

The Living Church.

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

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WHOLE No. 239.

St. Mary's School.

(From Bishop Burgess' Address, 1883.)

On the morning of the 4th of January, 1883, the beautiful and commodious house occupied by this school, was entirely consumed by fire. The western portion of the building dates back to 1858. The eastern part was erected in 1876. In 1881, the Rector, the Rev. Dr. Leffingwell, built a northern wing for music and recitation rooms, adding greatly to the convenience of the school, at a cost of about forty-five hundred dollars. He presented this addition to the trustees. Last fall the foundations were laid for a large structure, which would complete the house according to a plan some years ago devised. Expensive plumbing had also been completed some months before, and convenient and healthful water facilities provided.

The loss was total. It included all the furniture; the large and costly libraries of the school, of the Rector, and of the Chaplain, the Rev. Mr. Ridd; expensive paintings, statuary, models and apparatus; books, watches, and ornaments belonging to the girls, and their stock of clothing. The total insurance, \$35,000, covers not half the loss. Of this amount, \$30,000 was payable upon the building and to the trustees. The loss was thus pecuniarily very heavy upon the Rector and proportionally upon the Chaplain, who saved none of his own property; and, to no small extent, upon each of the scholars.

Record is made, with admiration and gratitude, of the energy, skill and self-sacrificing efforts of the Rector, Chaplain and teachers, of the promptness and obedience of the pupils, and of the riskful and daring deeds of the firemen and other citizens of Knoxville; nor less admirable is the record of the hospitality and kindness of the towns-people, extended to the girls and others, rendered homeless upon this morning of midwinter; of their gifts of clothing and of the liberal donations of nice and often new garments from Chicago, Quincy, Galesburg, Peoria and other parts of the Province. Much early suffering was thus prevented or relieved. Praise and thanks have been rendered and will be rendered to our Lord, Protector and Saviour, for the rescue of all, except two, from bodily injury. Even these His angels lifted from their fall toward violent death. They have already come back almost to entire restoration.

For a short time, heaviness and despondency ensued. But the same spirit, which has maintained the school through fifteen years and more, revived and has been at work. In the College of St. Ansgarius, loaned with marked Christian kindness by President Prinecell and the Trustees, the school has been retained with but little loss of numbers. Well planned additions to the college building provide the girls with pleasant and convenient rooms upon the ground floor. Studies and practices continue as before the afflictive disaster. The class for Confirmation has been held together, and on the 8th of May, that sacred rite was administered to nine, a good number for any year, quite unexpected for one of so serious dislocation and disaster. Graduation will be as heretofore. "Its day will not be dark or light." Affliction and loss will be met by bright expectations already partly realized.

Our beautiful stone chapel was not touched by fire or smoke. The school building is once more rising, and, with the blessing of the Lord, by the middle of October, the Rector will occupy with an enlarged family, a new structure, more elegant than the old though dear and lamented, more convenient and better adapted for a school so superior as St. Mary's has been and will continue to be evermore.

The citizens of Knoxville and vicinity have subscribed with good liberality to the new St. Mary's, and generous gifts have come from Chicago, Quincy and elsewhere. But the Rector who has given to this enterprise his life work and much of his property, ought to be cheered with \$15,000 or \$20,000 more than has been collected. It seems as if the Province did not realize, that the best girls' school in the West is its own school, its St. Mary's. I deprecate the more our tardiness in making gifts, when I recollect that this school has been secured to our Church, with its landed estate, its other property and its good will, almost wholly by contributions outside our Communion, and by the self-denial and liberality of its ever devoted Rector. I shall be glad if the Convention will take measures, by resolutions or by active committees, to cheer the Rector and Trustees and to add to the material advance of St. Mary's.

Diocesan Conventions

Missouri.

The forty-fourth annual Convention of the Diocese met in St. George's Church, St. Louis, on May 22nd. The sermon was preached by the Bishop from the text: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." The argument of the sermon was that any insistence upon conditions in order to membership in the Church which derogate from the honor of Christ our Lord, and make it dependent upon terms which veil Him in His sole merit and worth from the allegiance of men, is, in the light of this event, a burden, with which the conscience should not be weighed; is an unnecessary thing

with which the Church in its march should not be cumbered.

Mr. John R. Triplett was unanimously re-elected Secretary.

The following is a synopsis of the Bishop's annual address:

The number of clergy, he said, had been diminished by the removal of several to other fields of labor; only one had died—the Rev. D. E. Barr. Several staunch, true and devout laymen had passed away. He paid a grand tribute to Harry I. Bodley, then to Alexander Hamilton, who long was the sole survivor of those who forty-three years ago organized the diocese and shortly after elected their Bishop; also to Henry M. Woodward and Theodore Foster. He noticed that of late years the charities of the Church were little remembered in wills; the Episcopal fund was steadily diminished by reason of taxes, etc., and \$1,200 was now gone from the capital.

During the year, on ninety-eight occasions, he confirmed 465 persons in Missouri, and 65 persons in Minnesota, the latter at the request of the Bishop, who was sick; delivered 280 sermons and addresses; administered Holy Communion, 45 times; made 3 catechisms; baptized 2 adults and 23 infants; solemnized 2 marriages; attended 6 funerals.

The state of the diocese was as follows: Lay readers licensed, 12; permission given to organize 3 parishes; parishes in union with Convention, 45; mission stations in good standing, 33; candidates for priest's orders, 2; postulants, 3; ordinations to diaconate, 4; to priesthood, 3; corner stone (of hospital at Kansas City) laid, 1; churches consecrated, 6; clergymen received from other dioceses, 8; transferred to other dioceses, 14; deceased, 1.

Present number in diocese: Bishop, 1; presbyters, 51; deacons, 9; engaged in teaching, 5; receiving missionary stipend, 25; entitled to seats in Convention, 41; residing in, but not canonically transferred, 2.

He alluded to the fact that the ranks of the ministry were now very largely recruited from other bodies, and expressed a fear that our own people had not the true idea of the dignity of the Priesthood.

The Rev. Dr. Ingraham read a report on Sunday schools, deploring the conduct of parents in laying their obligations on the teachers' shoulders, the absence of the scholars from public worship, and the consequent want of increase of church membership.

The Rev. Dr. Runcie's report on temperance embodied a mention of the visit of the Lord Bishop of Rochester and Mr. Graham, and advised that the Bishop appoint an organizing Secretary for the establishment of branches of the Church Temperance Society. It was adopted.

The most important matter presented to this Convention was the report of the Committee appointed last year on "marriage." This was a long and able document, which we regret not being able to insert in full. The purport of it was that the Convention present a memorial to the General Convention begging that the whole question of the marriage law of the Church be finally decided by Canon.

The report of the Mission Board showed an encouraging state of work and prospects. A Committee was appointed to take under advisement the matter of division of the Diocese and to report to the next Convention.

A long discussion ensued on the question of accepting the bequest of the Rev. D. Eglinton Barr, who disinherited his daughter and left \$5,000 to the Board of Missions of the Diocese. A petition was read from Miss Barr, who is now prosecuting her cause in the civil courts. After many powerful speeches, the matter was dropped without any decision being arrived at.

A noticeable feature of this Convention was the total absence of party spirit; while emphatic expressions of opinion were not wanting, there were no signs of animosity.

The elections resulted as follows: *Standing Committee*.—Rev. Drs. Schuyler and Fulton and Rev. P. G. Robert; Messrs. Silas Bent, R. M. Wilson, Geo H. Gill.

Deputies to the General Convention.—Dev. Drs. Schuyler, Fulton and Runcie, and Rev. P. G. Robert, and Messrs. Frank Carter, G. Porter, and G. Lathrop.

Illinois.

The Forty-sixth Annual Convention of this Diocese met in the Cathedral, Chicago, on Tuesday, the 29th inst., and is in session as we go to press.

The sermon was preached by the Rev. W. J. Petrie, Rector of the Church of our Saviour, Chicago, from Romans, v. 1: "Therefore being justified by faith, we have peace with God." The object of the preacher was to show what was the Catholic doctrine with respect to the manner in which man is justified in the sight of God, as gathered from the teaching of the Fathers, and as harmonizing all Scripture. The doctrine of Luther and his followers on the subject he asserted to be metaphysically and historically false; it ignores fifteen centuries of the Church, and places man either on a pinnacle of self-righteousness or in a slough of despair.

In his annual address, the Bishop paid eloquent tributes to the memory of Bishop Talbot, Dr. Twing, Dr. Lance, Archbishop Tait, and Dr. Pusey. He then turned to the question of "Liturgical Enrichment," which he said is now enlisting the profound attention of the whole Church. He regretted the policy of reticence adopted by the Committee, as it would have been far better to have allowed the Deputies time to study the report.

As to uniformity of practice, the Bishop said:

The principle of liturgical uniformity involves absolute rigidity of observance, but only in so far as the Church has distinctly put her commands upon us. If we desire to secure entire uniformity in every detail of ritual use, we must abandon our Anglican ground which contemplates some elbow-room in matters not commanded or forbidden and we must resort to the Roman position, which, by a Congregation of Rites, pushes, wherever it can, a rule of rigid uniformity, even in regard to the merest minutiae of ceremonial observance. Our Church does not put this burden upon us. On the contrary, while inflexible in requiring obedience within the limits of positive enactment, she leaves her loyal priests a margin of freedom in things not commanded or forbidden; and thus it comes to pass that a certain diversity of use may co-exist with a real uniformity. We have reason to be thankful that the Church can thus minister to different tastes, different temperaments, different classes, and different "schools of thought" (if the term may be allowed), without a rubric being disregarded or a Canon broken. It is really a popish tendency which would drill us all into uniformity of detail by an enforced system of minute tactics. Under our system of liberty regulated by law, we accomplish real uniformity while furnishing room for ornate or simple Services, as may most edify particular congregations. But liberty becomes license and loyal obedience vanishes in the moment when the positive requirements of rubric or other law are set at naught; for no priest is free to use his own will in things commanded or forbidden, and if he does so he puts himself on trial and is at once pronounced guilty in the breast of every Churchman who is more loyal to the Church than to any individual. When such cases occur, as they sometimes do, the offence does not involve disregard of episcopal authority so much as disobedience of the Church of God, which is a body quite too divine to be imperilled by isolated acts of rebellion.

He closed after a reference to the various Church institutions of learning with the following summary of Church-work:

Throughout the Diocese the work of the clergy and laity has gone on encouragingly. Not a single parish or mission has been without stated or occasional Services, and at only four points can it be said that the prospects are not encouraging. In all other instances, earnest effort and hearty co-operation seem to be the rule. Our great embarrassment, so far as aggressive missionary work is concerned, has already been adverted to—the lack of financial ability, and this is to a large extent due to the fact that the people in our city parishes know so little about the work, and the imperative need of aid to enable us to occupy the many opening fields that challenge us to come over and help them. The pledges made in the Convention are handsomely met, but I do not believe that they represent a tithe of our capacity as a Diocese. Better measures ought to be devised of bringing this vital question to bear upon the Christian conscience. Are there not some of the clergy of the city who will unite in the effort to organize the women of the Diocese in an auxiliary organization to spread intelligent interest in this matter, and to systematize the raising of means?

A detailed statement of some features of our progress during the past conventional year may be of interest. I may mention that the large debt of \$38,000 on St. James' Church has been paid and I propose to consecrate the mother church of the Diocese on the 31st instant. Several other instances of the final discharge of parochial indebtedness, not mentioned last year, have occurred, and in more cases debts have been materially reduced. I have had the privilege of consecrating new churches as follows: Trinity Church, Wheaton; St. Thomas' Church, Chicago; Church of the Good Shepherd, Mokena; and Trinity Church, Chicago; while St. James' Church, Chicago; Trinity Church, Aurora; and St. Barnabas Church, Central Park Village, await consecration. New churches have been opened as follows: Christ Church, Harvard; St. Paul's Church, Austin; and Grace Church, Oak Park; and I expect to open St. Paul's Church, Normalville, on Sunday next. A new church at North Evanston, and one at Ravenswood are unfinished, but will remain in that condition long. With the completion of St. Luke's Hospital, a new chapel will be opened. A rectory has been purchased at Rockford, and one completed at Lockport. Suitable rooms have been rented and appropriately furnished for Services by St. Paul's Mission, Savannah; St. Paul's Mission, Rogers Park; St. Bartholomew's Mission, Englewood; All Saints Mission, Pullman; St. Andrew's Mission, El Paso. It is proposed shortly to build new churches for St. Paul's Mission, Riverside; Grace Mission, Pontiac; St. Ann's Mission, Morrison; St. Luke's Mission, Chicago; and probably at Joliet and at Hinsdale. All of these except Hinsdale are already in possession of lots. The Church of the Epiphany, Chicago, have purchased lots on Ashland avenue, and will build a large church there, the present edifice proving too small. The Church of the Redeemer, Elgin, for the same reason, propose shortly to enlarge their building, which has been occupied only a year. Grace Church, Oak Park, opened at Easter, bids fair to meet with like difficulty. The Church of our Saviour, Chicago, and St. Mark's Church, Chicago, have been enlarged so as to increase twofold their capacity. Grace Church, Chicago, has acquired the title to a lot adjoining the church. Christ Church, Waukegan, has been provided with a fine pipe organ, and, I think, the day is not far distant when a new church will become necessary here. Christ Church, Ottawa, has been much improved by the excavation of the basement and the equipment of rooms for Services and for the boy-choir. Improvements are in progress at St. Ansgarius Church, and some additions have been made to the walls of the Church of the Ascension, Chicago. St. Andrew's Church, Chicago, is to be raised and encased in brick walls and otherwise improved. I cannot specify all the acquisitions in the way of chancel furniture, altar vessels and decorations, which have been numerous. A rough estimate of the amount of money expended during the year in connection with the details which I have thus given (excluding St. Luke's Hospital and Trinity Church), cannot be far from \$120,000, but the earnest loyalty and zeal of the dear brethren who have accomplished these results, cannot be estimated by statistical statements. He who awards the faithful labors of His people has all written down in the book of His remembrance.

North Carolina.

The sixty-seventh annual Convention met in St. Peter's Church, Charlotte, on May 23rd. The sermon was preached by Rev. F. J. Muddock from the text: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

After the sermon the Holy Communion was administered, the congregation was dismissed, and the Convention being called to order, Rev. Dr. A. A. Watson was nominated and elected President by acclamation, and Rev. E. R. Rich was elected Secretary.

The Treasurer's report showed that the Episcopal Fund now amounted to \$34,909.21, yielding an income more than sufficient to pay the Bishop's salary. The Fund for Education of children of deceased clergy now amounts to \$2,500, and the Clergy Relief Fund to \$194.75.

On the second day the Bishop read his annual address, in which he presented, clearly and tersely, all the arguments against a division of the Diocese. He showed that the great need was more clergy to work in the present lines. At the same time he said that he had no wish to force his views upon the Convention, and that he would cordially accept its decision whatever it might be.

The Bishop gave the following summary of his work:

I have visited one hundred and four parishes and missionary stations, and more than twenty of them have had a second visit. I have preached on one hundred and sixty occasions, and have delivered eighty addresses. I have baptized six adults and twenty infants, have confirmed five hundred and thirteen persons; have administered the Holy Communion on ninety-two occasions; have consecrated three churches, and have ordained four deacons.

The conclusion of the Bishop's address brought the Convention up to the edge of the question—the division of the Diocese—which seemed most prominent in the minds of the delegates, and a long discussion ensued. The question was finally settled in the affirmative by the following vote: Clergy, aye 41, nay, 12; laity, aye 26, nay, 11.

