As the Jews have a most honorable history, so it is to be believed that they have in store a great future, St. Paul being witness, and the same noble qualities which have made so many of their race famous in the past, will not be wanting when that future is at hand. The two chapters on the history and influence of the Jews during the Middle Ages are valuable.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second series. Translated into English with Prolegomena and explanatory notes, under the editorial supervision of Philip Schaff, D. D., LL. D., and Henry Wace, D. D. Volume VII. St. Cyril of Jerusalem, St. Gregory Nazianzen. New York: Christian Literature Co. Price, \$1.00.

We have in this, the seventh volume of what is really the third series of patristic writings published by the Christian Literature Company. The book comprises the Catechetical Lectures by St. Cyril, Archbishop of Jerusalem, and Select Orations and Letters of St. Gregory Nazianzen, Archbishop of Constantinople. Of the former, Dr. Edward Hamilton Gifford is the editor; of the latter, the editors are Charles Gordon Brown and James Edward Swallow. The writings of St. Cyril are of especial value on account of the period to which they are related, namely, that of the Arian controversy. He lived to see its suppression by Theodosius in 380. He was one of the leaders of the orthodox party at the

Council of Constantinople, 381. In the lectures we have the instructions given to catechumens, mostly upon the Creed and the Sacraments, an almost complete body of doctrine and mine of information.

Of St. Gregory Nazianzen we have scarcely space to speak. The Council of Ephesus called him "the Great." Other well known titles are, "The Theologian," "The Divine." His life, which is given here with some fullness, is very interesting. It is claimed that his orations deserve to rank with the greatest of antiquity. There are perhaps more manuscripts of his writing than of any other Father. Among these are 45 orations, 243 letters, and 507 poems. His tragedy, "Christus Patiens," is the first known attempt at a Christian drama.

Psychology, Descriptive and Explanatory. A Treatise of the Phenomena, Laws, and Development of Human Mental Life. By George Trumbull Ladd, Professor of Philosophy in Yale University. New York: Charles Scribner's Sons. Pp. 676. Price, \$4.50.

This is not a "science primer," or a class-book, in the usual sense of the word; yet for those who have the requisite maturity and preparation, it is the best kind of class-book. Indeed, we do not much admire the modern, regulation class-book, in which the mental pabulum is cut, and sliced, and hashed, and fed with a spoon. Prof. Ladd needs no introduction to readers who would care to know anything about his last and greatest work. While he has been one of the foremost in original investigations as to the relations of mental phenomena to those of matter and force in the living organism, it is assuring to note his conclusion that psychology has claim "to an independent position among the particular sciences; nor can biology and physiology put forth any more defensible claim to absorb psychology than can optics or acoustics." Moving on the lines of evolution, as the author does, in his theory of the development of thought and feeling, he yet maintains that the "ought" is a unique form of sentiment. "Whether evolution in the race can do anything whatever towards accounting for these unique moral sentiments is a very doubtful matter. We do not believe that it can; we do not believe that it even makes any approach in the right direction towards rendering such a satisfactory account." The author stands upon the same ground in discussing the power of choice in the will. "Physiological theory and experimental data are of little assistance." The basis of freedom for the will, he finds in the mysterious, unique, self-active personality out of which self-determination proceeds. In a work of such magnitude and learning, in which the minute relations and processes of thought are explicated, it is a matter of regret that religious sentiments find but bare mention. "They require no separate treatment at the hands of scientific psychology." Yet are not these sentiments among the great facts of mind, and most potent factors in human life and progress?

Sources of the Constitution of the United States. Considered in Relation to Colonial and English History. By C. Ellis Stevens, LL.D., D.C.L. New York and London: Macmillan & Co. 1894.

Dr. Stevens' work, just published in America and England, is the first scientific volume on the subject of the historical sources of the American Constitution, and is an original production of unquestionable importance, filling a niche hitherto unoccupied. It must necessarily command the thoughtful attention of scholars both in America and Europe. We are not surprised to see that it has been hailed by the reviewers with distinguished honors, or to learn that a second edition is already called for.

