

The Living Church.

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

Vol. X. No. 16.

CHICAGO, SATURDAY, JULY 16, 1887.

Whole No. 454.

OGONTZ SCHOOL FOR YOUNG LADIES. Removed in 1883 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its thirty-eighth year, Wednesday, Sept. 28th. For circulars, apply to Principals, Ogontz, Montgomery County, Pa.

Principals. MISS FRANCIS E. BENNETT, MISS M. L. BONNEY, MISS SYLVIA J. EASTMAN. *Emeritus Principals.* MISS H. A. DILLAYE.

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A New Church Seminary for Young Ladies and Girls, will be opened at Gambier, O., in September, 1887. Elegant new building, location of rare healthfulness and beauty, exceptional instruction by accomplished teachers and members of the faculty of Kenyon College. Pupils fitted for Wellesley, Smith and Vassar, or given a complete course of study. For catalogue address the Principal.

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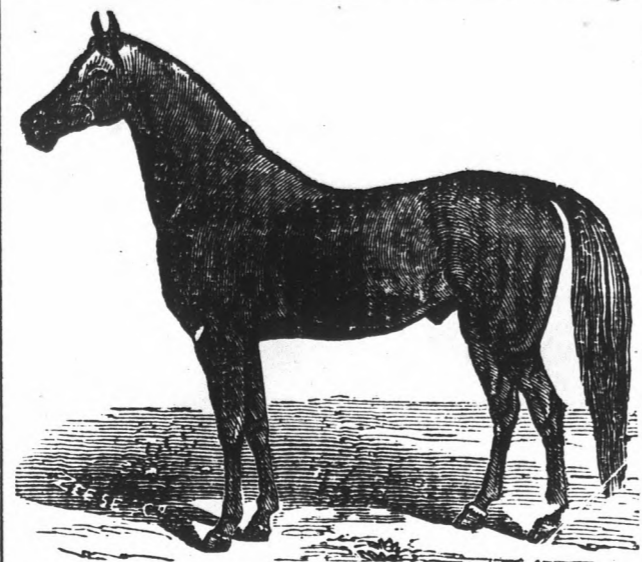
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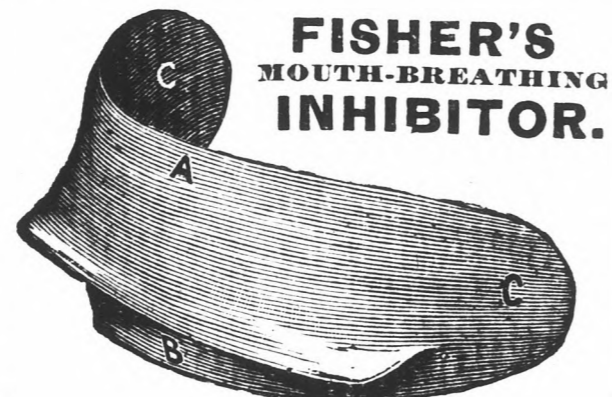
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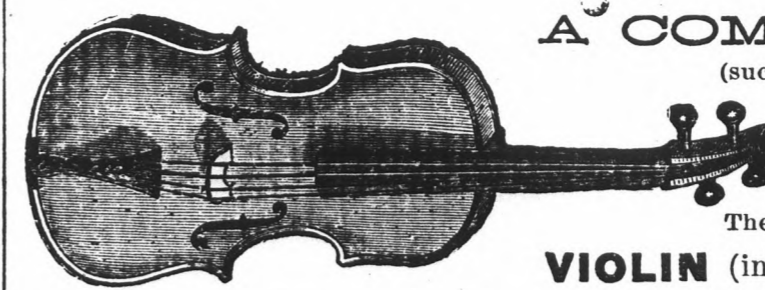
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The Living Church.

SATURDAY, JULY 16, 1887.

THE FATHERHOOD OF GOD, AND THE BROTHERHOOD OF MAN.

RESPECTFULLY INSCRIBED TO THE BISHOP OF
SOUTH CAROLINA AND HIS LOYAL CLERGY.

BY THE REV. C. S. PERCIVAL, PH. D.

*This commandment have we from him, that he
who loveth God love his brother also.*

O strongest weakness of ignoble minds!
Inveterate pride and prejudice of race—
Alas! how found it e'er a lodging-place
In that blest kingdom where the Saviour
binds,

In loving sympathy, all human kinds,
And bids them scorn such passion false
and base?

Strange mystery! Yet, thanks to heav-
enly grace,

There, where its boldest citadel it finds,
A noble bishop puts it under ban,
And, with his priests, plants on the re-
creant sod,

A flag that bears aloft for men to scan
This sacred legend flaming all abroad;
Who will not own the Brotherhood of man
Can never share the Fatherhood of God!"

Waterloo, Ia., June 18, 1887.

NEWS AND NOTES.

It is stated that more than forty churches in England have abolished the appropriation of seats during the past year, and are now free and open, and that in every case the result has been an increase in the church funds.

DEAN VAUGHAN has again consented to accept the office of Select Preacher at Cambridge, and he will deliver two sermons "before the University" during Michaelmas term. The other Select Preachers for 1887 to 1888 are the Bishop of Hereford, the Dean of St. Asaph, and Professor Creighton.

It is reported that the Rev. William Henry Laurence Cogswell, vicar of St. Oswald's, Chester, England, has accepted the Bishopric of Nova Scotia. Mr. Cogswell, who is a High Churchman, was ordained priest in 1867, and has held his present living since 1879. Previous to that time he was for about five years chaplain to Magdalen College, Oxford.

BISHOP BLYTH, the new Anglican Bishop of Jerusalem, arrived at his destination, May 17, and was installed in Christ church on Ascension Day. Much enthusiasm was expressed at his coming, several hundred people meeting him at Colonia, about an hour's distance from Jerusalem, and escorting him in procession into the city.

ON Saturday, June 18th, Dr. Stubbs, Bishop of Chester, consecrated the new church of St. Mary's, Chester, England, which, with the exception of some local gifts, has been built and furnished at the sole expense of the Duke of Westminster. His Grace has also built a new vicarage and schools, and presented the church with an organ and complete peal of bells, the entire gift costing over £25,000.

THE Bishop of St. Helena, the Rt. Rev. Thos. Earle Welby, D.D., recently completed the twenty-fifth year of his episcopate. An address of congratulation, signed by more than 600 clergy and laity of the diocese, was presented to him. In his acknowledgment of it, he referred to the changes which have taken place in the condition of the island, seriously affecting the Church by rendering the maintenance of the

ministry and the meeting of the necessary expenses in the carrying on of the work of the Church, very difficult.

AT the recent sale in London of Lord Crawford's library, the Mazarin Bible—more properly called the Gutenberg Bible—the earliest book, printed with movable metal types, in original oak boards, was put up at £695 (at which price this particular copy was bought at Sotheby's thirty years ago). After a spirited competition it was knocked down to Mr. Quaritch for £2,650. The last Mazarin Bible, Sir John Thorold's copy, fetched £3,900.

IN connection with the Assyrian Mission, the Archbishop of Canterbury has received letters from Mar Goriel, Bishop of Urmi, and Mar Yonan, Bishop of Superghan, the Persian dioceses of the Chaldean Church in which the mission has begun its labors. They express gratitude and joy at the coming of "these two apostles spiritual," as they term Canon Maclean and the Rev. Mr. Browne, and quaintly express the hope that "you will not be vexed with us and will not tire of this good deed that you are doing for us."

THE Bishop of Gloucester and Bristol, at the reopening of the church of Clifford Chambers, near Stratford-on-Avon, made some interesting observations on Church work during the present reign. He said that since Queen Victoria ascended the throne, 2,000 new churches had been raised and 8,000 works of restoration carried out at a cost of some thirty millions sterling. And *The Church Year-Book* gives thirty-five millions as the amount spent from 1860 to 1884 (twenty-five years) on church building and restoration, including endowments of benefices and enlargement of burial-grounds.

ST. ALBAN'S, Holborn, celebrated its dedication festival and 24th anniversary, Wednesday, June 22. So mightily has the faithful ministrations of the Word and Sacraments prevailed, that "the font now occupies a spot formerly notorious as the thieves' kitchen." The sacred edifice was well filled for the High Celebration at 11 o'clock, the vicar, the Rev. R. A. Suckling, being celebrant. The preacher was the Rev. Father Black, S. S. J. E. Luncheon in Holborn Town Hall followed, Major Barrington Foote, R. A., occupying the chair in the unavoidable absence of the Rt. Hon., the Viscount Halifax. Several toasts were given, Father Makonochie being affectionately remembered.

THE vicar of the parish of Pawlett, a small country village near Bridgwater, Somerset (says the *Figaro*), being dissatisfied with the state into which the churchyard had in course of time been allowed to drop, adopted a very practical though somewhat peculiar method of curing the existing evil. He gave out from the pulpit on a recent Sunday that, in consequence of the neglected state of God's Acre, he should require the attendance on the following Tuesday of all those of his parishioners who would voluntarily assist in restoring things to their normal decency and neatness. On the appointed day, accordingly, Hodge mustered in force, and, directed by the vicar, scythes and shears and rakes and spades were soon busily at work. The churchyard was, in short, duly put in order without diminishing

the funds of the churchwardens. Ecclesiastical guardians of other poor parishes might do worse than follow the example of the vicar of Pawlett.

THE provisional list of subjects for the Church Congress to be held at Wolverhampton, England, Oct. 4-7, has been arranged. The opening service will be held at 4 on Monday afternoon, October 3, in St. Peter's Collegiate church; preacher, the Bishop of Durham. There will be also popular evening services, with special preachers, the same day, at St. John's, St. James', St. Mark's, and Christ church. Some of the principal topics to be discussed are:—The Church and History: (a) The Evangelization of England, (b) The Mediæval Church and Rome, (c) The Reformation Settlement; Adaptation of Spiritual Agencies to Modern Needs: (a) Preaching Orders, (b) Itinerating Missions, (c) Teaching Missions; The Priesthood of the Laity: its Privileges and Responsibilities; Elasticity of Worship; Rapid Growth and Movements of Population: (a) Migration, (b) Emigration; (c) Colonisation; Socialism and Christianity. The social evening usually held for members of Congress will be this year on Thursday, when the Mayor of Wolverhampton will give a reception. Special sessions of Congress for working men will be held in the evening of each day at the Agricultural Hall, when the following subjects will be discussed:—(1) Hindrances to Religion in Common Life; (2) Church-going Hindrances; (3) Christian Evidences; while on the last evening there will be a devotional meeting.

THE first number of the consolidated *Standard of the Cross and The Church*, contains a remarkable correspondence upon the subject of alleged ritualistic practices in St. John's College, Shanghai, China. A clergyman, a member of the China Mission, writes a complaining letter to the Rev. Dr. Paddock, of Philadelphia, couched in the familiar language of Protestant bigotry. Short surplices, bowings, vestments of "some mediæval style" "bits of bread" and the wafer in the Holy Communion, have excited his senile wrath. "He pours forth his grievances into sympathetic ears in this country, with the result that the screws are put on, and Bishop Boone in a deplorably weak letter sends an admonition to discontinue the uses complained of. Now, what are these ritualistic excesses which have caused such a tempest in the China tea-pot? The clergy in charge of the services at St. John's have adopted usages which are not only allowed in this country, but which may be seen in half the churches of the land. The changing of altar cloths, the cassock and cotta, the linen alb and chasuble, are in general use. The mixed chalice has been expressly permitted by resolution of the House of Bishops, and if we have been correctly informed, Bishop Boone obtained the consent of the House of Bishops to the use of unleavened bread in his mission. But there are graver issues raised by this correspondence (which we print elsewhere), comment upon which we defer to another issue.

TOURISTS intending to take their pleasure in French territories would do well to take warning from an absurd and disagreeable incident which befel

the Bishop of Argyll and the Isles, who has lately been staying for some time in the neighbourhood of Algiers. His Lordship made an excursion to a place called Bouzarea, where on a height is an Arab cemetery, whence a splendid panorama of the surrounding country is visible. The Bishop, who was accompanied by his son, was leaning on a party wall; a map was spread out before him, and he and the youth were amusing themselves by trying to identify the different places marked on the map visible from their point of view. The couple attracted the attention of Brigadier Peretti, the officer of the brigade stationed at Bouzarea. This valiant official at once concluded that the Bishop and his son were spies, and without more ado two gendarmes arrested the dangerous couple, took them off to the gendarmerie, searched them, questioned them, and finally packed them back to Algiers on foot, under an escort of five gendarmes. Here they were brought before the Captain of the Arrondissement; they were again questioned, and the result was that the things taken from them were restored, and they were set at liberty *sur parole*, on condition of their engaging to appear before the Captain next morning at 11 a. m. The Bishop lost no time in referring the matter to the British Consul, Sir Lambert Playfair, who at once personally brought it officially under the notice of the French Governor-General of Algeria. Word was immediately sent to the Bishop that he need not trouble to appear according to his promise, and after a delay of some days an ample apology was officially tendered to the Bishop, and the over-zealous gendarme was rebuked—*severement*, the Governor-General's report said. The Consul thought the affair of such gravity that he has officially communicated all facts and correspondence concerning it to Lord Salisbury. When the case became known the Bishop received visits of sympathy and condolence from the Vicar-General of Algiers, the cure of the parish, and other distinguished French residents. While the present passion for spy-hunting prevails in the French official mind, tourists who value their peace of mind and comfort will do well to be cautious in their use of maps, &c., on French ground. If a *venerable dignitaire ecclésiastique*, as one of the dispatches designates the Bishop, cannot compare a map in a graveyard with the surrounding country without being arrested as a spy, who could be sure of escaping?

CHICAGO.

ROCKFORD.—Saturday, July 2, and Sunday, July 3, were days long to be remembered by the faithful communicants of Emmanuel parish. For more than a year past, the rector, the Rev. D. C. Peabody, has been quietly collecting from members of the parish, and friends in Pittsburgh, Pa., his former parishioners, old silver and gold, and coin, of all kinds, shapes, sizes and age, said silver and gold to be used in making a solid silver Communion service, as a memorial of the faithful members of Emmanuel parish. Almost all of the members gave something, and as a result the church has to-day one of the handsomest and most durable services in the diocese. It consists of four pieces in solid silver, heavily gold-lined,

one paten weighing 15 ounces, and two chalices, 9 inches high, and weighing 40 ounces each, and one spoon, all of the most approved ecclesiastical designs, from the well-known house of J. & R. Lamb, New York. On the paten, running around the base, is this inscription:

Given to the glory of God, by the congregation of Emmanuel parish, Rockford, Ill., Trinity Sunday, A. D. 1887.

The date only is marked on the bottom of each chalice. On Saturday, July 12, a goodly congregation despite a heavy rain-storm, were present at the special service held for the blessing of the sacred vessels, and the several articles of altar linen. The rector delivered an address on the sacredness of the altar, and all vessels used about holy things. On the following day, July 3, although many were kept away by the intense heat, yet over 100 communicants knelt at the altar rail, to partake of the "Broken Body, and the Shed Blood," of Him, to whose glory these sacred vessels had been so recently, and so solemnly consecrated. The cruets and credence paten are of cut glass, and handsome pattern. One of the pleasiest features in this first Celebration when these beautiful vessels were used, was, that the first recipients should have been, as was the case, the venerable senior warden and his wife.

NEW YORK

CITY.—The alterations going on in Holy Trinity church will increase the area of the chancel and give much more room to the communicants in going forward to the Holy Communion. The stalls will accommodate a choir of 30 voices. The organ will remain in the gallery, and by an electrical arrangement will be connected with an organ desk to be placed in the chancel. The pulpit will be removed, and another of brass will be placed on the south side with the lectern on the north. At the south end of the chancel will be the baptismal font. During the summer the congregation will worship in Zion church, the Rev. Dr. C. C. Tiffany, rector. The services will be conducted by the Rev. Mr. MacKenzie, assistant minister at Holy Trinity.

The Bishop is to spend the summer at Newport, but for the present will be at his office in New York every Monday morning. Dr. Huntington has been absent for a few days, but is now in the city. Dr. Dix is travelling together with his family in Europe, where they will remain till October. The Rev. Mr. Brooks has been abroad since the early spring, to be absent for a year. Dr. Donald is taking his vacation in Amherst, Mass.; Dr. Tiffany, in Sharon, Conn.; Dr. Gallaudet, at Asbury Park, N. J., and Indian Neck, Conn.; and Dr. Mulchahey, in the Northwest, making his headquarters with his son, a young lawyer at Fargo. The Rev. Mr. Mottet will take his vacation off and on, while Dr. Seabury spends the summer at East Rockaway.

