

# The Living Church.

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

VOL. XII. No. 28.

CHICAGO, SATURDAY, OCTOBER 12, 1889.

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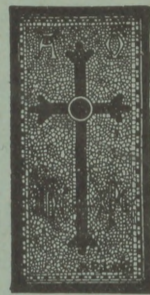
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# The Living Church.

SATURDAY, OCT. 12, 1889.

## NEWS AND NOTES.

BISHOP TALBOT'S description of the farewell reception given him in Idaho at his departure for the General Convention is very funny, but we are inclined to think that the "boys" were having their fun with the Bishop.

AT the Old Catholic Synod at Warnsdorf, in Austria, last month, Dr. Wordworth, Bishop of Salisbury, attended High Mass, receiving the Sacrament, and gave his blessing in the German language.

THE Archbishop of Dublin was obliged to give up his proposed visit to this country on account of serious illness in his family. This decision was reached just before the sailing of the steamer in which his Grace had taken passage.

THE Bishop of Nottingham (Dr. Trollope) has been presented by the clergy of the Deanery of Lafford, over which he has presided twenty-six years, with an address enclosed in a massive silver casket. Few men have more deserved the esteem of their neighbors.

"T. B." writes to *The Australian Church Times*: "The centre panel of the reredos (or what was until lately so) is carefully packed in its original case, and stowed in the Bishop's vestry at St. Andrew's cathedral, Sydney. On the outside of the case is the inscription, 'Rejected of men.'"

As we go to press on Tuesday afternoon we cannot give full reports of sessions later than Saturday of the week before. Any important action taken on Monday will, however, be telegraphed to Chicago by our special correspondent.

DURING October we must, of course, give a large amount of space to the General Convention reports. Other matters must be subordinate. We trust that all our readers will take a lively interest in the proceedings and appreciate our efforts to give them a faithful and readable account.

THE delay in the delivery of last week's LIVING CHURCH to the members of the Convention was due to a mistake. The New York manager was looking for the arrival of the package by express, during two long anxious days, and all the time it was reposing in the post office. By an oversight no notice was given by the postal clerk.

AN old Florentine custom is reviving in Wales. Over fifty precious stones have been sent by the ladies of the diocese of St. Asaph for the Bishop's pastoral staff, which is in course of construction, and one lady offers a silver figure of St. Deiniol. Two other figures provided by subscription will be St. Asaph and St. Tysilis. There are to be six canopied niches in silver, with Welsh saints connected with the diocese. The pastoral staff will be, with the figure of the Good Shepherd, about 6 feet in height.

DETAILS of the proposal to form an order of Church of England monks are being considered, and it is believed

that the Order of St. James, which was outlined by the Southampton clergymen, will receive assent. The Bishop of Gloucester and Bristol is favorable to the project, and Lord Alwyne Compton, Bishop of Ely, states: "I think a monastic order of men is needed in the Church of England for mission work, especially in great towns, and that if organized on lines suggested by convocation, it will probably be secured against risks which experience has shown such bodies are liable to."

ADVICES from Australia state that the validity of Canon Saumarez Smith's election as Bishop of Sydney has been submitted to eminent counsel, who have expressed the opinion that the election was complete when the votes recorded by the Australian Bishops gave Mr. Moule a majority, and that the subsequent transfer of votes to Canon Smith on Mr. Moule declining the appointment, was illegal, and Canon Smith's election consequently void. The Bishops of Adelaide, Brisbane, Bathurst, Riverina, and Grafton and Armidale, and the Administrators of the Bishoprics of Tasmania and Newcastle, have telegraphed to the Archbishop of Canterbury protesting against the procedure at the election, and requesting his Grace to defer taking action in the matter.

THE Rt. Rev. Thomas Hubbard Vail, Bishop of Kansas, died at Bryn Mawr on Sunday, Oct. 6th. He was on his way to the General Convention when he was taken ill at Philadelphia. From the first, grave fears were felt of the result, which have been soon realized in his departure. Bishop Vail was born in Richmond, Va., Oct. 21, 1812. He was graduated from Trinity College and the General Theological Seminary. Most of his earlier ministry was spent in New England, but in 1863, he became rector of Trinity church, Muscatine, Iowa. In the following year he was elected Bishop of the newly-organized diocese of Kansas, and was consecrated Dec. 15th, 1864 by Bishops Kemper, Whitehouse, Lee, Bedell, and Clarkson. He is succeeded by the Assistant Bishop of the diocese, the Rt. Rev. Elisha S. Thomas, who was consecrated in 1887. The Burial Service was held at Bryn Mawr on Wednesday and the interment will take place at Topeka next Monday.

CONJECTURES as to the future Pontiff are just now rife in Rome. Some think it probable that Cardinal Maria Parocchio, the Vicar-General, a man of iron will and clear aims, and comparatively young, having been born in 1833, is likely to become the successor of Leo XIII. As Bishop of Mantua he opposed the Liberal school of Lombard clergy. He was removed from Mantua to Pavia. He was then nominated Archbishop of Bologna; but to this appointment the Italian Government objected, and Parocchio resigned and went to Rome. Leo XIII. selected him to be his Vicar-General, and gave him the most powerful position next to his own. The affairs of the Vatican were confided partly to Cardinal Rampolla and partly to Parocchio. At

present the organization of the Church is exclusively in his hands. In the eventuality of a Conclave, the Vicar-General enjoys immense influence. He will attract to himself the Conservative party among the Cardinals, who already consider his election certain.

## THE GENERAL CONVENTION.

The triennial session of our national Church Council assembled in New York City, on Wednesday, Oct. 2nd. All the dioceses were represented and but few vacancies were noted in the list of deputies. It may safely be said that not within the memory of any member have such a large attendance and wide-spread interest been noted. This interest is not only indicated by the unexampled attendance of our people during the sessions of the first week, but also by the attention which is given to the work of the Convention by the secular press. When the Convention met in New York nine years ago, the daily papers scarcely noticed the event. Now they rival each other in giving full and favorable reports of all proceedings. The Church has been growing in numbers and influence during these years, and the press of the metropolis can no longer afford to ignore it.

It is amusing to note the comments of the city papers and to watch the bulletins along Newspaper Row. "Episcopal Convention! Struck a Snag!" was placarded during the animated debate on the Nicene Creed. One remark of *The Tribune*, we think, will be highly enjoyed by Virginia, the deputation of which was solid for the rubric, viz., that it was the extreme wing of the Catholic party which was most anxious to have the rubric adopted, in order to prove that the Church does not intend to break with Latin Christianity! For reliable information in ecclesiastical matters, however, our people must depend upon the reports of the Church press, even if these are not forthcoming daily. The first week of the Convention, which allowed only three full days' work, has shown great celerity in the despatch of business. The committees are hard at work and the great question pressing for attention are well in hand. The changes in the Prayer Book which were recommended by the last General Convention, have been ratified, with the exception of one relating to the use of the Litany, and this is now in the hands of a committee of conference. A whole day has been given to a meeting of the Convention as a Board of Missions, and the long agitation as to the use of the Nicene Creed has been closed by a decisive vote. The debate upon this subject was one of the best that has ever been heard in the House of Deputies. The speeches of the Rev. Dr. Holland, and the Rev. Geo. M. Christian, were masterful and thrilling; the Rev. Dr. Kedney's speech was notable for calm and scholarly argument, and Messrs. Fairbank and Nash contributed just the elements of terseness and point which the argument for the ratification of the rubric required.

## FIRST DAY.

NEW YORK, Oct. 2, 1889.

A fairer day never dawned on our fair city by the sea, and a larger congregation perhaps never attended the opening service of our Church Council. An immense crowd was waiting around the church door and on the streets, as the deputies with difficulty made their way to the seats reserved for them. Old St. George's is a noble edifice, as Roman in architecture as the congregation is anti-Roman in tradition and feeling. This parish was for many years the banner parish of the Low Church school, with the distinguished Dr. Tyng as its rector. Now under Dr. Rainsford it is more known for its good works and hearty services than for any particular stamp of Churchmanship—with its daily services, surplined choir, weekly Communion, and organized guilds for all sorts of Christian work. The efficiency of the administration is evident in the perfection of all arrangements for the Convention. Provision has been made even for preventing noise in the street, by covering the paving with tan-bark. But to return to the service:

Promptly on the stroke of eleven by the tower clock, the large surplined choir entered by a door near the chancel, singing "Onward, Christian Soldiers;" passing down the centre aisle, the choir met the procession of bishops at the door of the nave, and preceded them to the chancel, the latter opening ranks for the Presiding Bishop accompanied by the Bishop of Nova Scotia. In addition to the usual episcopal habit, most of the bishops wore the hoods of their degrees.

The Bishop of Connecticut was the Celebrant, and properly conducted the service to the end; the Bishop of Rhode Island (Dr. Clark) reading the Epistle, and the Bishop of Nova Scotia (Dr. Courtney,) the Gospel.

The singing of the hymn, "All hail the power of Jesus' Name," was one of the grandest features of the service. The two great organs were scarcely heard when the congregation took up the inspiring song. Choir, and organ, and congregation, seemed to vanish from view, and the whole space seemed for the time to be filled with a sea of sound.

After the prayer for the Church, the Celebrant made a long pause, and two or three hundred of the congregation withdrew, their places being mostly taken by those who had waited through the service for seats. There were conversation and confusion in the aisles and in the chancel; the order of the service was disturbed, the devotions of the communicants were interrupted, and none seemed to be benefited except those who crowded in as mere spectators. Those who advocate the "Pause Rubric" had an opportunity to note the very unsatisfactory results of its application to great occasions. The effect of it at this service certainly did not commend it. Aside from this, the service was beautiful and inspiring, and we have heard of it only unqualified praise.

The sermon was preached by the venerable Bishop of Minnesota, Worp



by care and illness, his face still glows with the fervor of other years, and his voice retains the gentle and persuasive intonation which has moved the hearts of the Indians at the council fire, and thrilled great congregations in the cathedrals of the old world. It was a historic discourse, suited to the centennial of the Convention. The Bishop, taking for his text the first verse of the forty-fourth Psalm, "We have heard with our ears, O God, our fathers have told us," etc., said:

BRETHREN: I shall take it for granted that there is a visible Church; that it was founded by our Lord Jesus Christ, and has His promise that the gates of hell shall never prevail against it. We believe that ours is a pure branch of this apostolic Church, that it has a three-fold ministry, that its two sacraments, Baptism and the Supper of the Lord, are of perpetual obligation, and are divine channels of grace; that the faith once delivered to the saints is contained in the Catholic creeds, and has the warrant of Holy Scripture which was written by inspiration of God. On this centennial day, I shall speak of the history and mission of this branch of the Church of our Lord Jesus Christ.

The preacher then traced in a graphic manner the early history of the country and the planting of the Church in this new world. This portion of Bishop Whipple's address was in his most happy narrative style, and we may at some future time refer to his admirable historical sketch. The Church of England, he said, had no rights in the English colony of Massachusetts. The Rev. Wm. Blaxton, the Rev. Richard Gibson, and the Rev. Robert Jordan, endured privation and suffering, and were accused "as addicted to the hierarchy of the Church of England," "guilty of offence against the commonwealth by baptizing children on the Lord's Day," and "the more heinous sin of provoking the people to revolt by questioning the divine right of the New England theocracy." A new life dawned on the Church in America when in 1701 there was organized in England, "The Society for Propagation of the Gospel in Foreign Parts." It awakened a new missionary spirit.

The preacher defended the Churchmen of 1776 from the charge of disloyalty, and showed that they had taken an honorable part, even a leading part, in the organization of the Republic. The majority of those who signed the Declaration of Independence were sons of the Church. The discouraging outlook of colonial days was thus described:

For two hundred years an Episcopal Church had no resident bishop. No child of the Church received Confirmation. No one could take orders without crossing the Atlantic, where one man in five lost his life by disease or shipwreck. At one time the Rev. Wm. White was the only clergyman of the Church in Pennsylvania. Even after we had received the Episcopate, the outlook was so hopeless, that one of her bishops said: "I am willing to do all I can for the rest of my days, but there will be no such Church when I am gone." When William Meade told Chief Justice Marshall that he was to take orders in the Episcopal Church the Chief Justice said: "I thought that this Church had perished in the Revolution." Of the less than two hundred clergy, many had returned to England or retired to private life. In some of the colonies the endowments of the Church had been confiscated. There was no discipline for clergy or laity, and it did seem as if the vine of the Lord's planting was to perish out of the land. In 1783, the Church of England did not have one bishop beyond its shores. There are to-day fifteen bishops in Africa, six in China and Japan, and twenty-three in Australia and the Pacific Islands, ten in India, seven in the West Indies, and eighty-five in British North America and the United States. Every colony of the British Empire and every state and territory of the United States has its own bishop, except the territory of Alaska.

Of the completed organization of the Church in this country, the Bishop said:

They secured for the Church self-government, free from all secular control. They preserved the traditions of the past, and yet every feature of executive, legislative, and judicial administration, was in harmony with the Constitution of the Republic. They gave the laity a voice in the council of the Church, they provided that bishops and clergy should be tried by their peers, and that the clergy and laity of each diocese should elect their own bishop subject to the approval of the whole Church. There was the most delightful fraternal intercourse between the two bishops. In the

words of our Presiding Bishop: "The blessed results of that convention were due under the guidance of the Holy Spirit to the steadfast gentleness of Bishop White and the gentle steadfastness of Bishop Seabury." A century has passed. The Church which was then everywhere spoken against, is everywhere known and respected, the mantle of Seabury, White, Hobart, Ravenscroft, Elliot, De Lancey, and Kemper, has fallen on others, and her sons are in the forefront of that mighty movement which will people this land with millions of souls. While we say with grateful hearts: "What hath God wrought!" we also say: "Not unto us, O Lord, not unto us, but unto Thy Name give the praise."

Speaking of Church unity Bishop Whipple said: "The saddest of all is that the things which separate us are not necessary to salvation." An Apostolic Church had graver work than discussion about its name or the amending of its canons and rubrics. There were signs of progress, unconscious prophecies of the brotherhood of all men. Never were the opportunities so great.

You may tell me of difficulties and dangers. We have only one answer. Sin, sorrow, and death, are not the inventions of a Christian priest. "There is only one Name under heaven whereby any man can be saved." We have nothing to do with results. It is ours to work and pray, and pray and work, and die. So falls the seed into the earth, and so God gives the harvest. When the Church sends out embassies commensurate with the dignity of our King, it will be time to talk of failure. Is the kingdom of Christ the only kingdom which has not the right to lay tribute on its citizens? The only failure is the failure to do God's work. Was it failure when Dr. Hill of blessed memory laid the foundation for that Christian school which the wisest statesmen say is the chief factor in the regeneration of Greece? Was it failure when James Lloyd Breck, our apostle of the wilderness, carried the Gospel to the Indians? Did Williams, Selwyn, and Patteson, fail in Polynesia? Was it failure when Hoffman and Auer died for Christ in Africa? Have your great-hearted sons failed who have followed in the footsteps of the saintly Kemper, and laid with tears and prayers, foundations for Christian schools which are the glory of the West? Has the Gospel failed in Japan, where a nation is awakening into the life of Christian civilization? Never has God given His Church more blessed rewards. In a great crisis of missions the Holy Ghost sent Philip on a long journey to preach Christ to one man of Ethiopia. The same Blessed Spirit of God calls us in the love of Christ to carry the Gospel in the Church to the millions of colored citizens in the United States.

Brethren, the time is short. Since our last council nine of our noblest bishops have died. Since I was consecrated, fifty-four bishops have entered into the rest of the people of God. It is eventide. A little more work, a few more toils and prayers, and we who have lived, and loved, and worked together, shall have a harvest home in heaven.

Luncheon was served in the Memorial Hall belonging to St. George's church. At half-past three the House of Deputies met in the church. The best of feeling prevailed. There was only one nomination for the presidency of the House; the Rev. Dr. Elliott of Maryland gracefully nominated the Rev. Dr. Dix, and under the rules, the secretary of the last House was instructed to cast the ballot for the distinguished nominee. The same happy action was taken with regard to the secretary, and the Rev. Charles L. Hutchins was again elected secretary of the House. With the consent of the House, the Rev. Dr. Antstice, the Rev. Messrs. Worthington of Ohio, Davis of Missouri, and Prout of Albany, were appointed assistant secretaries.

The Rev. Dr. Davies of Pennsylvania and Judge Wilder of Minnesota, were requested to conduct the President of the House to the chair. In taking his place, the Rev. Dr. Dix said:

Reverend Brethren and Gentlemen of the House of Deputies: It is always unnecessary to make preparation for an event which may never occur, and I had no right to expect an election to the presidency of this House, so I have not made any preparation. But no one could better appreciate the responsibilities of the position than I do. It is especially gratifying, as I venture to take it, as meaning satisfaction with the manner in which the duties of the office were discharged three years ago. It has always seemed to me to be the duty of the presiding officer to see that the will of the House is carried out. We meet on a memorable occasion, closing a century of the Church's history. Whatever criticism is made in some quarters as to the constitution of the House, it is certainly a represen-

tative body of the whole Church. Whatever course we take upon important question will be noted far and wide, and will meet with criticism. So it seems to me that we should call upon God to guide us, that we may accomplish much to the glory of His great Name and the benefit of His holy Church.

The Rev. Dr. Elliott and Judge Wilder were then appointed a committee to wait upon the House of Bishops, and inform them that the House of Deputies was organized and ready to proceed with business.

The Rev. Dr. Huntington of New York offered a resolution, which was carried, that those portions of the proposed revision of the Prayer Book, which remain to be ratified by this Convention be made the order of the day for Thursday at 11 o'clock, and remain the order of the day from day to day until disposed of.

He also offered a resolution (which was put on the calendar) that a joint committee be appointed, who should report what changes were necessary in Canon 19, Title I, in order that a Standard Prayer Book may be set forth at the Convention of 1892.

An invitation was given the deputies by the New York Church Club to a reception at Delmonico's, on Thursday evening, Oct. 10th. The deputies were also cordially invited by the Rev. Dr. Hoffman, dean of the General Theological Seminary, to visit that institution on Saturday, the 5th inst, which is the date of the matriculation of the junior class.

The House is resolved to attend to business. The sessions begin at 9 A. M., and close at 5 P. M., with an hour and a-half for luncheon; on Saturdays the House adjourns at one o'clock.

#### SECOND DAY—OCTOBER 3RD.

Message No. 1 of the House of Bishops announced to the House of Deputies that it had organized by the election of the Rev. Dr. Tatlock as secretary and was ready to proceed to business. Message No. 2 of the House of Bishops informed the House of Deputies that the bishops had held services of commemoration and thanksgiving upon the opening day of the session, it being the exact date of the Union of the Church in New England under Bishop Seabury, with the Church in the Middle States under Bishops White and Provoost, and of the organization of the House of Bishops one hundred years ago.

The President of the House announced the appointment of the Standing Committees of the House. The most important committees are, on the Consecration of Bishops, the Rev. Dr. Scott of Florida, chairman; on Canons, the Rev. Dr. Goodwin of Pennsylvania, chairman; on Amendments to the Constitution, the Rev. Dr. Benedict of Southern Ohio, chairman; on the Prayer Book, the Rev. Dr. Payne of Albany, chairman; on the State of the Church, the Rev. Mr. Converse of Massachusetts, chairman.

The memorial of the jurisdiction of Oregon, praying to be admitted a diocese in union with the convention, was presented by Mr. Stark of Connecticut.

A memorial on Proportionate Representation was then offered by the deputation from Pennsylvania. It was proposed to refer this to the Committee on Amendments to the Constitution. Mr. Judd, of Chicago, endeavored to get this referred to a special committee, but under the ruling of the chair it was referred as stated above.

The Rev. Dr. Davies of Pennsylvania, presented the report of the Joint Committee on Revision of the Prayer Book and had it made the order of the day for Thursday next at 12 o'clock. The Rev. Dr. Swope gave notice that there would be a minority report from the Joint Committee on Revision of the Prayer Book.

The Rev. Dr. Harwood of Connecticut, made a report on behalf of the committee appointed by the House in 1886 to convey its fraternal greetings to the Provincial Synod of the Canadian Church, and he then introduced to the House a corresponding deputation from the Provincial Synod to the House of Deputies, who came to reciprocate on behalf of the Canadian Church the action of our last Convention. The deputation having been welcomed by the President

of the House, Bishop Sullivan of Algoma, in a clear voice and graceful manner, addressed the House, speaking in high praise of the wonderful progress of the American Church which, said he, "seems to be putting forth new strength. There was a time, when its energies seemed to be dormant, but now the sanctified energy of the laity was accomplishing great things through the multiplied agencies of brotherhoods, guilds, and various associations. We of the Church in Canada are trying to follow in your footsteps, under some disadvantages, of diverse population, geographical lines, and hardships of climate. We are still making progress, inspired by the example of the American Church." He added that one of the most important features of their advance in Canada was the formation of a Woman's Auxiliary, and he paid a warm tribute of praise to those two noble American Churchwomen, who had materially aided in the organization of that society—Mrs. Twing and Miss Emery. The interests of these two branches of the Anglican Church are almost identical, and we can scarcely be said to be divided by the River St. Lawrence, since that is really a silver band uniting them. Bishop Courtney of Nova Scotia followed in well chosen words, greeting his old friends with whom he had been associated on the floor of the House in previous Conventions. "We of the Church in Canada," he said, "are very watchful of the proceedings of the Church in the United States, especially in regard to such burning questions as the basis of representation and the revision of the Prayer Book. Our action will be influenced by yours." The Bishop of Nova Scotia was followed by the Very Rev. the Dean of Huron, and the Ven. Archdeacon of Montreal, and Judge McDonald of Brockville. At the close of the addresses, the Rev. Dr. Hoffman of New York moved the appointment of a deputation from the House to visit the next Provincial Synod of Canada and convey the greetings of this House.

At 9:30 the order of the day was called, and the Rev. Dr. Huntington moved the passage of the first Resolution of the Notification to the dioceses of those amendments to the Prayer Book which were passed at the last Convention, and remained to be ratified by the present Convention. He gave an outline of the action taken by the last Convention on this subject. The Resolutions now to be brought before the House were thoroughly debated then, and now it only remained to accept or reject them. There were 18 Resolutions in the Notification. The first concerned the services of the Church, being the general order for their use; it appointed additional Proper Psalms for all the great festivals; set forth 20 selections of Psalms; and gave a direction for the use of hymns and anthems. Resolutions II. and VI. permit the shortening of Morning Prayer on certain occasions. Resolutions III. and VIII. provide additional opening sentences for Morning and Evening Prayer. Resolution IV. omits the use of the *Gloria in Excelsis* after the Psalter in the Morning Prayer. Resolution V. corrects an error which occurred in the Book Annexed as amended in 1886. Resolution VII. permitted the Litany to be used on any day, and to be omitted on Christmas, Easter, and Whit-sun Day. Resolutions IX. and XI. designated the proper places in the service for the occasional prayers and thanksgivings. Resolution X. changed the position of the prayer used at the meetings of Ecclesiastical Conventions. Resolution XII. made the use of the Nicene Creed on the five great festivals obligatory, and provided for the printing of the Creed in its proper place in the Communion Office. Resolution XIII. added four new Offertory Sentences to those now in the Book of Common Prayer. Resolution XIV. permits the singing of a hymn or an Offertory Anthem at the time of the presentation of the Alms and Oblations in the Communion Service. Resolution XV. inserts a form of presentation to the Bishop of candidates for Confirmation. Resolution XVI. which was made necessary by Resolution I. orders the omission from the Prayer Book of the present ten selections of Psalms. Resolution XVII. and XVIII. directed the omis-



sion of two canticles from the Evening Prayer which had been proposed in 1883, in the fervor of the desire for enrichment and flexibility. These canticles were performed adopted in 1886, because unless this was done, the Church could not have had the *Magnificat* and the *Nunc Dimittis*, which went under the same Resolution with these two superfluous canticles, the *Quemadmodum*, Ps. xlii, and the *Judicame*, Ps. xliii. Having silently served the purpose of introducing the two coveted Gospel Canticles into the Office for Evening Prayer, these two double-extra canticles were now to be relegated to the limbo of obscurity.