The method of treatment is admirable for plan and execution. "It is beginning to be realized," remarks the author, "that the Constitution of the United States, though possessing elements of novelty, is not, after all, the new creation" that so many have supposed. It is not, properly speaking, the original composition of one body of men, nor the outcome of one definite epoch, it is more and better than that. It doesn't stand in historical isolation, free of antecedents. It rests upon very old principles—principles laboriously worked out by long ages of constitutional struggle. It looks back to the annals of the colonies and of the motherland for its sources and its explanation. And it was rendered possible and made what it is by the political development of many generations of men." The author has the instinct of a true historian, and adheres strictly to ascertained facts, tracing out the most recondite sources with perseverance and patience. It is a work of immense labor and research, characterized by great thoroughness, and condenses much in small compass. This condensation is in itself a merit. But though brief, the book is comprehensive, covering amply every essential particular of the subject. The tone is both judicial and philosophical. There is no trace of controversial heat, no straining a point to make a case. The work is in no sense polemical, yet it is a complete refutation of the extraordinary Dutch claims put forth in Douglas Campbell's celebrated book, "The Puritan in Holland, England, and America," and this incidentally, and by the mere force of historical exposition. The copious foot notes, which illustrate and confirm the text—and some of which might profitably have been incorporated in the text—adapt the book to popular as well as scholarly reading.

Dr. Stevens is not influenced by current democratic theories, but takes the lessons of the past whatever they be. He

has thus brought out more strongly than any previous writer, the conservative side of American institutions, and the relation to European antecedent. In thus tracing the origins of the executive, legislative, and judicial branches of government, he has touched political factors, common to modern constitutional governments in Europe as well as America, and has thrown new light on some widely discussed problems of contemporaneous civilization. The chapters on the executive, detail monarchical elements still at work in America, and with a force that will surprise many. The chapter on the so-called Bill of Rights is an analysis of historic liberties heretofore inadequately treated in American literature.

The author's style is characterized by much dignity, and possesses a lucidity and finish, which give a charming literary flavor to the whole. The reader will not willingly lay the book down till read through, and he will rise from its perusal with new and nobler ideas of modern government. By singular coincidence, the greatest work on the English Constitution, comes from the pen of a clergyman of the English Church, Bishop Stubbs; and this really great work on the American Constitution is from the pen of a clergyman of the American Church, the well known rector of Christ church, Philadelphia.

THE numbers of *The Critical Review* (Edinburgh, T. & T. Clark) for January and April are before us. This Review, which deals with theological and philosophical literature, is of the first importance to students in those departments. We do not commend it as adopting our own point of view. In fact, the standpoint of many of its writers is far from any kind of orthodoxy in religion, though this is not the case with all. The articles are, however, signed so that it is possible to make the requisite allowance for the writer's point of view in each case. The merit of the magazine consists in the fact that it gives as nearly as possible, a complete view of all the literature in the departments with which it deals, and enables the expert reader to estimate the value of every publication. Thus in the April number there are twenty-three brief reviews, sixteen short notices, and a record of select literature. The subjects treated include Darwinianism, Theism, several treatises on points of Christian doctrine, the Philosophy of History, works on Apologetics, Ethics and Logics, Tatian's Diatessaron, Sayce's recent book, Commentaries, Biographies, etc. To the discriminating student, the value of such a periodical is inestimable.

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.

T. & T. CLARK, Edinburgh
(CHAS. SCRIBNER'S SONS, Importers)

The Resurrection of the Dead. An Exposition of I Cor. xv. By the late William Milligan, D.D. \$1.75.

The Supernatural in Christianity. By Principal Rainy, D.D., Prof. J. Orr, D.D., and Prof. Marcus Dods, D.D. With prefatory statement by Prof. A. H. Charteris, D.D. 80c.

MACMILLAN & CO.

English Prose. Selections with Critical Introductions by Various Writers. Edited by Henry Craik. Vol. II. \$1.10.

A History of the Christian Church During the First Six Centuries. By S. Cheetham, D.D., F. S. A. \$3.00.

LONGMANS, GREEN & CO.

Verba Verbi Dei. The Words of Our Lord and Saviour Jesus Christ. Harmonized by the author of "Chas. Lowder." With an Introduction. \$1.50.

CHAS. SCRIBNER'S SONS

Recollections of a Virginian in the Mexican, Indian, and Civil War. By Gen. Dabney Herndon Maury. \$1.50.

Josiah Gilbert Holland. By Mrs. H. M. Plunkett. With Portraits and Illustrations. \$1.50.

Salem Kittredge and Other Stories. By Bliss Perry. \$1.00.