LONG ISLAND.

MERRICK.—The church of the Redeemer will be consecrated on July 27, by Bishop Littlejohn. The debt on the church was recently paid by Mrs. E. A. T. Phelps, of Brooklyn, who has also presented the church with handsome altar cross and vases.

HEMPSTEAD.—A mural memorial tablet of the deceased wife of the Rev. Wm. H. Moore, D. D., has just been placed in St. George's church, an offering of parishioners, principally ladies, who truly esteemed Mrs. Moore for her rare excellencies of character and her activity in all good works. The tablet

is from the establishment of Geissler, West 8th St., New York, and is an excellent specimen of his work. It is an escutcheon of burnished brass placed on a slab of dove-colored marble and is of larger size than is usually seen. The inscription of enameled letters is distinct. Over the inscription is the usual floriated cross. Under the inscription is this sentence explanatory of the motive and source of this memorial gift:

This tablet is erected by parishioners Who were blessed by her exemplary life And Christian fellowship.

The tablet was put in place on the eve of the anniversary of Mrs. Moore's death, June 29th.

BROOKLYN.—St. Phebe's Mission is doing a good work in the matter of an "outing" for the poor at Brighton Beach. A party of mothers and their children are taken a day in each week to Coney Island, where they spend the day under a large tent, enjoying the fresh air, and sporting in the sand, a bountiful lunch being provided by the mission. To many of the women and children, this is their only holiday for the season. The cost for the day is \$10, and this amount the friends of the mission hope will continue to be provided. Contributions in the form of a fresh-air donation are asked for, that as many of the poor as possible may have at least one day's enjoyment.

COLORADO.

LEADVILLE.—The Mission services conducted by the Rev. Dr. Van De Water in St. George's church were participated in by large congregations, and attended by tokens of encouraging success. A goodly number were present at the early Celebrations. At 11 A. M. there was a meeting for intercessory prayer, and at 3:30 a children's service. The general service was in the evening. On Sunday there was a mass meeting for men only. It is hoped that much good will result from the faithful work done by the missionaries.

LOUISIANA.

HAMMOND.—Grace church during the past year has been thoroughly repaired and is now one of the attractions here. Being the only church in the town, the Sunday school and services are well attended. At present Church services are held once a month by the rector, the Rev. John Gordon, who has this parish, and two others on the line of the Illinois Central Railroad, in his charge. Lay services are held in the church when the rector is absent. The Mission Society which was organized some years ago by Mrs. C. E. Cate of this parish is doing much good, and it is through the earnest efforts of its members that so much interest is manifested in the Church and Sunday school. Northern families are settling in the town and vicinity, the natural advantages of the town are attracting attention, and it is hoped that with the increase of population the Church will prosper, and the regular services of the Church be secured.

FRANKLIN.—Since the present rector took charge of St. Mary's parish, interest in the affairs of the Church has been steadily on the increase. For some years prior to his rectorship the parish was vacant; and its vitality at a very low ebb. Now the rector's salary is regularly paid, and assessments to the episcopate and council are always met, besides contributions to the Mission Fund, and other purposes. Many improvements in the church and rectory have been made, among them the carpeting of the chancel and aisles, and

the shingling of the roof of the rectory. A large congregation attends the services, and the number of Sunday school pupils now numbers 58. The Western Convocation met in this parish a few weeks ago, at which sermons were preached by the Bishop, the Rev. H. C. Duncan, the Rev. George Davis Adams, and the rector, and much spiritual benefit derived by the crowded congregations which attended the services.

INDIANA.

The Indianapolis Institute for Young Ladies, the Church school established in Indianapolis last September by Prof. James Lyon and wife, closed a successful year on the evening of June 16th. The school room was tastefully decorated with foliage and blooming plants. The interest of the friends and patrons of the school was evidenced by the large attendance. The devotional exercises were conducted by the Rev. George E. Swan; the Rev. Dr. Jenckes presented the prizes; Bishop Knickerbacker made the address. The programme consisted of essays, music and recitations. Bessie M. West received from the Rev. G. E. Swan a gold Maltese cross, for best attendance; a copy of Longfellow's poems was received by Anna McCollum, for highest standing in Senior department; Miss Bertha Flach received a copy of Tennyson's poems, for highest standing in Junior department, both given by Bishop Knickerbacker; Miss Dora Stevens a gold pen and holder, from the Principals for the greatest improvement. On Friday evening, June 17th, Prof. and Mrs. Lyon gave a reception in the large double house adjoining the school room, which has been furnished for the boarding department of the school. The number of pupils in attendance the past year has been 32. The school gives promise of good educational work for girls in Indiana.

Barker Hall, a Church day school for boys and girls at Michigan City, closed its second year, on Friday, St. John Baptist's day, June 24. The whole week had been devoted to examinations and closing exercises. On Sunday, June 19th, a special service was held for the school in the parish church and a sermon preached by the rector, the Rev. J. J. Faude; Monday, calisthenic exercises; Tuesday, Wednesday, and Thursday, examinations; Friday afternoon, recitations, essays, and addresses from Bishop Knickerbacker and the Rev. Dr. Pettis. The school has enrolled 90 pupils. It has commodious apartments in Barker Memorial Hall and is doing excellent work in Christian education.

Howe Grammar School closed its third year the last week in June. This school has had 20 pupils the past year. It is under the care of the Rev. C. N. Spalding and is steadily winning the favor and patronage that will make it a power in the Church work of the diocese.

The beautiful stone chapel erected by Mr. and Mrs. Chas. Viele of Evansville, beside the stone church completed last year, is about finished. It is intended for week-day services and Sunday school. Besides the chapel these liberal Churchmen have also built a fine rectory. When this is completed and occupied, the old rectory will be converted into a parish house making the finest Church property in the diocese. A new rectory is under way in St. John's parish, Elkhart, to cost complete \$1,500. The effort is also being made to build a rectory in St. James' parish, South Bend. These notes of progress of the Church in the diocese of Indiana are most encouraging.

KENTUCKY.

RICHMOND.—The beautiful new Christ church completed a few weeks ago, was consecrated by the Bishop, June 19, in the presence of a large congregation. The church is built of red brick with colored mortar, is square, and after the Tudor architecture, with the Tudor tower, which has twelve louvre boards and is surmounted by a cross. The roof is of slate, very steep, with four gables relieving the square roof and making it quite picturesque. The basement has a lecture room beautifully fitted up with a chancel, altar and an organ, very pretty stained glass windows, and pews. The guild room of the ladies is also in the basement. A flight of broad, massive stone steps leads up from the avenue to a low broad m. diæval door, the upper part being cathedral glass, opening into the vestibule. From this, two doors open into the main body of the church, which is square, save the space occupied by the vestibule in one corner, and the tower in another. The space in the tower is utilized for a robing room. The floor is covered with a Brussels carpet. The pews are of polished ash, trimmed with walnut. The ceiling conforms to the steep roof, and is in panels of oak. The wainscoting is of cherry, and the doors and window frames of walnut. The walls are white. A grand fifty-light chandelier of burnished brass with imitation candles in porcelain was presented by Dr. J. I. Ashbaugh. The altar and Communion rail, exquisite in design and artistic carving, were presented by the children of the Sunday school. On the right of the chancel is a beautiful marble font. Aside from the smaller windows of cathedral glass, there are four large windows, two at the ends and two in the side walls of the church, each composed of twenty-five lights, embracing eight colors, red, pink, blue, brown, yellow, green, amber and gold; the form of these windows being a square surmounted by a semi-circle. The chancel window was given by Mr. F. B. Croke, in memory of his deceased wife. Its central figure is the Virgin Mary with the infant Christ in her arms; and on either side are adoring angels, one having a violin and the other a harp. It bears this inscription:

"To the glory of God and in loving memory of Mollie F. Croke, entered into rest November 13th, A. D. 1886."

The large window at the other end exhibits the cross and crown, sheaf of wheat, bunch of grapes, the baptismal font, and the sacred letters I. H. S.

The 24th psalm was said while the Bishop and clergy went up the main aisle into the chancel. The Bishop sitting in his chair, had the instrument of donation presented to him and read, whereupon the beautiful and impressive office of consecration was said. The Rev. C. H. Lockwood read the sentence of consecration. The Bishop preached a grand sermon from I Kings, viii: 27. The Holy Communion was celebrated by the Bishop, and administered by him with the assistance of the rector, the Rev. William Y. Sheppard. The church was beautifully decorated with flowers.

MINNESOTA.

ST. PAUL.—On the 4th Sunday after Trinity, being the Sunday nearest St. Peter's day, was celebrated the third anniversary of the founding of St. Peter's Mission. This mission was started three years ago in a rented hall on Dayton's Bluff, and is in the midst of a large field of work. A few willing workers were assisted by clerical and lay help from St. Paul's, in whose parish the mission is situated. There are now over 50 communicants, and a Sunday school with an average attendance of 40. The main drawback has been in the fact of the meeting place being in an upper room. The mission has a beautiful lot costing \$1,600, on which about \$1,000 has been paid, and hopes of a church edifice in the near future are entertained. It is believed that the growth will be rapid when a church building is provided. The anniversary service was a choral celebration of the Holy Communion. The altar and lectern were decked in white as befitted the service. The walls were draped with oak leaf wreaths and wild flowers in graceful hangings surrounding bannets bearing ecclesiastical designs. The Celebrant was the Rev. Geo. Yarnall, rector of the West Side parish church of the Ascension. Every word of his simple, earnest address on the words: "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom," touched the hearts of those who are striving to forward the Lord's work amidst frequent discouragement. The offertory, which was gratifying in amount, goes towards the Building Fund. A beautiful Communion sett, Bible, Prayer Book, and Hymnal for the officiating clergy, three sets of altar and lectern hangings handsomely designed and richly worked in applique, a dozen hymnals and chant books for choir use, have been contributed by the various members of the mission. Too much praise cannot be bestowed upon the few faithful and energetic Churchmen who originated this mission, and have been the means of gathering and keeping together the scattered Churchmen in this neighborhood. Ten thousand people are located in this division of the city; while every denomination has some sort of a house to worship in, and the Romanists two fine churches, the American Catholic Church is stowed away in a secular hall that can only be reached after climbing two flights of stairs.

At a meeting of the Board of Missions held in this city recently, it was decided to place in the field a regular missionary, with a view towards extending the Church administration. The Rt. Rev. M. N. Gilbert presided, all the clergy of the city were present, several visiting clergy, and a few prominent laymen.

CENTRAL NEW YORK.

SYRACUSE.—The 16th annual Commencement exercises were held at Keble Hall, June 16. The school room was very tastefully ornamented with flowers, ferns and evergreens, and upon the platform were many superb floral pieces, the gifts of friends to the graduates. Upon the wall over the platform was the class motto in evergreens: "Qualis Vita Finis Ita" 1871—K. S.—1887. Miss Jackson conducted the literary, and Prof. Ernst Held, the musical exercises. The essays were very interesting and were finely delivered. "An Uncrowned King" by Harriet May Neal was a short account of the life and labors of General Gordon. "If," an

essay by Miss Mary Gilbert Taber, was somewhat humorous. "Providence in History," by Miss Kate Helen Carter, was a very thoughtful review of the events in history which preceded and prepared the way for the coming of Christ. Miss Agnes Seyton McIntosh read an essay on "Across Lots, or Peeps between Rails," which was a picturesque and poetical description of nature at the various seasons. The musical portion of the programme was excellently well rendered and reflected the highest credit upon the musical instructor, Prof. Ernst Held. At the conclusion of the exercises Miss Jackson conferred a testimonial for good scholarship upon Miss Elizabeth Parker of Hamilton, N. Y. Miss Jackson was presented with an elegant art book by the class of 1887.

The closing exercises were held in the evening and despite the warm weather, a very large audience was present. Bishop Huntington introduced Dr. Eliphalet Nott Potter, president of Hobart College, who delivered an admirable and effective address. Bishop Huntington presented the diplomas to the graduates. After a solo by Miss Case the audience joined in singing "Sun of my Soul" and the exercises were brought to a close. Miss Jackson's reception followed and was very largely attended by prominent people.

IOWA.

The late Mrs. Crawford of Dubuque, willed to St. John's parish, a fine residence with carpets and furniture, to be used as a rectory. She also left money to pay for a chime of bells for St. John's church. The Rev. Allen Judd of St. James' parish, Oskaloosa, gives an address once a month especially for young men. At a recent service six young men advanced to the chancel rail, and were publicly received into St. Andrew's Brotherhood. The rector of St. James', has resumed services at Excelsior, a mining town near Oskaloosa.

The rector of the church of the Good Shepherd, Des Moines, recently held a service at Winterset, and baptized two infants. The lay reader keeps up the Sunday school and morning service. A general missionary is very much needed to visit these small parishes for an occasional Sunday service with Communion.

WEST VIRGINIA.

CHARLESTON.—The death of the Rev. R. A. Cobbs, occurred at his home June 28th, after an illness of several months. He was a son of the late Bishop Cobbs of Alabama, was born in 1824, and removed to Charleston in 1875 as rector of St. John's church.

PITTSBURGH.

The 50th anniversary of the ordination of the Rev. William White, D. D., was celebrated at Butler on July 8th, and was a most enjoyable occasion. The Holy Communion was administered at 11 A. M. by the Rev. Dr. Whitney, assisted by Dr. Thomas Richey of the General Theological Seminary; and an able historical sermon was delivered by Dr. White, who ignoring his part of the work for 50 years, simply and humbly told what the Church had done in the trying hours of her struggle in the mountains of Western Pennsylvania.

In the afternoon the guests to the number of over 300, representing the laity of all portions of the diocese, assembled at the Dr's. residence on a hillside near the town, and after lunch,

greeted the old gentleman and his estimable wife under the trees and expressed their congratulations. The Bishop presided. The first speaker was the Hon. Jake Zeigler, a pioneer of Butler county, who was the only living one of the young men who greeted Dr. White on his coming to Butler, nearly 50 years since. He recalled reminiscences, and told how the Dr. served the Church for years by teaching school week days and preaching on Sundays. He was followed by William McNair, of Oil City, Judge Breden, and Gen. Blakeley, of Pittsburg, the Rev. R. S. Smith, of Uniontown, Dr. Richey, the Rev. L. McLure, a former pupil, and the Rev. Mr. Limberg, a Reformed preacher and near neighbor. On behalf of the clergy, the Rev. E. A. Angell presented the Dr. with a handsome gold-headed cane, suitably inscribed, and the Rev. S. P. Kelly, on behalf of the two general missionaries of the diocese, presented him as the oldest missionary and still in the line, with an umbrella with a gold-headed handle. Dr. and Mrs. White were also the recipients of many handsome presents. The Dr. has spent all his life in Western Pennsylvania, and to him is due much of the growth of the Church in this section. He came first after being ordained deacon by Bishop White, to Freeport by the way of the old Portage Canal, then a long and perilous trip. He was ordained priest by Bishop H. V. Onderdonk, for 40 years was rector of St. Peter, Butler, and now serves his first charge, Freeport, and also Red Bank.

The Rev. H. Q. Miller, of Beaver Falls has commenced a mission at Beaver, with regular services and a good prospect of success. Plans have been made for new chapels at Homestead, Irwin, Brookville and Bellevue.

HAZLEWOOD.—The Children's Sewing Society of the church of the Good Shepherd has just closed its winter work by the sale of the useful articles made by the children under the direction of Miss Alice Johnson. The meeting was at her residence and netted a handsome sum for the church.

PITTSBURGH.—The following arrangements have been made for the summer in the leading churches: St. Peter's will be closed in July and open in August; St. Andrew's will be closed in August and open in July, and Trinity will be closed in September and open in August. The smaller churches St. Luke's, St. James', St. Mark's and St. Cyprian, will be open as usual every Sunday. St. John's which is without a rector, is closed except when occasional services are given by the general missionary, and the chapel of the Church Home has services as at other times in the year.

KANSAS.