These Resolutions were passed, with but few dissentient votes, by the tedious process of the vote by dioceses and orders, with the exception of Resolutions VIII. and XII. Resolution VIII. was lost, and Resolution XII. provoked a long and able discussion, which was still pending when the House adjourned.

It should be noted that immediately after the noon recess, before the order of the day was resumed, memorials were presented from the jurisdictions of Oregon and Colorado, praying to be admitted as new dioceses; and from California and Missouri praying permission to divide their dioceses by the erection of the new dioceses of Southern California and Western Missouri; and from the diocese of Michigan asking that the northern peninsula of Michigan be set off as a separate missionary jurisdiction, all of which were referred to the Committee on New Dioceses.

The Rev. Dr. Benedict then presented the report of the Joint Committee on the Revision of the Hymnal, and obtained the vote of the House to make it the order of the day for Tuesday of the following week at 11 o'clock, or as soon as the report of the Joint Committee on the Judicial System of the Church should be disposed of.

Message No 3 from the House of Bishops informed the deputies that the House of Bishops had passed all the 18 Resolutions contained in the Notification to the dioceses of Amendments to the Book of Common Prayer.

The discussion of Resolution XII on Prayer Book Revision, above referred to, was then begun. The Rev. Dr. Gibson of Central New York spoke with much force and feeling in favor of its adoption. It is not, he said, a question as to whether the Nicene Creed is obligatory. This Church has distinctly adopted this creed; the whole Anglican Communion is committed to this creed. Are we going to depart from all western Christendom as to the use of this symbol? The question is whether we shall leave it to chance and to the discretion of the clergy to keep the people from the use of this creed the year around. Surely there must be some place in the Prayer Book where this creed shall be found and where it must be used. I know some laymen who have never heard this creed in the services of the Church. We are bound by our compact with the mother Church to retain this creed and to provide for its use. It is a shame to the American Church that she dare not require the Nicene Creed to be used at least five times in the year. I do hope that we shall be able to concur with the House of Bishops and get in line with the Anglican Church in this respect. Must we confess that we are Unitarians, by rejecting this rubric?

The Rev. Dr. Huntington agreed with Dr. Gibson as to the value of the Nicene Creed as a symbol of faith. It expressed more perfectly than any other formula his own belief. He used it, he said, in every celebration of the Holy Communion. But in the inception of this work of Prayer Book revision it was expressly stated that no question of doctrine or of discipline should be touched. For one he held himself in honor bound not to vote for this Resolution. Though he was in favor of it he recognized that others felt differently.

Mr. S. Corning Judd strongly objected to the compulsory use of this creed. He declared that the Nicene Creed as it stands in our Prayer Book, is full of Roman error!

This is not the Nicene Creed. He had never been affected by Romophobia, but he did not propose to accept the corrupted creed which was forced upon Western Christendom by papal authority in place of the Eumenical Creed determined by the four General Councils, under a solemn anathema. He trembled when he thought of the force of that anathema to-day. He would rather differ from the Latin Church than from the Church of God. He then proceeded to speak of those various parts of the creed which in his judgment were either inadequate statements, or corruptions. The great doctrine of the Incarnation was inadequately expressed; it should read "who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Ghost and the Virgin Mary." The procession of the Holy Spirit from the Father and the Son was the glaring corruption of this creed. He dwelt upon this point at length.

The Rev. Dr. Lawrence, of Massachusetts, the dean of the Cambridge Theological Seminary, said that the question in his mind was whether, as a matter of liturgical consistency, the Church should demand of her children at the Holy Communion, what she does not demand of them at Baptism and Confirmation. In his judgment, a profession of faith in the words of the Apostles' Creed was amply sufficient for all purposes of public worship.

The Rev. Dr. Goodwin of Pennsylvania declared that there was no question before the House as to the truth of this creed. There were many clergymen, many theologians, on the floor of the House, and it would ill become any of them to stand up and say that he did not believe the doctrine set forth in it. Articles V and VIII of the XXXIX Articles sufficiently determined that point. But is it expedient to repeat the creed in public worship? A clergyman may not believe this doctrine—but will he be forced to believe it by our compelling him to use this creed? Does he not use the very words of the *Filioque* every time he says the Litany? And this in his solemn prayers to God? But if this will not change his mind to an acknowledgement of the truth, let us not make his sin greater, or burden his conscience more heavily by compelling him to use this creed in public worship.

The meeting of the Woman's Auxiliary held to-day was a great success, many representatives of branches in all parts of the country being in attendance. Over two thousand dollars were pledged for the work of the society.

#### THIRD DAY, FRIDAY, OCT. 4TH.

After routine business, under the order of Reports of Special Committees, the Rev. Dr. Franklin presented the report of the committee of the last Convention on Marriage and Divorce, and moved that it be made the order of the day for Thursday next.

Dr. Hoffman offered a report on Canons of Ordination, which was made the order of the day for Wednesday.

Deputies from Connecticut presented a memorial on Proportionate Representation, Referred to the Committee on the Constitution. The Rev. Mr. Converse presented a similar memorial from Massachusetts, and Louisiana sent up a memorial with reference to the relations of rectors and vestries. New Jersey presented a protest against any change in the present basis of representation. Nebraska offered a petition for the erection of the western portion of its vast area into a missionary jurisdiction. Pennsylvania came forward with a memorial on Proportionate Representation; also that the revision of the Prayer Book be at once closed and a standard book be issued. East Carolina brought a memorial on Liturgical Revision; Maryland on the Prayer Book and disapproving any change in the title of this Church. Pittsburg also had a memorial on the change of name.

Mr. Judd of Chicago, offered a resolution to test the source of the legislative power of the House, whether it has its authority from the dioceses or from the masses. This was placed on the calendar.

The standing order of the House was amended so as to admit to seats deputies

from our foreign Churches on the same basis as deputies from missionary jurisdictions.

The order of business was then suspended that the House might join with the bishops to meet as the Board of Missions.

This meeting was opened by the singing of the 284th Hymn, Bishop Whipple presiding, and offering prayer. The deputation from Canada were invited to seats on the platform. The Rev. Dr. Langford, general secretary, read the triennial report of the Board of Managers, relating to the work of the Board, the meetings of the Council, etc., which have been reported from time to time in these columns. Plans for the Mission House have been in the main adopted, and there is encouraging progress in the raising of funds. The Enrollment Fund has so far resulted in over \$80,000. Work among the colored people, under the Commission, has secured a valuable property in Washington for a training school for colored clergymen, to be affiliated with Howard University, and to be known as King Theological Hall. No increase of appropriation has been found practicable in general missions, though an increase of \$8,000 for the colored work has been ventured upon. The entire amount now given to this work is \$20,000. During this year the children's offerings have aggregated over fifty thousand dollars. The Woman's Auxiliary has raised, during the year, over three hundred thousand dollars in cash and value of gifts to missionaries. The gross receipts of the society have been about a half-million dollars.

The report, with accompanying documents, was referred to a special committee. Dr. Langford offered a resolution relating to the proposed missions house, and made an eloquent plea for it, showing an attractive architectural design of the proposed building.

The Rev. Dr. Holland, of St. Louis, urged the hearty support of the plan for a mission house, and paid a splendid tribute to the heart and brain of the secretary. The house is needed, he said, as a symbol, the greatest use, after all. No better monument of the century is possible. Let it symbolize the truth which the Church needs to cherish all the time, that the Church is one, is not an aggregation of pieces and parts. Every sunset is a sunrise. That is the "troublesome belt" of dioceses which makes an East and a West in the Church. Surely missionary enthusiasm shall be stronger than strife. It shall reconcile differences and remove misunderstandings. The Church is missionary or it is unholy. All the great movements of the Christian ages have been missionary. The Oxford movement, now rising to its high tide is missionary in its spirit. The whole world is opening and developing to brotherhood and catholicity, in a civilization which is to be Christ's sacramental reign over the earth.

The Bishop of Montana followed with earnest words for the building of the missions house. He hoped that if the men failed in this, the women would take it up and finish it. They never fail.

The Bishop of Oregon read an interesting address relating to his work in his vast field. He spoke of his hospital, schools, property, stations, and their needs. He reported \$705,602 as assured for the endowment of the diocese and its institutions. Oregon is ready to take her place among the dioceses.

After lunch, Bishop Pierce of Arkansas and Indian Territory told of his needs and disappointments.

The Rev. Mr. Paine, missionary in Japan, addressed the Board, coming especially to speak for the work in Japan, by appointment of his venerable Bishop.

Bishop Spalding of Colorado read descriptions and statistics that showed great activity in his field. He said that Colorado was now fully organized, and prepared to become a diocese. He needed especially endowments for his schools, which had been built without any outside aid.

Bishop Dudley read the report of the Commission on Work among the Colored

People. He reminded the Board of the enthusiasm which attended the inauguration of the work three years ago. No commission could have been better constituted or more faithful. But there has been disappointment. Thirty thousand dollars to evangelize eight millions of people! That is what we did, or nearly did, last year. It is true that we have gained a school property in Washington, and for this we are mostly indebted to the liberality of one layman, Mr. John A. King. The Commission has done the best it could. Will the Church now take a more earnest interest in this work? The report was referred to a special committee.

Bishop Garrett of Northern Texas, spoke in this happy way, of his work, which needed more workers, and of its growth from four little churches to nearly thirty, during his episcopate. He said he needed about twenty more churches, and a good many other things, but most of all he wanted men. The Bishop expressed great gratitude, especially to the holy women of the Church, for the aid that had been extended.

The Convention, sitting as a Board of Missions, then adjourned, to meet again on Monday, at 11 o'clock. There was a large attendance, both morning and afternoon, the audience largely outnumbering the members of the Convention.

#### HOUSE OF BISHOPS.

The bishops have made choice of the Bishop of Maine as assessor to the Presiding Bishop, or chairman of the House of Bishops. He has the important duty of appointing all the regular committees. All who know Bishop Neely are gratified at the choice of one who is so distinguished for fair mindedness and sound judgment. The Upper House has received the resignations of Bishop Bedell, of Ohio, and of Bishop Williams, of Japan. The report on the new Hymnal is made the order of the day for to-morrow (Saturday), and the report on Liturgical Revision is made the order for Monday morning. A minority report on that subject is also before the House of Bishops, which will be considered at the same time. This report is signed by the Bishop of Mississippi, by the Rev. Dr. Swope of New York, and by the Rev. Dr. Gold of Chicago. This report recommends that the work of revision be closed with the present Convention, and that no new propositions be considered. It is a strong document, and the names appended to it will have great influence in deciding the question whether we shall have a Standard Prayer Book at once, or continue the agitation into the next century.

#### FOURTH DAY, SATURDAY, OCT. 5.

The first occurrence of interest was the request of the Liturgical Committee to withdraw temporarily the report in order that it might be signed, a minority report having been proposed.

Long Island presented a memorial on Proportionate Representation. Dr. Huntington presented a memorial from colored clergymen, which was referred to a joint committee. Dr. Vibbert presented a memorial from Chicago, opposing any further changes in the Prayer Book, and it was referred to the Liturgical Committee.

The Committee on New Dioceses reported favorably on the admission of Oregon, and after the discussion of some canonical points, the report was recommitted. The petition of Colorado was also favorably reported upon, and the House of Deputies at once consented to its admission to union with the Convention.

At 11 A. M. the order of the day, Resolution XII. of the Notification, was resumed. The Rev. Mr. Vaulx of Arkansas opposed the passage of it. The creed, which it is the purpose of this Resolution to bind upon us, he said, was not the Church's Creed, the Catholic Creed. A deputy of Virginia called the speaker to order, and the House sustained the chair in his ruling that entire liberty of expression on the subject be allowed. Mr. Vaulx proceeded to insist upon the fact that the commonly called Nicene Creed was no more binding upon us than the Creed of Pius IX. It was not right, it was not fair to make it obligatory. Our opportunity is



greater than that of any Church since the days of Constantine. We may take our stand upon the Ecumenical Councils.

The Rev. Dr. Kedney of Minnesota, said that the question was as to the expediency of making this creed obligatory on certain days. All great theologians of Western Christendom regarded the "double procession," (to which the opposers of this creed object) as the teaching of Holy Scripture. Dr. Kedney proceeded to establish this point. Should we throw any discredit upon this symbol, we should bring into question the doctrine of the Holy Trinity, antagonize all Western Christendom, and put in peril the cause of Church unity. He referred to the writings of Dr. Pusey, Dr. Riehey, and others. If we see fit still to leave this creed optional, let it not go forth that the reason is we do not believe in the *Filioque*.

The Rev. Dr. Holland did not think it was competent for the House to decide upon the theology of the Nicene Creed. There must be an authority on this question, and that is the Prayer Book. This creed is set forth there. He showed the presumption of such a body trying to settle by "common sense" the great questions which the trained theologians of the ages had dwelt upon. It will become us to agree with what our bishops have done, with what all the bishops of Western Christendom have done. The Greek Church is glorified for orthodoxy; it has no faults. So has a statue, perfection—the perfection of stone. The Greek Church, like the Oriental civilization, had failed to meet the spiritual wants of men. It was dead and desiccated.

The Rev. Mr. Christian, of Newark, thought it time to speak about facts. Two classes opposed to the adoption of the Resolution. One class is made up of those who do not think it right to make people say even five times a year what they do not believe. Most of these on that side do believe that creed as set forth in the Prayer Book. That is what every priest subscribes to at his ordination. The grandest thing at the opening service was the reciting of the Nicene Creed, and though the layman from Chicago was silent, there was no diminution of the sea of sound. We are told that this is a Roman creed, then we are a Roman Catholic body with two or three Protestants in it. We have been told that we have incurred the anathema of a General Council. Let us see exactly what that is. The speaker then read the action of the Council of Ephesus, relating only to the creed set forth at Nicea, and not a word said about the additions at Constantinople. That whole council is anathema. The speaker's time was extended. He read the agreement as to the procession of the Holy Spirit, which was set forth by the Council of Florence, in which both Greeks and Latins participated. It is not a question of doctrine. The "double procession" is believed by the Greek fathers.

Dr. Huntington reminded the Convention that the Book Annexed provided for the printing of this creed in the Communion Office, and it could still be so placed in 1892 without any compulsory rubric.

Mr. Dumbell expressed astonishment with what he had heard from the deputy from Arkansas, that there was no obligation to receive the creed commonly called Nicene. It is a part of the doctrine of the Church, clearly stated in the Articles, and accepted as such at ordination.

Mr. Fairbank, lay deputy from Florida, said he could not take in so much theology, but thought he could see the point at issue. The laity have a right to this creed, and the clergy should not be permitted to withhold it. "We ask for our rights."

Mr. Faude, clerical deputy from Indiana, emphasized the fact that the defeat of the Resolution would be understood by the world to mean that this Church does not receive this creed.

Loud calls were made for the "question," but Dr. Goodwin got the floor, and made what he called a continuation of his speech begun the other day.

Mr. King, of Ohio, was surprised that in his centennial year we had met to restrict

the elasticity of the services, and to abridge the liberties of the people. He believed in doing away with all requirements not necessary to salvation.

Mr. Nash, of New York, added a word for the laity. The clergy could not imagine what an effect this discussion was having on the laity. Is it a fact that we have a body of clergy among us who do not believe the Nicene Creed? That is all they can show for voting down this Resolution. Mr. Nash referred to the history of the placing of that creed in the Prayer Book. We ought to meet this question frankly, and say if we are going to let this standard of the Church be ignored. Mr. Nash yielded the floor for a motion to close the debate at ten minutes past one o'clock. Mr. Judd thought he ought to be heard again after what had been said, and insisted on a vote by dioceses and orders. The motion prevailed by a large vote. All the time remaining having been consumed, the vote on Resolution XII was taken. This provides that the Nicene Creed must be used at least five times a year, on the great festivals. The Resolution was carried by the following vote: Clerical, aye 38; no, 9; divided, 2. Lay—aye, 29; no, 14; divided, 4. The rubric is consequently made a part of the Prayer Book.

Message No. 6, of the House of Bishops, asked for a Committee of Conference upon the Prayer Book.

Message No. 7 asked for a Joint Committee on the subject of a Provincial System in the following words:

*Resolved*, the House of Deputies concurring, That a committee consisting of five members of this House, including the Presiding Bishop, with five clerical and five lay members of the House of Deputies be appointed to consider and report to the Convention of 1892. *First*, whether a territorial division in the United States and Territories into provinces is expedient. *Second*, By what changes in the Constitution and Canons of the Church a system of provincial legislation and discipline could be established. *Third*, On what general plan such a division might be effected.

After the adjournment of the Convention at half-past one o'clock, the members of the House proceeded to partake of luncheon at the General Theological Seminary, upon the hospitable invitation of the Bishop of New York and Dean Hoffman. The Dean received the deputies in the spacious library of the institution, and after the luncheon, the visitors had opportunity to note with surprise and gratification, the great changes which have taken place in the Seminary buildings and equipment since the last meeting of the General Convention in New York, in 1880.

FIFTH DAY—MONDAY, OCT. 7.

Announcement was made of the death of the Bishop of Kansas, which occurred on Sunday at Bryn Mawr, Pa., that services would be held on Wednesday, and the body removed to Topeka for burial. A committee was named to prepare a suitable minute, and also one to represent the House at the funeral. The application of Oregon to be admitted as a diocese was reported back from the committee to which it had been referred for amendment, and the House then formally consented to the admission of the diocese of Oregon, by a unanimous vote. Similar action was taken upon the favorable report of the committee to whom was referred the petition for the division of the diocese of Missouri. The new diocese will contain the sixty counties of the western half of the State. The concurrence of the House of Bishops on both these cases is regarded as certain. Additional petitions against further revision and against change of name were received. The two Houses then went into session as the Board of Missions. Addresses were made by Bishops Hare, Paddock, (Wash. Ter.), Walker, and Talbot. The latter's descriptions of his experiences in "the wild and woolly West," were very amusing. When about to leave Wallace to come to the Convention, he said, the boys determined to give him what they called a good send-off, so they billed the town with flaming announcements of his farewell services. From a green hand-bill, which he had with him, the Bishop read the announcement which was made of the meeting, which closed: "Please leave your guns at the door."

An interesting episode was the introduc-

tion to the Board of the two oldest missionaries in its service; the Rev. Father Himes, of South Dakota, aged eighty-five years, and the Rev. Father Byrne, of Colorado, aged eighty-three, both vigorous and in active work. Delegates from China and Africa made addresses. Upon motion of the Rev. Dr. Beatty, the Board adjourned as a mark of respect to the late Bishop Vail.

SIXTH DAY—TUESDAY, OCT. 8TH.

The Committee on New Dioceses reported favorably on the petition for the division of the Diocese of California, and the House of Deputies gave its consent to the formation of the new diocese. The House of Bishops sent down a message concurring in the admission into union of the dioceses of Colorado and Oregon. The testimonials of the Rev. Wm. A. Leonard, D. D., Bishop-elect of Ohio, and the Rev. Thos. F. Davies, D. D., Bishop-elect of Michigan, were signed. The House then entered upon the debate upon the judicial system of the Church.

## AUSTRALIA.

SPECIAL CORRESPONDENCE.

SYDNEY, SEPT 3, 1889.

Quite a little storm in the tea-cup has been raised since my last, over the election of Primate. The ordinance does not provide for the consent of those three duly qualified priests whose nomination is required. Consequently a final choice may be made only to be rendered nugatory by their refusal to accept. To avoid this contingency, the senior bishop (the Bishop of Goulburn), cabled home to know if the Rev. H. C. C. Moule would be willing to be elected. He had no power to make a formal offer, and it would seem carefully guarded himself from doing so. Nevertheless it was sufficiently irregular to have caused considerable disquiet to sundry good Churchmen. On receiving a reply in the negative he persuaded the bishops to cast their votes for Canon Saumarez Smith, which they accordingly did, with two or three exceptions. A final report was sent in forthwith to the administrator of the Sydney diocese, Canon Smith communicated with, and his acceptance announced in St. Andrew's cathedral, within the space of a few days. Then came a perfect shower of protestations in which the Bishops of Adelaide, Brisbane, and Bathurst joined. There can be no doubt the ordinance works badly. Its provisions are far too complicated for practical purposes. The bishops would much prefer to elect one of their own number for Primate. It is equally certain the metropolitan diocese would prefer to choose a bishop for itself. An amendment to this effect is already freely canvassed. Our leading daily, *The Sydney Morning Herald*, teems with correspondence more or less fiery, and more or less true to facts. Perhaps it may be as well to state that the crucial point is as to the nature of the telegram sent home by the Bishop of Goulburn. Had that message contained a formal offer made on authority, then of course it would have closed the whole proceedings and Mr Moule's refusal would have necessitated the calling together of the synod anew for fresh nominations. But the sole channel of authority is the administrator of the diocese, apart from whom no cognizance can be taken of any irregularity in the action of the bishops, whose duty is not really ended until they have forwarded their closing report. It is a pretty piece of confused legislation as it stands. The wonder is not that two appointments have been carried through under it, but that the clergy as a body are by any means satisfied with the result, although the chancellor's decision on the point of law is quite clear. I am afraid the spirit of party is not quite exorcised from the discussion. Canon Smith is known to be a Low Churchman, and his connection with the new "Protestant Churchmen's Alliance" does not promise hopefully. Still the responsibilities of office may have a sobering, if not an enlarging, influence. Many men when they have been brought face to face with the conflicting elements of a difficult post, have risen to the occasion with surprising effect. In years the bishop-elect is about the same age as was Canon Barry when chosen some six years ago.

Two matters are worth chronicling in the doings of the annual session of synod just closed. The super-annuation ordinance was successfully re-cast, much to the advantage of the retiring clergyman. A resolution was likewise warmly debated with the object of securing the consecration of future bishops in their own cathedral at the hands of the suffragans of the province. Under the new super-annuation ordinance, clergymen may retire at the age of 65, if not previously incapacitated. They may also move freely from diocese to diocese within the limits of the colony, without forfeiting their claims on the fund. An endeavor to extend the privilege indefinitely was defeated, as was also the claim to be retired at the age of 60. With respect to the local consecration of bishops, Canon Hulton King introduced his motion with a most eloquent and convincing speech. From the first he had everybody thoroughly with him. Yet contrary to all expectation the resolution was shelved by the previous question. As the debate went on, a truly marvellous change developed itself, only to be explained by the fear lest Canon Smith's election should be in any way prejudiced or an obstacle placed in the way of his acceptance, by insisting upon his consecration in Sydney. Judging from the temper of the speakers, the matter will not be allowed to drop out of sight. Probably the General Synod will be invited to take it up as of more than diocesan interest. In any case the oath of obedience, unreal at the best, to the Archbishop of Canterbury, is certainly doomed. It is gratifying to note the advance of public opinion. It is not so long since the merest question of the absolute identity of the Anglican Church in Australia with the Established Church of England would have been shouted down as treasonable.

The long-looked-for resignation of the Bishop of Newcastle has at last arrived. Between the uncertainty caused by the serious mental infirmity of the Bishop, and the failure of the diocesan endowments to produce an adequate income, the diocese has been sorely tried. It numbers however amongst its clergy, many able and devoted men, and has every one's good wishes for a more prosperous issue. I am anxious to see whether the synod will have the courage to choose a successor to Bishop Pearson from the ranks of the Australian clergy. There is no good reason why a trial should not be made of the system which must sooner or later be adopted. A twelve month's interregnum in every case of vacancy is a heavy penalty to pay for over-timidity. S.

