

The Living Church.

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

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CHICAGO, SATURDAY, JUNE 14, 1890.

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The Living Church.

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NEWS AND NOTES.

IN answer to several inquiries, we wish to state that our offer to receive renewals during the present month at one dollar, is open to every one on our list who is not in arrears, even if already paid in advance for one year.

THE Assistant Bishop-elect of California will be consecrated in St. James' church, Philadelphia, on St. John Baptist Day. Dr. Nichols will go to California immediately after the consecration.

THE Bishops of Melbourne and Ballarat have directed the clergy in their dioceses to refuse to officiate at any marriages of persons divorced under the new Victorian Act, or to issue marriage licenses to such parties.

THE Bishop of Wakefield has written to his rural deans saying that although the forthcoming judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case will have no legal force in the northern province, it will have great moral weight, and he trusts that his clergy will carry out its decisions.

THE diocese of West Missouri begins its career with a large endowment of missionary zeal, an excellent spirit among clergy and laity, and a wise and energetic bishop (elect). The mother diocese has dealt liberally with the daughter, sending her from the home with more than blessing and good wishes. The proceedings of the primary convention were remarkably harmonious and furnish good omen for a prosperous future.

ASCENSION DAY appears to be now observed in London with almost as much reverence as Good Friday, allowance being made for the fact that it is not a legal holiday. The early Celebrations of Holy Communion, which are now almost universal in the West-end, were very numerous attended on that day, and in some churches there were large congregations at mid-day. The choral Evensong at eight, which is also now very general, seems to have become increasingly popular, and not least among the working classes.

A LONDON paper says; "Congregations are scanty enough in our old city churches, but that is no reason why they should not be made the most of. There is a city pewopener who is said to keep her eye upon comely and well-attired visitors with a view to their decorative capabilities. One of these having the other day modestly dropped into an obscure place near the door, this pewopener, it is reported, politely requested her to take a more prominent seat. "She wanted," she whispered, "to dress the church."

THE Prince of Wales unveiled, in May, the statue of General Gordon, at Chatham, which has been erected by the Royal Engineers, the Royal Artillery, and the Engineer Volunteers. Gordon is represented riding a camel, and wearing the uniform of an Egyptian General. The pedestal, which is

of bronze, bears the simple inscription, "Gordon." As the Prince unveiled the statue the band played the hymn, "For ever with the Lord," one of the famous General's greatest favorites. As was natural in a place where he was so well known and so widely loved, the deepest interest was taken in the ceremony.

SOME idea of the work the venerable S. P. G. is doing in the mother Church may be had from these figures from the last annual report: "The number of ordained missionaries, including ten bishops, on the present list, is 646, that is to say, in Asia, 205; in Africa, 147; in Australia and the Pacific, 14; in North America, 210; in the West Indies, 35; and 35 in Europe. Of these, 121 are natives laboring in Asia, and 26 in Africa. There are also in the various missions, 2,300 lay teachers, 2,650 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa."

THE affection of the eyes from which the Bishop of London is suffering, is a form of short-sight. This is remarkable, as the Bishop was long-sighted by nature, and the usual effect of age on the eyes is to make the sight longer instead of shorter. The Bishop can read the smallest print if he holds it close to his eyes, but large objects, even at a short distance, are invisible to him. This makes it rather difficult for him to get about his diocese, but the oculists do not consider that there is any danger of loss of sight.

THE Life of Archbishop Tait, which is the joint work of the Dean of Windsor and the Rev. Canon Benham, is practically finished, but its publication is likely to be postponed until the autumn. The Rev. E. F. Russell is also expected to be ready with his Life of the Rev. A. H. Mackonochie about the same time. On the other hand, we hear that Canon Liddon makes but very slow progress with his Life of Dr. Pusey. This, of course, will be a much larger work than the two former biographies, but the difficulty of arranging the ever-increasing mass of MS. is greatly enhanced by the omission of all dates from the late doctor's letters, and hence a great deal of time and labor is taken up with their arrangement in chronological order.

THE function in Trinity church, New York, on Ascension Day, was very beautiful and imposing. The choir of St. Chrysostom's chapel was added to the choir of Trinity, and the organs were supplemented by Thomas' orchestra. As may be imagined, the music was superb. All the clergy, including the Bishops, wore white stoles. The chasuble worn by the Celebrant, the Bishop of Albany, was a beautiful white silk vestment, the orphreys being embroidered in gold and crimson. It is said that this is the first time any chasuble other than a plain white linen one has been worn in old Trinity. Bishop Doane sang the Office remarkably well, keeping the pitch admirably. He wore his

pectoral cross outside of the vestment, and no one lamented the absence of the "magpie."

THE Church of Scotland, by the death of the Earl of Glasgow, has lost a son as devout and learned in her lore, as he was munificent in his support of her good works. He was the founder of the beautiful cathedral and college of the Holy Spirit, on the island of Cumbrae in the Clyde, where thanks to Lord Glasgow, some of the best workers among Scottish priests received their training under the learned Provost Cazenove. At Cumbrae, too, for many successive years, there was wont to be a gathering of students from the English universities, many of whom have risen to the highest eminence in Church and State, who gratefully trace their first impulse along the path of Catholic verity and practice to their long vacation sojourns at Cumbrae, and to the kindly influence and help of Lord Glasgow. The cathedral of St. Ninian's, Perth, largely benefited by his munificence, and, for many years, no great Church work was entered upon in England or Scotland without the help of his ungrudging gift of counsel and money.

WE heartily congratulate the Bishop and diocese of Virginia upon the proposed division of that great field. The change of mind has been brought about by the inevitable growth and increase of toil which abundant labors bring. In his address to the council, Bishop Whittle said:

And now, in a sense of responsibility to God, to you, and to those whom you represent, I proceed to say what will no doubt cause sorrow to some, joy to others, and surprise to all. Ten years ago, in the exercise of my best judgment, I was decidedly opposed to a division of this diocese. But less than ten years have brought about great changes in the condition of the State and of our Church, and we may look for still more remarkable ones during the nearly three years which must elapse before the meeting of our next General Convention. Old cities are growing, and new ones are springing up by the dozen, population is increasing, railroads and various enterprises are multiplying, and all our many and wonderful resources are being developed as never before. In short, the field has grown to be so great that the cares and responsibilities and labors which its oversight involves are fast becoming a mental and physical burden too heavy for any one man, or for two men, to bear. In view of these facts, and others which might be mentioned, and expressing, I am convinced, the wishes of a large majority both of the clergy and laity, however much as a matter of feeling and sentiment they may be opposed to disturbing the present order of things, I respectfully recommend that a committee be appointed to consider the question of dividing the diocese of Virginia into two or three dioceses and to report to our next council.

MR. GORE has appended to the fourth edition of "Lux Mundi" the following statement: "The author of the essay, 'The Holy Spirit and Inspiration,' wishes to take his earliest opportunity of preventing further misconception of his meaning on one important point by the explanatory alteration of the following sentences: For 'to ar-

gue *ad hominem*, to reason with men on their premises, was, in fact, part of our Lord's method,' substitute 'It was, in fact, part of our Lord's method to lead men, by questioning them, to cross-examine their own principles without at the time suggesting any positive conclusions at all.' For 'He shows no signs at all of transcending the science * * the history of His age. * * His true Godhead is shown, not by any miraculous exemption of himself from the condition of natural knowledge in its own proper province,' substitute 'He willed to restrain the beams of Deity [so as to observe the limits of the science and historical knowledge of His age. * * He chose to reveal His true Godhead by His altitude, etc., * * not by any miraculous exemption of Himself from the conditions of natural knowledge in its own proper province.' These alterations are intended to emphasize what the author meant to express, and to preclude the supposition that our Lord either (1) used knowingly an erroneous premise to bring the Pharisees to a right conclusion; or (2) surrendered His human nature to fallibility. Whatever limitations of knowledge our Lord submitted Himself to His Incarnation were deliberate self-limitations taken upon Himself in 'pursuance of His Purpose of Love.' It is plain, however, that the bearing of our Lord's language and of the doctrine of the Incarnation on critical problems requires fuller treatment."

CANADA.

THE new church in London South, diocese of Huron, is to be proceeded with at once. The synod of Huron diocese meets early in June. Bishop Dudley, of Kentucky, is expected to preach at the opening service, and to speak at a missionary meeting in the evening. An ordination was held on Trinity Sunday, at which a number of deacons were ordained, as well as several advanced to the order of priests. The estimated cost of the improvements to St. Paul's cathedral, London, is from \$30,000 to \$55,000, according to the plan followed. It is said that nearly half the first-named sum has been subscribed.

THE rector of St. Austin's School, Staten Island, N. Y., preached in the chapel of Trinity College, Toronto, lately. Dr. Mortimer's fame attracted a large audience. The Bishop of Toronto held a Confirmation at St. Luke's, Peterborough, on the 9th, when 31 candidates were confirmed. Provost Body, of Trinity College, has gone to England. *Church Bells* says of his arrival there: "His course of action in boldly coming at once to the mother country when the musical degrees of his university in Canada were attacked, is a wise and praiseworthy course." The writer adds: "Many of the indictments which have been issued against the Toronto examinations rest upon pure misconceptions."