From every part of the diocese where the new Assistant Bishop has visited up to this time, we hear of the encouragement he has left in the hearts of the people. On Saturday, June 25th, he visited Junction City. That evening he was tendered a reception at the beautiful home of Capt. Rockwell. Over 200 persons were introduced to the good Bishop. On Sunday at 10 A. M. he addressed the children of the Sunday school, and shook hands with every one of the 66 children. At the 11 A. M. service he confirmed a class of 35 persons, and delivered a learned discourse. At 3 P. M. he preached at the Military Chapel at Fort Riley. Then at the 8 P. M. service at the church of

the Covenant he gave an historical discourse on the Church, which much impressed his hearers. On Monday, June 27th, the Bishop drove over 20 miles to the new town of Dwight, in Morris county, on the Rock Island road. Here he received five town lots for a church and rectory, \$350 towards the support of a clergyman, and about the same amount towards the erection of a rectory. In the Methodist church he held services, confirmed three persons and preached one of his excellent sermons again. Next morning, bright and early, he traveled over the hills again to Junction City, and took the train to Salina, where he preached that evening. To show what a stimulus Bishop Thomas gave to the parish at Junction City, it was stated by the rector last Sunday that he was about to begin to instruct a class of 50 for Confirmation in October, and it is hoped that the number will be much over that.

LEAVENWORTH.—The Assistant Bishop visited this place July 2—4. He arrived in the city Saturday morning, and in the evening was tendered a reception at the delightful home of Mr. John W. Crancer, which was thoroughly enjoyable. The grounds around the residence were handsomely illuminated with Chinese lanterns. Ices and refreshments were served on the lawn. Sunday there was a very elaborate service held at St. Paul's, at which the Bishop administered the rite of Confirmation and preached an admirable sermon. He expressed himself as delighted with St. Paul's church, the service, the music and everything connected with the parish. The Bishop visited the Fort in the evening, preached and administered Confirmation in the post chapel. The church of St. Paul and the post chapel were handsomely decorated with flowers. On Monday evening a reception was tendered the Bishop at the residence of Dr. Charles Page, at the Fort, which was largely attended. The Rt. Rev. Dr. Vail, Bishop of Kansas, and his daughter from Topeka, the Rev. Dr. Beatty of Lawrence, the Rev. E. P. Chittenden of Minneapolis, Minn., the Rev. T. W. Barry, post chaplain, and the Rev. Dr. Tupper and wife, were among the guests.

THE CHINA MISSION.

The following correspondence with reference to the alleged introduction of ritualistic practices in St. John's College, Shanghai, has been published: 22 BIBLE HOUSE, N. Y., June 25, '87.

MY DEAR DR. PADDOCK:—I beg to enclose to you herewith the letter of the Rev. Elliot H. Thomson to yourself, of which I notified you some days since. I also enclose a copy of a letter which Bishop Boone has addressed to the members of the Standing Committee in the China Mission, touching the subject of the Rev. Mr. Thomson's letter. The delay in forwarding these to you has been occasioned by the fact, that the subject was by the Board referred to a special committee to confer with Bishop Boone, and it has been impossible, until to-day, to bring them together, owing to engagements, Bishop Boone having gone to Gambier to preach the baccalaureate and an ordination sermon, and other engagements also interfering. I remain, my dear Dr., faithfully yours.

WM. S. LANGFORD, Gen'l. Sec.
The Rev. WILBUR F. PADDOCK, D. D.
Philadelphia,

T. JOHN'S COLLEGE, SHANGHAI, CHINA, April, 1887.

MY DEAR DR. PADDOCK: Your kind favor reached me by last mail. We will do the best that we can in the matter of the education of your young friend. I must, however, correct, or shall I say, enlighten you as regards our services in the church at St. John's College. We have advanced gradually, until we are quite away along the road in ritualistic practices at the church here. We began with only a good deal of changing of the different colored stoles and the covers of the Communion table, some very profound bowings, the mixing of wine with water at the credence table, the use of very tiny bits of bread for the Holy Communion, which one would find very difficult to "break before the people." To these we have now the addition of the biretta, very short surplices, and bowing toward the table or the cross on entering or leaving the chancel. I need hardly explain that we really have no table, but an altar, at which, from its length and height, it is difficult to perform the service as the rubrics seem to direct. The sign of the cross is used frequently in the consecration of the elements, with low bowing as each element is blessed, the lifting of the cup toward the cross and the sign of the cross as the bread and wine are given to the communicants. I should not use the word bread, for now the wafer has been introduced. (See note). I am much away from St. John's, so have only seen it once. I must say it required all my small stock of Christian patience not to get up and walk out when I had this wafer handed me. I now learn that on Easter Sunday there were some new kinds of garments introduced, some mediæval style, I suppose. I did not see them, but have been asked by one of the deacons what they were. (See note). I am not acquainted with these new sorts of garments, so could not explain what they were to this Protestant deacon, who is being so gradually led down the road to the use of all these things which I deem will end in superstition.

May we not fear that that dreadful practice called auricular confession will come in due time? I need scarcely say to you, I shall never again partake of the Holy Communion at St. John's College church, if I, an old Protestant minister, am to be pained by this imitation of the Romish wafer. We threw off these things in the fires of persecution. Why take them up again? It is right and proper that our whole Church should know that our deacons, students of theology, all our Church members here at St. John's College, and all of our scholars at St. Mary's Hall, are being gradually trained into the acceptance of these things. Thus, those who approve will be pleased, and those who disapprove can act as seems right to them. These expressions of ritual cover doctrinal views which are not Protestant, and it is perfectly correct to say, if they do represent the teachings of our Church, then she is no longer Protestant. I hold they do not set forth her teachings, and that our Church is a true Protestant Church in her standards. These forms, called "ritualistic," are the buds of a great sacerdotal system which, in the end, exalt man and the outer forms of religion. We have a good illustration of this in the publication of Messrs. Young & Co., against which Bishop Bedell protests to all our bishops.

I must add, lest you be misled, that

the above, as regards services, only applies to those for our two great training institutions, St. John's College and St. Mary's Hall. At all of our city or country churches we have the old simple service of the Protestant Episcopal Church. There are minor details in the mode of conducting the service into which I do not enter.

I am heartily sorry that there should be any occasion for me to write of these matters, but since you have commended your young friend to us and refer to those things, I wish you to know just how matters stand with us here.

I remain, yours faithfully,
ELLIOT H. THOMSON.

To the Rev. WILBUR F. PADDOCK, D. D., Philadelphia.

NOTE.—I handed the above letter to the gentlemen who conduct the services at St. John's College, with the request that they would correct any misstatement of facts on my part. I send the following extracts from their replies, giving their explanations of the mistakes they deem I have made and their acceptance of the facts. One fact accepted which is to be noted is, that they are training our theological and other students, male and female, into the views taught by those who observe these ritualistic practices.

ST JOHN'S COLLEGE, April 21, 1887.

MY DEAR MR. THOMSON.—The only corrections I would make in your letter are as follows, first premising that I refer to statement of facts only.

1. I had not made an entire change from common bread to wafer bread, but used wafers at part of the services where I thought they would not be objected to.

2. The vestments I wore on Easter Day were alb and chasuble of linen, which I always have worn at Celebrations since I joined the China Mission and was ordained priest. Bishop Schereschewsky made no objection and Bishop Boone has made none. They were not new or introduced for the first time.

I can only deprecate controversy, but I agree with you that the use of these things which you mention raises the whole question whether the Church of which we are members was founded 300 years ago or 1800 years ago.

That I have a right to use any and all of these things I am able to prove. I ask the liberty, as you have or any one has; that is all. I do not object to your letter. You have a perfect right to let them know this at home, and I do not care how far it is known.

Many thanks for your consideration in giving me an opportunity to correct two trifling errors.

ST. JOHN'S COLLEGE, April 22, 1887.

MY DEAR MR. THOMSON—I return herewith the letter which was handed me this morning. I agree with you entirely as to the facts, and I suggest that you send it to some American Church paper for publication. This would be the quickest means of circulating the information. I dislike very much to have even the appearance of doing anything in secret, and both Mr. — and myself are only too glad to have entire publicity given to all that we do and teach. I suggest that you send a copy to Wu Chang, and that you add the statement that they have even a more advanced ritual there than we have here at Shanghai.

Deeply pained as I am that we must differ so fundamentally on these questions, I am glad on the whole that you have written to Dr. Langford * [Paddock], for it leaves us all the freer to

*Should be Dr. Paddock.

carry out certain definite lines of Church work which we have in view.

NEW YORK, June 22d, 1887.

Rev. Messrs. E. H. Thomson, Y. K. Yen, F. R. Graves, A. H. Locke and S. C. Partridge, Members of the Standing Committee (Shanghai).

REV. AND DEAR BRETHREN:—I am forced by absence and distance to write where I had much rather confer with you in person; but there is the compensating advantage that here at home, traveling more or less widely and conferring with those of position and judgment, I know whereof I write. Letters from Mr. Thomson to the Rev. Drs. Paddock and Langford and myself, with those from Mr. Graves and Mr. Partridge, show the grave danger you have drifted upon until the president and senior member of your Committee distinctly declares that he will never commune again in St. John's church while the service is conducted as it now is. But this is not all; for I am informed that three of my clergy feel that they must stand their ground as to this advanced service, which may or may not be exactly described by one unfamiliar with such ritual observances. Now, as bishop, responsible beyond any one of you, dear brethren, to God and the Church, which has planted and watered by prayers and gifts, these many years, our mission work, I most plainly and emphatically say that no such position is consonant with the general consensus or wish of the Church whose messengers we are for Christ's sake.

Whatever others may do, or refuse to do, I am clear that your duty is plain, and that the usages and ceremonies which have provoked criticism, as novel and unauthorized, must be discontinued. I have not authorized them and cannot sanction them, and whatever hardship any member of the mission may find in such a ruling, it is enough to say that they are not called for by any exigency in the work of the mission of sufficient gravity to warrant the widespread alienation of confidence and co-operation which they would inevitably provoke. Our position is unique and exceptional. We represent the whole Church at home; and, until the whole Church has canonically sanctioned teachings or usages, which, in the history of the mission, have been hitherto unknown, they may not be introduced. What the Church has ruled concerning disputed matters in ritual is set forth in Canon 21 of Title 1, of the Digest, wherein certain things which, I am advised, have been introduced among you, are distinctly disallowed. That elsewhere these restrictions are disregarded is not warrant for our neglect to obey the Church's law; and in an age when lawless forces are at work in many directions to disparage and break down the force of constituted authority, it especially behooves us to remember that "to obey is better than sacrifice, and to hearken than the fat of rams."

I trust to be with you ere the summer is ended, and meantime I pray you all to obey this my godly counsel and admonition. It is from a strong sense of duty that I lay it upon you—not to limit the lawful freedom of any one of the mission by my personal views, one way or the other—but because the work demands it.

Commending you to God's guidance and protection, I am, ever in bonds of esteem and affection, yours faithfully,

WM. J. BOONE,

Missionary Bishop of Shanghai.

THE HOLY CATHOLIC CHURCH.

BY WILLIAM B. CHISHOLM.

One Lord, one faith, one firm baptismal bond;
One hope, one mercy seat;
Thus in sweet unison our hearts respond,
Our mutual anthems meet,
From plain to mount, from mount to ocean's strand,
From shore to farther shore;
Wide as the world, the Master's faithful band,
Yet one forevermore!
Far to the frowning north where Nature sleeps,
Locked in its icy thrall,
The joyous throb of holy greeting leaps,
O'er barriers all.
From the far lands where summer's rosy throne
Gleams in the deathless sun,
Earth's every tongue, earth's every varying zone,
In that dear band is one!
Auburn, N. Y.

"NO POPERY."

Five hundred and ninety parishioners of St. Giles' have petitioned the Presbytery of Edinburgh for the removal of, what they, and the Reverend Jacob Primmer, are pleased to call the "images," which have been erected inside or outside that historic fane, as restored by the munificence of Dr. Chambers. In the eyes of the aggrieved parishioners there evidently are images, and images. Feelings are injured, they tell us, and great scandal done to religion, by statues which represent St. Giles in monkish costume, Bishop William Forbes "supported by a crosier held in the left hand, and wearing the mitre and appropriate Popish vestments," and Bishop Gavin Douglas in "Popish vestments," and biretta. It does not seem, however, that the figures of John Knox and Henderson, which stand alongside of these, are images of the same category, at least in the judgment of the aggrieved parishioners. They are discreetly silent about them. The counsel who represented the petitioners before the Presbytery was not equally discreet. He stated that he was anxious to be regarded as counsel for John Knox also, and to rescue the famous Scottish Reformer from appearing in such company. Another "image" to which objection is made is the brass cross to the memory of the Scots Greys who fell in the Soudan; but it seems again as if position had much to do with the scandal this beautiful memorial causes to religion, for "the said cross is situated in exactly the same position as it is to be found in Romish chapels." The climax of the petition is reached when it says that the "eight carved or graven images" upon the reredos "are popularly reported to be" (italics are ours), "or to represent Moses, Elijah, Isaiah, Jeremiah, Matthew, Mark, Luke, and John." We could not have believed that the credulity of the people of Edinburgh had come to this. But if 590 parishioners of St. Giles', who would vigorously resent being thought superstitious, assure us that it is so, all we can say is it is high time that Moses, etc., should be taken down from what must be to them an exceedingly painful position.—*The Scottish Guardian*.

Be cheerful; do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain spring of cheerfulness and social life, and not the traveling monuments of despair and melancholy.—*Arthur Helps*.

BOOK NOTICES.

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

ENGLISH SYNONYMS DISCRIMINATED. By Richard Whately, D. D., Archbishop of Dublin. New edition. Boston: Lee and Shepard. 1887. Pp. 179.

Dr. Whately's book of English Synonyms, in its present form, seems well to deserve the commendation its author gave his latest revision of it: "Not perfect; but very much the best that has appeared on the subject."

DAFFODILS. "Pansies, and Violets, and Asphodel." A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co. 1887. Price \$1.25.

If Mrs. Whitney's name upon this little volume did not attract, the dainty cover surely would, white and golden yellow as the dear spring flowers themselves. Mrs. Whitney's poems always appeal to the heart and are imbued with deep religious feeling. This is no exception.

SIGRID, an Icelandic Love Story. By Jon Thorodsson Thoroddsen. Translated from the Danish by C. Chrest. Edited by Thomas Tapper. New York: Thomas Y. Crowell & Co. Pp. 283.

This story, whatever merit it may have in the original, gains none in the translation, which is a specimen of poor English. The story is barren of interest, and gives a repulsive picture of life among this island people. The description of natural scenery is the best part of the book.

MRS HEPHÆSTUS, and other Short Stories. Together with West Point, a Comedy in Three Acts. By George A. Baker. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1887. Price \$1.00.

Mr. Baker has evidently taken for his model, in "Mrs. Hephæstus," Mr. Ansley's "Tinted Venus," and falls far below the clever original. Perhaps it is a case of unconscious absorption. Neither do the other stories in the book sustain the author's reputation as a writer of brilliant society bubbles.

ASCHAM AND ARNOLD. Chautauqua Library. Garnet Series. Boston: Chautauqua Press, 117 Franklin St. 16mo. Pp. 252. Price 75 cents.

In this volume of the Garnet Series is given a memoir of Roger Ascham, by Dr. Samuel Johnson, with some choice extracts from his greatest work, "The Schoolmaster," also a memoir of Thomas Arnold, with special reference to his life and work as a teacher. Such portions of Stanley's "Life of Arnold" have been chosen as serve to set forth his character and life in this calling. The imprint of *The Chautauqua Press* insures a volume chaste in style and elegant in typography.

THE POEMS OF MADAME DE LA MOTHE GUYON. Edited and arranged with a short life. By the Rev. A. Saunders Dyer. New York: A. C. Armstrong & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

In 1801 the first English translation of Madame Guyon's poems by the poet Cowper, was published, and in less than ten years had passed through four editions. It has been thought that at the present time, when people are beginning to realize the harmony of the blessed Sacraments with a trust and personal assurance of salvation, and when all true Christians are longing for peace and holiness, that these poems which speak of the love of God and the rest which alone can be found in Him, may be valued and read. Among the poems in the present collection especially worthy of praise, may be noted, "The Nativity," "The soul that loves God finds Him everywhere," "The Joy of the Cross," "The Necessity of Self-Abasement."

ORGANIC UNION OF CANADIAN CHURCHES. With a Comparison of Authorized Standards. By the Very Rev. James Carmichael, Dean of Montreal. Montreal: Dawson Brothers. 1887. Pp. 88.

This little book is peculiarly a product of the time. The writer feels the common impulse so unmistakably

shown throughout the English-speaking peoples towards ecclesiastical unity. Written by a devout and earnest Churchman, it bears the marks of the principles which must underlie all true union. It is thoroughly historical, and therefore candid. After a word or two spent upon the Church in its original unity, and the earliest breaches of this unity, the author goes on to discuss more at length the points both of agreement and difference between the system of the Church of England, the Methodists, and the Presbyterians. The bulk of the book is given to this subject, and the hope is finally reached that a genuine organic union may be attained. The spirit of the discussion is thoroughly Christian and its influence must be promotive of the object in view.