THOMAS WHITTAKER

Absolution: Examined in the Light of Primitive Practice. By Hugh Miller Thompson, Bishop of Mississippi. Second edition. Pp. 96. 50 cts.

A. C. ARMSTRONG & SON

The Gospel of St. John. By Alexander Maclaren, D.D. \$1.00.

The Second Book of Kings. By F. W. Farrar, D.D., F. R. S.

INTERNATIONAL Y. M. C. A. ASSOCIATION

Christ Among Men. Object Lessons in Personal Work. By Jas. McConaughy. Revised edition. 40 cts.

PAMPHLETS

The Sabbath. By the editor. T. & T. Clark, Edinburgh. Chas. Scribner's Sons, Importers. 25c.

Fact or Fiction in the New Testament Narrative of the Resurrection. By George M. Harmon, A.M. Universalist Publishing House, Boston.

Indianland and Wonderland, reached by the Northern Pacific Railroad. By Olin D. Wheeler. Illustrated. Chas. S. Fee, St. Paul, Minn.

The Bible in Private and Public. By Arthur T. Pierson, D.D. Fleming H. Revell Co., New York.

Foreign Mail of the International Committee of Y. M. C. A. Associations.

The Four Hymns of St. Bernard Set to Music. By the Rev. J. D. Herron. Published by the author, Newcastle, Pa. 10 cts.

The Religious Meetings of the College Association. By Gilbert A. Beaver.

The Household

The Do-Nothing Society

BY L. M.
(Copyright)

CHAPTER X

It was a bright afternoon in May. Nettie was reading to her mother, when visitors were announced. "Miss Ives and Miss Louise Barry," read Nettie, "who?—oh, I remember! They are two of the managers of the Sea-side Home. I wonder what they want with me."

"I believe you have forgotten that you are a manager too," said her mother; "they want to put you to work; make you practice those theories that I have heard you propounding lately, about being an active member of anything that you belong to!"

Nettie returned in half an hour and related the interview. "The Sea-side Home is to open on the first of June, and the ladies came to ask me to go down there with them to-morrow, and see that the house is in order. The Sisters who are to take charge will arrive on Thursday evening. The housekeeper is there, and there will not be much to do, probably, but the ladies want to be sure that the Sisters will find things comfortable."

"Will you stay all day?"

"Yes; going in the nine o'clock train, we reach there at half-past ten. The housekeeper will give us tea, and we will take a picnic lunch with us, and return in time for late dinner."

"Well, go, my dear, by all means."

"I must go down to auntie's, then, this evening, for I had promised to see her to-morrow."

"We will drive there after dinner," said Mrs. Morton.

They found auntie, Madge, Katie, and Jennie in the little garden, busily setting out plants; geraniums and heliotropes that had been in the house all the winter, and some fine roses and fuchsias that the Stones had lately sent to auntie.

"Jim," the boy of all works, dug the holes for the plants, and took them out of the pots; but Jennie would set them all in the earth, and pack it down firmly about them, stamping it with her little foot in a very decided manner; "for they never grow well when they are at all shaky in the ground." Katie had insisted that water must be poured into every hole before the plants went in; and Madge's theory was to cut off every flower, so that the strength would go to make new buds.

"It seems a shame, though," she said, as she gathered quite a bouquet of roses and geraniums, "however, they must suffer for the present, that they may bloom in the future."

"Jennie is taking in the moral of that," said Nettie lightly, as she noticed her little cousin's thoughtful face; but it flushed so deeply at her words that she was sorry she had spoken, and hastened to add:

"The Stones have the loveliest roses in their garden that I ever saw, and one reason is that they cut them every day, sometimes twice a day; they are so generous with their flowers."

"There is that scattereth and yet increaseth," said auntie musingly.

Nettie spoke of the proposed trip to the Sea-side Home, and Aunt Janet had many questions to ask concerning it.

"I am ashamed to say that I know very little about it," Nettie confessed, "I have only been a nominal manager. I believe it is for poor children and their mothers—people who never have any change from

their wretched homes. They are received for two weeks at a time, I think; each lot of them."

"Who takes charge of it? A matron?"

"No. Two Sisters of St. Anna's Sisterhood. You don't approve of Sisterhoods, do you, auntie? But these Sisters are said to be so competent, and so nice every way."