THE Bishop of Ontario will hold a general ordination in Christ church, Belleville, on the 15th of June. A conference of the clerical and lay re-

representatives of the deanery of Renfrew was held in Renfrew lately. A celebration of the Holy Communion at 7:30 A. M. preceded each day's meeting. Four parishes were represented by nine laymen, and all but three of the clergy of the county were present. A very large congregation was present at St. George's church, Kingston, at a Confirmation service lately. The Bishop, in the course of his address, deprecated the practice of holding evening celebrations of the Holy Communion.

Dr. Roe, archdeacon of the diocese of Quebec, conducted the induction service provided by the provincial synod at Windsor and Brompton, lately, the Rev. T. C. Cox being inducted to the charge of these missions. Holy Communion was celebrated by the archdeacon, assisted by the new incumbent.

An interesting ceremony was performed by the Bishop of Calgary, on the Blackfoot Reserve lately, when he united in marriage the missionary, Mr. Francis Swainson, to Miss Tims, a sister of the Rev. T. W. Tims, missionary to the Blackfeet. Mr. Tims has lately published a "Dictionary and Grammar of the Blackfoot language." He is also preparing a Gospel of St. Matthew in the same tongue. The church of the Redeemer, Calgary, is to be enlarged, as there is not room enough for its present needs.

The church at Regina, diocese of Qu'Appelle, has decided upon having a surpliced choir. St. Andrew's church, Weed Hills, in the same diocese, was consecrated on May 11th, and two other stone churches, at Moosomin and Wapella, are under consideration. There are four missions in the diocese, for the Indians, who are mainly Crees. Dr. Young, Bishop of Athabasca, goes to England this month, but will return in August, in time for the synod of Rupert's Land, of which his diocese forms a part.

The subject of the education of missionaries' children continues to excite a good deal of attention in the various dioceses, and some criticism of the methods by which it is proposed it should be done. At the triennial meeting of the Woman's Auxiliary in 1889, there was a strong feeling that work especially suitable for that association to undertake, was to aid in educating the daughters of Church missionaries in the North-west, whose narrow stipends make it impossible for them to meet the expense. As to the best mode of aiding this good work, there are diverse opinions, and objections are made in some quarters to removing the children so long from their parents' care as a residence in the more eastern dioceses, under the control of friends, to ensure educational advantages, would involve. All are agreed that the need for some assistance to the missionaries' families in this direction is very great.

The tour of the Rev. H. E. Wilson through Quebec and the maritime provinces, with his two little Indian boys, in search of aid for his work at the Shingwauk Home, diocese of Algoma, has been moderately successful. He sailed for England on the 22nd, taking the boys with him.

A special service of a peculiarly pathetic nature was held lately at Spry Bay, in the afternoon, and at Tangier in the evening, diocese of Nova Scotia. In England, this service is known as "The service and sermon of the fishing." There were special Lessons, psalms, hymns, and prayers, the latter thanking God for the blessings of the seas, and asking for a continuance of them with such weather that they may be safely acquired. Many taking part in the service are about to go forth upon those stormy waters. This service is very popular in the parish, and was introduced into the deanery by the rural dean. The Bishop visited Springfield Mines, Nova Scotia, lately, when at the Sunday morning service he baptized four adults, males. At the Confirmation service at 11 A. M., 61 candidates were presented, and the previous day he administered the rite of Confirmation to an old lady of 88, at her own house. The Bishop visited Albion Mines on the 18th, and in the course of his ad-

dress mentioned the devotion of the men from the mines, who after their hard day's work put up the strong, neat fence round "God's acre," working by lamp light night after night.

The Bishop of Montreal held an ordination at Trinity church, Montreal, on the 1st, when candidates were admitted to Holy Orders. In view of the approaching synod in this diocese, the Rev. Osborne Troop, rector of St. Martin's, Montreal, has published a letter deprecating the practice of party caucusing. "Is it," he asks, "consistent with the faith of a Christian?" He makes an earnest appeal that the only means used should be prayer for guidance, and let every question be decided on its own merits, without taking party lines into consideration.

CHICAGO.

The diocesan Choir Association held its annual meeting at the Tremont House, on Monday, June 9th. Two choirs, Trinity, Highland Park, and St. Paul's, Riverside, were admitted to membership. The reports showed a very satisfactory growth and condition. The officers elected for the ensuing year are: President, the Rev. W. H. Moore, Calvary church; precursor, the Rev. J. H. Knowles, St. Clement's; choir-master, H. B. Roney, Grace; organist, C. E. Reynolds, St. James'; secretary, W. F. Scobie, St. Mark's. Standing Committee: The Rev. Messrs. W. W. Wilson, Morton Stone, Messrs. P. C. Lutkin and Wm. Smedley.

CITY.—The name of the mission at the Stock Yards has been changed to Holy Trinity. The last payment has been made on the first lot bought for this mission. There are \$250 due on the other lot.

A handsome new font has been acquired by All Saints' church. The children presented it as their Easter offering. It was placed at first near the door, but as it caused an uncomfortable crowding, it was removed to a position by the altar. A bishop's chair was also presented from the same source, and a pair of brass vases for the altar. This church is slowly but surely winning its way to a leading position. Its communicant list has nearly trebled.

SYCAMORE.—At the chapel of Waterman Hall, Helen Estelle, daughter of the Rev. Dr. B. F. Fleetwood, was married to Benjamin H. Jefferson, of Chicago, Bishop McLaren officiating. The chapel was beautifully decorated and completely filled with the members of the school and the relatives. After the marriage, which took place at 5 P. M., a reception was held at the commodious rectory.

EDGEWATER.—It is expected that the new church will be opened by the Bishop on the 22nd of June, the third Sunday after Trinity.

PONTIAC.—Grace church has been generously remembered in his will by Mr. John Emberson, an energetic farmer near that place, recently deceased. The whole amount will probably reach \$5,000 or more.

NEW YORK.

CITY.—A very beautiful memorial of the late Gen. George W. Cass has been placed by his family in the new Christ church, Boulevard and 71st street. It is an altar of alabaster, nine feet in length, having three panels in front, and one at either end, all elaborately carved, a cross forming the principal feature of the centre panel. The panels are separated by pilasters with carved capitals. The mensa is a slab of pure white marble inlaid with five crosses of onyx. The re-table, like the altar proper, is of alabaster, eight appropriately carved corbels supporting the shelf, which is a fine specimen of red and white marble.

The late Gen. Cass, well-known throughout the Church for his active interest in her work, was, during the last years of his life, senior warden of Christ church, being devoted to the welfare of that parish. This beautiful memorial was consecrated by the Rev. Dr. Shipman at the mid-day Celebration on Trinity Sunday, and first used at that service. A brass altar cross, bearing upon its face the sacred monogram, and the passion vine, given last Easter as a

memorial of the late Henry D. Wallen by his widow, a daughter of the late Gen. Cass, stands upon the re-table of the new altar.

The Rev. Dr. Richey, of the General Theological Seminary, has gone abroad, while the Rev. Dr. Satterlee was to sail in a few days.

By the will of Miss Mary A. Edson, which was filed for probate on Monday, June 2nd, the bequests to Church institutions are as follows: To City Missionary Society, the testator's former home at No. 12 East 17th st.; to the General Theological Seminary for the same use and purpose as the bequest under the will of her brother, Tracy Edson, \$20,000; to the same institution as a fund to provide for instruction in singing Church music, \$20,000; to the same institution for general use, \$5,000; to the Domestic and Foreign Missionary Society, \$10,000; to the New York Bible and Common Prayer Book Society, \$2,000; to the Church Missionary Society for Seamen, \$2,000; to St. Luke's Hospital, \$5,000; to the trustees of the Episcopal Fund for the support of the Bishop and diocese of New York, \$10,000; to the Orphan Home and Asylum, \$10,000; to the Society for the Relief of the Destitute Blind, \$5,000; to the Society of St. Johnland, \$5,000; to St. Paul's church, Rome, Italy, \$2,000; to Trinity School, \$2,000; to the Orphan House of the Holy Saviour, Cooperstown, N. Y., \$1,000; to the Fund for Aged and Infirm Clergymen, \$10,000; to the Missionary Fund of the diocese for the support of missionary work, \$10,000; to the Parochial Fund of the diocese for the increase of salaries of poorly paid clergymen, \$10,000; to the American Church Building Fund, \$10,000; to the Domestic and Foreign Missionary Society as a fund of which the income is to be distributed among the different missionary episcopates, \$30,000; to the same Society, two-thirds of which are to go to the domestic field, one-sixth to China, and one-sixth to Japan, \$10,000; to the Adirondack Cottages at Saranac Lake on condition that they are continued as a charitable establishment, or if otherwise, that the bequest go to the church of St. John in the Wilderness, \$1,000. The Bishop and the Rev. Dr. W. R. Huntington receive \$10,000 each; the Rev. G. F. Nelson, the Bishop's secretary, \$5,000; and the Rt. Rev. William Paret, \$2,500. The residue of the estate is bequeathed to the executors who are authorized to distribute it among unincorporated charitable institutions in the City of New York, with the approval of the Rev. Dr. Huntington, if still living. Miss Edson is understood to have been the "member of Grace church" who gave the \$50,000 to the Missionary Society with which to build a mission house.