The line of division adopted by the Convention is defined as follows: All that portion of the present Diocese of North Carolina, including and lying East of the counties of Hertford, Bertie, Martin, Pitt, Greene, Wayne, Sampson, Cumberland and Robertson.

A report was adopted favoring an extension of the Diaconate, and authorizing a memorial to General Convention on the subject.

Kentucky.

The Fifty-fifth Annual Council met in St. Andrew's Church, Louisville, on May 23rd.

The sermon before the Council was delivered by the Rev. Wm. M. Pettis, and was an able exposition of the text, "There remaineth much land yet to be possessed." The subject was discussed so as to apply to the issue at hand, and was handled with great force and eloquence, and statistics were cited stating the number of counties in the State, the number of Christian people, and the divisions into sects and the number of churches and people belonging to each. He spoke at length upon the necessity of dividing the Diocese for the better working of the churches, and advised a system of evangelization and edification for the gathering in of the people who were yet out in the desert land of religion.

In his annual address, the Assistant Bishop spoke kind and loving words of the Rev. James Craik and the Rev. D. H. Deacon, deceased clergy of this Diocese, and made touching allusions to Archbishop Tait and Bishop Talbot. He alluded also to the death of prominent laymen in the Diocese, notably Mr. A. A. Quarrier, of Louisville; Dr. James Carr, of Princeton, and Mr. George Brand, of Lexington. In reply to the question, "How is the Diocese prospering?" he believed that in general it was doing well; certainly no giant strides had been made, but the number of communicants had gradually increased. He spoke of the difficulties in a civilization like ours, of the Church's making rapid growth, and advocated larger liberty in adapting themselves more readily to the people.

He spoke of reverence on the part of the laity who did not follow the simple law of ritual as laid down in the Book of Common Prayer; urged a fuller observance of the Festivals and Feasts of the Church's Year; advocated congregational singing, and on the subject of quartette choirs said: "My brethren, a fashionable quartette choir seems to me like the quarternarian of soldiers set to guard St. Peter in Herod's dungeon; the vigilance is so unceasing that only an angel from heaven is equal to rouse up the slumbering spirit of devotion and speed its steps toward the Jerusalem where they would exclude him."

Leaving this he passed to the question of family worship, spoke of its neglect, and plead for its restoration. The Christianizing of the colored race occupied a large portion of his address, and this he discussed in a manly, straightforward way. He told of the assistance given by the Church to the flood sufferers through Mr. Tschiffely here, and Mr. S. Barret in Henderson. During the year the Bishop has performed

the following official acts: Delivered 114 sermons and made forty-six addresses, administered the Holy Communion twenty times, administered Confirmation forty-seven times, and confirmed 383 persons. He baptized eight infants, three adults, married one couple, and performed four burials; licensed eleven lay readers, consecrated two churches, and laid one corner-stone.

The great question for the Convention to settle was that of division. The committee on the subject presented the following resolutions:

Resolved, That this Council consents to the formation of a new Diocese within the limits of the present Diocese of Kentucky, to be composed of all that portion of the State lying to the eastward of a line beginning at the Ohio river and running southward along the eastern border of the counties of Trimble, Henry, Shelby, Spencer, Nelson, Washington, Marion, Taylor, Adair, and Cumberland to the Tennessee line; and that with the consent of the Right Reverend the Bishop of Kentucky, the deputies from this Diocese to the next General Convention present this resolution, duly authenticated, to that body and request its consent to and ratification of the same.

Resolved, That the salary of Bishop Smith be assessed upon the two Dioceses as follows: Two-fifths of the amount on the new Diocese and three-fifths on the old Diocese.

Resolved, That the Theological Seminary fund and other property of the present be and remain the property of the old Diocese.

Resolved, That a committee of laymen be appointed to secure subscriptions for the support of the Episcopate in the new Diocese, and to report the result of their efforts to the deputies from Kentucky to the General Convention.

This resolution was almost unanimously adopted with the following addition:

Provided, that the proposed division of this Diocese shall not go into effect until the following conditions are fulfilled: On or before the first day of September next a guarantee fund shall be subscribed by responsible parishes and individuals for the sum of \$3,000, payable in quarterly installments, for a period of five years, for the support of the Episcopate and contingent expenses of the proposed Eastern division of this Diocese; and also a guarantee fund shall be subscribed by responsible parishes and individuals for the sum of \$4,500, payable in quarterly payments for a period of five years, for the support of the Episcopate and the contingent expenses of the proposed Western division of the Diocese. These subscriptions shall be submitted to the Finance Committee and certified and approved in writing by that committee as being a safe and satisfactory guarantee for the payment of said fund to the Treasurers of the respective Dioceses.

The report of the Board of Missions showed total receipts of the year to be \$3,644.39.

The report contained the following paragraph:

The official list of parishes and mission stations of the Diocese reveals the fact that the Church is only represented by such organizations in twenty-one of the one hundred and seven counties. In seventeen of the twenty-one counties missionary work is now being done. The time has come when we should be no longer content to merely keep alive our present work, but we should determine to go forward year by year steadily into the vast regions of the Diocese in which we are now doing nothing. Progress toward reaching the remaining ninety-six counties should be earnestly pressed. To this end increased means must be furnished, and in a large degree the financial question will measure the advance which shall be made.

The elections resulted as follows:

Standing Committee.—The Revs. James Craik, D. D., Edmund T. Perkins, D. D., James Minnigerode; Messrs. Wm. Cornwall, Sr., W. F. Bullock, Clinton McCarly.

Deputies to General Convention.—The Revs. T. A. Tidball, E. T. Perkins, J. G. Minnigerode, and L. P. Tschiffely; and Messrs. Wm. Cornwall, J. W. Stevenson, R. A. Robinson, and G. Green.

Utah and Idaho.

The First Annual Convocation of this missionary district assembled in St. Mark's Cathedral, Salt Lake City, on the morning of May 1st, the Feast of St. Philip and St. James. Morning Prayer was said and the Holy Communion celebrated. The sermon was delivered by the Rev. I. T. Osborne, of Hally, Idaho, his subject being "The Principles of the Church and their practical adaptation to work in the Western field."

There were present, and assisting in the services, beside the Bishop, the Rev. G. D. B. Miller, head master of St. Mark's School; the Rev. N. F. Putnam assistant minister of St. Mark's Cathedral; and the Rev. Messrs. Samuel Unsworth, and Charles G. Davis, of Ogden; C. M. Armstrong, of Salt Lake City; I. T. Osborne, of the Wood River country; F. W. Crook, of Silver City and Idaho City (Idaho); and P. McD. Blecker, of Logan, Utah.

Immediately after Service the Convocation met for business. The following appointments and elections were made: Secretary, the Rev. G. D. B. Miller; Treasurer, Mr. George M. Scott; Clerical Delegates to the General Convention, the Rev. O. M. Armstrong; alternate the Rev. P. McD. Blecker; Lay Delegates, Mr. C. W. Lyman; alternate, Mr. K. D. Browne; registrar, the Rev. C. M. Armstrong.

In the evening the Bishop delivered his address, which was full of instruction and encouragement. Among other things he urged the education of the children of the Church in churchly ways, especially that they be brought regularly to the Public Services with their parents.

On Wednesday, after Morning Prayer with

the Litany, a second business meeting was held, at which was presented the report of the Committee on the State of the Church. Owing to the fact that this was the first meeting of the Convocation of the divided jurisdiction (the former committee reporting to the Convocation of Montana) the report was not as full as it would otherwise have been, yet it showed abundant ground for thankfulness for the past, and of hope for the coming year. The statistics of the stations reported as follows: Baptisms during the year—infants, 163; adults, 27; total 190; confirmed, 61; marriages, 54; burials, 56; public services—Sundays, 679; week-days, 255; total, 934; average attendance—Sundays, 663; week-days, 195; communicants—added, 101; lost, 59, present number, 644; celebrations of the Holy Communion, 107; average number communicating, 213; Sunday Schools—scholars, 898; teachers, 64; day-schools—scholars, 795; teachers, 26; offerings—for parish work, \$14,202.50; extra parochial objects; \$612.19; total, \$14,814.69; value of church property, \$200,000; increase since last year, \$25,000. One candidate for Holy Orders and four postulants were reported.

On Wednesday evening a very interesting missionary meeting was held in the Cathedral, at which addresses were made by the Bishop and the Rev. Messrs. Osborne, Davis and Unsworth.—*Churchman.*

Wyoming.

The Convocation of Wyoming held its third session in St. Matthew's church, Laramie City, Wyoming, on Tuesday and Wednesday, May 15th and 16th. There were present the Rt. Rev. J. F. Spalding, D. D., Bishop of Colorado and Wyoming; the Rev. George C. Rafter, Rector of St. Mark's, Cheyenne, and Dean of the Convocation; the Rev. George H. Cornell, Rector of St. Matthew's, Laramie, and Secretary, and the Rev. A. Bannister, minister in charge of St. Thomas' Mission, Rawlins. The Rev. John Roberts, missionary at the Shoshone Agency, was not able to be present.

The first service was held on Tuesday eve. An able sermon was preached by the Rev. G. C. Rafter, the Dean, from Acts ii. 33. After the sermon the Rite of Confirmation was administered to a class of six, presented by the Rector, making a total of seventeen confirmed at St. Matthew's since June last.

On Wednesday, at 11 A. M., there was Service with sermon by the Bishop. The Holy Communion was administered, the Bishop being celebrant, assisted by the Rev. G. C. Rafter. At 2 P. M. a business meeting of the Convocation was held for the purpose of discussing the present condition of the work in Wyoming, and its future prospects. The Bishop appointed the Rev. George C. Rafter, of St. Mark's, Cheyenne, Dean of the Convocation for the ensuing year. The Rev. George H. Cornell, of St. Matthew's Laramie, was elected Secretary, and Frank Walcott, of Deer Creek, Treasurer. The Rev. A. Bannister, in charge of St. Thomas' Mission, Rawlins, was admitted a member of the Convocation. The work at Rawlins is very promising. There is a devoted band of Church people there—few but earnest. They have met with many discouragements, but in face of them all have looked forward to the day when they could have their own church and its sacred Services. They hope to build this summer. The foundations were laid last fall, and they have nearly \$1,000 already raised among themselves for beginning the work. To this the Bishop will add \$500. But this will not be sufficient to complete the church, and as they have decided to burden themselves with no debt, they hope to raise during the summer nearly \$1,000 more. They need help, who will respond?

At Evanston the work has been in charge of the Rev. S. Unsworth, of Ogden, Utah. The Church people here have worked hard and long toward securing means to build a church, and now with what they have on hand and the \$500 the Bishop has promised them, they feel justified in building this summer. It is expected to begin the work next month.

The Rev. John Roberts assumed charge of the Indian Mission at the Shoshone Agency in February last. He was on his way to his field, during that severe storm in February when the snow was three feet deep on the plains, and the thermometer ranged from forty to fifty degrees below zero. He was a whole week travelling by stage from Green River to the Agency through weather that froze up the life blood of many an unfortunate traveller on the plains. He is animated with the true missionary zeal and, under God, is doing a noble work. It is expected that a large and substantial building will soon be erected at the Agency by the Government for school purposes, and when this is done his opportunities for more efficient work will be greatly enlarged. St. Mark's Cheyenne, is rejoicing in an era of great prosperity. This parish has suffered sadly from spiritual deadness in the past, but under the efficient rectorship of the Rev. George C. Rafter, it is rising to an appreciation of its duties and privileges.

There are other points in the territory as yet unoccupied, but which are promising fields of usefulness for the Church. It is earnestly hoped that men and means will be provided. But it was the opinion of the Bishop, as well as the general sense of the other members of this Convocation, that Wyoming Territory should be set apart as a separate Missionary Jurisdiction with a Bishop of its own. The resources of this vast territory in their development, are bringing in a population which demands a far more extensive outlay of Church energies than are at present employed. It is utterly impossible for one Bishop to visit both Colorado and Wyoming as they should be visited, inasmuch as it is practicable to traverse them in the summer months only, owing to the deep snows which fall in the mountains and on

portions of the plains during the winter. Wyoming Territory alone, is as large as New York, New Jersey, and Pennsylvania combined—more than one and one-half greater than all New England. Surely this is territory enough for one jurisdiction!

The sense of the Convocation on this subject found unanimous expression in the following resolution:

Resolved, That a committee be appointed to present a memorial to the General Convention at its coming session, in October next, earnestly requesting in the name of all the Church people of Wyoming Territory, that said Territory be set apart as a separate Missionary Jurisdiction, and that a Bishop be nominated and elected for the same.

The Rev. George C. Rafter, the Rev. George H. Cornell, and Mr. Frank Walcott were appointed by the Bishop members of this committee.

Wednesday evening at 8 o'clock, there was Evening Prayer, after which an excellent paper was read by Dean Rafter on "Church Attendance." Addresses followed by the Rev. Mr. Bannister, the Rector, and the Bishop. The Services of the Convocation were well attended, and with God's help much good will result. It was an interesting occasion for all.

Tennessee.

The fifty-first Convention of this Diocese met in Trinity Church, Clarksville, on May 15th. It was in the interest displayed and the full and distinguished character of the lay representation perhaps the most important annual meeting held in its history in Tennessee.

The Convention, after a Celebration of the Holy Communion in the morning, at which the Bishop of the Diocese was celebrant, and the Rev. P. A. Fitts, the Rector, was assistant, and in which Service the eloquent Professor of Church History of the University of the South, the Rev. Thomas F. Gailor, S. T. B., preached a most impressive sermon on the mission of the Holy Ghost (this being Pentecost week), was called to order by the presiding officer, the Bishop. The rest of the day, until 6 o'clock, was consumed in routine business, such as the verification of the credentials of lay deputies, the appointment of committees, and the reading of the annual report of the diocese.

After 7 o'clock P. M., the order was a resolution of the body into committee of the whole to consider the condition, the prospects, and the needs of the University of the South. The Rev. Telfair Hodgson, D. D., the vice chancellor of this university, read an able report in regard to this institution, setting forth its condition and wants. "The triumph of the session then followed," says a local paper, "in the stirring addresses of the Rev. Prof. Gailor, and the Rev. David Sessums, of Calvary Church, Memphis. During those addresses the congregation and Convention were held spellbound, and the conclusion seemed to be that the claims of the University of the South were never so strongly presented before."

The next day, Wednesday, after some important business, in which it transpired that the debts of the Diocese had all been paid, and the arrearage of the Bishop's salary was made up and that the financial condition of the Diocese was never so good before, the body proceeded to the consideration of the grave question of the division of the Diocese. This was in consequence of a report made under canon last year by the Rev. Dr. Gray, of Nashville. The division at present proposed, was to set off West Tennessee. The other parts of the State would still be the Diocese of Tennessee, which might in future be again divided. The arguments against the division, urged principally by the Rev. Dr. White, of Memphis, and Judge Lurton, were that as soon as the Diocese saw daylight out of debt to one Bishop, therefore it was justified in running into debt to two Bishops. The arguments of the other side, presented with great eloquence by the Rev. W. G. G. Thompson and others, were that the same facts and figures had been presented against the division of other Dioceses, and the result of such division had vindicated the action in those cases; that the influence of the Bishop would be more constant in building up a Church in a small Diocese, and that this venture in religion was no more or less a venture of faith than the venture of a business man's every investment or a farmer's every sowing and planting. The division of the Diocese was decided upon by a large majority. Bishop Quintard will, no doubt, choose as he has a right to do, the Diocese in which his residence (Sewanee) is. The whole matter, however, will have to be referred to the General Triennial Convention of the Church, which meets in Philadelphia this fall, for confirmation.