TOLERANCE. Two Lectures adapted to the Students of several of the Divinity Schools of the Protestant Episcopal Church. By Phillips Brooks, Rector of Trinity Church, Boston. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1887. Pp. 111. Price, 75c.

As the nature, history, and hope of toleration, with its application to some of the especial conditions of our time and of our Church, are discussed in the limits of about a hundred small pages, it is apparent that this treatment of so large a subject must be somewhat general and superficial. Although the author insists upon earnest convictions of truth as a necessary element of toleration, it would seem as if that truth should be as little as possible, and not very essential after all. The liberty of opinion in religious matters (for these are especially under consideration), that is contended for, is a liberty that no one would deny, but the danger in this treatment of the subject is, that the dividing line between absolute truth and mere opinion, is so confused and blurred that it is easy to slip over from the stable foundation of revealed dogma into the uncertain ground of speculative opinion, and thus allow any one to believe what he pleases. The idea that character is the religion of Christianity, and the Church a number of groups of believers, and faith a feeling of love for Christ, makes it easy, of course, for any one who holds such an idea, to be tolerant of anybody who refuses to accept the Creed as an authoritative revelation, and the Church as a divinely-constituted organization. But one who holds to the Creed and the Church as God has given them to him to hold, and as the Catholic Church has always held them, can no more tolerate latitude of opinion on these matters than he can tolerate evil in the moral world. These lectures from a literary point of view, are entertaining, and illustrated with the wealth of figure and imagery for which the talented rector of Trinity Church, Boston, is celebrated, but it seems unfortunate that students in divinity should accept these loose and misleading views of tolerance if they mean to "be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's Word."

A HISTORY OF THE PAPACY DURING THE PERIOD OF THE REFORMATION. By M. Creighton, M. A. Vols. III and IV. The Italian Princes 1464-1518. Boston: Houghton, Mifflin & Co. 1887. Price \$7.50.

We can speak in the highest terms of Professor Creighton's work. He is an historian of the first order, who in the volumes before us, has given an exceedingly valuable account of the affairs of a period which can never fail to be of the greatest interest. These two volumes deal with the times of the secularization of the Papacy, and the pontificates of Paul II., Sixtus IV., Innocent VIII., Alexander VI., Julius II., and

Leo X., when the popes became Italian princes, and by their worldliness and wickedness, did more than all other causes combined, to hasten that great religious upheaval known as the Reformation. They forgot their office and their pretensions as the Chief Shepherds of Christendom, and the Reformation called them to account for the spiritual jurisdiction which they claimed, but which they ignored for their own selfish ends in Italy, and abominably disgraced by their scandalous lives. All of this matter is treated with sufficient detail, with singular coolness and fairness, and with a sympathy with the spirit of those times which is not always found in histories of the Papacy. The author is remarkably free from partisan bias, and this renders his strong indictment of the Papacy all the more telling. For example, the manner in which he handles such a character as the infamous Alexander VI. is admirable. We do not think that a more just and fair account of him as a man and a pope has ever been written. If the author errs at all, it is in favor of his subject, clearing his memory of many of the foul charges which a later generation fastened upon it, yet when we have read his life, our sense of the fearful depths of shameless iniquity into which the Papacy had descended, is more acute than if the writer had rehearsed and colored all the current stories about him. Julius II. who followed Alexander VI. and was in all respects a far greater man, with nobler aims for the Papacy and for Italy, nevertheless is abhorrent to this age as he was to his own, for if he was free from some of the worst vices of his predecessor, he had sufficient bad qualities of his own. He was the real founder of the Papal States, and he made a profound impression upon his contemporaries. Besides the history of the Papacy, Professor Creighton has described with rare skill the progress of the Renaissance in Italy and Europe, the revival of learning and of art, the works of such men as Michael Angelo, Bramante and Raffaele in Rome, and the culture of Florence under Lorenzo di Medici. Not the least interesting are the chapters devoted to Savanarola, whose character and work are treated with good judgment and sympathy, while his errors are plainly revealed. If the verdict of history can ever have any influence upon the Papacy, as regards its reformation, these weighty volumes will have contributed not a little to that end.

The Magazine of Art (Cassell & Co., N. Y.) issues an extra Jubilee number entitled "The Queen's Pictures," containing reproductions of some of the most important portraits and pictures in the royal galleries, with descriptive notes by Richard R. Holmes, Esq., F.S.A., Librarian of Windsor Castle. *The Magazine of Art* is a notable example of the progress of wood engraving in the last decade. The present number contains a selection of the portraits of the Queen, with a series of pictures painted by the most noted representatives of the English School, in commemoration of the important events of this auspicious reign, and is worthy of preservation for its historic as well as for its artistic value. Price, 50 cents.

MR. F. SAUNDERS of the Astor Library has browsed among its books for nearly the third of a century. He is in every sense a book-worm. "Salad for the Solitary and Social," and "Pastime Papers," two delightful books, are the fruit of his studies. They will remind older readers of D'Israeli's *Curiosities*

of Literature, though unlike them. They are full of curious and quaint learning, and are delightful companions to all lovers of "good books." They deserve their names "Salad" and "Pastime," and are particularly palatable in summer when heavier literature palls upon the appetite.

WITH the number for July 1st, *Science* begins its tenth semi-annual volume and celebrates the event by appearing in an altered form and a new dress. It will hereafter be published in the folio form which is almost universal with popular weekly publications, and the change will without doubt be met with approval by its readers. The price of *Science* has also been reduced from \$5.00 to \$3.50 a year, or ten cents per copy, thus making it more emphatically a paper for the people. [N. D. C. Hodges, Publisher, 47 Lafayette Place, New York.]

The Fortnightly, *Contemporary* and *Nineteenth Century Reviews* are at hand. *The Fortnightly* has a rejoinder to the article of Dean Burgon, on the "New Reformation" by the Rev. W. Benham. After all that is said and done we prefer to err with the Dean than agree with Canon Freemantle. It is sheer absurdity for Mr. Benham to declare that Canon Freemantle's essay is doing for our generation what Dr. Newman did for his, when he wrote Tract 90. [Leonard Scott Pub. Co., 1104 Walnut St., Philadelphia, Pa.]

"MILITARY Brotherhood" opens the July *Outing* and leads one naturally to the first article entitled "On the March," a neat and vivid picture of a soldier's experiences. The paper is well illustrated by half a dozen clever pen-and-ink sketches by Remington. Ripley Hitchcock recounts in a humorous vein a landsman's trials while on a yachting cruise. Every sailor on the billow will appreciate the story.

UNDER its new editor, Mr. T. A. Kennett, *The Decorator and Furnisher* bids fair to add to its already high reputation. The July number is exceptionally interesting. It contains over fifty engravings, covering almost every department of decorative art. Madge Hepworth Dixon continues her papers on Painting on Wood, and Marion Foster Washburne begins a series on Wall Decorations. [Published at No. 30 and 32 East Fourteenth Street, New York.]

"CHRISTIANITY the Safe-guard of the Republic." This lecture, by the Rev. John Hochuly, Fairfield, Iowa, is published in English and German. The author is said to be the first to show to the Germans in their own language that Christianity is interwoven in the Constitution of the United States, and that it is a crime against the government to assail it.

FRANK LESLIE'S *Sunday Magazine* retains its popularity and furnishes each month much variety of interesting reading matter; serial stories, sermons, general news, music, poetry, art and general literature with numerous illustrations, go to make up a monthly full of good things. [Publishers, 55 Park Place, New York City. \$2.50 a year.]

THE article on "Fruit" in the July *Babyhood* is a valuable one, as the writer takes up each common variety and tells wherein it is good or bad for the baby, giving much information not generally known.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

WHEN we grieve about the increase of "broad" views in the Church, it is well to remember that modern doubt has its radiant opposite in modern faith. While there are those who accept the fundamental postulates of Christianity with an interrogation point, there are those who cleave to them with all the ardor of assured conviction. For the "hundred voices of criticism," there are multitudes who have not laid aside the hushed adoration of former ages in the presence of the Crucified.

WE have received a number of communications in reply to "Adam," who denied that the negro is a man. We cannot give space to all, but in our next issue will select those that seem to include the points of all, and end the discussion there; unless "Adam" desires to say that he sees the error of his position and will not teach or preach his heresy any more. We had no idea of opening our columns to the discussion of a subject upon which we cannot for a moment allow that there is any question at all, but it may be well to give the selections of which we speak above. There are, evidently some who need enlightenment on this subject.

The Church Times was not at all pleased with the special service set forth for the Jubilee; taking the ground that it was not legal and that it was not reasonable. The Times says:

It is distinctly contrary to notorious fact that her Majesty "has kept the charge to protect the Holy Church of God" . . . and "to keep the Royal Law and lively oracles of God." So far from being a nursing-mother to the Church, her attitude has never been other than markedly cold and unsympathetic, even before she proceeded to acts of direct nonconformity; and nothing can justify or excuse the language of the services in face of such facts, or warrant the clergy in using it.

The greater pity, however, is that the service was a piece of patch-

work unfit for the meeting of a rural convocation. There is scarcely a diocese in this country in which the service for a great occasion would not be a celebration of the Holy Eucharist. Surely, for the Jubilee of a great empire no other service should have been proposed.

PREACHING.

We must begin by announcing our abhorrence of the quite modern heresy that the *ultima thule* of Christian instrumentalities is the sermon. A man may be saved without turning aside from the way to hear the Rev. Mr. Blank pound or expound the Bible. But with equal emphasis we must cling to an ancient conviction that when St. Paul spoke of "the foolishness of preaching" he did not refer to foolish preaching. There are many standards of excellence. Persons educated to consider the place of worship no more than a lecture room, will want to be intellectually tickled; and they will go away unsatisfied unless they have had their weekly allowance of poetic *pate de foi gras* or "liberal" *charlotte russe*. But such persons regulate standards only for themselves and a few self-idolizing *confreres*. There is another standard which measures the sermon by its power to profit rather than to please, and this is the kind of pulpit attraction which meets our notions. The clergy therefore ought to avoid foolish preaching. The priest who, striving to be faithful at the altar, does not also do his best at preaching the Word, has very slight appreciation of his duty to follow in the blessed steps of Him Who was not only the High Priest, but the Teacher sent from God; Whom also the common people heard gladly.

The writer happens to know how the laity feel on this subject, which subject is not less important than questions of chasuble and altar lights. The laity are the last to object to a proper rendering of the services of the Prayer Book, and are well inclined to the clergy who would improve on the slovenly habits that used to be popular with a generation now gathered to the fathers. Indeed, they generally approve a stately and impressive ritual; but beyond all doubt many wish the sermon were more to them than it is. They could willingly indulge the rector in a special vestment for the Holy Communion, and other luxuries not forbidden by the spirit and letter of Church law, if the rector would also realize how thoroughly the pew-people long for discourses that will last them over night and follow them through the week, and be an inspiration and a help to them in resisting the influence of the world, and keeping alive in their breasts the good resolutions they

form when they kneel on Sunday in the chancel.

THE USE OF THE LAITY.

There are few things which the Church has suffered from more than the want of discernment of the powers with which she is endowed. How many times have her eyes been holden when some pure spirit has appeared to do her work. Such spirits, lit by a heaven-sent beam, have been treated again as the Jewish Church treated the "prophets and righteous men" whom God sent to them. The wisest sons of the Church to-day, we presume entertain but one opinion as to the manner in which the Anglican Church turned the cold shoulder upon John Wesley. An undoubtedly saintly soul, gifted with the insight of true genius as to the needs of the common people of England, he set to work the forces kindled by contact with his own enthusiasm and faith. Who can help lamenting that the powers of the Church did not discern their opportunity, and refused the access of light and power which in the providence of God was sent to bless the land? How much the Church needed that accession and yet how blind she was in her treatment of it. The word of John Wesley on this very subject of lay help in preaching, has recently been quoted with approval in one of the chief periodicals of our Church in this country. At this distance of time we can discern, without being agitated by any of the fierce passions of that age, that a great mistake was made and it certainly is to be hoped that a similar mistake may not interfere with our progress in this country.

Perhaps of all the ways in which Rome has shown her sagacity, not one has been so conspicuous as her use of the extraordinary powers which have at times been developed by her many-sided life. We do not say this because we love Rome. The fact is too salient to be disputed. Even when she was sunk to the lowest levels in moral and spiritual life, her discernment of that which might make for her own progress never deserted her. Some of the chief endowments by which she was able either to win back lost ground, or to promote the growth of true spiritual religion through all her ranks, came not from the clergy, but from the laity. They might have something of a struggle in winning her recognition but it came, notably in the case of St. Francis of Assisi, and as a result, the face of society throughout a great portion of Europe underwent a complete transformation. Let us be as wise in this country. It is the principle of Rome as expounded by one of her greatest lights, that she is the true Church not because she has true orders, but that she has true orders because she

is the true Church. The burden of proof does not rest upon the orders but upon her essential self. Possessing the three ranks which the Catholic Church claims throughout the world, it is her claim that she can when the need exists increase the number both below and above, as she has. We mention this, not of course with any view to stand as sponsors for her course, but simply to direct attention to the marvellous facility with which Rome has adjusted herself to circumstances. We venture to say that had John Wesley risen in the Roman Church there would have been no Methodism. A sphere would have been provided ample enough to engage all the resources of even his mighty genius for organization. He would have been set at work either as the founder of a new order or sent forth to some distant spot where his energies would have expended themselves upon a wild and inhospitable missionary field. We have the opportunity to-day to draw into active operation a force which is comparatively dormant. In this new land, in religion as in other things, "success will be the prerogative of valiant souls," and if the Church bends herself to the task which this fresh field imposes, her future will be what we desire. The religious body which throws itself most zealously into contact with the rank and file of the people will win the fight. We have before us in this country a fair field, an opportunity such as has never been afforded before for the truth of God to show its inherent strength and resources. We are persuaded that society has seen enough of the grotesque exhibition of religious activity on every hand, and reaching the height of coarseness and vulgarity in the Salvation Army. What is needed is that under the sanctions of her law and under the wisdom of her rulers, the Church of God should come to the front. When she does the fulness of prophecy will be reached and she will be "bright as the sun, fair as the moon, and terrible as an army with banners."

WORDS ABOUT WORDS.

Mr. Matthews in his entertaining book, Words—their Uses and Abuses, ridicules the use of the word *paraphernalia* in any other sense than its Greek signification—"Whatever the wife brings with her at marriage in addition to her dower. Her dress and her ornaments are her dower." "To apply the term to an Irishman's sash on St. Patrick's Day, or to a Freemason's hieroglyphic apron, it has been justly said, is not only an abuse of language, but a clear invasion of woman's rights."

Is this criticism a just one?

Would not similar reasoning undermine many established usages in our language? Words wander far from their original signification—so far indeed, sometimes, that we can trace no relation, even the most figurative. Yet a word may wander much farther from its primary meaning than *paraphernalia* has done, and pass unchallenged if usage by good writers has fixed the secondary signification as a part of the language. Though some may think it base, the word has the "guinea's stamp," and becomes current coin in the realm of letters.

To instance one such word—*Cynosure* in the Greek is a dog's tail, and was the fanciful title of the constellation in which lies the Pole Star. In course of time the name came to be applied to any person or thing to which attention was strongly and generally attracted; and we find Milton, of whom, surely, it could not be said, he knew little Latin and 'ess Greek, writes:

Where perhaps some beauty lies,
The *cynosure* of neighboring eyes.

Shall we then exclaim: O monstrous! to call a beauty a dog's tail. Then let us leave the Irishman in peaceable possession of his paraphernalia on St. Patrick's Day, without inquiring if he is wearing Bridget's cheap jewelry and her Sunday gown. Or if we must arraign the uses of the word, let the indictment be "too long," "too high-sounding" and not seek to "reform it altogether." We shall lose much richness from our language if we discard all words thus curiously derived. And what saith Lord Bacon? "What is settled by custom, though it be not good, yet at least it is fit; and those things which have long gone together are, as it were, confederate within themselves."

PAROCHIAL MISSIONS.

CONVENTION ADDRESS OF THE BISHOP OF
CENTRAL NEW YORK.