## CHICAGO.

CITY.—A mission among the colored people living on the West Side, was opened on Sunday afternoon. The opening services were held in the church of the Epiphany at 3 o'clock. The Rev. J. E. Thompson, rector of St. Thomas' church, and the rector of the Epiphany, made addresses. The music was well rendered by the colored choristers, surpliced, of St. Thomas' church. The new mission is at 681 West Lake St., and will be in charge of Mr. A. H. Lealtad, a candidate for Holy Orders, and a student in the Western Theological Seminary.

The Western Theological Seminary has opened with an increased number of students. The chapel has been decorated, and furnished with oak stalls and reredos. The work has been done in a very satisfactory manner. The Rev. A. W. Little has begun his course of lectures, and the Rev. Dr. Elmendorf commences his instructions this week.

## NEW YORK.

CITY.—The Rev. William Staunton, D. D., died Sept. 29th, at his residence, No. 111 East 34th street. Dr. Staunton was born in the city of Chester, England, April 20th, 1803. He came with his father to the United States when he was about fifteen years of age, and settled in Pittsburg, Pa. About the year 1827 he became a resident of Rochester, N. Y., and prepared for the ministry under the Rev. Dr. Whitehouse, subsequently Bishop of Illinois. He was ordained deacon in 1833 by Bishop Onderdonk, of New York, and priest in 1834. His first ministerial charge was in Palmyra and



Lyons, N. Y. He afterwards was rector of St. James' church, Roxbury, Mass; St. Peter's church, Morristown, N. J.; St. Peter's church, Brooklyn, of which he was the founder, and Trinity church, Potsdam, N. Y. In the year 1859 he removed to New York city. During the latter part of his life he confined himself very closely to literary pursuits. He was a very accomplished musician, and published several volumes of Church music. He was the musical editor of Johnson's Encyclopædia, and the writer of nearly all of the articles on musical science contained in that work. He was also a profound theologian and published several theological works, the principal of which is an "Ecclesiastical Dictionary." In 1831 he married the eldest daughter of the late Mr. Joseph Field, of Rochester. He left two children—the Rev. John S. Staunton, of Brooklyn, and Mrs. Thomas B. Peck, of New York.

The presence of the General Convention was quite evident in the attendance at the churches, as well as the presence in chancel and pulpit of many distinguished ecclesiastics. Sunday was rainy but the churches were all well filled. The Bishop of Algoma, (Dr. Sullivan), preached at St. George's. At Trinity church, the Bishop of Nova Scotia, (Dr. Courtney), preached in the morning, and the Rev. Geo. J. Magill, of Rhode Island, in the afternoon. Bishop Williams, of Connecticut, was at the church of the Beloved Disciple in the morning, and Dr. Locke of Chicago, in the evening. Bishop Seymour and Canon Knowles were at St. John's chapel, Varick St., the former preaching in the morning, and the latter in the evening. At St. Chrysostom's chapel, the Rev. Y. Peyton Morgan, of Cleveland, and the Rev. S. M. Bird were announced as the preachers of the day. Bishop Coxe preached at St. Thomas', Bishop Galleher at Zion, and Bishop Weed, at St. Mark's. Many of the bishops and clerical deputies officiated in Brooklyn and other suburbs.

The church of the Redeemer, the Rev. Dr. Shackleford, rector, which has been so greatly obstructed and hindered, is now proceeding with its edifice, and hopes to secure the means by which it may be completed without further delay. If the new church can be finished without incurring further debt, the friends of the parish think that the interest on the mortgage held by the city can be readily met. The congregation, however, is not wealthy, and it is impossible for them to build their church without outside aid. This aid, it is proposed to give by means of a grand fete, combining bazar, art gallery, concerts, etc. It will be held at the Metropolitan Opera House, the last week in December, and in it many of the city parishes have agreed to take part. The matter is rapidly assuming shape, and no efforts will be spared to make the enterprise a success. Among the parishes by which active aid has been promised are, Trinity church, Trinity chapel, Grace church, St. Bartholomew's, Ascension, and St. Thomas'. It is felt that this is a case which not only concerns the church of the Redeemer, but the churches at large. When in 1862 the church received from the Common Council twelve lots of the waste lands of the city for church purposes, it was given and received in good faith. The following year, however, the balance of the block was granted to the Roman Catholic Sisters of Mercy, on which to build an industrial school, and they were wise enough to obtain a lease of 99 years at a nominal sum. This was an illegal proceeding, but a pliant legislature confirmed it. By a provision of the City Charter in 1874, the custody of the city lands passed into the hands of the Sinking Fund Commission. No question was raised as to the title of the land occupied by the church, till the Sisters made application for a lease of the four lots adjoining their dispensary. It was then claimed by the Commission that the title to the land was not sufficient to warrant the erection of a permanent structure, which, however, had got as far as building the foundations and laying the corner-stone. There was violent opposition on the part of the Sisters, and at last the church was required to pur-

chase the lots on which they were building. It was widely felt that the church had been most unjustly treated, and that it was a clear case of persecution by the powers in authority. This, of course, aroused great sympathy in behalf of the parish, not only among Church people, but among Protestants generally. The fact that the influential churches spoken of above will take hold in the fete proposed, is an assurance of their feeling, and of the fact that the edifice will be built, the Sinking Fund Commission and the Sisters of Mercy notwithstanding.

PLEASANTVILLE.—The vested choir which has been recently organized by the rector of St. John's church, entered upon its duties at the celebration of the Holy Eucharist at 9 A. M., on Sunday, September 22nd. Sixteen of the best obtainable voices in this village have been secured for the purpose, and have had several weeks training, under his direction. They are now sufficiently advanced to commence to aid him in rendering the beautiful music of the Church, an attainment which the members of the parish have been looking hopefully forward to, for some time past. The church is under a heavy obligation to the rector, the Rev. Benjamin T. Hall, for his patient and untiring efforts in this direction, who, in this as in all other matters affecting the interests and welfare of St. John's has proved himself to be one of the most zealous and untiring priests in the service of the Holy Catholic Church in the Archdeaconry of Westchester. Eight years since, the parish was found by him to be in a worse than paralyzed condition, with an attendance of only about half a dozen communicants and a semi-occasional celebration of the Holy Eucharist, with an average attendance of not more than 12 persons, which, by Divine help, and the aid of a very limited number of devoted Church women, has under his supervision and direction, already increased to the extent that at the majority of the services all the seating room is occupied and often is insufficient to accommodate those who are in attendance. Another large class for Confirmation is about ready—over 200 have been baptized in the past 3 years. One year since, a pipe organ (the first ever heard in the little village), was by the rector's efforts purchased and paid for, and now the church has been provided with a furnace (also paid for), the rector in person contracting for the same and obtaining from some of the kind friends of St. John's nearly sufficient money to meet the expense, and last, though not least comes a vested choir, and still there are other things to follow.

#### MINNESOTA.

ST. PAUL.—The new parish of St. Peter has just called as its first rector, the Rev. Samuel Mills, who has held the responsible and arduous position of city missionary since the establishment of the City Mission Board about 18 months ago. St. Peter's, when Mr. Mills began his work there, numbered only 58 communicants, and had one service weekly in the third story of a house; now, the "workshops" of the parish consist of a stone building of two floors, in the lower of which are the guild rooms, while the upper forms a chapel, beautifully appointed, and capable of accommodating about 200 persons, and the communicants number 130. As this is the scene of but a part of the labors of the rector-elect, his many friends at St. Peter's are enthusiastic in the anticipation of the results when his energies shall be concentrated instead of being divided amongst four widely distant districts.

#### CONNECTICUT.

A Mission of all the churches of Hartford is to be held in Advent under the Parochial Missions Society. The general missionary, the Rev. G. A. Carstensen, will be at Trinity church; the Rev. Geo. R. Van De Water, D. D., of St. Andrew's church, New York, at Christ church; the Rev. Lindsay Parker of St. Peter's church, Brooklyn, N. Y., at St. John's church; the Rev. Henry Wilson, D. D., of St. George's church, N. Y., at Good Shepherd church; the Rev. W. W. Kirkby of Rye, N. Y., at St. James'

the Rev. A. A. Butler of Epiphany, N. Y., at St. Thomas'; and the Rev. Henry Bedinger, of Matteawan, N. Y. at Grace chapel, Parkville. The larger parishes will probably have assistant missionaries. The clergy of Hartford are holding weekly meetings for prayer and consultation, and the people are working hard in preparation. The Bishop of the diocese has issued a letter to the churches in Hartford, in reference to the proposed Mission, urging earnest prayer in preparation for it and faithful labors and teaching both during and after the Mission.

EAST HARTFORD.—Services of the Church were held about 40 years ago in Burnside. In 1864 the mission was transferred to East Hartford village and for three years regular Sunday services were held in Elm Hall. In 1866 Mr. J. J. McCook, who for two years had been acting as lay reader, was ordained deacon and placed in charge of the now organized parish—St. John's. Plans for a church building were as soon as possible secured, Mr. E. T. Potter of N. Y. City, being the architect, and in June 1867, the corner-stone was laid. Soon after this Mr. McCook succeeded Bishop Armitage in the rectorship of St. John's church, Detroit, Mich., and was succeeded by the late Prof. Johnson of Trinity College, who for nearly a year and a half devoted himself most earnestly and acceptably to the duties of the pastorate here. He was succeeded by Mr. McCook, and the work of building, which had been at a stand-still for some time, was pushed forward vigorously. On June 22, 1869, the church was consecrated by Bishop Williams. In its architectural arrangements and its services, it represented from the beginning the High Church movement, as it is sometimes called, attracting at the time no little attention and exciting criticisms, some things seeming novel and striking which were then not uncommon in England and have since become familiar in America. In advancing this movement in America, St. John's, East Hartford, has probably exercised considerable influence, though it has long ago been far outstripped by very many parishes, and is now rather a representative of the conservative element in the Church. The twentieth anniversary of the church's consecration was lately celebrated by special services accompanied by liberal gifts from all its parishioners, and was an occasion of great pleasure to all concerned.

The Rev. Mr. McCook is still in charge of the parish, having devoted to it the best part of his life. The Rev. Mr. Simonson continues to be his assistant, although for reasons of health he is compelled to abstain from the most part from active duty. The seats in this church were at consecration made forever free and unappropriated. A small debt still remains upon the property, but this is being steadily reduced and will soon disappear. Meanwhile a rectory fund has been formed and is slowly accumulating in the savings bank. There is also a contingent fund which is kept replenished by quarterly contributions and accumulated interest, and out of this the insurance is kept up and provision made for special demands upon the treasury. The building is of Portland stone, laid in the natural bed. The belfry which rises above the porch, is of open wood work, surmounted by a decorated metal cross and containing a bell of clear tone. The interior is polychromed in oil—the elaboration increasing as approach to the altar is made. The massive font is of stone and stands near the door. The altar is of wood and is provided with embroidered hangings of the colors of the season. There is an excellent organ, and, in a word, all the appointments for divine services are unusually complete. The total cost of the property was about \$35,000, upon which an insurance of \$15,000 is carried.

#### SPRINGFIELD.

CHESTER.—St. Ann's Guild met Friday, the 4th inst. After the celebration of the Holy Eucharist, at which all present made their Communion, the roll was called, reports read, and the election of officers for the coming year made. This guild has been very prosperous ever since it was or-

ganized, and the ladies have worked hard, and in all things they have had unity. The church was handsomely decked with flowers and candles, and devotion marked the congregation.

#### MASSACHUSETTS.

The 211th meeting of the Southern Convocation was held in St. John's church, Jamaica Plain, Boston, the Rev. S. U. Shearman, rector, on Tuesday, Sept. 24th. A sermon by the Rev. L. W. Saltonstall was followed by a celebration of the Holy Communion, with the rector as Celebrant. At the usual business meeting, 15 members responded to the roll-call. Luncheon was served in the parish house by the ladies of the parish. The convocation re-assembled in the afternoon to listen to an able and interesting essay presented by the Rev. Alfred E. Johnson, on "The Convocation Problem," in which the writer clearly demonstrated the real and original object of the meetings of convocations in the Church here to be for the furtherance of missionary efforts in the convocation districts; each convocation being responsible for the missionary work in its own territory. This provoked considerable discussion *pro* and *con*. After further business the meeting adjourned. The dean of the convocation, the Rev. Dr. Phillipps Brooks, was unavoidably absent, on account of a meeting of the Standing Committee of the diocese.

The 235th meeting of the Eastern Convocation was held at St. Paul's church, North Andover, the Rev. George Walker, rector, on Sept. 24th and 25th. Evening Prayer was said at 4:30 P. M., after which the Rev. Edward Abbott, the vice-dean, took the chair, with the Rev. W. G. Wells, as secretary. In the evening, a missionary meeting was held, with addresses by three clergymen on the subject of "Almsgiving." The Rev. W. B. Frisby took for his discourse "Almsgiving as an Act of Divine Worship;" the Rev. George Alex. Strong followed, and showed that "Giving as an act of Worship was the truest method of Parochial Support." The last speaker, the Rev. Chas. H. Seymour, S. T. D., spoke of "Giving to Missions," as the duty of every parish, and the personal obligation of every member of that parish.

On Wednesday morning, there was a celebration of the Holy Communion at 7:30 A. M., with the rector as Celebrant, Morning Prayer and Holy Communion at 10:30 A. M., with a sermon by the Rev. W. Hall Williams. At the business meeting which followed, a memorial of the late dean of the convocation, the Rev. George Z. Gray, D. D., was submitted and accepted unanimously, and the secretary was instructed to send a copy of the resolution to the family of the late Dean Gray. The election of dean of the convocation to fill the vacancy caused by the death of the Rev. Dr. Gray will take place at the next convocation. The clergy and lay delegates were most hospitably entertained at the rectory, where a bountiful dinner awaited the convocation on their adjournment after the morning session. At 2:30 P. M., the convocation re-assembled in the church, when the Rev. A. E. George read a very able essay on the subject: "Alexander Knox, a Ritualist of 1800," a layman of the Church of England, and a great friend of John Wesley. It was decided to hold the next meeting of the convocation at Christ church, Waltham, on Nov. 6th, the special occasion for the early re-assembling being the 40th anniversary of the rectorship of the Rev. Thomas Fales.

The committee appointed by the last diocesan convention, consisting of three clergymen and five laymen, to enquire into the subject of Clerical Support, has issued a circular, which has been distributed in the churches, especially in Boston and vicinity. The committee urge earnestly the necessity for some reserve fund for clerical support other than the already strained resources of the Board of Missions. It is pointed out that cases of exceptional hardship are constantly occurring, and that the cost of speaking the truth, during some internal feud, is often exclusion and semi-starvation.

EVERETT.—The Bishop visited Grace church, the Rev. T. D. Martin, Jr., rector



and administered the rite of Confirmation to nine candidates, on Sunday evening, Sept. 29th. The church, under the new rector, seems to have taken a new lease of life, as the increased attendance at all the services testifies.

**NEWTON LOWER FALLS.**—The new altar which has been presented to St. Mary's church, the Rev. W. S. Wells, rector, by Mr. Slack, of New Bedford, was placed in position in the sanctuary, and was consecrated on the Feast of St. Michael and All Angels. The old altar is to be given to Emmanuel church, Wakefield.

**NEWTON.**—The Girls' Friendly Society, of Grace church, the Rev. J. W. Shinn, D.D., rector, celebrated its fourth anniversary on Sunday, Sept. 29th, at evening service. The sermon was preached by the rector of St. Paul's, Boston, the Rev. Dr. Lindsay. The annual report shows that the society is in a very prosperous condition, and is doing good work, both in the parish and in the community at large.

#### OHIO.

The Northwestern Convocation met in Trinity church, Tiffin, on Monday, Sept. 23rd, at 7:30 P. M., and continued through the following Thursday. There were present in all of the clergy 14, of whom the Rev. O. S. Michael, of Findlay, and the Rev. A. L. Fraser, of Lima, are new men. The Rev. A. B. Nicholas preached on Monday on "The laity as living epistles," the Rev. Mr. Raikes of Sandusky, on Tuesday, on "Daniel," and on Wednesday, the Rev. Dr. Atwill, dean, on the missionary work, and in the evening of that day, the Rev. J. J. Faude of Indiana, preached on the oneness and equality of all nations as to their claim on the Church. On Thursday morning the Rev. B. O. Brown preached on "The reasons why the Church is weak," and rehearsed some points in Church history which were of great interest. In the afternoon of the same day, the Rev. H. E. Jephson addressed the children with all his usual vim and vivacity, and in the evening the Rev. W. M. Brown spoke of convocation missions, the Rev. A. L. Frazer of Lima, on general missions, and the Rev. G. S. May, on diocesan missions. At the business meeting, the Rev. Mr. May reported a new opening in Paulding, where it is probable there will soon be a mission. The Rev. O. S. Michael who has just begun in Findlay, reported that the new church there is now ready for use, and a Sunday school is gathering. The Rev. W. M. Brown has prepared for the organization of five new missions in Cardington, Chrestline, Shelby, Bucyrus, and Upper Sandusky. The place fixed for the next convocation in January, is Maumee. Thus ended the largest meeting ever held by this convocation. The congregations were comparatively large, the singing excellent, and the good cheer unsurpassed. This convocation never was so prosperous as now. Marion has secured the Rev. Mr. Lucas, and Lima, Findlay, and Fostoria, are supplied, but Fremont is yet vacant, and the general missionary, the Rev. A. B. Nicholas, is removing to Indiana.

Trinity parish, Tiffin, is now enjoying its new church. It cost \$13,000, and is quite unique. It is provided with a commodious basement, and all conveniences, and the membership of the parish has more than trebled. The guild with Chancel Industrial Chapters, and the Daughters of Trinity, and the Knights of the Silver Cross, is full of life.

**TOLEDO.**—The new St. Mark's chapel on Collingwood Avenue, costing upwards of \$6,000, seating about 400 persons, the fifth off-shoot of Trinity parish, was opened with a very interesting service on Sunday afternoon, Sept. 15. The building had been put up in less than 60 days, in order to have it opened on the Rev. Dr. Atwill's silver wedding day. All the five clergy of the Toledo Cleric attended and spoke. A choir of 64 rendered most hearty music, and a crowded congregation from all the churches gave the responses with unprecedented warmth. Offerings of over \$400 were presented for the building fund, and afterwards two gentlemen who at first disapproved of this new

mission, gave each \$500 to pay for the new chapel.

On September 16th, the Rev. Dr. Atwill's friends, over 1,000 in number crowded his home, and left many valuable silver presents, with congratulations.

#### NEW JERSEY.

**SOUTH AMBOY.**—At the annual visitation of the Bishop to Christ church, Sunday, Sept. 29th, the rector, the Rev. H. M. Pearse, presented a class of 28 for Confirmation, many of whom were adults. The church, made very pretty with floral decorations, was filled. The service was very impressive, and everywhere the activity and healthful growth of the parish could be seen and felt. In the afternoon an old lady of 86 years who has long been attached to the Church was confirmed in private.

#### RHODE ISLAND.

**PROVIDENCE.**—The new church edifice recently completed for the parish of Christ church, corner of Oxford and Eddy streets, was consecrated Thursday, Sept. 26th. A large number of the clergy of this and other dioceses, and of the laity of the city and State, were present. Notwithstanding the rain, about every seat in the pretty house of worship was filled at an early hour. The church was decorated with autumn's choicest offerings from the floral kingdom. A bell of vines, gray and green, and roses, was suspended over the choir. The Bishop and the clergy passed in procession through the Sunday school chapel around the church to the main entrance on Oxford street, where they were received by the wardens and vestry of the church. In a few minutes after the sounds of "Jerusalem the Golden" by the choir had ceased, the voices of the clergy reading the opening sentences of the consecration services, the 24th Psalm, were heard approaching from the rear. On entering the church, the surpliced procession, following the Bishop and the rector, passed up the aisle repeating the Psalm. The instrument of donation was first read by senior warden William J. Crossley. The Bishop then proceeded with the service of Consecration, the instrument of Consecration being read by the rector, the Rev. S. H. Webb. After the singing of Hymn 282, the Bishop began the Communion service. The Epistle was read by the Rev. E. H. Porter, and the Gospel by the Rev. Dr. Babcock. Hymn 277 was then sung, after which the Bishop preached the sermon from the text I. Kings ix: 3. He then proceeded with the Communion Office, the closing collects were said, and the Benediction was pronounced.

The architecture of the church is mainly Gothic. The building is about 100 by 80 feet. The tower is 120 feet high, and built of brick for 50 feet up, the remainder being a slated pyramid. The walls of the structure are 16 feet high, and the distance from floor to roof in centre is 42 feet. The materials of which the exterior is built are a granite base, a course water table and steps, with walls of Danvers pressed brick and trimmings of brownstone. The chancel is at the east of the church. There is an entrance in the Eddy street side of the tower, through a vestibule, facing the pews. The main entrance is on Oxford street, opening at the end of a long vestibule, which runs straight across the rear of the building. The nave is 75x45, and seats 522 persons. The chapel, which extends along the south side of the nave, and is separated from it by a glass partition, is 52x32 feet, containing 288 sittings. The chancel is 25 feet deep, 20 feet wide, and 20 feet high. On the south side are the cloister and robing rooms. The organ, built by Hook & Hastings, is a gift by William Russell, Jr. Among the most effective features of the interior are the windows, all of which are of stained glass, made, with one exception, by Redding, Baird & Co., of Boston. All but two are memorials. The window at the right of the entrance as one passes in by the Eddy street vestibule is a memorial,

"In memory of John Wood, May 30, 1868," and:

"In memory of Martha Wood, Aug. 28, 1876."

Mr. Wood was the first senior warden of the parish. The second window upon the Ox-

ford street side of the church is of the same size as the first, the inscription reading:

"To the glory of God and in memory of Edith Christina, daughter of John P. and Elizabeth M. Erickson."

The largest and the most conspicuous window in the whole church is the triple one, which takes up nearly the whole end of the shallow transept on the Oxford street side of the church. It illustrates three scenes in the life of Christ—the journey to Jerusalem, the birth of the Saviour, and the three wise men bearing gifts. Beneath is the inscription:

"God so loved the world that He gave His only-begotten Son."

This beautiful window is the gift of Mrs. Maria Davis and her daughter Eva. It was placed by the house of Cox Sons, Buckley & Co., of New York, the glass being made in England. The next window is a memorial inscribed:

"In loving memory of Mary Midwood, June 25, 1880."

The large trefoil window in the west gable of the church is a memorial of the rector's children. A similar window in the south gable of the transept is dedicated to the memory of the children of Samuel G. and Lydia Tripp. The chancel's high windows are both beautiful specimens of art in stained glass. The window to the north is a memorial of the second senior warden of the parish, T. A. Willis and his wife, Maria A. Willis. The marble font is a memorial of the children of Mrs. Mary Searey, Mrs. Anna P. Carll, and Mrs. Jane White, who presented it to the church. The brass lectern is the gift of Mr. William J. Crossley, a memorial of his daughter. The chancel rail is a gift from Mr. Henry Thompson and Mrs. Thompson, a memorial of their infant daughter, and is of brass. The entire cost of the church, beside land, including gifts, memorials, and organ, is nearly \$30,000.

#### PENNSYLVANIA.

The corner stone of the church of St. Simeon, Philadelphia, which is to be a memorial of the late Bishop Stevens, is to be laid on Saturday afternoon, the 12th, at 4 p. m., by the Bishop of the diocese, at which time also the corner stone of the parish building will be laid. Addresses will be delivered by the Bishop and the Rev. S. D. McConnell, D. D., president of the Northeast Convocation, and the chairman of the building committee.

