

The Living Church.

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

Vol. XI. No. 47.

CHICAGO, SATURDAY, FEBRUARY 23, 1889.

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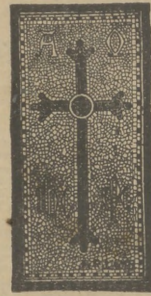
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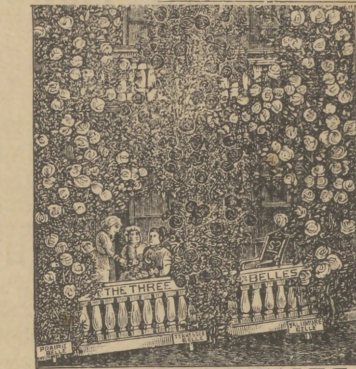
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The Living Church.

SATURDAY, FEB. 23, 1889.

THE FEAST OF QUINQUAGESIMA.

BY W. B. CHISBOLM.

As one who culls sweet roses for a bier,
Gather we here;
As one who shall his tuneful pipe lay by
For Litany,
Thus let the nave once more with echoes ring
Of those who yet the manger's story sing.

On frosty Wednesday morn
Let thy adorning be of ashen gray;
Be mute thy huntsman's horn,
Thy festal ditties gay;
And with first beam o'er dawn of Lenten sky
Approach the temple with thy Litany.

Thus on the mount of dark Temptation,
He,
Sinless, yet wept for thee—
Thus e'er the Paschal glory girt him round,

As on enchanted ground;
Thorn-crowned and purple-robed, in agony
Looked to His Father's sky,
With one last plea—one sad Sabachthani;
Thus on the mount must thou ascend;
thy rod and staff is He;
Thus with the pale and weary Christ
wall out thy Litany.

Once more, dear Yule, a flow'ret gay;
Once more *revoir*, Epiphany;
And then we tread the ashen way
Christ trod of yore for you and me!

NEWS AND NOTES.

A PRIVATE cablegram from Nice states that Bishop Bedell has suffered a stroke of paralysis.

OF the 299 Scottish Church clergy, 138 are in Scottish Orders, and 67 have been members of the Theological Colleges.

THE clergy and leading Churchmen of the diocese of Chichester, have resolved to present the venerable diocesan with a portrait of himself, to be placed as an heirloom in the Palace at Chichester.

THE Queen has decided to present a statue of Edward the Confessor to Winchester cathedral, where it will be placed in the magnificent restored screen—the erection of which Dean Kitchin is superintending.

LENTEN Offering Boxes and Centennial Certificates for those who contribute to the Children's Lenten Offering for Domestic or Foreign Missions may be obtained in any number by addressing a postal card to 22 Bible House, New York.

THE Rev. Dr. Knight will be consecrated (D. V.) in All Saints' cathedral, Milwaukee, on April 25th, St. Mark's Day, and the Thursday in Easter week. The Bishop of Albany will preach the sermon. The Bishop of Chicago will be the consecrator, assisted by the Bishops of Iowa and Springfield.

THE Rt. Rev. J. M. Speechly, Bishop of Travancore and Cochin, has just resigned his see. He was consecrated Bishop in July, 1879. The C. M. S. are taking steps to find a suitable clergyman for presentation to the Archbishop of Canterbury for consecration.

SINCE Sir John Stainer, the famous organist, retired from St. Paul's cathedral in London, he has been living at

Oxford, where his wife inherited a large fortune from her father. The rest has proved very beneficial to the affection of the eyes which necessitated his resignation.

A pastorate of seventy years is something rare. On Wednesday, the 30th, Jan. the Rev. John Elliott, vicar of Randwick, Gloucestershire, entered upon the 71st year of his incumbency of that parish; he having been licensed to it as perpetual curate on the 30th January, 1819.

THE Dean of Christ church enthroned Bishop Stubbs, the new Bishop of Oxford, in the cathedral of Christ church, Oxford, Jan. 31. There was no special sermon on this occasion. The principal clergy of the diocese who attended the service, met the Bishop at luncheon in Christ church Hall after the ceremony.

LORD SALISBURY has taken a new departure in the matter of appointing bishops, in the case of the vacant see of St. Asaph. He has referred the appointment to the Archbishop of Canterbury, who in turn has referred it to the Welsh Bishops. This may be, it is to be devoutly hoped, the first step towards the restoration of the right of election to the dioceses.

CONSEQUENT on the death of the Bishop of St. Asaph, the Bishop of Exeter (Dr. Bickersteth) will now be entitled to take his seat in the House of Lords. The Bishop of Ripon was admitted upon the vacation of the see of Chester by the present Bishop of Oxford. The Bishop of Lincoln will be the next to take his seat, if he is not in prison when the vacancy occurs.

The *Family Churchman* says: "Scarcely a week passes but we hear of a black gown being disused, or a choir gone into surplices. The latest convert to the surplice is Canon Bell. He squirmed a good deal at first, of course, but eventually complied with the desires of his congregation. In a very sensible letter he gives his reasons for so doing, adding, however, that he could not consent to surplicing the choir."

THE funeral of the Bishop of St. Asaph took place at St. Asaph cathedral. An extempore prayer was offered at the door of the palace by Canon Howell, of Wrexham. The first portion of the service was read by Canon Hugh Jones, and that at the grave by Canon Richardson and Canon Ryle. The Welsh hymn, "*Fryniau Caersalem ceir gweld*," having been sung, the benediction was given by the Bishop of Bangor. Mr. W. H. Gladstone, Judge Horatio Lloyd, and a large number of clergy and laity, were present.

THE Central Committee on the Enrolment Plan met in Philadelphia, Monday, Feb. 11th, and adopted the following resolution:

Resolved, That the treasurer of the Enrollment Fund of the several dioceses be requested to pay over to (James M. Brown, treasurer, 22 Bible House, New York, the treasurer appointed by) the Board of Missions any funds in their hands or that may be received hereafter for that purpose, in accordance with the resolution adopted by the Board of Missions, at Chicago, October 15, 1886.

On February 15, the Pennsylvania treasurer of the Enrollment Fund sent his check for \$34,203.50, to James M. Brown, treasurer of the general fund to be held under the resolution of the Board of Missions.

THERE will be considerable surprise and, in Michigan, a great deal of disappointment at the announcement that the Rev. Dr. Satterlee has declined the Bishopric of Michigan. The election was so hearty and unanimous, the work so inviting and important, that it seemed beyond doubt that the call would be accepted. We cannot question Dr. Satterlee's wisdom in reaching the decision that he cannot leave his work in New York city, while we regret that the Church in the West has failed to secure his services.

THE Archbishop of Canterbury invited the following Bishops to assist him with their advice as assessors in the trial of the Bishop of Lincoln's case: the Bishops of London and Winchester, as having precedence in the Province; the Bishop of Norwich, as senior Bishop in date of consecration; the Bishop of Oxford; the Bishop of Salisbury, as having served as assessor representing the junior Bishop when the matter came before the Privy Council. The Bishops of Norwich, on account of age and infirmity of hearing, declined to serve, and the Bishop of Rochester was named in his place.

THE annual report of the Representative Church Council of the Scottish Episcopal Church shows an apparent decrease in membership. In one diocese a decrease of membership is accompanied by an increase of communicants. The amount of money raised shows a considerable increase. The congregational endowment funds (exclusive of those held for dioceses, and amounting to over £23 000) make up a total of £213 990. The annual value of parsonages amounts to £4 530, giving a capitalist value at 4 per cent. of £113,250. It is perhaps a pity, that instead of relying wholly on annual subscriptions, a capital sum is not raised by a special effort, which might be supplemented year by year by voluntary contributions or collections.

AT a recent meeting upon the nomination of the Presiding Bishop, the Rev. Wm. B. Gordon, of Mexico, was appointed by the Board of Managers for a third year on the same terms as before. Two ladies were appointed as missionary teachers in Japan. Mr. Henry E. Pellew, was elected a member of the Commission on work among colored people, in the room of Mr. J. J. Daniel, deceased. A statement was made on the part of the commission that the anticipated purchase of a certain piece of property in connection with the Howard University, had fallen through, but that the Commission had in view the purchase of another piece quite as eligible. A report of the proposed terms of relation with the Howard University was submitted.

UNDER auspices of the Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions, a course of lectures has been begun in Grace church, Philadelphia, with the approval of Bishop Whitaker—designed to reach with a respectful, but frank, presentation of Christian truth, the educated class of Hebrews. The lectures are as follows: Feb. 10th, the Rev. C. C. Tiffany, D.D., rector of Zion church, New York; Feb. 17th, the Rev. George H. Kinsolving,

rector of the church of the Epiphany, Philadelphia; Feb. 24th, the Rev. Jas. S. Stone, D.D., rector of Grace church; March 3rd, the Rev. W. F. Nichols, D.D., rector of St. James' church, Philadelphia. Such lectures have been delivered in other chief cities, under auspices of the society, with marked success.

AT a meeting of the committee of the Bristol Bishopric Society held under the presidency of the Bishop of Gloucester and Bristol, the honorary secretary, reported that the Rev. H. A. Daniel had given as a suitable residence for the new bishop a large house in Berkeley Square, which had been in the possession of his family many years. His generous offer had met the approval of the ecclesiastical commissioners, and it had materially reduced the amount to be raised to fulfil the conditions of the Bristol Bishopric Act. The subscriptions now exceeded £40 000, and as the statutory income of the bishop was fixed at £3 000 a year, of which £500 would be contributed from the see of Gloucester, there remained about £25 000 to be provided.

WE regret to record the death of the Rev. Albert Zabriskie Gray, D.D., late warden of Racine College, which occurred at the Leland Hotel in this city in the early morning of last Sunday. The remains were taken to New York for burial. The immediate cause of his death was pneumonia, brought on by a cold contracted while attending the funeral of his late colleague at Racine, Prof. H. Severight Smith, at Janesville, Wis. Dr. Gray was born in New York, March 2, 1840, and in 1860 he graduated at the University of New York. Four years later he graduated at the General Theological Seminary. He was chaplain of the Fourth Massachusetts Cavalry during the civil war. He was elected warden of Racine College in 1882, and held that post until a short time ago. A zealous worker in all matters pertaining to the Church, he was always eager for its advancement. He was associated with the work of Church reform and re-union in Europe, and was a delegate to the General Convention in 1886. Dr. Gray was also known as a writer of more than average ability. Between the years 1876 and 1882 he published "The Land and the Life; or, Sketches and Studies in Palestine," "Mexico as It Is," "Words of the Cross," and "Jesus Only, and Other Sacred Songs."

CANADA.

In the diocese of Toronto the opening of a parish room at Apsley is an event of interest. The building is a fine one, containing a main room 45 feet long and capable of seating 150 people. The incumbent, the Rev. P. Harding, spoke at the opening of this room, of the appeal for help in building that had been made, in answer to which one sum of £500 had been sent to the Bishop of the diocese. Other sums had also been sent, and the result of the whole is that three churches with their graveyards, a parsonage and glebe, have been added to the Church property in the diocese. The room will be used as a reading room and library, open to the public at certain hours; also for lectures and entertainments and a penny savings bank. It will be furnished with writing

materials and games. The Church Temperance Society meet here. At the corporation meeting of Trinity College, Toronto, on the 9th, some resolutions of importance were decided on; amongst others, that the faculty of law should be revived. A committee was appointed to take necessary steps.

At Port Colborne, in the diocese of Niagara, the 93d meeting of the Ruridecanal Chapter was held in the third week in January. The Rural Dean and many of the clergy were present. Holy Communion was celebrated at 8 A. M. In the afternoon the report and resolution of the Lambeth Conference on Purity were discussed. A suggestion was made that a branch of the White Cross army should be formed.

The Bishop of Ontario has gone to England not to return till June. Archdeacon Landor has been appointed Commissary. The quarterly meeting of the Woman's Auxiliary of the Kingston branches was well attended and the report showed that over \$400 had been contributed to Domestic and Foreign Missions by the society.

The Bishop of Huron held an ordination in London the third week in January. Two deacons were ordained; also two priests. The Bishop preached on Foreign Missions in St. Ann's chapel, Hellmuth Ladies' College, on the 20th. His Lordship held a Confirmation on the 19th at Ingersoll where 14 persons were confirmed. The Bishop of Ontario recently confirmed 80 persons at the Mission of Sharbot Lake. Some of the candidates were over 80 years of age.

The Bishop of the diocese of Rupert's Land administered the rite of Confirmation at St. Alban's church, Rat Portage, in the middle of January; 25 were confirmed and one privately on account of sickness. This parish has now 100 communicants where five years ago there were only 13.

In the diocese of Fredericton Bishop Kingdon delivered his lecture in the university course at Fredericton, on Jan. 22. In the evening there was an interesting missionary meeting in Trinity church school house, during which the needs of the home field were strongly insisted on. The Bishop said that 26 more clergymen were wanted for New Brunswick. Trinity church had contributed during the year towards missions over \$1,500, an increase over the previous year of more than \$300. The Ladies' Association of the Church of England Institute of St. John in this diocese entertained the newsboys of the city early in January. The mayor and a number of visitors were present. A course of lectures is to be delivered in St. Paul's church, Halifax, on Christian Evidences, on Sunday afternoons. The Bishop of the diocese begins with an address on "Agnosticism." A very fine rood screen has been placed in the church of St. George the Martyr, at Bathurst, diocese of Fredericton, in memory of Frank T. Miller, who was killed in the Caraquet Railway accident last year. It is erected by his brother and sister. The annual festival of the Girls' Friendly Society was held at St. John, in the Church of England Institute. This society is prospering in the diocese of Fredericton.

The diocese of Montreal has lately suffered the loss of two old and earnest workers, in the death of the Rev. Canon Duvernet and the Rev. Canon Belcher. Both had been many years at work in the diocese, the latter having held his last parish, in the lower part of the city of Montreal, for 18 years. The Bishop of Huron and Mrs. Baldwin

paid a week's visit to Montreal in the end of January, to the delight of his many old friends, and congregation of that city. He preached three times on the Sunday to crowded churches. A largely attended meeting was held at the Synod Hall, Montreal, under the presidency of the Bishop of the diocese, for the purpose of forming a Lay Helpers' Association. The object of this association is "the joining together in one body of all laymen actually engaged in any form of Church work throughout the diocese, and for the fostering and developing lay help within it." The Woman's Auxiliary, Montreal Diocesan Branch, have concluded to defer their annual service till after carnival week. They will have their service in the cathedral on Feb. 19th, and hope that Miss Emery from New York, will address the meeting in the evening.

The Eastern Districts Convocation of the diocese of Algoma, met at Huntsville, Jan. 8, 9, 10th. Bishop Sullivan, the rural deans, and many of the clergy, were present. The subjects selected for discussion were: "The co-operation of the laity," "The formation of a Diocesan Library," "Sunday school government and discipline," "Helps and hindrances peculiar to missionary work in Algoma," and others.

CHICAGO.

The diocesan Retreat will be held at the Western Theological Seminary, beginning Feb. 26th, at 3 P. M., and closing on March 1st, at 10 A. M.

Bishop McLaren conducts the diocesan Retreat in Indiana at Indianapolis this week. At the close of the Retreat, Bishop Seymour will conduct a Quiet Day.

In our last issue we announced the sudden death at Cintra, Portugal, of Henry Bruen Whitehouse, a well-known Chicagoan, and the eldest son of the late Bishop Whitehouse. He was born in Rochester; graduated with high honors from Columbia College, New York, coming directly to Chicago, where he was admitted to practice, becoming the law partner of Mr. Green, later of the firm of Green, Bentley, and Reynolds. Shortly afterwards he identified himself with railroad interests and became secretary of the Cedar Rapids & Iowa. At the breaking out of the war, Mr. Whitehouse was appointed on the staff of Maj. Turnley, now of Highland Park. After the war he returned to Chicago, and became a partner in the Board of Trade firm of Barter & Whitehouse. Here he remained but a short time, giving up active business after the fire of 1871. His military experience induced his appointment on the staff of Gov. Oglesby, and also on that of Gen. Ducat, where he acquired the brevet title of major. A year ago last summer Mr. Whitehouse started on a trip around the world, first visiting a brother at Hawkwell, Kent, England. Amid old familiar scenes he passed nearly a year, and then with a select party of friends went to Lisbon. His sudden death occurred at Cintra, a watering-place 12 miles distant from the capital. The tone of the last letter received from the traveler was cheerful, and he reported himself in excellent health. Being of somewhat full habit, it is presumed he was stricken with apoplexy or some similar fatality. The remains will be brought to this country by some member of the family—probably by his brother Cope, the noted Egyptologist, who is now abroad—and buried in the family vault at Greenwood cemetery.