With some hope of strengthening the spiritual forces of the Church in the ceaseless and ever-deepening contest with gross irreligion in the form of intense worldliness and with speculative unbelief, an increased attention has of late been given to Parochial Missions. Nothing else would seem to warrant them. In these seventeen years I have endeavored, though not on a large scale, to give them a trial in their various forms. That they are not new in Catholic usage, that they harmonize in principle and method with Scriptural examples and teachings, that they were conspicuous in primitive times and have been much in use in periods of religious activity ever since, is well understood. In their management they admit of great variety. Primarily their purpose is to arouse or quicken spiritual life in the personal soul, stirring in it a sense of sin and starting it out on a positive and orderly course of Christian obedience. In the judgment of wise Churchmen they must always stand, I think, secondary to the appointed and rubrically-regulated offices of our worship and preaching,—consistent with

them, tributary to them, but subordinate. In that character the voice of the Church on both sides of the water has pronounced emphatically in their favor. In many parishes, by many rectors, they will not be desired or deemed expedient, and for good reasons. Let there be the utmost respect for varying opinions. One thing is certain; the benefit will always depend to a very great degree on the pastoral work that goes before and follows after. Within the last year such Missions have been held with more signal power and effect than before in different parts of the country. In this diocese several have been undertaken with approval and sympathy on my part and such counsel as seemed to be suitable, affecting necessarily principles rather than details. In every case such advice has been sought for, gratefully received, and followed, I think, in good faith. After inquiring with some care as to the results attained, I conclude that the religious benefits justify the outlay, in a direct ministry to individual hearts and consciences, in a plain delivery of rudimentary truth in the form of doctrine, in a wholesome disturbance of a prevalent apathy and seductive easiness, a breaking up of superficial contentment with a routine piety that is without clear convictions or vigorous activity or Christ-like sacrifice. Those who come closest to this searching power in a Mission will be least observant of any defects in what is said or done, least disposed to criticise impetuous speech or exceptional measures. In a holy nearness of the Holy Spirit palpably present and pleading with lost souls, they will feel little disposition to watch for occasions of offence. At any unaccustomed working of that Spirit, unsympathetic lookers-on may find fault as they did at Pentecost. With others the awakening power will be as cleansing wind and holy fire, a savor of life unto life. A blemish or disproportion here or there will be overlooked in a refreshing influence of love and light. Earnest attendants will tell you thankfully of a better knowledge gained of the Bible, the Prayer Book, Church-principles, Church-history, familiar offices, lessons and rubrics, common religious duties. These benefits and acknowledgements are found to extend outside of our own lines. In the diversity of operations, wants heretofore unsatisfied are filled and a lack of positive religious force, hitherto painfully felt, is supplied.

The topic suggests a point of interest to us who teach and preach. So far as I have noticed, the success with which the evangelist lays hold of his audience at a Mission lies very much in the particularity of his discourse, his choice of the concrete over the abstract, his direct specifications of duties, sins and dangers, even to minuteness. He gets clear of the generalities of the ordinary sermon. He seizes on questions of conscience which the pulpit is apt to suppose were settled long ago, but which in fact every new-born or twice-born heart has got to settle for itself. He explains matters in our forms and under our forms which the greater portion of those confirmed in our parishes, coming in perhaps from other bodies only on a preference for what is on the surface, and on slight acquaintance even with that, have never examined or even thought of. He illustrates, and his illustrations may be homely, and they are the more telling for that. To put simple things or commonplace ideas in a way that is not commonplace is a consummate skill. Genius or study

can be used just as cleverly in saying what is obvious as what is abstruse. The addresses or sermons of the evangelists may possibly be less philosophical, less profound, of less literary merit or artistic finish, than those which the parishioners are accustomed to hear; the proportions of truth may be on the whole less rightly divided; and yet I should be surprised if it did not appear that a considerable modification for the better is working into our homiletics by examples of pith, nerve, incisiveness and outspoken fearlessness in the preaching of the Mission. People say it "keeps them awake," they "understand it," it "takes hold of them," it "is practical," they "can carry it away"—phrases that mean something more than a mere liking for novelty. I am told that after a Mission an unusual degree of Church-intelligence as well as vitality is apt to be discovered in a congregation.

If this were the place I should be prompted to advert to some other qualifications of Missioners. They occupy a position of delicacy and accountability. They ought to be trained, as some of them are, by a severe discipline and by an overseen practice, for all their varied duties. They should have minds well balanced and well exercised in theological discrimination, and if possible in much wider range of intellectual action. A needed wisdom or a mischievous ignorance may be shown in a single sentence or even in an allusion or a single term in extemporaneous speaking. No valor need be without discretion. The Missioners I have known have been well educated as well as most disinterested and self-sacrificing men, quite absorbed in their holy errand. Accountable as they are in many directions, to God, to the Church, to the law, to the bishop of the diocese and the rector of the parish where they serve, to the people before them, perhaps to their own order, it is always unlikely that they will go far astray. There is no call for any volunteer supervision.

THE CRUISE OF THE ARGO.

I.

MILWAUKEE, July 2nd.

DEAR LIVING CHURCH:—

On Monday the 27th of June, after several days' delay, from contrary winds, and bad luck with stewards, we got under way, leaving the port of Chicago for a month's cruise. As to the winds, of course we had no right to complain, but we did hope better things from the race of stewards. One was discharged by the captain before we got on board, for inefficiency; another stayed a day and a night and concluded that he could not cook on a yacht; a third came aboard with the party, and immediately began to talk and continued to talk until a few hours of rolling set him to groaning and he became so ill we had to put him ashore. We were not sorry to see him go. He was the most loquacious creature we ever met. He could do everything, according to his own account, was "death on lemon pies," and there wasn't a drink he couldn't mix! We had our suspicions that he could drink every kind he mixed. The fourth steward came aboard an hour before we sailed, and we were off before he had time to get away.

Our cruise to Milwaukee was uneventful and tedious for so short a run,—two days and nights for less than a hundred miles, much of the time we were becalmed or gently drifting. It

was a good time to read and rest, and we enjoyed it. While waiting to make that port, perhaps the reader would like to hear something about our craft and crew and company. The *Argo* is a schooner-yacht, registered as No. 140-195, of fifteen tons, 50 ft. length, and 15 ft. beam, built in Maine. She is a sturdy sea-boat, having the beam well forward, and setting low in the water. The curves of the deck and water-lines are very graceful, and with her long jib-boom and pointed over-hang she looks, even while lying at anchor, as if ready to spring forward on her course like a greyhound at the word of the master. She draws about five feet of water on the keel, but with centre-board twelve. She carries fore and main sails, jib, flying-jib, jib-topsail, gaff-topsail, and maintop-staysail. She can stand up with all this sail in a stiff breeze, being ballasted with several tons of iron. The *Argo* is fully equipped as a yacht, and takes out her license and master's license entitling her to clear at any port without custom inspection. Below, there is a stateroom with toilet adjoining, a cabin with two berths, table, lamp, chronometer, lockers, etc. Under the companionway is the ice-box, and forward are pantry, kitchen, and berths for four men. The amount of stores and stuff that can be stowed away in so small a place is wonderful. Besides provisions, bedding, and wardrobe for the passengers and men, there are innumerable articles required for use in working and repairing the yacht. The "house" takes up a large portion of the deck, leaving us aft a roomy cockpit, and forward abundant space for capstan and for working the head-sails and anchors. Of the latter we have three, two with iron cables. We carry two boats swung on the davits at either side, a brass cannon, brass binnacle, and while not much is lavished in decoration, the yacht looks very bright and "smart." Looking at it now, as she gently swings at anchor, she is charming even to a landsman. But she can act very viciously. Trust her not unless you have sea-legs and a brain that swings on double hinges like a ship's compass. If you had been on board last night, in this open bay, you would never want to come again. She rolled, rolled, rolled, like Poe's bells, in a resolute endeavor to put her gunwales under water; and she did. Hoisting the gig on the davits in the swell was a bit of seamanship worth witnessing. As the yacht went down the wave the gig went up. They acted like two enraged rams trying to smash each other. The sailor in the gig at last made fast at bow and stern almost in an instant. "Jump for your life!" shouted the captain, as the little boat swung up and the tackle was hauled taut, and with a spring Billy was on deck. Then we rolled down the companionway and rolled into bed and rolled into the sea of dreams.

The strength, skill and daring of our sailors are a constant source of interest and admiration to us. They know and love the sea, with all its hardships and dangers. The captain was born and trained to seamanship under the midnight sun, in Norway, and spent many years on the ocean. He is a splendid specimen of muscular manhood, and with his quick perception, respectful manners, and thorough knowledge not only of sailing but also of yachting, he is the ideal captain for a yachting cruise. This is his third summer on the *Argo*. Billy, of whom I have spoken, is a born sailor. The sea has always been his home. He is still

young and can go to the truck like a squirrel on a tree. There is nothing on the ship that Billy cannot do with neatness and dispatch, and no one else can handle the gig with such gracefulness and precision. The other sailor is the son of the owner, who has shipped "before the mast" for the cruise, the only distinction being that he takes his meals in the cabin. The work is excellent discipline for him, and it affords no small amusement to the gentlemen on board to see a prefect of Racine scrubbing the deck, scraping the masts and furling the jib.

Of the passengers there need be no description except that they are three clergymen, one the owner, and two guests. The latter, at least, are bright and jolly, though in a dead roll they are inclined to seek the seclusion which the cabin grants. JASON.

CLERICAL LONGEVITY.

That the clerical life is favorable to longevity is generally believed, and that the episcopate does not invalidate the popular faith, will be apparent by considering the first names on the list of our bishops in the order of their consecration. Bishop Lee, of Delaware, born in 1807 and consecrated in 1841, was in the eightieth year of his age, and in the forty-sixth of his episcopate. Bishop Green of Mississippi, born in 1798 and consecrated in 1850 was in his eighty-ninth year, and in the thirty-seventh of his episcopate. Bishop Williams, born in 1817 and consecrated in 1851, is nearly seventy years old, and has been a bishop not far from thirty-six years. Bishop Kip, of California, born in 1811, and consecrated in 1853, is in the seventy-sixth year of his age and in the thirty-fourth of his episcopate. Bishop Horatio Potter has just died at eighty-five years of age, having been a bishop for nearly thirty-three years. Bishop Clark, of Rhode Island, born in 1812 and consecrated in 1854, is approaching seventy-five years of age and has just completed thirty-four years of his episcopate. Bishop Gregg, of Texas, born in 1819, consecrated in 1859, is in his sixty-eighth year, and the twenty-eighth of his episcopate. Bishop Whipple, born in 1822 and consecrated in 1859, is nearly sixty-five years of age, and is in the twenty-eighth year of his episcopate, and Bishop Stevens, of Pennsylvania, born in 1815, consecrated in 1862, was in his seventy-second year and had fulfilled a quarter of a century as bishop. Whilst Bishop Green was nine years older than Bishop Lee, Bishop Lee had been just about the same number of years longer in the Episcopate. The Protestant Episcopal Church may well rejoice that such names illustrate her history, men of simplicity and godly sincerity, men that have a firm grasp of truth and that illustrate it in their lives; men that have, under the most diverse forms of life, established the Church as a Divine organization and taught the truth as embodied in the life of Jesus and as formulated in the words of the same authoritative Teacher and Ruler. These men, in their lengthened days, and in their glorious anticipations, show to us that godliness has the promise of the life that now is and of that which is to come.—*The Church.*

THERE are two things which will make us happy in this life, if we attend to them. The first is never to vex ourselves about what we cannot help; and the second is never to vex ourselves about what we can help.

A COLORED BISHOP'S ELOQUENCE.

The colored bishop of Hayti, J. Theodore Holly, a native of the United States, and consecrated in Grace church, New York City, who, during the recent gathering of the bishops of the Anglican Church in London, was much honored by his brethren, and who, at the invitation of Dean Stanley, preached in Westminster Abbey, on St. James' Day, closed his address in the following eloquent words and remarkable prayer:

"And now, on the shores of old England, the cradle of that Anglo-Saxon Christianity by which I have been, in part at least illuminated, standing beneath the vaulted roof of this monumental pile, redolent with the piety of by-gone generations during so many ages; in the presence of the storied urn and animated bust that holds the sacred ashes and commemorate the buried grandeur of so many illustrious personages—I catch a fresh inspiration and new impulse of the missionary spirit of our common Christianity; and here, in the presence of God, of angels and of men, on this day sacred to the memory of an Apostle whose blessed name was called over me at my Baptism, and as I lift my voice for the first, and perhaps only time in any of England's sainted shrines, I dedicate myself anew to the work of God, of the Gospel of Christ, and the salvation of my fellow-men in the far distant isle of the Carribean Sea that has become the chosen field of my Gospel labors. "O thou Saviour Christ, son of the Living God, Who, When Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of Thy Crucifixion, hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, the Cyrenian, of the race of Ham; I pray thee, O precious Saviour, remember that forlorn, despised and rejected race whose son bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal kingdom to distribute Thy crowns of everlasting glory!

"And give me, then, not a place at Thy right hand or at Thy left, but only the place of a gate-keeper at the entrance of the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob, of all the joys of Thy glorious and everlasting kingdom."

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PERSONAL MENTION.

The Rt. Rev. Alex. Burgess, D.D., Bishop of Quincy, will spend the next two months at York Harbor, Me.

The Rev. W. H. Vibbert, S.T.D. of St. James' church, Chicago, will spend his vacation at Mackinac Island, Mich.

The Rev. J. Cornell has removed from Wabasha, Minn., to Janesville, Minn., and desires all mail addressed accordingly.

The Rev. E. C. Gardner, rector of St. Michael's, Naugatuck, Conn., sailed for Europe on the 6th for a two months' vacation.

The Rev. Thomas Bakes entered upon his duties July 1, as assistant minister to the Rev. Dr. Chamber, rector of St. Anne's church, Lowell, Mass. Mr. Bakes graduated from the General Theological Seminary last June, where he was awarded the "Alumni prize in Ecclesiastical History," (\$20). He was also awarded last year the "Pierre Jay prize," (\$100).

The Rev. W. H. Goodisson has accepted the charge of the churches of Chanute and Cherryvale, Kas. Address at Chanute, Neosho Co., Kas.

The Rev. A. A. Abbott, of the Cathedral, Faribault, Minn., entered upon the rectorship of St. James' church, Vincennes, Ind., July 1st. This parish has been vacant since January 1st. Lay services have been maintained by Maj. W. P. Gould, U. S. A., licensed lay reader.

The Rev. C. C. Leman, of Marietta, Ga., entered upon the rectorship of St. Paul's church, New Albany, Ind., June 26th. This parish has been vacant since Nov. 1st, 1886, and services have been held every Sunday by Hon. G. A. Bicknell, licensed lay reader.

The Rev. Geo. W. S. Ayres, of Holland, Mich., by the appointment of Bishop Knickerbacker, has taken charge of of Trinity Mission, Connersville, Ind.

The Rev. Benjamin F. Miller, of Stafford, Diocese of Western New York, has accepted the rectorship of Trinity church, Logansport, Ind., and will enter upon his duties August 1st.

The Rev. J. F. L. Hynes, of Uniontown, Ky., has accepted the rectorship of St. Luke's church, Canneton, Ind.

The Rev. E. G. Hunter, formerly rector of Canneton, Ind., has succeeded the Rev. W. W. Raymond at Holy Innocents, Indianapolis.

The Rev. Henry A. Adams, S.T.B., of Trinity church, New York, has received the degree of Master of Arts from Trinity College, Hartford.

The address of the Rev. Ralph W. Kenyon, rector of the church of the Holy Innocents, Albany, N. Y., is changed from 6 First street to 23 Ten Broeck st.

The honorary degree of D. D. was conferred by both Amherst and Griswold Colleges, at their late Commencement, on the Rev. W. C. Winslow, D.C.L. of Boston.

The Rev. Wm. Rollins Webb, M.A. has received and accepted a call to the rectorship of Grace church, Watford, diocese of Albany, State of New York.

On the 1st of July the Rev. Robert McCosh of the Diocese of Huron, Canada, succeeded the Rev. James Simonds as missionary at Pomona, Diocese of California.

TO CORRESPONDENTS.

M.—1. The Editor cannot answer your first question now, as he is away from his books. 2. You are right about Baptism. The words must be used or it is not valid.

C. M. N.—Your idea is a good one, but it is almost hopeless to try to bring it about. All that can be done by argument and appeal seems to have been done.

C. L. P.—We see no good to be accomplished by the publication of your letter.

A. E. G.—Your argument would hardly hold good for a long progression.

RITUALIST.—1. The Hebrew word "Asherah" which, in our Authorized Version of the Old Testament, is translated "groves," is believed by most modern interpreters to signify an idol or image, set up for worship. This statement will of itself satisfactorily answer our correspondent's enquiries upon the subject. At the same time, it will not be out of place to remark that groves of trees played a conspicuous part in ancient heathen worship, and that single trees often were (as they are even now among the Buddhists of Ceylon) objects of veneration. 2. Apply to Mr. Jas. Pott, 14 Astor Place, New York City, or Lemuel H. Ide, Claremont, N. H.