The Rev. N. L. Briggs, who for upwards of 13 years has labored most untiringly as rector of Emmanuel church, Kensington, has been called to St. Mark's church, New York city, having special charge of St. Mark's Memorial chapel, East Tenth street. These years have been years of unbroken harmony and unity, but being in an unprogressive section of the city, the parish has lost heavily by removals to newer portions. The vestry were loath to accept Mr. Briggs' resignation, and passed resolutions of regret at his going from them.

Sunday, September 29th, was to St. Michael's church, Germantown, a triple feast, being the Feast of St. Michael and All Angels, the 30th anniversary of the organization of the parish, and the 13th of the consecration of the church. The church was handsomely decorated for the occasion. In the morning, the rector, the Rev. J. K. Murphy, D. D., gave a history of the church from its foundation. The Sunday school held an anniversary service in the afternoon, when the rector made an address. In the evening there were several of the Germantown clergy present, and the Bishop preached, paying a high compliment to the rector who has labored most faithfully for more than 23 years and has seen the work prosper greatly.

The morning of St. Michael and All Angels' Day was chosen as the time for the formal opening of the new chancel of the church of the Ascension, Philadelphia. It is, as the rest of the church, of hammer-beam construction and lined with brick, the floor being laid with tiles. The choir is flanked on either side by a clergy room and an organ chamber. In the chancel are stalls for the vested choir; a dwarf screen of brick and stone divides the chancel from the nave. Pews are now in the place formerly occupied

by the chancel, which add about 60 seats to the capacity of the church. A graceful copper-covered fleche rises from the roof above the chancel arch. The rector, the Rev. G. Woolsey Hodge, in behalf of himself and the congregation asked the Bishop to bless the chancel, which he did, and afterwards preached the sermon, taking as his text Habakkuk xi: 20: "The Lord is in His holy Temple; let all the earth keep silence before him." The choir screen, the handsome brass chancel-rail, and the brass rail around the font, are among the memorials recently placed in the church, which is a fine structure and located on the west side of Broad street, just below South street.

□ Henry Inman's full-length portrait of Bishop White, which is so well known by reason of Wagstaff's engraving, has been placed on loan at the Academy of Fine Arts, Philadelphia, by Mrs. Frances McMurtrie. It is an excellent example of the old school of portrait painters.

On September 29th, St. Michael and all Angels' Day, the Rev. D. C. Millett, D. D., rector of Emmanuel church, Holmesburg, preached his 25th anniversary sermon. The beautiful rectory, which is the gift of the late Joseph E. Temple to the parish, is nearly completed. It will cost, besides the land, about \$11,000.

The baptism of seven young Indians at the Episcopal chapel, in Tullytown, Bucks county, on Sunday, Sept. 15th, attracted a great deal of attention. The Indians came from the school at Carlisle, Pa., and have been at work on the farms in the vicinity of Tullytown.

#### IOWA.

**LYONS.**—The Feast of St. Michael and All Angels was marked by the introduction for the first time in Grace parish of a solemn celebration of the Holy Eucharist as the chief service of the day. The music used was the "Mass of St. Michael," which was well sung by the vested choir, assisted by the ladies of the Guild of St. Cecilia. Their rendering of the spirited and dramatic music of the *Credo*, as well as of the more tender and devotional portions of the service, as the *Benedictus qui Venit* and *Agnus Dei*, showed a measure of training surprising in so young a choir, and reflecting great credit upon the choirmaster. A very effective setting of the *O Salutaris* for tenor solo and chorus was also sung, and the service was fittingly brought to a close by the chanting of the *Laudate Dominum* with its antiphon and Alleluia. The Rev. J. A. Carr, chaplain of St. Luke's Hospital, Chicago, preached at the Celebration and also at Vespers. The full ceremonial of Catholic worship (with the exception of incense) is in use in this church, Matins and Evensong are daily said, and a spirit of earnestness pervades the parish.

#### CENTRAL PENNSYLVANIA.

**SAYRE.**—The consecration services of the church of the Redeemer on the morning of September 24th, were of an imposing nature. At 10 a. m. the procession halted at the front door of the building, and Bishop Rulison knocked three times. In response to the inquiry from within: "Who comes there?" was answered, "The Assistant Bishop of Central Pennsylvania to take possession of this house in the Name of the Lord." The doors were swung open, and with the words, uttered in unison by the warden and vestry, "In the Name of the Lord," the two Bishops, priests and a deacon passed up the nave repeating the Consecration psalm. The instrument of donation was read by C. C. Wood, Esq., the rector's warden, and the sentence of Consecration by the Rev. C. M. Carr. Bishop Rulison performed the act of Consecration, the Rev. Messrs. Tolman and Sleight taking the Office for Morning Prayer, the Rev. H. C. Swentzell the Lessons, and the Bishop of Delaware preaching the sermon from the text: "My heart is inditing a good matter." It was a masterly effort. The Bishop assisted by the Bishop of Delaware, administered the Holy Communion, and the offering amounted to over \$200 for the organ fund, which was supplemented during the day by a gift of \$500 from Robert H. Sayre, Esq., of South Bethlehem. The music was of a



fine order, rendered by the choir of the church, and the service was complete and devotional throughout, the large building being filled with earnest worshipers. After the services the clergy, choir, and visiting Church people were handsomely entertained at the rectory, tables being spread in the dining room and on the spacious porch.

The church was commenced about 18 months ago under the direction of the Bishop of Delaware, then rector of the parish. The cost of the building was over \$40,000, and was the gift of Mrs. Cummin, of Mauch Chunk, the land being the gift of the Sayre Land Company. It is a massive structure built of light colored conglomerate stone, and is of pointed Gothic, designed by Burns, of Philadelphia. The nave is 73 ft. 3 in. in length and the choir 29 ft. 3 in. The width of the nave proper is 24 feet, and the aisles beyond the pillars east 12 feet. On the Gospel side is an organ chamber with spacious choir room and vestry room adjoining, and on the Epistle side an invalid's chapel 16x19, with a Eucharistic altar. This is intended mainly for the use of the patients of the railroad hospital, and has a private approach by means of an incline with a rise of two inches to the foot, guarded by a low wall, along which reclining chairs can be rolled. The chancel is apsidal, 23 feet wide, with high altar and choir stalls. The Sunday school presents the altar, bishop's chair, and clergy seats, and the altar vestments are the handiwork of Mrs. Mears, of Towanda; St. Agnes' Guild gives the pulpit, and C. C. Wood the Litany desk as a memorial of his daughter, and the Ladies' Aid Society, the lectern. The finish of the chancel and also the pews, which are a model of beauty and comfort, is in antique oak. The choir is separated from the nave by a parclose of brick with a stone coping, built so that a rood screen can be put on at any time. The nave is open, with large iron line pillars with heavy chapters supporting the arches, which are in brick, in conformity with the chancel wall, with dado around the entire building. The font was the gift of St. Mark's parish, Mauch Chunk. There are seven Gothic chancel windows, the centre being a representation of the Redeemer holding the globe and cross, brought out by a mountain scene background, with the horizon tinted by the rays of the sun. On the Gospel side the three windows bear representations of St. Matthew and St. Mark with their emblems, and the front with descending dove, and on the Epistle side like representations of St. Luke and St. John, and the chalice. The west window represents the empty cross, with angels by its sides, and the one in the invalids' chapel, the *Agnus Dei* in the centre, and the sheaf of wheat and cluster of grapes on the side windows. The building is heated by steam by means of radiators which are placed in open fire-places around the walls. The tower is an imposing structure 20 feet square and 100 feet in height. It is finished with tracery windows in the four sides, with clock and bell and surmounted by battlements and minarets. There is a tablet in the tower bearing this inscription:

"This clock and bell were placed in this tower by Charles O. and Marion Skeer, of Mauch Chunk, Pa., to the glory of God and in loving memory of their only daughter Fannie Packer, wife of William R. Butler. So He giveth His beloved sleep."

In the basement beneath the chancel is a complete mortuary chapel with all the necessary appointments.

#### PITTSBURGH.

The Bishop's visitation previous to the General Convention, included the stations on the low grade division of the Allegheny Valley Road. At Brookville, which has been without a rector for some months, a service was held, and the people found to be interested and active. [The Rev. Dr. Mulholland has been giving occasional services. The Bishop was present at the opening of the Brookville School, mentioned in a recent issue, and the Rev. Mr. La Roche of Kittanning made an address to the young ladies.

At Punxatawney, despite the fact that the County Fair was in full blast, the Bishop

had a good congregation, and administered the sacrament of Baptism in the evening. The next morning the Holy Communion was celebrated. The mission is growing, and the labors of the faithful lay reader are not without evident results. At Reynoldsville, after service, a business meeting was held, and a committee appointed to secure a suitable lot. It is proposed to build a church in the early spring.

The Guild Day, at Verona, which was intended as the closing exercises of the summer season, was a decided success, and demonstrated the feasibility of a summer session of guilds. While most of them cease to exist during the heated term, that of St. Thomas' works its muscle up for more vigorous work in the fall and winter. About 500 persons were present to witness the athletic sports, which were admirably conducted. The competitions were open to all, and some excellent work was done. The advisability of permanent continuous guild work is a settled thing in Verona. Steps are being taken to build a gymnasium, and with the well-known liberality of the parish, it may be considered in its inception a foregone conclusion. The Sunday school has presented a new prayer desk of neat design in antique.

At Driftwood, the services are kept up by the aid of the Rev. Mr. Cooper of Renovo, Central diocese, who holds regular services.

#### EASTON.

The old church at Queenstown, Wye parish, is to be improved and enlarged. A robing room and an entrance porch will be built, and a new chancel put in the building. The present tower will be taken down and a new belfry substituted. The foundations and window frames will also be new.

The Rev. Dr. Thomas Duncan, rector of St. Stephen's chapel, Cecilton, has returned home from his tour in Europe. Mr. Duncan had a pleasant trip, and is in good health. His congregation soon afterwards gave him an informal reception at the parsonage.

#### NEBRASKA.

FREMONT.—St. James' church had a delightful Harvest Home service on Sunday, Sept. 29th. The chancel was beautifully decorated with fruits, vegetables, flowers, and produce of the field. In the choir a pyramid of garden and field products, artistically arranged, gave a color effect equal to soft-hued flowers, and seemed as though the good things thus grouped together had but just tumbled out of the lap of Ceres; or leaving allegory for fact, taught mutely of the "Lord of the Harvest." The gas standards in the sanctuary were twined with vines bearing grapes, thus teaching of Him who said: "I am the Vine, ye are the branches." The white-clad altar, decorated with sheaves of wheat, and ruby-colored bunches of grapes, spoke eloquently of the two elements of the Blessed Sacrament. The offering was devoted to the Bishop Clarkson Memorial Hospital at Omaha, and the canned goods and glasses of jellies used in the decorations went to the same place. At night the church was filled with a congregation of parents and children for the "Children's Service," to whom the rector, the Rev. Wm. C. McCracken, formerly of Grenada, Miss., and late of Grace church, New Orleans, preached a sermon about preparing children for the final harvest of God. This last service was partly choral, and the music was hearty and inspiring. A beginning too was made with one of the unison services, recently published by Novello, and these services seem well calculated to solve many musical problems of the smaller churches.

ASHLAND.—The Bishop made his annual visitation of St. Stephen's parish on Thursday, September 26th. As this day is appointed by the canons for the Harvest Home, the church had been decorated. There were celebrations of the Holy Communion at 8 and 11:30. At three o'clock in the afternoon the Bishop confirmed three persons. Evensong was said at 7:30, when the Bishop preached a helpful sermon on "Thankful-

ness." The festivities of the day closed with a reception, given by the rector and Mrs. Musson, at the rectory, the Bishop being the guest of the evening. Many members of the congregation took this opportunity of meeting their chief pastor. The visitation will be remembered as a time of encouragement and as "a brilliant day." The Harvest Festival was continued on Sunday the 29th, the Rev. Dr. Doherty, of Omaha, being the preacher at all the services. The subject of his morning service was "Sowing and Reaping," and at Evensong "The Training of Children." The Celebrations were at 8 and after Matins. One feature of the festival was the children's service at 3:30 p. m. The offerings at this service were for the children's ward in the hospital. The result was quite a nice parcel of toys and \$2.70.

#### MARYLAND.

BALTIMORE.—The Rev. Dr. J. Houston Eccleston, rector of Emmanuel church, Read and Cathedral Sts., has returned home from his European trip, after an absence of three months.

Mr. Lawrence Thomsen, for many years senior warden of Grace church, Monument St. and Park Ave., and a trustee of the Episcopal Fund of the diocese of Maryland for a number of years, died on Friday, Sept. 27th, at his residence, No. 1321 Eutaw Place.

The Rev. Henry Tarrant, rector of Harvard chapel, baptized 32 children on Sunday, Sept. 29th. Mr. Tarrant was presented with a handsome umbrella by the congregation.

The Rev. Richard T. Brown died at his residence at Silver Spring, on the afternoon of Sept. 27, from a complication of diseases. He was one of the oldest and most widely known ministers of the Church in the South. He was born in Charleston, W. Va., Feb. 2, 1817; was graduated from Kenyon College, Ohio, and completed his studies at the Theological Seminary at Alexandria. He was ordained in 1838, and celebrated the semi-centennial of his ministry at Christ church, Rockville, in February, 1888. At the breaking out of the war he was called to Cheraw, S. C., and after the war he was made dean of the Warrenton, Va., Convocation, and subsequently was appointed to missionary work in Ala., La., Georgia, and Texas. In 1874 he became rector of Christ church, Rockville, and served in this capacity until October, 1887, when he retired from parochial duty. Up to the time of his death, however, he was connected with the work of the Church. In early life he married Miss Wilmer, a sister of Bishop Wilmer, who survives him. The funeral services took place from Christ church, Rockville, Saturday, the 28th. The services were conducted by the rector, the Rev. A. S. Johns, assisted by the dean of the convocation, the Rev. Dr. C. K. Nelson. The services were omitted in the other churches of the town, as a mark of respect to the deceased, and to enable the congregations to attend the funeral.

The services held recently at Union Bridge, New Windsor, and Taneytown, in Carroll county, were well attended. These services were projected by Bishop Paret and the Rev. Dr. Rich, dean of Baltimore, in order to give the people information in regard to the Church, her doctrines, history, and worship. The following clergymen conducted them: At Union Bridge, the Rev. Messrs. Fletcher and C. E. Harding, of Baltimore; at New Windsor, the Rev. Mr. Whittingham, brother of the late Bishop Whittingham, and the Rev. Wyllys Rede, of Westminster; at Taneytown, the Rev. Messrs. R. W. Forsyth and G. M. Clickner, of Baltimore. The services had been carefully prepared for, and were blessed with favorable weather. The congregations at each of the points named were large, and increased each night, all households of faith being represented. The perfect decorum, and the respectful, unflinching attention, were most marked and gratifying features. At all of the points kind friends assisted in the musical parts of the services, and the old familiar hymns, which all Christians love, were heartily sung. The same series

of subjects were everywhere represented, viz., the Apostles' Doctrine, the Apostles' Fellowship, the Breaking of the Bread, and the prayers.

The Rev. Dr. Julius M. Dashiell, of St. John's College, has been appointed temporary assistant to the Rev. Dr. Southgate, at St. Anne's church, Annapolis.

The semi-annual meeting of the Baltimore branches of the Guild of the Iron Cross, an organization for the promotion of the virtues of temperance, reverence, and chastity, was held Thursday, Oct. 3rd, in St. John's church, Waverly. The choristers, clergy, and members of the guild, marched to the church from the rectory, and while proceeding up the church aisle, the hymn, "Spouse of Christ, in arms contending," was sung. After some responsive reading and the hymn, "Our Lord, He was a Carpenter," the Rev. Father J. O. S. Huntington, of the Holy Cross Mission in New York, preached an interesting and able sermon upon "The Emancipation of Labor." The hymn, "My faith looks up to Thee," was next sung, and offerings for the beneficent work of the guild were made. The Rev. Francis H. Stubbs pronounced the benediction, and the services closed with the singing of the hymn, "Through the night of doubt and sorrow." Those who assisted in the services were the Rev. Messrs. R. H. Paine, J. N. Steele, of Wappinger Falls, N. Y., James Briscoe, W. C. Butler, W. C. Clapp, F. H. Stubbs, H. P. Dyer, C. E. Hardy, and J. B. Hardy.

ANNAPOLIS.—The rector of St. Anne's parish, the Rev. W. S. Southgate, completed the 20th year of his rectorship on Oct. 2. In the 193 years since 1696 this parish has had 41 rectors or incumbents. The largest term of service preceding that of the present rector was 19 years, that of the Rev. Ralph Higginbotham, extending from Feb. 28, 1785, to Feb. 27, 1804. Since Oct. 3, 1869, when the present rector took charge of the parish, there have been 960 Baptisms, 485 Confirmations, 276 marriages, and 541 burials. The sum of \$6,923 has been distributed to the poor, and the total amount of contributions has been \$129,290. The parish will celebrate the 200th anniversary of its foundation in 1892.

HYATTSVILLE.—A contract has been made with one of the townsmen for building the nave portion of "The House of Prayer,"—Pinkney Memorial church,—St. Matthew's parish, under the direction of Mr. T. Buckler Ghequier, architect, of Baltimore. The portion now being built, it is calculated, will hold 200 persons, is about half the size of the contemplated church, which it is hoped will be completed in the near future, and for which the preliminary studies have been prepared. The foundations will be of concrete; the walls will be made of red brick laid in black mortar, lined inside with ash wainscoting to window sills, and plastered above. The outside sills and buttress-caps will be of Ohio stone. The open timber hammer-beam roof inside, will be of Georgia pine, oiled. The roof will be covered with dark blue slate. The glass will be diamond-shaped, cathedral rolled, leaded. The corner stone was laid October 6, 1889, the anniversary of the consecration of the late Bishop Pinkney, being the 16th Sunday after Trinity.

#### COLORADO.

A meeting of the Pueblo Deanery was held in Holy Trinity parish, Pueblo, on Sept. 17th and 18th, attended by the Bishop, the dean and most of the clergy. The Rev. J. C. S. Weills was elected secretary and treasurer for the ensuing year. On the first day there was also held a meeting of the Pueblo branch of the Woman's Auxiliary, which is to meet at the same time and place as the deanery, and as often. The meeting of the Woman's Auxiliary at Pueblo did very much to instil enthusiasm for missionary work among the clergy and laity there present. Mrs. Milo A. Smith, secretary of the diocesan W. A., was present and gave a most interesting and heart-stirring address. Steps were taken for its publication and distribution. The Rev. A. R. Kieffer



made his missionary report, from which it appeared that no less than four churches, had been built during the past few months within the bounds of the deanery, and that a desirable site for a church had been secured at Green Mountain Falls. Everything was most encouraging. All the clergy were giving a portion of their time to mission work outside their stated places. Wherever a service could be held to advantage, whether in school-house, church, or private house, they were ready to give their labors. Many places are thus occasionally served. There are a number of most promising towns where chapels ought to be erected, and Green Mountain Falls is among them. A lot worth \$1,000 has been given by the town company, on condition of the erection of a house for worship. This must be done at once. The Bishop needs money to encourage this and other similar places. When he can promise a few hundred dollars, in almost every case, local subscriptions will secure the erection of the building needed. There are probably not less than half a dozen places within the Deanery needing such help, and if done at an early day in the history of a town, secures for our Church a permanent hold upon the people.

#### SOUTH CAROLINA.

BLACKSBURG.—A neat, Churchy, and substantial little church has been recently built by the little band of Church people which has been gradually increasing in numbers under the care of the missionary in charge, the Rev. G. D. McCollough. The church was consecrated September 15th, by Bishop Howe, the Rev. Messrs. McCollough and Bratton taking part in the services.

CHARLESTON.—The Rev. A. T. Porter, D. D., of the church of the Holy Communion, will not return from Europe, where he has been travelling for his health, to attend the General Convention to which he is a delegate, as his condition still requires rest from active duty. He will remain in England as the guest of Bishop Wilkinson of Truro, until December. The Rev. Robert Wilson, D. D., of St. Luke's, has gone as a delegate to the General Convention, in place of Dr. Porter.

#### NEW HAMPSHIRE.

LANCASTER.—An event of great interest and pleasure to the parishioners of St. Paul's church as well as to the entire community, occurred Sept. 24th, in the consecration of their beautiful little church. The building was completed in the fall of 1876 and has been used for church services almost without intermission since that time. Owing to a debt which has only this year been raised, the church could not be consecrated. The church has this summer been repaired and a pulpit of very beautiful design has been added, the gift of Mrs. Eames of Concord, whose husband was among the first New Hampshire clergymen to hold the service of the Church in this region. The service of consecration was conducted by the Rt. Rev. W. W. Niles, Bishop of the diocese, assisted by fifteen clergymen. The sermon was preached by the Rev. J. V. Himes, a man of extraordinary physical and mental vigor for one of his advanced age—85 years. Mr. Himes, many years ago travelled over a large portion of New England, pursuing the calling of an evangelist. He is now at Elk Point, South Dakota. The presence of Mr. Goodrich, the first pastor of St. Paul's church and much beloved, was a great pleasure to all who had known him in former years. A public meeting of the Board of Missions was held in the church on the evening of the same day. There was a large attendance and the meeting was one of much interest. It is hoped that St. Paul's church will soon have a settled pastor.

A CONVERSATION once took place in a suburban church, anent certain pending repairs in the organ: "They tell me," said the rector, "that the woodwork is greatly affected by dry rot, and that it will extend to other parts of the church." "Why, bless your heart, sir," said the builder, a constant attendant at the services, and speaking purely in a business sense, "The dry rot in the organ is nothing to the dry rot in the pulpit and its getting worse ever since you came."

#### LESSON OF THE RAIN.

BY MARIA BATTERHAM LINDESAY.

Pitter patter, pitter patter, on the window pane,  
Do you hear it, can you heed it, lesson of the rain?

How it dashes, how it splashes, down the muddy street,  
Ever straying, constant swaying, everything to greet.

Pitter patter, pitter patter, on the window pane,  
Can you heed it, dare you learn it, lesson of the rain?

Ever splashing, constant dashing, over land and sea,  
Bringing welcome life and gladness, hope and purity.

Pitter patter, pitter patter, on the window pane,

Welcome drops of precious moisture for the thirsty grain:

"First the blade and then the ear," from the tiny shoot,  
If it were not for the rain, little hope of fruit.

Pitter patter, pitter patter, on the window pane,

Yet a shadow falls upon us with the needful rain,

Threat'ning clouds and days of dullness, slowly dragging by.

Shutting out from our soul-vision, pictures of the sky.

Pitter patter, pitter patter, on the window pane,

Ah! the springs of blighted hopes will never live again,

And the rain-drops falling swiftly on the by-gone years,

Are the spirit's useless straining, are the brave heart's tears.

Pitter patter, pitter patter, on the window pane,

We must heed it, we will learn it, lesson of the rain,

For however hard the showers—dark the clouded sky,

Souls shall blossom, lives shall brighten—here, and by and bye.

#### PROPORTIONAL REPRESENTATION.—A FINAL WORD.

BY THE REV. F. S. JEWELL, D. D.

One point more seems to require notice. Proportional Representation already exists in some diocesan councils, and is in process of introduction in others. It will be argued, that we have thus recognized its equity, and that as a simple matter of self-consistency and systematic completeness, it ought to be extended to the National Council. The plea is plausible, and will have weight with impulsive and inexact reasons. It is, nevertheless, a delusive fallacy; and, lest it should be seriously urged in debate, needs to be logically sifted and exposed.

To begin with, the argument must be regarded with suspicion, because it is purely *analogical*. It is true that an argument from analogy may be sound and legitimate. But this is so only in the one, and in popular argumentation, rare, case, in which the analogy is real rather than fancied, and turns on resemblances which are necessary rather than accidental. In the present instance, the analogy will, on critical examination, be found to be altogether superficial and unsound.