The Rev. Drs. White and Gray, the Rev. Messrs. Fitts and Dumbell, of the clergy; Messrs. Lurton, McNeal, Sweet, and Hon. J. Thompson, of the laity, were elected as deputies to the General Convention.

Thursday the ladies had a most enthusiastic meeting in endorsement of the scheme to endow the University of the South, which was proposed at the meeting in behalf of that Institution on Tuesday night. The Convention adjourned, after having accomplished a great deal of business, Thursday night.

Friday the Convocation of Middle Tennessee, composed of clergy and lay delegates of that section, assembled. The rest of the Convention, replete with the good fare and hospitality of Clarksville, and wishing to make it the permanent seat of Convention, left for home Saturday morning.

The work of the Convocation, held Saturday, was specially in furtherance of the mission work of Middle Tennessee, and to consider the feasibility of founding a church and school at Mount Pleasant, and making that and the school of the Rev. W. C. Martin, of Edgefield, feeders, as far as possible, to the University of the South.

Calendar.

June, 1883.

3. 2d Sunday after Trinity.	Green.
10. 3d Sunday after Trinity.	Green.
11. St. Barnabas, Apostle.	Red.
17. 4th Sunday after Trinity.	Green.
24. St. John the Baptist.	Red.
29. St. Peter, Apostle.	Red.

Use the Prayer Book.

What a Churchman should do where there is no Church.

"So you are off for college, John! May God speed you, and in due time, bring you back to us grown in grace, as I am sure you will be in knowledge!"

Such, after the greetings of the day, was the beginning of a conversation by the Rector of St. A's, B—, with one of his young men, who, about to enter upon his collegiate course, had called at the rectory to say good bye, and receive a parting blessing and advice.

"But," continued the rector, "I learn there is no Church Service in your college town. This makes me anxious to know what you have thought to do with yourself on Sundays. You must not lose the Church, nor the Church you!"

"No!" replied the young man, earnestly, "and that is the one point, on which I most need your advice." I suppose I may attend the Presbyterian services and find good there, but somehow my Church instincts rebel at the thought. With my Prayer Book I could do better for myself, in my own room. But what am I to do? Give up my education?"

"By no means!" answered the rector, "but be yourself a missionary for the Church among your college fellows! You yourself suggest the way. You have, I take it, in idea, that to keep up your religious life as you ought in the new lines to which you are going, if you cannot have the Church you must become a voluntary attendant upon some one of the houses of worship already located there?" And you have formed your idea on the principle that there being some good, or a need of truth, in all sectarian organizations, it is your duty to worship with them when Church Services are out of your reach?"

"Yes, sir, I suppose so!"

"Very well, then," returned the rector, "have you ever thought how far this principle might lead you—that is, if you follow it to the end? I presume not."

"You must see that there is a meed of truth, greater or less, in every species of religious worship. Buddhism contains some truth. Can you conceive yourself conforming for the time to Buddhism, because of no Church at hand? You answer, no! Mahomedanism? Still, no! Again, Unitarianism? No! Then why, passing through the still higher forms of Trinitheistic and Trinitarian sectarianism, why, I say, stop short of the Church which contains, not a meed of truth, or a large body of truth, but is, as we believe Scripture, the very pillar and ground of the truth!"

But you ask, "Is it not uncharitable thus to regard the more respectable sorts of sectarian worship, because of the respectable people, who are their adherents, many of them rated for their Christian principles and Christian living?" No, my son; and here you must draw your line. Your charity is not for systems of any sort, but only for persons. Persons have immortal souls, but systems stand or fall according as they are founded upon truth. But systems have their influence upon the individuals they contain, therefore if you patronize a system which you are sure is wrong, you help to perpetuate harm upon the very persons you fain would uplift. Now do you get my meaning for your case?"

"Yes, I think so," replied the young man, "You mean to say, that the Church is the Church, and that a sect, no matter how respectable it may be, has no reason for existence, except to add to or eliminate from what I, as a Churchman, believe to be the truth; and consequently, that I ought not in any wise to sustain sectarian services, as I should be doing by giving them my willing presence."

"Yes, that is it exactly," returned the rector, "and do you see any lack of charity in it?"

"By no means," answered the young man. "I see very clearly that it is rather the course of true charity. I can still regard the members of all these sects as truly religious and as truly in earnest, and yet at the same time not compromise my principles by a recognition of their religious systems, which I believe are more or less distortions of the truth!" But how am I to help myself in a college with no Church at hand?"

"That," returned the rector, "is just the question I have been preparing you for. You now see the value of the suggestion you yourself made at the outset. Go to W— college. You have your Prayer Book. Among the four hundred students there you will find some others with yourself attached to the Church, and with their Prayer Books. Gather them and state your purpose to form a Church right there and then. They will be ready to aid you. Have them choose a leader. On Sunday afternoons, when your time is your own, gather your Church fellows in your room, say Evening Prayer with them and read a short sermon. Then begin to look about the village. You will find in it a few families attached to the Church. Visit them, tell them what you are doing, and get them to meet with you in some "upper chamber" which the village will afford. Write to the Bishop, telling him what you have done, and asking that he either send you a missionary, or appoint a lay reader for you. This done, and you will have a Church to which you can refer the President, when you tell him that you now wish to withdraw from Sunday attendance upon other services. He is a liberal man and no bigot, and will not say you nay. What do you think of the plan?"

"I like it," returned the young man, "and with

God's help will certainly do what I can to carry it out. But do you think it will succeed?"

"Succeed!" said the rector. "It cannot fail. You would be surprised were I to tell you, that the beginnings of the Church, in at least one half the parishes in the land, were due under God to the power of the Prayer Book in the hands of faithful laymen."

Go then, fearing nothing but your own faults, praying much, and always abounding in the work of the Lord. Your Prayer Book will be your guide to the right use of God's Holy Word by which you must shape your whole life. My prayer for you and confidence in you is, that you will be one of whom the Lord has said, "Doubtless he shall come again with joy bringing his sheaves with him." Good bye!" H.

Shortened Services.

From the annual address of the Bishop of Massachusetts, 1883.

At the last Convention a Report of a Committee was unanimously adopted, expressing the opinion that the Amendment to the Ratification of the Book of Common Prayer, proposed at the last General Convention, ought not to be adopted. Several other influential Dioceses having agreed in this sentiment, it is not probable that the Amendment will be ratified by General Convention next autumn. If not, no provision for "shortened Services" is possible within three years from now, and hardly probable so soon. This fact I must regard as an unhappy one, and full of possible danger to the Prayer Book. Unless in God's goodness the very able and laborious Commission of General Convention' on the Enrichment (and therefore Revision) of the Prayer Book,—can help us, I foresee in the near future only an approximation to what can be called "common" prayer and praise in the worship of this national Church. "Shortened Services" are now a necessity for Lent, and for many other times and occasions. "Necessitas non habet legem" (necessity has no law), says an old maxim in jurisprudence. And if the Church will not regulate this matter of lawful abbreviation (as the English Church, which began its discussion later than we, has done long since), then every Minister will become a law unto himself. Many have done this already, and each year of enjoyment makes dispossession more difficult. And if the wise and loyal Churchman may add, subtract, divide, and multiply in his conduct of the Church's Worship, so may the unwise and disloyal. If the office of the Holy Communion may be amended at sound men's discretion, so may it be at that of unsound men. If there may be omissions or additions in the administration of the one Sacrament, so there may be in that of the other Sacrament; and more lawfully still (though not so easily) changes in Confirmation and Ordination. Nor can any sensible and fair-minded man claim that changes not affecting essential doctrine or ritual may safely be made, while others would be unlawful; for opinions differ as to what is essential, and the transgressor makes himself the judge in all such cases.

Rainbows.

By Marah.

Who has not, after a morning shower, beheld the clouds this beautiful arch, and gazing upon its brilliant hues found great delight?

Truly, it is a beautiful sight. Perchance, the storm may have been one of unusual violence, and the flashing lightning and rolling thunder seemed to threaten instant destruction, but soon the clouds part, and the sun, bursting forth with renewed splendor, shines upon the drops of water still floating in the air, and his reflected beams give us the rainbow, the token of God's love for, and promise to, His people. Our nerves relieved from the strain of the storm, we can heartily enjoy the lovely sight, which may be repeated in a secondary bow.

May we not trace a likeness between this beautiful phenomenon of the physical world and many things in the moral and spiritual? How often, when we have passed through some severe trials or heavy afflictions, when we have been bowed down beneath a load of sorrow and the clouds about our pathway so thick and dark that we think they will never be lifted, have we seen them suddenly parted, and some event has occurred which has proven that "Behind the clouds is the sun still shining," and this ray of light shining upon our trials, like the sunbeam on the raindrops, is reflected and refracted until the rainbow of hope appears before us and gives us courage to rise up and shake off the state of doubt and fear into which our storm of trial has thrown us; and, accepting the assurance of our Father that we shall not be utterly destroyed, we assume our place in the world and strive to perform the duties assigned us.

We know that without the drops of water to reflect the beams of light it is impossible for us to enjoy the beautiful prismatic hues of the rainbow; and, in like manner, without trials and sorrow we cannot fully appreciate Our Father's love and sympathy for His suffering children.

Then, as the parched and thirsty earth is refreshed and re-invigorated by the storm, let the trials which fall to our lot refresh our waning energies and stimulate us to fresh exertion in the service of our Master.

The prizes in the English Church, looking on "the ministry as a profession," are certainly not few—thirty-two bishoprics (twenty-six with life-peages attached), thirty deaneries, one hundred and thirty-four canonries, twelve livings over £1,000; besides most head-masterships and headships of colleges, &c. And, though many livings are miserably poor, there are 2,000 over £500 a year. Queen Anne gave up some £17,000 a year, and this has been continuously employed (as well as the large sums added to it by parliament) in augmenting livings of which Queen Anne found 6,000 under £50, and hundreds under £20 a year.

The Household.

Onions and potatoes should be put into warm water an hour before cooking.

Rat holes may be stopped effectually by filling with broken glass and plaster of paris.

Excellent pies are made of prunellas. Stew them slowly until perfectly soft. They are an imported dried fruit, very tart and pleasant to use at this season.

This will be a change from pudding or pie; Make a crust for strawberry short-cake; bake quickly, open it and put between the two layers halves or quarters of canned peaches, sprinkle powdered sugar over, and serve while hot with cream.

A beautiful standing screen is made of crimson bolting muslin, upon which a landscape design is worked in different shades of green flosselle in long straight stitches. It is mounted in a square frame of antique brass, hammered in relief.

A handsome and very simple table-scarf is made of light olive or cream-colored felt; on this work in outline a single figure; use silk of one color alone, if you choose—the effect is good; on the other end put nothing but a band of plush or fringe; put this on both ends, of course.

If ladies writing for information concerning directions for fancy work, which are published from time to time in this column, will give their names and addresses, it will insure them personal answers. This will be more satisfactory to them and save our space in the column, which is limited. This notice will explain to some of our subscribers, why their questions are not answered.

The fashionable ware for mantel vases this season is the Barbotine, and a preference is given to that in which the raised design is of fruits rather than of flowers. Vases of Algerian form are decorated with clinging vines, clusters of grapes, or hanging apples or oranges, and are very effective. Such a vase upon a spiral stand is a favorite ornament for the corner of a reception room.

Darned netting is coming into favor again. It is very effective for half window curtains or shades. To work it a foundation of square meshes must be netted, which can be slightly starched and stretched on a frame, and upon this foundation a design is worked by darning in and out of the meshes, filling some entirely and others only partially. To imitate old Italian lace two or three different stitches can be introduced.

Ribbon embroidery is now used for working monograms or initials upon pocket handkerchiefs. It is executed so finely that at a little distance it appears like raised embroidery in colored silks. Another style of handkerchief embroidery is in twisted silks, which are couched in floss silks. Occasionally a design as of a leaf is worked in raised embroidery, the monogram or initials being worked in colored silks across the centre.

A pretty way to cover the upper part of the back of a handsome chair is to buy a towel of fine quality, and with heavily fringed ends; tie the centre of the towel with a ribbon or cord tightly, so that the ends of the towel are left hanging like the ends of a necktie; put the tied centre of the towel in the middle of the back of the chair, and spread the ends out, putting a bow of ribbon at the centre where the towel is tied. This is a particularly good tidy for a gentleman's high-backed chair, as he may lean his head on either side without soiling the chair.

Those who keep bees need to look out sharply for toads. Go among the hives in the "gloomin," and ten to one you will see a solemn toad beside each of them, with face upturned heavenward, as though praying. So he is, phonetically speaking; but photography, with all its advantages, fails here, for you must spell that word with "e." He is preying on your bees, and if you watch him closely you will see him, every now and then, dart out his long, slimy tongue, and gather them in with a celerity and gusto perfectly marvelous. Toads are valuable in a garden, but destructive in an apiary.

Italian floss silk embroidery is executed upon black or white net, with white or colored floss silk in imitation of that made by the natives of India. It cannot be subjected to much wear and tear, but is excellent for brackets, or small hangings, and for evening dress trimmings. It is very easy to make. Trace out an Oriental design upon pink paper muslin and work the outlines in ordinary satin stitch, then tack white or black net on to the paper muslin and cover the pattern over with a series of long satin stitches worked in floss silk. If cream-white floss is used it has a more Oriental look than where colors are introduced.

A SOUTHERN CURE FOR SUNSTROKE.—So soon as you reach your patient take hold of him or her and carry or drag him or her immediately into the shade. Place the body in a sitting posture, the back against a wall, with the feet and legs resting upon the sidewalk and extending in front of the body. Get ice-water and a bottle of some strong essence of ginger. Pour the ice-water over the head copiously; never mind the clothes. Then pour two or three table-spoonsful of ginger in about half a tumbler of water and make the patient swallow it quickly. Keep the head cool by using a little of the ice-water, and in case there is not much of a glow upon the body give more ginger. This recipe costs but a few cents and a half-hour or an hour's time. Ginger is by far the best to use, but where it cannot be had quickly, two or three good drinks of brandy will answer.

A recent number of the Philadelphia Press alludes very gravely to the rag carpets of our grandmothers as an article of house use almost unknown to the modern housekeeper; and, after stating the fact that they have at last been discovered, appreciated, and are coming into common use among the ladies of the better classes in England, he very earnestly advises his countrywomen to go back about a century to the old style, and make and weave their own rag carpets; and, further, kindly tells us how to make some of them, enlarging on their quiet beauty and many excellencies. He had no intention of being funny, clearly, but that is too much of a joke to be passed in silence by the large number of women he would so kindly teach; and if he was as well informed of the home life of his native state as he seems to be about the nurseries of the "tight little island," he would know that rag carpets have been in steadily increasing use for the last century; that all housekeepers really knowing their business make from twenty-five to fifty yards each year; and for beauty, comfort and utility they surpass finer grades, to say nothing of the pride and pleasure taken by the worthy dames in their manufacture and use, such as no fine lady ever enjoyed in the possession of the most elegant Brussels, velvet or Axminster. The mothers and home-makers of the old Dutch Commonwealth fully understand the fitness of things, although some of their progeny find it necessary to cross the water to improve their taste in domestic matters.—*House Mother.*

The Story of Theseus and the Minotaur.

By Rev. J. M. Neale, D.D.

Old King Ægeus reigned in Athens. He had conquered many enemies, and he was dearly loved by his people.

Ægeus had a son, by name Theseus. He was a young prince of a courageous heart; and he could not endure that his fellow-countrymen should suffer from so dreadful a slavery.