CITY.—The church of the Transfiguration has just begun the erection of an edifice on 43rd St., between Drexel boulevard and Cottage Grove avenue, after designs by Architects Ackermann and Starbuck. It will be built on a lot 25 feet wide, and will be lighted entirely from the roof. It will consist of a nave 100 feet deep, with chancel and vestry rooms in the rear. The front will be constructed of pressed brick with stone trimmings. The windows will be filled with cathedral glass, while the interior will be in black walnut. The change of location to the new site brings the new church about midway between St. Mark's and St. Paul's (Hyde Park). The mission was opened three years ago.

NEW YORK.

CITY.—At the consecration of the chapel of the Good Shepherd, Blackwell's Island, on Saturday, Feb. 9th, the Bishop made a short address, in which he expressed the wish that the Rev. Mr. French might be the first to enter the pulpit. Addresses were made also by the Rev. Drs. Peters, Houghton, and others. Others of the clergy present were Archdeacon Mackay-Smith, Secretary Harris, the Rev. Messrs. Sill, D. Parker Morgan, Chamberlain, Perkins, etc. In the course of the services, a number of persons were confirmed.

The packages containing the cathedral plans have been opened by the trustees, and under the supervision of Col. Auchmuty, chairman of the committee, have been hung up in the diocesan house for examination by the board. It is understood, however, that they are not to be seen by the public, till the committee has made its selection, which may not be done until some time in May. The trustees were to meet at the diocesan house at the call of the Bishop and arrange the necessary details. The plans are nothing more than preliminary sketches consisting of ground plan, perspective, front and side elevations and section, and were designed to give the trustees the ideas of the architects as a basis for designs. When the plans have been selected, their authors will be asked to develop them with reference to a further competition. Of the 62 plans offered, some are said by the trustees to be positively superb. They came from England, France, Italy, and from various parts of the United States. The Leake and Watts Orphan Asylum will vacate the ground in 1891, when the cathedral trustees will take possession. The cathedral will front south, the level of the floor being above the highest point of Morningside drive. The grounds will be terraced up to that elevation.

The Rev. Wm. B. Frisbie has resigned as secretary of the Alumni Association of the General Theological Seminary, and of its executive committee, in consequence of his removal to Boston. The Rev. E. C. Houghton, 120 East 69th St., New York City, has been elected to fill the vacancy.

CENTRAL NEW YORK.

"Diocesan Conferences" have become quite common of late years in the Church of England, but as yet, they are very rare in this country. In this diocese, however, they have formed a characteristic feature of the episcopate of the beloved Diocesan, Bishop Huntington. Once in five years he has called his clergy together at some central point to promote fellowship, intellectual vigor, and spiritual refreshment. Such a gathering was held Feb. 12th and 13th, at Ithaca (the seat of Cornell University), in St. John's church, the Rev. S.

H. Synnott, rector. About 40 of the clergy were present, and spent the two days together most profitably. During the conference, the Rev. Algernon S. Crapsey, of Rochester, delivered four admirable spiritual meditations upon "St. John's vision in Patmos of the City of God." Besides the recitation of the Offices of the Church, and a celebration of the Holy Eucharist, 11 papers were read by representative clergy of the diocese upon some of the more vital points connected with a clergyman's life and thought. "All of them" (we quote the Bishop's words at the close of the conference) "were strong in thought, devout in spirit, and evinced most careful and thorough preparation, showing complete familiarity with the subjects handled." To show the range of topics treated, we submit a list of subjects and readers. The authorities of the "Church Congress" might gain something in following such a line as this: "The Pulpit and Priest in the Christian Church," the Rev. Dr. Eggar; "Contemplative Religion in Modern Life," the Rev. W. D. Maxon; "Religion without Miracle," the Rev. A. H. Rogers; "The Advantages of Vested Choirs," the Rev. Messrs. Chas. T. Olmstead and R. A. Olin; "Church Architecture," Prof. Charles Babcock; "A Special Aspect of Scepticism," the Rev. Dr. Wilson; "Labor and Capital," the Rev. W. H. Casey; "Religious Education in England," the Rev. Wm. Higgs; "How far is it Wise to Treat from the Pulpit Current Forms of Unbelief?," the Rev. S. H. Synnott; "The Antagonism Between the Church and the World," the Rev. E. J. V. Huiginn.

EAST CAROLINA.

Bishop Watson has issued the following letter in reference to the Lenten offerings of the Sunday school children of his diocese:

To the Members, Clerical and Lay, of the Diocese of East Carolina:

BRETHREN: At the last general missionary council of the Church, held in the city of Washington, in November, 1888, it was recommended by that body: That the offerings of the children of our Sunday schools, for the six Sundays of the coming Lent, be devoted to the support of Domestic and Foreign Missions.

I heartily endorse the above recommendation, as not only suggesting a noble object for our Lenten offerings, but also, as providing a suitable recognition of our great indebtedness, as a diocese, for the support of our own diocesan work, to the Board of Missions. All that may be given by us in the way indicated, will probably fall far short of what we annually receive.

A. A. WATSON,
Bishop of the diocese of East Carolina.
Wilmington, N. C., Feb. 13, 1889.

MILWAUKEE.

On Saturday, Feb. 9, at the City Hospital of Janesville, David Sieveright Smith died of congestion of the brain and lungs. Mr. Smith was a native of Aberdeen, Scotland, and a graduate of Kings College. As an accomplished gentleman and faithful teacher, those who were associated with him at Racine College will long remember him. The burial took place in the Janesville cemetery from Trinity church, the rector, the Rev. James Slidell, officiating, and the rector of Christ church assisting.

NASHOTAH.—The seminary is again in mourning, Mr. Oliver Matson, a student, having passed to his rest suddenly on the Festival of the Purification. He is the only son of his mother, but a half-brother of Hon. C. C. Matson, M. J. On the Sunday following, the Rev. Dr. Riley preached an appropriate sermon

from the text, "The only son of his mother, and she was a widow." After an early Celebration on Monday morning, the remains were taken to Greencastle, Ind., for interment. Mr. Matson was a candidate from the diocese of Indiana, and was regarded as most promising.

SPRINGFIELD.

EAST ST. LOUIS.—The opening of St. Mary's Mission chapel-rectory is an important event for the Church in this large and growing town. The cornerstone was laid less than four months ago, but a completed and comfortable building, consisting of a neat chapel and rectory combined, is now the result of the toil and struggle of the last two years. The benediction of the building by the Bishop took place on the evening of Jan. 21. The priest in charge, the Rev. W. H. Tomlins, and the Rev. J. G. Wright, of Greenville, assisted the Bishop. A large congregation was present. The Bishop delivered an appropriate and very interesting address. After the services the members and friends of the mission enjoyed a pleasant reception in the rectory. The building has cost about \$5,000, one-half of which has been secured by the Bishop and missionary. No greater field for mission work than East St. Louis, could be found.

MINNESOTA

BISHOP GILBERT'S APPOINTMENTS.

- FEBRUARY.**
24. A. M., Christ church, St. Paul; 4 P. M., St. John's Mission, Minneapolis.
- MARCH.**
3. St. Paul: 11 A. M., St. John's church; 3 P. M., Resurrection; 7:30 P. M., St. Mary's.
6. P. M., Ash Wednesday, Stillwater.
7-8 9. Stillwater Mission.
10. Minneapolis: 11 A. M., Grace church; 4 P. M., Holy Innocents; 7:30 P. M., All Saints.
12. P. M., St. Luke's, Shakopee.
14. P. M., All Saints, Northfield.
15. P. M., Holy Cross, Dundas.
17. Minneapolis: 11 A. M., Holy Trinity; 3:30 P. M., State University; 7:30 P. M., Ascension, St. Paul.
19. P. M., church of the Redeemer, Cannon Falls.
20. P. M., Ascension, Kenyon.
21. P. M., St. Peter's, Kasson.
22. P. M., St. John's, Mantorville.
24. A. M., and P. M., Calvary, Rochester.
25. Faribault.
26. P. M., St. Paul's Owatonna.
27. P. M., Blooming Prairie.
28. P. M., Christ, Austin.
31. 11 A. M., St. Luke's, Hastings; 3 P. M., St. Mary's, Basswood Grove; 7:30 P. M., Point Douglas.

Wherever there is no priest in charge I shall hope to administer the Holy Communion at a special service when the visitation does not occur in the morning. I shall be glad to meet vestries and committees wherever desired, and shall always expect the parish register to be brought for my inspection. All offerings will be for the "Special Needs Fund."

Bishop Whipple writes that he will aid as much as possible in making these visitations.

MAHLON N. GILBERT,
Asst. Bishop.

St. Paul, Jan. 31, 1889.

Assistant-Bishop Gilbert arrived in Faribault, Feb. 2, preached in the cathedral of Our Merciful Saviour at the morning service Sunday, and confirmed a class of 13 adults, presented by the rector, the Rev. Wm. Gardam; preached in Shumway memorial chapel in the afternoon, and addressed the teachers and pupils of St. Mary's Hall in the evening. On Monday morning he held service in the cathedral, assisted by the Rev. Messrs. Wm. Gardam and E. C. Bill, and ordained to the diaconate Mr. E. St. John Crickner, who was presented by Mr. Gardam. Monday evening, the Bishop presided at a special service for Chapter 212, Brotherhood of St. Andrew, in the cathedral, at which time addresses were made by Messrs. Houghteling and Hogg, of Chicago, and Hen-

ry A. Sill, of New York, members of the Brotherhood Council.

MINNEAPOLIS.—By invitation of the Rev. Dr. Wells, the three Brotherhood Chapters of St. Andrew held a union meeting in St. Mark's church, Sunday night, Feb. 3rd, which was largely attended by young men from all over the city. Messrs. Houghteling, Sill, and Hogg, of Chicago and New York, making addresses. They did much to encourage them in their work for the salvation of young men. On Monday, the clergy of the twin cities lunched with the Rev. Frank R. Millspaugh, of St. Paul's church, and listened with a great deal of interest to the same young men as to the method of work proposed by the St. Andrew's Brotherhood, some resolving to have a chapter at once. There are now eight chapters in the diocese.

NEWARK.

PRINCETON.—For a number of years past the college students who have attended Trinity church have been given free sittings by the vestry. This was practicable on account of the liberal support which was given to the parish, but the loss of several of its wealthiest parishioners has caused the vestry to decide that the church should receive some income from the pews set apart for the students. The St. Paul Society, the organization of the Church students of the college, is endeavoring to raise a fund of at least \$5,000, to be placed in the hands of the college treasurer, the interest of which shall go to the church as rental for a number of pews, thus securing them for the use of the students for all time. The fund is to be one of the regular college endowments, standing in the name of the St. Paul's Society. It is hoped the friends and alumni of the college will aid this project.

CENTRAL PENNSYLVANIA
BISHOP'S APPOINTMENTS.

- APRIL.**
1. Church of the Redeemer, Sayre.
2. Trinity church, Athens.
3. Christ church, Towanda.
7. St. James' church, Lancaster; St. John's church, Lancaster.
8. St. James' church, Schuylkill Haven.
9. St. Paul's church, Minersville.
10. Holy Apostles' church, St. Clair; Mission, Frackville.
14. Trinity church, Bethlehem.
21. Church of the Nativity, South Bethlehem.
24. St. Andrew's mission, Alden.
25. St. George's church, Nanticoke.
26. St. Peter's church, Plymouth.
28. St. Stephen's church, Wilkesbarre.

WESTERN TEXAS.

The extension of St. Mary's Hall, San Antonio, is very much needed. It is to be a memorial to the late Bishop Elliott; will require about \$15,000, one-half of which can be raised in the city. An appeal is made and we heartily endorse it. Contributions may be sent to Bishop Johnston, or to Mr. J. S. Lockwood, treasurer, San Antonio, Texas. The Bishop says: "Everything urges us to prompt action. The day school is full to overflowing, with 110 names on the roll, and from 25 to 30 applications for admission to the boarding department have had to be rejected. At present we pre-occupy the ground. Every day's delay seriously compromises our prospects. What we do should be done quickly."

LOUISIANA.

The statistics of the diocese for 1887-1888 as reported in the journal just issued, are as follows: Clergy, 34; candidates, present number, 4; lay readers, 20; whole number of parishes, chapels, and missions, 86; church edifices, 60; rectories, 21; churches consecrated, 1; Baptisms—children, 5,507, adults, 56, total, 5,563; confirmed, 367; present number of confirmed persons, 5,212; families,

3,193; communicants—present number, 4,438; marriages, 141; funerals, 308; Sunday schools—officers and teachers, 490, pupils, 3,953; contributions received, \$96,033 88.

KANSAS.

APPOINTMENTS OF BISHOP THOMAS.

- FEBRUARY.**
22. P. M., Hutchinson.
24. A. M. and P. M., McPherson.
25. P. M., Emporia. 26. Salina.
- MARCH.**
3. A. M. and P. M., Junction City.
6. Topeka.
10. A. M. and P. M., Burlington.
11. P. M., Ottawa. 17. A. M. and P. M., Girard.
24. A. M. and P. M., Parsons.
25. P. M., Chetopa. 31. A. M. and P. M., Ft. Scott.
- APRIL.**
7. A. M. and P. M., Lawrence.
14. A. M. and P. M., Salina.
21. A. M., Cathedral; P. M., North Topeka.
28. Leavenworth: A. M., St. Paul's; 4 P. M., St. John's; 7:30 P. M., Post Chapel.
30. N. E. Convocation.
- MAY.**
1. P. M., Wyandotte.
2. Argentine and Armourdale.
3. P. M., Paola.
5. Atchison: A. M., Trinity; P. M., St. Andrew's chapel.
10. P. M., Abilene.
12. A. M. and P. M., Wichita.
14. P. M., Harper. 15. P. M., Kiowa.
16. P. M., Anthony. 17. P. M., Midlothian.
19. A. M. and P. M., Wellington.
26. Topeka.
27-31. Examinations at Bethany College.

A pre-Lenten conference was held in Christ church, Salina, the Rev. E. D. Chittenden, rector, on the 5th and 6th inst., at which there was a full and earnest participation of the clergy of the diocese. Both public and private sessions were held, and a visitation paid to St. John's Military School before adjournment. There are many hopeful signs of growth throughout the diocese, and special efforts are being made to provide for effective missionary work among the weaker stations. About \$700 have been donated to St. John's during the last three months, in response to the Assistant-Bishop's appeals in its behalf. The school now registers 43 cadets, and rejoices in its commandant, who is now on the ground.

KENTUCKY.

LOUISVILLE.—Christ church is the most richly adorned with memorial windows, of any church in the diocese; there are two in the chancel, one to the memory of the Rev. James Craik, D.D., LL.D., rector, who died June 9, 1882, the other to the memory of the Rev. John Nicholas Norton, associate rector, and founder of the Jno. N. Norton Infirmary. Of the four memorial windows in the nave, one is in commemoration of Saml. Churchill, trustee of the church from its erection till his death, Jan. 3, 1863, and his wife, Abigail Oldham; the second, dedicated to the memory of Mary Churchill Thruston; the third, to the memory of Emma Tyler Barrett, while the fourth is to the memory of Eleanor Belknap Quarrier, very recently placed in position. A memorial eagle lectern and brass pulpit are soon to be added.

The five charitable institutions connected with the church, and supported by the city parishes, require an outlay every year exceeding ten times more money than is expended by any other Protestant Communion in the city, yet, notwithstanding this great demand for money, for the care of the "poor and suffering ones," the work of beneficence is on the increase, and the amount expended for missions in the diocese is greater than ever before, while new fields are being occupied. The Confirmations show a steady advance, last year being fully ten per cent. over any previous year.

Trinity church, Covington, is manifesting great activity. The Rev. Wm. H. McGee, deacon, has been chosen as assistant to the rector, the Rev. F. Woods Baker. The "Knights of the White Cross" have opened a circulating

library in the guild house, the books are free to the poor and sick, others are charged an initiation fee of 25 cents and one cent per book loaned to them. The Chancel Guild of over 100 members has presented to the church a set of beautiful chalice veils, two handsome altar desks and brass altar vase, a set of book marks, a white embroidered antependium, and St. Martha's Guild has donated \$150 towards the organ fund. A recent entertainment by the Young Ladies' Guild was given, the proceeds of which were used for improving and furnishing the guild rooms.