For example: the parish, as claiming representation in the diocesan council, is no ecclesiastical unit. It is only a fractional part of the diocese; it is not essential to the existence of the diocese; it has no legislative power; no judicial prerogatives; and is only executive, to a local and very limited extent. Of the diocese, as represented in the General Convention, the opposite is true in almost every particular. In view of this radical difference between the two, the law of representation in the one, is by no means properly determinative of the law for the other.

Still further, the General Convention

and the diocesan council are far from being proper analogues. The former is in its membership more completely elective and select; is evidently representative of the dioceses as ecclesiastical units, rather than those of a popular constituency; possesses a distinctly constitutional power; may more or less fully fix the fundamental law of the Church and determine its faith, order and worship; and has hence been intentionally and without doubt wisely so ordered as to be especially removed from the control of the unintelligent, passionate, and capricious impulses of the popular will. Manifestly, the case is quite different with the diocesan council. Hence, however widely Proportional Representation may come to the law in the composition of the latter, there is no sound analogical basis for pressing the justice of its extension to the General Convention.

Finally, it may be added, that as a matter of organic wisdom, the possible popularizing of the diocesan councils through their adoption of the rule of Proportional Representation, would be a decisive argument against its introduction into the General Convention. For evidently, just in proportion as the diocesan council becomes a proportional and popular assembly, its delegates in the General Convention must adequately represent the views of the general laity, so that a Proportional Representation there will be less necessary. Besides which, it goes without saying, that in view of the radical tendencies of the age; the constant tendency of the popular element to sweep away or at least neutralize the higher checks which have been interposed in behalf of the general safety; the growing intrusion of both national and secular ideas into Church thought and action; and the increasingly evident need of conservative stability in the Church; any such popularizing of the General Convention is not merely undesirable; it would be reprehensible.

#### LETTERS TO THE EDITOR.

##### PROPORTIONATE REPRESENTATION IN THE GENERAL CONVENTION.

To the Editor of *The Living Church*:

A Rev. Canon in the Church of England in Canada suggests that the remedy for the so-called grievance of "unequal representation" is the extension of the Episcopate by a further division of populous dioceses. Already the once large and unwieldy diocese of New York with its *one* delegation (clerical and lay) to the General Convention now sends *five* delegations. In Old Canada each division of a diocese and the consequent extension of the divine order of the Episcopate was immediately followed by a marked strengthening and extension of the Church in both sections; and no doubt the same result has been realized in the United States, in general, and New York in particular. No one who has taken the trouble to study the question could, for a moment, contend that any one bishop, even a "Napoleon" in genius, could possibly work the whole State of New York to-day so well as it is being worked under her five bishops. Nor can it be doubted that there is still room in that large and populous State for (say) five more bishops and dioceses. And so with many other of the more populous States. Expansion of the diocesan system, with a corresponding increase of the Episcopate, seems to be the true remedy for "unequal representation"

in the General Convention, which troubles some people, rather than the revolutionary scheme of destroying a system which has well, on the whole, sustained the stress of a hundred years' experience. F. R.

#### DR. JARVIS' OPINION.

To the Editor of *The Living Church*:

Should the question be renewed at the coming General Convention, whether the Church in America shall assume a name better descriptive of her position as the true Branch of Christ's One, Holy, Catholic, and Apostolic Church in this country, I have thought that perhaps the opinion of the late Dr. Jarvis may have some weight in the settlement of it.

As indicative of what that opinion was, I have before me two sermons of his, preached and printed in England, the one delivered in St. John's church, South Hackney, April 14, 1844; and the other in the church of All Souls, St. Mary-le-bone, June 9, of the same year, in which he describes himself as follows: "By the Rev. Samuel Farmar Jarvis, D. D., LL. D., a Presbyterian of the Reformed Catholic Church in the United States,"—of America, is added in the second sermon.

In his "No Union with Rome," printed in Hartford in 1843, at page 20 he says: "I have entered more extensively into a statement of the Augsburg Confession, because the name of Protestant was originally given to its adherents, and, accurately speaking, is applicable only to them." "Protestant, is a negative term, and to know what we mean by it, we must specify against what we protest," p. 26.

"I have no objection to the term Protestant, so far as it means rejection of the errors of the Church of Rome. It was never used in England, excepting in its original sense, until after the accession of William and Mary. In that sense we may be called Protestants; but we are, properly speaking, Reformed Catholics; always, however, with the understanding that we are Protestants only *contingently*. Essentially, we are Catholics—members of the great apostolic family, while the Protestant sects are essentially Protestants; *i. e.*, they derive their origin, organization, and existence from the Reformation, and would have no being but for that event. We are Protestant only as the Eastern Church has been for even a long time," p. 27.

I feel confident, from my remembrance of the views he expressed as to the name unfortunately taken by us a hundred years ago, that because in Italy Protestant is the synonym of Infidel, and in the East, conveys the idea of rejection of Catholicity, causing us to be misunderstood and hindering our influence abroad; and because one year after the publication of "No Union with Rome," he felt himself obliged to explain his position and to claim his heritage, by pronouncing himself a Presbyterian of the Reformed Catholic Church in the United States—I say, I am confident, that were Dr. Jarvis now living to represent the diocese of Connecticut in General Convention, he would use his influence, and give his voice, for the Church's assertion of her lawful right to the name of Catholic, a change, which I doubt not, would ill suit either Papists or Protestants who, both, would wish us to be regarded as Protestants.

S. F. J. FILIUS,

Brooklyn, Conn., 1889.



THE CHURCH'S MISSION TO THE  
COLORED PEOPLE.

To the Editor of the Living Church:

One thing is certain, and admitted on every side, that the Church should make greater efforts to win to herself the colored people than she has yet done. While the vast majority of the negroes of the South are ignorant of the Church, and her services and ritual, it is proven by experience that the Prayer Book and Churchly ways, are eminently suited to their spiritual needs. It is not for us to condemn the various religious organizations of the colored people, such as the "A. M. E. Church" as wholly destitute of spiritual light, but it is for us to cease our squabbling, and show them that of a truth the Church knoweth a better way.

Probably the best way to solve the colored problem is to have a Missionary Convocation in every Southern diocese, working in full union and harmony with the white portion of the Church to be presided over by an archdeacon, or, in time, by an assistant or coadjutor bishop. There is no reason at all why the colored brethren should not have an episcopate of their own, provided, always, that there be no schism between it and the Church of the whites. Probably more progress could be made in the colored work in this way than by any other method, provided always that the colored people are made to feel that they are treated with brotherly kindness by their white fellow-Churchmen, and not ostracised as outcasts and lepers, unworthy of place in the councils of the Church. If such a sentiment has anywhere prevailed, we all know that it is utterly contrary to the spirit and teaching of Jesus Christ, a shame and disgrace to any one calling himself a Churchman, and a member of the Catholic Church.

A LAYMAN.

CHANGE OF NAME AND EXPEDIENCY  
To the Editor of the Living Church:

No one who sat in the General Convention of 1886 could fail to be convinced, that were the question of change of name voted on, upon the abstract merits, upon the simple fitness or unfitness of the present sect name of the Church in the United States, the proposition to change would have carried by an overwhelming vote in the House of Deputies.

More than one-half of all the deputies who spoke against change distinctly announced themselves in favor of change sometime in the near future, as the present name was confessedly defective and misleading. But they did not think it expedient to change yet, or while any considerable number of earnest Churchmen in Virginia, Pennsylvania, or elsewhere, were opposed.

If the question comes up for discussion at the present Convention, the same feeling of expediency will without doubt cause these same persons, or this same class of persons, to think it their duty to vote against change. Were expediency to be cast aside, and the question determined upon the merits or demerits of the change of name in itself, the change would be carried. I desire to say a word on this aspect of the case. For myself, and, in my judgment, for nine out of every ten who will vote for change, or who would vote for change of name, if they had opportunity, I would say that if to

vote for that change now meant the accomplishing of that change at once, they would not vote for it, until the honest fear of the change entertained by the men of Virginia and elsewhere had passed away.

But the question of expediency may be safely left to God and the bishops. Every man in the lower house who believes in the duty, the propriety, of restoring to the American Church her own corporate name sometime, should vote for it now, with the most perfect confidence, the most assured assurance that, not until it is perfectly safe and expedient will the House of Bishops ratify the action of the House of Deputies.

An affirmative vote, or a largely increased vote, in the lower house will be educative, it will prepare the minds of the fearful men for receiving the fact, that to call the Church by her historic name—the name we confess her in the Creeds, is not for Rome, but against. Let those who favor the restoration of our historic name *sometime* vote for it *now*, if they desire it to come in a generation.

Leave the expediency of the restoration now, with God and the bishops.

JOHN WILLIAMS.

October 1st, 1889.

WORK FOR THE GENERAL  
CONVENTION.

To the Editor of the Living Church:

If the General Convention would like to distinguish itself in this centennial year of our nation's existence, it should adopt the following measures—

First, it should make canonical provision for the translation of bishops from one diocese to another, so that a round peg may not always be kept in a square hole, simply because it was put there, as is now very often the case. And can anybody give any good reason why this should not be done? The principle is already recognized in the American Church in the case of missionary bishops. Isn't it a little inconsistent to confer such a privilege on them and deny it to diocesan bishops presiding over regularly organized jurisdictions?

Another point that needs attention and needs it badly, in my judgment, is the anomalous order of assistant bishops. We lay claim to only three orders of the ministry, while virtually we have four. It is most generally conceded that a bishop is a bishop, but what is an assistant bishop? He is certainly not a bishop any more than a lieutenant-general is a general. He is no longer a presbyter, because he has been consecrated, and after his consecration he is turned over to a bishop, an overseer, who by special canon of the General Convention, has absolute power over him. He cannot exercise any of his episcopal functions except by assignment of his bishop. What, then, becomes of the "Grace of Orders?"

I am well aware that, as a matter of fact, the assistant bishop does act as a real bishop, and does many things which nobody but bishops are authorized to do, and is generally regarded as a bishop, but all this does not alter the fact that, by express enactment of the canon the assistant bishop is constituted a subordinate, an inferior order to the bishop, without any inherent authority whatever, notwithstanding his consecration. He is bound hand and foot, and is utterly deprived of all volition, ecclesiastical-

ly, and yet he rejoices in the title of bishop! Shades of Polycarp and "him of Hippo" defend us! "The assistant bishop shall perform such episcopal duties and exercise such episcopal authority in the diocese as the bishop shall assign him." This is the language of the canon. Suppose the bishop should refuse to assign him any duty, or any authority, as he may do if he chooses? The assistant becomes in that case, simply the fifth wheel to a coach. There is another point in this connection I would like to call attention to. It is this: When a bishop has been duly and solemnly consecrated, is he not thereby clothed with all the authority of the Episcopate? When the impressive words: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands"—when these tremendous words have been spoken, and the newly created bishop rises from his knees, is he not then and there in possession of certain ecclesiastical powers which are superior to, and entirely independent of, any of the organized legislative assemblies of the Church? If so, has the General Convention any authority to enact a canon requiring him to report to another bishop for orders, as a sub-lieutenant might do to his captain? By virtue of his office as Bishop, and in the exercise of his episcopal powers formally committed to him, by his consecration, he is required and specially charged to go and do "the work of a bishop," and yet the General Convention presumes to tell him he shall not do it unless some one else permits him to do it.

There is certainly an irreconcilable conflict here, between the canon and the *jure divino* of the Episcopate. Bishop Vail in a masterly article on the subject of "Our American Episcopate," has most forcibly expressed the true idea on this subject. He says: "The fundamental principle of our Church in the United States is the absolute co-equality of the bishops." And yet in strange contradiction to this principle, he has at this moment, an assistant bishop, who by the canon above quoted, cannot perform a single episcopal office, except by his assignment! A remarkable illustration of the principle of absolute co-equality!

The whole theory of the Assistant Episcopate is a mistake. There can be no such thing in strictness of speech. To talk of having an assistant bishop in a diocese, is about the same thing as to talk of having two heads on the same human body. It is a monstrosity. One body cannot have two heads, neither can a diocese have two bishops. Furthermore it ought not to have them if it could. It is contrary to nature, to Catholic practice, and common sense. If the diocese has a bishop, then it needs no other. If the bishop is incapacitated from any cause, if he is unable to discharge his duties, then let him be retired! And this is another thing the next General Convention would do well to settle and provide for. Why not have a rule for retiring bishops similar to that for retiring officers in the army and navy? Instead of 63 or 62 as then, we might take the Scriptural three-score-and-ten as the age when bishops should be retired; or if not for age, establish some rule by which they may be retired for cause by a board of their peers. Some such provision is certainly needed both

in justice to the bishop and also the dioceses.

Let the General Convention then celebrate its centennial year by extending the privilege of translation to all bishops, instead of confining it to only one class of bishops as at present, by providing for the retiring of bishops, and by abolishing the fourth order of the ministry, that of the Assistant Episcopate, and we will begin the new century as we should have begun the first.

SENEX.

BOOK NOTICES.

SELECT POEMS. By Harvey Rice. Illustrated edition. Boston: Lee and Shepard, Publishers. New York: Charles Dillingham; Chicago: S. A. Maxwell & Co. Retail price, \$1.25.

These poems have the ring of true metal. They come from the heart, and are filled with that kind of light which is most needed to guide and stimulate the reader. Though the average quality of the poems is high, the patriotic pieces are the best. It is in these that the author rises to his highest level, and utters himself in strains some of which we think will not die

GREAT WORDS FROM GREAT AMERICANS. New York: G. P. Putnam's Sons. Pp. 207.

This is a very neat, handy volume, convenient to carry with one if desirable, and full of matter which every American ought to be well acquainted with. It contains the Declaration of Independence, Constitution of the United States, Washington's Inaugural and Farewell Address, and also President Lincoln's Inaugural and Farewell Addresses, etc. There are pictures of Washington and Lincoln, and small as the volume is in size, it is supplied with an index.

THE FIRST EPISTLE TO THE CORINTHIANS. By the Rev. Marcus Dods, D. D. Chicago: A. C. McClurg & Co.

This is the sixth volume of the Expositor's Bible for the present year. It exhibits the well-known characteristics of the series to which it belongs, at once learned and popular. The style is clear and the method of treatment interesting. Worthy of note is the author's account of the Church of Corinth, though we may not altogether agree with his view of its entire want of organization. The section on Spiritual Gifts, especially the character and purpose of the gift of tongues, presents a view which is worthy of special attention. Of course the account of the sacraments falls far short of the doctrine of the Church, or even, we should suppose, of that held by the older Presbyterians. Altogether this volume is fully up to the level already issued, and may, perhaps, be accounted one of the best.

THE OFFICE OF THE HOLY EUCHARIST set to original music in the key of C, by Mr. H. W. Diamond, has been lately published by the house of Novello, Ewer, & Co., London and New York, selling for 25 cents. In addition to the ordinary numbers of such a service, it includes *Benedictus*, *Agnus Dei*, *O Salutaris*, and a sevenfold Amen. The title-page sets forth that it was written "for congregational use." I do not know of any congregation that could be of the same mind with the composer on this point. The people do not compass with any gladness octave intervals in the melody. The most satisfactory number of the whole is that which ends the service,— "Amen."



## The Living Church.

CHARLES W. LEFFINGWELL,  
Editor and Proprietor.

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From the date of September 28th, to January 5th, THE LIVING CHURCH will be sent to new subscribers for 25 cents. This period includes the report of the General Convention. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

THE action of the House of Deputies in concurring with the House of Bishops upon the adoption of Resolution XII of the Notification is the most important result of the first week of the session. It is now a rubric of the Prayer Book and a law of the Church that the Creed, commonly called the Nicene, shall be used at the Celebration of the Holy Eucharist on the five great festivals of the Christian Year. This is a step in the right direction, but it is, nevertheless, to be regretted that the last General Convention did not frame the rubric in accord with that of the Church of England, which prescribes the use of this creed at every Celebration of the Holy Communion.

DURING the course of the debates, the Rev. Dr. Huntington has promised to demonstrate, at the proper time, that no Standard Prayer Book can possibly be set forth by this Convention, that we must wait until 1892. Dr. Huntington's opinion must be based upon the last clause of Sec. ii, Canon 19, Title I, which requires all changes to be reported by the custodian to the next General Convention. But this does not seem to forbid the publication of the book in the meantime; if it is to be construed as doing so, there is all the more reason why no changes should be proposed at this Convention to be acted on by the next, as that would delay the issuing of the Standard until 1895. Dr. Huntington's interpretation of the canon may prove to be a boomerang.

WHILE we are not inclined to advocate much canon tinkering by this, or by any coming, General Convention, we think there is one gap in our fence of canon law that might be stopped without much debate. We refer to the matter of deposition and restoration of clergymen, in both of which, it seems to us, the way is made too easy. As to the former, the bishop is required to give a recreant priest, false to his faith and his vows, a certificate of character, and publicly to proclaim that there has been nothing immoral in his perversion or apostasy. As to restoration, there is absolutely no disqualification named in the canon; a standing committee and five neighboring bishops must agree to the restoration; and if such agreement can be had, perhaps under a misapprehension, from sentiment or sympathy, hands that have been stained with crime may be brought again into the holy place to minister the sacraments, and one upon whose record is the blot of impurity may be reinstated in pastoral charge of our wives and daughters. It is almost impossible to imagine that a standing committee and five bishops should agree to the restitution of such deposed priests; but strange things happen in days of lax discipline, and it would seem that our canon law ought to be explicit and clear, as we believe it has been in every age of the Church, in designating gross immoralities as a perpetual bar to the restoration of priests who have been degraded for such cause. Judged by the law of the Catholic Church in other branches and other ages, and by the standard of reason and religion, our canon is too lax.

It is acknowledged by all sound liturgical authorities, and we suppose by all theologians worthy of the name, that the celebrant at the Holy Communion, not only consecrates and offers the "Holy Gifts" and the sacrifice of Praise and Thanksgiving, as in some sort the representative of the whole Church, but that this relation also includes his own reception. Without the reception of the Communion by the priest, even its validity might be called in question, at any rate there would be great irregularity. He must in his own person fulfil the whole round of actions included in the rite. The ancient canons of the Church enforce reception upon the priest. It is at his own peril if he receives unworthily, but receive he must. This has been from the beginning the universal law, knowing no exception. There can be no other explanation of its stringent obligation, but the fact

that in the reception, the priest, over and above his character as a private Christian, bears also the representative character which attaches to him throughout. This is the explanation also of the reason why the priest stands in receiving the Holy Communion according to the universal custom of the Church, both east and west. His private devotions, whether by way of posture or of private prayers, should be as unobtrusive as possible.

WE regret to find that the course of THE LIVING CHURCH upon certain questions has not been acceptable to *The Church Eclectic*. In fact no one thing has given us more pain than to find ourselves unable to agree with our esteemed contemporary. But we have felt compelled to maintain certain principles which we thought in danger of being obscured amid the temporary excitements of the day, and to oppose changes in the Prayer Book which would certainly be found in the long run to cut much deeper than those who have advocated them are willing to admit. We have taken our stand upon what we believe to be sound theological principles, and correct views of liturgies, and these we believe are sure to lead in the long run to the most desirable ends in practice. We have endeavored to conduct our discussion of the points in dispute upon a plane elevated above the arena of mere party strife and have not, therefore, been surprised to find ourselves the object of attack from more than one direction. We confess, however, that we were not prepared to find our "fairness and frankness" called in question.

*The Eclectic* takes us to task for taking "no notice of the repeated denials [it has] made of statements in its columns in regard to the position of *The Eclectic* as to the proposed rubrics." If we have in any way misrepresented *The Eclectic*, we do most heartily regret it. But it may be well to state our position in the matter, for we desire nothing but the best understanding with a brother to whom the Church owes so much. We understand then, that *The Eclectic* advocates the rubric prohibiting the priest from celebrating the Holy Communion unless he is sure of some to communicate with him. We are opposed to that rubric, for reasons which we think to be conclusive, but which do not include the defence of practices which some persons fondly imagine will be suppressed by such an order. Again *The Eclectic* will not vote for the "pause" rubric, but nevertheless has constantly defended the princi-

ples upon which such a rubric is based. It is not surprising therefore if some of our correspondents have committed the error of supposing that *The Eclectic* is in favor of the rubric itself. And yet again we expressed ourselves as "pained and surprised to find *The Eclectic* even incidentally tolerating afternoon Celebrations." This was founded upon certain remarks, in the September number, p. 575 (first column), in which we certainly understood *The Eclectic* as defending the proposed permission to use the Litany with an afternoon service, on the ground, amongst other things, that "in some missions many people never hear Morning Prayer, and even Celebrations are put in the afternoon." We did not suppose this to be a simple statement of an objectionable fact, but a reason for making a certain new arrangement for the use of the Litany. If we are wrong, we are certainly glad to hear it. But the candid reader (to whom the matter is to be left) will probably agree with us that such an expression needs explanation.

### A PRESSING PROBLEM

"WHY is it that the Church has heard so coldly the appeals made for missions to the colored people?" Perhaps it is due, in part, to the fact that the appeals are not so persistent and personal as appeals for some other objects are. In part it may be due to the fact that the currents of our offerings have been for many years directed to other channels and it is not easy to divert them to one comparatively new. The effort to arouse interest in this cause was postponed too long, and we have not yet overcome the inertia. To secure an increase of offerings we must secure an increase of devotion and the spirit of sacrifice among the people who have the money to give. They must be informed of the facts and be made to realize the gravity of the situation. The General Convention may do much to arouse an interest in this work; the Church press may perhaps do more. But the Church press cannot make bricks without straw. It cannot evolve out of its own editorial consciousness the facts that will plead, trumpet-tongued, for the evangelizing of these millions. Those who work among them and know their needs and realize the dangers of their condition, must speak to the people through the press. There is scarcely any great issue before the Church about which so little is written, except in the way of controversy about means and methods and policy, as about this question of evangelizing the colored people of



this country. The publication of official reports does not meet the need. Let the people read the living, loving words of the workers in the field.

Perhaps, after all, the great drawback to our work among the colored people is the uncertainty which exists as to what is the real policy of the Church in regard to these people. The action of certain dioceses, denying to them the right of representation in diocesan councils, setting them off as a class unworthy of the fellowship to which the name of Churchman seems to entitle them, has doubtless had a discouraging effect, not only upon the race against which the discrimination is made, but also upon large numbers of those in other dioceses who are deeply interested in their welfare. While social distinction between the races is strongly marked and maintained throughout the country, and generally accepted by the colored people themselves, there is a wide-spread and righteous conviction that caste must not be recognized in the Church. As THE LIVING CHURCH apprehends the issue, the first question to be decided is: Are the colored people eligible to the full rights of membership in this Church? If not, we might as well cease to concern ourselves about them and leave them to the denominations in which lines of distinction in religion are not drawn. Upon this point the General Convention may speak, and while it may not be wise to dictate to particular dioceses a policy that must be pursued under penalty of law, the General Convention may, and it seems to many that it should, speak the mind of the Church at large upon this subject. It is a delicate and difficult question. It must be discussed frankly but firmly. More is involved than the rights of a few thousand colored communicants. In refusing these rights we make this Church, before the world and before God, disloyal to the law of Christ; we make void its claim to Catholicity.