King Ægeus looked on his son, and knew not whether to joy or to sorrow. He feared to lose him in the pride of his strength; but the love of his people prevailed.

Theseus promised as his father bade, and went out into the city. The Athenians, when they heard of the courage of their prince, gave him a thousand blessings.

Crete is in sight. First a long line of coast rose from the sea; then mountains swelled above the valleys, and hills took form and shape.

Then there was wailing among the maidens, and silent terror among the youths. Only Theseus was firm and calm.

They told king Minos that the strangers were come, as he sat with his nobles at the banquet. "Give them good cheer," he said.

"Be of good cheer, companions and friends," said Theseus, the equal of the gods.

With steps that trembled through age, Gorgo went down from the chamber. She entered the hall where Theseus sat, and beckoned him forth from his companions.

"Ariadne,"—thus spoke she,— "greet you well, the golden-haired daughter of

Minos. From her I come a messenger; and I pray you to hear my words. You trust in your helmet and your sword; and of helmet and sword you will have need.

"I know," said Theseus, "that help is of the gods, who preside over mortal men. On them I have called for aid, and my supplications shall not be in vain."

"But they give assistance by men, and they work by human hands. The Minotaur, hideous monster, dwells in the heart of a labyrinth. If you conquer him your task is but half done; for who will guide you forth? You will wander for ever in the mazes of the labyrinth, till you perish with hunger and weariness."

Then the heart of Theseus sank within him; and he looked for speedy death. "Better," he said, "to die at once, than to perish at leisure by famine. The monster shall devour us all; destruction that is bitter, will be speedy."

"Not so, my son," said Gorgo; "I have better counsel than this. Of yourself, you can never escape; but there are those that know the labyrinth. Ariadne will fix a golden thread from the entrance to the monster's abode. Follow it surely, for it cannot err; trust it, for it cannot mislead. So shall you return to fertile Attica, and to Ægeus, king of men."

Thus having spoken, she went forth; and the heart of the hero was gladdened. Then he returned to his companions, and they crowned the cups with wine.

When Aurora, with her saffron-colored garments, led forth the holy day, up from his couch sprang Theseus, Prince of lovely Athens. And Minos gave orders to his servants; and they formed the procession of death. A phalanx of stout-limbed Cretans girt in the Athenian captives; and the king himself looked on, and deemed that they were marked for destruction.

Thus, with mournful steps, they trod the plain of Gnosus. The maidens trembled and wept; the youths were full of hope. But Athene, mindful of the hero, sent a heron on the right hand; and, with clanging wings, he accompanied their journey to the labyrinth. And Theseus exulted in the omen, and called on the blue-eyed goddess.

At length they reached the labyrinth; and the phalanx opened in front. A chosen guard received the prisoners, and conducted them through the maze; and evermore as they proceeded, the bellows of the Minotaur waxed more dreadful. When they were near its den, the guard fell behind. With pikes and javelins and angry words, they urged on the captives that shrank. Theseus, the equal of the gods, went on as to certain victory; and his friends looked to their leader, and gathered courage from his sight.

Theseus came forward in front, and bade his comrades hold back. They clustered together at a distance, and awaited the end of the battle. Forth came the monster, breathing fire, and wounding the ground with his brazen hoofs. He lashed his side with his tail; he ploughed the earth with his horns; he looked this way and that for an enemy to be conquered; till at last, with a side-long bound, he leaped upon the Prince of Athens.

"Youths," he said, "have patience yet awhile; the Minotaur is, like ourselves, of flesh. Maidens, long joy after short sorrow; yet shall ye see the holy hearth, and the household gods; yet shall ye be received to the tender arms of your mothers."

More he would perchance have added, but the monster came on more terribly. He was bleeding fast, but had gathered fresh cunning from defeat. He avoided Theseus, for he knew his strength, but he rushed furiously on the band of maidens. But the hero was swifter than his swift enemy, and he compelled him to turn again. So they stood facing each other, the man and the monstrous beast.

Each watched, till his adversary should lay himself open to a wound. Long they watched, long they waited; neither would give advantage to the other. At length, weary of suspense, the Minotaur bent its head for a sideways blow; and Theseus, calling on Athene, plunged his sword to the hilt in the heart of the monster. It stood for a moment as still as a rock; blood poured from its nostrils and mouth; then it fell with a sullen bellow, and breathed out its life on the sand.

There was joy and exultation in that little band, till the voice of Theseus was heard: "Seek for the golden thread; our task, till that be found, is but half complete." They sought it with care, and they found it, glittering among the mossy walls of the labyrinth. And they tracked it forward evermore; when it seemed to guide by the most unlikely road, there they trusted in it most fully. Sometimes one of the band would counsel that they

should leave it, and choose a path that seemed clearer; but Theseus strictly forbade it, for he trusted in the guidance of Ariadne. And, by degrees, the road grew plainer,—they were manifestly coming forth from the labyrinth. Still they held on unwearingly, and at length they stood on the shore.

Old King Ægeus sat on his tower, looking out over the wine-dark sea. "The sail," said the watchman, "the sail from Crete, it is black as the house of Erebus." For Theseus had forgotten, in his joy, to obey his father's words;—and Ægeus deemed that his son had fallen, and he cast himself into the water and perished. On came the ship with a favoring gale, and brought life to them that looked for death. Maidens were enfolded in the arms of their mothers; fathers wept with joy over their sons. He only that had saved his people, was sad; for his heart was heavy for Ægeus.

We, who have, like Theseus, to do battle with a great enemy, are also like him, encircled about with a labyrinth,—the difficult paths of this world. Oftentimes we know not which way to take; oftentimes we are in danger of mistaking wrong for right. But our Ariadne is called Wisdom, and she has not left us without a guide. The golden line that we must follow, is conscience; to that we must trust, for it is the Voice of God, He has made it; He, if we call on Him, will enlighten it; so it will lead us in safety through the winding paths of this world, till we reach the sea, which we must, of necessity cross, before we can behold our Father's House.

Incidents in a Philosopher's Boyhood.

Prof. Joseph Henry, one of the most eminent of American scientists, died May 13, 1878. On Thursday, the 19th day of the present month, his memory is to be honored by the unveiling at Washington of a magnificent bronze statue made by W. M. Story, and costing \$15,000.

Among the interesting reminiscences of his boyhood is the story of his first pair of boots—a true story, often told by himself in later years.

When he was a boy, it was the custom to have boots made to order, and his grandmother, with whom he was living, indulgently allowed him to choose the style for himself. There was no great variety of styles. Indeed, the choice was limited to the question of round toes or square toes. Day after day Joseph went to the cobbler's and talked over the matter without coming to a decision, and this even after their manufacture was begun, until at last the shoemaker, fairly out of patience, took the decision into his own hands and made a remarkable pair of boots—one boot round toed, the other square toed.

Later in life Prof. Henry often came deliberately to his decisions, with the advantage that he seldom if ever had occasion to abandon them.

While Joseph was a schoolboy he acquired a taste for reading in this peculiar way: One day he chased a pet rabbit through an opening in the foundation wall of the village meeting-house. While crawling about among dirt and rubbish a gleam of light enticed him through the broken floor, and he found himself in a room containing the open book-case of the town library. The title of one of the books struck his fancy and he took it down. It was Brooks' "Fool of Quality," and he read, coming again and again through the hole in the floor, until access by the door was finally granted him. From this first book that he ever read with relish, he passed on eagerly to other works of fiction in that library.

A few years later, in a way almost equally accidental, his mind was turned to an entirely different class of reading.

Confined at home by a temporary illness, he took up a book casually left on the table by a boarder, and entitled "Lecture on Experimental Philosophy, Astronomy and Chemistry, intended chiefly for the Use of Young Persons. By G. Gregory." It began with a few questions: "You throw a stone, or shoot an arrow into the air; why does it not go forward in the line or direction that you give it? Why does flame or smoke always mount upward, though no force is used to send them in that direction? And why should not the flame of a candle drop toward the floor when you reverse it or hold it downward? Again, you look into a clear well of water and see your own face and figure, as if they were painted there. Why is this? You are told it is done by the reflection of light. But what is the reflection of light?"

The trifling incident of taking up this book may be said to have turned the whole course of the lad's life.

After his death this book was found in Professor Henry's library with the following entry upon the fly-leaf, written in his own hand: "This book, although by no means a profound work, has, under Providence, exerted a remarkable influence upon my life. It accidentally fell into my hands when I was about sixteen years old, and was the first work I ever read with attention. It opened to me a new world of thought and enjoyment; invested things before almost unnoticed with the highest interest; fixed my mind on the study of nature, and caused me to resolve at the time of reading it

that I would immediately commence to devote my life to the acquisition of knowledge.

Many young men quit school at sixteen years of age. They should take a lesson from Joseph Henry, and regard education as not completed, but just begun.—Scientific American.

I watched some Indians shopping, and was astonished to see how invariably they waived aside inferior goods and chose such material as merinos at \$1.50 to \$2 (75 6d to 10s) a yard. One of the merchants told me it was useless to offer them anything but the best. An Indian, who could not speak English or French, and wanted five things, divided his money according to his idea of their relative cost in little piles on the counter, and going through a pantomime descriptive of his wants, was handed some silk handkerchiefs. Taking one up, he felt it, held it up to the light, and throwing it aside, shook his head vigorously, uttering an "Ugh!" of disgust. When shown a better one, he was doubtful; but, upon a much superior article being produced, he took it, and willingly handed over one pile for it. This, however, was too much, and when given the change he put it on one of the other piles, and proceeded in the same way to make the rest of his purchases. "How easily they could be cheated," I said to the clerk, after the Indian had left. "No," he replied, "not so easy as would appear." They generally come in from their camps in great numbers once a year, to sell furs and make purchases. They go to different shops and on their return compare notes as to the cost and quality of their goods. Then if one paid more than another, or has been cheated in quality, he will never enter the shop again; and the firm that gives the greatest bargains is most patronized on their return.—Miss Fitzgibbon's "Book on Manitoba."

Two Irishmen came to a guidepost on a wide and desolate plain. It was getting dusk, and the unfenced trails were hardly distinguishable. "Five miles to Glenairlie," read one of them, putting his face close to the board. "But which av them goes to Glenairlie, sure?" asked his companion looking dubiously at the two trails. After a few moments' meditative silence, the first Irishman replied: "We can try one av them, and then the other." "But how will we find the way back av we get lost?" "Sure, we can take the board along wid us," replied the first. And so the two pilgrims lighted their pipes and marched cheerfully away with the guideboard between them.

TAKE CARE OF THE CHILDREN.

Watch them carefully during this season of sudden changes. See that they are dressed warmly, and, above all, have a bottle of Allen's Lung Balm always on hand for immediate use, in case of colds or coughs. It will cure Croup and prevent serious consequences, if taken when first attacked. "This is a world for action, not for moping and drowsing in. True. When you get Catarrh or cold in the head use Ely's Cream Balm. Advt. will explain its powers."

"Men must work and women weep, So runs the world away!" But they need not weep so much if they use Dr. Pierce's "Favorite Prescription," which cures all the painful maladies peculiar to women. Sold by druggists.

"Dr. Benson's Celery and Chamomile Pills cured my headache."—Rev. C. T. Reins, Leslie, O. Ayer's Sarsaparilla is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron. Its control over scrofulous diseases is unequalled by any other medicine.

The sale of N. K. Brown's Ess. of Jamaica Ginger far exceeds that of all others put together. "Burns and Scalds."—If you are so unfortunate as to injure yourself in this way, we can suggest a remedy that will soon relieve you of all pain and quickly heal the wound; it costs but twenty-five cents and is sold by all druggists. Call for Davis' Pain Killer.

"GOLDEN MEDICAL DISCOVERY" has been used with signal success in consumption of the lungs, dry-spit, spitting of blood, shortness of breath, weak lungs, coughs, bronchitis, and kindred affections of throat and chest. Sold by druggists.

Andrew's Bazar says: "Dr. C. W. Benson's Skin Cure is a sure, perfect and elegant remedy." Try Ayer's Cathartic Pills! They are mild and pleasant in action, but thorough and searching in effect.

The huge, drastic, griping, sickening pills are fast being superseded by Dr. Pierce's "Purgative Pellets." Sold by druggists. Notwithstanding much has been said about the importance of a blood-purifying medicine, it may be possible that the matter has never seriously claimed your attention. Think of it now! If by the use of a few bottles of Ayer's Sarsaparilla you avoid the evils of scrofula, and transmit a healthy constitution to your offspring, thank us for the suggestion.

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

"75 E. 64th St., New York, May 16, 1882. Messrs. J. C. Ayer & Co., Gentlemen. Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and a cough; my appetite was poor, and my system a good deal run down. Knowing the value of Ayer's Sarsaparilla, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved. It is now excellent. I feel a hundred per cent. stronger, and I attribute these results to the use of the Sarsaparilla, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good. Yours respectfully, Z. P. Wilds."

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Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Straggle of the Bowels, Catarrhs, Cutaneous Eruptions, Debility, and all disorders resulting from poor or corrupted blood and a low state of the system.

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"I had sick headache for 40 years; your pills cured me."—Lucy A. Warren, Deerfield, N. Y.



It is a fully established fact, that these diseases can be cured in any case, no matter how obstinate.

Advertisement for Samaritan Nervine, listing various ailments it treats such as Epilepsy, Spasms, Convulsions, Falling Sickness, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Sores, Biliousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1.50. Sample Testimonials. "Samaritan Nervine is doing wonders." Dr. J. O. McLeomin, Alexander City, Ala. "I feel it my duty to recommend it." Dr. D. E. Lanning, Clyde, Kansas. "It cured where physicians failed." Rev. J. A. Edie, Beaver, Pa. Correspondence freely answered. For testimonials and circulars send stamp. The Dr. S. A. Richmond Co., St. Joseph, Mo. Sold by all Druggists. (17)

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A Superior from Massachusetts. The Inventive use of these PILLS by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession. These PILLS are compounded of vegetable and mineral substances only, and are absolutely free from opium or any other injurious ingredients. "AYER'S PILLS are invaluable to me, and my constant companion. I have been and am severely suffering from Headache, and your PILLS are the only thing I could look to for relief. One dose quickly moved my bowels and free my head from pain. They are the most effective and easiest to take I have ever found. It is a pleasure to me to speak in their praise, and always do so when occasion offers." W. L. PAGE, of W. L. Page & Bro., Franklin St., Richmond, Va. The Rev. FRANCIS B. HAWLDS, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking AYER'S PILLS. They have entirely corrected the constipation, and have vastly improved my general health. AYER'S CATARRHIC PILLS correct irregularities of the bowels, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physical economy." PREPARED BY Dr. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists.

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A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. AYER'S CATARRHIC PILLS not directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipation, Indigestion, Dyspepsia, Headache, Dysentery, and a host of other ailments, for all of which they are a safe, sure, prompt, and pleasant remedy. The Inventive use of these PILLS by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession. These PILLS are compounded of vegetable and mineral substances only, and are absolutely free from opium or any other injurious ingredients.

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The Living Church.

Chicago, June 2, A. D. 1883.

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THE LIVING CHURCH CO.
 162 Washington St.
 Rev. C. W. LEFFINGWELL, D. D., Editor.

The number on the address tag indicates the number to which a subscription is paid. Subscribers will please notice their number and remit accordingly. The number of each week's issue is to be found on the right hand corner of the first page, under the title. The change of number on the mailing tag is a sufficient receipt. The number is always changed the week following the renewal of subscription.

"Grievous and Unkind."