Trinity church, Owensboro, being without a rector, Bishop Dudley held two services there on the fourth Sunday after Epiphany. At the morning service he celebrated the Holy Communion.

The new mission chapel at Side-View, near Mt. Sterling, is progressing rapidly towards completion.

MISSOURI.

SPRINGFIELD.—The Bishop visited St. John's parish, Feb. 3rd, and confirmed 11 persons, 10 of whom were adults. A Roman Catholic lady was publicly received into communion with the Church by the Bishop. In two years-and-a-half of active exertion of this parish 61 persons have been baptized, 48 confirmed, a valuable property purchased, and a neat stone chapel built. The parish moves on with good works toward success.

Bishop Tuttle visited Christ church, on the fourth Sunday after Epiphany, preaching, confirming, and celebrating the Holy Communion at the mid-day service. A class of 14, mostly adults, was presented by the rector for Confirmation. The Bishop gave a most clear and powerful presentation in his sermon of the Human and Divine Nature of our Lord. At the Holy Communion following the Confirmation there were 80 present of the communicants of the parish to shew forth the Lord's Death. The rector on the same day also baptized 6 persons (2 adults and 4 children.) Many more persons in the parish are looking forward to Confirmation, and the prospects of the Church's growth were never so encouraging to the faithful, loyal, workers in the parish as at present.

INDEPENDENCE.—Wednesday evening, Feb. 13th, Bishop Tuttle visited Trinity church, preached on "The Refusal of Gallio as a Roman judge to pass beyond his own sphere of duty," and confirmed one person, who was presented by the rector, the Rev. J. W. Birchmore. This small parish was broken up by the war, and has never recovered, but within several years past new life has been infused by the labors of the Rev. J. W. Dunn, who now has taken another work. A Ladies' Guild has accumulated means to pay the major part of the cost of a pipe organ which is in use; and the people worship in a brick church that seats 200, which is free from debt, though it is not quite completed. The pressing need is of several hundred dollars for finishing the building. Independence is a place of 8,000 population, is situated 10 miles east of Kansas City, and formerly was the place of outfit and the point of departure for emigrants across the "American desert," now the goodly State of Kansas. Of the population 1,500 are colored, and 600 are Mormons.

IOWA.

Mrs. Jameson, of Iowa City, has contributed \$2,000 to the Domestic and Foreign Missionary Society, as a me-

morial of her father, the late Mr. Willie B. Miller, of New York, formerly of Memphis, Tenn. The principal sum is to be invested, and the in-come each year divided equally between Domestic and Foreign Missions.

MAQUOKETA.—Bishop Perry confirmed a class of 13 persons (adults, and the majority converts), at St. Mark's church, the fourth Sunday after Epiphany. The service was very impressive. There were five services during the day: the Holy Communion, at 8:30 A. M., at which there was a good attendance, and many Communions made, the rector celebrating; Matins at 9:30 A. M., without music; Confirmation at 10:30 A. M., followed by the Holy Eucharist, the Bishop celebrating. There was a full choral service in the afternoon especially for the young, and Evensong at 7 P. M. The Bishop preached three times during the day, and at all the services the church was well filled. St. Mark's parish endeavors to make the worship of the people at the different services, reverent and devotional. The results are most encouraging.

COUNCIL BLUFFS.—The rector of St. Paul's church having decided to accept a call to Dedham, Mass., the vestry of his parish have reluctantly acquiesced, and after refusing to accept his resignation at two meetings held for that purpose, finally passed resolutions expressing their esteem for him and their regret at parting with him.

NEBRASKA.

COLUMBUS.—The Very Rev. Dean Gardner, of the cathedral, Omaha, has been conducting a very promising Mission in Grace church, the Rev. R. L. Knox, rector. Each day's services commenced with the Holy Communion at 9. A noon meeting followed for intercessions; in the afternoon a woman's meeting, and in the evening the regular Mission service. Instructions were given at the close of each service, "The Church," "Prayer," and "The Character of the Blessed Virgin," forming the subject at each of the first three services of the day. The congregations were especially encouraging, particularly in the evening when the church was crowded to its full capacity. The question box was freely used, and elicited from the Dean peculiarly valuable information. The Mission closed on Sunday evening, Feb. 10, and it cannot be doubted that lasting benefit will result. Dean Gardner's calm, impressive force, formed a strong contrast to the revivalistic efforts to which the people here are accustomed, and made therefore the deeper and more lasting impression. The Rev. Messrs. Whitmarsh, Myers, Flowers, and Morrison attended the Mission.

TENNESSEE.

On Saturday, the 26th ult., the Bishop ordained Mr. Edmond Phares to the diaconate, in St. Barnabas' church, Tul'ahoma. Mr. Phares is an assistant to the Rev. Dr. H. R. Howard, priest-in-charge of St. Barnabas' associate mission, which now has a staff of four clergy to look after the important interests that centre at this point. The work has lately been extended to the town of Sherwood, where service was held on Wednesday, the 23rd ult., by the Rev. Dr. Howard, who found the people ready and glad to receive the message of peace which the Church so freely proclaims to all who will have it. The crowded house, the hearty singing of chant and hymn by a choir improvised for the occasion, the warm

and overflowing hospitality of the people and their urgent request for regular services, are but features common to every like visit in this region, which, it might be rightly said, "is white unto the harvest." "The harvest truly is great, but the laborers are few." "May the Lord send forth laborers into the harvest."

MASSACHUSETTS. BISHOP'S APPOINTMENTS. APRIL.

2. Evening Good Shepherd, Dedham, (with St. Paul's candidates).
5. Evening, Christ church, Rochdale.
6. P. M., St. John's, Wilkinsville, (with Millbury candidates); evening St. John's, Worcester.
7. Worcester: A. M., St. Matthew's, (with Cherry Valley candidates); P. M., St. Mark's; evening, All Saints'.
8. Evening, Reconciliation, Webster.
12. Evening, St. Andrew's, Boston.
14. A. M., St. Michael's, Marblehead; P. M., St. Peter's, Beverly; evening, St. Peter's, Salem, (with Grace church candidates).
15. Evening, St. Stephen's, Lynn, (with Incarnation candidates).
17. Evening, St. Paul's, Newton Highlands, (with St. Mary's candidates).
18. Evening, Advent, Boston.
19. A. M., St. Paul's, Brookline, (with Chestnut Hill candidates); evening, St. James', Cambridge, (with West Somerville candidates).
21. A. M., Good Shepherd, Watertown; evening, Christ church, Waltham, (with Ascension candidates).
22. P. M., Groton School chapel; evening, St. Paul's, Gardner.
23. Evening, Christ church, Fitchburg.
25. Evening, St. Peter's, Cambridge, (with Brighton candidates).
26. Evening, Messiah, Boston.
28. A. M., St. John's Boston Highlands; P. M., Emmanuel, Boston, (with the mission candidates); evening, St. John's, Charlestown, (with Chelsea candidates).
30. Evening, St. Philip's, Cambridge, (with Ascension candidates).

MAY.

1. Evening, Christ church, Boston, (with St. John's, East Boston, candidates).
2. Evening, Trinity, Boston.
3. Evening, St. James', Roxbury.
5. A. M., Epiphany, Winchester, (with Lexington candidates); P. M., Grace, Medford; evening, St. Thomas', Somerville, (with Emmanuel candidates).
7. Evening, St. Ann's, Lowell, (with House of Prayer candidates).
8. Evening, St. John's, Lowell, (with Chelmsford candidates).
9. Evening, Christ church, Andover.
11. Evening, Ascension, Ipswich.
12. A. M., St. Paul's, Newburyport; evening, St. James', Amesbury.
13. Evening, St. John's, Gloucester, (with Rockport candidates).
15. P. M., St. James', South Groveland; evening, Trinity, Haverhill, (with St. John's candidates).
17. Evening, St. Thomas', Taunton, (with St. John's candidates).
19. A. M., St. Paul's, Boston; evening, Longwood.
22. A. M., Trinity, Boston, diocesan convention.

The city of Cambridge has virtually added two churches to its number the last year through the work of the Rev. E. M. Gushee. One is St. Philip's, now his own parish, which was started less than two years ago, and was organized as a parish less than one year ago. The other is St. Bartholomew's, a flourishing mission of the same parish and about a mile distant from it. St. Philip's has been self-supporting from the outset. In carrying on St. Bartholomew's, Mr. Gushee has been assisted by a large number of the Cambridge clergy but no appropriations have been made from any missionary board. The Rev. Dr. Haskins is now in charge of the morning service. Mr. William H. Dewart of the Theological School is also engaged at St. Bartholomew.

OHIO.

Bishop Whitehead of Pittsburgh has confirmed in St. Paul's church, Mt. Vernon, 16; St. James', Wooster, 2; Trinity church, Alliance, 6; and advanced to the priesthood, the Rev. Edward S. Hoffman, and the Rev. Asahel A. Bresee.

The Central Convocation has lately held an unusually interesting meeting in Gambier. The opening sermon by Mr. McQueary was on Micah vi: 8. A marked feature of the occasion was the presence of the cadets of the Military Academy (nearly 100) in uniform, and the college students. On Tuesday A. M., after Holy Communion, the usual re-

ports were presented. Wooster, the Rev. Mr. Bresee, rector, was represented to be in an excellent state. The new boy choir has given fresh life. Started by the former rector, the Rev. Mr. Johnson, it has lately been supplanted. In Mt. Vernon, the ladies have an exchange, for sale of eatables, and have netted in a few months \$350 for the vestry to expend on the present property. Coshocton and Denison are having services conducted by Mr. Kaye, of the Theological Seminary; \$250 have been spent in church repairs at Denison. Canton is so prosperous under the Rev. Mr. McQueary's rectorship as to be talking of building a new church. Jefferson is now rejoicing on account of having a new rector, the Rev. A. G. Singen. The growing congregations show appreciation also of the boy choir, which is a great success. Addresses were made by the Rev. A. B. Nicholas, President Bodine, and Prof. Streibert. The old officers were re-elected: Dean, the Rev. Dr. James; secretary and treasurer, the Rev. E. L. Kemp. The next meeting is to be in Medina, on the Monday before the convention in May. A meeting in the interest of foreign missions elicited much valuable information, and a very lively interest. In the evening there was an able and vigorous sermon by the Rev. A. B. Nicholas, who afterwards entertained the brethren in his cozy cottage.

TOLEDO.—The Rev. C. H. De Garmo, rector of St. John's church, has resigned his rectorship, and is now at 29 E. 76th St., New York City. He took charge as the successor of the Rev. N. R. High, May 1st, 1884. He found the parish in a weak state on account of Mr. High's long illness, 60 communicants were on the list, and there was over \$1,000 debt, and the entire income for the year ending May, 1884, had been but \$895. Mr. High had for upwards of a quarter of a century borne a great burden of work and care. The surplised choir, choral services, and weekly Communion, were the distinctive features, to introduce which cost Mr. High such a long and protracted struggle, that he ascribed to it his final break-down and death. Mr. De Garmo's ministry has been a fruitful one. The old debts have all been paid, and many improvements made in the property. The altar and its environment, the priestly vestments, the candles, the sanctus bells of three tones, the elegant rood screen, the introduction of natural gas, the paving of the street, and various repairs of church and rectory are among the additions. A daily Celebration, besides daily Matins and Vespers, have been kept up. These five years of work leave a permanent impress on this parish, and the whole diocese. The Baptisms for this period were upwards of 70; the Confirmations 72; the list of communicants, after the usual changes, leaves 80. The total of money raised for the same period by the parish, goes upward of \$15,638 besides several hundreds lately raised towards a debt.

A new parish magazine, a monthly, is about to be issued in Toledo in the special interest of the North-west Convocation. The Rev. Hubert E. Jephson is to be the editor, and Mr. G. Northrup, the business manager, and the paper is to be a medium between all the clergy and all their people.

A well located lot of ground has just been bought for St. Paul's Mission, East Toledo, for \$3,000, large enough for church and rectory. The Rev. H. E. Jephson, assistant of Trinity, resides in East Toledo, and has added

such strength to the mission, as to render the hope reasonable that it will soon be a parish supplied with a new church.

CLEVELAND.—St. Mark's church is now so crowded at the Sunday morning services as to start talk of a new church. The young women of the parish have organized effectively of late, and will make themselves felt in the proposed good work.

The Rev. Dr. Noakes has resigned the rectorship of Emmanuel parish, and the vestry in accepting his resignation, placed upon record an expression of their sense of the fidelity to principle and wisdom in administration, which has characterized his 13 years' service. The Rev. Lewis Burton, D. D., the rector *emeritus* of St. Mark's church, has accepted the position of *locum tenens* in Emmanuel parish, until further notice.

CALIFORNIA.

SAN DIEGO.—The annual meeting of St. Paul's Guild was held upon St. Paul's Day, at the parish church. It began by a celebration of the Holy Communion at 10 A. M., the rector, the Rev. H. B. Restarick, being celebrant. The rector reviewed the work of the guild for the past year, and re-appointed the presidents of all the chapters. Mrs. H. B. Restarick, the president of the altar chapter reported work done for the parish, and for missions, to the value of \$388 80. This included the gifts to missions of Communion linen, plate, and antependia. In addition, the vestments of clergy and choristers have been cared for. The present number of members is 45. Miss Elizabeth Woodward, president of the Mission Chapter, read a very interesting report. This chapter is the executive committee of the parochial branch of the Woman's Auxiliary. The total value of boxes of clothing, money, etc., sent to missions, amounted to nearly \$400. Mrs. Geo. H. Matfield, president of the Chapter of the Sick and Needy, reported systematic and thorough work in visiting and relieving the sick and poor. The treasurer, John Sherman, reported an expenditure of \$330. Other chapters making reports were those of Visitation of Strangers, Sunday school, and St. Agnes' Chapter for young girls. In addition to the members of St. Paul's Guild, there were present at the meeting, representatives of the associate guilds of St. Peter's and St. James' Missions, San Diego, in charge of the Rev. Alfred Brown, and of St. Matthew's church, National City, in charge of the Rev. Mr. Ilderton. These all rendered interesting reports. During the session an adjournment was made to the guild room for lunch, which was served by St. Paul's Guild, and of which a large number partook. Addresses were delivered on Foreign Missions, by the Rev. Mr. Vivian, and on Domestic Missions by Mr. Ilderton, and a paper was read by Mrs. Tandy, upon the Girls' Friendly Society. The day was thoroughly enjoyed by all and was most profitable to those who attended. The aim in Church work in this place has always been to make St. Paul's the centre, and by every means to cultivate the feeling of a community of interest, that isolation and parochialism may never take root.

MISSISSIPPI.

The Oxford Convocation met in All Saints' church Grenada, Tuesday, Feb. 5th. The following clergy were present: The Rev. T. B. Lawson, D. D., rector of the parish; the Rev. A. B. Perry of Como; the Rev. Jas. M. Magru

der of Winona; and the Rev. John A. Harris of Oxford, Dean of the convocation. The services began with a celebration of the Holy Communion Tuesday morning at 11 A. M., and in the absence of the Rev. H. H. Ten Broeck, the appointed preacher, the Dean preached the sermon from Isaiah xlii:4. At 3 P. M. a business meeting was held at the rectory. The Constitution and By-Laws were thoroughly revised, and ordered to be printed. At 7 P. M. Evening Prayer was read, and the Rev. A. B. Perry preached the sermon. Wednesday at 11 A. M., after the Litany, there was a free discussion upon Sunday School Work. A business meeting at 3 P. M. selected Como as the next place of meeting, and the 11th of June the time. The Rev. T. B. Lawson was appointed preacher. At 7 P. M. there was Evening Prayer and sermon by the Rev. Jas. M. Magruder. The convocation closed Thursday morning at 11 o'clock, after Morning Prayer and a discussion upon "Lay Co-operation."

WESTERN NEW YORK.

ADDISON.—The Church work here is making good progress under the leadership of the Rev. Francis Gilliat. A substantial slate roof has been placed upon the church building, which has also been fully repaired and painted. Improvements have been made in the rectory, and more are in contemplation. The expenditure thus far is \$600.

PENNSYLVANIA.

The parish day of St. Simeon's Mission, Philadelphia, was well kept, beginning with a celebration of the Holy Communion, when the Rev. E. J. Humes, of Eddington, preached. At the evening service, the Rev. John R. Moses preached. The mission has a fine lot 100 by 173 feet, costing \$17,500, which is nearly paid for. The church in memory of Bishop Stevens, it is hoped, will be begun this year. A friend has offered to erect a parish building as soon as the money for the church is raised, and the property is transferred to the trustees of the diocese. The receipts from all sources during the year were \$2,753.19. There are 262 communicants.