#### BOGUS DEGREES.

As most of the clergy know, the country has been lately flooded with the circulars of certain men in this city who claim to represent some mythical institution. We are not certain as to the name or names used. We received their circular but cast it into the waste basket with hardly a reading. We remember, however, that their "confidential communication" asked whether we have a D. D. or desire one, either for ourselves, or for any friend. Such as want this degree, or any other, are informed

that it can be had by communicating with the officers of this reputed institution of learning. It goes without saying that the whole business is a transparent fraud. Whether these men have obtained the legal right to bestow degrees we know not, but we do know that this whole business, on the face of it, is a disgrace to all concerned, and most of all to the clergyman who is vain enough, or weak enough, to be betrayed into obtaining a degree in any such way. In this city, as everywhere, there are men who are willing to live by their wits, who would no more hesitate to sell a D. D. or LL. D. than "snide jewelry," or village lots in the Everglades of Florida, but we cannot understand how any respectable clergyman can have any part or lot in this business. That any of our clergy would be willing to receive "a good degree" is not strange; but, for "the honor of the cloth," it is to be hoped that no priest of this Church would purchase to himself one of these degrees. To do so implies one of two things, either that the man is an "innocent," too verdant to be abroad, or that he is capable of being a party to a fraud. That any man would knowingly dishonor himself in this way we cannot understand. No more can we understand how any man fit to be in the ministry can think such a degree an honor. In taking such a degree a man would not only dishonor himself but his order. *Noblesse oblige* is a law to every man of honor, and certainly ought to bind every priest of this Church, for his own sake and for that of his order. We ought to be able to say of every one of our clergy that he is *sans peur et sans reproche*.

#### CONVENTION BREVITIES.

The *Independent* advertizes to discuss "all matters of importance to the Episcopal Church," and to give a full report of "the Church Congress" holding its "annual session" in this city. Some one should explain to *The Independent* that it is the General Convention which is holding its triennial session "in this city."

THE General Convention of 1789, which marked the complete organization of the Episcopal Church in this country, was composed of three bishops, and deputies from seven dioceses in which there were 190 clergy and about 7,500 communicants. The present convention represents seventy bishops, fifty dioceses, fourteen missionary jurisdictions, 3,500 clergy, and nearly a half-million communicants.

AMONG the distinguished lay deputies elected to the present General Convention are the Chief Justice of the United States, ex-Secretary of State Hamilton Fish, ex-Secretary of the Interior, Columbus Delano, the Hon. J. C. Bancroft Davis, Gov. Battle of North Carolina, Hon. Erastus

Corning of New York, ex-Governor Baldwin of Michigan, Judge Wilder of Minnesota, and Chancellor Woolworth of Nebraska. Speaking of the latter we recall the splendid debate on the interpretation of the Constitution in Chicago, in which Judge Sheffey, Judge Wilder, and Chancellor Woolworth participated. It was a battle of giants, and smaller men were content to hold their peace. One of the trio we shall hear no more. Perhaps no layman is more missed from the Convention than is Judge Sheffey. He was endeared to all by his kind and conscientious discharge of public duty. He has passed beyond the region of Church controversy to the place of peace.

AMONG the most pleasant and perhaps most fruitful results of the triennial gathering of Churchmen in General Convention, is the opportunity offered for meeting and greeting old friends, and the social intercourse which men of different schools and localities are permitted to enjoy. They come to know each other better and to instruct each other less. The lion of Virginia dines with the lamb of Chicago, and the latter discovers that the former has no taste for young mutton! Mutual respect and toleration are the outcome. The bond of sympathy is strengthened, and whatever differences may be discovered, in one thing we are all alike—in growing old. We shall meet but a few more times in the Church Militant. Let us have peace here and happy reunion hereafter.

BISHOP KIP, who has not for many years attended a session of the General Convention, was cordially greeted by many friends when he appeared at the meeting of the Board of Missions last week. Of scholarly mien and noble presence, he would be a marked man in any assembly, while his distinction as an author and bishop, his years and his blindness, awakened unusual interest and tender regard in all who were aware of his presence.

BISHOP MORRIS made a good point when he said: "Never mind Proportionate Representation. Let the weak dioceses come and grow strong!" And that is what they are doing. Western Missouri, Southern California, Colorado, and Oregon, are ready to come in, and they come to grow.

POSTAL and telegraphic services are provided for the Convention in the parish building adjoining the church. We venture to suggest that it would greatly facilitate the delivery of mail matter if a box were provided for each deputation, instead of one for each letter of the alphabet. Under the rules for box delivery each member could then get his letters without a tedious assorting of half a hundred packages.

AMONG the distinguished visitors in the House of Deputies should be noted the learned Dr. Philip Schaff, of the Reformed (Dutch) Church, author of "Creeds of Christendom," Church History, Church Encyclopedia, and other theological works of note. He seemed deeply interested in the debates, and expressed satisfaction with the spirit in which great questions were discussed.

THE invitation of the Church Club of New York to the members of the Convention, has been changed to Mon-

day, the 14th inst, on account of a conflict with the reunion of the alumni of the General Seminary, which had previously been appointed for the 10th.

WHEN Quincy and Virginia, Springfield and Pennsylvania, are found voting together, as has occurred more than once on exciting issues during this Convention, alarmists are silenced. The danger of small dioceses combining to oppress the larger is about as remote as the conjunction of Jupiter and the north star.

THE suggestion of printing as leaflets certain services which might fail to find a place in the revised Prayer Book, called out a gentle groan from more than one deputation. The day when leaflets fell as thick as leaves in Vallambrosa, is past. What we want now is a Prayer Book.

It is amusing to hear the lawyers addressing the court and to note their embarrassment on discovering that it is only a "chair" after all! But the "chair" of the House of Deputies has more dignity than a whole "bench."

THE acoustic properties of St. George's church are not good. Few speakers are able to make themselves understood over one-half of the church. Two pews are allotted to each deputation, and the last seat is not near the door. There are complaints on all sides that the speakers cannot be heard. The trouble is, not that the number of deputies is too large, but that the church is too large. Still, the congregations have nearly filled the church during some of the sessions.

AMONG the portraits of distinguished members of the Convention, published by a New York daily, are two of prelates long since deceased. Indeed, the sketches all look like pictures of deceased persons.

OF the two foreign bishops presented in the House of Bishops on the first day of the session, both were formerly rectors in Chicago during the episcopate of Bishop McLaren, viz., Bishop Sullivan of Algoma, and Bishop Courtney, of Nova Scotia.

MR. S. CORNING JUDD of the Chicago deputation was the leading speaker in opposition to the rubric on the Nicene Creed, principally on account of his well-known objection to the *Filioque*. It amused a good many to hear all the deputies from Chicago voting for the rubric, except Mr. Judd. Chief Justice Fuller's voice rang out strong and clear—"aye!" It is not the first time these distinguished gentlemen have taken opposite sides. Mr. Fuller is on the right side this time.

DR. HOLLAND said that New York was doubtless the best place for a missions' house at present. After a time we should have another in San Francisco, and a bigger one in Chicago; the other two would serve as wings by which Chicago could reach out and touch two oceans.

DR. ADAMS of Nashotah and Dr. Hall of Brooklyn are two veterans who are missed from the present Convention. The former is detained at home and the latter is abroad. They are men of learning and large experience and the Church will lose by their absence.



## LETTER FROM THE GENERAL CONVENTION.

FROM OUR SPECIAL CORRESPONDENT.

HOUSE OF DEPUTIES, NEW YORK, }  
October 5, 1889. }

The great storm and cyclone which lately devastated the entire Atlantic Coast seems to have cleared the ecclesiastical as well as the material atmosphere of New York, in preparation for the session of the General Convention. So far, there have been clear skies and a clear-headed House—we would say "Houses," only that it is to be presumed that the House of Bishops is always clear-headed.

The progress of business to date has been rapid and on the whole satisfactory, as will appear by your published reports. I desire first of all to notice with great satisfaction the grand service with which the session of this Convention was opened. Morning Prayer and Litany were said at an earlier hour, so that for the opening service we had the solemn and inspiring Eucharistic Office of the Church in all that dignity and impressiveness which it wears when it is used alone. Nine years ago, in this same St. George's church, the opening services of the Convention of 1880 were held, being the old-fashioned, long-drawn-out combination of Morning Prayer, Litany, and Holy Communion, with as many officiating as could possibly be accommodated by an industrious division of the various offices into fragments. It was a surprise to some of us to worship in old St. George's, with its ancient traditions present only to our memories, and with the marble busts of Drs. Milnor and Tyng looking from their respective niches impassively upon the scene, when the Divine Liturgy was offered with befitting grandeur, with choral responses led by white-robed choristers, one Celebrant throughout the entire office who was properly assisted by Epistoller and Gospeller, and all the musical portions of the service rendered with a sweetness and heartiness which must have awakened the spirit of devotion in the coldest heart. One feature of the service which deeply affected the entire congregation, and of which many deputies spoke with commendation, was the singing of Hymn 138, "Holy, Holy, Holy, Lord God Almighty," immediately after the prayer of consecration, the bishops, the choir, and the immense congregation humbly kneeling. It was a vivid reminder of that inspired description of the worship of the Church Triumphant as beheld in vision by St. John. Altogether memorable was that opening service, and those who love to have the worship of Almighty God offered with proper solemnity and grandeur may be thankful for the spirit of true progress in this respect which is dominating the whole Church.

The missionary spirit has a strong hold upon the General Convention of 1889. The point of view from which important questions are being considered is more and more that of our duty as a missionary Church, divinely commissioned to carry the Catholic Faith and Sacraments to the people of this land. And with a pure Gospel, the Church desires a pure morality, so that there seems to be a fair chance that the canons on marriage and divorce will be fully considered and perfected at the present session.

I do not remember that we have had

at previous Conventions such a full attendance, and such interested listeners, as there were at the first meeting of the two Houses as the Board of Missions on Friday afternoon. The spirit of the meeting was excellent and most hopeful for the future of the Church. The project which the board of managers already have in hand, the erection of a great missions building in New York, as a home for our missionary secretaries, and other officers, and a centre for all our domestic and foreign missionary work, elicited a very warm interest. The Houses sitting as a Board of Missions, listened with earnest appreciation to the noble and forcible plea of the Rev. Dr. Langford, the general secretary, for moral and material support in bringing this most important project to a successful issue.

I cannot speak too highly of the remarkable harmony which is manifest among the deputies to this Convention. We are said to have "burning questions," but the prevailing disposition is to make them burn in such a way as will reveal their true character, and guide to a right decision of them, while they are not made fire brands where-with one party may pelt another. It seems likely that this Convention will decide, or bury in the tomb of the Capulets, several disturbing issues which have long been before the Church, and will leave us free to devote our energies to practical questions of growth, expansion, and progress. It is felt that these latter questions cannot wait, but that they must be acted upon at once, or golden opportunities for the Church will be lost. There is a growing impatience of so-called "great questions," and a desire, in short, to attend to the Church's business. Proportionate Representation has been heard from, and has gone to the Committee on Amendments to the Constitution—a committee which has prevented more legislative mischief than all the other committees of the House together, and whose most familiar word, and often the most welcome, is "*inexpedient*." Perhaps we shall have a long and wearisome debate upon the new issue, if it can offer us a positive proposition for discussion; the present temper of the house is that of amiable indulgence towards its advocates, but by no means of acquiescence in the idea itself. The distinguished President of the House of Deputies, in his brief but pointed speech upon assuming the chair, happily expressed the prevailing sentiment of the house when he remarked that however the representative character of this body (the House of Deputies) might be criticised in some quarters, there was no doubt that it was a properly constituted and representative body of the whole Church in these United States.

On the subject of Liturgical Revision, it is encouraging to find those deputies who are supposed to be as wide apart as the poles, agreeing in a determination to prevent any more alterations of the Prayer Book. Virginia wants the work stopped now, and so does Springfield, and both for substantially the same reasons. There is a strong movement in the House of Bishops to wind up the Revision at this Convention, and to set forth a Standard Prayer Book of 1889. The best service the bishops could render in this connection would be to be faithful to their reputation for conserva-

tism. Those who have noted the position taken by THE LIVING CHURCH upon this subject, will be gratified to know that many of the wisest of our bishops are decidedly in favor of summarily putting an end to the Revision of the Book of Common Prayer.

Speaking of Virginia, reminds me of some anecdotes told by a genial deputy from the Old Dominion, which show that the principles of sound Churchmanship are often most happily taught in that mother of dioceses.

The late Bishop Johns and the Hon. J. Randolph Tucker, M. C., were very warm personal friends. Mr. Tucker is an ardent and influential Presbyterian. On one occasion when they happened to be traveling together, Mr. Tucker picked up the Bishop's cloak, and flinging it over his own shoulders, remarked in a tone of feigned apprehension; "Bishop, is there any Apostolic Succession in this cloak?" Quick as a flash the Bishop replied, "Oh no! *not now*." On another occasion, during the civil war, Mr. Tucker met the Bishop on his way to Harper's Ferry, which was then in the hands of the Federal troops. He asked the Bishop whither he was bound. "To Harper's Ferry," was the reply. "I advise you not to go there, Bishop," said Mr. Tucker, "for the Federals will take you, and then how could your Church get on without its head?" "Why!" said the Bishop, "it wouldn't be any worse off than yours has always been." F. W. T.

### PERSONAL MENTION.

The address of the editor of this paper, during the session of the General Convention, is the New York Hotel, Broadway, New York City.

The address of the Rev. Henry T. Scudder is changed to 187 Berkeley Place, Brooklyn, N. Y.

Mr. Samuel J. Gilbert of St. John, Evangelist, Boston, has been appointed organist and choirmaster of St. Paul's cathedral, Buffalo.

The address of the Rev. Stephen F. Holmes is No. 245 South 2d Ave., Mount Vernon, N. Y.

The address of the Rev. K. M. Dean has been changed from 2849 Franklin Ave., to 3005 Dickson St., St. Louis, Mo.

The address of the Rev. Henry L. C. Braddon, rector of Christ church, Hyde Park, Mass., is changed to 189 Fairmount Ave., address accordingly.

The address of the Rev. W. A. Tearne is Colorado, Texas.

The Rev. W. H. Bamford has left Newcastle, Ind., to become assistant to the Rev. J. H. Ranger, rector of Christ church, Indianapolis, with charge of St. George's Mission Chapel.

The Rev. Geo. H. Yarnall has resigned the rectorship of the church of the Good Shepherd, Quincy, Ill., and accepted a call as assistant at the church of the Incarnation, Philadelphia, Pa. He will enter upon his duties the 1st of November.

The address of the Rev. George H. Wilson is changed to Brockport, N. Y.

The Rev. E. H. Gaynor having resigned St. Mary's church, Blair, Neb., and taken charge of St. Paul's, Sioux City, Ia., his address hereafter will be 511 Centre St., Sioux City, Ia.

The present address of the Rev. J. A. Oertel is 2847 Franklin Ave., St. Louis, Mo.

The address of the Rev. Henry B. Cornwell, D.D., rector of the church of the Good Shepherd, Brooklyn, N. Y., is changed from Macon street to 410 Macon street.

The address of the Rev. John M. Peck is Malden, Mass., and not White River Junction, Vt., as stated in *The Living Church Quarterly*.

The Rev. George W. Knapp having resigned the rectorship of St. James' church, Watkins, N. Y., and accepted charge of St. Alban's, Chicago, requests all letters and papers to be addressed to 3819 Michigan Ave., Chicago, Ill.

### TO CORRESPONDENTS.

J.—I. The address of the secretary of the Church Unity Society is, during the General Convention, the Rev. W. S. Sayres, Jamaica, L. I., N. Y. We do not think that the Society of the Treasury of God has an American secretary.

### ORDINATIONS.

On Sept. 18th, Bishop Spalding ordained to the priesthood, the Rev. John Wallis Ohl, he being presented by the Rev. J. C. S. Wellis.

### OFFICIAL.

BISHOP RANDOLPH, of Virginia, will preach (D.V.) the 27th annual sermon before the Evangelical Education Society, at Grace church, 10th street and Broadway, New York, Sunday evening, October 20th, at 8 o'clock.

### THE AMERICAN SUNDAY SCHOOL INSTITUTE.

Special Institute to be held during session of General Convention at Grace chapel, 132 E. 14th St., New York, Thursday, October 10th, from 8 to 10 P. M., Friday, October 11th, 9:30 A. M., to 12:30, 2:30 to 5, 8 to 10 P. M. Thursday evening, October 10th, 8 P. M.,

Bishop Potter will preside, and make the opening address; 8:30, Organized Sunday School Work in the Institute, Geo. C. Thomas, Esq.; 9 P. M., The Sunday School of the Future, Bishop Whitehead; 9:20 P. M., The Sunday School Teacher's Office, Bishop Worthington. Friday, October 11th, 10:15 A. M., address by Lord Plunket, Archbishop of Dublin; 10:35 A. M., Graded Sunday Schools and the Teacher's Intellectual Qualifications, the Rev. Henry Mottet; 10:55 A. M., Model Primary Lesson, Miss Eleanor J. Keller; 2:30 P. M., What to Teach in our Sunday Schools, Bishop Gilbert; 2:50 P. M., Uniform Lessons Scheme of the Joint Diocesan Committee, Spencer D. C. Van Bokkelen, Esq.; 3:10 P. M., Lesson Helps and Leaflets, the Rev. R. R. Swope, D. D.; 6 P. M., address by Bishop Whitaker; 8:15 P. M., The Missionary Work of the Sunday School, Archdeacon Mackay-Smith, D. D.; 8:35 P. M., Systematic Offerings in the Sunday School, the Rev. Herman L. Duhring; 8:55 P. M., the Business Man in the Sunday School, James C. Sellers, Esq.; 9:15 P. M., The Teacher's Consecration, the Rev. Reese F. Alsop, D. D.

### OBITUARY.

REID.—Entered into life eternal at Franklin, Tenn., Sept. 27, 1889, Edwin Perkins, infant son of John W. and Maud C. Reid, aged 2 years, 1 month, and 27 days. "Of such is the kingdom of heaven."

HANDY.—At Franklin, Tenn., Oct. 1, 1889, Mrs. Lucy C. Handy, aged 77 years and 4 months. "Grant her Thine eternal rest."

MANSFIELD.—On September 28, 1889, at her home in New Haven, Conn., Catharine Betsey, widow of the late Jesse M. Mansfield.

"Grant her eternal rest, O Lord;  
Let light perpetual shine upon her."

THE REV. GEORGE ZABRISKIE GRAY, D.D.

The members of the Eastern Convocation of the diocese of Massachusetts desire to give united expression to their sorrow at the death of their honored Dean, the Rev. George Zabriskie Gray, D.D. By this affliction our Convocation has lost an officer whose ample qualifications gave constant evidence of the wisdom of the choice which had repeatedly rested upon him.

He is remembered as one who presided over our deliberations with distinguished grace and unwavering fidelity. Able to discern and eager to reverence truth in its manifold aspects, he made himself recognized in debate as one who had reached his own conclusions by fearless research and independent reasoning, while the sincerity of his convictions invested the Articles of our cherished Faith, in his apprehension and in his preaching, with an intensity characteristic of a resolute soul whom vigorous thought and unremitting study had led to form decided opinions; yet we found in him an element of tender and considerate sympathy, which added to the respect in which we held him, those sentiments of friendship which give to our loss the features of a personal bereavement.

As we recall the deep and varied scholarship whose results he held so entirely at command, his breadth of charity, his devout sense of stewardship in the things he possessed, the zeal and wisdom which marked the important services he rendered as Dean of the Cambridge Theological School, his intelligent grasp of all vital questions of the hour, the conviction grows strong within us that there are few men whose examples furnish a legacy so rich and inspiring.

We shall remember, as we address ourselves in the future to the duties of Convocation, how large and appreciative was his conception of the services which that body owes to the diocese and to the whole Church. Quickened by the inspiration of a common faith and hope, there will grow out of the common sorrow which unites us to-day a stronger purpose to maintain in this Convocation that high standard which we associate with the name of Dean Gray.

To his family we tender the assurance of our deepest sympathy and of our prayers that the God of all comfort may be their portion in their trouble.

JAMES H. VAN BUREN,  
Signed JOHN W. SUTER,  
WM. G. WELLS,  
for the Eastern Convocation.

St. Paul's church, North Andover, Mass., Sept. 25th, 1889.

### UNIVERSITY OF THE SOUTH.

The Theological Department of the University of the South makes its annual appeal to the Church at large for current support. This department has no share in the regular receipts of the University and is dependent solely upon the free will offerings of those interested in it. Contributions may be sent to the REV. TELFAIR HODGSON, D.D., Dean.

### MISCELLANEOUS.

WANTED.—A Governess as teacher and companion for three little girls living in the country 90 miles from Philadelphia. Answer, stating terms, to "B.A." care of THE LIVING CHURCH.

A LADY accustomed to stamping, will be glad to send boxes of commenced fancy work on approval, to ladies living in the country. New and artistic designs suitable for Christmas presents. For particulars, address W. H., LIVING CHURCH Office.

CLERGYMEN desiring to have their correct addresses in Whittaker's Churchman's Almanac for 1890 should send prompt notice to the Editor, 2 and 3 Bible House, New York.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTERS THERESA.

### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 62 Washington St., Chicago.



# The Household.

## CALENDAR—OCTOBER, 1889.

- 13. 17th Sunday after Trinity. Green.
- 18. St. LUKE, Evangelist. Red.
- 20. 18th Sunday after Trinity. Green.
- 27. 19th Sunday after Trinity. Green (Red at Evensong).
- 28. SS. SIMON & JUDE. Red.

### TO THE MOTHERS.

"There stood by the Cross of Jesus His Mother,"  
—St. John xix: 25.

BY A. C.

Oh! what are the mothers, now-a-days,  
These days of hurry and strife—  
Do the mothers care  
When the children share  
The sorrow and cares of life!

Are they by the children, now-a-days,  
When shame and death are nigh,  
In the Christian fight  
For the cause of right  
Can they bear to see them die?

Do they help as the Blessed Virgin did,  
Will they yield to our Father's Will,  
Will they give up all  
To the Master's call  
And love and serve Him still?

Oh mothers! live as St. Mary lived  
To magnify the Lord—  
If strong to bear,  
You may surely share  
The exceeding great reward.

A WRITER in *The Churchman*, on the proposed Hymnal, adorns his tale by borrowing one from the late Joseph Belcher, D. D. He says: "A precentor, or parish clerk, or some similar official (the book is not by me), went to his minister with a proposal to improve a famous couplet of Dr. Watts:

O may my heart in tune be found,  
Like David's harp of solemn sound.

'Now,' said he, 'that was all very well once, perhaps, but the harp is an antiquated instrument, unfamiliar to our people. Anyway, we don't use it, and we do have a violin in the choir. Beside, 'heart' and 'harp' sound too much alike. So I think it would be more life-like and appropriate to line it out like this:

O may my heart be tuned within  
Like David's solemn violin.

'Yes,' said the pastor, who was at once conservative and diplomatic, 'that is a good idea; but I can make it still better. You know that the violin is more familiarly known by our people under another name; so, to render the lines thoroughly realistic, and bring them right home to everybody, suppose we try it this way:

O may my heart go diddle-diddle,  
Like good old David's sacred fiddle."

ROBERT J. BURDETTE tells this story in *The Central Christian Advocate* (Methodist):

"You have some imagination," said the editor kindly, "but you are no poet; I wouldn't try any more poetry if I were you. I think I know what you can do. Are you at all religious?"

"Not a bit," replied the young woman, for it was she.

"But you know something about religious people, don't you?"

"Very little; I might say not at all," said the young woman. "I have never associated very intimately with them.

"But," persisted the editor, "you must know something about the several denominations, and the points of difference in their creeds and practice? You know what the Baptists believe, for instance, and what the Methodists are, don't you?"

The young woman sighed, "I could not tell a Unitarian from a Democrat," he said, "I don't know much about

Church matters; all I know positively about denominational practices and creeds is that the Methodist baptize only in running water, and only once, while the Presbyterians baptize in baptistries, three times, face downward. Oh yes, and I know the Universalists believe that all men are foreordained to be damned."