Not long ago the LIVING CHURCH ventured to offer an affectionate remonstrance to neglectful communicants, quoting the above words from the Prayer Book exhortation to the Holy Communion. May the souls of many readers be awakened to consider their privilege and duty, and to come forward to claim their birth-right in the House of God.

There is, however, another application of these touching words of Mother Church, which we now venture to make. As is well known, there are parishes scattered all over this favored land, in which the Holy Eucharist is celebrated only once a month. Even Ascension Day, Whit Sunday, and Trinity Sunday, are often passed over without a Celebration, when they do not coincide with the first Sunday in the month. This is true of many parishes where there are a hundred communicants upon the roll, and the average participation is at least fifty. Some of these feel the need of the spiritual refreshment of the Holy Eucharist upon each Lord's Day, and experience a sense of loss and disappointment, especially on great Festivals of the Church, when the custom of the parish allows of no Eucharistic expression, but that of Morning Prayer and Ante-Communion. Here and there are found communicants who express their desire for the Holy Office on such occasions, and they are met by refusal from the pastor who dreads "novelties," and has a holy horror of "Tractarianism." Of such cases the writer has knowledge. To whom do the words "grievous and unkind" here apply? Surely, not to those who ask for the privilege, but to him who denies it.

If it is "grievous and unkind" to refuse the loving invitation, it is even more so to withhold it. Of course, circumstances and seasons are to be regarded, and there may be situations where a parish priest is justified in neglecting the plain intention and provision of the Prayer Book. There may be reason for the exception, but there can be no good reason for the rule that prevails in many parishes, whereby the highest and noblest worship of the Church is regulated by the pastor's private judgment, or by the traditions of an effete Episcopalianism. It is sad enough for worldly minded laymen to hold back from this showing forth of the Lord's death, but for a priest to close the door of the sanctuary for a whole month, when there are communicants waiting for admission, is far worse.

No doubt, neglect on the part of priest and people, is ordinarily the result of imperfect knowledge. But in these days of books and papers, to say nothing of Theological Seminaries, is there any excuse for pastors who blindly follow the old tradition of "monthly Communion," when the conditions are favorable for a weekly Celebration? What must we think of a priest who excuses himself from this Office on the plea that the weekly Celebration is "a practice unsuited to the present time and the present condition of society?" He who holds this view knows not the present time nor the present condition of society. He is not living in the present but in the very near past, when the Church was one thing in theory, but another in practice.

"Grievous and unkind" may, indeed, apply to pastor as well as people. The great Office of the Church is too little used by both, as a rule. The Grace proffered in the Blessed Sacrament, is too seldom received in the majority of our parishes. Herein we are at fault. It is a "grievous and unkind" neglect. We work and worry to find methods of increasing zeal and spirituality, and all the time neglect the

plain rule of the Church for our edification. We run to and fro to discover new ways of doing the Lord's work, while we disregard the Lord's word, and trust to human invention rather than use the means of Grace. May the reverend clergy lay this to heart, and see to it that the indictment of "grievous and unkind" be not laid upon them.

A Dearth of Great Men.

President Eliot of Harvard, in deprecating "beneficial endowments" for the education of ministers, spoke of the clerical profession as one in which there is "a dearth of great men." Whether or not his opinions on the subject of beneficial endowments are entitled to consideration, we do not propose now to enquire. We do, however, challenge his assertion that there is a dearth of great men in the clerical profession. The estimate must, of course, be comparative; and we hold that the clerical profession, in this country and in England, compares favorably with other professions, as to the character and ability of its members.

If, as is to be supposed, the assertion of President Eliot were meant to apply to the ministry generally, it is untrue. It is, however, to be remembered that President Eliot speaks from the standpoint, not only of a Bostonian, but of a Unitarian. It may be true—we think it is—that in the ministry of that denomination there is a dearth of great men. But does it follow that beneficial endowments have anything to do with it? We think not. It is a dying denomination. Beneficial endowments cannot sustain it or attract into its ministry many men, great or small. It is not, however, true that the ministry generally is made up of inferior men. If by greatness President Eliot means prominence or notoriety, then it is no doubt true that the ministry does not have in it as many notorious men as has, say, the legal profession. Benjamin F. Butler is the most widely known man in Massachusetts, but is he a greater man than, say, the Rev. Dr. Huntington of Worcester? Possibly so in the eyes of President Eliot and to Bostonians, but not to the world at large. There may be many great men in Rhode Island, but no man in that small State, is so well known as ex-Gov. Sprague. Does it follow, however, that he is a greater man than Bishop Clark? There may be great lawyers or greater physicians in Connecticut, for all we know, but are there any that are very really "greater" than Bishop Williams or Theodore Woolsey? For all we know to the contrary, there may be many great men in Central New York. Ex-Gov. Seymour is a well-known, venerable and venerated man. Ex-senator Conkling is at least widely known, but are either of these greater men than Bishop Huntington? There may be a difference of opinion.

President Eliot may be a great man, but many great men have said foolish things in after-dinner speeches. We may well admit that there are not so many great men in the Holy Ministry as there ought to be, not nearly so many as there would be if the great dignity and glory of the work were recognized by the youth of our country. As long as the ministry is regarded as a preaching profession, as a kind accessory of the press, we need not wonder that it does not far outstrip the bar in its array of talent. We need not fear that the law of demand and supply will fail in the Church. It depends upon the people, the lay members of the Church, whether its proportion of great men shall be increased.

The severe criticisms of the press upon Carlyle's apparent lack of appreciation of his noble wife, during his life-time, appears in great degree to be unjust. That he admired and loved her there can be no doubt, but in the struggle of his laborious life he failed to bestow upon her the loving attention due to a devoted woman. "Oh, if I could but see her for five minutes!" he often said to Mr. Froude, after her departure, that I could assure her that I really cared for her throughout that! But she never knew it, she never knew it. So it happens to many, who have less excuse for neglect. They are engrossed with the cares and ambitions of life, and realize too late that the blessings nearest and dearest were unheeded. Many men, in their old age have echoed the refrain, "she never knew it, she never knew it."

Principle not Preference.

A Church paper informs us that the Rev. A. B. C., of—Church—, lately presented his resignation to the—Conference—"both as pastor and as a member of the denomination, at the same time expressing his intention of joining the ministry of the Episcopal Church at his earliest opportunity," and further that to a reporter he said:

I have been contemplating a change for the past five years. I have long been dissatisfied with the plans of the Methodist Church. They worked admirably a century ago, and work well now on the frontier, but here they are rather out of date. The world moves considerably in 100 years. During the past year I have made up my mind to join the Episcopal Church. The forms of worship I always admired, and the doctrines are so nearly akin to those of the Methodist Church that I will not have to make any moral twist in the change. The principal reason I leave Methodism is the itineracy. I think I can accomplish more good in a denomination where I can be more permanently situated in my parish. I have had a number of complimentary offers to join the Congregational denomination, but I prefer the Episcopal; all my friends and relatives belong to that Church.

It is to be regretted that the Rev. A. B. C. intends "joining the ministry of the Episcopal Church" for the reasons given. He will not be at home in our Church if he does. However much he may be in it, he will not be of it so long as he occupies any such attitude. A mere denomination can make any terms of membership that it likes; can make any rules it pleases for its ministry. And on mere denominational grounds a minister may resign "both as pastor and as a member of the denomination" whenever he likes. If it be merely a matter of preference; if it makes little or no difference what denomination a man belongs to, he may reasonably leave one denomination and join another, for any cause that seems good to him.

But it is to be regretted that any minister of any denomination, should either seek or receive orders in our Church on any such grounds as those given by the Rev. A. B. C. We do not need and should not receive any man into our ministry, because he is "dissatisfied with the plans" of the Methodist denomination or any other; nor yet because he may happen to admire our "forms of worship," or because "all his friends and relatives belong to that Church." It should not be made a matter of preference but of principle. Those who are responsible for it are greatly at fault for helping any man into our ministry, no matter how excellent he may be, or what his popular gifts may be, unless he comes to us on conviction and on principle, and furthermore has gone through a proper course of reading and study in Church history, doctrine and polity. We have had enough, and more than enough, of those who are dissatisfied with "the itineracy," and admire our "forms of worship." The career of the late Geo. D. Cummins, sometime assistant Bishop of Kentucky, is an example of the benefits of receiving men into our ministry for merely personal reasons. The Rev. A. B. C. says: "The principal reason I leave Methodism is the itineracy." Very well. It may be a sufficient reason for his leaving Methodism, but it is by no means a sufficient reason for his being made a minister in this Church. We do not say that he is at fault for his course. Such action seems simple, and reasonable from the denominational standpoint. But the clergy who recommend him, the Standing Committee that passes on his credentials, and the Bishop who ordains him will be very seriously at fault in so doing, so long as his principal reason for leaving Methodism is the itineracy.

Many of our most efficient clergy, not a few of our most eminent Bishops, have come to us from without. We receive gladly ministers from the denominations, as candidates for Holy Orders, when they come to us on conviction, conscientiously, and have proper personal, literary and theological qualifications; but it is high time that it be understood once for all that we have no place in the ministry of this Church for those who merely admire our "forms of worship," or are "dissatisfied with the plans of the Methodist Church," or any other. We have place for those who come to us on principle. We certainly have no place in the ministry, at least, for those who come to us on mere preference.

The Trustees of Trinity College have received a communication from the Rev. William George Smith, D. D., of Brooklyn, N. Y., stating that he would accept the Presidency of the college, which was tendered him a month ago. He is to succeed President Pynchon, who six months ago offered his resignation. The latter will not withdraw from Trinity's faculty, as he has accepted a Professorship. Dr. Smith will assume his position at the beginning of the next collegiate year in September. He was a graduate from Hobart College in the class of 1857, and is 46 years of age. He was for several years a Professor and Chaplain at the United States Naval Academy at Annapolis, and for two years was rector of Grace Church in Jamaica, L. I., but since 1881 he has been rector of the Church of the Redeemer in Brooklyn.

Next week will appear the fourth article of the series on the "Liturgies of Holy Church," written expressly for the LIVING CHURCH by the Rev. W. C. Bishop, M. A. Fellow of Emmanuel College, Cambridge, England. The last one appeared in the issue of Feb. 24th; the long interval is due to unavoidable causes.

Brief Mention.

It is a touching story told of a poor Norwegian mother whose baby died in her arms on the train, that, unable to speak, she pointed Bishop Whipple to the one word in her Lutheran prayer book which expressed volumes—"Jesus." "Wherefore, comfort one another with these words." Unspeakably blessed is the faith in One Who is touched with our sorrows and acquainted with our griefs. Whittier thus tenderly voiced the hopeless sorrow of those who have not learned in hours of faith "that life is ever lord of death."

Alas for him who never sees
 The stars shine through his cypress trees!
 Who, hopeless, lays his dead away,
 Nor looks to see the breaking day
 Across the mournful marbles play.

Bishop Kip has received from the President the appointment of Examiner and Visitor at the West Point Academy. As it would interfere with diocesan visitations, the Bishop has declined.—The brethren in the Pennsylvania Convention acted like good Philadelphians, and no war-whoops were heard. It is to be hoped that the lion and the lamb will continue at peace. But which is the lamb?—The *Pacific Churchman* again changes editors. The Rev. E. B. Church resigns, hoping "that a better one will fill his place." We are not so confident. The paper, in going farther, is likely to fare worse, as it has fared worse sometimes before.—A correspondent, referring to a recent offer made in this column, of a prize of \$20 for a passage of Scripture, which by precept or example, asserts that infants are to be excluded from the New Covenant, quotes St. Matthew ii, 16, about the slaughter of the Innocents! While claiming the prize he seems a little doubtful about convincing us. He concludes by saying: "You will not, I am sure, deny that the arguments I have deduced from this passage are quite as conclusive and convincing as any that our Baptist friends have advanced." He makes a good point—against the Baptists, but does not get the prize.—Now that the process of casting and repairing diocesan canons seems to be pretty nearly done with, may not our Annual Conventions be made to serve some other purpose than the election of officers and the appointment of committees?—The movement towards a union of the Presbyterian bodies North and South is gaining ground, and is likely to be completed within a few years.—A standing notice is kept at the head of our editorial columns, explaining to subscribers our method of noting the expiration of subscriptions. It is very plain and simple, and attention on the part of subscribers would save us a deal of trouble and no small expense in securing renewals. Please compare the number on the mailing tag with the number of the issue, and remit a week or two before they coincide.—Friends of the LIVING CHURCH, it is hoped, will not relax their efforts to increase the list during the summer. It is in the dull time that we most need money, and every dollar helps.—The *Spirit of Missions* for June gives an account of the admission to the Diaconate of two Japanese, by Bishop Williams. Their names are Nobori Kanai and Masakazu Tai. Let us hope that this beginning of a native ministry is the first-fruit of a work that shall soon become self-sustaining and permanent.—The

vast work now carried on by Christian missions, is but faintly realized by the mass of Christian people. Perhaps not one in ten is a regular contributor, yet the Church Missionary society of England alone, raises for missionary purposes over a million dollars a year. If every baptized person in England and America would send even a small offering annually, the grand total would be astonishing.—The *Canadian Missionary*, published at Arnprior, Ontario, is the title of a new periodical, devoted to the interests of missions in our sister Church. The first number gives, with other valuable matter, a description of the diocese of Algoma and the work of its Bishop, in which Western Churchmen who remember Dr. Sullivan, will be especially interested. The vast mission fields of Canada should surely have an organ like the above, and we trust it will be liberally sustained.—An order for tracts came to us the other day all the way from New Zealand.

News and Notes.

The Czar has at last been crowned. Amid much barbaric splendor and a great show of enthusiasm, the ceremony was safely performed at Moscow. His head was uneasy enough before.

Some excitement has been caused amongst the English speaking residents of Paris by the sudden withdrawal of the license of the Rev. F. J. C. Moran, who for the last three years has had the charge of the English Chapel in the Rue d'Aguesseau. Difficulties with the Society which founded this chapel are the cause.

It is likely that there will soon be a Bishop for the English Churches in the North of Europe. At present they are under the jurisdiction of the over-burdened Bishop of London; but strong efforts are being now made to raise the necessary endowment. The title will be taken from Heligoland, a British possession.

In this country the great event of the week has been the opening of the Brooklyn Bridge. Our readers know all about this glorious triumph of scientific skill. The ceremonies were unusually dignified and impressive. The opening prayer was offered by the Bishop of Long Island. An enormous number of people and vehicles are now traversing it daily.

The Deanery of Windsor, one of the most dignified and pleasant positions in the Church of England has been conferred upon the Rev. Randall T. Davidson, son-in-law of the late Archbishop of Canterbury, of whom he was for many years domestic Chaplain. This appointment is doubtless intended by the Queen as a mark of veneration for the memory of Archbishop Tait. The new Dean is a moderate Churchman, and a very popular member of English society.

The American Episcopate will probably receive a notable increase at no distant day. The Bishop of Nebraska gives up Dakota, which claims a Bishop for itself, Wyoming wants one, Virginia has elected an Assistant, Tennessee, North Carolina and Kentucky has each been divided by its Diocesan Convention into two dioceses, and Central Pennsylvania will probably divide itself. Indiana is about to elect a successor to its late Chief Pastor. So there is a prospect of eight new Bishops.

Having removed all Royal and Imperial names from their streets and public places, the French government is now busy in removing the name of God from all school-books. It is almost incredible that men should descend to such folly. Here are specimens from the expurgated books. In La Fontaine's well-known fable of "Le Petit Poisson et le Pecheur," the second of the lines: *Petit poisson deviendra grand* *Pourvu que Dieu lui prête la vie* becomes *Pourvu qu'on lui laisse vie*.