MARRIED.

TOWAR—CONNER.—In St. Peter's church, Hazleton, Pa., by the rector, the Rev. Louis C. Washburn, assisted by the Rev. Messrs. J. P. Buxton and M. A. Tolman, on Thursday, June 31st, 1887, at high noon, Florence Isabelle Towar to Eli Taylor Conner.

OBITUARY.

MOONEY.—Entered Paradise, on the morn of Sunday, July 10th, Edward Ludlow Mooney. Services held at his late home in Upper Red Hook, Dutchess Co., N. Y.

SOERENSON.—Fell asleep in Jesus at All Saints rectory, Denver, Colorado, on Friday, July 1st, Jennie, the beloved wife of the Rev. M. F. Sorenson.

HEMMINGS.—At 301 Maxwell street, Chicago, June 28, 1887, Carrie, beloved daughter of Wm. and Rose Hemmings, aged 22 years 7 months 10 days. Asleep in Jesus.

At a meeting of St. Stephen's Branch of the Woman's Auxillary the following resolutions were adopted:

Resolved, That we deeply deplore the loss of one of our most efficient members, Miss Carrie Hemmings, who was also a faithful organist of the Sunday school, until prevented by ill health.

Resolved, That we tender the parents and friends our heartfelt sympathy in their great affliction.

APPEALS.

WHO will help me to build a church at Walpole Mass? We are worshipping there in the Methodist church with large congregations and increasing signs of success. A lot has been purchased and the people are working for a church building. They have given liberally themselves, but must have aid from outside sources. Please give me something and remember it is ten-fold more difficult to beg for

an Eastern mission than for one in the West. Please send your offerings to Amos Binney, Walpole, Mass. "God helps them that help themselves."—(Franklin's Poor Richard.) Yours,
ALBERT EUGENE GEORGE,
Missionary at Canton and Walpole, Mass.

ALL the readers of this journal are hereby asked to contribute 25 cts. towards restoring a very much dilapidated church in the southern part of the State of Illinois. Questions cheerfully answered and acknowledgements and receipts sent by RECTOR, care THE LIVING CHURCH, Chicago.

The Bishop says: "I strongly endorse this appeal for help."

I ASK aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The REV. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

MEMORIAL ALTAR.

A movement is being made by the friends of the late Rev. Father Jardine to erect an altar in the new church now being built by St. Mary's parish, Kansas City, Mo., to commemorate his faithfulness and loyalty to the Church. The building is nearing completion and the order for the altar must soon be given. Those persons who desire to assist and have not done so, should remit at once to the rector, the R. V. JOHN SWORD, or to WM. OLLIS, treasurer, Kansas City, Mo. It is especially important that Catholics should respond.

APPEAL FOR THE CHURCH AT WEST POINT, MISS.

By the Bishop's consent, the Rev. W. P. Browne asks aid to complete the church in West Point, Miss. Offerings may be sent to BISHOP THOMPSON, or to the missionary-in-charge, West Point, Miss. April 15, 1887.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Faribault, Minn.

MISCELLANEOUS.

WE have several applications from missionaries for copies of *The Church Review, Eclectic*, etc. Those who are willing to forward such periodicals after reading, may learn from us the address of clergymen desiring them.

WANTED.—A position by a lady. Office or other work. Has acted as Librarian, and Secretary to the President of the Nashotah House for the last five years, and had charge of an extensive correspondence. Address Box 91, Nashotah, Wisconsin, or "A." care Bank of Montreal, Brockville, C. inada.

WANTED.—A young priest who has a desire for missionary work and a salary of \$1,000 including rectory, will find it by applying to the RT. REV. DR. THOMAS, Topeka, Kansas.

WANTED.—By a young lady of experience in teaching music, a position as governess for young children or to assist in a Church school. Best references. Address 739 Orrington Ave., Evanston, Cook Co., Ill.

AN Engineer of Mines, class of 1887, Columbia College, a communicant of the Church, wishes a position as teacher in a school where he will have facilities for pursuing a course of classical study. Address E. M., LIVING CHURCH Office.

MISSES CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

TO RENT.—At Old Mission, Grand Traverse Bay, near the Dock, a comfortable cottage, mostly furnished, eight rooms, ice-house filled, row-boat, etc. Rent \$100 for the summer. Address W. D. BAGLEY, Old Mission, Mich.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, ten rooms. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:
"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."
Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line, to the Rocky Mountains, the resorts of Colorado California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

FRENCH, GERMAN AND ENGLISH.

Situation wanted in a Church School by a communicant competent to teach. Compensation moderate.
E. MABELLE FARMAN,
15 1/2 Wallace street,
Cambridge, Mass.

The Household.

CALENDAR—JULY, 1887.

17. 6th Sunday after Trinity.	Green.
24. 7th Sunday after Trinity.	Green.
25. ST. JAMES, Apostle.	Red.
31. 8th Sunday after Trinity.	Green.

"FOR OUR TRANSGRESSIONS."

BY R. L. ARGENT.

By all Thy pain for us endured,
O hearken to our contrite sighs!
A wounded soul for comfort cries;
Wipe Thou these sad, tear-blinded eyes,—
No woe but can by Thee be cured.

By all our deeply grieved-for sin,
O Thou whose grace no need ignores,—
A tired heart for rest implores!
Throw open mercy's shining doors,
That souls, world-weary, may come in.

By all our longings for the heights,
O Thou who highest heights did'st gain,—
Earth's pilgrim gropes in doubt and pain;
May he faith's purer mount attain,—
Ethereal airs!—celestial lights!

THE fifth edition of a heavy work being announced, a person expressed some surprise, which was answered by one in the secret, "It is the only way to sell the first."

IN the 30th year of Queen Elizabeth, the authorities of the Hundred of Bradley (Gloucestershire), presented the rector of Withington, one, the Rev. Mr. Knowles, for not having preached in the parish church for seven years, nor employed any other person to preach for him.

ANDREW FULLER, after hearing 500 lines twice, could repeat them without a mistake. It is said that he could repeat verbatim a sermon or speech, and could tell either backward or forward, every shop sign from the Temple to the extreme end of the Cheapside, and the articles displayed in each of them.

PERSON'S memory was so retentive that he once remarked it was a source of misery to him as he could never forget anything, even what he wished not to remember. Some idea of his memory may be gathered from the fact that he could repeat several of Shakespeare's plays, not to mention his extensive acquaintance with the Greek and Roman classics. In short, so marvellous was his memory that there were few subjects concerning which he was not able to illustrate his knowledge by quotations from the writings of his own and other countries.

OF modern historians, Lord Macaulay's memory is famous to all, many interesting instances of which are related by Mr. Trevelyan. Thus we are told how he could recite not only the whole of "Paradise Lost," but Richardson's great prize romance, "Sir Charles Grandison," a work of prodigious size. As it has been truly said, "His mind, like a dredging net at the bottom of the sea, took up all that it encountered, both bad and good, nor even seemed to feel the burden." In short, so nicely was his memory stored that in a list of kings or poets, or senior wranglers or prime ministers, or battles or palaces, or as to the houses in Pall Mall or about Leicester Square, he might be followed with implicit confidence.

IT is said that the late Bishop Field, of Newfoundland, was particularly fond of a curlew. On one occasion, while on a visitation voyage in the Church ship, a worthy old couple, knowing the good Bishop's weakness in this

respect, presented him with a brace of plump curlews. In return for their generosity, his lordship sent the old couple an invitation to dine with him on board on a certain day. The invitation, it is scarcely necessary to say, was gladly accepted; and at the time appointed the Bishop received his guests. In addition to other good things, the curlews were brought to the table. Grace having been said, the Bishop, addressing the lady visitor, enquired what she would take, to which she replied, with a significant nod in the direction of the dish containing the curlews, "I'll take one of them birds, my lord." Her request was not denied her. The Bishop to the gentleman: "And John, what will you take?" John, with an air of condescension: "Well, my lord, I think I'll take t'other bird."

WHEN the history of the reign of Queen Victoria comes to be written, it cannot fail to be regarded as a remarkable age. Could the British people but see themselves as they were then, they would be surprised beyond measure at the changes that have taken place and the progress that has been made. The quickening of active work and glowing piety in the Church has been by no means the least mark of progress in her Majesty's glorious reign. And so it is with missions. When she came to the throne the Church of England had only seven missionary sees throughout the world. There are now seventy-five, and that means that an average of more than one missionary see has been established each year since her Majesty began to reign. Had one new diocese been formed every year for the fifty years which marked the Queen's jubilee last June, the number would have been fifty. But it has exceeded that by 18. The number formed has been 68. This represents a good work. Noble is the heritage that belongs to the Anglican Church. She has something, at all events, to say for herself during the reign, so far, of this noble Queen.

THE popular idea in this country is that Englishmen are harder workers than any other people. This is quite a fallacy, for even among white races the English are by no means the most industrious. They do a lot of work, and good work too, but they are rather fierce workers, possessed of special energy, than really industrious men. The Belgian peasantry, the French peasantry, and some of the Prussian peasantry beat them completely in the power of persistent, monotonous, long-continued application to disagreeable work. English laborers would certainly never toil for fifteen hours a day as the Auvergnans do, neither would they work fourteen hours, day after day, in the stifling dens in which the silk throwsters of Northern Italy are compelled to labor. Taking the world all over, there is no doubt that the hardest workers are the Chinese. They care nothing about leisure, and so long as they are paid will go on for sixteen hours a day with a dogged, steady persistence in toil such as no European can rival. The Chinese peasants work all day and every day; indeed, were it not for the untiring industry which they display, the closely-packed masses of China could not be sustained by artificial irrigation as they are.

"OUR girls," said Bishop Meade, "are not well educated; but then our boys will never find it out." It is not so in Africa, it would seem from the following taken from a letter to a teacher in one of our mission schools

in that country some years ago. A young man is writing to explain why he has broken an engagement to marry. "Love's young dream" had been rudely interrupted by the failure, on the part of his beloved, to cultivate her mind. It is not only amusing, but it points an obvious moral. "I have left H—for her not being a decent girl and a fashionless—and also cleanliness, which is next to godliness, is not her aim; and also, she does not like to learn something to clear her mind a little, but she for foolishness avoids them all—this is the thing that burns my heart; and again, what you tried to do to her for my sake, was all in vain, therefore, for life she is no more none of mine; you need not trouble yourself for her, she is so dull, having itching ears. I think she will never learn anything. She grows bigger than she was when you left. She is getting to be a woman now, and all stupidity remains in her."

INSCRIPTIONS ON BELLS.

Vivos voco—mortuos plango—fulgura frango.

I call the living—I mourn the dead—I break the lightning.

This brief and impressive announcement—the motto of Schiller's ever memorable "Song of the Bell"—was common to the church bells of the Middle Ages, and may still be found on the bell of the great minster of Schaffhausen, and on that of the church near Luzerne. The following motto may still be seen on some of the bells that have swung in their steeples for centuries. It will be observed to entitle them to a sixfold efficacy.

"Men's death I tell by doleful knell,
Lightning and thunder I break asunder;
On Sabbath all to church I call,
The sleepy head I raise from bed;
The winds so fierce I do disperse,
Men's cruel rage I do assuage."

On the famous alarm bell called Roland, in the belfry tower of the once powerful city of Ghent, is engraved the subjoined inscription, in the old Walloon or Flemish dialect:

"*Mynen naem is Roland; als ik klep is er brand,
And als ik luy is er victorie in het land.*"

Which rendered in English is:

"My name is Roland; when I toll there is fire,
And when I ring there is victory in the land."

On the largest of three bells placed by Edward III. in the Little Sanctuary, Westminster, are these words:

"King Edward made me thirtie thousand weight and three,
Take me down and wey me, and more you shall find me."

On a bell in Durham Cathedral is inscribed:

"To call the folks to church in time,
I chime.
When mirth and pleasure's on the wing,
I ring.
And when the body leaves the soul,
I toll."

On a bell at Lapley, in Staffordshire: "I will sound and resound to thee, O Lord, To call thy people to thy word."

On a bell in Meivod church, Montgomeryshire:

"I to church the living call
And to the grave do summon all."

On a bell at Bolton, England: "My roaring sound doth warning give,
That men cannot here always live."

At Hornby:

"When I do ring,
God's praises sing;
When I do toll,
Pray, heart and soul."

On a clock of the town hall of Balo,

North Wales, is the following inscription:

"Here I stand both day and night,
To tell the hours with all my might;
Do thou example take by me,
And serve thy God as I serve thee."
—The Christian at Work.

THE SIXTH SUNDAY AFTER TRINITY.

BY E. O. P.

The day's collect is found in the sacramentary of St. Gelasius, but to both Cranmer and Cosin in successive revisions, are due changes by which in our present Prayer Book version we lose the fulness of the Latin original.

Our blessed Lord has gone to prepare a place in the Father's many mansions for each of His disciples, and it is but further fulfilment of prophecy which the Apostle quotes in his Epistle to the Corinthians, that the place where they who love their Saviour shall also be with Him, is furnished with good things which pass man's understanding, for all—even the gift to us of His dear Son—comes of the Father's everlasting love with which from the beginning God has loved the world. But "His servants ye are to whom ye obey"—we are his disciples whom we follow, and whether hearing our Lord's voice He is obeyed, whether we continue in God's Word and refuse to go no whither of the blessed Master's steps, are simple though needful inquiries suggested by our collect, and yet seem to be often forgotten in a pressing forward to claim promises made only to those who love God.

The day's Epistle is at once expansion of our catechism's second answer, and a rubric by which to read the daily life of Christians, if so be they truly love God. Baptism into Christ calls all the members of His Body to a daily dying unto self. Each child of God in holy Baptism is pledged to walk in newness of life—not to stand still, but to walk worthy of his vocation, continually giving himself unto the service of others, even as the Son of God for our sakes became poor, and forgiving his enemies even as unto death upon the cross, Christ spared not Himself for our sakes, who were His enemies. In Baptism all are made inheritors of the kingdom of heaven, and so all are likewise pledged to seek things pertaining to their inheritance. Planted together in the likeness of Christ's death, none are to grovel, but are to climb, as seed in the ground whilst it gropes, yet climbs to the light of a higher life. Though often falling, still climbing, as knowing "we may rise on stepping stones of our dead selves to higher things"—alive indeed unto God, through our Lord Jesus Christ.

It is collect teaching which to-day brings before us that would we obtain God's promises, we must love Him above all things. The angel of St. Theresa's dream, bearing a flaming torch and a pitcher of water, was asked by her his errand, and he replied he was about to burn up heaven and to drown hell, that henceforth neither from fear of punishment, nor through hope of reward, but of love for Himself alone, shall God be served. May the angel's teaching aid us as individually we ponder upon the love which is due to God our Creator, Redeemer, and Sanctifier, that so the resolve be made, or perchance deepened, ever more and more to open the heart for His cleansing Breath Who shall enable us perfectly to love Him.

In the Latin of our collect as found

in Sarum, it reads: "Loving Thee above all things and in all things." There are perhaps many who devoutly desire to love God *above* all, who yet are far from loving Him *in* all things. To see God in each event of life, the soul's vision needs be fixed and quiet, and however He sometimes stands revealed in great sorrows, deep bereavements, many are its purgings ere the soul love God in small worries, hourly perplexities.

Upon the shore of some troubled sea the dear Lord has held out to us His scarred hands, but clouds and twilight shades were gathering and we "knew not that it was Jesus." Christ gathers hearts' treasures into His retreat of blessed souls, and how slowly we understand it is the Master Who is come. Divine seal is set upon a loving daughter, and forevermore, even on earth, she is in retreat with her Lord Christ, while others fail to see that it is He, and so miss the grace of loving Him in this divine favor. A trivial task which yet yields many a throb of pain was set thee—some smart of humblest cares which "hold in Holy Writ no place" was given—art thou, too, looking for thy Lord "supposing Him to be the gardener?" The Man of Sorrows comes to pour from His dear sacred Heart the very love we ask to have in ours, and He gives us somewhat to fill up of the measure of His sufferings, but after a long night of wrestling in agony and fear it is the shriveled sinew—the broken heart or slain hope—which reveals the Name of His Presence Whom we did not know. Shall we not find comfort in remembering that each wound the soul receives from our Saviour's nail-pierced hand comes to win for Him the precious pearl of love, as we are told a mussel yields in the sea its pearl-fruit of some painsome blow upon the substance within its shell?