"Good," cried the kind-hearted editor, aglow with pleasure. "I knew you were just the person who could do it! I want you to write a theological novel, something on the 'Robert Elsmere' style, you know, to run through about five or six numbers of the magazine. We'll call it the 'American Robert Elsmere,' and it will go off like hot cakes. You can do it, don't be afraid; just go for the Puritans and old-fashioned religion as though you knew all about it. You know plenty enough to write a novel about it."

### JACKY AND JACKY'S SISTER.

BY THE AUTHOR OF "DOUBLE DUTCH."

#### CHAPTER IV.—"A HORSE! A HORSE!"

Fortunately the next day was fine, and Jacky's sister had another three-penny-piece to add to her store; and still the artist wanted to make more sketches. By the end of the week there was quite a little bundle of silver pieces stitched inside her skirt, and proud she was, you may be sure, to feel it hobbling against her leg as she walked.

The week after next was Christmas week, and Jacky should have a real Christmas present. She had a full week to decide what she should buy, and to work herself up into a state of great excitement.

Of course it was to be a secret. If she could only have told mother, or have talked the matter over with Jacky, it would have been some relief; but that would have entirely robbed the affair of the dramatic effect of bringing it suddenly and unexpectedly upon them, and this phase was very dear to the heart of Jacky's sister. She pondered the project day and night, carefully weighing the merits of different toys. She also tried a few leading questions, skilfully disguised, to draw out Jacky on the subject of his taste and preferences; but with no satisfactory result. He would like a real ship or a live horse; but these, of course, were out of the question. He was not old enough for a kite or a cricket-bat. A top was not large and impressive enough. For some time she entertained the idea of a color-box (this was an inspiration due to her friendship with the artist); it was dismissed, however, on reflecting that green paint was poisonous. Finally she decided on a wooden horse. Jacky expressed a desire for a live horse, so she argued that in all probability he would like a wooden one. Then they were so strong; and it would be so large and important-looking a present.

Yes, it was a settled thing; a wooden horse it should be. Then she went over and over again in her mind the splendor of the anticipated hour when, with the wooden horse in her arms, she should stand before them and present it to the darling little Jacky; she could picture him throwing his plump arms around its neck with delight.

Monday would be Christmas Eve; she would ask her mother to let her go to Fishbun, for she knew there was a toy-shop there. She was afraid there would be some difficulty in managing

it, for it was a long way for a little girl—two miles by the fields, and more by the road. She remembered, too, with some misgiving, that Monday was one of mother's days to go out to work.

Whilst turning over in her mind how it could be done, she was considerably relieved by hearing her mother say that as Monday was Christmas Eve, she had directions to go to her place on Saturday instead. Thus the chief difficulty being removed, a little coaxing did the rest.

Jacky's sister felt that this was to be no ordinary Christmas, so she bestirred herself to find some decoration for the room. It was wonderful what a difference a little holly and evergreen made in the place. When her mother came home she exclaimed—

"La! child, what have you been doing? I declare, if it doesn't look quite cheerful. It's quite like old times!" and the weary heart went sadly roaming off to other Christmas Eves she had known.

#### CHAPTER V.—OUT IN THE COLD.

It was Christmas Eve. Behold Jacky's sister, with flushed cheeks and radiant eyes, on her way to Fishbun.

Snow had fallen in the night, and it crunched crisply under her feet as she skipped along. When there was nobody in sight she sang for very joy, and when her lips were still, her heart kept singing gleefully. Cold? she did not feel the cold to-day; all was bright and warm with one of those great joys that only childhood knows.

The shingle spire of Fishbun church appeared in sight, and she was soon in the village street. Here, however, disappointment awaited her. The shop that was at once baker's, stationer's, post office, and toy repository, could not afford such a steed as Jacky's sister's excited imagination demanded. The lady who kept the shop trotted out some six-penny horses; but they were so small, their glue so doubtful, and their wheels so equivocal, that she turned away from them with something like contempt. Standing on the door-step she determined to walk the extra mile from Fishbun to Chichester, for she was sure to find what she wanted in the grand toy shops of that wonderful town.

A mile was a mere trifle to Jacky's sister, and very soon she was intently scanning the toy shop windows that adorn East Street. She had not as yet ventured to enter any of the shops, which were of rather imposing appearance; but she carefully surveyed all the windows, then came to the conclusion that the one she saw first—the shop opposite the cross—was the most promising.

All this, of course, took time, and the winter afternoons were very short. She had been so intent on her mission that she had not given this a thought, so she was rather surprised on entering the shop to see the gentleman in velvet cap and silver spectacles who stood behind the counter commencing to light the gas. Yes, they had gas in Chichester, and many other novelties and wonders. Jacky's sister was amused at seeing the light bob and splutter, and then finally spread out into a fan of flame.

This done, the gentleman in spectacles rubbed his hands and turned slowly round to Jacky's sister. There was a softness, a quietness, and a dignified slowness about the gentleman which seemed to the little girl to be

one who dwelt amid the treasures of art which she saw around her. This was not a toyshop of the modern gaudy Brummagen order, but one of a sedate and almost reverend appearance. The subdued light fell upon carefully-packed parcels, costly color-boxes, tool-chests, and magic lanterns; in fact, there was a general air of nothing-under-a-shilling which greatly impressed Jacky's sister. Here, to her great delight, she found the very horse which had of late been constantly prancing through her dreams—a firmly built, highly strung, mettlesome creature.

"Three shillings," said the gentleman. Alas! Jacky's sister had in all but two-and-sixpence. She stood treading one foot on top of the other, speechless.

Living among such a host of objects of beauty must have exercised a softening influence on the old gentleman in the velvet cap and spectacles, for he exclaimed at last:

"You shall have it for two-and-six, my dear."

He whisked a piece of tissue paper round it to keep out the cold, and in a trice Jacky's sister was outside, with her arms firmly clasped round the unresisting quadruped.

It was getting quite dusk when, with a joyful heart, she sped down East Street in the direction of the Barsham Road.

The cathedral clock struck four, and before it had finished, the clock in the cross and a dozen others, as if afraid of being behindhand, chimed in; then a straggler or two made themselves heard in the distance.

Jacky's sister had a good hour's walk before her. The snow began to fall again, and for the first time she felt the cold. The horse was a good weight, but not so heavy as Jacky, and her arms were pretty well used to him. At the very thought of Jacky she laughed aloud, and looked down proudly at the horse's glossy mane.

At length she reached Fishbun. The wind had now sprung up; the snow fell thick and fast. She felt very, very cold. She would take the field path, that being the shorter.

How dark it had become! thick clouds blotted out the moon.

Was this the stile?

Colder still. The little blue fingers that were clasped about the horse's body were past feeling. Oh! how cold!

#### CHAPTER VI.—A VOICE.

Red-bearded, sullen Jasper Barton, what brings you out this dark wild night? Why are you not at home with your wife and little ones? You have nearly deserted your wife of late, and have left her, worn in heart, to support the family. It was not always so, Jasper.

Do you not remember the bright young creature you loved so passionately; do you not remember that to be by her side was your chiefest happiness? She is sitting lonely now by the fireside, looking into the red coals, thinking—yes, you know of what she is thinking.

And you, Jasper? Where are you drifting? Where are you going to-night? It is no use your shaking yourself, man; you cannot shake me off. I am the voice of conscience. There was a time when your foot-step was light and free, because your heart was light and free; but now, where your heart used to be, there is a heavy clod.

Sullen Jasper Barton, your teeth are



clenched together; you are full of bitterness: you hate those whom you deem your enemies, but you hate your friends just as much; you hate yourself, you hate the light, and you hate the darkness; you hate the sight of your wife and children, for they are a reproach to you—they shrink from you. It is no use cursing, Jasper; you know whose fault it is. It was not always so.

Why do you not go by the high road, Jasper, this wild night? Why do you choose the unfrequented paths, and why, at the sound of a footfall, do you crouch low against the hedge? What is it you are fingering so nervously in your coat pocket, Jasper? Bring it out, man, and let me look at it.

Why do you start? It is only the silvery chime of the cathedral bells across the snow. Six o'clock, Jasper—the children's supper time. Did you not notice this morning how the little lass had made the room look quite gay with evergreen and holly berries, and that little motto she had placed over the chimney glass—"Peace on earth, and good will toward men"? Pretty words those; you have heard them before.

Where are you going this night, Jasper? You will not tell me; then stand aside a minute, and I will tell you. You have been living this long while, on the borderlands of sin; you know it. You have broken your wife's spirit; you know it. And this night you would plunge your hands into crime that cannot be wiped out.

Howl, bitter, cold wind. Drive, blinding sleet. Pull your hat lower over your brows, Jasper. Shake yourself savagely; you cannot shake me off. Wherever you go to-night, Jasper, I go with you.

#### CHAPTER VII.—THE DREAMS REALIZED.

With grim set purpose Jasper Barton plods on through the snow. How boisterous the night! but the storm within is more tumultuous still. Another mile and he slackens his pace, whistling a few bars of a popular tune. An echoing note is heard in the distance; he stands still, listening; eagerly he stretches his neck to catch the tune. His teeth set more firmly, and his fingers work more nervously in his coat pocket, as he goes on his way again—so stealthily now, his eyes peering into the darkness from under his bent brows.

What is that dark object lying yonder in the snow?

"What, has somebody else—?" he mutters with face aghast. Fearfully he goes nearer, lifts a shawl that wraps it round—it is a little girl. What is this? Her arms are firmly clasped around a large wooden horse. He lifts up the poor stiffened little figure.

"Oh!" he cries with sudden agony, "it is my little lass—dead; she's dead."

With trembling hands he wraps her in his thick pilot coat. As he does so, a little voice comes from the pale lips forming themselves into a smile.

"It's for Jacky."

Then the eyes open, and resting with a dim recognizing light upon the bearded face that bends over her, she softly says, trying the while to get her frozen little hands together, "God bless father, God save father, and make him a good man."

"God forgive me!" bursts passionately from the lips of the rough man as the hot tears roll down his cheeks.

The moon burst out brightly upon them, the dark sullen clouds were swept

away, whilst the bells rang out rapturously from the cathedral spire.

Shine on, silver moon—light of hope—for the clouds have been driven away from one poor struggling soul.

Ring out, bells, the angels' message—"Glory to God in the highest, and on earth peace."

\* \* \* \* \*

Jacky's sister was not much the worse for her adventure. They placed her in the old chintz covered arm chair, drawn close to the fire, with a steaming basin of broth in her lap. Great was her joy, for were not both her darling dreams realized? She leaned back in the chair, and gave a great sigh of satisfaction. Joy was in the heart of Jacky, who forgot his abstruse speculations in the proud pleasure of being the possessor of the grand wooden horse—such joy that his eyes refused to close till long past bed time.

The only one that seemed unmoved was Ethel; joy and sorrow seemed alike matters of indifference to that lady, to such perfection had she arrived in the Stoic philosophy.

In the heart of the mother there was such a resurrection of joy that she was almost ready to exclaim: "Now lettest Thou Thy servant depart in peace."

In the man who sat there with bowed head and clasped hands, looking intently into the fire, there was a solemn joy, not unmixed with fear—for he shuddered to think from what he had been saved. His was the joy of awaking from a nightmare of dark, disordered passions to find that the calm pure pleasures of home were still his—that faithful hearts had not ceased to love.

The fire crackled merrily, the holly leaves glistened, and each little red berry twinkled like a star, and the motto hung above the little group gathered on the hearth—"Peace on earth, and good will toward men."

#### DEMOCRACY IN THE CHURCH.

BY REV. R. A. HOLLAND, S. T. D.

Our hundred years have been a hundred years of struggle with the democratic heresies which encoiled the Church's American birth, and which had been gradually loosened until breath came free and full of hope. Is the constriction and choking to begin again? The makers of our Constitution, let us not forget, were disciples of Social Contract and Natural Rights. Their leader, who draughted that Constitution and gave the Church its Protestant Episcopal name, was a rebel against Catholic authority and Creed, and would have liturgied his rebellion for God's perpetual blessing in an Arian Prayer Book. He and they together did adopt and recommend a Prayer Book which left the words "verily and indeed" out of the catechetical definition of the Eucharistic receiving of the Body and Blood of Christ, and put "spiritual" instead; which apologized for the giving of the Holy Ghost in the ordination of a priest by an alternate use that said nothing of priestly power to bind and loosen sin; which omitted all mention of the benefits of absolution, as an incentive to unburdened conscience from the warning of the Holy Communion; which first left out the Athanasian and Nicene Creeds, and an Article of the Apostles' Creed from the Church's faith, and then restored the omitted Article and the Nicene Creed for optional, not obligatory use; which re-

vised and amended the Psalms as too denunciatory for the American sense of honor, and even considered whether or not the four petitions to the Trinity, in the Litany, should be retained.

Their work complete—they resolved—did the House of Lay and Clerical Deputies, that the Church just manufactured by them "had no institutions but such as were specially created for it." \* No ancient canons or customs, no English or Catholic common law! Brand new! Original! *Sui generis!*

#### THE HOUSE OF BISHOPS.

A hundred years! Never in the same length of time and on so large a voluntary scale has a historic work been more completely undone. Scarcely one continuous sentence of the Constitution of 1789 remains. That House of Bishops which Seabury insisted on and got established against the unanimous protest of Virginia, † and much to her chagrin, confronted the Democratic House of Deputies with the traditions and spirit of an undemocratic order mightier than its own representatives dreamed of at first. They were exalted by it above themselves, and, through their exaltation, its ancient majesty was felt again by a Church that once would have discrowned it. Constantly they have increased in power and unity. They know their Apostolic prerogative. They will give up nothing they have gained and will regain all they seem to have lost. The Theocracy committed to them, however shared or delegated, is a responsibility as entirely theirs as if they still retained its every function—a responsibility they can never let go, and must guard in their several dioceses as well as in their united council, from every tendency to misrule. And they will protect, all for each, the equality that denotes the wholeness of their office, which must suffer from any impairment of its sign; for, with its equality goes its Catholicity, its reason to exist, its rational influence over men. Nought could be more fatal to the ambition of a bishop who sought rank or power above his brethren, than maintenance of equality in form while unhinging it in fact, by a false detachment of dioceses, which are but the jurisdictions of bishops, from the bishops themselves, and a setting of one diocese above another by some principle of representation that individualizes dioceses as if they were contracts of individuals, and individuals were the sources of authority in the Church, and the justice of the Church's government had to be derived from individual consent, and the Most High were but the trustee of individual arrogance, reserving to itself all the absoluteness it had not surrendered to fit out His Deity.

The solecisms that hint any doctrine adverse to the dependency of the diocese on the episcopal office—as inseparable from it, having no power

\* Wilson's Life of Bishop White, p. 348.

† "From this State had come the strongest opposition to the distinctive features of the Church. It was a Virginian deputy who proposed to omit the first four petitions of the Litany; it was Virginia which resisted the rubric allowing the clergy to expel unfit communicants; it was Virginia which sent as lay deputy to the General Convention a priest who had abandoned his orders; Virginia headed the opposition to the Athanasian Creed; directed her representative, by an unanimous vote, to express the highest disapprobation of the proposed allowance of a negative to the House of Bishops; and declared her bishops amenable to their conventions; it was in Virginia that clergymen were found who began to substitute extemporaneous prayer for the appointed Litany; it was in Virginia, also, that deadness to all spiritual things was the most perceptible.—Wilberforce's History of the American Church, pp. 275, 276.

except by its appointment, being simply its extension—these are the flaws that require amendment; and the amendment cannot come too soon, if the laying on of hands, without which there can be neither priest nor communicant, no Church whatever, is to be more than pantomimic contact and control, in dioceses that still deny the right of their bishops to rule them; for the rules who gives commands, not he who executes them.

Every bishop must claim within his diocese the power that all have in the General Convention—at least a co-ordinate part in the legislation—that by Christ's charge belongs entirely to him, and the abandonment of which is perfdy. For a bishop to play chairman to his own convention, and leave the chair, and address a presbyter, when he would speak his mind concerning a proposed law, and have no vote in enacting that law, except when other votes are tied, or as the vote of a presbyter among presbyters, but no veto on proceedings that are supposed to proceed altogether from him, as Christ's plenipotentiary—such incongruity would appear anywhere in Catholic Christendom outside of America, a satire on Democracy, or a burlesque of Apostolical Succession, and even in America, excites a sense of travesty too jocose for reverent judgment. Picture Ignatius, or Cyprian, or Ambrose, or Gregory the Great, or Hincmar, or Anselm, in that role. St. Paul, becoming all things to all men that he might win some, would not have been versatile enough for its disguises.

The dignity lost by the bishop in a convention where his hands hang sceptreless at his side, cannot be retrieved by any grand air in enforcing the laws he has had less than a layman's share in making. An unbaptized cross-roads vestry may spurn his recommendations for a rectorship, half of whose salary is paid from his missionary fund; his standing committee, led by some aggrieved and vindictive member, may oppose and thwart his dearest projects; the opinion of the mob, which despises the Church, will be appealed to from his justice when he dares to discipline a culprit, and his fair name, and the Church's, dragged through the reek of crimes that fill newspaper columns. He will be unnerved by a few such miseries from further effort to rid his diocese of surpliced scamps who have the too evident sympathy of the people with what they jeeringly call, "the under dog in the fight." Or if gentle and sensitive as one I knew, he will die under the stab of the pen that traduces him. Ah, long-suffering bishops, the doctrinal sweetness of your Apostolical Succession is like the honey that was spread over the naked bodies of early martyrs, that they might be exposed in the sun for gadflies to sting them to death.

Is it strange that rectors of great city parishes, where their spiritual rule is unhampered, should be loth to quit them for dioceses whose authority is less rectoral? Not that they love authority for its own sake, but that power is power to serve and help mankind, a service greatest when the mind that is capable of rendering it is freest from embarrassment. No genius could have ever produced the works of genius if compelled to submit his design to the fault-findings of artisans.



He is a genius because he is not an artisan, and the artisan who should design like him would be no longer artisan, but genius also. And the geniuses of the race have been its benefactors above all other men combined. Their fine arterial blood is nearer the common heart than are the veins of the crowd; their thought is rare because rarely universal. They have known the mind of the many more intimately than the many have known it, and every great reform has been conceived and forwarded by them as prophets, priests, and kings, who spoke for the God that was in man, by man unheard, until they delivered the divine message, and, in delivering it, seemed themselves divine. Men delighted to obey them as God's messengers, and the obedience widened and raised man's liberty beyond all imaginings of the mob and its orators. As far as Goethe was above club-talk, or Oliver Cromwell above the parliament that, for three months and odd, "debated if they should debate, and put the question whether the question should be put, of hanging a mad Quaker, or whipping him, or boring the tongue of him with hot iron, or imprisoning him, or settling him to oakum, or roasting, or boiling, or stewing him,"—so] far is genius above public opinion.

And in the Church that worships the incarnate God and looks for tokens of His incarnation in humanity, whose highest symbol in every place and age must be its divinest man, the main business of public opinion is to find that man, and let him represent what attributes he can of God's Christ. For such representing, the office of bishop was ordained. There should be a great place for the great man that his greatness may reach its utmost. That place is certainly not a Sanhedrim whose king stands before it in mock purple, and with hands tied. Government of any kind that ties its rulers and mocks them with titles of rule, is a government of doubt and suspicion, not of faith. It expects and will have no heroes. Heroes disturb it, make its large men feel small, and its small men petty. It would secure and magnify littleness, and belittles all greatness by distrusting it and dwarfing its offices as if when kings were dwarfs, dwarfs were not pigmies. Such kings have not only to serve, but to be servile.

A princely soul tells his countrymen: "If you want your work well done, which you cannot do yourself, find the best man, put it into his hand, and trust him implicitly. An Englishman is too sensible not to understand this in private matters; but in matters of State, he is afraid of such policy. He prefers the system of checks and counter-checks, the division of power, the imperative concurrence of disconnected officials, and his own supervision and revision—the method of hitches, cross-purposes, collisions, dead-locks, to the experiment of treating his fellow servants as gentlemen." † Bishops ought to be treated by the Churches, which they constitute, at least "as gentlemen."

Or does the Church prefer that its bishops should be prigs, officers of big claim and little power. The cure of priggery is more power, not less. Power grows serene with certainty and habit of possession. Boots are struttiest when seldom worn. The wonder

is that a system as bemeaning as ours, should have had so robust an episcopate. What might not the Seaburys, Hobarts, DeLanceys, Doanes, Whittinghams, and Whitehouses, have done for the Church if their energy could have gone into aggressive work, instead of spending half its force in thridding obstructive law, and defending the soul of their order.

Greaten your bishops, O Church of Christ, with great trust, and then as the whole body thrills to the brain, feel their divine assurance and purpose in every nerve of diocese and parish! Greater proportion of Catholic command and Catholic obedience is the proportional representation you need. With these you can do your work livingly as fingers that waste neither time nor instinct in pothering about the comparative number and task of the joints of their one grasp on man for God. Without these, your conventioning to make canons and patch them, and throw them aside, and put other canons in their place to be patched and thrown aside for other shifts and mendings, and still others, and others, and others, over and over again, is an endless hammering on empty boilers, as though hammerblows could generate fire and steam, and engineer and captain, and the fleet, sure, full-crewed voyage of eternity.

#### THE NAME AND THE SUCCESSION.

EXTRACT FROM ANNUAL ADDRESS OF THE RT. REV. J. N. GALLEHER, S.T.D., BISHOP OF LOUISIANA.

In the conduct of this controversy concerning the name of the Church, there was brought to the front a view of the Church and its position here, which tended, I must believe, to swell the vote which would seek to reject and condemn it. It was the view that we had no right to claim any consideration beyond that which might be due to a small and struggling sect among the thronging ranks of popular American Protestantism.

The argument which strove to belittle our historic and Catholic attitude, to discredit our claims, to sneer at our feebleness and comparative paucity of numbers, was one not greatly calculated to win the sanction or support of those who have learned to look upon our ecclesiastical organization as the representative in this land of that historic body, founded upon Apostles and Prophets in the first Christian age, and perpetuating, through all time, the faith, the ministry, and the sacraments, as they were in the beginning.

It is perfectly well-known to you, that there have been, and are now, in the Church, those who look with but scant regard upon the fact and doctrine of an historic succession of the ministry. So greatly impressed have they been by the sight of a Christendom apparently divided, without hope of reunion, and impressed also, no doubt, by the evident piety and high Christian character of the large numbers of our brethren who have not received such a ministry as ours, they have come to feel that the lack of it is of small importance, and its possession a questionable privilege. But whatever individual opinion may maintain in this connection, it remains individual opinion, and assuredly does not reflect the mind of the Church, as expressed in its formularies, its law, and its constant action.

The history of the Church, both in England and America, has proceeded upon the assumption of Historic Succession from the Apostles' time, in that ministry to which the Church commits the stewardship of the mysteries of God. It is entirely creditable to the Anglican Communion that it has not seen fit to go out of the way to put condemnation upon other ministries by formal ecclesiastical declarations and deliverances. The spirit of a wise and holy charity has kept us from giving needless offence to those whose religious character we delight to honor, and never seek to question.

But along with this commendable reticence, the Church has steadfastly, and always, insisted upon a ministry historically unbroken, as she has also upon a faith uncorrupted, and sacraments unmutated.