"I have modified my views somewhat, in my old age," was Miss Janet's answer. "James has been telling me lately so much of this same Sisterhood and its work, that I am sure it must be a good thing. I believe he thinks Sisters the only proper persons to take charge of such homes and hospitals and schools; 'for' he says, 'then the work is done for love, and not for money.'"

"Miss Hart is an associate of St. Anna's, and has told us a great deal about it," remarked Jennie.

"What is an associate?" asked Nettie.

"Associates are ladies who are interested in the Sisterhood; help on its work every way possible, and pray for it daily. They are remembered in the prayers of the Sisters, and have the privilege of visiting at their home."

"You are well informed on the subject, Jennie," said Nettie, "I should like to be an associate, should not you?"

"I am not sure yet," said Jennie, "but I visited the Sisters' Home in New York once, with papa, and I liked it so much. I should like to see your Sea-side Home, Nettie."

"I have a scheme," said Aunt Janet. "What do you say to an outing, girls?"

A month or so by the sea? Madge here needs a change of air, and it might brace me up too. Suppose you inquire to-morrow, Nettie, for a quiet boarding place near the Home, and these three girls and I will go down for June."

"Me too, auntie? Oh, thank you!" said Jennie.

"Couldn't you go too, Nettie?" asked her aunt.

"I will see. It is a delightful plan; and then we should get to know those Sisters that Jennie has such a fancy for."

The next day was fine, and Nettie and the young ladies had a delightful visit to the sea-shore. They found the Home in nice order, and the housekeeper, a brisk, elderly woman, glad to see them. She showed them over the house, and Nettie admired its broad halls, wide windows, and high ceilings; the large, airy dormitories and bathrooms; the dining hall with its long tables; above all the chapel, which was a large room fitted up like a little church.

"Here we have prayers, Miss," said the housekeeper, "but St. John's church is close at hand, so the Sisters and children go there to service." She pointed to a pretty church, hardly a stone's throw from the Home. "The Rev. Mr. White is our chaplain."

Nettie was next called upon to see the Sisters' rooms, and their sitting room which was also the dining room; the kitchen, the laundry, the pantry, and the little "dispensary," stocked with medicines and necessities for the sick.

"Don't the Sisters have a parlor? Where do they receive visitors?" she inquired.

"On the porch, Miss," was the reply, "unless it is bad weather. We live mostly out of doors."

The other girls then proposed a walk down to the beach, and they spent a long time there, playing, like children, in the sand, running races with the breakers, or sitting still to watch the fascinating, ever-changing sea. When they returned to the house, they found that Mrs. Power,

the housekeeper, had set their lunch out neatly on the Sisters' dining table, and she added tea, milk, and fresh eggs. They thanked her and did full justice to the picnic, with appetites sharpened by the salt air.

"What a nice room this is!" said Nettie, looking around. "Such neat furniture, and pretty pictures and shelves—nice books, too."

"Yes, it will be nice when the Sisters have their belongings here and it looks more inhabited," said Miss Barry, "but I wish you could have seen it two years ago, when I was first down here. Do you remember it, Sallie?"

They both laughed, and Miss Barry went on: "I don't know what the managers could have been thinking of, or whether any of them had taken the trouble to come down and see the place; but this was the barest room! The 'fresh-air people's' part of the house was nice, almost as good as it is now, but the Sisters had not even a chair in their bedrooms, literally nothing but beds! and this room contained an old, broken table, two rickety chairs, and a sideboard with no doors! It seemed to be a place to store old trash in."

"How angry we were!" put in Miss Ives, "we went straight home and called on some of our rich friends for the money to buy the pictures, furniture, shelves, and a set of decent dishes, before the Sisters came."

"Perhaps the managers believed in keeping the Sisters to their 'vow of poverty,'" said Nettie.

"No, I think it was only carelessness," returned Miss Barry. "Of course, the Sisters don't want luxuries, and they would never have complained, if they had found the house like a barn; but, when they give their services freely to the work, we ought at least to make them comfortable."

Nettie then inquired about the boarding-house; the housekeeper was consulted, and she pointed out a pretty cottage near the ocean, "where," she said, "Mrs. Dennison takes boarders—a mighty nice Church-lady, too!"

So they called, and negotiated for rooms for Aunt Janet. As they returned they met the rector of St. John's, the Rev. Mr. White, and Miss Ives, who knew him, introduced the others. He offered to show them the church, and Nettie tried the organ; then he asked them to the rectory, to see his wife, and they spent a pleasant hour with her. She was enthusiastic in her praises of the Sisters, and said they were very anxious to get them

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to remain there all the year round. Mrs. White put on her hat and showed the girls the lakes and the woods—additional charms of this new sea-side place. With their hands full of flowers, they had at last to bid Mrs. Power a hasty good-bye, and run to catch their train.