During January, the Sick Diet Kitchens of the City Mission distributed gratuitously to the sick poor 4,432 meals of nourishing food, and a large quantity of warm clothing. They are dependent entirely upon voluntary offerings. Gifts of clothing, groceries, and money, may be sent to the House of Mercy, 411 Spruce St.

Among the bequests contained in the will of the late William Warner, Jr., is \$2,500 to the Sheltering Arms. The City Mission, the Home for Consumptives, and the Home of the Merciful Saviour for Crippled Children, are three of the four residuary legatees.

The 331 annual meeting of the contributors of the Church Home for Children, at Angora, was held in the church of the Holy Trinity, on Feb. 5th, the Rev. Thomas F. Davies, D. D., presiding. There are at present 96 inmates. During the year 19 were admitted and 14 discharged; the present number of communicants is 21; there have been two Baptisms, and 13 confirmed in the year. The Home is a school of practical instruction. The receipts were \$14,115.83, expenditures \$13,215.84.

MARYLAND.

This diocese, for some years, has not supported an official Church paper except a diminutive monthly published at Laurel. Arrangements have been made to supply this want. A neat

eight-page monthly, to be called *The Maryland Churchman*, will be issued on March 1st. The Rev. Edward Gray will be the editor. It will be published by Heal & Son, and will be the official organ of Bishop Paret.

BALTIMORE.—The 37th anniversary of the Brotherhood of this city was held Sunday night, Feb. 3d, at St. Paul's church, Charles and Saratoga Streets. Mr. Edwin Higgins, president of the society, read the annual report, in which he said: "The Brotherhood was organized in the school-room of St. Paul's in 1851. Its founders associated themselves for mutual benefit in sickness and distress; for the promotion of Christian fellowship, and for the dispensation of spiritual and temporal benefits for those in need." The report of the president showed that the present membership is 200. It has expended its benefits to sick members and to widows and orphans of deceased members more than \$8,000, in funeral expenses \$1,300, and in charity more than \$1,200. There has been no death for two years amongst its members. The officers of the Brotherhood are: Bishop Paret, visitor and superintendent; Mr. Edward Higgins, president; Mr. James Kettle, vice-president; Mr. J. H. Chase, recording secretary; Mr. C. M. Scott, financial secretary, and Mr. Geo. A. Mason, treasurer. The Rev. C. K. Nelson, D. D. preached the anniversary sermon. Bishop Paret presided.

The second annual reunion of St. Mary's church, of West Hampden and Woodberry, of which the Rev. E. T. Lawrence is rector, was held in the chapel Monday night, Feb. 4th. There was a large attendance present. The work of the church for the past year was read, and an address was delivered by the rector. There was good singing by the ladies of St. John's church, of Waverly, after which supper was served.

The octave of the dedication festival of the church of St. Mary the Virgin, on Orchard St., near Madison Ave., was held Sunday, Feb. 3rd. Early Celebration was at 6:30 in the morning, and at 11 A. M. was full choral service. The children made their offerings of candles at the 4 o'clock Sunday school service. Before the sermon, which was preached at night by the Rev. C. N. Field, of St. Clement's church, Philadelphia, the festal Evenson was sung, and the services were concluded by a procession around the interior of the church by the choristers, a dozen little girls, all bearing candles, and the clergy.

About \$25,000 have been contributed to the Church Home and Infirmary, on North Broadway, to meet the expenses of the recent additions and improvements. In about a week the new apartments will be ready for the reception of inmates. The floors are being oiled and the wood-work stained. Thirteen rooms are taken and several cots. The cost of a single room is \$500, of a cot \$30, and the furnishing of a room, \$50. Among the contributors is Miss Amelia Norris, a member of Mt. Calvary congregation, who has given \$8,000 for a sailors' ward. The Misses Perine, who are members of St. Paul's parish, have given \$5,000 for a women's ward, in memory of their mother, Mrs. Mary Perine. This ward has been already furnished with pleasant beds and rocking chairs, and other pieces of furniture necessary for an apartment of that kind. Mrs. Henry E. Johnston, a member of St. Paul's parish, has given \$5,000 for a boys' ward, and William Keyser who is a member of Grace church, has given \$5,200 for a girls' ward. Miss Ann Glenn and Mrs. John S. Gittings

have each furnished a room. The amount of \$8,000 is yet needed for the institution.

Bishop Paret confirmed a class of 12 persons at Advent chapel, Battery Ave. near West Street, Sunday, Feb. 3.

WESTMINSTER.—Bishop Paret visited Ascension church, and administered the rite of Confirmation Monday evening, Feb. 4. The Bishop preached an able sermon from the text, "Oh! ye of little faith." Tuesday, Feb. 5, Bishop Paret instituted the Rev. Wyllys Rede to the rectorship of the church. The sermon was preached by the Rev. Carroll Harding. The Rev. Messrs. Rich, of Reisterstown, Mitchell, of Hagerstown, and Reesa, of Westminster, were present and assisted in the service. This is the first time a rector has been instituted at Westminster.

The Rev. Dr. James Stephenson, Dean of the Convocation of Cumberland, and rector of Grace church, New Market, has left for an extended visit to the South. Dr. Stephenson's objective point will be Alabama, to see his brother, from whom he has been separated for many years.

UPPER MARLBOROUGH.—The Rev. James B. Avirett, rector of Trinity church, is very much improved in health and is rapidly convalescing from the severe cold and malarial fever which has confined him to the house for the past six weeks.

ANNAPOLIS.—The regular meeting of the Brotherhood of St. Andrew, was held at St. Anne's chapel last week. After the regular exercises of the Brotherhood, there was a lecture by the Rev. E. K. Rawson, chaplain U. S. N.

FREDERICK.—Bishop Paret paid his annual visit to All Saints' parish this city, and preached a most excellent sermon to a large congregation. After the sermon the rite of Confirmation was administered to nine persons.

KING'S COLLEGE, WINDSOR, N. S.

FROM A CORRESPONDENT.

The affairs of this college, the oldest Church college in Canada, are gradually being brought to a more satisfactory condition, and there is good reason to hope that an era of new life is now dawning. In six months it will have completed the first century of its existence, and its influence for good upon the Church in British North America cannot easily be estimated. But like many another Church institution it has had serious difficulties to contend with.

It was one of the first concerns of Bishop Inglis when the diocese of Nova Scotia was organized, to provide a college where the clergy might be trained and the youth of the land liberally educated under the Church's care. The matter was laid before the great missionary societies in England, and by their generous gifts, by private benefactions, and grants from the Provincial Legislature, the college was established in 1789. A picturesque and healthy site was selected at Windsor, 45 miles from Halifax, and a building erected, which is still standing, and likely to stand for many years to come. In 1802, a Royal Charter conferring full university privileges, was granted by King George III. Liberal bequests and benefactions were made from time to time. In 1861 a commodious stone library and convocation hall was built, and a chapel, the gift of the late Edward Binney, was erected in 1877.

But though much has been done in

one way and another for the improvement of the college, there have been serious difficulties to contend with. In some cases investments turned out badly, rates of interest were reduced, and, worst of all, the provincial grant, promised in perpetuity, was withdrawn. Unfortunately, when this blow came, the college was vexed with internal strife. The attempt to raise an endowment was in a great measure a failure.

A strong effort was then made to have the college removed from Windsor, and amalgamated with Dalhousie College, at Halifax, which is professedly non-sectarian, but really under Presbyterian domination. Some influential Churchmen were persuaded that this was best, and the late Bishop, though at first strongly opposed to it, at length gave his approval to the scheme. The house was divided against itself. The majority of the alumni, however, rejected the proposal, and set themselves to work to improve the condition of things. A Restoration Fund, for putting the buildings in repair and making some much-needed improvements, was first in order, and some \$4,000 was collected and expended in this way. Three cottages were built for the professors in place of the building destroyed by fire in 1882, and a considerable amount of money was promised towards the endowment, conditionally on the college being firmly established at Windsor.

But in July came an unexpected blow. The Diocesan Synod, which is largely composed of Halifax men, at the close of the session, when many of the country members had gone home, hastily passed a resolution in favor of removal from Windsor. The president of the college himself, although a week before he had endeavored at the public Encœlia to paint things *couleur de rose*, went with the tide in favor of amalgamation. The crisis was serious. The governors however acted with promptness and unanimity. It was demonstrated that removal from Windsor would be a violation of the terms of the charter, and a misappropriation of the trust funds of the college. A bold move was made in establishing a new professorship, and two vacancies in the Faculty were filled in such a prompt and satisfactory manner as to draw forth the commendation even of those who had no love for the college.

A movement has been started to raise \$3,500 a year by subscriptions, and this sum will not only satisfy present needs, but do something more. Bishop Courtney went to St. John, N. B., to plead the cause of the college, on Feb. 1st, and there is reason to hope that his efforts will meet with a favorable response.

At the last meeting of the Board of Governors, on the 22nd ult., a letter was read from an old graduate now living in the Isle of Wight, the Rev. J. J. S. Mountain, D. C. L., offering \$3,000 towards founding a new professorship, providing there was "no godless amalgamation." It was accepted, and devoted to the professorship of modern languages.

The college is now well equipped in the three departments of arts, divinity, and civil engineering, and an increase of students is expected next year. The interest has been guaranteed on a sum of money sufficient to build a house for the Professor of Divinity, and it will be built accordingly in the spring. The last two appointments made have been King's College men. It speaks well for the college that it is able to graduate men able to fill such positions;

The Living Church.

Chicago, Saturday, Feb. 23, 1889.

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

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

In reply to enquiries of some who are deeply interested in the Old Catholic mission of Pere Vilatte in the diocese of Fond du Lac, we are able to state upon official information that the devoted priest who conducts it is in full canonical relation with the diocese, amenable to the discipline and devoted to the interest of the Protestant Episcopal Church in the United States. This Church, Pere Vilatte teaches, is the Old Catholic Church of America, and as such deserves the confidence and obedience of the French Catholics in his cure. Bishop Brown understood all the needs and conditions of the work, and organized it upon a safe plan. Under the wise and good bishop whom we hope soon to see at the head of the diocese, we confidently look for increased efficiency in this unique and promising work.

EVERY year as Lent comes round questions are raised with reference to the use of the *Benedicite* in place of the *Te Deum*. The history of this usage is as follows: In the Sarum Breviary in use in the Church of England before the translation and revision of the offices in the 16th century, the *Te Deum* was said at the close of Nocturns, the *Benedicite* directly afterwards in Lauds. Thus both were said every day. In Lent and Advent, however, the *Te Deum* was ordered to be omitted, while *Benedicite* continued to be said. This was undoubtedly because it was considered fitting that during penitential seasons the grandest of all hymns of praise should be silent, that the glory of the great festival days at the end might be enhanced by its renewed use. No practice can be imagined better calculated to attract attention to the meaning of this great hymn, and to prevent its recitation from becoming perfunctory. The utility of the custom

was so strongly felt, that when the offices were condensed and combined, the direction was given in the first Prayer Book of Edward Sixth, that the *Benedicite* should be substituted for the *Te Deum* during the season of Lent, and though this direction was afterwards omitted, the custom has continued, through its inherent fitness, down to the present time.

OF course this being the history of the usage, it follows that attempts to show some special fitness for Lent in the words of the *Benedicite*, are of the nature of an afterthought. This much may be said, that the very monotony of its style, excluding the use of much varied or elaborate music, has a certain appropriateness. But further than this, it must be observed that the theme itself is in accord with the spirit of Lent. Lent is a call to creation to fulfil the end for which it was made, namely, the glory of God, by offering up to Him an entire oblation. In this, all nature, in its divisions, of heavenly and atmospheric phenomena, of elements in the earth beneath, of living things calminating in man, is called upon to find the end of its groaning and travailing in the manifestation of the sons of God. And lastly, the sons of God themselves, the true Israel, are called upon to complete this great offering of adoration and self-oblation as they alone can; while the whole, like the Old Testament Psalms, is given a Christian significance, lifted into the realm of grace, by the use of the *Gloria Patri* at the close.

ONE of the most interesting and successful of our foreign missions is that which was founded in Athens by the Rev. Dr. and Mrs. Hill, and by them conducted for over fifty years. A monument has been erected by the Greek government in memory of Dr. Hill who is regarded by the entire nation as a benefactor. Here is an answer to those who ask: "What is the good of foreign missions?" The work of one man and one woman has been an incalculable blessing to a whole race. When we consider what we owe to that race, what a heritage of poetry, philosophy, architecture, sculpture, even of language consecrated as the instrument of God's revelation, shall we count the few thousands contributed to lighten the darkness of its decline and to renew its life by the power of that Gospel which is enshrined in its language, a foolish expenditure of money?

SINCE the death of Dr. Hill the mission has been carried on by a devoted woman, and the blessing of God continues to attend it. The work of this Christian school is superintended by Miss Marion Muir. She is assisted by twelve teachers,

and has five hundred Greek girls under her care and training. Miss Eugenie Raymond, a master for Greek, and a master for mathematics, are the principal teachers, the others being native Greek women. Is it not a privilege to share in the work of Christ to which they have devoted themselves? If a poet who could hardly be credited with Christian morality could lay down his life for this people, shall Churchmen find it hard to lay down a few dollars?

As an indication of the esteem in which the present work of our Greek mission is held, we quote from Miss Muir's annual report:

At the Christmas and Easter exhibitions, and at the closing examination of the school, in June, the usual interest was exhibited by the dignitaries of the Church and of the State, and by the citizens generally. Among those present upon these occasions were the Archbishop of Corfu, and the Exarch of Jerusalem, the Bishop of Hydra, the Government Inspector of Schools, and the Rev. William H. Moffett, a presbyter of our own Church, the United States consul at Athens.

This report is gratifying in the assurance it gives, not only of the general interest of the people and the public officials, but also of the fact that the work is approved and commended by the Church in the jurisdiction in which it is carried on. We cannot forbear quoting the last paragraph of the report, which we are sure will inspire confidence in the careful management of the good woman who is conducting the school, and we hope it will awaken a generous response to the needs so delicately revealed:

From the small tuition fees required, Miss Muir has been able to employ a physician, and to pay for the school materials and the stipend of the master for higher Greek. From the Board's regular appropriation she hopes, after all liabilities are met, to have enough balance in hand to renew the outside blinds and doors, which have done service on the school house for over fifty years.

A CORRESPONDENT, well-informed about the condition of affairs in the Indian Territory, confirms the statements recently made in our columns, and urges that more effective missionary work be undertaken there. We spend upon missions to the Indians, annually, a large sum (not too much) barely touching the great field where the best elements of the race are congregated, and where the most promising conditions of missionary work are to be found. Upon this same field we nominally spend nearly five thousand dollars, with the result of two native deacons at work, and one of these, we understand, is a clerk in a trader's store. Bishop Pierce does all that can possibly be done with a missionary diocese on his hands. His effort to secure a priest for constant

service in the territory seems to be impracticable, with the means at his command.

We have not exaggerated the importance of this field. Besides the thrifty Cherokee nation, there are the Creeks, Choctaws, Chickasaws, Seminoles, all well advanced in civilization; the Arapahoes, Cheyennes, Kiowas, Comanches, and smaller tribes, besides many whites and half-breeds scattered over the eastern part of the territory. Among them are not a few Church people, who have not heard the sound of our service nor had an opportunity to receive the Blessed Sacrament for years and years. We plead for this work not only on account of the need which already exists, but also for the greater need which is near at hand. The day is not far distant when this fair and fruitful domain will teem with the industry of the Saxon race. Let the Church pursue there the policy which has made her a power in other territories.

It is an old story, but we must tell it again, that there is great need of energetic, able, men in our western dioceses and missionary fields. The Bishop of Northern Texas, in his annual report to the Board of Managers, says:

Men must be had to serve the parishes and missions if any permanent result for good is to be expected. I know not how it fares elsewhere, but the difficulty of obtaining men who are willing to stay and whom the people are willing to support, I find to be of the gravest kind. It is useless for men to come who are encumbered with large families, or who object to "losing rest," by "waiting for trains," or who "dislike riding over rough roads," or who expect to find all pleasant things provided such as human nature loves, quite rightly, but cannot always command in the newer settlements.