In accordance with the canon "of Deaconesses," passed by the General Convention of 1889, it is proposed to establish at 802 Broadway, adjoining Grace church, an institution to be known as Grace House Training School for Deaconesses. The school will aim to send out graduates thoroughly equipped to be the helpers of the parochial clergy in their missionary and charitable work. In case of such, instruction will be given in the Bible and Book of Common Prayer, with special reference to Bible class work; also in household management, and in the care of the sick. Special efforts will be made to familiarize students with the actual work done in the hospitals, missions, homes, refuges, and reformatories of the city. Object teaching in such matters will supplement the instruction of the class-room, while such as choose may have, by way of extra studies, the New Testament in Greek, Church music, and ecclesiastical needle-work. Candidates must be at least 18 years of age, must pass an examination in the English branches, unless provided with certificates of graduation at approved schools or colleges, while there will be no charge for instruction or text-books to such as enter with the definite purpose of becoming deaconesses. Special students having no reference to the diaconate will be charged an entrance fee of \$30.00, which must be renewed the second year, while they will

also be charged for text books. The regular school year will begin on the first Wednesday in October, and end with the last Saturday in April, with recess of a week for Christmas. Three months of hospital service, covering May, June, and July, will also be required of each member of the school, except the special students. Students not living in their own homes may select boarding places from a list approved by the officers of the school, and while they must bear living expenses, every effort will be made to procure for them favorable terms. The officers are: *Visitor*, the Bishop; *Warden*, the Rev. Dr. Huntington; and an Advisory Council consisting of a dozen ladies. The Faculty are: the Rev. Haslett McKim, Jr., Dean and Lecturer on Theology, and on the books of the Old Testament; the Rev. Epiphanius Wilson, Instructor in Ancient Church History and Greek Testament; the Rev. Geo. H. Bortome, Instructor in Modern Church History and Hymnology; the Rev. Alford A. Butler, in the Book of Common Prayer; the Rev. Pascal Harrower, in Old Testament Exegesis; Mrs. A. T. Twing, Miss Josephine Bennett, and Miss Alice King, in charge respectively, of the departments of missionary work, household management, and ecclesiastical needle-work. Any additional information may be had by applying to the secretary of the Faculty, Mrs. A. T. Twing, Grace House, 802 Broadway, New York.

RYE.—Christ church, the Ven. Archdeacon Kirkby, D. D., rector, received a visitation from the Bishop of Mississippi, acting for the Bishop of New York, on the evening of Whitsun Monday, when a class of 25 received the Laying on of Hands. The music was excellently rendered by the new vested choir of men and boys.

PORTCHESTER.—On the evening of Trinity Sunday, the Bishop confirmed in the basement of the new St. Peter's church, a class of 16. A very large congregation was present, completely filling the spacious basement. The music rendered by the choir was very beautiful, especially the offertory, Buck's "Rock of Ages." Evensong was said by the rector, and was succeeded by the Confirmation service proper, after which Bishop Potter delivered to the newly confirmed a most earnest, practical, and eloquent address. After service, many members of the vestry and congregation crowded round the Bishop, who cordially greeted everybody and expressed his desire to inspect the building. He went all through the basement and eulogized the convenient arrangement of class-rooms, closets, library, kitchen, etc. The Bishop made no perfunctory inspection, but visited every part of the edifice, even to the tower, and warmly commended the work of the architect.

CORNWALL.—Whitsun Day being the day appointed by the Bishop for his annual visitation to St. John's church, the church was filled to overflowing, and many were unable to gain admission even for standing room. Morning Prayer having been said at an early hour, the service of the day began with Webbe's "O Spirit of the Living God," when the Bishop, attended by the rector, the Rev. Peter Claude Creveling, and his assistant, the Rev. F. M. Tower, entered the chancel. The Altar service was said by the Bishop, the rector being the gospeler, and the assistant, epistoler. Immediately after the Holy Gospel, a quartette from the choir sang Warren's "Come, Holy Spirit," when the rector presented for the apostolic rite, the largest class in the history of the parish, now in its 33rd year, the number of candidates being 33. The choir sang, "Arm these Thy soldiers, Mighty Lord," and the Bishop's eloquent address followed. The Bishop was Celebrant. In the class confirmed were a number who had been baptized in the Methodist, Dutch Reformed, and Presbyterian denominations, besides one or two from the Romish Church. On St. Peter's Day, last year, the Rev. Mr. Creveling was instituted rector, and from that day to this there has been a constant increase in attendance on public worship, a greater number to receive the Blessed Sacrament, and a general shaking up of the dry bones

in the parish. An Altar Guild has recently been formed, who, on Whitsun Day enriched the church with a beautiful silk plush dossel, while the rector, through a friend, placed upon the altar a pair of elegant polished brass vases, and an exquisitely carved missal stand of the same metal. In the evening the G. A. R. Post attended St. John's in a body for the first time, when the rector preached with earnestness and eloquence to a congregation that filled every seat. He took for his text, *Eccles. vii: 8*, "There is no discharge in that war." Mr. Ernest Howard Russel sang by request, "I know that my Redeemer liveth." The service closed by choir and congregation singing "America."

CENTRAL NEW YORK.

The convocation of the Sixth District held its 58th regular meeting in St. John's church, Ithaca, beginning with a missionary meeting, on Tuesday evening, May 20th, at 7:30 o'clock. The addresses were as follows: "The Chief Aids and Hindrances of Missionary Work," by the Rev. George H. McKnight, D.D.; "The Theory and Practice of Missionary Work compared," by the Rev. J. P. Foster, and "Diocesan Missions," by the Rev. T. Duck. At the celebration of the Holy Communion, on Wednesday morning, the Rev. S. H. Synnott, rector of the parish, was celebrant, assisted by the Rev. W. E. Allen, president of the convocation, as epistoler; the Rev. Wm. Cooke was preacher. The Rev. W. B. Clarke was also present. At 2 p. m., a bountiful collation was served in the parish house for the clergy, members of the Woman's Auxiliary, and invited guests.

At 3 p. m., the district branch of the W. A. met, and after electing Mrs. Eugene Diven as president, in place of Mrs. R. T. Turner, who was compelled by ill-health to resign, was addressed by Mrs. E. L. Knickerbocker, president of the diocesan branch W. A. A paper on "Systematic Giving," etc., by Mrs. Seymour, president of the Connecticut B. W. A., was read, and its publication unanimously asked for. The secretary's report showed that in spite of unavoidable obstacles, considerable had been done by the parochial branches in contributions of boxes and money during the last year.

At the business meeting of the convocation, a new constitution and by-laws were adopted and ordered printed. Reports showed that in most cases the work was prospering. Since May 1st, services have been resumed at the long vacant Christ church, Wellesburg, and a new mission organized in the south part of Elmira. Steps were also taken looking toward the establishment of the Church in Slaterville and Groton.

DELAWARE.

The Church Club held its regular bi-monthly meeting in Wilmington on Ascension Day evening. This being the time set apart for the annual election of officers and the semi-annual dinner, the following corps of officers were elected: President, Alfred Lee; vice-presidents, C. Elton Buck, M. D., D. J. Cummins, Hugh Martin, M. D.; secretary and treasurer, Francis G. duPont. The address of the Hon. E. T. Warner, the retiring president, expressed his gratification at the results of the past twelve months' work of the club, which, though young, has settled down to the work which it undertook,—that of not only bringing together from time to time, the laymen of the Church, for social and intellectual purposes, which is certainly of great value; but also of bringing about the mutual co-operation of the laity with their rectors, whereby the great burden of a parish in matters not ministerial, may be shared by laymen who are ready to relieve their overburdened rector. The members, with their invited guests, sat down to dinner, after which the Church Club adjourned to meet again in July.