"Mrs. White promises to go over to-morrow evening, to welcome the Sisters, and pour out tea for them," said Miss Barry. "Well, Miss Morton, how do you like the Home?"

"Oh, very much! Thank you, for asking me to go. It has been a delightful day," was the answer.

Arrangements were soon made for auntie's visit to the sea-shore, and the little house became a scene of packing and putting away.

"We must have the Do-Nothings before we go," said Miss Janet. So invitations were sent and a full meeting was held. In the course of the evening, Mabel was found buried in some old numbers of *The Monthly Packet*, and was told that she must not seclude herself, and deprive the society of her lively conversation.

"Is a business question prohibited?" she asked.

"No—talk on!"

"Haven't you a lot of magazines and papers, auntie, that you don't know what to do with?"

"Lots and lots, child. A whole closet full. I often wish some one who would like them could have them to read."

"Well, auntie—if you won't laugh now—"

"I'm not laughing; I'm as sober as a judge."

"I want to tell you about the 'Church

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Periodical Club.' It asks everybody to send papers and magazines, when they have read them, to clergymen and lonely people in out-of-the-way places, where they haven't even a Patent Office Report to read."

"Poor things!" groaned Will.

"Don't make fun, Will! Indeed it is a splendid thing. Some of them would rather have books and papers to read than to have food and clothes."

"What very intellectual people! It must be convenient to be able to dispense with food and clothes."

"Hush, Will," scolded auntie. "Go on, Mabel dear. Where will we get these people's names?"

"Well, auntie, as I understand it, the president of the Club gets from the bishops a list of missionaries and others, in country places, who would like to receive periodicals; and she writes to them and asks what papers they wish for. Then there is a correspondent in every diocese, and a librarian in each parish (at least such is the theory). The last gets promises of periodicals and tells the correspondent; then she gets addresses for these from the president. Each person who promises a paper is to send it herself (or himself), and pay the postage."

"Lucidly explained, Mab," said Will; "to pay for teasing you, I will try to get some papers for you. I suppose you are a 'librarian'?"

"So your father says."

"Well, it is a first-rate thing; but I wonder if the people are systematic about it. So few will take the pains to keep on doing a thing regularly."

"There is the trouble," replied Mabel. "It seems so easy for each one to contribute a little time and a few stamps, and thereby to give so much pleasure, as well as instruction. But, alas! many who promise periodicals are very careless about sending them."

"Well, child," said auntie, "you shall have any of my magazines or papers that you want, and I will try to mail them promptly."

To be continued.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XXII

A MICROSCOPE MEETING.

"But the young ladies are growing impatient, and I've seen Bess look at the clock twice. I suppose she thinks botany will suffer by this long attention to grasshoppers."

"Why, I like to look at them, Miss Lacey; but I was afraid you would use up all the time."

"We will stop immediately, and attend to your no less humble request for 'Mosses.' Fortunately, I had a set of dissections of *Funaria Hygrometrica*. Now, if you will all please recall what I wrote you about mosses, you will fully understand the slides which I will put in the field. The *archegonia*, you remember, answer to pistils. Under this low power I'll put a cluster of *archegonia*—they are the flask-shaped bodies in the centre, and there are numerous leaves about them. Under the high power I will put a single *archegonium*. You can see distinctly that the wall consists of cells in a layer; below, there are two layers. The cells in the neck just before fertilization become softened. The germ cell lies in the lower enlarged part; it consists simply of a naked rounded mass of protoplasm. At the time of fertilization the uppermost cells of the neck of the *archegonium* separate, so as to form an open channel between, as in this object.

"Now, I will show you an *antheridium*—

answering to a stamen—allowing some of the *spermatozoids*, or pollen, to escape. These move through the water, for it must always be moist. This is why mosses grow so fast in wet weather—by means of a vibratile action caused by cilia, and some of them find their way down the channel of the *archegonium*, and give life to the germ cell. As a result of this, the germ cell begins to surround itself with a wall of cellulose, undergoes division, and forms a many-celled mass, the young *sporogonium*. Here are two slides representing an *archegonium* after fertilization, and a *sporogonium*."