It is true that large salaries are not offered for this and other like service; but a living is offered, and that is all that a young man in any other professional career is likely to gain during his first years of duty. He looks for a field for his enterprise and energy, where he may gain experience, develop his power, and earn a good degree, rather than for an easy place, where he may have social advantages and a comfortable home. A young man who takes a right view of life and the elements of success, reaches out for a work that will tax his energy, train him to endurance, and test his capacity for administration. Such a work he eagerly accepts, though its emoluments are small and its discomforts are many. The men who now are prominent in the bar, in medical practice, on the judicial and episcopal bench, are men of this stamp. They are men who worked for the work's sake with enthusiasm, counting no sacrifice too great if they might do it well, and leaving the

future to take care of itself. They have verified the word: "He that loseth his life shall find it." Rough roads, waiting for trains, and losing rest—what lawyer or physician of eminence has not endured all these without complaining? *Ad astra per aspera*; this is the motto of men who achieve success in Church or State.

HOW ANCHOR THE CHURCHES?

There is no more serious problem than the one of anchoring the churches in a shifting population. This is especially true when, as in great cities like New York, there is a drawing away from the poor. Business, of course, may follow the stream in any direction where it can realize the largest profits. But the Church of God is not entitled to such liberty, howsoever it takes it. He who gave as a sign of His Messiahship that the poor have the Gospel preached to them, gave no commission to withhold or take it away from the poor, when it suited the Church's convenience. Furthermore, that Church, be it Protestant or Roman Catholic, which stands by the poor, so far gives proof that it is true to the divine teaching and example.

How, then, anchor the churches among the poor in large cities, no matter who else abandons them nor for what reasons?

First, let the feeling work itself deep and thoroughly into the conscience of all concerned, that the poor have such an especial claim on the Gospel and on its helpful and healing ministrations, that for the churches willingly to draw away from them is un-Christian. To abandon the poor from the desire to have little or nothing to do with them, whatever is done for them, if not absolutely un-Christian, is the next door to it. To say nothing of exclusive and refined paganism, such withdrawal savors of a disdain, not to say hatred, of the vulgar crowd, which the most enlightened humanitarianism of the time would discourage and disavow.

In the next place, the Church must set itself to find a way to act upon this feeling, which is not a matter of theorizing, but of Christianity of the most positive and practical sort. The question concerns itself neither about matters up in the clouds nor down in the deeps of metaphysics, but about actual sorrows and distresses which bear so heavily upon the poor. These sorrows and distresses are not for the religion of Christ disdainfully to shun, but lovingly to deal with and relieve. This, if not the speculative, is the Christly way. It is the way of a working, practical Christianity, the way which alone made it worth establishing in

the world, and worthy to be perpetuated to the world's end.

Again, since in one sense it is a matter of business so to anchor the churches among the poor that a practical Christianity of this sort can be carried out, let it be done by endowment, or by a federation among the churches in which the strong shall support the weak. This is one solution of the problem. What, without its endowment, could have been done by Trinity church, New York? What, seeing so many of their chief supporters had withdrawn, was to be done by so many other churches? What can be hoped for by Grace church, St. George's, church of the Ascension, etc., in twenty and fifty years to come, unless they are provided for by endowments? Indeed, it is well understood that only in this way can these and other influential churches hope to hold their own in the near future. Grace church has been provided for by way of a goodly sum, and every vestryman in at least another church has promised to remember the church in his will. Any number of parish houses may be added, but these cannot anchor the churches, and in themselves would make their work more and more burdensome, and at last impossible.

As for federation, so that the stronger churches shall support the weak, this is another way to give the churches a permanent anchorage among the poor. The time seems near at hand when the churches in our large cities must become so organized that they shall bear one another's burdens, and especially the burdens of the poor, and so fulfill the law of Christ. It is possible, too, that the time will come when somebody in authority shall say to this and the other church: "You must not shift with the current; you must not leave these multitudes to perish, as if Christ's language read, or was intended to read: 'The poor have not the Gospel preached to them.' Show yourselves more Christian and stay where you are, and we promise to stand by you."

If it be said, this savors of centralization, there is at least some middle way between centralization and that independency in which the churches go here and there at their own sweet will, filling the richer part of the town with churches, and leaving in sad destitution the poorer part. This is not the kind of religion Christ came to teach, call it Congregationalism, Independence, Protestantism, or what not. Nothing of this sort can conciliate and save the poor, or other than estrange them from you and from all you believe in.

This last, indeed, is one of the most serious things of all. As a matter of fact, the poor in large cities are very largely estranged

from all religion, at least in a Protestant form, and are in a way of being lost beyond recovery. It is a matter of course that by as much as the churches draw away from the poor, the poor will draw away from them, until those multitudes who ought to be the friends of Christ, will have become his enemies and in league with anti-Christ to hinder and to despise whatever Christ is trying to do in their own behalf.

SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

IV.

THE SISTERHOOD OF THE HOLY COMMUNION, NEW YORK.

This organization is linked with the venerated name of Muhlenberg, the first pastor of the church of the Holy Communion, from which the Sisterhood derives its name. The order was established by that good man in 1845, and was the first non-Roman association of the kind to be formed in America. It is worthy of remark that it ante-dated the first of the English Sisterhoods (that of Miss Sellon) by about three years.

In 1852, the Sisterhood was formally organized; and in the following year, the corner-stone of the Sisters' House was laid. The new institution had to encounter no small measure of obloquy and opposition, arising out of the prejudice to which I have alluded in the second paper of this series; but the faith and courage of a liberal-minded layman, Mr. John H. Swift, surmounted it all, and he himself erected the Home which was to shelter the members of the Sisterhood.

In 1854 the Sisters moved into their House, and having already turned themselves to account by taking charge of the parochial school, and by assisting in other ways the work of the parish, they proceeded to open an Infirmary. This new enterprise called into requisition both their own and an adjoining house; and thus was laid the foundation of the great charity now known so favorably all over the Church as "St. Luke's Hospital." In the year following, a Dispensary was added; and, in 1858, the Sisters took full and formal charge of the institution above-named.

In the spring of 1863, an event occurred in the history of the Sisterhood, which was fraught with promise of great good (a promise which has been abundantly redeemed), in another direction. I refer to the withdrawal from St. Luke's Hospital, of three of the Sisters and a probationer, who afterwards became the founders of St. Mary's Sisterhood. Three years afterwards, the growth of their members enabled the Sisters of the Holy Communion to resume some portion of the work in which they were originally engaged, in connection with the parochial school and with the visitation of the poor of the parish.

The later history of the Sisterhood has been marked by sad reverses; inasmuch that, in the year 1884, the Superior of the Order, Sister Catherine, with two other Sisters (one of whom was in ill health) were the only ones that remained of their number. Subsequently, Sister Catherine, after thirty years' work in the church of the Holy Communion, felt constrained by circumstances to retire from it; and she and another Sister placed themselves under the pastoral care of the Rev. W. J. Seabury, D. D., and now work in the

church of the Annunciation, having charge, however, of one work of extra-parochial interest, which is placed in the hands of trustees incorporated under the laws of the State of New York, and is known as "The Shelter for Respectable Girls, and Training School for Servants."

Under present circumstances, the ability of the Sisters to observe their system in its entirety is of course out of the question, although they still continue to live and to work as "Sisters." The smallness of their number renders classification impossible; and the limited condition of their resources does not, for the present, admit of any increase of their number.

Their rule in respect to membership was changed some time ago, since they now receive members, after two years of probation, for life. The maintenance of members, in sickness and old age, is provided for by their Rule. The habit is perfectly plain, but at the same time distinctive; consisting, as it does, of a black dress and white cap, with strait bonnet and long veil and cloak for the street. The Bishop of the diocese is Visitor.

THE SISTERHOOD OF THE GOOD SHEPHERD, ST. LOUIS, MO.

This organization was originally founded in Baltimore, by the then rector of St. Luke's church, in January, 1863; but has now been working for some years in St. Louis, where it has charge of the School of the Good Shepherd, for Young Ladies, and also of St. Luke's Hospital. In addition to this, such mission work is done, as time and opportunity will permit of. The chief pastor is the Bishop of the diocese, and the present chaplain is the rector of St. John's church, the Rev. Stephen H. Green.

The head of the Sisterhood is known as the Sister Superior, and is addressed as "Sister;" while the other members are addressed both by their title and their name; as e. g., "Sister Margaret," or as the case may be.

The members under the Sister Superior are known as: 1st. Resident Probationers, who have to reside six months in the house, in order to put to the test their adaptation to the duties required of them; 2nd. Sister Probationers, who, having passed through the first grade successfully, enter upon a second term of probation, as a still further test of their earnestness; 3rd. Confirmed Sisters, being such as have completed their full term of probation, that is, two years. No one can become a Confirmed Sister under the age of twenty-five years. The only thing required in the nature of a vow, is a solemn promise of obedience to the rules of the order, during membership.

For sufficient cause, and after due notice a member may be released from her obligations to the society.

No woman under eighteen years of age can become a member without the written consent of parents or guardians; and, except as an Associate Sister, no widow with children, nor any one over forty-five years old, is eligible for membership.

The members of this society retain their baptismal names. The habit worn is a plain dress of black serge, with a girdle. The cap is of white lawn, fastened with strings two inches in width. For out-door wear, a bonnet and long black veil, with a cloak enveloping the figure, are used.

The Sisterhood has lost three members by death, since the removal to St. Louis.

The Holy Eucharist is celebrated in

the oratory on every Thursday morning at half-past seven. The canonical hours are observed; and, on Sundays and holy days, the Sisters attend the services at St. John's church.

In June, 1887, a very beautiful property was presented to the Sisterhood, in order that it might be used for school purposes. It is valued at \$50,000, and was the gift of one Churchman. The school has been established in St. Louis for the past thirteen years. The present capacity of the boarding department is thirty pupils. There are in the school at present, more than one hundred pupils, including day scholars.

The rules for the regulation of the life and duties of the members of the society, as bearing both upon their associated and their individual relations, are very elaborate.

THE NEW YORK CATHEDRAL.

In regard to the plans for the proposed cathedral of St. John the Divine, in New York, it will be noticed that the scheme of the trustees specifies that the building is to be placed on the west side of the cathedral property along 11th Ave., ranging north and south. To one who is familiar with the ground, these instructions make him feel that the trustees are making a grave mistake both ecclesiologically and aesthetically, and are missing the opportunity of one of the grandest sites in the country. The lot lies about 700 feet square between 10th and 11th Aves., and 110th to 118th Sts. The lay of the land upon the lot itself is a slight slope upward toward the north and east. On the west and north sides the lot is on the level of the enclosing streets, and of the land in those two directions. On the east, however, the ground slopes down rapidly, almost cliff like, to Harlem flats fully 100 feet below. It slopes so rapidly that 110th St. is blasted out almost the whole distance from 11th Ave., in order to meet 10th Ave. at its lower level. It is upon this east side also where the Morning-side Park lies, in fact, begins; and with its cliff-like wall enclosing the boulevard, and with the park below on the foot-slopes, together with the second terrace from the boulevard up to the cathedral lot level, forms a site which for grandeur has scarce an equal for a long distance from Manhattan Island. The lot at this side may be seen rising far above all buildings to the east, all across the island, and far up the Sound and both its shores. A cathedral placed along the southern side of the lot (110th St.) ranging east, and west, with its chancel close upon the high terraced eastern boundary, would have a grandeur of position quite as striking as those of Durham and Norwich, and even of Limburg. It would have the further advantage of being properly located for the Church's symbolic teaching.

It is strange then that the trustees should desire to crowd the building over to the west, to the least dignified side of the lot. It would range north and south without any symbolic meaning. It would rise from the level of the surrounding streets and buildings; these coming into direct competition with it, would greatly embarrass its dignity and power. Its prospect from the east even, would be marred and belittled by whatever smaller buildings shall be placed to the east upon the lot; and there are certainly a number of such to be hereafter put up.

The suspicion is unavoidable that it

is the desire of the trustees to so locate the building as to block up 111th and 112th Streets, which they possibly fear may be some day cut through. It seems, however, that it would be a great and lasting misfortune, if the great cathedral which is to be the monument of the Church in New York City, and the model for sister dioceses throughout the country, should be so wheeled about upon its lot, as to be in the least dignified position, in order to close up a couple of streets. The latter end could surely be accomplished by a judicious disposition of subsidiary buildings.

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.

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

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162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Stuart Crockett, of Circleville, Ohio, has accepted the position of senior assistant in St. Paul's parish, Chattanooga, Tenn., the Rev. G. W. Dumbell, rector. Mr. Crockett will enter upon his new duties on Quinquagesima Sunday.

The Rev. Dr. Samuel Cox, who was recently elected Archdeacon of Queens county, diocese of Long Island, has signified his acceptance of the office, and expects to return from Europe in May.

The Rev. Henry Scott Jeffreys, M. A., late of Los Angeles, Cal., requests that all his mail matter be directed to 2 Ni-Chome Mita, Tokyo, Japan.

The address of the Rev. W. J. O'Brien, late of San Bernardino, Cal., is now 2741 Pine St., San Francisco, Cal.

The Rev. Jeremiah Karcher has accepted a call to the rectorship of Grace church, Brandywine Hundred, and has entered upon his duties. P. O. address, Talleyville, Brandywine Hundred, Del.

TO CORRESPONDENTS.

DECLINED.—"The Chapel of the Good Shepherd;" "Letter about the French Old Catholics;" "Laetus Sorte Mea;" "Hail the Blessed Morning!" "Tobacco."

"SOUTHERN CALIFORNIA."—We are in full sympathy with you, but think the discussion of the question should be confined to your own diocese.

ESSEX, CONNECTICUT.—The questions you raise with regard to jurisdiction are partly elementary. We must take for granted some knowledge on the part of our readers. Unless we hold that the Roman Church is anti-Christ or has become so corrupt as to be no longer a Church, we must acknowledge her jurisdiction in some countries of Europe. We establish parishes in foreign cities for our own people residing there, but not as missionary agencies. We do not place bishops there. We establish episcopates in New York, Chicago, etc., because we claim rightful jurisdiction in this country, and do not acknowledge the Roman jurisdiction here.

CATECHUMEN.—Write to the Rev. J. O. S. Huntington Holy Cross Mission, Avenue C., and 4th Street, New York City.

READER.—1. The Church in North Carolina is in a fairly flourishing condition. The Church in all the Southern States was impoverished by the civil war, but is recovering its strength. 2. The tone of Churchmanship is on the whole, good.

E. H. D.—See editorial columns.

INQUIRING CATHOLIC.—1. From all that we know of the Churchmanship of the Archbishop of Canterbury, we should judge that he is much in sympathy with the Bishop of Lincoln. He has been "guilty" of some of the practices for which the latter is arraigned. 2. We cannot give you any information as to the author of the book "The Ground Ash." 3. Baring Gould has published "Lives of the Saints." 4. It is lawful at an early Celebration to omit the Commandments when a second Celebration is to follow. The Collect, Epistle, Gospel, and Creed must be used.

J.—Our correspondent appears to be in error. The Standard Prayer Book since 1871, omits the word, "may" in the General Thanksgiving. See the report made to the convention of that year by the Committee on the Standard Prayer Book, p. 536. Journal of 1871.

W. S. B.—We cannot at this season, make room for sermons. We shall consider your suggestion.

G. N. M.—We have forwarded the letter as requested. It would need to be re-written to be made suitable for publication. Our columns are at this season very crowded.

NOTE.—Many kind offers have been made in response to a request for an L. C. Annual of 1886. Now we must ask for the address of the subscriber who desires it; his letter has been mislaid.

ORDINATIONS.

Monday, Feb. 4th, at the cathedral, Fairbault, Minn., Bishop Gilbert ordained to the diaconate Mr. E. St. John Crickner. The Rev. Wm. Gardam presented the candidate.

On Wednesday, Feb. 13th, in the cathedral at Little Rock Ark., the Bishop of the diocese admitted to the sacred order of priests, the Rev. J. E. Curzon. The candidate was presented by the Rev. I. O. Adams of Pine Bluff.

OFFICIAL.

The chapters of St. Andrew's Brotherhood in St. Louis, will meet for a hearty service at Grace church, St. Louis, on the evening of the 28th.

OBITUARY.

BAKER.—Entered into rest at Manhattan, Ill., Feb. 7th, in her 44th year, Elizabeth Crafts, wife of John C. Baker, and second daughter of the Rev. Oliver Hopson, of Tyrone, N. Y. "So He giveth His beloved sleep."