DELAWARE CITY.—Not since the diocesan convention, held here some six or seven years ago, has there been such a gathering of clergy and people as assembled in Christ church on the Octave of the Ascension,

May 22nd, at the institution of the Rev. Henry L. C. Braddon as rector of the parish. Morning prayer was said, after which the new rector, attended by his warden, advanced to the altar rail, when the latter gave to the rector the keys of the church, who received them promising, in the name of the ever-blessed Trinity, to be a faithful shepherd over the flock committed to his care. The Bishop, as institutor, received the instituted priest within the sanctuary, and presented him with the Bible, Book of Common Prayer, and books of Canons of General and State Convention, and gave him his benediction. Then followed the sermon by the Bishop, who made a strong appeal to the people to stand by their new rector, and laying aside all differences of the past, to be at peace one with another. The Communion Office was said by the Bishop, the instituted priest acting as epistoller and server, the Bishop being Celebrant. At the close of the service, the congregation met the rector at the church door and bade him Godspeed. A significant fact was that a large number of the old parishioners, who had been away for years, were present at the service and received the Blessed Sacrament. After morning service the Bishop and visiting clergy were hospitably entertained, in the old-time way, at the rectory, by the ladies of the parish, and spent the afternoon in social intercourse. Tea was served at 6 o'clock, most of the clergy remaining for the evening service. Evening Prayer was said at 7:30 p. m., followed by an able sermon, full of deep thought, by the Rev. Alexis L. duPont Coleman, the Bishop's son and also his chaplain, on "The Influence of the Holy Spirit;" after which the Bishop administered the Laying on of Hands to a class of four young ladies, to whom he addressed words of fatherly counsel and advice. The offerings at both services, at the Bishop's suggestion, and with his hearty endorsement and approval, were devoted to the proposed Parish House Fund. The necessity for such a building is apparent to all, and steps are being taken to raise a fund sufficient to erect such a building, which it is hoped will be ready for occupancy before next winter.

NEWARK.

The annual meeting of the Archdeaconry of Newark was held on May 27th, in Trinity church, and passed off in a very satisfactory manner. The officers of last year were re-elected, viz.: *archdeacon*, the Rev. Mr. C. S. Abbott; *secretary*, the Rev. E. Small; *treasurer*, Mr. Henry Hayes. The Rev. Dr. Hughes, and Messrs. Hayes and Kellogg were elected members of the executive committee. Pledges were received for amounts for missionary objects, and the executive committee were authorized to apportion stipends to the missionaries until the next meeting of the archdeaconry. A beautiful and costly pectoral cross was presented to the Bishop by one of the candidates for deacon's orders, at Grace church, Jersey City, on the 26th ult.

The annual meeting of the Archdeaconry of Jersey City was held in Grace church, Jersey City, on Tuesday, May 27th. The meeting was called to order and opened with prayer by the Rev. Geo. S. Bennett, the Rev. James Cameron acting as secretary. The Venerable Rev. Wm. R. Jenvey was re-elected archdeacon for the third year. The Rev. James Cameron was also re-elected secretary. As Mr. Fessenden, the former treasurer, was about to leave the archdeaconry, Mr. Henry A. Howland was elected treasurer. On motion the Rev. Thos. W. Nickerson, Jr., and Mr. P. Edwards Johnson were elected, *viva voce*, the members of the executive committee, which consists of the Bishop, the Archdeacon, the treasurer, and one clerical and one lay member of the archdeaconry.

SHORT HILLS.—Very interesting services were held in Christ church on Whitsun Day, the 6th anniversary of the opening of the church. The parish was presented with a beautiful brass lectern, (the work of Geissler, of New York), by Mrs. M. H. Deer, as a thank offering; it was set apart

for its use with a special service of benediction. An altar frontal, dossel, ante-pendium, and book-markers, all in red silk, beautifully worked, were presented by the Misses Hall, who also presented to the rector, the Rev. N. Barrows, a very handsome embroidered red stole. At the Sunday-School service in the afternoon, Mr. Abraham Yohonan, of Persia, now at the General Theological Seminary, and in charge of the mission to the Syrians in New York, numbering about 500, delivered a most able and interesting address. Mr. Yohonan said that among the Syrians in New York there were several fine and able young men, who would gladly study for the sacred ministry, and return as missionaries to their fellow-Christians in their native land, who are suffering under Moslem persecution and rule. Mr. Yohonan hopes to join the Archbishop of Canterbury's mission to the Syrian Church.

MILWAUKEE.

KENOSHA.—The Founder's Day services at Kemper Hall, were similar to those of past years. A high celebration of the Holy Communion was the morning service, at which the Rev. J. H. Knowles was Celebrant, the Rev. Dr. Riley, deacon, and the Rev. Canon St. George, sub-deacon. The Celebration was full choral, the music being rendered sweetly by the choir of the school, the *Benedictus*, *Qui Venit* and *Agnus Dei*, being included. The Bishop pronounced the Absolution and the Benediction. The happy ceremony of decorating the portraits of the deceased bishops and chaplains of the school followed the service, after which lunch was served at the Bishop Armitage Hall. A beautiful vesper service occurred in the afternoon, sung by the Rev. Luther Pardee, Dean Williams, of Milwaukee, delivering the address. The Dean recalled to mind the various bishops and clergy who are remembered at Kemper Hall, and also the two trustees who have departed during the past year. Commencement Day is Thursday, June 12th.

NEBRASKA.

The Rev. C. T. Brady, of Crete, has sustained a severe affliction in the death of Mrs. Brady, who has left him with three young children, the youngest less than a week old. The funeral was on Saturday, May 31st, the Bishop officiating, assisted by Dean Gardner, the Rev. Canon Doherty, S. T. D., and other of his sympathizing brethren.

Since the erection of the missionary jurisdiction of The Platte, Bishop Worthington has continued to pay the salaries of missionaries in the jurisdiction, to the amount of \$500. Pressed as is the diocese with the many open doors calling it to enter on new work on every hand, it will need all the outside help from the Mission Board and other sources that it has already had, even to keep up the work already begun. It will be a fatal mistake to deprive the diocese of any help because its area is reduced, for within the present area there are more churches and more missions now than were in the whole State a year ago, before the division of the diocese. The area is reduced only that the work may be re-doubled and fresh ground occupied.

ALBANY.

The Albany Convocation met at Christ church, Hudson, on Tuesday, May 20th. The Rev. Ernest Marriett, of Stockport, was the preacher at the Holy Communion, and the archdeacon, the Rev. Wm. Payne, D.D., was Celebrant, assisted by the Rev. Messrs. Toy, Schwartz, and Tebbetts. At the business meetings, the report from the committee on an itinerant missionary, gave rise to considerable discussion, and ended in a resolution still pressing the matter upon the Board of Missions. A resolution was presented by a committee, expressing regret at the expected removal of the Rev. D. L. Schwartz from the rectorship of Grace church, Albany, and from his membership in the convocation, which he has served most faithfully for the past 15 years, part of the time as its secretary. In the afternoon, an essay on "The Scope of our

work among Men," was read by the Rev. J. N. Marvin, and a book review by the Rev. Canon Fulcher. Mr. Robert Graham, secretary of the Church Temperance Society, explained the work of that society among boys and young men. The next meeting of the convocation was ordered to be held at St. John's church, Johnstown, in September. The Rev. David Sprague was appointed essayist, with the Rev. J. A. Bevington as substitute; and the Rev. W. M. Cook as book-reviewer, with the Rev. E. P. Miller as substitute. The selection of preacher and speakers is left to the rector who invites the convocation to his parish, and he is not confined to members of the convocation. An interesting feature of this summer meeting was the holding on Monday evening of missionary services at five parishes adjacent to Hudson. Heretofore there has been but one missionary service, with three speakers, at the church in which the convocation met. The rectors of these parishes, together with their visiting brethren, all met at Christ church, Hudson, with the other clergy, to the number of 22, on Tuesday morning. The convocation of Albany is contained within the counties of Albany, Columbia, Greene, Fulton, Hamilton, Herkimer, Montgomery, and Schenectady, and numbers 118 clergy, besides the Bishop. The principal cities are Albany, Schenectady, Cohoes, Amsterdam, and Hudson. It is the largest of the four convocations of the diocese, and has always been forward with its interest in the missionary work of the diocese.

STOTTVILLE.—Saturday afternoon, May 10th, was a red letter day in the history of St. Barnabas' parish. The rector, the Rev. F. G. Rainey, presented 38 persons for Confirmation to Bishop Doane, (this being the largest class ever known in this region. The Bishop's address, eloquent and impressive, and the fine music furnished by the choir, were greatly enjoyed by a large and appreciative congregation. Mr. Rainey is a preacher of force, energy, and undoubted ability, a pastor, thorough, sympathetic, and devoted. The parish is wide-awake, and he has the hearty co-operation of a working people. The vestry have adopted plans for the enlargement of the church edifice, to afford room for a rapidly growing congregation.

DELHI.—On Friday, May 23rd, Bishop Doane made his annual visitation of St. John's church. After confirming a class of 10 in the parish church, the Bishop, preceded by the sexton, vestrymen, wardens, and the rectors of Walton and Delhi, went to the porch of the memorial chapel, and there began the service of dedicating the various parts of the building to the sacred uses for which it is intended. A choral celebration of the Holy Eucharist followed. The sermon was, of course, on the nature and the uses of this exquisite memorial chapel, of which the deed of gift was placed in the hands of the church corporation immediately before the service. With singular grace and delicacy the Bishop referred to the donor, Mr. Edwin Holmes Sheldon, whose ill health prevented his presence at the service.