In "La Ferme," by Delille, the line: *Ah! par les Dieux des champs, que le luxe effronte,* is altered to *Par les amis des champs, etc.*

At the luncheon which followed the consecration of the new Scotch Bishop, the Hon. Dr. Douglas, the Primus read a letter from the Bishop of Connecticut giving an account of the celebration of the anniversary of Bishop Seabury's election. Bishop Williams thus speaks of a laughable incident:

Altogether it was a happy and most interesting occasion. Amusing things tread in this world on the path of the gravest. It was so here. The house spoken of is not now inhabited by Church people; so when the rector of the parish went to ask the good woman if it could be had for a collation, she replied with a twang—"Oh yes, but bein' I'm a Methodist, I could not have any dancing." She had somehow confounded collation with cotillon. But the parson's risibles were sorely tried.

The Primus uttered a hope that the consecration of Bishop Seabury would be fittingly observed in Aberdeen.

A very interesting meeting was held a few days ago at Lambeth Palace, the city residence of the Archbishop of Canterbury. It was the annual meeting of the Church of England Temperance Society. There was a large gathering of bishops, and, as was becoming in the circumstances, the chair was occupied on the occasion by the Primate. The twenty-first annual report was read by the Secretary, Mr. Sargent. It showed that during the twenty-one years of its existence it had made very satisfactory progress. The report this year covered twenty-seven dioceses, as against twenty-five of last year, and indicated an increase of membership during the twelve months from 339,687 to 432,675. It was claimed that mainly through the agency of the society 20,019 seamen connected

UNKNOWN DEAD.

BY MRS. L. M. GIBSON.

[The following lines were suggested by seeing a solitary grave near the banks of the James river. On the wide head-board was carved "Unknown," beneath was nestled, in a delicate female hand, "Yet much beloved and not forgotten," whilst on the lonely mound lay a faded wreath, a broken sword and empty scabbard.]

Where the James is rippling gently,
Wandering o'er its rocky bed,
Many years ago they laid him—
"Much beloved" though "Unknown" dead.
Flowers strewn by kindly fingers,
O'er his couch their fragrance shed,
Whilst the low winds murmuring softly
Sigh their requiems o'er his head.
What bright hopes may here lie buried!
Who the slain, no one can say;
Yet we know "Somebody's Darling"
Sleeps beside the James to-day.
On his grave the sunlight lingers,
And the silvery moonbeams fall,
Where he rests far, far from kindred,
Rests until the last great call.
Loving hearts mayhap have waited
For this "Unknown" one to come,
Long, perhaps, yet long, long after
He had found his narrow home;
Now, when hope has died in anguish,
Aching hearts this blessing crave,
That love soothed his last hard pillow,
Love still tends an "Unknown" grave.

Many hearts and "blades" were broken,
Thousands of our noble braves
Wrapped in "Grey" or "Blue" are sleeping
Coldly in their "unknown graves."
Many Bachelors still are weeping,
Though so many years have fled,
Weeping for their sons returned not,
Waiting for their "Unknown" dead.
You who weave for them fresh garlands,
O'er their graves sweet flowers spread,
Know the prayers of many mothers
Call down blessings on your head,
Loving acts bring blessings always,
For thy Father says to thee,
"As ye soothe My suffering children
So ye do it unto Me."

Oh, ye mothers, wives and daughters,
Tend each "Unknown" grave with care!
Who can tell—your own loved darling
May be called such fate to share.
Then, as you would have some fair one
Strew with flowers his lonely bed,
With kind hands and hearts most loving,
Watch and tend our "Unknown" dead.
Warsaw, Ky., 1883.

BOOK REVIEWS.

FROM PONKAPOG TO PESTH. Boston: Houghton, Mifflin & Co.; Chicago: Jansen, McClurg & Co. pp. 267. Price \$1.50.

This is only another one of those innumerable books of travel which almost every man who makes a journey of a few thousand miles nowadays seems, by some dire necessity, compelled to print. But though a book of travel, it is as unlike the most of them as Mark Twain is different from Herodotus. The facts recorded are comparatively nothing beside those of the ancient Haliarnassian, while the fancies—there lies its decided charm—are noted with quite a different quill from that of the author of "Innocents Abroad." As our author himself says, "He was too wise to let anything creep into his notebook beyond a strip of landscape here and there, a street scene in Sapia, or an outline sketch of some custom or peculiarity that chanced to strike his fancy."

The volume includes seven sketches besides the prologue and epilogue, and if there be any book that contains more real delicate humor to the "stick-full" we have not had the good fortune to meet with it. What could be more graceful than the visit to a certain old gentleman (Pope Pio Nono)? what more suggestively humorous than Smith the ruler of "Jones" or what, again, so charming as a day in Africa? But don't let the reader of this notice be led into buying "From Ponkapog to Pesth" under the mistaken notion that it's another "Miller's Joke Book" or a "Bad Boy's Diary"—there's not a bit of such fun in it. Like Elia, whom he greatly resembles, Mr. Aldrich seems unable to write fact, but for genuine humor, the author has shown us again and again that he just bubbles over with it.

The reader, after he has gone over these two hundred and sixty odd pages, may not be much wiser about those things to be seen between a New England village and the Hungarian capital, but he will have had such a feast of good things as will be sure to make him in better humor with himself and the rest of this work-a-day world.

RECOLLECTIONS OF ARTHUR PENRYN STANLEY, late Dean of Westminster. By George Granville Bradley, D. D. New York: Charles Scribner's Sons; Chicago: Jansen, McClurg & Co. Price \$1.

It is refreshing to turn from the controversies that have arisen out of the discussion of the great Dean's teachings, to the consideration of the character and life of the man. The volume before us is not intended as a biography, but only to record personal recollections and friendly converse with the gifted Dean. Dr. Bradley, his successor, has done this with admirable clearness and brevity. His portrayal of the personal character and private life of Dean Stanley is simply charming, and one cannot rise from its perusal without a warm feeling of sympathy and admiration for the great-hearted toiler, who, by the loveliness of his character, and the brightness of his personal presence, always arched the storm-cloud of controversy which hung over him with a rainbow of cheerful sympathy.

A REVIEW OF THE BAPTISMAL CONTROVERSY. By J. B. Mozley, D. D., late Canon of Christ Church, etc. Second Edition. New York: E. P. Dutton & Co.; Chicago: S. A. Maxwell & Co.

This book has a certain archaeological interest. It tells of a controversy that existed in the early part of the century, which, notwithstanding the Gorham Judgment of the State Church, is regarded as settled in favor of the doctrine that in baptism the Holy Ghost confers upon infants the seminal grace of righteousness, and upon adults the same gift as a developed grace in response to faith and penitence. Canon Mozley does not treat the subject in an Anglican way.

His fundamental postulate is identical with the ultra-Protestant theory of the sufficiency of Scripture as a criterion, isolated from history and the testimony of the Church, and interpreted by the individual mind, a theory which has lost its hold on the modern mind and in another century will have to be looked for in the limbo of exploded errors. Still further, Canon Mozley's Calvinistic proclivities so dominate him as to make his exegesis of the baptismal office one-sided and valueless. The book, as a plea for that Gorham decision which drove not a few of England's noblest sons out of her Church, is at this late day an anachronism. The effect of it upon the unscientific reader is that the Church holds almost any theory you chose except that which she has held *semper, ubique et ab omnibus*.

The MAGAZINE OF ART, for May, 1883. New York: Cassell, Petter, Galpin & Co. Yearly Subscription \$3.50.

This month's issue contains thirty-three engravings, of which six are full page, the frontispiece being "Don Quixote in his Study." The leading article, "A Dreamer of Dreams," is a discriminating critique upon the weird genius and artistic work of Gustave Doré. There is an interesting gossip about some French painters, by J. A. Blaikie, and a very good article on the learned painter, Edward J. Pointer, R. A. "A Domestic Catastrophe," after Franz Defregger, is full of life—a family group, in an interior, absorbed part in sorrow for a white goose that has been worried to death by a dog, and part in lugubrious acquiescence in the condign punishment from a rope's end that is about to befall the culprit who slinks and crouches towards the family head, and executioner.

THE EARLY DAYS OF CHRISTIANITY. By F. W. Farrar, D. D. Author's Edition. New York: Cassell, Petter, Galpin & Co.; Chicago: Jansen, McClurg & Co. pp. 664. Price 75 cts.

We noticed this work before, in the form of the larger and more expensive edition. In this latest edition, it is a marvel of cheapness in price without the usual corresponding cheapness in paper and print. While no one can doubt the scholarship of the author and his lofty way of putting things, yet it is needful that considerable caution be exercised in accepting always the conclusions arrived at.

Aside from Dr. Farrar's intention to make more plain the history of the early days of the Church, it is none the less evident that the work before us is as much an attempt to justify the author's peculiarly loose notions of the character of the visible Church as it is to exhibit the distinctive characteristics of the work and writings of the authors of the New Testament epistles. Dr. Farrar is always scholarly, always interesting, but not always reliable.

THE MAN OF THE HOUSE. By Pansy. Illustrated. Boston: Lathrop & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

Another juvenile of the usual stamp, with one praiseworthy exception, the absence of slang. The hero, a boy of ten years, is the man of the house. The family consists of his mother, a woman of the discouraged and discouraging type, and the boy's twin sister. The author has a most fertile imagination; perhaps her pseudonym, "Pansy," may account for it. In one short year the hero, Reuben, has three adventures with runaway horses, saves several lives, is the instrument by which a drunkard is reformed, and an enemy changed to a firm friend; provides a comfortable home for his mother and sister, becomes an inventor, and is left with the road to education, fame and fortune open before him.

THROUGH ONE ADMINISTRATION. By Frances Hodgson Burnett. Boston: James R. Osgood & Co.; Chicago: Jansen, McClurg & Co. Price \$1.50.

As this work appeared in serial form in the Century it attracted great attention, and Messrs. Osgood have done well to issue it in book form. It is a semi-political, semi-social tale of Washington life, and its characters are admirably drawn. The plot is interesting without being intricate, and the book bids fair to rival in popularity its author's "Lass o' Lowrie's."

HOMESPUN STORIES. By Ascott R. Hope, Author of "Stories of Whitminster," "A Book of Boyhood," etc. Illustrated. New York: D. Appleton & Co. Price \$1.

Twelve stories dedicated to the Boy of the Period, and prefaced by an essay upon the art of spinning stories. The boy who cannot find among these twelve stories, at least one to his taste, will be difficult to please.

The current issue of *The Continent* weekly magazine, which is furnished in monthly parts to the press and for sale on railway trains, gives fresh evidence that this prosperous young periodical is maintaining its position as an important element in illustrated magazine literature. The weekly numbers for the month, thus bound together, form a handsome magazine of 160 pages, with 70 illustrations of a high grade.

A bound volume of the *Century* is a handsome and valuable, one might almost say invaluable, addition to a library. Fiction, science, art, religion, all are well represented, and we heartily thank the Century Company for placing their last volume, November, 1882, to April, 1883, on our table.

The Rev. Dr. Patterson is now preparing a new edition of his valuable "American Episcopate." In this the few errors of former editions will be carefully corrected and the work made to cover the whole century.

ZENOPHONTIS LIBRI SCORATICI. Ex Recensio Caroli Schenkl, curavit S. R. Winans. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co.

The *Manhattan* (Temple Court, New York,) is a new literary Magazine which is coming into notice and favor. Each number contains several illustrated articles and contributions from some of the most popular writers of the day. Price \$3.00 a year.

Letters to the Editor.

Sister Louise.

To the Editor of the *Living Church*:
My attention has only just been called to a paragraph in the *Evening Wisconsin*, of March 30th, a newspaper published in Milwaukee:

"A New York special of interest contains the following:"

Louisa Gardner Hall, a Sister of Charity known to the world simply as "Sister Louise," died very suddenly last night, of heart disease, in the House of the Holy Comforter, No 54 West Eleventh street. Sister Louise was born in Milwaukee, thirty-two years ago, and while still in her girlhood she devoted her life to works of charity in her native city and became a Sister of Charity, and her life has been since devoted to labor among the poor, sick and unfortunate. Ten years ago she came to this city and entered the Sisterhood of the Holy Communion. After two years, her health becoming somewhat impaired, she left the Order and worked alone among the poor of New York. Her labors brought her into contact with Miss A. M. Palmer, who has also devoted her life to labor among the poor and sick, and a most ardent friendship sprung up between them, and for the past eight years they have been constantly together. They labored together in the hospitals of Baltimore and Bridgeport, and four years ago they became the visiting sisters of Grace parish, of this city. They found so many cases of incurable sickness among women while doing this work, that they saw the necessity for a hospital for incurable women, who otherwise could go only to the city institutions. After great difficulty, the two friends, unassisted, opened the House of the Holy Comforter, a home for incurable women and girls.

"A Wisconsin reporter succeeded in establishing the Milwaukee identity of Miss A. M. Palmer, but failed as to Miss Hall. He learned that Miss Hall was a member of a different Sisterhood than that represented by St. Mary's Convent of Notre Dame, and that no record of her was kept at that Mother House. Sister Camilla, at St. Rose's Orphan Asylum, could give no information as to who Miss Hall was, and Father Keogh was approached, who knew Miss Palmer, but not Miss Hall. He referred the reporter to Mrs. Louis Shurr, of 738 Cass street, a sister of Miss Palmer, whom he thought might also know something of Miss Hall, inasmuch as she was such an intimate co-worker of her sister's; but Mrs. Shurr, like the others, had never heard of Miss Hall. Her sister had never spoken of her in her letters, she said, and she thought it strange too, as she often heard from her, and in the letters she often found news of others in the work of charity. Mrs. Shurr remembered that some one left Milwaukee with her sister about ten years ago, but she could not say who it was. Miss Palmer is now in Chicago. The reporter next sought Father Lalumiere, one of the oldest priests in the city. He very indly took the trouble to thoroughly peruse the baptismal records of his church, for thirty or more years back, ever since it was founded, but found no such name as Louisa Gardiner Hall. He said there must be some mistake about the name, as he remembered baptizing a convert about ten years ago, who afterward joined the Sisterhood and went East, but he did not remember the name; if it had been the one in question he could have found it on the records. "She was an anxious-eyed, pretty girl, clear, white complexion and long, flowing, flaxen hair," he said, "who wished to enter the good work as a convert, and she was admitted." This ended the search, and if Miss Hall ever resided in Milwaukee her identity has become obscured."

"A Wisconsin reporter" is mistaken as to "the Milwaukee identity" of myself, and he "failed as to Miss Hall" because he went to the wrong sources. Louisa Gardiner Hall was the daughter of William H. and Mary D. Hall, and was born in Milwaukee, September 15th, 1848, and baptized in St. Paul's Church by the Rev. Benj. Akery, D. D. At six years of age she went, after her father's death, to reside at Fishkill-on-the-Hudson, the former home of her grandmother, Mrs. Louisa Gardiner Hall. The title "Sister of Charity" was a mistake of the New York reporter, unless he meant to express it by her devotion to charitable works. The only correct statements in the *Wisconsin's* paragraph are those which show that she was in no way connected with the Roman denomination, for the errors and corruption of which she indeed felt the greatest aversion.

I only refer to myself to say that I was never in Milwaukee, do not know Mrs. Shurr, and never wrote to her or any one there, and that I never was in Chicago; and that they who may take the trouble to call at this "Free Church Home for Incurables" may easily satisfy themselves of the identity of my lamented friend and myself.

AUGUSTA M. PALMER,

House of the Holy Comforter, 54 West Eleventh St., New York, May 15th, 1883.