"I suppose," said Mabel, "the *sporogonium* answers to the *prothallium* of the fern?"

"No; I will show you that later. In most mosses the *sporogonium* grows rapidly, the upper end carrying up the old *archegonium*, and the lower penetrating into the stem, which remains a stalk while the former develops a spore case, so commonly seen on mosses, like these," and she held up some of the fruit cups of the moss.

At this juncture, John, who had left the room a moment before, returned, bringing his microscope, so that the views might be accelerated. At best, it was a lengthy process for nine young people to listen to the explanation, and then inspect the objects leisurely, and, though they had begun immediately after breakfast, it was now nearly noon. By placing three objects at once, however, the sight-seeing went on more rapidly, and they all were able to see the different forms of spore cases which Miss Lacey had to show before the dinner bell rang, and all were obliged to scamper away to make themselves presentable for that occasion.

When they came back, Miss Lacey showed the germination of the spores, and the green mass it makes, the *protonema*. "This," observed she, "answers to the *prothallium* of the fern. Small buds grow on it, which develop into leaf bearing axes, and these in turn bear *archegonia* and *antheridia*, and so complete the round of life. Here are some of the buds. All of these moss preparations, by-the-way, I have made to illustrate the drawings in Bessey's botany, under 'musci,' or mosses, and I think you would fully understand that chapter now."

She then showed them examples of the four orders of mosses: the *sphagnums*, large, soft, and light colored, generally called peat mosses; the *andreas*, which are few; the *phascums* and the *bryums*, or true mosses. The capsule of *bryum argenteum*, with the *operculum* or cover off, and showing the fringe of teeth in the *peristome*, was voted to be the finest, and even John admitted it was a prettier slide than the grasshopper's *proventriculus*.

"Now, Miss Lacey," asked Joe, "what was the use of such a long word as that?"

"Why, Joe, that means 'before the stomach,' and describes a peculiar organ of the grasshopper. Some new word had to be made for it, and this, made from the Latin, will be understood by all educated people, while an English word would not be."

Joe had asked for butterfly scales, so Miss Lacey now brought on an assortment of these.

"I once showed you some fish scales, and you admired the markings and the little links by which they are fastened on. The scales in the butterfly's wing are modifications of these arranged on the same plan. You can see the structure by this specimen of the tiger moth scale. Here is a scale of the azure blue, or *lycena*, a 'battledore' scale, for it has two kinds. Note the rows of dottings on it. This is one of the antiopa's scales, and here is progie. This finely-branched one is of the death's head moth."

"You accuse me of having a great desire for *lepismas* and *poduras*. Well, look at the scales and see if I am not justified. The *lepisma* I caught on a window sill; you know the little silvery creature with long bristles on his head and tail. I caught him, but he was so slippery he got away and left these scales, just what I wanted, on my fingers. Do you see the markings? They show a high power. *Poduras* can be caught easily with flour. Its scales are also used as tests, as John said. While speaking of wings let me

show you the curious *halteres* or balancers of the house fly. They are covered with little bladders and have scales at the base, and are evidently modifications of the second pair of wings, which most insects have. When it has lost them, the insect has great trouble to balance itself in the air. You can examine for yourself, Joe, all the butterfly scales you wish. Just hit the wing lightly on the slide, and enough dust will fall off. It needs no preparation."

Nellie and Mabel came next, and, of course, they wanted ferns. As Miss Lacey had already shown the reproduction and mode of growth in mosses, she said it would be useless to go over the same with ferns, as they are very similar. But she showed them a longitudinal section of the *prothallium*, and a young plant with its first root and first leaf.

"What fern is this?" asked Nellie.

"*Adiantum capillus veneris*. Will May translate the specific name for us?"

"Hair of Venus," said she.

"Or maiden-hair, we say. Here is a transverse section of the stem of *pteris*, and I must show you this section of a leaf cut through a *sorus*. The long branching horns are the *indusium*, and the round bodies the *sporangia*. Here, most interesting of all, is a *sporangium* which is nearly ripe, and you can plainly see the elastic ring which will rupture to let the spores fall out."

"We can see these plainly, too," said Nellie. "Doesn't this make it real? It's so much better than reading about it, or even a picture."

"I should think your microscope would magnify enough to show them," observed Miss Lacey. "Or couldn't you prepare them?"

"That was it; we couldn't make them transparent," said Mabel.