The memorial chapel building stands on ground adjoining that which is occupied by the fine old parish church. It is substantially built of boulders and ashlar in quarry-face finish. The outer oaken door is cut in half and strapped with wrought iron hinges that spread out grotesquely over the surface of the door. Within the porch, and facing the outer door, is a memorial tablet of beaten copper, oxydized, demi-lune in form. This is faced with a red terra cotta moulding, and spandrels of the same, which represent winged cherub heads in high relief, and has the following inscription on it in raised letters:

"The sweet remembrance of the just shall blossom when they sleep in dust." Erected to the glory of God, and in loving memory of Crawford Bernon Sheldon, and Abigail Maxon, his wife, by their children. 1799-1881.

A deepset doorway opens into the chapel itself, a room about 60 feet in length and 20 ft. wide, not rectangular, because the sanctuary has a curved eastern wall, and there are short returns in the side walls

which merely suggest transept projections. The chancel and sanctuary are, of course, the central points of interest and beauty. The fore-chancel is raised on a platform reached by three steps. In this portion are a brass lectern and two stalls and prayer-desks of heavy, quartered oak. One step more leads to the sanctuary level on which is erected the altar. This structure consists of three spacious steps of red Lisbon marble, highly polished, and on these stands the altar, the plinth and pillars of which are of the same stone as the paces. On the short pillars rests the body of the altar, which is of large masses of red terra cotta modeled in angel heads, with wings outstretched, and touching across the face of the altar. The mensa, or altar-stone, is of red Lisbon marble, into the centre of which is let a square slab of polished Mexican onyx, containing five inlaid crosses of red jasper. The face of the re-table is of terra cotta, and the top of the red Lisbon marble. On this level are the altar cross, Eucharistic lights, and vases. The altar is flanked on either side with credence shelves of terra cotta and red marble, each shelf being supported by an angel head with wings stretching backward to the wall. The altar window is divided into three lights. The central light is filled with a window by Westlake, of London, the subject adopted from one of the familiar trumpeting angels of Fra Angelico. On either side of the altar window is a square panel filled in with a rich golden damask satin, on which is embroidered in shaded silks a seraph with the six wings symmetrically grouped in pairs. The faces of the seraphim are slightly turned toward the altar. The ceiling of the sanctuary immediately over the altar is divided into four panels (sectors) which are filled in with fine decorative oil paintings, containing medallion figures, as well as the conventional symbols of the evangelists. The wall panels over the clergy stalls are enriched with the fleur-de-lis and conventional rose embroidered on a delicate neutral blue ground of silk. At the west end of the building an organ chamber opens at right angles with the building, and in this is a Vocalion organ pumped by the water motor that operates the bellows of the church organ. From this organ chamber a door leads into the rector's study, which is finished throughout in pine and white wood. In it is a large open fire-place with brick mantel, and book cases, table and chairs of oak. A valuable feature of this part of the structure is a large fire-proof vault that opens into the study.

PENNSYLVANIA.

The annual reunion of the Associate Alumni of the Philadelphia Divinity school, held at the school on Wednesday, June 4th, showed that far closer union is being reached between the board of overseers and the graduates than there has been hitherto, and that the authorities are trying to increase it. Two of the alumni sit in the board by virtue of the alumni's nomination; four others are members also. The elections resulted as follows: *President*, the Rev. Reese F. Alsop, D.D.; *Secretary*, the Rev. Loring W. Batten; *Treasurer*, the Rev. H. A. F. Hoyt; *Essayist*, for 1891, the Rev. Louis S. Osborne; *Alternate*, the Rev. Lewis W. Burton. On the following morning the annual commencement was held in the chapel, when the diplomas of the school were given to Mr. James de Bevers Kaye, the Rev. Stewart Pegram Keeling, the Rev. James Alan Montgomery, the Rev. Jules Louis Prevost, the Rev. John Warnock, and Mr. James Henry Young. A feature of this commencement season is the establishment of a fellowship by the alumni and the friends of the school, which assures the holder thereof a three-years' course of study abroad. The Rev. James Alan Montgomery, a great-grandson of Bishop White, has been elected to it, and will pursue his studies at Cambridge, England, and in Germany, under the direction of the Faculty of the school, to whom he is to make frequent reports. Another impor-

tant matter is the appointment of the Rev. Loring W. Batten, as instructor in Hebrew. The prospects of the school for the future are of the most promising order.

The Rev. Joseph N. Blanchard, rector of St. John's church, Detroit, Mich., has accepted the election to the rectorship of St. John's church, Philadelphia, to succeed the Rev. Wm. F. Nichols, D.D., who is to be consecrated on St. John Baptist's Day; the Presiding Bishop being the Consecrator, and the Bishop of New Jersey preaching the sermon.

Very special interest centered around the consecration of St. Mary's church, West Philadelphia, on Saturday morning, May 31st, by the Bishop of Pennsylvania, from the fact that in its enlarged chancel stood the beautiful Wetherill memorial altar described in our last issue. When presented, it was said to have been coupled with a condition that there should be a daily Celebration, this is denied by the rector, the Rev. Thomas C. Yarnall, D. D., who says there are absolutely no conditions attached to the gift. That it might have a worthy location, it was found necessary to deepen the fine broad chancel; this was done under the supervision of Burns, of whose Church architecture there are a number of fine specimens in and around Philadelphia. A fine specimen of carved stone work is the credence of Indiana lime stone which is a memorial of a former vestryman. In the diagonal sides there are shortly to be placed five memorial windows. The sermon was preached by the Rev. George R. Van DeWater, D. D.

A marked outgrowth of the convocation system, which has now been five years in operation in this diocese, is the work of the Church in Bucks Co., undertaken by the Convocation of Germantown and under the care of the Rev. J. Thompson Carpenter, which has resulted in the erection and completion of Emmanuel church, Quakertown, consecrated by Bishop Whitaker, on Tuesday, May 27th. The Bishop was the preacher, his text being: "I was glad when they said unto me we will go into the house of the Lord," Psalms cxii:1. He also administered the Holy Communion. The occasion being chosen for the annual meeting of the convocation, there were a large number of the clergy and laity present. The church is 40x60 ft., is built of Rockhill granite, and has a seating capacity of about 150. The chancel is flanked by a vestry and infant school rooms. The pulpit is that which was for many years used in St. Andrew's church, Philadelphia. The bell and belfry surmounting the church are a gift of Mr. and Mrs. J. D. Harley. The window over the altar is a memorial given by the Moffit family, that over the entrance from the congregation and Sunday school. The other windows are gifts from other Sunday schools.

The Convocation of Germantown met in the afternoon, Bishop Whitaker presiding. The Rev. J. Thompson Carpenter was elected secretary; Orlando Crease, treasurer. The apportionment of \$2,400 was adopted; \$1,271.59 was reported to be in the treasury; \$50 was voted to St. George's chapel, Venango St., to enable it to have the Holy Communion at least once a month. A public missionary meeting was held, when addresses were made by the Rev. R. E. Dennison, the Rev. A. G. E. Westmacott, and Mr. G. Harry Davis.

The new St. Philip's church, 22nd and Baltimore Ave., was consecrated on Thursday, May 29th, by the Bishop. The request for consecration was read by Mr. William F. Read, and the sentence of consecration by the rector, the Rev. Richard N. Thomas. The sermon was preached by the Rev. Reese F. Alsop, D. D., his text was St. John i: 42-45. He reviewed the history of St. Philip's from the laying of the corner stone of the old church, Vine below 8th, on Oct. 6, 1840. Dr. Alsop was baptized at its font, was trained in its Sunday school, and spent in it the first three and a half years of his ministry. He also spoke of Trinity church, West Philadelphia, which has combined with St. Philip's and has taken its name.

Some supposed that there were just

grounds for dissatisfaction among the congregation of St. Mark's church, Frankford, at the changes which the rector, the Rev. F. B. Avery, has introduced since his taking charge of that parish, from the fact that the assistant minister, the Rev. Samuel Tweedale, deacon *in perpetuo*, had resigned and was undertaking to start a Reformed Episcopal congregation. But there is good reason to believe that not one influential member has left the church, and all doubt may be set at rest by the following letter from Bishop Whitaker which was by permission read to the congregation on Whitsun Day:

MY DEAR AVERY:—I am very sorry to hear of the departure of your assistant and of those who have gone with him. I am sorry on your account and on theirs, but especially on theirs, because I think they have made a great mistake. I do not think there was anything to justify this act of separation. I was with you at St. Mark's last Sunday through the morning service, and was gratified with the evidences which I saw and heard of the fidelity with which you are discharging the duties of your rectorship. I have confidence in you as a faithful minister of the Church in which you have been ordained a priest. I believe you are loyal to Christ your Master, and to the Bible and Prayer Book, and I feel sure that the great majority of your congregation will stand by and sustain you. With sincere prayer that God will ever rule all these events through which you are passing to His glory and the welfare of His Church, I am faithfully yours,

O. W. WHITAKER.

MASSACHUSETTS.