Ecclesiastical Trials.

To the Editor of the *Living Church*:
Apropos of the Rev. Mr. Newton and the ponderous orthodoxy, I am reminded of a remark made in my presence by one of the most distinguished of our trans-Mississippi Bishops. Said he: "I will never try a clergyman if I can avoid it. I have, in my episcopate, only once; and that was to displace a presbyter at his own request—and that I did only when he told me that if I didn't, he would present me for not doing it. I never mean to try any one, if there is any way of avoiding such a thing."

AMICUS.

Hoods, Gowns and Degrees.

To the Editor of the *Living Church*:
I like the sentiment of your Review of this new work, and have a practical suggestion to make. As "Hoods" of silk, are costly; as they are not

yet the general American "use," yet, as they are seemly and indicate love of learning, and honorable notice by learned faculties, why not let the Hood in its appropriate color or colors, be embroidered or otherwise placed, on the stole of the person entitled to it, just at the back of the neck; or, it might be elsewhere, though the former place would be nearer akin to the actual wearing of a real Hood? I submit this plan of wearing the Hood, in miniature, the more willingly, as I am not a degraded PRESBYTER.

Lay Delegates.

To the Editor of the *Living Church*:
Having been repeatedly asked how the Lay Delegates from missions are to be appointed, allow me to draw attention to the Canon here in this matter which may be found in 10, 19, Journal of 1880, and is as follows:

Title I. Canon 2, Section IV., Each organized mission in the Diocese recognized by the Bishop, shall be entitled to a representation in the Convention by the Warden or Wardens of the same, who shall have the privilege of debate only.

The above, not appearing in the Canons of the Diocese now printed, as it is a recent enactment, has doubtless been overlooked.

J. H. KNOWLES.

Chicago, May 28th.

A Correction.

To the Editor of the *Living Church*:

In your last issue when giving a list of the Rectors of Trinity Church, Chicago, the Rev. Henry J. Whitehouse, D. D., is mentioned as Rector from Oct. 7th, 1851, until his election to the Episcopate of the Diocese in Nov., 1851. Permit me to make a correction. When Dr. Whitehouse, then Rector of St. Thomas' Church, New York, was elected Assistant Bishop of Illinois, in September, 1851, no provision was made by the Diocese for his support, and the understanding was that he would be elected Rector of Trinity Church. This the vestry at once did. Dr. Whitehouse accepted the rectorship, but never assumed its duties; and after about six months resigned. I know not that this is a matter of much importance; still, as such items often become history, and as it has to do with the Episcopate of Illinois, it may be well to make the correction.

T. N. M.

Bishop Garrett.

To the Editor of the *Living Church*:

In your issue of the 26th inst., I see a statement that Bishop Garrett was born in England. Bishop G. was born in Ballymot, County Sligo, Ireland.

H. G. BATTERSON.

An old School Parson.

From the *London Truth*.

The Rev. "Jack" Russell, the last of the old school of hunting parsons, died at Black Torning on Saturday. "Parson" Russell was an enthusiastic sportsman, but he was also a zealous and efficient parish clergyman and an earnest and attentive preacher. He never suffered his amusements to interfere with his clerical duties, and his popularity among his parishioners and neighbors of all classes was unbounded. Although his income always was a small one, his charities were munificent, and for years he rendered valuable assistance to the hospitals and infirmaries of North Devon. Mr. Russell was ordained in 1820 by the Bishop of Exeter, Dr. Pelham, the favorite of George IV. Mr. Russell hunted for the first time in 1814, when he was out with the Devon and Somerset staghounds, of which the late Earl Fortescue was then master. When he went to South Molton he kept a small pack of otter-hounds, and hunted regularly with the pack kept by the well-known "Parson" Froude, of Knowstone. On removing to Iddeleigh, Mr. Russell started a pack of fox-hounds, and showed such fine sport that he made his name famous as a mighty hunter throughout the West, and the Dukes of Northumberland and Bedford, Sir William Molesworth, Lord Clinton, and other great land owners gave him free leave to draw their covers whenever he pleased. Like the late Lord Wemyss, Mr. Russell was able to ride almost any distance, and at this period he often rode 50 miles to meet, hunted, and rode home at night. For some time Mr. Russell was a good deal worried by Bishop Phillips, who thought that a hunting clergyman must necessarily be a Parson Trulliber, but after a few years he succeeded in obtaining that great prelate's confidence. It is related that during the Bishop's first visitation he was on his way to Barnstable, when there passed, first a pack of hounds in full cry, and then a long procession of horsemen in black coats, whereupon the Bishop exclaimed to his chaplain: "Good heavens! this neighborhood must have been afflicted by some fearful epidemic. I never saw so many men in mourning before." The chaplain, who had recognized his reverend brethren as they passed, made no reply. When Mr. Durnford (the well-known Fellow of Oriel) was settled at a parish near Exeter, he once encountered the Bishop in what the latter considered a very unclerical garb, and he accosted him with, "Pray, Mr. Durnford, do you think that your attire is quite suitable for a clergyman to wear about his parish?" Oh! my lord, I was surprised to find that my neckcloth washed black." Oh, indeed! then I suppose your trousers have washed white?"

The ancient Seal of the Abbey of Bangor, County Down, was found some years ago amongst the ruins of Saul Abbey. It represents the statue of an Abbot—St. Comgall—standing in a niche of pointed or Gothic architecture, his left hand holding the crozier or pastoral staff, and his right raised in the act of giving the Benediction. The Abbey of Bangor was founded by St. Comgall in the 6th century, and we have been informed that, to the present day, a regular succession of abbots has been kept up at Rome.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

West Virginia.—On the first Sunday in May, the Rev. R. D. Roller, Rector of Trinity church, Martinsburg, gave a brief review of the work and progress of the church for the four years ending on that day, the fourth anniversary of his taking charge of the parish. The review shows a most successful course of ministerial labor—spiritual and temporal—a perfect co-operation in all parish and church work,—a prompt and fruitful response to every good cause.

On entering upon the duties of his pastorate, 52 families were found in connection with the Church. Now there are 97 families into which he has the privilege of entering as pastor. A single Church member in one family is not without good effect, and from many such, increased membership had grown. From these homes there were 82 candidates for Baptism, adults and infants, who have been received into the fold and confessed the faith of Christ crucified. At various visitations of the Bishop, 66 candidates received Confirmation. The number of communicants four years ago was 83; with the blessing of God the list now contains 163 names, 26 of whom have been removed by death. The bonds of matrimony were solemnized 17 times, 22 times was the pastor called upon to officiate in the sad rites of burial, sadder and more sorrowful to the pastor in four instances of adults who were non-communicants. The records show the number of public services held in the parish on Sundays to be 692, on other days 498, a total of 1190, and an average of 295 each year.

For the extension and enlargement of the church the parish contributed as follows: 1880, \$741; 1881, \$1,750.51; 1882, \$508.40; 1883, \$1,182.29; total, \$4,182.19. Average per communicant, \$34.81; per annum, \$8.70. Total cost as known so far, \$6,798.34, subtracted from which the contributions, leaves a balance of \$2,616.15, all provided for except about \$700. Contributions of all kinds up to date, 1880, \$3,469.83; 1881, \$3,335.53; 1882, \$2,003.30; 1883, \$2,527.37; total, \$10,356.03. Average number communicants, 122—123; average per annum, \$21.04, average per communicant, \$84.19.

Albany.—A Service in memory of Mr. E. Coleman Webb took place on May 20th, in St. Paul's Church, Troy, of which the deceased gentleman had been organist and choir-master. The church was crowded with a reverent and sympathizing throng of friends. The Rector, the Rev. Dr. Harrison, delivered a short address. He began by observing that it was a very unusual occasion that had induced him to hold such a Service, and that brought together such a remarkable gathering of friends. Leaving it to others to speak of Mr. Webb in other relations of life, he would confine himself to Mr. Webb's position as organist and choir-master. First of all, it was to be remarked that he rightly regarded it as an honorable profession, and installed the same feeling into all whom he trained as members of the choir, considering himself and them not only as helpers of the clergy in the service of the Church, but as sharing the office of the angels who cover their faces when they sing the praises of the Triune God. Therefore, he ever practiced and taught due submission to the Rector's authority; and insisted on reverence and good order even more than upon musical success. The whole credit of forming the choir was due to Mr. Webb, who gave to it his whole time, thought, and strength, giving up at last most reluctantly, and cherishing the hope of return almost to the last hour of his life. In conclusion, the Rector said that the hearty sympathies and prayers of all would be offered for the sorrowing parents, and read a resolution of regret and sympathy passed by the vestry.

Minnesota.—The corner-stone of the new Gethsemane Church, Minneapolis, was laid by the Bishop of the Diocese, on May 19th. Addresses were delivered by the Bishop and by the Rev. E. S. Thomas, of St. Paul.

A meeting of the male members of the Grace Chapel congregation in South Minneapolis, was held last week. The consent of the Bishop having been obtained, and the other necessary preliminary steps duly taken, an organization was effected under the name of "Grace Church Parish, Minneapolis." Grace Chapel was erected in 1876, by the Brotherhood of Gethsemane, aided by Mr. Charles Lumley, then Superintendent of the Sunday School. The lot was donated by the Hon. Isaac Atwater. There has been a steady growth in the mission which now numbers some 60 communicants, and has a Sunday School of 150 children.

The new vestry have taken the necessary steps to incorporate the parish. They also purpose putting in a new foundation of stone, and adding a chancel, library, and vestry-room. A rectory is to be erected at once. This is the third parish founded in Minneapolis by the Brotherhood of Gethsemane, viz.: All Saints, St. Andrews, and Grace.

The Brotherhood are about to commence work in a fourth mission, to be located near Lake street and Bloomington avenue. A good lot has been secured, and it is proposed to move the old St. Andrew's chapel from North Minneapolis thither, and organize a Sunday School. This new mission will be named "Holy Innocents."

A children's choral Service has been instituted in Holy Trinity Church, Minneapolis.

The Rev. Jas. Dobbin, Rector of the Shattuck school, Faribault, gives a most encouraging account of the work of the school, and says that the applications for admission are greatly in excess of his ability to accommodate pupils. He says the school is in the fore front of educational institutions, but to enable it to do all possible good it must have a new dining hall, infirmaries, dormitories, a school building, and residences, and endowments for professorships, and scholarships and library fund, as well as chemical and physical laboratories and apparatus.

Missouri.—The Bishop of the Diocese visited Calvary Church, Columbia, on the evening of May 16th, and confirmed eighteen persons, presented by the Rector, the Rev. A. M. Whiten. It was the largest class ever presented for Confirmation in the parish. The occasion was one of the deepest interest, and was witnessed by a large and devout congregation. The sermon by the Bishop, which preceded the Confirmation, was all that could be desired.

Arkansas.—Regular Services, intermitted for something over a year, have been recently resumed at Hope and Washington, the missionary appointed by the Bishop, the Rev. H. C. E. Costello, having arrived, with his family, the first week in May, to the great joy of the faithful few in this remote corner of the vineyard. About a year ago the church at the former place, just then completed, was blown down by a tornado. Although there are but fourteen communicants in the congregation, only three of whom are men, and none wealthy, these earnest people at once re-built their church incurring thereby a debt of ninety dollars, which they have paid within the last few days. They have now a church free from debt, but with no furniture save benches and a good cabinet organ. Nearly

all the windows are without glass; altar, font, lectern, etc., are all to be obtained—and local means are about exhausted. Contributions of any who may desire to "help those who help themselves," will be gladly received by the Bishop of the Diocese or may be sent to Mr. S. A. Knighton, Hope, Arkansas.

Services are held each Sunday at Hope and Washington. The material resources of the State are attracting attention and there is prospect of parochial growth. A pleasing feature in the work is the large proportion of young men present at the services.

Northern Texas—Up to the present time the Church of the Good Shepherd, Terrell, has existed as a mission, under the charge of the Rev. John Portness. He commenced the mission with the beginning of the town, about eight years ago. The town has grown to 3,000, and the mission to 180 members, including 60 communicants. Recently the mission was encouraged to resolve itself into a parish, and having obtained the Bishop's consent, the organization was accomplished, on Ascension Day, by the election of their long-trying missionary, the Rev. John Portness, as Rector; Capt. J. H. McKleary, S. W.; Mr. Joseph Whomes, J. W.; Drs. J. F. Smith, L. E. Griffith, and J. A. Nelson, and Messrs. J. S. Grinnan, E. J. Waldron, and Hens. Wm. Charlton, and B. R. Houghton, as Vestrymen.

The Rector continues also in charge of the missions of "Our Merciful Saviour," at Kaufman, and of St. George, at Wellspoint.

Long Island—The Bishop visited St. Paul's parish, Glen Cove, on the evening of Ascension Day, and confirmed eighteen persons. He addressed them in his usual impressive manner.

Central Pennsylvania—On Trinity Sunday, the Sunday School of Trinity Parish, Pottsville, held its annual celebration. The parish embraces the main school, of Pottsville, and the branch schools of Mechanicsville and Fishbach. There were present about seven hundred officers, teachers, and pupils from the different Sunday Schools together with a large number of general attendants and visitors. The exercises were under the general supervision of Christopher Little, Esq., the Superintendent of the school, who, with all who assisted him, deserves to be highly complimented for the success of the celebration. Besides the usual decorations there was a magnificent floral design of a light-house intended to symbolize the Church. The Rev. Dr. Gilliat, the Rector, gave an interesting and effective address.

On the second Sunday after Easter, Bishop Howe confirmed a class of twenty-one persons in St. Clement's Church, Wilkes Barre. The Bishop preached a thoughtful and eloquent sermon upon St. James ii. 12: "Go speak ye and so do, as they that shall be judged by the law of liberty." The difference between mere legalism and the Christian law of love was clearly defined, and his hearers were exhorted to guide their steps by the "new commandment," which, properly understood, involves a loving fulfillment of the whole moral law.

The convention year ending with the month of May, has witnessed in St. Paul's Church and Parish, Columbia, evidences of prosperity, material and spiritual. A floating debt which had been accumulating for the past four years, has been paid, over \$400 having been paid within the past eight months. The number of persons baptized during the year is, at this date, 32, and the number confirmed is 7. This church, of which the Rev. Richard C. Searing is Rector, is a free church, depending for its support upon the voluntary offerings of the worshippers. As an aid, however, in clearing off the debt, the sociable committee was valuable, raising and paying \$100 out of the entire \$519 which was the amount 14 months ago. There is a steady progress in Church teaching and practice, the Holy Days, and every day in Lent being marked by public services, with a Celebration on all high festivals.

Wisconsin—On Whitsun-day, a polished brass processional cross, handsomely mounted on a black-walnut staff, was presented as a memorial gift to All Saints' Cathedral, Milwaukee. Just before the prayer for the Church Militant, the Bishop took the cross, and announced to the congregation its acceptance, reading the inscription: "In Memory of Helen Mabel Peterson, who entered into rest, Oct. 5, 1881. Numbered with Thy Saints in glory everlasting." A dedicatory prayer was then said.

The Madison Convocation assembled, by appointment of the Bishop, on May 23rd, in St. Matthew's Church, Kenosha. The time and place were selected in order that the clergy might unite in the annual commemorative services at Kemper Hall, and become personally acquainted with the new chaplain, the Rev. Edward Livermore, and his son and assistant the Rev. Arthur B. Livermore. The general subject of the discourses at the various services was the somewhat worn theme of Christian Education, which was, however, treated in a fresh and vigorous style by each of the preachers.