"It is a somewhat lengthy process. You must first bleach them in chlorine water, then stain them to bring out all parts, and then put them into alcohol. Afterwards you transfer to whatever medium you use—this is glycerine—and of course any time a little carelessness may lose them. But be patient and try again. It is very interesting to watch the *sporangia* under the lens, and see them burst, as they will when put in water. They writhe and squirm like worms and then suddenly burst and fill the field with a cloud of spores. Here is a section of root cap with



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which each root-tip is covered. We saw it without a glass, you know, in the *lemna*, but it is mostly too minute for that."

"Miss Lacey," asked Bess suddenly, "I would like to ask you what is an 'elater'?"

"The spores of the *equisetum* have three coats, and as they ripen, the outer one splits into four spiral filaments. These roll and unroll with the slightest change of moisture, and by these changes, move the spores, and are probably useful in emptying the *sporangia*, so they are called elaters. But the ring of the *sporangium* which made you think of it, I suppose, acts but once, when it bursts."

Fred and Frank had asked for "something in minerals," so Miss Lacey produced two slides with sections of coal cut, one longitudinally, and the other transverse, so as to be transparent. She said these were interesting because the structure of the coal was exactly that of wood and proved its vegetable origin.

Alice, not being able to think of anything in connection with astronomy which could be placed under a microscope, and realizing how much else would be asked for by the club, sent in no petition. Miss Lacey, who finished the mineral sections just the half hour after five sounded, and whose eyes and back were both aching, appreciated her forbearance more than she had anticipated perhaps. And, indeed, all were ready to stop, for even such a fascinating operation as looking at the marvels of microscopic life has its limitations.

(To be continued)

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.

Why Charlie Lost His Place

Charlie was whistling a merry tune as he came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt of his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella and took the little sister under its shelter in a manly fashion.

Charlie was a great tease, and, like most boys who indulge in teasing or rough practical jokes, he always took care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road, he crept up behind them, and snatched the umbrella out of the boy's hand.

In vain the little fellow pleaded with him to return it. Charlie took a malicious delight in pretending that he was going to break it or throw it over the fence; and, as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of his sport at last, he relinquished the umbrella as a carriage approached,

and leaving the children to dry their tears, went on towards the store.

Mr. Mercer was not in, so Charlie sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charlie amused himself by pinching the poor animal's tail till she mewed pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charlie on his way into the store. The boy released the cat, and following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charlie. "If I had not seen some of your other references, I might have engaged you."

"Other references? What do you mean, sir?" asked Charlie in astonishment.

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenceless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

As Charlie turned away, crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to be only "fun," should not cost him another good place.

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Financial News

REPORTED FOR THE LIVING CHURCH

There is a feeling among New York bankers that a change from the present stagnated condition of financial conditions is close at hand. That is to say, that within a period of sixty days the business of the country will have so improved as to give money a profitable employment, or that confidence will once more be withdrawn and the plethora of money of itself disappear. With this in view, many institutions have taken their loanable funds out of the market where such unremunerative rates prevail, and await whatever phase may assert itself.

Deposits in the associated banks here have decreased \$4,000,000 this week, which indicates one way or another that a tightening up of funds has commenced. It is either due to fright owing to the extensive labor troubles in the coal regions, the withdrawal of gold for export, or excessive decrease in railroad earnings on the one hand, or a belief that the tariff issue will be disposed of soon, and trade conditions take on a more normal aspect, on the other hand. Opinions as to which is the dominant factor are about evenly divided.

The stock market showed considerable advance the latter part of the week, due almost entirely to the fact that leading stocks have been over-sold by calamity advocates, who reason that hard times are in full view. That they are not, is well contested by the upward course of prices.

None of the large dividend-paying railroads have passed or decreased their dividends, and this has helped to steady the market more, perhaps, than any other feature. Outside of these indicative straws, nothing of an unusual character has been in evidence this week.