CHARLESTOWN.—St. John's church rejoices in the extinguishment of part of its debt. Five months ago, a lady of this parish set on foot the proposition to interest all in the effort of paying the \$10,000 which has been a debt of 18 years standing. Her promise to give \$500 provided \$5,000 were raised, encouraged the members, young and old, to do what they could. As a result of their labors, there was placed on the altar on Whitsun Day an offering of over \$5,000, and this came largely from the poor in sums of fifty cents and upwards. A special thanksgiving service was held and the Rev. A. C. A. Hall preached the sermon. The Rev. Mr. Sprague has been in charge of this parish for over six years, and the success of this present movement well attests the interest of the parish and the good work it is capable of doing under his charge.

BOSTON.—The clerical changes have been numerous around the city lately. The Rev. H. U. Munro will assume the rectorship of St. Mary's church, Newton Lower Falls, June 8th. The Rev. A. Watkins, one of the assistants of St. John the Evangelist, Boston, has been placed in charge of St. John's, Gloucester; and St. Stephen's, Lynn, has at last secured a rector in the Rev. Mr. Van Buren, of Newburyport. There is a rumor that the Rev. Mr. Perry, lately called to St. Peter's, Cambridge, will be the new rector of Christ church, Waltham. This leaves the parishes at East Boston, Grace church, South Boston, Chelsea, Arlington, Lexington, St. Peter's, Cambridge, and Woburn, still without rectors.

Boston has again been favored with an episcopal election. This makes the third time in three years. The Rev. Dr. Brooks was first called to Pennsylvania, then Dr. Courtney to Nova Scotia, and now his successor has been honored with the election of assistant bishop of Alabama. Dr. Lindsay is a native of the South and was formerly a Methodist. He was educated in Virginia, and has been for years identified with the interests of the Church there. It seems very doubtful whether the position will be accepted, as the work in St. Paul's church has prospered well under his administration and needs his fostering care. In the event of his acceptance, the diocese will greatly miss his judicious counsel, his practicable sense of organization and the willing co-operation, which he has evinced in the agencies that the Church has carried on in this city.

The mission at Grove Hall is in a prosperous condition. Its members are largely made up of former parishioners of St. Mary's, who have found the new church too far away and so have started in this vicinity the Church's services, which are well at-

tended and generously supported. On the evening of May 21st, for the benefit of the mission, the Rev. Andrew Gray gave a lecture upon the subject: "A Ramble through Northern and Central Europe," which was profusely illustrated with stereopticons. There was a large attendance present. The Sunday services are in charge of a theological student from Cambridge.

PITTSFIELD.—Thursday, May 29th, was spent as a "Quiet Day" in St. Stephen's church; at 8 A. M., there was celebration of the Holy Communion with short address; 10 A. M., Morning Prayer and address; 12:15 P. M., address and intercession; 4 P. M., address; 5 P. M., Evening Prayer; 7:30 P. M., a short service with special address to girls and young women. All the girls' societies in the city and neighborhood were well represented. The addresses were on the work of the Holy Spirit and were given by the Rev. A. C. A. Hall, of Boston.

WESTFIELD.—The only vested choir in this diocese west of the Connecticut River, made its first appearance in the church of the Atonement, the Rev. Allen C. Prescott, rector, on Trinity Sunday. A more beautiful service, and one more perfectly rendered, has seldom been seen in this Puritan community. So well did the choir acquit itself on Easter Day, that the parish unanimously resolved to procure vestments, and it is owing to the unselfish labors of the women that the work was completed for Trinity Sunday. Headed by the crucifer bearing a brass cross, the gift of a former rector, the choir marched from the robing room into the church yard and entered the church by the eastern door, singing hymn 232. A devout congregation nearly filled the building, and remained through the entire service. The music was Woodward's service in D, with *Benedictus* and *Agnus Dei*, and showed the faithful training and hard work of the organist, Mr. Fred. Alstrom. The rector intoned the service throughout. The retrocessional was hymn 494, with hymn 138 after the Creed. In the evening full choral Evensong, and for an anthem, "O Saviour of the world," by Sir John Goss. The present rector has been in charge for nearly four years, and is beginning to see the fruits of the loving labors of his predecessors. An awakening of self-denying zeal and an earnest unity of purpose, promises a bright future to all. At Christmas a permanent rood screen was erected, modelled after the elaborate one in Hereford cathedral, and enriched by two stone angels nearly 300 years old from Eton College. There are few more pleasing church interiors than that which the parish now possesses, and which is further endeared by the fact of its being consecrated.

WESTERN MICHIGAN.

Bishop Gillespie completes 50 years in the ministry next month [June]. His simplicity and modesty of character, and the strict confinement of his attention to the work of Christ in his own diocese have not prevented his being known throughout the land for his leadership in the cause of public charities, and especially as regards prisoners. His present chief concern is for the girls' school at Grand Haven—Akeley Institute, which, though established but a year or so ago, has already outgrown its building. Such successful schools never long lack for the means to do their work. The double privilege now offers of contributing to that successful work, and of making such contributions a gift of appreciation and love to the good Bishop for the jubilee anniversary of his entrance into the sacred ministry.—*Standard of the Cross*.

HASTINGS.—The corner-stone of Emanuel church was laid on Thursday, May 22d, by Bishop Gillespie, assisted by the Rev. Messrs. Bancroft, Fair, Irvine, Stout, Knapp, and VanAntwerp. A shower of rain interfered somewhat with the exercises. It became necessary to begin the ceremonies in the chapel, then march out for the actual placing of the stone in position, and return to the chapel for the close of the service. Within the stone was placed a box containing Journals of the convention of this diocese, a history of the parish together with

a list of its communicants and officers, a Bible, Prayer Book, Hymnal, etc. Addresses were made by the Bishop, the Rev. Mr. Bancroft, and the Rev. Dr. Fair. The corner stone is a handsome piece of masonry, with the word Emmanuel on the side, and the date, 1890, on the end. The work will be vigorously pushed, and we hope before many months to chronicle the completion of the building.

LONG ISLAND.

BROOKLYN.—The Rev. C. R. Baker, rector of the church of the Messiah, and the Rev. Mr. Boyd, rector of All Saints', have gone abroad. The Rev. Dr. Darlington and wife will also spend the summer on the other side. On Sunday, June 8th, the Rev. Dr. Alsop, rector of St. Ann's, preached the annual sermon at Bishop-thorpe School, South Bethlehem, Pa.

The Bishop is expected to hold a Confirmation service at Christ church, West Islip, on June 29th. It is understood that the church at Islip is about to erect a parish house. Mr. Freeman, who has been rector of the church but a few months, was formerly assistant minister at the church of the Holy Spirit, New York.

The Rev. Mr. Peck, rector of St. John's, Huntington, has withdrawn his resignation, much to the gratification of the people. Sunday, June 1st, was the fourth anniversary of the foundation of Trinity parish, Northport, and the third of the Sunday school.

It is understood that Mr. M. H. Edson, of Brooklyn, and brother of the late Miss Mary A. Edson, has given the \$46,000 necessary to complete the \$200,000 with which to build the mission house.

WESTERN NEW YORK.

THE BISHOP'S APPOINTMENTS. (D. V.)

JUNE.

- Geneva. DeLancey school anniversary.
- Jamestown. 16. Randolph.
- Olean. Consecration of church.
- 18. Buffalo. St. Margaret's School.
- 9. Oakfield. Cary school anniversary.
- 20. Cary school. 22. Palmyra.
- 22. Newark. [This week devoted to Hobart College and Institutions at Geneva.]
- 29. Hornellsville; Canisteo.
- 30. Angelica; Belvidere.

MICHIGAN.

SAGINAW.—On Saturday, May 31st, being Ember Day in Whitsuntide, the Rev. Dean Richmond Babbitt, L.L. D., was instituted by Bishop Davies into the rectorship of St. John's church. Morning prayer was read by the Rev. Isaac Barr, of St. Paul's church, senior presbyter of the city, the Rev. Reginald Radcliffe, of All Saint's church, reading the lessons. The Rev. Isaac Barr read the letter of institution. Benjamin Geer, Esq., made the address of recognition and delivered the keys of the church. Bishop Davies preached an instructive and interesting sermon on the reciprocal duties of priest and people, and at the end of the sermon made a personal address of welcome to the new rector. The Rev. Dr. Babbitt celebrated the Holy Communion. The large vested choir, under the direction of Professor Blakely, sang Tour's Communion office. After the service the Bishop and clergy were taken in carriages to the residence of the Hon. Benton Hanchett, where they, together with the vestry, were entertained at luncheon. In the evening of the same day Bishop Davies was given a large reception at the beautiful residence of the Hon W. L. Webber, on the East Side, where he met the people from the different parishes of the city. On Sunday morning he confirmed a class at St. Paul's, and in the evening one at All Saints'.

The Rev. Reginald Radcliffe, who has labored successfully for the year past in the parish of All Saints, preached his farewell sermon to his people last Sunday, having been called to Pueblo, Colo., where he enters immediately on his new field of work. At a parish meeting of All Saints' on Monday evening, it was resolved to keep the church open for services until a rector should come among them. Mr. Radcliffe has made himself greatly beloved by his faithful labors.