The sermon, on the first evening, an eloquent and earnest appeal for the Christian training and culture of youth, was delivered by the Rev. A. Z. Gray, Warden of Racine College. On Thursday morning, business was suspended in order to hear an address or conference *ad clerum* from the Rev. O. Prescott. It was an earnest, devout setting forth of the duties and responsibilities of the parish priest in his public and private ministrations.

Routine business having been completed the convocation adjourned, the clergy repairing to Kemper Hall where with the trustees of the school, they were warmly greeted by the sisters of St. Mary, the Rev. Mother of the community, and the ladies of the Chaplain's family. There were also among the hostesses, Mrs. N. K. Fairbank, and Miss Cree, of Chicago, associate members, and among the guests, the wife of the Rt. Rev., the Bishop of Minnesota. The hospitable sisters served their guests with luncheon and after an hour spent in social intercourse all were summoned to Evensong in the beautiful chapel. No more delightful service of its kind can be imagined than Evensong as rendered at this place on "an high day" like this. The long line of pupils in white veils entering from the "cloister" or corridor, preceded by the cross-bearer and "singing as they go," the quiet intoning of the opening prayers and versicles, the simple Gregorian tones to which the Psalter and Canticles were sung, the jubilant *Credo* and the hearty hymns, the dignified yet simple ritual, all realize the old line. "tis like a little heaven below."

The sermon by the Chaplain was upon the subject already indicated, with a graceful allusion to the work of the sainted Kemper who laid the foundations of this school, and in honor of whose memory this day is annually kept. The commemorative character of the occasion was still further set forth by many beautiful features. As one entered the hall, the first object that attracted the eye was a life size portrait of Bishop Kemper adorned with flowers among which predominated wild violets from his own Nashotah; in the chapel the Kemper and Armitage windows were ornamented in like fashion, while the altar wore its festal ornaments. The processional hymns were in keeping with the occasion and

with the season, while the *Magnificat* and *Nunc Dimittis* appropriately took the place of the usual Canticles, and the ever beautiful anthem, "I know that my Redeemer liveth," was very sweetly and correctly sung by one of the pupils. Among the clergy in the chancel and in the congregation besides those already named were the Revs. Dr. Kemper, of Nashotah; Dr. Locke, of Chicago; Dr. Falk, A. Greenleaf, of Racine College; Spalding, St. George and Mallory, of Milwaukee; Conover, of Racine; Kerfoot, of Geneva Lake; Holmes, of Delavan; Whitney, of Sussex; Dr. Wright, of Waukesha; French, of Kenosha; and the Bishops of Wisconsin and Fond du Lac. Many of the parishioners of St. Matthew's Church, and townspeople were also present. The saddest duty and privilege of the guests was the visit with uncovered heads and in quiet groups to the grave of the late Chaplain, the lamented Lance of blessed memory. Many of those who were present when his mortal remains were consigned to their last resting place amid the gently falling snows of winter were among those who beheld now the "green grass mound" covered with fresh flowers, symbol of the joyful resurrection in store for him whose memory is ever green in the hearts of all who knew him. In the absence of a more costly monument which it is hoped and believed the trustees will erect, it was a touching sight to see the simple rustic cross at the foot of the mound hewn from wood and set there by the loving and reverent hands of the faithful servitor of the hall, who may have been one of the most obscure but who certainly was one of the deepest and sincerest mourners for this sweet and noble life.

The Convocation Services closed on Thursday evening, with Evening Prayer said by the Revs. C. L. Mallory, and J. F. Conover, and a sermon on Spiritual Culture from the Rev. Dr. Holland, of Trinity Church, Chicago, who kindly acceded to the request of the Bishop to perform this duty. Of this it is enough to remark that the discourse was in the preacher's own style, wonderful for its eloquence of diction, its brilliant rhetoric, and its deep thought. A large congregation hung with breathless interest upon his words, and gave unmistakable evidence of their appreciation of his kindness in giving his time and labor for their benefit.

An informal luncheon for the clergy at one of Kenosha's hospitable homes afforded an opportunity for mutual congratulations and farewells.

New York—The Bishop of Springfield, acting for the Bishop of the Diocese, who was ill, visited the new Emmanuel Chapel, New York, on May 19th, and confirmed a class of four. The Rev. John Chamberlain, minister in charge of the Chapel, and the Rev. C. Ellis Stevens, Secretary of the Church Society for Promoting Christianity amongst the Jews, were present in the chancel. Several candidates are in preparation for a later visitation.

On Trinity Sunday, May 20th, the Right Reverend, the Bishop of Springfield, acting for the Bishop of New York, held an Ordination in St. Chrysostom's Chapel, New York:

Messrs. Henry Chamberlain, John A. Crockett, Frank Draper, Theodore D. Martin, Sylvanus B. Pond, late graduates of the General Theological Seminary, and Mr. Charles W. Trie, were ordained to the Diaconate; the Rev. Prof. Oliver, of the Seminary, the Rev. Dr. Weld, of New Jersey, and the Rev. T. H. Lee, of St. Chrysostom's, presenting the candidates.

Three Deacons were advanced to the Priesthood, namely: the Rev. John T. Hargrave, presented by the Rev. Dr. Wright, of Poughkeepsie, and the Rev. Messrs. Theodore B. Foster and J. Nevett Steels, presented by Dr. Oliver. Bishop Seymour preached the sermon. It was extempore, and, unfortunately, was not noted down by any reporter. It ought to be spread broadcast throughout the land. The Bishop most forcibly and eloquently united the great truth of the Trinity in Unity with the special teaching enjoined by the rubric concerning the Sacred Ministry. Beside the clergy above mentioned, there were present and assisting, the Rev. J. R. S. Nisbett, of St. Chrysostom's; the Rev. M. T. Jeffries, late in charge of the American Chapel, at Dresden, Germany; and the Rev. B. S. Sanderson, of Boston, Mass. The Service was very impressive, and the music was finely rendered by St. Chrysostom's large surplined choir.

Friends of the Rev. Robert S. Dod, of the "Mission of the Holy Cross" in New York City, will be interested to know that he is convalescing, and enjoying the benefit of the country air. Bishop Potter also continues to improve from his recent indisposition.

The artist who was so successful in the crayon drawing of Bishop Seymour, and of several others, is no longer engaged on a life size portrait of the late Dr. Hill, of Athens, drawn from the very pleasing photograph of him taken in New York when he was 80 years of age.

The "Guild of St. Elizabeth" and members of the "Ladies Mission to the Public Institutions," with several clergymen, made the annual visit on Wednesday in Whitsun week to Hart's Island, where they distributed in the various wards for the sick and those for the insane, delicacies, flowers, leaflets, magazines and cards. Church services were held in a number of the wards with the singing of carols and familiar hymns, and kind words, which those isolated sufferers enjoyed more than language can express. Many exclaimed, "O I wish you could come every day." This bright spot in their long year is remembered and talked about for the next twelve months.

The Rector, Church Warden, and Vestrymen of Grace Church, New York City, have filed specifications and plans for a marble spire to the church which will weigh about 600 tons, cost \$60,000, and a tower to a distance of 219 feet from the street. Henwick, Aspinwall & Russell are the architects, J. J. Tucker is the mason, and the Vermont Marble Company will cut and set the stone. There will be nine stories in the spire and tower. The architecture will harmonize with that of the church. The spire is to be of white marble and will be surmounted by a copper and glass cross, which is to be illuminated at night. The tower was designed originally for a wooden spire, but the foundations and walls, except those of the top story, were made by Mr. James Renwick of sufficient strength to carry a stone spire. Funds for this were lacking, and a wooden spire, taken down last year, was built. The top of the tower will be strengthened with iron beams resting on wrought iron templates six inches thick. On these beams will be eight cast-iron posts, on which will rest a second double tier of iron beams, which will support the base of the spire. They will be laid on blue gneiss templates 12 inches thick. The tower will be covered with 2 feet 6 inches of marble, with a centre opening. The base of the tower is 26 feet square.

Kentucky—On the Sunday following the meeting of Convocation in Christ Church, Louisville, the Rev. C. B. Hudgins was ordained Priest by Bishop Dudley. The Rev. Dr. Tidball, of Lexington, preached the sermon.

In the afternoon in Christ Church at 3:30 o'clock, the reunion of all the Sunday Schools of the church was held. Addresses were made by Bishop Dudley and the Rev. Messrs. Barrett, of Henderson, and Pindar, of Hickman.

Vermont—At a supplementary visitation of Trinity Church, Rutland, on Tuesday, May 8th, fourteen were confirmed, making thirty in all since Lent began. At the close of the Confirmation Service, the congregation marched to the music of a recessional hymn, to the beautiful new rectory next door, where a brief but impressive service of dedication was held, followed by a congratulatory address by the Bishop on the acquisition of this valuable property. The evening was closed by a very handsome entertainment and parish reception given by the Rector and his wife, the Rev. and Mrs. H. M. Denlow.

On Trinity Sunday the Sunday-school of this Parish held its annual anniversary service, with the reading of reports concerning its work and aims, and other features appropriate to the occasion. The amount of offerings of the school for the year was nearly treble that of any previous year.

Western Michigan—The annual Convention is in session as we go to press. Of the progress of the diocese during the last year, the Bishop says in his address:

"Amid our discouragements and even distresses, God leaves us not without witness that our work to perform is His to further. For the year, I give these items on the brighter side. Allegan has added to its property a Home for the Rector, telling Parishes as large and larger what they should and can do. Muskegon has completed the tower for beauty, and built the church room for services and social life in the Church. In the important line of church erection, Ionia has at last her new church, and it is to my mind, in form and arrangement the coming church, and it can withstand any criticism. Harbor Springs will have her church all ready when the generous donor shall come, for him to consecrate his offering to the Lord.

Rockford has her chapel. There is a \$500 mortgage on it. I would it were not so, but we have rarely built with so few to help. Elk Rapids and Ludington build slowly. St. Mark's, Grand Rapids, has placed in her chancel costly memorials of two good Wardens, one of them, Alonzo Platt, M. D., often the representative of his Parish in the Convention, and honored with its chief trusts. St. Paul's has once more, and for the last time, I hope, freed itself from debt. Pentwater has a good lot, and some lumber on it means work in the spring. Benton Harbor has the title of a lot. Mt. Pleasant is building. Church building has been the aggressive feature of the year."

Iowa—At a special ordination held at Christ Church, Burlington, on the 27th of May, being the first Sunday after Trinity, Bishop Perry advanced to the priesthood the Rev. David Claiborne Garrett, A. B. (Griswold and Harvard Colleges) rector of Christ Church, West Davenport. Mr. Garrett is a son of William Garrett, Esq., senior warden of Christ Church, Burlington, and is the first native Iowan who has been born, baptized, confirmed and admitted to deacon's and priest's orders in the State of his birth. The Candidate was presented by the Rev. Myron A. Johnson, D. D., rector of Christ Church, who also united in the imposition of hands. The Ordination took place in the Church in which the newly made priest was baptized and confirmed. The sermon was preached by the Bishop. In the evening the Bishop confirmed five persons, and addressed the class.

Michigan—The second annual visit of Bishop Harris to St. John's, Clinton, recently, will long be remembered by the members.

The class for Confirmation numbered thirty-eight, a large majority of whom were adults. These added to the number confirmed one year before, makes forty-six communicants added to the church in the short time it has been re-opened.

For more than thirteen years the church was closed, with the exception of an occasional afternoon service. But in September, 1881, regular services, morning and evening, were begun, and have continued, with but short intermission, since that date. For the last six months the Rev. Joseph St. John has been the Rector. How well he has done his work the above results show. To this, add a Sunday School of over sixty members, all earnest workers in the cause. Beloved by all, an ardent worker in the church, an earnest speaker, the Rev. Mr. St. John has won a host of warm friends in the few months he has been at Clinton; and the little church is rapidly filling, up and at the present rate will soon have to be enlarged.

Bishop Harris' visits here are always hailed with joy by the parishioners, and his sermon was listened to with deep attention by a densely crowded audience.

The following morning the Rev. Mr. Burford of Grand Rapids, preached an eloquent discourse after which Holy Communion was administered. All in all it was a joyful occasion, and one of which every member feels justly proud.

On Monday, May 21st., the stormiest day of the year, the Bishop of the Diocese visited St. Luke's Church, Ypselanti, and administered Confirmation to a class of 13 persons presented by the Rector, the Rev. T. W. M. Lean. This is the second class confirmed within the period of the present Rector's charge, dating from Oct 1st of the present year. The last class was confirmed in April, and was 30 in number, making 43 confirmed in the last 9 months. Notwithstanding the stormy night a large congregation gathered at the church, and the Bishop preached a sermon of remarkable power and eloquence.

Springfield—The Chapter of the Lithfield Deanery met in St. Paul's Church, Alton, May 23rd. The Rev. G. W. G. VanWinkle, Rural Dean, presided, and the Rev. Jesse Higgins acted as Secretary *pro tem*. At the opening service on Wednesday evening the Dean preached from the text, "By what authority doest Thou these things?" The early Celebration on Thursday was well attended by reverent worshippers. The Dean was celebrant at the second Celebration, and the Rev. F. M. Clendenin preached. The sermon was a brilliant review of the Catholic Revival in the Church, and was full of hope for the future. At the evening service there were brief addresses by the clerical members of the Chapter. A concise set of By-Laws were adopted and ordered printed. At the request of several communicants the session closed with an early Eucharist on Friday.

Quincy—The formal opening of the Home Wood School on the Jubilee College premises, will take place on Thursday, June 14th, by the Rt. Rev. Alexander Burgess, of Quincy. Hospitality will be extended on that day, and also on the preceding and following days to all who may desire to attend, by addressing the Home-Wood School, Robins Nest, Peoria Co., Ill. All trains stop at Edwards Station for Jubilee passengers.

Illinois—St. Paul's Church, Normalville, an exceedingly handsome little Church, on the corner of Stewart avenue and 70th St., Chicago, will be opened for Divine Service (D. V.), by Bishop McLaren, on Sunday—the 2nd after Trinity—June 3rd, 1883.

Dakota—Bishop Clarkson has just concluded the visitation of the towns and stations along the Hastings and Dakota Division of the Chicago and St. Paul Railroad. The following places were visited: Aberdeen, Grotton, Millbank, Big Stone City, and Ortonville. A Church

edifice will be commenced immediately in Grotton, the money being all on hand or subscribed for its erection. The two first named towns with Orday, will constitute one mission for a clergyman who will take charge about the middle of June. Millbank and Big Stone City will be served in connection with Ortonville, arrangements to that end having been made. A great tide of people is now pouring into Centre Dakota. All the railway trains are full and the hotels and towns crowded with emigrants seeking land. It is estimated that over 1000 people have come in to Dakota every day since the first of March to make and find new homes for themselves and families.

After having completed the visitation on this railroad, the Bishop proceeded to North Dakota. The annual Convention of the Missionary Jurisdiction of Dakota will assemble in Calvary Church, Sioux Falls, Dakota, on the evening of Wednesday, the 20th of June. The Convocation sermon will be preached on that evening by the Rev. Dr. Harris, of Yankton.

Maryland—A home for needy widows of the Church is to be erected at Nineteenth and K streets, Washington, by Mrs. Elizabeth Stone, who has given \$25,000 and a piece of ground at that location for the purpose.

REMOVAL—On April 1st Messrs. Jansen, McClurg & Co., the well known Booksellers and Publishers, of Chicago, removed their immense business to a larger and more commodious building at the northwest corner of Wabash Ave. and Madison St. This elegant building from basement to roof is occupied by this firm, and is probably the largest establishment of the kind in the U. S.

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