CONGDON.—On Feb. 9th, entered into rest at his residence, New Brighton, Staten Island, Charles Congdon, in the 82nd year of his age.

Brought up by Quaker parents in Providence, R. I., in his early manhood he became a member of the Church through Baptism and Confirmation and from that time to his peaceful death, he earnestly contended for the Faith, lived for it, and died in it. Active in all good works, his name and presence were felt in parish and diocesan councils. His life here on earth was utterly unselfish; to this testimony his family, friends, and acquaintances bear cheerful witness, as apparent to all; while his works of mercy, and kindness to those seeking his aid and never mee'ing refusal, can only be numbered by silent voices and grateful hearts.

"He rests from his labors, and his works do follow him." The sorrow of those who keenly feel the loss of his loved presence is only soothed by the thought of that new life upon which he has entered, when they who have borne the cross, and won the crown, victorious over death.

Stand even in the light.
All rapture through and through,
In God's most holy sight,
And upon whom now, "those angel faces smile,"
which he loved long since, "and lost awhile."
H. M. C.

IN MEMORIAM.

WHEREAS, It has pleased Almighty God to call out of this world our dear friend and brother, Robert W. Edgar, Esq., for over twenty years a warden of Christ church, Pelham, and

WHEREAS, We, his rector and brother vestrymen, desire to give public and formal expression of our great loss and sorrow; Therefore be it
Resolved, That in the death of Robert W. Edgar, the Church on earth has lost a faithful, loyal son, and this parish a wise counsellor, an open-hearted and generous contributor, and a friend who was ever ready during his official connection with it, extending over a period of thirty years, to uphold its dignity and usefulness, and to act as a most efficient support to its rector, for whom he had a most affectionate personal regard, and with whom he was in hearty accord during his rectorship of seventeen years.

Resolved, That our personal grief is for the loss of a brother, trusted and beloved, true and gentle, steadfast in the Faith, ever ready to show his faith by his works, honorable and honored of men.

Resolved, That we tender our heart-felt and loving sympathy to the widow and children in their affliction, praying most devoutly that they and we may surely find the grace of our Lord Jesus Christ, all-sufficient in this time of greatest need.

Resolved, That these resolutions be spread upon the parish records and an engrossed copy be sent to the bereaved family.

The Rev. CHARLES HIGBEE, rector,
JOHN R. BECROFT, Warden,
GORDON MACDONALD, clerk.

ATTENDALS.

FUNDS urgently needed for rector's poor mission; small church; population 6000; every prospect of increase if house is obtained. For information apply Rev. F. WOOLCOTT, Centralia, Illinois.

WILL kind friends help to build a church on the prairie of Canada? Services held in a room. People poor. Clergyman not paid. Contributions thankfully received by the Rev. T. TITTELBAUM, Sumner via Whitewood, Assiniboia, Canada.

CONTRIBUTIONS however small are asked for a small church. Weak in membership, and poor but strong in the Faith. The money will be gratefully received. Send to THE LIVING CHURCH for "A." (This appeal is endorsed by the priest in charge of the mission.—ED. L. C.)

APPEAL FOR ONTONAGON.

We are on Lake Superior between Marquette and Duluth. Repair on our church is imperative. We can not do all that is required, without assistance. We hold a bazar after Easter, and solicit salable needlework, and fancy articles of any description. Send by mail, or by American Express, to MRS. E. H. HARDENBERGH, St. Agnes' Guild, Ontonagon, Michigan.

TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVEN.

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Koven. \$10,000 is needed for its completion. It has been suggested that we appeal for contributions of \$100. It was here in Delafield that James De Koven began his great work. It is fitting that here there should be a memorial of the "Great Doctor."

Subscribed, Dec. 7th, Rev. S. T. B. Hodges, S. T. D., \$100.
" Rev. Morgan Dix, D. D., \$100.
" Rev. Cyrus F. Knight, D. D., \$100.

Address the Rev. S. T. SMYTHE, A. M.,
Prof. ALLAN A. BUEHLSON,
Delafield, Wis.

CHURCH BUILDING FUND.

Personal contributions, large and small, are asked, that the Fund may reach at least a quarter of a million before the General Convention. It is now over 100,000. The churches are doing well; 683 contributed last year; but the sums are usually small. Individual gifts are necessary for rapid increase. The Fund is already doing a wonderful work, only limited by its small means. No gift to the Church is so lasting and yet does such immediate good.

EPIPHANY OFFERINGS FOR FOREIGN MISSIONS.

"The great value and success of Foreign Missions" is the title of a telling leaflet now ready for free distribution in connection with collections for Foreign Missions. Please ask for ——— copies of leaflet No. 326, and address the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the Rev. J. STEWART-SMITH, Secretary, Elgin, Ill.

MISCELLANEOUS.

KENYON Military Academy and Harcourt Place Seminary, Church schools at Gambier, O., will be represented in Chicago for a few days by Mr. H. N. Hills, Regent of the schools. His headquarters are at the Leland Hotel, where he would be glad to meet all who are interested Saturday and Monday afternoons, the 23d and 25th inst., between two and four o'clock.

WANTED, a priest, unmarried, Catholic, musical, about the end of May, to take charge of a parish during rector's absence. Particulars on application. Apply SACERDOS, care THE LIVING CHURCH.

WANTED.—Organist and choir-master for St. John's church, Milwaukee, surplised choir. Address Rev. D. R. BABBITT, Milwaukee, Wis.

A LADY wishes first-class board in a private family. References. Address A. B. BARNES, P. O., Brooklyn, N. Y.

An unmaried priest in an Eastern parish seeks a wider sphere of work in the West, where past experience will be appreciated. Is esteemed a good extempore preacher. Musician. Used to hard work. Address "FIDELIS," care LIVING CHURCH.

WANTED by a married priest of very active qualities, a parish where a Catholic service, vested choir, Eucharistic lights and vestments, Eastward position, and all proper accessories, will be willingly accepted. Good remuneration required. Apply to B. D., care THE LIVING CHURCH.

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, 162 Washington St., Chicago.

A SPECIAL CLUB OFFER

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.

Every subscriber to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

Old subscribers can collect \$1.00 for the paper from some one who does not now take it, add 25 cents, and order the book sent to themselves.

The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for *The Living Church*.

SPECIAL OFFER.

KEEP IT BEFORE THE PEOPLE!

A copy of the best book yet published on

Anglican Church Principles,

and a year's subscription to THE LIVING CHURCH (to a new subscriber), can be had for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper, or for the book and paper in combination, should write for special terms. It will pay any pastor, with the rector's endorsement, to work under our offer. Write for terms and specimen copies.

The Household.

CALENDAR—FEBRUARY, 1889.

24. SEXAGESIMA, St. Matthias. Violet

TWO BIRTHDAYS.

BY M. E. BEAUCHAMP.

A fair-haired little maiden
Looks up with beaming eyes;
She tells me 'tis her birthday,
With a kind of mild surprise;
So odd it seems to her small brain,
She cannot well divine
Why she was eight but yesterday,
And now, to-day, is nine.

Her mind is full of projects
About her sports and toys;
No fear of coming evil
Her present good alloys,
She only wants the tender care,
Her parents freely give,
And in the shelter of their love,
Without a care can live.

* * * * *

A sad-eyed, gray-haired, woman
Sits in her room alone:
It is her birthday morning,
And memory makes a moan,
That three-score years have passed away,
And taken in their train
All hopes and joys, and left to her
But weariness and pain.

Ah! lone y one, bethink thee
Of that far-off birthday morn,
When life seemed full of brightness,
Thy path without a thorn.
If thou again could'st freely trust
Thy Father to provide,
Still might'st thou, like a little child,
Without a care abide.

Skaneateles, December, 1888.

MR. BURNE JONES is painting the "Adoration of the Magi" for the Birmingham Art Gallery. It is a work of very great size, and is reported to be of excellent merit.

IVORY will soon be one of the rarest articles of commerce. It is said that one firm alone—Messrs. Rogers & Sons, cutlers, of Sheffield—annually consume the amount of ivory which is produced by 800 elephants.

AN ambiguous phrase was that used by a missionary from the South Sea Islands, who wrote: "Our small force of brethren seems to be absolutely unable to cope with the distress that prevails in this dark and benighted land. Many of the natives are starving for food. Please send at once a few more missionaries."

A CHURCH paper has a report of a recent gathering of Church workers in which occurs this delicious bit of unconscious humor: "The ladies, served a bountiful luncheon in the choir-room, after which the members re-assembled in the church and listened to an essay by the Rev. ———, on the necessity of bodily mortification, especially for missionaries." (!)

THE balmy weather of the present winter is not unprecedented, but had its counterpart a hundred years ago, and also two hundred years ago. The winter of 1789 and 1790, was the warmest ever known in New York and vicinity; the farmers on Long Island were ploughing their fields in January. It will be said a hundred years hence that the farmers along the Hudson River, in some localities, were ploughing the fields in January, 1889, as is a fact. An account of a Minnesota winter without any ice has been recently discovered in one of the volumes of the Wisconsin Historical Society. "It was the winter of 1689—1689, a date so remote that it sounds very oddly in the ears of the Westerner who regards any event of

fifty years as belonging to ancient history. In the year 1688 the Baron La Hontan undertook an expedition in the valley of the Mississippi. Ascending the river with a number of heavily-laden canoes, he entered the mouth of a river which he called Riviere Longue on the 3rd of November, and ascended its course for over five hundred miles, being employed sixty days in the ascent. He returned to the Mississippi on the 21d of March, 1689, down which he proceeded to the Missouri. This he ascended as far as the Osage. It is generally supposed that the river on which this winter voyage was made was the St. Peter's or Minnesota. Nicollet supposes it was the Cannon, which at that time was an outlet of the Minnesota."

AN ESTIMATE OF WASHINGTON.

FROM *The London Courier*, JAN. 24, 1800.

The whole range of history does not present to our view a character upon which we can dwell with such entire and unmixed admiration. The long life of General Washington is not stained by a single blot. He was indeed a man of such rare endowments, and such fortunate temperament, that every action he performed was equally exempted from the charge of vice or weakness. Whatever he said or did or wrote, was stamped with a striking and peculiar propriety. His qualities were so happily blended and so nicely harmonized that the result was a great and perfect whole. The powers of his mind and the dispositions of his heart were admirably suited to each other. It was the union of the most consummate prudence with the most perfect moderation. His views, though large and liberal, were never extravagant; his virtues, though comprehensive and beneficent, were discriminating, judicious, and practical. Yet his character, though regular and uniform, possessed none of the littleness which may sometimes belong to these descriptions of men. It formed a majestic pile, the effect of which was not impaired but improved by order and symmetry. There was nothing in it to dazzle by mildness, and surprise by eccentricity. It was a higher species of moral beauty. It contained everything great and elevated, but it had no false and tinsel ornament. It was not the model cried by the fashion and circumstance; its excellence was adapted to the true and just moral taste, incapable of change from the varying accidents of manners, of opinions and times. General Washington is not the idol of a day, but the hero of ages!

Placed in circumstances of the most trying difficulty at the commencement of the American contest, he accepted that situation which was pre-eminent in danger and responsibility. His perseverance overcame every obstacle; his moderation conciliated every opposition; his genius supplied every recourse; his enlarged view could plan, revise, and improve every branch of civil and military operation. He had the superior courage which can act or forbear to act, as true policy dictates, careless of the reproaches of ignorance either in power or out of power. He knew how to conquer by waiting, in spite of obloquy, for the moment of victory; and he merited true praise by despising undeserved censure. In most arduous moments of the contest, his prudent firmness proved the salvation of the cause which he supported. His conduct was, on all occasions, guided by the most pure disinterestedness. Far su-

perior to low and groveling motives, he seemed to be even uninfluenced by that ambition which has justly been called the instinct of great souls. He acted ever as if his country's welfare, and that alone, was the moving spring. His excellent mind needed not even the stimulus of ambition or the prospect of fame. Glory was but a secondary consideration. He performed great actions, he persevered in a course of laborious utility, with an equanimity that neither sought distinction nor was flattered by it. His reward was in the conscientiousness of his own rectitude, and in the success of his own patriotic efforts.

It is some consolation, amidst the violence of ambition and the criminal thirst for power, of which so many instances occur around us, to find a character whom it is honorable to admire and virtuous to imitate. A conqueror for the freedom of his country! a legislator for its security! a magistrate for its happiness! His glories were never sullied by those excesses into which the highest qualities are apt to degenerate. With the greatest virtues he was exempt from the corresponding vices. He was a man in whom the elements were so mixed that "nature might have stood up to all the world" and owned him as her work. His fame, bounded by no country, will be confined to no age. The character of General Washington, which his contemporaries regret and admire, will be transmitted to posterity; and the memory of his virtues, while patriotism and virtue are held sacred among men, will remain undiminished. — *Magazine of American History.*

SPECIAL LENTEN SERVICES.

BY THE REV. J. H. KNOWLES.

Perhaps it has occurred to some that the ordinary services for the week-days in Lent are not always specially suitable, or that they lack point and definiteness. This defect, if noticed, is sometimes remedied, at least on the Wednesday or Friday evening services, by a careful selection of hymns, by bringing into prominence in the address some harmony or contrast in the lessons, or by a course of sermons entirely independent of the Office said.

In looking over the liturgic treasures hidden away in the Breviary of the Western Church, I came upon Offices specially designed for the Fridays in Lent. They seemed to me so beautiful, though too complicated for our use, that I ventured to cast some extracts from them into the mould of our Evensong, and further to substitute for the Breviary hymns certain suitable selections from our present hymnal. I did this to further their use, for wherever the Offices which I have sketched out below, can secure permissive use from a bishop in his diocese, they can at once be used without any outlay for books or further printing; everything necessary, with the exception of the collects here printed, being ready to hand in the Bible, Prayer Book, or Hymnal. The following "Order" cut from the columns of THE LIVING CHURCH would be all the guide needed by the minister.

In the original Offices from which the following arrangement is made, there are numerous antiphons, versicles, and responds. They are all left out to avoid complication, but I have ventured to put in, as an unvarying antiphon, to both the *Magnificat* and *Nunc Dimittis*, that well-known passage from the Prayer Book, "O Saviour of the world, etc." This said or sung before and after

each canticle would give it an expression suitable for the Lenten period.

Here follows the sketch for the Offices for the Friday evenings in Lent as suggested:

FIRST FRIDAY EVENING IN LENT.

OFFICE IN MEMORY OF OUR LORD CHRIST JESUS CROWNED WITH THORNS.

OPENING SENTENCE.—Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. Gen. iii: 17-18

LORD'S PRAYER. VERSICLES

PSALMS.—I. *Beatus vir, qui non abiit.*
II. *Quare fremuerunt gentes? IE. Cum invocarem.*

LESSONS.—Is. liii; John xix: 1-16.

ANTIPHON to *Magnificat* and *Nunc Dimittis*. O Saviour of the world, Who by the Cross and precious Blood hast redeemed us: Save us, and help us, we humbly beseech Thee, O Lord.

SPECIAL COLLECT.—Grant, we beseech Thee, O Almighty God, that we who among the memories of the suffering of our Lord Jesus Christ do make mention of His coronation with thorns, may by Him be worthily crowned with glory and honor in heaven, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

SELECTIONS FROM THE LITANY.—The opening portion to "Spare us, Good Lord," inclusive, "By the mystery, etc. By Thine agony, etc." with responses, "That it may please Thee to give us true repentance, etc.," with response and all intervening to end of prayer, "We humbly beseech Thee," omitting General Thanksgiving, and all other parts of Litany not mentioned above, ending with Prayer of St. Chrysostom, etc.

Hymn 87. v. 1-2. "O Sacred Head, now wounded."

ADDRESS.

Hymn 114. "The Head that once was crowned with thorns." Concluding Collects. Benediction.

SECOND FRIDAY EVENING IN LENT.

OFFICE IN MEMORY OF OUR LORD JESUS CHRIST PIERCED WITH SPEAR AND NAILS.

OPENING SENTENCE.—Christ also suffered for us, leaving us an example that ye should follow His steps, Who did no sin, neither was guile found in His mouth. 1 Peter ii: 21-23.

LORD'S PRAYER. VERSICLES.

PSALMS.—xcvi, *Cantate Domino.* xcvii, *Dominus regnavit.* xcviij, *Cantate Domino.*

LESSONS.—Zech. xii: 10; xiii; John xix: 28-37.

ANTIPHON to *Magnificat*, &c., as above.