On Monday, May 26, a clericus of the Saginaw valley clergy was formed, the preliminary meeting taking place on that date, at the residence of the Rev. Isaac Barr. The next meeting is at St. John's rectory, West Side, Monday, June 9th, 10:30 A. M., at which time a paper will be read by the Rev. Joseph St. John, of Bay City.

UTAH.

The Church Notes, the diocesan paper, says:

The death of Abiel Leonard, the Bishop's little son, on Saturday, May 24th, was most sad and trying. The little fellow struggled through with his severe sickness last autumn and seemed unusually well and strong this spring, but was stricken with scarlet fever and his life went out almost in a moment. The third day after it was suspected that he was seriously ill, all was over. The Bishop was away in Ohio at the time, endeavoring to awaken a wider interest in the Church's work in Utah. His absence was a great trial to him, and made the burden of Mrs. Leonard's sorrow harder to bear. The Bishop started for home by the quickest route as soon as he knew of the dangerous illness of his child, but did not reach Salt Lake until the third day after his death. He and Mrs. Leonard, and all the family, have the heartfelt sympathy of the Church people in this missionary district and of this whole community in their great sorrow. They have won the respect and love of us all since they came to Salt Lake, and the prayers of many hearts go up to the throne of God that He will comfort them with His Holy Spirit, the Comforter.

CONNECTICUT.

NEW LONDON.—The parish of St. James' has been under the care of the Rev. Dr. J. F. Bingham, acting rector, for the last year and a half. On Thursday, in Whitsun week, he severed his official connection with the parish, and the Rev. Alfred Poole Grint was instituted into the office of rector, with very imposing and solemn rites. The procession from the memorial house to the church was led by the wardens bearing the keys, followed by the clergy, robed, and the Bishop with his chaplain bearing the pastoral staff. The processional, hymn 282, was followed by Morning Prayer, the office of Institution, the sermon by Bishop Williams, and the celebration of the Holy Communion. The service in the church was followed by an elegant collation served in the Memorial House, a pleasant ending to a delightful day.

CENTRAL PENNSYLVANIA.

The Sunday after St. Barnabas' Day is observed as the parish day of St. Barnabas' church, Reading. This year it was observed under more favorable circumstances than ever before. The new and beautiful church just completed, the great increase in the number of worshippers, and a handsome lectern, in memory of Miss Mary Haven, placed for the first time upon that day, all combined to make this parish day most auspicious.

The sum of \$1,000 has just been placed at the disposal of the rector of St. Gabriel's church, Douglassville, the Rev. William Du Hamel, for the purchase of books and magazines to be used in the library and free reading room that is to be opened in the parish before August 1st. This parish has also received recently a beautiful Easter altar cloth, with chancel hangings, in addition to the gift of carpet for the entire parish building.

MISSOURI.

ST. LOUIS.—The annual gathering of the Missionary Host of Missouri, was held in the large music hall of the Exposition Building. For 20 years these gatherings of the Sunday school children of St. Louis have been held in Christ church, but now on its 21st birthday, larger quarters had to be secured. The vested choirs, about 200 voices, occupied the stage, and the children, 2,300 in number, filled the lower floor. The galleries were filled with parents and friends of the children. The singing was effective and short addresses were made by Bishop Tuttle, the Rev. Dr. Holland, and the Rev. W. A. Assheton. The secretary's report showed a membership of 17 Sunday schools, and the treasurer reported the annual offerings to be \$1,065.15. These offerings are held, subject to the Bishop's order,

for missionary work. Each school had a number of banners and when all were in their places it was a sight indeed.

Thursday evening, the School of the Good Shepherd held its commencement, seven young ladies being graduated. Bishop Tuttle delivered an address, and a pleasant programme, after the usual style of young ladies' schools, was given. The salutatorian was Miss Carrie Pitcher; valedictorian, Miss Pauline Parker; and the Bishop Robertson Medal was won by Miss Sallie Lee Green. The past year has been the most encouraging in the history of the school.

The Year Book of Christ church cathedral has just been issued and gives evidence of increased energy in the work. The total offerings for the year, including \$2,830 for missionary work and \$3,211.13 for the Endowment Fund, amounted to \$15,939.57.

For Convention Reports and other Church News, see pages 176, 177, 178, and 179.

MAGAZINE NOTICES

In *The Forum* for June is begun a series of autobiographic articles by some of the foremost men in England and America, pointing out the chief formative influences on their education and careers. The first of these is by W. E. H. Lecky, the author of "The History of the Spirit of Rationalism in Europe." Other articles are: "Culture and Current Orthodoxy," by the Rev. Dr. A. J. F. Behrends, which is a liberal orthodox statement of the changes of creed; "American Interest in Africa," by Col. Henry S. Sanford; "Genius and Woman's Intuition," by Prof. Lester F. Ward; "Public Control of the Telegraph," by Mr. Bronson C. Keeler; "Defences Against Epidemic Diseases," by Dr. Cyrus Edson, etc. [Price, with *THE LIVING CHURCH*, \$5 per annum.]

Of the four illustrated articles in *The New England Magazine* for June, one is devoted to Columbia College and one to the Early Home of Henry W. Grady. A very charming, illustrated article, is that by Mr. Hudson, on "The Home of Lydia Maria Child." A new serial story is begun in this number, a romance of the colonial times, entitled "A Woman of Shawmut." The author is Edmund Carpenter, a gentleman well known in the Boston newspaper world. There is a short story entitled "Why I married Eleanor," and articles on Oklahoma, on Agriculture in New England, on Tree Culture, etc.

The June *Magazine of American History* completes the twenty-third volume of this monthly, and is as usual rich with interest. In the opening article, "Some Old New Yorkers," the Hon. Charles K. Tuckerman presents personal reminiscence, anecdote, and pen portraiture of well-known citizens, nearly all of whom were of national reputation, with some choice illustrations, the frontispiece of the number being a remarkably fine portrait of the distinguished Bishop Wainwright, of the period under review. [Subscription price \$5.00 a year. 743 Broadway, New York.]

The Arena for June, contains among several noteworthy articles, a good paper by the Rev. Chas. H. Kidder, entitled "Æonian Punishment," in answer to Universalist attacks upon the doctrine of eternal punishment from the standpoint of a false exegesis of the New Testament expressions relating to the subject. The essay has direct reference to an article on the other side in a recent number of *The Arena*, of which it is a complete refutation.

Scribner's Magazine for June, contains Henry M. Stanley's article on "The Emin Pasha Relief Expedition," which will be of great interest to many. It has also the initial chapters of a story entitled "Jerry," written anonymously, very touching and beautiful in their pathetic simplicity.

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

LETTER FROM MAR JULIUS I, ARCHBISHOP OF GOA AND CEYLON.

(PREFATORY.)

The devoted patriot Padre Alvares, who for the past eight years has championed the cause of the ancient Portuguese Missions, in Ceylon, against the encroachments of the Italian and French emissaries of the Propaganda, has sent the following letter to one of the members of our Community. I believe the readers of *THE LIVING CHURCH* will be glad to learn of this new Catholic reform in far-off Ceylon.

R. VILATTE, Priest.

Dykesville, May 20, 1890.

TRAVANCORE, INDIA,
SYRIAN SEMINARY, KOTTAYOM,
April 8, 1890.

REVEREND AND DEAR BROTHER AUGUSTINE.—Your very kind letter of the 26th of October last, reached my hands on my return from a visitation tour to the north of the Island of Ceylon. The pleasure I felt on perusing it when in Colombo, need not be described; but owing to the numerous duties attached to my new position, I had no opportunity to answer you then and there. I lately left Ceylon, and am on my way to the heart of Goa, touching this place on my route thither.

The history of my long and persistent struggle against the high-handed tyranny of Rome cannot be narrated, even succinctly, in a letter. I have, therefore, requested my friend, Dr. Lisboa Pinto, my only co-initiator in the movement, to write to you all the information regarding our cause, and to send to you some of the books he has written on this vexed question.

I shall limit myself here to the statement that nine months ago I was consecrated Archbishop of Ceylon and Goa, by the Metropolitan and Suffragans of Malabar, belonging to the historic Church of Antioch. I have at present seven priests under me, all, except two, ordained by the said Metropolitan. They all belonged to the Church of Rome, but left it from conviction, two having come over as priests ordained by the Goan Patriarch.

On my arrival at Goa, I purpose doing my best to propagate our movement there, establish an Anglo-Portuguese newspaper, and do what else may seem likely to farther our National Church work.

The interest you and your Society take in our behalf is (I so regard it) a favor for which I am exceedingly thankful. This is all providential; and I trust God may further strengthen the concern which you show for us. My prayer shall be for the welfare of your Society and its steady advancement; and when Dr. Lisboa Pinto sends you the necessary documents, I beg you will not fail to publish them in the Society's journal. We also should be very grateful for any books or publications calculated to unmask the hypocrisy of Rome and the vile Propaganda.