In the XXIII of the Articles of Religion, concerning the authority of ministering to the congregation, there are used general terms, and, it has been urged, ambiguous expressions. But the ambiguity is not real, for by pointing out those who have the right of sending, by ordination, others into the vineyard of the Lord, the language sufficiently and rightly describes the bishops of the Church, and in the XXXVI Article the Church formally adopts and sanctions the Ordinal which commands episcopal ordination for all ministers, and forbids that any shall be admitted to ministerial functions, except according to the provisions of that Ordinal, or except they have previously had episcopal ordination. And these injunctions and prohibitions proceed upon the ground which is advanced, that from the Apostles' time there have been these three orders of ministers in the Church of God—bishops, priests, deacons. Whatever individual writers and teachers may choose to maintain on this subject, the Anglican Communion speaks officially with no uncertain voice, and plants itself positively and firmly upon the doctrine of an historic succession of the Apostolic ministry. The Church's laws are made in conformity with the requirements of that position. Her official utterances all assume it, or repeat it, and no casuistry will be able to show, in the Church, any purpose to do aught but maintain the position which she has, by God's providence, thankfully inherited from the past, and not made for herself by mere choice or self-will. Bishop Harold Browne, in his well-known and most learned and valuable exposition of the thirty-nine Articles, closes his admirable discussion of the twenty-third in these words: "We must conclude, then, with Hooker, 'If anything in the Church's government, surely the first institution of bishops, was from heaven, even of God.' And with Bishop Hall, 'What inevitable necessity may do, we now dispute not, yet, for the main substance Episcopacy is utterly indispensable, and must so continue to the world's ends.'" [P. 576, Exp.]

There has lately been made an effort to show that the Church in England at one time renounced, in some measure, this attitude which I have just now described, and gave its official sanction to a ministry not constituted on the principles of her Articles and Ordinal. This is only a revival of a statement made by Lord Macaulay, in his prejudiced History of England, to

the effect that in the canons of 1603 the Church had formally recognized the Kirk of Scotland, in which episcopal ordination was unknown. The disproof of the statement was given by the learned Chancellor Harrington, in a letter published thirty-eight years ago. It has been challenged and confuted again in *The American Church Review*, within the last two years. It is hardly needful to say that the Church in America has given abundant evidence of its true principles in this matter.

It is not without significance, that the question as to the ministry was distinctly brought forward in the early days of our separate ecclesiastical life, when there was a proposal to meet the necessities of the Church here by a resort to irregular methods in ministerial organization. The proposal was refused, and our first American bishops were sent across the seas, to receive consecration from the mother Church, and so continue that historic line which, in the Church's view, is of no value unless it reach back to the Apostles, and is of the highest consequence when it does.

I am not arguing, as you will perceive, the general question of the Apostolic Succession; but am endeavoring to point out the place which it holds in the theory, the doctrine, the law, and the practice of the Church in the United States. And this, for the reason, that our ecclesiastical character has been brought into the discussion of change in our ecclesiastical name.

In the Declaration of Church Unity, by the House of Bishops, in 1886, and in the similar deliverance of the Lambeth Conference, held last year, the "Historic Episcopate" is named among the few fundamental things necessary to be accepted and conserved in any feasible plan for the restoration of unity. The expression—"Historic Episcopate"—is one, indeed, which asks recognitions of that ministry which the Ordinal guards and prescribes, as having full regularity and validity; but I do not understand that its recognition and acceptance in fact would necessarily involve, on the part of those accepting it, any judgment as to the theological merits of the doctrine which maintains it. It is certain that numbers of men, who are themselves in orders received from the Historic Episcopate, have felt at liberty to hold the doctrine of the succession in very slight esteem, or none at all. Whether they, as members of the Anglican Communion, have a right to their private opinion, is a matter not now under discussion; but whatever that opinion be, there can be no doubt as to the mind of the Church, in whose name and by whose authority they have the privilege of teaching. The Church has established her practice, and given no slight indication of her mind; but she has not gone on to utter anathemas and prohibitions against opinions for which she will not be held accountable.

[The Bishop quotes here Bishop Thirwall, Cardinal Newman, Dr. Arnold, and Earl Nelson.]

I have spoken somewhat at length on this matter of the Church's *ministry*—because it lies at the very threshold of the controversies to which it would seem we are to be brought, in these days, after a long period of peace and quiet fraternity. The movement look-

† Newman's Discussions and Arguments p. 342.



ing to the reunion of Christians, and the proposal to give the Church a name better suited than the present one to describe her real character, has reopened the discussion, concerning her claim to the allegiance of Catholic-minded men. I do not hesitate to express my belief that if the Apostolic ministry be not of obligation, but of mere preference and taste, then the Church of our faith has no reasonable ground for its existence in its present character. Then its mission is ended, and its disciplinary regulations are only offensive and impertinent. If it be not here in America the Catholic Church of Christ, it is only an anachronism, and a troubled ghost that has walked too long.

**MAGAZINE NOTICES.**

BEGINNING with the new volume in October, *The English Illustrated Magazine* will be printed in a new type, and the letter press will be printed across the page; the magazine will also be increased in size. During the year there will appear a series of papers on the Public Schools of England, that on Rugby to be written by the well-known author of "Tom Brown's School Days;" a series of articles on Girlhood in Different Countries—the one on English Girlhood will be contributed by Mrs. Molesworth, and that on French Girlhood by Madame Guizot de Witt. There will also appear from time to time illustrated sporting articles, written by men who have played a prominent part in the sporting world, one on Yacht Racing, written by the Right Honorable the Earl of Dunraven, to appear in an early number. Social questions will be treated by Her Royal Highness the Princess Christian, who will contribute three illustrated papers; by Mrs. Jeune, who will write on Children in Theatres, and by Clementina Black, who will contribute a paper on London Match-Girls. There will also be papers on Church Sunday Schools and other religious movements, besides papers on Tapestry, the Embossing of Metals, and the Canadian Pacific Railway. In the October number will begin a new story by the Right Honorable the Earl of Lytton, entitled, "The Ring of Amasis." [\$2.50 a year, with THE LIVING CHURCH.]

MR. CYRUS H. K. CURTIS, the publisher of *The Ladies' Home Journal*, has secured for that excellent periodical, Mrs. Maude Howe Elliott's latest novel, "Phillida," and, the first installment, which appears in the October number, proves that Mr. Curtis has expended his money with his usual wisdom. We naturally expect something better than the ordinary from the pen of Maud Howe. The name is one which has always held an honored position in American literature, and her talented mother, Julia Ward Howe, stands foremost among our literary women. Miss Howe has already proved by her work, that she has inherited no small portion of her mother's genius. *Phillida* is a society novel in the best sense of the term. It bears evidence of having been written, to use a newspaper expression, "from the inside." Several years ago Miss Howe lived for some time, with her distinguished mother, in England, and mingled in just the society she so cleverly depicts. She studied them, their graces, their charms, their faults and foibles, with the keen perception of a cultured American woman, and in "Phillida" she has given us a picture of English society as it is, graceful as a work of art yet as accurate as a photograph.

THE most important artistic event that has taken place in the United States is the competition—still undecided—for the grand cathedral of St. John the Divine in New York, which has drawn forth designs from sixty or more of the best architects of this country, and from many skilled European designers. *The American Architect*, recognizing the great importance to the artistic and ecclesiastical world of these designs, has arranged to present to its subscribers and the public a series of the best, selected with great care for their value and interest, beginning with those that were especially invited by the committee. These designs will appear at short intervals,

beginning Saturday, Oct. 5, in extra double numbers, and will attract widespread notice and criticism as opening a new architectural era for America, with the inception of what is planned to be for all time the noblest ecclesiastical monument in the new world, and the finest expression of American character and genius in art and architecture.

EX-POSTMASTER GENERAL THOMAS L. JAMES has prepared an explanation of needed postal reforms, which appears in the October *Forum*. Senator Culom, of Illinois, has an article on "Protection and the Farmer," to show that the farmers are benefited by a protective system more than any other class. Mr. Edward Wakefield, a member of the Australian Parliament, who has been elected and defeated many times under the Australian ballot system, will contribute to this number an explanation of the practical workings and of some defects of the system which has been so much discussed in this country. Prof. William T. Harris, United States Commissioner of Education, writes a critical examination of Edward Bellamy's "Looking Backward." [Subscription \$5 a year with THE LIVING CHURCH.]

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

All subscribers to THE LIVING CHURCH can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by paying their subscription a full year in advance and 50 cents extra, or by sending \$1.50 and the name of a new subscriber. The edition so offered is bound in strong paper covers.

**SPECIAL COMBINATION OFFER.**

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Forum.....	\$5 00
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Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
Good Housekeeping.....	3 25

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

**OPINIONS OF THE PRESS.**

*Eastern Argus. (Portland, Me.)*

THE GENERAL CONVENTION.—The Anglican Church in America is becoming a potent power in moulding and developing the best intellectual and religious thought of the day. The conservative attitude it takes in regard to general and dramatic amusements has given young people a very favorable impression. We hope every one will read Monsell's charming book, "The New Vicar," in which he illustrates how admirably the Christian and temporal element are made to blend in the Anglican Episcopate. That great body which is to meet for general council will advocate all movements and philanthropic reforms which will best promote the highest interest of the nation, society, and ideal Christianity. In many respects the General Convention is to be one of the most important that has ever convened in the history of the Church, and its proceedings will be watched with intent interest in the religious world both at home and abroad. The indications are everywhere apparent that the two great parties which are to be the leaders in the religious thought of America are the Broad and the High, or

what is termed ritualistic party, by some. The former will satisfy the demands of an advancing yet reverent scholarship. If the radical exponents of the Unitarian body cling as they do at present to the humanitarian view of Christ which has not any foundation upon which to rest, the result promises to be that the conservative Unitarian who can accept the doctrine of the Trinity in its new presentation, and also as a large portion of them favor a liturgy, that they will come into the Broad Church.

*The Churchman.*

THE SUNDAY SCHOOL.—The thing to be considered is that the Sunday school is here and that, as the saying goes, it is here to stay. If it has faults, they ought to be removed; if it has defects, they ought to be supplied. But whether these things are done or not, the Sunday school is firmly established as a regular and indispensable feature of Church work. To give it the cold shoulder, to carp at it, to antagonize it, is only to drive it further and further from its true position as an institution of the Church. To give it the sympathy, encouragement, counsel and direction that it needs is the only sure way to make it what it ought to be, and what we firmly believe it can be. To be successful, however, in bringing the best uses out of the Sunday school, no half-hearted measures will suffice. Unless the Church is its home and the pastor its head, the best uses of the Sunday school can never be realized.

*Standard of the Cross.*

A STANDARD PRAYER BOOK.—We believe the time has come for the authorization and ratification of a new Standard Prayer Book, that the rights of publishers and the convenience of purchasers of the book be not further strained. Whatever alterations may yet be demanded for the perfecting of the various services could still be introduced in later editions. Let us see the prayer book of the next century, as nearly as it can now be determined, at the earliest possible day; and then the whole Church will be the more ready to agree to such further modifications as may seem absolutely necessary. Excellent suggestions for additional services and prayers are not of this essential character. The fact is that our liturgical culture ought to produce a vast body of such suggestions, which may, from time to time, and here and there, be properly authorized for use; but only when such use has become general and permanent should they be incorporated into the Prayer Book.

The record of cures accomplished by Hood's Sarsaparilla can never be completely written. The peculiar curative powers of Hood's Sarsaparilla are successful when everything else has failed. If your blood is impure, your digestion out of order, try Hood's Sarsaparilla.

Professor Gauthier, of Paris, states that certain vital processes of the body develop putrefying substances in the tissues, which, if not speedily eliminated, produce disease. Ayer's Sarsaparilla effects the removal of these substances, and thereby preserves health.

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to revivify and restore gray hair to the color of youth.

Beecham's Pills cure sick-headache.

**A Sudden Change of Weather**

Will often bring on a cough. The irritation which induces coughing is quickly subdued by Brown's Bronchial Troches, a simple and effective cure for all throat troubles. Price, 25 cents per box.

**Catarrh Cured.**

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

The attention of our readers is called to the Advt. of Cutler's Pocket Inhaler, found in another column. This inhaler is a cure for catarrh, bronchitis asthma, etc.

**Simply Perfect.**

The Union Pacific Railway, The Overland Route, has equipped its trains with dining cars of the latest pattern, and on and after August 15th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluff and Portland, Ore., will be provided with delicate meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.


Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

**CATARRH**

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

**Hood's Sarsaparilla**  
100 Doses  
One Dollar

**Scott's Emulsion**  
OF Pure Cod-Liver Oil AND OIL MYPOPHOSPHITES  
ALMOST AS PALATABLE AS MILK.



So disguised that the most delicate stomach can take it.  
Remarkable as a FLESH PRODUCER. Persons gain rapidly while taking it.  
SCOTT'S EMULSION  
Is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS.  
ALL DRUGGISTS. Scott & Bowne, New York.

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Cures Lung Affections.  
"Dr. Seth Arnold's Cough Killer cured me of a severe lung affection which, according to good physicians in this state, had reached an incipient stage of consumption."  
M.D. Stratton, Watertown, N.Y.  
Druggists, 25c, 50c and \$1 per bottle.

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A new method of compounding Tar.  
**SURE CURE for PILES, SALT RHEUM**  
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FOY, HARMON & CHADWICK, New Haven, Conn.

**ABOUT GLOVES.**  
When you are buying gloves remember that there is such a thing as a price that is too cheap. It is better to pay a fair price and get good gloves like  
**HUTCHINSON'S.**  
They are made from selected skins and are WARRANTED. If you want to know more about gloves in general, and Hutchinson's in particular, send stamp for his book "About Gloves," it will interest you. Established 1862. Will send a good glove measure with book to those who mention this paper.



**J.C. HUTCHINSON, Johnstown, N.Y.**  
**New VINEYARD BICYCLES**  
all steel, rubber tire  
High grade—cowhorn bars, spade handles, Kirkpatrick saddle; warranted one year.  
50-in. worth \$55, for \$32 44-in. \$40, for \$22  
48-in. worth \$50, for \$27 42-in. \$35, for \$20  
40-in. worth \$45, for \$25 38-in. \$30, for \$17  
LTA. FREE. 46-in. worth \$45, for \$25 38-in. \$30, for \$17  
Sargent spokes, \$1 extra. Easy payments, Agts. wanted,  
Bouse, Hazard & Co., 75 Street, Peoria, Ill.



**A New Through Line to Denver and Cheyenne.**

A new through car route has been established via Chicago & Alton and Union Pacific Railways between Chicago and Cheyenne, via Kansas City and Denver. This through train will leave Chicago on Chicago & Alton, "Kansas City Limited" train, 6:00 p.m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points. For all further information, tickets, and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark Street, Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

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The fame of Wanamaker & Brown clothiers is national. Their business in Chicago has become one of wonderful extent. Their retail store, on the corner of State and Adams Streets, is one of the best illustrations of the gigantic commercial growth and energy of Chicago. This firm has an enviable reputation. Its name is a synonym for the highest business honor. The inexperienced lad buys at their counters as cheaply and gets as desirable goods as the shrewdest judge of cloth and price. Our readers will find it to their highest advantage to consult the advertising columns of this paper for the business announcements of this firm, and to visit their store as often as possible.

**GLOVES DIRECT FROM THE MANUFACTURER.**

America is now excelling the foreign countries in the manufacture of gloves, especially in the finish and wearing qualities. The fact seems to be well known by our people, as they are now using the home manufactured gloves more than ever before. In buying foreign gloves, you have no redress when they prove poor, as is often the case, but the home maker is glad to know of any defect that he may replace anything that is not right and guard against it in the future.

All who feel interested in American manufactures will be glad to know of these facts: There are no finer or better gloves produced than those made by John C. Hutchinson of Johnstown, N. Y., who is thoroughly established and reliable in every respect. Those wishing neat and serviceable hand gear will be interested in his little book, "About Gloves," which can be had by sending a stamp to his address, which we would advise you to do.

**Ely's Cream Balm**

WILL CURE

**CATARRH**

Price 50 Cents.

Apply Balm into each nostril. ELY BROS., 56 Warren St., N. Y.



**CARE OF THE HAIR.**

Do not wash the head in well water, because the lime usually found therein renders the hair harsh and dry; also eventually killing off the young roots, reducing the finest head of hair, in process of time, to a thin, wiry mass.

Do not use soap, for the same results follow, owing to the alkalies which the very best makes contain, and impurities which preponderate in cheap soaps.

Do not use a fine-toothed comb in order that you may "clean the dirt out" of your head; the sharp teeth scrape the tender, young hair just as it is fairly started, thus ruining it. These same teeth may indeed draw out the dust and dandruff, but they also quite as surely irritate the scalp, destroy the "hair cells," and in the end produce a fine new crop of dandruff.

Do not use oil, for however carefully applied, it will simply form a more or less sticky trap to catch every particle of dust and dirt floating in the air. Pomade is open to the same objection.

Do not use a wire brush, it will tear out and thin the thickest head of hair. This is no silly prejudice, but a fact proved true in many cases after impartial trial.

Do brush the head twice each day with a bristle-brush, not too stiff, but sufficiently so to penetrate to the scalp. Brush "every which way"—forward, backward, up, down, and sideways. This process will invigorate and soften the hair. Fifteen minutes twice a day devote to it if you have the time.

Do clip the ends of the hair as often as once in six weeks. It is better to have some one to do this for you as you cannot reach all the short hairs at the back of your head. If you will examine your hair before clipping you will see numbers of "split ends." Well, hair stops growing when it begins to split, so if you will insure a thick head of hair, you must also insure even healthy ends.

Do, if you find it necessary to wash your head, do so in cold, soft water, perfectly clear, and rub with a crash towel until dry. This is a tedious process, but unless it is thoroughly dried, dandruff forms, and if the hair is very thick, it is apt to mildew. A young lady once dressed in haste after a long bath in the ocean, her partially dried hair was coiled up in a hurry and not combed again until late on the following day, when she was obliged to cut away a double handful of mildewed hair which lay beneath the heavy "Grecian coil" at the base of her exceedingly pretty head. The sacrifice was made amid a chorus of groans and lamentations. Therefore, we would say:

Do wear an oil-skin, or waterproof, cap while bathing, no matter whether it is becoming or not.

**BALDNESS AND GRAY HAIR.**—An eminent physician said to a gentleman who consulted him for baldness:

"Have you been accustomed to wash your head in soapy water?" asked the doctor.

"Yes, every morning," was the reply.

"Well, that is the cause of that bald place; stop washing and begin brushing your hair. Use a bristle-brush and brush for fifteen minutes every morning and night. You may not notice any improvement for a year, perhaps not for two, but be assured you will have a fine crop of hair and never grow bald if you pursue this course."

If the hair is falling out, remember that it is owing to an unhealthy condition of the scalp. First, cut off about two inches of the hair, next wash in clear, cold, soft water, rubbing dry with a crash towel; then begin the fifteen-minutes brushing process, and in a few weeks you will see the tiny spires of new hair coming all over your head. Beware of being tempted to the use of any nostrum whatever, no matter how plausible the advertisement thereof; all are more or less injurious—generally more, as you will find out to your sorrow if you begin the use of them.

Gray hair, when it makes its appearance too early in life, is usually due to a scarcity of iron in the blood, and the hair may often be restored by faithful use of a prescription containing the proper proportion of iron. This any first-class physician will give you. You must be willing to wait patiently until it has had time to do its work.—*Good Housekeeping.*

The greatest cure on earth for pain. Salvation Oil, will give instant relief. Price 25 cts.

"A jewel of the first water" is another name for Dr. Bull's Cough Syrup. Only 25 cts.

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Such an article is JAMES PYLE'S PEARLINE. The many millions of packages of Pearline consumed annually, testify to its merits, likewise the many imitations; beware of these, they annihilate the dirt and the clothing with it.

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**Materials Unique, Fashions Perfect, Workmanship Dependable.**

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Boys' 3-piece Suits, \$5 to \$18.

Children's 3-piece Suits, \$6 to \$16.

Children's 2-piece Suits, \$3 to \$13.

Boys' English Reefers, very nobby, \$6.

Odd Pants, many patterns, \$1 to \$4.

Waists of every description.

We also offer excellent makes of boys' shoes, and all styles of hats and caps.

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HAY FEVER  
CATARRHAL  
DEAFNESS  
A NEW TREATMENT.  
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. DIXON & SON, 337 and 339 West King Street, Toronto, Canada.

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COMPOUND light-spreading Silver-plated Corrugated Glass REFLECTORS.  
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome design. Satisfaction guaranteed.  
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Its superior excellence proven in million homes for more than a quarter of a century, used by the United States Government. Endorsed by the heads of the great Universities as Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonium Lime, or Alum. Sold only in Cans. DR. PRICE BAKING POWDER CO. New York. Chicago. St. Louis.

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**THE LADIES' HOME JOURNAL**

For OCTOBER contains the opening chapters of **MAUD HOWE'S Society Novel, "PHILLIDA."**

"Phillida" is a story of English society life, written by one who thoroughly knows her ground. With her distinguished mother, Mrs. Julia Ward Howe, Miss Howe lived for some time in England, and her talent and beauty made her eagerly received among the very best people. She has made good use of her rare opportunities, and has studied the charms and foibles of English society with a keen and impartial eye. The heroine is an American girl who goes to England and creates a furore in London society.

**FLORENCE HOWE HALL** contributes another paper on "Affectations and Inelegancies of Speech."

**SUSAN COOLIDGE** writes a splendid story for the girls—"A Coming Out"—treating of a young girl's training for a society "coming out."

**"A New York Woman of Fashion."**

Pen portraits of a dozen well-known society women of New York. Written by one of the "four hundred."

**MARGARET E. SANGSTER** contributes one of her graceful poems—"In the Night Season"—beautifully illustrated.

**"Forgotten Graves of Famous Authors."**

by Edw. Bok. One of the most interesting papers ever published.

**All Hallow Eve**—a nutting shake and other games. Illustrated.

**Autumn Brides and Brides Maids**—with other fashion matter complete. By our own Mrs. JOHN W. BISHOP, now in Paris, furnishing the latest news in Styles, Novelties, etc., for *The Ladies' Home Journal*.

Other features are "Nursing in Fevers," by Mrs. A. R. RAMSEY. "Practical Home Dress Making" by EMMA HOOPER. "Flowers and House Plants," by EBEN E. REXFORD. "English Meat Teas." "Talks with the Doctor," etc.

*The Ladies' Home Journal* is the ideal home periodical for Christian, cultivated families. Pure in tone, never sensational, always an unobtrusive moral in its fiction, and always helpful and practical. It employs the most distinguished writers and artists, and is filled with the best obtainable original matter. Is always new, fresh, and attractive by its handsome printing and illustrations. It is read by everybody; at least it has nearly half a million subscribers and buyers, a larger circulation than any other periodical, which shows its great popularity.

The October Number is ready on the news stands, and costs but 10 cents a copy. A Three Months Trial Subscription may be had for only Twenty-Five Cents, sent direct to the publishers.

For ONE DOLLAR we will mail *The Ladies' Home Journal* from now to January 1st, 1891—that is the balance of this year—FREE, and a FULL YEAR from January 1st, 1890, to January 1st, 1891.

CURTIS PUBLISHING Co., Philadelphia, Pa.



**James H. Walker & Co.**

Wabash-av. and Adams-st., Chicago.

**GENT'S FURNISHING DEPARTMENT.**

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**\$1.00 SHIRTS** made of Wamsutta (2200) Linen, Reinforced back and front, finished in every way equal to custom-made shirts, retailed, LAUNDRIED, at \$1.50.

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**50c SHIRTS** made of New York Mills Muslin and equal in fit and finish to any shirt sold elsewhere at 75 cents.

We have above in all lengths of sleeve, fit and quality guaranteed.

The Finest Line of GENT'S NIGHT ROBES in Chicago, plain and embroidered: prices range from 58 cents up.

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**H. GEISSLER,**  
CHURCH FURNISHER AND IMPORTER  
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THE MOST RELIABLE FOOD  
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Used everywhere. Not a medicine, but a steam-cooked food, suited to the weakest stomach. Pamphlet free. Woolrich & Co. (on every label), Palmer, Mass.

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