SPECIAL COLLECT.—O God, Who did'st take our weak nature upon Thee and inasmuch as Thou did'st will it, did'st work salvation for the world by being crucified with Nails and pierced with a Spear, mercifully grant unto all of us who now on earth are making solemn memorial of Thy Sufferings, that hereafter in heaven we may be made glad for ever by the fruits of that glorious victory whereof Thy piercing was the means, Who liveth and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. Amen.

SELECTIONS FROM THE LITANY.—As above.

HYMN 81: "See the destined day arise."

ADDRESS.

HYMN 391: "Rock of Ages, cleft for me." Concluding Collects. Benediction.

THIRD FRIDAY EVENING IN LENT.

OFFICE IN MEMORY OF OUR LORD JESUS CHRIST WRAPPED IN FINE LINEN FOR HIS BURIAL.

OPENING SENTENCE.—Surely He hath borne our griefs, and carried our

sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. Is. liii: 4-5.

LORD'S PRAYER, VERSICLES.

PSALMS.—XXIV, *Domini est terra.* XXVII, *Dominus illuminatio.* CXLV, *Exaltabo te Deus.*

LESSON.—Is. liii; Mark xv: 42.

ANTIPHON to *Magnificat*, &c., as above.

SPECIAL COLLECT.—O God, Who has left unto us in the records of Thy Sufferings how Thou wast enshrouded in the holy linen wherein Joseph wrapped Thy most sacred Body what time he had taken It down from the cross, mercifully grant that through Thy Death and Burial we may be brought unto the glory of Thy Resurrection, Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *Amen.*

SELECTIONS FROM THE LITANY.—As above.

HYMN 90: "Resting from His work to-day."

ADDRESS.

HYMN 77: "Who is this that comes from Edom." Concluding Collects. Benediction.

FOURTH FRIDAY EVENING IN LENT.
OFFICE IN MEMORY OF THE FIVE WOUNDS OF OUR LORD JESUS CHRIST.

OPENING SENTENCE.—Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with Me. Is. lxiii: 2.

LORD'S PRAYER, VERSICLES.

PSALMS.—XXII, *Deus, Deus meus!* LXVI, *Jubilate Deo.* LXXVI, *Notus in Judea.*

LESSONS.—Is. lxiii; John xix: 28-37.

ANTIPHON to *Magnificat* &c., as above.

SPECIAL COLLECT.—O God, Who by the suffering of Thine Only-begotten Son, and the outpouring of His Blood through the Five Wounds, hast made anew the manhood which sin had lost, grant, we beseech Thee, that we who on earth do commemorate the Wounds which He received may worthily obtain in heaven the purchase of His Most Precious Blood, through the same our Lord Jesus Christ, Thy Son, Who livest and reignest with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SELECTIONS FROM THE LITANY.—As above.

HYMN 82: "Bound upon the accursed tree."

ADDRESS.

HYMN 80: "Behold the Lamb of God." Concluding Collects. Benediction.

FIFTH FRIDAY EVENING IN LENT.

OFFICE IN MEMORY OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.

OPENING SENTENCE.—Worthy is the Lamb that was slain, and hath redeemed us to God by His Blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing and honor, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v: 12-13.

LORD'S PRAYER, VERSICLES.

PSALMS.—XXIII, *Dominus regit me.* XXX, *Exaltabo te, Domine.* LXIV, *Exaudi Deus.*

LESSONS.—Exodus xii: 1-13; Hebrew ix: 11.

ANTIPHON to *Magnificat*, &c., as above.

SPECIAL COLLECT.—O Almighty and Everlasting God, Who hast appointed Thine Only-begotten Son to be the Redeemer of the world, and hast been pleased to be reconciled unto us by His Most Precious Blood, grant to us, we beseech Thee, who commemorate this sacred price of our salvation that the Power thereof may here on earth keep us from all things that may hurt us, and the purchase of the same may gladden us for ever hereafter in Heaven, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

SELECTIONS FROM THE LITANY.—As above.

HYMN 74: "Glory be to Jesus."

ADDRESS.

HYMN 18: "The atoning work is done. Concluding Collects. Benediction.

It may be proper to mention that some slight changes have been made in the Collects, certain words, strange to us, have been omitted or modified.

In the use of the foregoing Offices, I would suggest that the priest and choir should enter the chancel without processional hymn, that all kneel in silence, which should be broken by the priest saying the "Opening Sentence" still kneeling, followed immediately by the Lord's Prayer, &c.; the rest of the service being said "or sung in the accustomed manner. The priest and choir at the close of the service should also leave without recessional hymn. The offering could be collected during the singing of the second hymn.

St. Clement's, Chicago.

LETTERS TO THE EDITOR.

THE ASSENT OF THE BISHOPS— LEGISLATION NEEDED.

To the Editor of *The Living Church*:

The comment of the Rev. M. M. Moore on "Episcopal Assents," in *THE LIVING CHURCH* of Feb. 9th, is not only timely, but it leads me to suggest some legislation by the next General Convention to regulate the method of obtaining the "returns" from the Standing Committees and the bishops. Mr. Moore's admirable point has furnished an illustration at this time when episcopal assents to the consecration of two bishops-elect are pending, and when at least one-fifth of the number of full diocesan bishops that constitutes a majority of all the bishops (necessary to approval) are absent from their sees; involving a serious liability that one or more of the communications from the Primate to them, or *vice versa*, may be lost; to which add the possible mis-carrying of one or more communications between the Primate and bishops now in their sees—through errors in superscription or otherwise—and the final fact that our missionary bishops are necessarily absent from their posts a part of the time, and their mail follows them from place to place. The post-office officials are now very literal in reading a superscription: a note, through an amanuensis, recently directed to Williams College, Williamstown, Conn., failing to reach that college.

The canon upon "Episcopal Assents" should require that each bishop, upon receiving the notification of the Presiding Bishop that the bishop-elect has received a majority of the votes of the Standing Committees, shall, within reasonable time, give his assent or dissent to his consecration. A like canon should regulate the action of the Standing Committees. In this way, the Standing Committee whose diocese elects, and the Presiding Bishop who

sends out the notification, can each know, in cases of division of action (likely to occur at any time in an episcopal election), whether the bishop-elect has received the canonical majority necessary to ensure his consecration. I trust that the attention of the next General Convention will be called to this matter.

Whether there should be further legislation to regulate or guide the decision of a Standing Committee is an open question. Evidently some Standing Committees consider that a committee is literally its "own judge, jury, witnesses" in passing upon the verdict of an episcopal election. When a diocese elects its chief pastor, in some parochial sense its wish should be duly considered, then, if the bishop-elect's own Standing Committee unanimously approve of the election, and his bishop is known to be in his favor, the *prima facie* evidence is all in favor of ratifying the election. The dissents of Standing Committees—especially in remote dioceses—should rest on clear, explicit, responsible, testimony, and not on rumor, or "twice-told tale." For there is hardly a bishop or prominent rector of the Church, who has not at some time, or in some way, incurred the ill-will of some person or persons aching for the chance to cast a mean fling at him just when and where it can work harm. Should any bishop have run a trying gauntlet of approvals and disapprovals with Standing Committees and bishops before he attained the goal of consecration, let him, "knowing how it is," be doubly carefully how he exercises his veto in "Episcopal Assents."

W. C. WINSLOW, D.C.L.

Feb. 9, 1889.

To the Editor of *The Living Church*:

What will be the "condition" of things in the diocese of Fond du Lac if, after a majority of the Standing Committees have consented to the consecration of the bishop-elect, a majority of the bishops fail to consent to that consecration? The Canons of the Church provide as to what is to be done in case such majority be obtained. (see Canon 15, title I); they say nothing as to the mode of procedure in the event of a majority of the bishops not consenting. What is to be done? The diocese has elected a bishop. Can it elect another bishop? If so, when? After what lapse of time? Who is to determine? What is to determine? If the bishops simply make no reply, of course there is no consent, so far. But how long a time is to elapse before they may send in a reply? Have they not a right to take as long a time as they please to consider the matter? Has any one the right to limit the time they may take? If so, who? And where is the authority given them?

If a majority of the bishops do consent, it is ordered that "the Presiding Bishop, without delay, shall notify the bishop-elect of such consent; and on his acceptance" shall take order for his consecration. Nothing is said as to what is to be done in the case of absolute refusal of consent, nothing in case of failure to reply. What is the Presiding Bishop to do? Is he to notify the bishop-elect that consent is not given? And has the bishop-elect anything, or nothing, to do in such case? If he does nothing, what is the condition of things? The diocese has elected, he has not declined. What is to be done? If he has anything to do, has he any liberty, to accept or to decline? If he has any liberty at all, it must be liberty in either direction. If he accept, then there is an absolute block. If it be held that

he cannot accept, because of the want of consent on the part of the bishops then for the same reason he cannot decline. Then where does the diocese stand? It has elected. The elect has not declined, for he has no power to decline. What can the diocese do? What can the Presiding Bishop do? It is his official duty prescribed by Canon to notify the bishop-elect when the bishops consent. It is not his official duty to notify anybody at all on the face of the earth of the failure of such consent. If he takes it upon himself to notify some one, whom shall he notify? The bishop-elect? He would seem to be the proper person, as he is the only party named in this connection in the Canon. If so, it is would leave it in the power of the bishop-elect to let the thing stand still; he may remain for the rest of his life bishop-elect. Or is the Presiding Bishop to assume the extra canonical right of communicating non-officially with the Standing Committee of the diocese? And how can such Standing Committee take such non-official information as official, and act upon it? Such questions propose themselves. What is the plain answer to them?

J. S. B. H.

Baltimore, Feb. 8, 1889.

RACINE COLLEGE.

To the Editor of *The Living Church*:

The eyes of the Church have been turned towards Racine College of late, and the hearts of alumni, and old boys generally, have been filled with sorrow at the statement that she has been in serious trouble. Feeling a deep interest in Alma Mater, the writer made a visit to her sacred home lately; and feels constrained to write a communication to your paper, hoping to reach the eyes of many who should be equally interested.

Without entering into the merits of the controversy, or reviewing the acts that brought about the change in the administration of the college, we must admire the patience with which her warden, Bishop McLaren, and his band of loyal assistants have borne with what has befallen the college. Feeling themselves in duty bound to go forward in the steps of the sainted DeKoven, because those steps led onward and upward in the course of consistent Church education, they have attempted to restore Racine College to the old lines on which he so successfully placed and maintained her. If the result be an outburst of enthusiasm and a rallying of the friends of the college to her support, great good will come out of evil.

We are assured that her interests are now, and will hereafter be, committed to the care of her sons and tried friends. The Bishop of Chicago has called to his assistance the Rev. Arthur Piper to act as sub-warden, and the Rev. George S. Mead as rector of the Grammar School. These names are familiar to every one acquainted with the college, and a guarantee that the statement is a *bona fide* one.

The Church cannot allow her educational work to suffer for want of sympathy and support. There must be boys enough to furnish Racine College with her full quota by the opening of the September term. This is her immediate need. Let every friend and well-wisher do all that is possible to restore the confidence of our people in her, and try to send the name of one new scholar to be added to the list of those in attendance.

B. F. FLEETWOOD,
Rector of St. Mark's church.
Chicago, Feb. 2, 1889.

BOOK NOTICES.

THE CHIEF THINGS, or Church Doctrine for the People. By the Rev. A. W. Snyder. New York: Thomas Whittaker. Cloth, \$1.00.

We cordially welcome this book as one of the most needed helps in parish work. The basis of its instruction was laid in "The Living Church Tracts," which appeared in the columns of this journal several years ago, and in pamphlet form have had an unprecedented circulation. The popularity of these tracts has been phenomenal. They met a great need. The style was vigorous and simple, the thought was clear, they gave no uncertain sound. In this volume, Dr. Snyder has revised and enlarged the original papers, adding a number to complete the circle of practical subjects which pastors desire to have better understood by their people. They are not controversial, but such as are of general use and interest in all parishes. We commend the book as one of the best for school and parish libraries, for lay readers, for private circulation, as a Church book that will do good wherever it goes, by instructing the ignorant, arousing the indifferent, awakening interest, overcoming prejudice, and setting forth Church doctrine and Bible truth in a clear and impressive style. The author and the publisher have done the Church a real service in the production of this handsome volume. If during ten years THE LIVING CHURCH had done nothing more than to call out Dr. Snyder's "Chief Things," and Mr. Little's "Reasons," it would not have lived in vain.

AN EXPOSITION OF THE PSALM MISERERE MI DEUS. By Fra Girolamo Savonarola. Translated from the Latin by the Rev. F. C. Coper, B. D. Milwaukee: The Young Churchman Co. Price 50 cents net. By mail 55 cts.

These beautiful meditations upon the *Miserere* were contributed to our columns by the translator two years ago. When the copy was submitted to the editor, a reluctant promise to read it was given, with the expectation that it would prove to be a dry commentary, without general interest or value. The reading was a delightful surprise. We could think of nothing since "The Imitation of Christ" so full of sweet and tender devotion. A penitence more touching and a faith more true were never, it seemed to us, expressed in words. The publisher of this volume relates a similar experience. The work which he began to consider with doubt as to its practical value he has carried forward with increasing satisfaction, and this handsome book is given to the public in the confidence that it will bring blessing to many souls. In the selections for Lenten reading Savonarola's *Miserere* should have a place on every table. It is adapted to the use of all penitent souls, and should find its way among all denominations of Christians. Wherever the bondage of sin is felt and there is a yearning for pardon and peace, these exquisite pleadings of the martyred monk will be treasured as the best and truest exposition of the words which the psalmist wrote under the inspiration of the God of mercy and loving kindness.

A HISTORY OF CHARLES THE GREAT, (Charlemagne.) By J. I. Mombert, D.D. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. Price \$5.00.

This is a book such as is only at rare intervals produced. We have a great subject and a great writer, and a result which is worthy of both. There is, perhaps, no greater name in history than that of Charlemagne—the author prefers the title as given at the head—and no era of more lasting consequence to the world than that which witnessed the last and grandest realization of the imperial idea of Rome. The author says: "It has been my aim faithfully to trace the growth and establishment of the peerless empire of the mighty ruler whose fierce religious zeal stamped out heathenism, awed the miscreant, enriched and exalted the Church; whose great achievements exacted the homage of the world, and whose enlightened liberality inaugurated a new era of civilization, which after the lapse of a millenium may still be discerned in living institutions." Such a work has long been needed by English readers; in-

deed, much of it is not to be found in any living language. We cannot here enter upon the discussion of the character presented to us in this volume. That Charles was not as good as he was great we must admit; but we must consider, at the same time, the age in which he lived and the work he had to do. Dr. Mombert, we think, scarcely exceeds the due measure of moderation in his praise.

SERMONS AND ADDRESSES. By the late Rt. Rev. Edward Randolph Welles, S. T. D., third Bishop of Milwaukee. Edited by his son, the Rev. E. S. Welles. Milwaukee: The Young Churchman Co. 1889.

Well has the motto been selected for the title page of this book, which also formed the text of the memorial sermon by the Bishop of Chicago, "In quietness and confidence shall be your strength." The words tell the whole tale of the saintly bishop's life and work, especially of his episcopate. Not adapted by temperament or choice for aggressive conflict, he yet never yielded or compromised a single principle in the face of opposition. Like the rock standing out of the water, which seems, to the careless observer, utterly overwhelmed when the waves and storms beat high, but when the fury of the tempest abates and the billows have wearied themselves into silence, appearing again unmoved and firm just where it stood before, so was the strength of Bishop Welles. No force ever stirred him from convictions once well formed. Often he might have cried out: "All thy waves and storms are gone over me," but no mortal ear ever heard the cry. His nearest friends never saw in him aught but the same even cheerfulness and confident assurance that at last right must prevail and lofty and beneficent plans end in a true success. His strength appeared not in waging war, but in unflinching endurance. The episcopate of Bishop Welles cannot cease to afford lessons in holiness, by which, if not the world, at least the flock of Christ of which he was so long the shepherd will not cease to profit, and an example for which they may, without fear, rejoice and give thanks. The book before us contains a number of sermons, addresses, and extracts, selected with careful judgment, and embracing perhaps the most characteristic of the Bishop's utterances. These are introduced by a memoir from three loving hands which gives at least the outline of his life and work; a calm, steadfast, dutiful life; pastor for seventeen years of his first and only parish which he built up from nothing to a position of strength and influence; then bishop thirteen years more, of the diocese most of all in the West torn by the strife of faction, but which through his faithfulness, his successor we believe will find ready to go on henceforth in peace and unity.