Yes, pour into our poor hearts, dear Lord, Thy love. Thy love alone forgives "unto seventy times seven," only Thine seeketh not her own—is strong as death—never faileth. It is in the Feast of Thy dear love Thy children seek that which alone Thou art, and having Thee possess all things.

THE LIBERTIES OF THE GALLICAN CHURCH.

BY A. G. B.

II.

The Church of France for many centuries was noted for the freedom of ecclesiastical elections. Bishops were chosen by the clergy and people. But soon after the time of Charlemagne came in the custom of asking permission of the crown to proceed to an election, and some one was appointed by the king to conduct the proceedings. This person was called a visitor, and if he reported to the king that the election had not been properly carried on, the nomination was cancelled and the right to nominate for that time was given to the king.

Thus the sovereign began to encroach upon the rights of the Gallic Church and through the following centuries the clergy seemed to sail between Scylla and Charybdis; the rights which they kept from the Pope were seized by the king, and while the Pope was usually ready to help them against the king he always took advantage of the situation to increase his own power.

Often the monarch and the Pope quarrelled over the matter of Church government, the king bestowing benefices and levying taxes on the clergy at his will, and the Pope hurling depositions and threatening bulls and interdicts at the

disobedient sovereign and his clergy. More than once the papal theory that the temporal power is subject to the spiritual was carried to its extreme results, the king being excommunicated and in consequence deposed from his throne as not fit to bear rule over the children of the Church, and his subjects being absolved from their oath of allegiance. In these struggles the clergy and the king more commonly held together, though the clergy were always opposed to complete separation from the Pope who held, in their belief, a certain degree of divine authority, and a position as the centre of Christian unity.

In the year 1268 St. Louis promulgated "The Pragmatic Sanction," a famous ordinance which has been called the "foundation stone of the Gallican liberties." It grants to the Church of France the enjoyment of all its ancient rights and privileges, and forbids the "pestilential crime of simony" and the payment of heavy taxes to the Roman Court "whereby (the ordinance says) our kingdom has been lamentably impoverished." Little or no good, however, was accomplished by this statute. The Pope was still appealed to in doubtful cases and simony and papal usurpation went on as before. Yet the Act was not so much the putting forth of new laws as a summary of ancient practice and privilege.

The quarrel between Philip the Fair and Boniface VIII. at the beginning of the 14th century, marks an era in the history of this struggle. Both Philip and the Pope were headstrong and obstinate, both were very unreasonable and uncivil. During the course of the contest (the details of which we cannot recount here) Boniface despatched intemperate bulls to France, the most offensive of which was publicly burned at Paris. In this insulting document the Pope wrote thus: "God has set me, though unworthy, above kings and kingdoms . . . to root out and pull down, to destroy and throw down, to build and to plant in His name. Wherefore let no man persuade you that you have no superior, or that you are not subject to the supreme head of the ecclesiastical hierarchy. He who thinks so is a madman, and if he persists in his error is convicted as an infidel."

The quarrel went on until Boniface made ready to crush Philip with his most tremendous weapon, a bull deposing the king from his throne, releasing his subjects from their allegiance, and bestowing his kingdom upon another. On the day before this thunderbolt was to fall, however, an emissary of Philip at the head of 300 soldiers, invaded the papal palace, insulted the aged Boniface and committed him to prison. The violence of this shock caused the death of the Pope. He was soon attacked with fever and frenzy, and died October 11th, 1303. The king had won, but although from this time the opposition to papal encroachments was steady and successful, the Gallican Church did not rise to independence, but grew more and more subservient to the crown. The State while affecting to release the Church from subjection to Rome, to defend the Gallican liberties, and to reform abuses, really arrogated to itself dominion over the body to which it pretended to give freedom.

The next important step taken in defence of the liberties of the Gallican Church, was the assembling by Charles VII. in accordance with the wishes of the heads of the Church in France, of a great national council at Bourges, in the year 1438. Here the ancient rights and privileges were set forth in "The

Pragmatic Sanction of Bourges," a far more important and fruitful Act than that promulgated by Louis IX. While this assembly professed great zeal for the superiority of a general council over the Pope, it really acted on the principle that a *National Council* is above every other ecclesiastical authority. The new statute was registered by the Parliament of Paris in 1439, and so became part of the statute law of France. It established the authority of general councils over the Pope; enjoined that Church elections should be made by chapters of the cathedrals, colleges, and convents, instead of by either king or Pope; abolished the payment of annates (*i. e.*, the first year's income derived by any bishop from his see) and "expective graces" *i. e.*, the Pope's power to promise a benefice before the death of its present occupant; and regulated the order of appeals, and various matters of discipline.

For nearly 80 years the Papacy strove by bulls, censures, threats, and councils, to bring about the abolition of this "Pragmatic Sanction." All efforts were vain, however, until the reign of Francis I., who made a bargain with Leo X., sold the treasured liberties, and seized for himself the power of nominations to benefices. The Pragmatic Sanction was abrogated, and followed by the Concordat of Bologna, dated August, 1516, which, while it pretended to protect the "Gallican Liberties," really gave them up, some to the Pope, and some to the crown. The Gallican clergy did not readily yield to the Concordat, but continued in practice as far as possible to follow the usages prescribed by the Pragmatic Sanction.

Volumes might be filled with the details of the disputes and struggles for liberties, rights and privileges, among popes, French kings, and clergy, sometimes amounting only to a grasping after Church revenues by greedy or impetuous monarchs, sometimes merely a strife for political influence and power.

(To be continued.)

THE CHURCH IN NEW YORK FORTY YEARS AGO.

In passing Trinity church recently, I found the services of Ascension Day in progress, and this brought back the recollection of the part I had taken in the consecration services that were held forty years ago that day.

The consecration of Trinity church was a great event in New York, and gave rise to no end of discussion. Up to that time the chancel arrangements that existed in St. John's chapel, where I usually attended church, had been the prevailing ecclesiastical fashion. A circular chancel-rail surrounded a wooden structure composed of a reading desk below and pulpit above, and with a little square white wooden altar in front of the desk in which prayers were read. Into this desk each afternoon a couple of clergymen, one arrayed in a surplice and the other in a black silk gown, would shut themselves, carefully closing the door, apparently from fear that one of them might fall asleep and tumble out. At the proper time the black-robed minister would go out and re-appear in the pulpit, while his companion apparently enjoyed a nap. But in the new Trinity church only the altar was to stand within the railing. The pulpit was to be outside and opposite the prayer-desk. This was a change indeed. But when it was understood that a brazen eagle was to support the Bible from which the lessons

of the day were to be read, criticism took up the cudgels and went to work. Bishops and sectarian preachers, laymen and professors, sought the columns of the newspapers to vent their opinions and the liveliest kind of a controversy was waged for a while. It ended in a laugh, when a bogus letter from Bishop Chase, of Illinois, was published, in which he was made to say that he knew nothing of that particular eagle, but if they would fill his pockets with good golden American eagles for the benefit of Jubilee College, he would be content to drop all controversy.

As the son of a clergyman, it was my good fortune to know all the eminent clergymen of that day—at least to know them as an observant boy does. . . . Dr. Berrian, rector of Trinity parish, was personally all kindness, but I thought him the poorest preacher I was compelled to hear. It is said of the good old man that when a country clergyman, half starved on a salary of \$500, came to him and asked his influence to get him another charge, he remarked: "I do not see why you young clergymen want to change so often. Why, I have been in Trinity church forty years, and never have thought of leaving." He was a fine executive officer. His assistants were courtly Dr. Wainwright, who had the famous newspaper controversy with Presbyterian Dr. Potts on the text: "A Church without a bishop, a State without a king;" Dr. Higbee, an eloquent Southerner; scholarly Dr. Ogilby, and Dr. Hobart, son of a former bishop of New York. Dr. Higbee was the favorite in the pulpit, and divided his preaching laurels with Dr. Tyng, who had recently come to old St. George's, in Beekman St., to succeed Dr. Milnor, and Dr. Whitehouse, of St. Thomas', afterward called to be Bishop of Illinois.

These clergymen were all present at the consecration of Trinity church; and there were many other famous divines there also, including Dr. Thomas House Taylor, rector of the new Grace church, at the head of Broadway; Dr. Lyell, rector of Christ church, in Anthony (now Worth) St.; Dr. Haight, the able theologian who presided over All Saints', in Henry St., and who subsequently declined the mitre of Massachusetts; Dr. Creighton, of Tarrytown, who might have succeeded Bishop Onderdonk had he so desired; Drs. Potter, Vinton, Cutler, Duffie, etc. Chiefest among the bishops who were present was Bishop Doane, of New Jersey, who looked every inch the prelate in his robes, and who, in my judgment, was the finest orator in the Church.

Speaking of pulpit orators recalls an incident which I caught as a boy from the lips of confidential clerical critics. At one time, Drs. Onderdonk, Wainwright, and Schroeder were the three chief preachers in Trinity parish, and a witty layman undertook to give the style of the dogmatic Onderdonk, flowery Schroeder, and courtly Wainwright as exemplified in brief sermons on the text, "Two beans and two beans make four beans," somewhat as follows: Dr. Onderdonk *loquitur*: "The Church in her wisdom has decreed that if two beans be added unto two beans, the product shall be four beans; and if any self-sufficient mortal shall presume to question this conclusion of the law and the prophets, together with the canons, let him be anathema marantha." Dr. Schroeder, after enunciating his text, was supposed to wake at sunrise, wander into the dewy fields, and pluck one pearly bean after another, and finally go into ecstasies over the quartette of

shining beauties which he held in his hand. But the point of the satire was reached in Dr. Wainwright's case, who was made to say: "It has generally been conceded, and nowhere that I know of denied, that if two beans be added unto two beans, their product shall be four beans. But if there be in this intelligent and enlightened audience any who may venture to have conscientious doubts upon the subject, far be it from me, my brethren, to interfere with such a person's honest convictions."

Forty years ago the vestrymen of Trinity parish were a famous race of men. Philip Hone, the most courtly mayor that New York ever had, was one of them. Major General Dix, Cyrus Curtiss, John J. Cisco, Major Jonathan Lawrence of the Revolutionary Army, and other men of note were of the number. Our seat in St. John's chapel was two pews behind General Dix, and I used to see the present rector of Trinity parish there—a slender, spectacled youth of severely studious aspect, whom I never remember to have seen smiling except when a strange minister in the reading-desk fell asleep and failed to be awakened by the tiring congregation.—*The North-East.*

LETTERS TO THE EDITOR.

CHURCH MUSIC.

To the Editor of *The Living Church*:

There is reference in a late issue of THE LIVING CHURCH to a committee formed in England for the revision and re-publication of "Hymns Ancient and Modern." This book has already been sifted by repeated issues, has passed through many editions and has stood the test of at least twenty years' use. The fact that nearly 50,000,000 copies of this hymnal are at present in use in the churches of the Anglican Communion is a testimony to its worth not to be disputed. If we mistake not, it has had, in the past, the approval of a majority of our own House of Bishops. The proposed issue will contain what we lack most: processions, carols, metrical litanies and proper hymns for the lesser holy days. It is now a book which is far better adapted for use in Sunday school than our own hymnal and these additions will increase its value in this respect. In poor parishes and new missions, on account of financial reasons, it is often necessary to use but one book for both church services and Sunday school. On the whole, it would seem the most sensible to have if possible, but one book for both children and adults. If the *Benedictus*, *Magnificat* and *Nunc Dimittis* were added, properly pointed, we could give our children Churchly training without any extra Sunday school hymnals.

Would it not be possible for our present Hymnal Committee to confer with this English committee and as an alternative at least, to offer the American Church a chance to adopt this book as their own? Would it not be a practical move on our part in preserving Church unity?

Many of the hymns issued from time to time with new and beautiful settings by English composers and usually re-issued in this country in the *Parish Choir*, or by musical publishers, would be available where now the lack of the words forbids their use. Also in parishes where Gregorian music is in use for Psalms and Canticles, the use of the ancient corresponding hymns is impossible for the same reason. All of our Religious Communities use Gregorian hymn tunes more or less, and they

would be helped if we should recognize their desires also. Many of the office hymns of the Canonical Hours, as given in the translated Breviary, are especially fitted for hospital and school services and we know that in some cases they are so used even now. The Sisters are missionaries of the Church as well as Religious, let us aid them in every possible way.

There is still one more reason why the adoption of this most popular of all English hymn-books would be advantageous. Many parishes are continually receiving additions from England through immigration. As a rule the English are versed in Church music and bring hymnal as well as prayer-book to this country. They hear the familiar prayers, but the words which are still more familiar and it may be even dearer, on account of special home associations, they hear not. Obligated to read the Psalms chanted at home and to listen to new hymns in which they cannot and dare not join, they go away disappointed, perhaps never to return. It ought not to be so, and yet all know how powerful is the influence which music exerts over the masses of men. Let us give these new-comers their old hymns if possible, that they may not be compelled like God's people of old to say: "How shall we sing the Lord's song in a strange land?"

The elective process by which we as clergy are to judge the worth of hymns by giving a list of such hymns as we have found useful in our own work is insufficient. We want more hymns and better ones as well as the retention of old ones. Let us have "Hymns Ancient and Modern"—already an assured success, rather than another *fasco*.

PRUDENS.

CALVARY CHURCH, CHARLESTON.

To the Editor of *The Living Church*:

In your issue of June 11th, you published an extract from *The Independent*, written by the Rev. Mr. Kirkus, which certainly does not convey to the Church at large in these United States, the impression that the Church in South Carolina ever did anything for the religious training of the negroes.

Will you do me the favor of publishing some extracts from "Reminiscences of Calvary Church, Charleston, S. C.," written at the request of Bishop Howe? The plan of giving to the colored people of Charleston a place of worship exclusively their own, originated with the Rev. Paul Trapier, D. D. 1848-9. Previous to that time the slaves had worshipped in the same temple with their masters. But the accommodations being necessarily insufficient for them, and the style of preaching being not simple enough for "that state of life into which it had pleased God for a time, to call them," he, having just severed his connection with one of the largest congregations in Charleston, (St. Michael's), offered to give himself exclusively to the training for Christ, in the Church's ways, of this simple race. The plan being new, met with some opposition, but the support of his bishop and brethren of the clergy, and of the most influential and conservative of the gentlemen of the city, soon bore down all opposition, and in 1849 Calvary church (colored) was consecrated by Bishop Gadsden. A noble band of helpers, both male and female, from the white congregations of our churches in Charleston, soon joined him, and were instant in season and out of season, instructing in the Sunday school, leading in the responses, meeting with the choir, visiting the sick and afflicted, and strengthening in

every way the hands of their pastor for nine years, until failing health obliged him to give up his charge.

During these years, on Sundays, the Sunday school, and morning and evening services, were regularly held, the Holy Communion was administered once a month. The pastor wrote and had printed a simplification of the Church catechism, which was taught in the Sunday School. Candidates for Confirmation and the Holy Communion were prepared individually at the home of the pastor, where with much patience they were gradually trained line upon line, precept upon precept, here a little and there a little. During these years the pastor sought by visiting them in sickness and in all their troubles and bereavements, to win their confidence, that he might lead them to that Saviour who took upon Him the form of a servant and came not to be ministered unto but to minister. During these years, some were admitted into the Church by Baptism, some were confirmed and received the Holy Communion, some were united in the bands of holy matrimony, and their dead were reverently committed to the earth with the beautiful services of the Church. Of the good accomplished during these faithful ministrations, we cannot know—only the Last Day will reveal. But surely the seed thus sown will bring forth its fruit in due season. The Providence of God has called these children of His into another "state of life," and the faithful discharge of their duties by many in this higher state, will perhaps be traced to the growth of the good seed planted in the hearts of parents and children in Calvary church.

After the war, this colored congregation placed in the chancel a memorial tablet in grateful memory of their founder and first rector, the Rev. Paul Trapier.

THOMAS F. GADSDEN.

Rector of Grace church, Anderson, S. C.

[*The Independent*, which first published the article, please insert this also.]

THE TRAINING OF CHOIRS.