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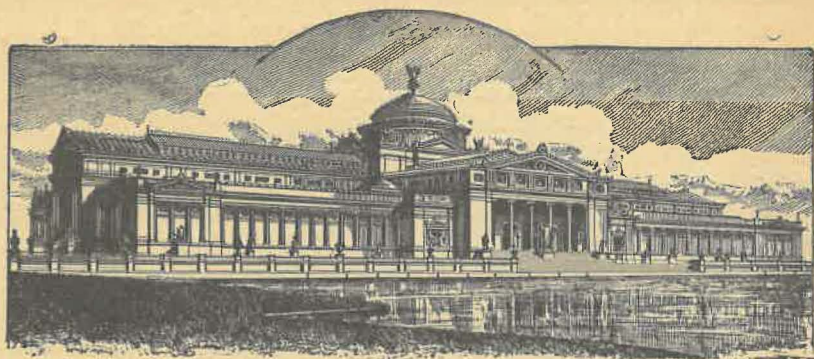
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Sanitary Suggestions

BLOOD POISONING.—A medical paper commits itself to the statement that many lives are lost each year in consequence of the lack of exercise of a little common sense respecting simple cuts or wounds of the hands or other parts. Several cases have recently been recorded of inquests relating to persons who have died from blood poisoning arising from small cuts on the hands. The history in all these cases varies but little, and is practically the same. A man, for example, while working at his trade, or even while carrying out the simple detail of cutting a piece of bread, receives a small cut on the hand. The injury is so trivial that anything is considered good enough with which to stop the bleeding, and, this end having been attained, no more is thought of it. The small wound is left to take care of itself, and is exposed to all sorts of filthiness and sources of infection. By good luck nothing may happen, but the public would do well to bear in mind that from the most trivial injury to the skin, acute septicæmia may supervene, and may rapidly be followed by a fatal termination. By thorough attention to cleanliness the untoward consequences of a wound liable to become infected can be effectually prevented; on the other hand, when the septicæmic attack has declared itself, as a rule, little can be done by the surgeon to stem the virulence which it develops. It should, therefore, be borne in mind that so long as wounds, however small, remain unhealed, the risk of contracting blood poisoning will always be present.—*Good Housekeeping.*

WASHING THE HANDS in water to which ammonia has been added is a very common recommendation. This would be well enough, perhaps, if the supplementary processes were correctly given, but the direction is simply for putting a little of this substance into the water in which the hands are washed. Somebody follows these directions, and finds the hands rough and disagreeable almost beyond endurance. Some day the victim of this foolish practice makes up her mind that maybe ammonia doesn't agree with her, and forthwith discontinues its use. The fact is that ammonia is absolutely unfit for the toilet unless its effects are carefully removed by some suitable agent. It is strongly alkaline, and destroys the natural oil on and near the surface of the skin, leaving it rough, crackly, and with a decided tendency to chap and wrinkle. After the use of soap of any sort or any alkaline preparation, the hands should be thoroughly washed in clean water and rubbed with some soothing compound, such as glycerine and rose water, a bit of diluted honey, almond oil, or some like substance. This restores the softness of the skin and prevents chapping.—*Good Housekeeping.*

THE FOOT BATH.—Aside from the daily bath, the feet should be washed at least once a day. This is a matter of a few minutes, and insures neatness, rest, and comfort. If the tired shop girl or saleswoman, who has been standing for ten hours, would dip her feet in a basin of cold water, instead of curling her bangs, or doing up her back hair, she would have a lighter step, and feel more like walking home than usual. Walking heats the feet, standing causes them to swell, and both are tiresome when prolonged. There are various kinds of footbaths, and authorities differ as to their value. Hot water enlarges the feet by drawing the blood to them; when used, they should be rubbed and exercised before attempting to put on a tight boot. Mustard and hot water in a footbath will sidetrack a fever if taken in time, cure a nervous headache, and induce sleep. Bunions, corns, and callousness are nature's protection against bad shoe leather. Two hot footbaths a week and a little pedicuring will remove the cause of much discomfort. A warm bath with an ounce of sea salt in it is about as restful as a nap. Paddle in it until it cools, dry with a rough towel, put on fresh stockings, have a change of shoes, and the woman who was "ready to drop" will have a very good understanding in ten minutes. The quickest relief from fatigue is to plunge the foot in ice cold water and keep it immersed until there is a sensation of warmth. Another tonic for the sole is a handful of alcohol. This is a sure way to dry the feet after being out in the storm. Spirit baths are used by professional dancers, acrobats, and pedestrians to keep the feet in condition.—*New York World.*



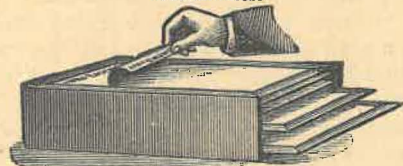
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