DOGMAIC THEOLOGY. By William G. T. Shedd, D. D. In two volumes. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$7.00.

In these two generous volumes we have an able exposition of the Calvinistic theology, by one of the most learned veteran Presbyterian theologians in America. The author has the merits of directness and positiveness, and if we cannot always agree with him, it is not for lack of knowledge as to what he wants us to accept. To criticize freely the distinctively Calvinistic features of these volumes, would be, at this late day, a thankless task. Perhaps it will be sufficient to note, as the sum total of our impressions of the Calvinistic scheme, that the learned professor has devoted just two and one-half pages to the consideration of heaven, and eighty-seven pages to that of hell! For this unfortunate disproportion his hereditary system is itself chiefly to blame. For had it not in the past so strenuously preached damnation, its theologians would not now be obliged to occupy so much valuable space in proving that some persons are liable to be damned. Dr. Shedd has a very difficult time with the Intermediate State. His aim is to prove that it does not exist,—that Paradise is heaven, and Hades is hell. In his view the Primitive Church was early paganized upon this subject, and so for that matter, were the Jews before Christ's In-

carnation. In pressing this argument he fails to see that it involves a serious charge against our Lord, Who used the current synagogue prayers for the departed, and failed to set His hearers right in regard to their deadly errors. On the Sacraments this treatise is weak and unprofitable. Upon the author's explanation of their office in the Christian system, it would be better to dispense with them as antiquated and cumbersome machinery. Nor is it well to always quote Anglican authors when they seem to agree with Calvinists, but omit them when they do not. Dr. Shedd is in open antagonism to modern science, its theories of evolution and development particularly. In this position he is not in agreement with some of the most distinguished divines of his own Communion. In fact, as we read these volumes of solid Calvinism, we are reminded of nothing so much as of those huge mammals that are found in the Arctic Zone, embedded in the ice. They are a most interesting study, their style is peculiar and graceful (and so is that of the book under review), and we wonder how they came there and what they were doing with themselves when they met their fate. We are greatly interested in them, but we feel rather sorry for them, and we put their bones in the most honored place in our museum, and label them: Mammoth, Ext. spec. "PASSION SERVICE." By Alfred R. Gaul, Mus. Doc. Six separate numbers. London and New York: Novello, Ewer & Co.

In this holy service Dr. Gaul has shown the best fruits of his musical genius, illustrating the consecutive circumstances of the last sufferings of the Redeemer, the mystery of whose Passion he has distributed through six "scenes," each one of which is arranged in perfect symmetry to contain the testimony of Jesus in dark saying from prophet and from psalm, with the recital of action and utterance from holy Gospel at that particular stage of the divine tragedy. These divisions of the work are respectively occupied with the subjects of the Traitor at the Table, the Denial, the Condemnation before Pilate, the Mockery on Calvary, the Shadow of Death, and the Holy Sepulchre. Each section is prefaced by a brief chorale, serving as a solemn and pointed refrain concerning "those things which Christ should suffer," and is closed by a hymn set to familiar tunes, which it is intended the whole congregation should join in singing, to accentuate the spiritual motive and the appeal to the hearts of men which that scene has portrayed. In the first number the refrain of which we have spoken,

Holy lips of prophecy,
Divinely sealed,
Trace the hidden mystery,
In Christ revealed,

is followed by a meditation for the organ, descriptive of and foreshadowing "The Sorrowful Reproach," "It was not an open enemy that hath done thee this dishonor, etc.," which is set for a baritone voice in *arioso* style, after which manner Dr. Gaul has written the solo parts throughout this work. In this, as in every instance after the projection of the Spirit's prophecy upon the scene as introduction to the divine fulfillment, the unfolding of the ancient Word is succeeded by voices in chorus asking,

What is this that He saith?
We cannot tell what He saith.

Here we enter upon the first stage of the Passion, beginning at the Table, "And as they did eat, Jesus said, etc." The progress of direct recital from the holy Gospel is illustratively interspersed with passages from the older Word, and we cannot withhold our meed of praise for the fine spiritual insight and judgment by which these passages are allocated. The second number is concerned with "The Denial in the Palace." After the choral refrain, "Holy lips of prophecy," follows the usual meditation, here entitled "Watch and Pray," the *motif* of which twice re-appears later in chorus to the same words. This instrumental part is succeeded by the baritone solo, "Lover and friend hast Thou put far from Me, and they of mine acquaintance were afraid of Me," to which comes the invariable chorus response, "What is this that He saith?" the

recital then following, "And Jesus said unto Peter." Further on in the unfolded scene, after the words, "And the Lord turned and looked upon Peter," a most moving strain in chorus, led by treble and alto, smites the ear, "He looked for some to have pity on Him," etc., closing with the passage, "Lover and friend hast Thou put far from Him." We could wish to go on and give our readers more detail of this wonderful work, but space forbids; so we pass to a word on the last number of all, "The Holy Sepulchre," which opens with an instrumental passage descriptive of "The Quiet of Early Dawn." Here again the solo baritone begins, "And they took Jesus down, etc." Then a contralto voice sings, "Blessed are the departed," a quartet soli taking up the strain, and full chorus ends the number with a most touching musical form of Adelaide Proctor's pathetic lines, "Why should'st thou fear the beautiful angel Death," in "sweet, subdued, delicious calm" of melody. It is not hazardous much to say that this will long be the representative work among English composers on the sublime subject of the Passion. Its use for Good Friday services will be evident to every clergyman. If the whole of it cannot be sung, we would hesitate to say which one or two out of the six numbers were to be preferred to the rest. The better course would be to order all and each make his own selection.

The Forum, in its February issue, begins a series of papers by W. S. Lilly, on "The Foundation of Ethics." The distinguished writer, who is perhaps the ablest opponent of the doctrine of evolution as applied to morals, shows that the moral standard of civilization has been lowered by the general acceptance of the Darwinian theory, and that this theory has so tinged contemporaneous thought as to make our moral sense blunter than the sense of the preceding generation. The ethical standard has been lowered in art, in literature, in law, in journalism. The same issue of *The Forum* contains a thoughtful paper by the Rev. C. M. Morse, on the estrangement of the working classes from the Church. [See our special terms for this magazine in another column.]

The Statesman is a Chicago enterprise now in its fourth year, and rapidly gaining favorable notice and thoughtful readers. Among its contributors are writers of note, many of them occupying offices of honor and public trust. This magazine is devoted to problems of practical politics, co-operative industry, and self-help. The February issue contains papers by Dr. Herriek Johnson, Dr. Edward W. Bemis, Dr. John Bascom, Alice Stone Blackwell, Frank P. Crandon, and other writers of distinction. [*Statesman* Publishing Co., 179 Washington St., Chicago, \$2.00 a year.]

The Art Amateur in the "Note Book" has notes of interest to China collectors in reference to Sevres porcelains. The most important articles of "The Atelier" is "Still Life Painting," which is clear and sensible. The illustration accompanying the paper is poorly engraved, illustrating in the execution a point made on the subject of textures, and is a proof of inadequate treatment. The colored plates, the landscape particularly, are useless to students, as the colors are not well re-produced. Quantity rather than quality seems to be the object.

The Magazine of Art steadily pursues its upward and onward way, both in illustration and from a literary point of view. Although English in tone and always upholding English art, it is just towards other schools. The present number is particularly worthy of commendation. The frontispiece is an excellent example of photography of Sir J. E. Millais' fine portrait of Gladstone. The article on "Gladstone and his Portrait," is well worth reading as is "Thoughts on our Art of To-day," by George Frederick Watts, R. A., D. C. L., LL. D. The art notes are full and justly critical.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

A FAMOUS TRIAL.

The Bishop of Lincoln, Edward King, is on trial before an ecclesiastical court composed of the Archbishop of Canterbury and the Bishops of London, Winchester, Oxford, and Salisbury. The charge is, in popular parlance, High Churchism. The Bishop of Lincoln stands, as many have stood before him, between the ancient love of symbolic vestures, suggestive decorations, and poetic ceremonial on the one hand, and on the other the leveling of worship into simple or barren, intellectual or jejune, Calvinistic or merely modern forms, according to the way the participator or observer may choose to describe the change. It is the same old fight that has been going on since Henry Tudor found it for his worldly, if not his other worldly, good to confiscate monastery lands, organize his own divorce court on the same principles recently affirmed by the Illinois Senate—free divorce and freer re-marriage—and set up in his own person the prerogatives of a spiritual as well as a temporal sovereign. It is the struggle that Milton and Cromwell promoted in the direction of Puritanism and the struggle that Newman, Manning, Pusey, and Keble carried back in the direction of mediæval solemnity and ceremonial beauty. It was from the thick of such a struggle Pusey and Keble retreated in one direction, and Newman, Manning, and Faber advanced in the other. The principle involved cleaves the Anglican Communion as sharply now as in the bitter days when Elizabeth sent to the fagots those who would not take her ceremonial and all that it implied.

Happily for the Bishop of Lincoln times have grown gentler. Victoria will not intrude her personal dogmas upon the court for the determination of his fate, and should the decision be against him, as it probably will, the headman will not be walking under the arches of his beautiful cathedral impatient for the amen of his final shrift. Even though condemned he shall not be without benefit of clergy, for his ecclesiastical subordinates have placed nearly \$100,000 at his service, and will stand by him to the end.

The end, whatever the decision, will be that he and those who think with him will go on with their ritualistic practices. The instinct of ceremonial worship is so deeply implanted in the human heart that, where it is not torn up by the roots in youth, its tendrils put forth leaves even in a man's old age. Force, fiendishly applied, tore up these roots in centuries when the Lord's love was enforced by methods known only to man's hate. In England under the swallow marked eaves of the old cathedrals this brutality can no longer flourish. The Bishop of Lincoln will always have followers; and if he be deposed from his see his following will be only increased. It is in this wise that a more Christian generation represents capricious or unjust interference with poetic religious sentiment.—*Chicago Times.*

OPINIONS OF THE PRESS

The Church Eclectic.

ELECTION OF A BISHOP—"Need the Standing Committee go beyond theological standing and consider general fitness?" They certainly need not go beyond the standard the Church itself fixes. Otherwise all bishops-elect might have to be of one school of thought. Bishops are chosen in one State that never would be in another; that is no guide for a Standing Committee. The real answer to all these questions is that any clergyman who has approved himself in any diocese by long service both as to spiritual character and mental ability, may be chosen bishop of any other diocese, and especially if he has the endorsement of the bishop, standing committee, and the clergy of the diocese in which he has lived, nobody has any right to travel out of the record and raise questions on minor points, such as family, pedigree, personal characteristics, which concern nobody but the diocese that chose him. Bishops whose sole idea of the episcopate is personal government for personal self-assertion, of course will try to carry their point by every kind of personal means, right or wrong; just as in politics we see that "all is fair in war."

The American Church Times.

NEGLECT OF HOLY COMMUNION.—We believe that many persons are disappointed as to the apparent effect, or non-effect of the sacraments, or rather of single sacramental acts. They expect entirely too much, and not experiencing a magical something in the act, fall away into disobedient coldness. For, no doubt, neglect of Holy Communion is the height of disobedience. Modern Protestantism has deliberately chosen the tenderest and more affecting of Christ's beseeching commandments as the one which it will not obey. But as to effect, that is to be looked for in the temper, tone, color, of the sacramental life, not in the single sacramental act, though it may, and sometimes does, come there. And the sacramental life is not the mere routine of receiving any more than an actor could act acceptably without rehearsing. The sacramental life is simply a life of holy and tender obedience to Christ, where due preparation is made, and mysteries are celebrated for reasons only some of which are apparent. Less questioning and more doing would benefit us greatly. Christ knows the reasons and the blessings of His Institution. Let us trust Him to bless us. He is not limited by time to do His work upon us. He has all eternity to justify to us, His believers, the reasonableness of the sacraments.

The Boston Herald.

PERE HYACINTHE.—It is stated on good authority that the distinguished French priest who is known by this title is at the extremity of his work in Paris, and that, if it is not already abandoned, it must soon be given up. He has been unable to organize the piddly Frenchmen into a church on the Old Catholic, or, as he would prefer to call it, a Gallican basis, and the people who have supported him in this effort have felt that they must give up the effort because it does not seem to come to anything. It must be lamented by the Protestant world that he has not been able to bring together a following that represents his rather moderate ideas of reform. But he is not an organizer, hardly a leader, mainly an impulsive and large-hearted orator; not one to carry through to success a movement into which he could throw his whole mind and heart. This is chiefly the cause of his failure. His future position is hardly assured. His mission is that of a tribune of the people. If he can be employed by the French Protestants as a missionary, he will still be a light to enlighten the Gentiles of France, and all who have followed his checkered career with interest will be rejoiced, if his original purpose can not be carried out, that it is possible for him to resume under proper auspices the powerful addresses in which he still has the power to bring all France to his feet.

London Church Review.

POPULARITY OR PRINCIPLE.—The fact of the matter is that, as Mr. Spurgeon said, Evangelicals are dissenters who have lost their way. We are very glad that they should be in the Church but when they eat her bread, and are promoted to high stations in her hierarchy, we have a right to expect that they will at least take the pains to find out what the Church teaches, and be scrupulously loyal to her. No member of the Church, least of all a bishop, is justified in offering outsiders other terms of communion than those laid down in her formularies. To do this is to give away that with which no one has a right to part. Suppose the Transvaal Republic desired to be incorporated into the British Empire, little notice would be taken of an individual citizen who should declare that England would be ready to allow the president the same liberty he now enjoys, with the power of thwarting British interests wherever they clashed with those of the Republic; but were a colonial governor to say this, we more than suspect that he would receive a sharp reprimand from Lord Knutsford. We are as sincerely desirous of promoting home re-union as is Dr. Goe, but we cannot fail to see that this object will not be attained by trying to build on an unstable basis. The Lambeth Conference declared what the only workable understanding could be. There must be agreement as to the faith, as formulated in the Nicene Creed; as to the two great Sacraments of the Gospel, and as to a ministry receiving divine commission from

the episcopate. If Nonconformists would consent to have their children baptized by priests and confirmed by bishops, if they would have their ministers episcopally ordained, and if they would accept the Nicene Creed, they might retain their places of worship, and receive the Blessed Sacrament at the hands of their own ordained ministers. Further than this we cannot go, because the Church does not permit it. We cannot gain the applause of an unthinking populace by knocking down the barriers which our Church has set up. It is for those who have wandered from her fold to consider whether they will or will not grasp the hand offered to them, and see whether they can accept our terms of communion. The responsibility of creating division does not, at any rate, rest with us. They have gone out from our fold, and they know on what terms they can be re-admitted. We have reached out the hand of friendship to them as far as we can without denying our principles. It remains for them to say whether there shall be unity—not necessarily uniformity—or whether the schism shall be stereotyped. But it is not for individual bishops, any more than for individual priests or laymen, to surrender all our principles, and let outsiders come in on their own terms. To do so would be to betray the truth; to acknowledge that they are right and we are wrong; to seek, by a spurious liberality and a nominal Catholicism, to gain the applause of the world at the cost of losing that of the God of truth.

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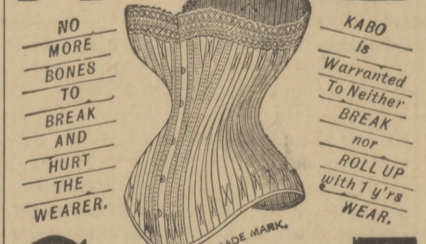
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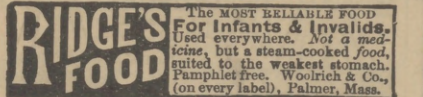
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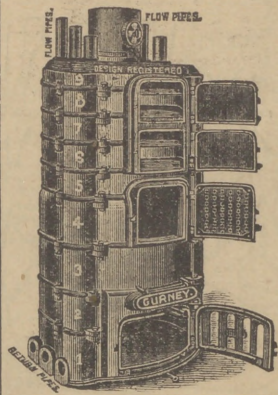
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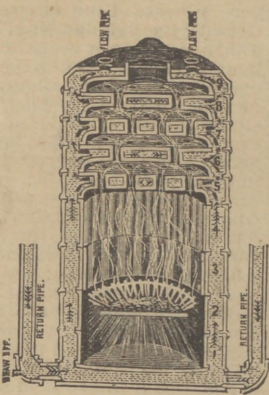
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