To the Editor of *The Living Church*:

Allow me to ask whether it has occurred to you that some articles relative to the formation and training of surpliced choirs might not be interesting to many of your readers? Possibly you may have published some such before I had the pleasure of being one of your subscribers. I am myself connected with a surpliced choir, and we have a good deal of trouble to get men, as well as to hold them. It is discouraging, especially when one reads from time to time, in the LIVING CHURCH, of choirs of 30 or 40 voices being sustained in much smaller places than this. Our church is poor, and can only pay small salaries to an organist and a leader, (both ladies), and all the men and boys are volunteers as I suppose is the case in most such choirs, outside of the large cities. I imagine that some articles on this subject by an experienced leader of surpliced choirs, might do much good in awakening interest in this form of music, which is so suitable to the services of the Church. W.

THE SOUTH CAROLINA CONVENTION.

To the Editor of *The Living Church*:

I would beg to suggest in reply to a paragraph in the "News and Notes" columns of your paper, that a wider apprehension of the stand taken by a number of the South Carolina laymen in the last diocesan convention would

show that nothing is farther from their thoughts than the intent "to close the doors of the Church against the colored race" which I admit would be the outcome of "contemptibly narrow views." That no set of men has ever taken, nor can take, more interest in the moral welfare of the negro, is amply proved by the zeal they displayed in the religious training of the blacks before the war, when their means admitted of their showing a substantial interest. The South Carolina laymen will always as heretofore, give a hearty welcome to every negro—clergyman as well as layman—who enters the Church; but it is their honest conviction that more good can be effected by the Church among the colored people by keeping the races apart than by straining after a union which, in the nature of things, can never exist! Indeed it has been ascertained that a majority of the intelligent colored men in the South wish to effect this impossible union as little as do the whites. S. H. S.

CONCERNING GREEN TIMBER.

BY THE REV. R. W. LOWRIE.

In my grandfather's barn, when I was a boy, was a lot of timber. It lay there, and kept on lying there. At last, when it *was* taken out, bless me! what axe-helves it *did* make! Never split; never "gave;" never cracked at the shoulder; the process of seasoning had made it almost like iron.

Now, every young clergyman is (more or less) green timber. If he be not in one thing, he is in some other. His theology may be sound enough; but his judgment, immature. His preaching may be dry enough for the most dyspeptic religious stomach, but he may be dreadfully "sappy" somewhere else. His knowledge of canons and rubrics, and saint's days and high festivals, and defunct heresies and other dead issues still wrangled over in theological schools, may be well-nigh perfect, but his knowledge of the article known as Human Nature, exceedingly the other way. He may make very graceful gestures, but very awkward blunders. In other words, he is not yet *seasoned* timber, though he may be *seasoning*, and may, in time, turn out first-rate material.

I would be far from saying anything against the young in orders—I myself was young once; and am not as old yet as I hope to be. Youth is a beautiful sight. Strong limbs, health, bold will, great faith, high hope, untaxed energies—these make a glorious picture. Youth, devoted to the Lord, in the service of His Church, is a beautiful spectacle,—the Lukes, the Timothies, the Samuels, the Isaacs, going forth to take the place, in due time, of the aged Elis, the venerable Pauls, and the fatherly Peters. The eye is full of brightness; the step, of elasticity; the heart, of joy. Bold resolutions animate. High expectations inspire. Every step shall be upon some stepping-stone to greater usefulness. Every stroke shall not only accomplish its own work, but shall call out strength for the work yet to be done. There is no such word as fail. "Onward" is the watchword, "Excelsior," the motto.

Praised be God, that, year by year, He puts it into the hearts of so many to dedicate themselves to the service of His Church. May He send out yet more laborers into His vineyard.

But, for all this, timber is green until it is seasoned. It is a law of wood,

of every grain and quality. It is of men, as well.

And yet we are given, in these days, to overestimate youth, and to underestimate age. At least, the aged make the charge that we are.

When a parish is vacant, it is the young man who is sought for and bid for. Calls seldom come to clergymen after fifty or fifty-and-five. It is a pleasant prospect for the courted Samuels and Timothies of to-day to look forward to—the time when they shall become the slighted Elises and the aged Johns of forty years hence.

"We like seasoned timber," says the carpenter, and the wheel-wright, and furniture-maker. "Give us the green," say vestries, congregations, and committees on correspondence. In secular matters experience and seasoning go for more than they do in the religious world.

Young men take notice of how the Church treats her servants, and they naturally shrink from the service. "You are a very young-looking man to be ordained," said an English bishop to a candidate for Orders. "That may be, my Lord," replied he, "but your Lordship will remember that is remedying itself every day." This other is not an offence that is "remedying itself every day." And who can blame the young man, asking in his heart, "Lord, what wilt Thou have me to do?" from observing it? Pitt replied in terms that have descended to the present day, to the sneer of Walpole; but what is the crime of being a young man to the heinousness of being an old one, in the eyes of many vestries and congregations. I noticed in the report of an old clergyman to his bishop, this expression: "The impression seems to prevail that age is an impediment to ministerial labor, or my work might have been more." I do not know the venerable man, but my heart pitied him. He had crossed the dead-line. The clergy cannot help getting old, yet the sin of having become grey and aged lies heavily upon many a cleric of the Church to-day, as willing to do his Master's work, according to present ability, as he was in the days of his twenties and thirties.

Those thinking of orders will notice that, though the clergyman, young and talented, sought after, bored continually with slippers and calls, may hear now only the praises that rung in the ear of the stripling David, the slayer of the giant; or the echoes, at least, as they are faintly dying away; he knows, unless he be destitute of ordinary observation, or be more than usually happily circumstanced, that he may some day hear, instead of these sweet sounds, those less sweet ones, which once an ancient prophet literally heard,—"Go up, thou bald-head," and which many a modern prophet of the Lord has heard virtually in this our day.

We would not have bears from the woods devour those children of thoughtlessness. We would have the children less thoughtless. Age is no crime. Grey hairs are not an atrocity. They are an honor. The hoary head is as a shock of corn. It indicates maturity. Youth is more like the corn just bidding fair for the harvest yet to be. It, indeed, tassels more beautifully, and may yield more abundantly; but dews and rains, and sunshine and winds and culture are needed before it shall do so.

We have spoken our parable; does it, or does it not, touch the vital question of an increasing ministry?

INFALLIBILITY.

Below we give a list of several popes who have erred in matters of faith, for the consideration of those who believe in the dogma of infallibility:

1. Pope Zephrinus, in the beginning of the third century, who approved the doctrine of the Montanists, already infallibly condemned by his infallible predecessor.

2. Pope Marcellinus, towards the end of the third century, who gave such proof of his infallibility, as the Pontifical of Damascus and the Roman Breviary says, that he came to a complete apostasy so far as to sacrifice to the idols.

3. Pope Liberius, in the fourth century, according to the testimony of St. Athanasius, St. Hilarius, and St. Hieronimus, became Arian and signed the Arian creed. St. Hieronimus says the same of Pope Felix II.

4. Pope Vigilius, in the sixth cent-

ury, who approved the heresy of the Eutychians, which denied in Christ the two natures.

5. Pope Honorius I, in the seventh century, who justified heresy of the Monethelites, and was condemned as a heretic by the sixth General Council.

6. Pope Nicholas I, in the ninth century, who thought that there was no necessity to baptize in the name of the Father, Son and Holy Ghost.

7. Pope Stephen II, who condemned infallibility, and ferociously assailed his infallible predecessor, Pope Formosus, nullifying all his acts and declaring that the validity of the Sacraments depends on the person who administers them, which is an heresy already condemned by the Church of Rome.

8. Pope Sergius, successor to Stephen, following infallibly the errors of his infallible predecessors, rehabilitated Formosus, declaring valid his ordinations, and null and void those of Pope Stephen.

9. Pope John XXII, who publicly thought that the souls of the saints would enter into heaven, but after the day of the general judgment; doctrine already condemned as heretic by the Church of Rome.

10. Pope John XXIII, who was condemned as heretic by the Council of Constance, and deposed from the Papacy. These are but a few of the many facts that could be produced against the absurd doctrine of infallibility.—*M. Zara.*

OPINIONS OF THE PRESS.

The (London) Church Review.

THE JUBILEE SERVICE — It is quite superfluous to remark that in a great abbey church—and the greater and the older it is so is the obviousness of the remark—the one most insignificant spot of the whole building and its compartments is the Holy Table. So essentially true is this, that although the ceremonial spirit does occasionally stalk into the venerability of stone and timber aforesaid, it is always scrupulously kept outside the sacrarium. Whenever ceremony, after its blundering, lumbering, English fashion, does essay to manipulate a church for its own purpose, the purpose is the glorification of human greatness with too little *esprit* to feel the ridiculousness of the contrast in the palace of the King of kings; while the altar, where devout men of all opinions will at least admit that God chiefly manifests His presence to the faithful, is surrounded with every signification implying nothing of more dignity than mere convenience, as much as a camp table or a seat in a railway carriage. As every member in the Queen's retinue on Tuesday will know, there is infinitely more of ceremony at Her Majesty's dinner table than at the table of the Lord at Westminster Abbey. In short, so far as ceremony enters into the Jubilee Service of Tuesday next—and it is the ceremony on which the expectation of the whole court world is now suspended—every jot and tittle of it will have only one meaning, and that meaning proclaimed trumpet-tongued will be this, that man is everything and God is nothing. This is an odd gospel to preach in the "venerable abbey."

The Church Times.

By this time everybody is heartily sick of the Jubilee; so enormously has it been written in the interest of people who have windows and seats to let, or who have other wares to dispose of. As for the Abbey, the desecration which is said to be going on there is positively wicked, and of a character to bring a judgment upon the country. We cannot help thinking that it would have been far better, if it was intended to make the thing the sort of a show that it will be, to have held it in the Albert Hall, or in Hyde Park. We see it suggested that the offertories at churches where the occasion is in any way observed, should be divided between the Church House and the Clergy Relief fund. In this proposal we entirely concur, but we cannot help thinking that half the sum that will be fooled away over the exhibition would have handsomely provided for both objects. One thing is quite clear—those who spend their money on the affair will wish, when it is over, that they had not done so.

The (London) Church Review.

RITUAL.—Already a large number of crowned heads and princely personages are arriving in London to be present at Tuesday's ceremony, which promises to be the finest sight seen since the Coronation in 1838, and fabulous prices are being paid for seats to view the processions. After all, Englishmen dearly love ceremonial—especially when it has nothing to do with religion. But after next Tuesday let no one say that the phlegmatic Briton is innately adverse to pomp; nor let him condemn the Catholic who would surround the King of kings, when He comes to His Altar-throne, with the circumstance which is not felt out of place if offered to an earthly monarch. What would be thought if the Queen were to go in her every-day attire to St. George's Chapel, Windsor, entering by her private door, without any of the ceremonies which attend State functions, and thus render thanks to God for the mercies of the last fifty years? Apply the question, *mutatis mutandis*, to the offering of thanks in the Holy Eucharist, and the whole principle of ecclesiastical ritual is before us in a nutshell.

The Catholic Review. (R. C.)

THE MASSACHUSETTS CANON.—It would seem that the soil of Massachusetts is not propitious to Episcopacy. At a recent diocesan convention a revision of the canons was formally proposed, as follows:

II.—MEMBERSHIP.

"Any baptized male person of the age of twenty-one years, who has signed the Constitution and By-Laws of the parish, and who has aided in maintaining public worship therein for a period of twelve months immediately preceding any meeting, either by regular attendance thereon, or by pecuniary aid in hiring a sitting, or otherwise, shall be considered a member of the parish, and entitled to vote in its affairs," etc.

An amendment was offered proposing to strike out the words "baptized" and "male," which created a discussion which a correspondent of a "Church" contemporary likens to a "cyclone raging to blow down the walls of Zion." "The main argument," he says, "was expediency. Gather them in. Let them manage you and your parish and you have them!" "The effect of these recommendations," he says, "would be to allow everybody, male or female, baptized or unbaptized, theist or atheist, gnostic or agnostic, a voice in the government of the parish and the election of the minister." The most surprising part of the performance, as described by this correspondent, was the fact that the Bishop left his chair and made a speech in favor of dropping the word "baptized," "because it would help in the missionary work of the diocese to have parishes formed of unbaptized persons." The proposition was adopted and both words were dropped. One knows not which most to admire in these Massachusetts "Churchmen," their zeal for the propagation of the "Faith," or the broad platform which they propose for securing converts.

Parish Messenger (Omaha.)

WHO ARE COMMUNICANTS — At the last vestry meeting a discussion arose as to who were communicants of the parish. The rector could give but one answer: "Those who were enrolled on the parish register, and not transferred, excommunicated, or dead." There is undoubtedly much evil in the matter and a remedy should be speedily applied. Vestries complain because they have to stand an assessment for communicants who are practically dead to the life of the parish. Some are enrolled on the registers of several parishes, who are valuable as communicants only as they swell the number in the diocese, and help swell the diocesan fund, not always by paying the assessment anywhere themselves, but by having it paid for them in more parishes than one. But the assessment evil is infinitesimally small compared with the great spiritual evil involved in the utter lack of duty and loyalty exhibited in the conduct of so many of our people. Thousands of them scarcely feel it a sin to wilfully neglect their duty as Christians for months, and for years. They are rarely seen in the church, and scarcely ever appear at the Table of their Lord, and they never do anything for furthering the interest of Christ's Kingdom. And yet they stand enrolled upon our registers as communicants. "Drop them," some one says. We have no right to drop them. They could come back any time and claim their rights, as faithless-

ness and indifference are not punishable offences in this diocese, or in many dioceses of the Protestant Episcopal Church. Moreover dropping communicants is a rule foreign to the thought of the Church. Excommunication we know, but not "dropping." But excommunication should only take place after persistent, wilful transgression of a clearly-expressed law. If the evil of careless, negligent, indifferent communicants is to be corrected, a canon must be passed, requiring communicants to receive a certain number of times every year or pain of excommunication, unless reasonable excuse can be offered to the rector or pastor under whose jurisdiction they are. Another mandatory canon might be passed, probably should be, forbidding the enrollment of communicants in any parish from without, unless letters are presented from their last pastor. As it is clergymen need not enroll them, but they do almost universally, until the bearing or presentation of letters has become almost the exception. The result is seen in the looseness and carelessness which so many of our people exhibit in their duty to the Church. They come to one Altar to-day and another to-morrow without any or very little sense of obligation to either, or they never come to any, and are yet members in good and regular standing, as the phrase runs. The remedy is obvious. Will it be applied?

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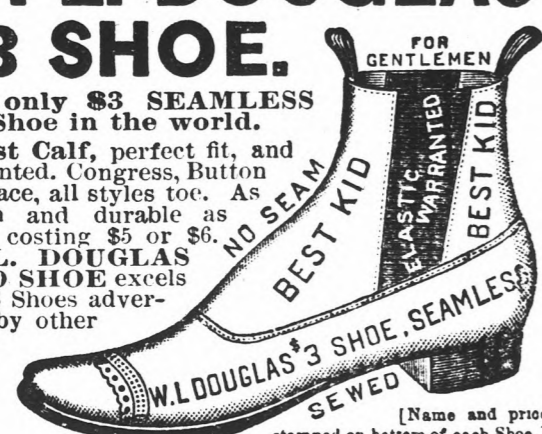
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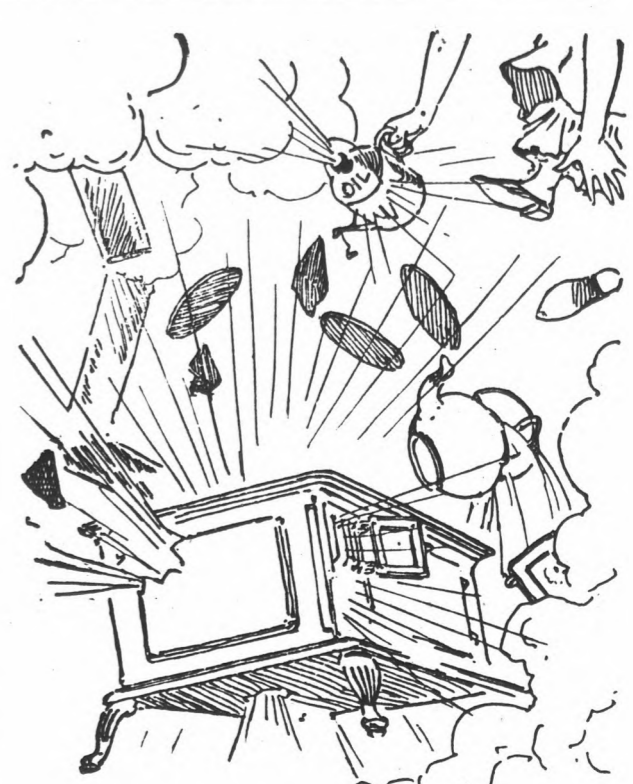
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