Please address your communications as hereunder annexed, until otherwise directed.

Believe me, Brother Augustine, to be yours truly in Christ,

ALVARES MAR JULIUS,
X JULIUS I, Archbishop.

Address me in care of Dr. Lisboa Pinto, Colombo, Ceylon.

The Living Church.

Chicago, Saturday, June 14, 1890.

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

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After July 1st, 1890, the subscription price of THE LIVING CHURCH will be \$2.00 a year if paid in advance: to the clergy, one dollar a year. Until July 1st, new subscriptions and renewals (in advance) will be received at one dollar, as heretofore.

"My people are poor. Now that your paper is going up in price, I don't know what we shall do." So writes a good clerical friend who has sent us about fifty subscriptions. We have heard about "poverty" in well-to-do parishes until we are quite hardened on that subject. Hundreds of discontinuances have been received in this office from people who could not "afford" to pay one dollar a year for a two-dollar paper. No matter how cheap a paper is, there are people who "can't afford it." They can afford to please themselves in a variety of ways, but when it comes to the Church they are "too poor." We know of a millionaire who is "too poor" to pay his pew rent when he goes South with his family to spend the winter. The proprietor of this journal proposes to contribute for the suffering poor, on the Lord's Day, in the Lord's house, as the Lord may prosper him, and to conduct his business on business principles, so that he may have a margin with which to do good and to distribute to those who really need. Meantime he believes that there are several thousand subscribers who will take real satisfaction in paying a fair price for a good Church newspaper which continues to hold a first place among the leading journals of the world.

It is a very common temptation of controversialists to take an utterance from some author and, tearing it from its context, attribute to it a meaning which the original writer never contemplated and which may even be entirely opposed to his real intention. Thus we

have recently seen more than once the words of Irenæus: *ubi Spiritus illic Ecclesia*, "where the Spirit is, there is the Church," turned to account as confirming the view that wherever the Spirit of God works in any sense, there is the Church, in nature, in history, in heresies and schisms. Thus the Church is made co-extensive with the world, and the old Christian antithesis of Church and world, the latter not able to receive the spirit of truth, because it does not discern Him or know Him, (St. John xiv: 17), is abolished, and we are forbidden to speak any more, in the broad and liberal light of the nineteenth century, of such things as sects and schisms.

LET us see what Irenæus really said. The passage in question occurs in the work against Heresies, Book III., chap. 38, (Harvey's edition), and reads as follows: *Ubi enim Ecclesia, ibi et Spiritus Dei, et ubi Spiritus Dei illic Ecclesia et omnis gratia*, "where the Church is, there also is the Spirit of God; and where the Spirit of God is, there is the Church and all grace." This alone would suffice to show how wide of the mark they are who attempt to give to a part of the second clause taken alone such a sense as we have referred to above. But the blunder is still more evident when we observe that in the whole chapter in which these words occur, the writer is insisting that it is the Church alone which has the true Faith, and that it is the Church which has received the gift of the Holy Spirit, "whereof none are partakers, who run not unto the Church, rather they defraud themselves of life, by their evil views and intolerable doings." He speaks of the same persons as "being alienated from the truth," "tossed about as with a tempest," "judging of the same things according to the time, now one way, now another, and never having any settled view." These are words which might seem to be prophetic of the modern spirit which will not admit that there was any such thing as a "Faith once for all delivered," any settled truth, and are proud to confess themselves among those whom St. Paul condemned, "ever learning, and never able to come to the knowledge of the truth." Such then is the true witness of St. Irenæus who sat at the feet of Polycarp, the disciple of St. John.

OUR readers are aware of the discussion which has been going on for some time past at meetings of the Convocation of Canterbury, in reference to the establishment of religious orders. Various schemes have been ventilated, and as a mat-

ter of course, resolutions have been passed. The most prominent champion of the cause has been the well-known Canon Farrar. In this connection, he has used his somewhat florid eloquence to good purpose. The very appearance in defence of religious orders of one so well known as a strong Protestant is calculated to allay prejudice and secure a hearing for the cause he represents. A great deal of faith seems to be attributed to resolutions, quite in the American style. It seems to be thought that all that is necessary in order to secure the establishment of some kind of "order" is that convocation take action. It is probable, however, that the real good which such a discussion in such a body will be found to have effected, will consist in the correction of popular misunderstandings, in the healing of prejudice, and in drawing more general attention to the need of organizations of this kind. As to religious orders themselves, it is pre-eminently true that they "come not with observation." No number of resolutions or of paper schemes will accomplish what is wanted. When God raises up the man who is qualified and called to be a founder and leader, and the men to combine under his leadership, then the order will be formed, but it must commence as such movements always have commenced, with a man and not with a constitution. The developing life of the order gives birth to its constitution.

MEANWHILE, in our own Church, the need of men in a real sense "consecrated"—men who are ready to give up luxury and even comfort and devote themselves to work for God and for their fellow men—is no less urgent than in England. But here, as there, the formation of an organization or an order can only come when men arise who have a divine vocation and are consumed with a self-denying zeal. A beginning has undoubtedly been made among the clergy, though the progress thus far attained seems but slow. Few, indeed, have been found capable of such entire self-abnegation. And now, in the Brothers of Nazareth, we hear of the growth of a religious order of laymen. It was commenced three years ago, and already numbers eight brethren. It has its seat thus far in the city of New York. There, leading a life of work and prayer, they seem to give us some promise that the great problem, how to carry the Gospel to "the masses," may at last be solved. They are already doing a good work in caring for the sick and poor, and the prospect

is held out that the "time may not be far distant when this order will be able to supply members for work in the slums of the city under the direction of a parish priest." We trust that such noble work and aims as these will receive from the Church at large the encouragement and support that may be needed to ensure the fullest success.

LIMITS OF TOLERATION.

It is not many years since the appearance of that keen satire upon the Anglican Church, entitled "The Comedy of Convocation." A supposed meeting of the Convocation of Canterbury is described. The assembly of notable dignitaries and divines takes place with all due solemnity. At the proper moment the subject of discussion is proposed in the following terms: "Whether there be a God?" Of course the point of the satire was to indicate that the Church of England was so very broad and liberal that it was quite a matter of course that the Being of God should be an open question. Of course, also, such an imputation was felt to be an unwarrantable and wanton attack upon a branch of the Catholic Church which has preserved in her authoritative formularies the true Faith of Christ in its integrity, and has, through her ritual, secured the presentation of that Faith as constantly and fully as any other Church in the world.

Nevertheless, as we read the signs of the times, the question will sometimes occur, whether there is not a somewhat wide prevalence of a kind of liberality which comes dangerously near the position ascribed to the Church in the satire referred to; which, at least, is inclined to tolerate as venial even the explicit denial of articles of the Faith as expressed in the Apostles' and Nicene Creeds, and that by men who have been solemnly set apart by ordination to teach that very Faith.

We fully admit that a somewhat wide latitude may be wisely allowed, that much material heresy may from time to time be heard from the pulpits of the Church; but so long as it is not by way of an intentional and explicit departure from sound doctrine, and is not part of a deliberately formed system subversive of the creeds of the Church, authority may well consider whether other means may not in many cases be more effectual in the long run than a direct attempt at repression. Time and the wonderful power of the services of the Church will in a vast number of cases preserve the body of our people sound in the Faith, notwithstanding the ignorance, the self-

conceit, or the eccentric vagaries of individual teachers. And it is no uncommon experience to find that a priest who at one period of his ministry has gone astray through some knowledge or "science falsely so-called," at a later time becomes as conservative and orthodox as could be desired. Sometimes his deflection has hardly been a conscious divergence from the truth at any time, and better knowledge insensibly amends his definitions. Sometimes, in the case of a more daring or sensational character, the failure to obtain a following or to induce the Church to put his new wine into her old bottles, has in the end brought him to his senses and taught him the needed lesson of humility. And doubtless cases are not wanting where the dealer in novelties has distinctly perceived the errors of his earlier ways and has returned with comfort and with joy to "stand in the old paths."

But when all due allowance has been made for such cases as these—and even here grave responsibility is involved in too great forbearance—it must still be remembered that both the bishops and other clergy are under the most solemn vows that can be bound upon men to be "ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." It is evident, therefore, that there must be a limit, somewhere, beyond which toleration is a sin. The Church pledges herself before the world and to her own children to uphold the standard of revealed truth as it has been handed down from the beginning, and as she has received it. This is a sacred trust, to which if she prove faithless, her work in the world is done, and her call upon the allegiance of men becomes an impertinence.

Every one sees at once the enormity of supposing that the existence of a personal God could for a moment be left an open question, or of allowing a man who has taken upon himself the solemn vows of the priesthood, to stand up in his pulpit and suggest doubts upon that fundamental dogma. But is it any more tolerable that an authorized teacher holding the commission of the Church should be allowed to deny any other of the articles of the Creed? Shall such a man after leading his people in the great confession: "I believe in Jesus Christ . . . Who was . . . Born of the Virgin Mary," and "I believe in . . . the Resurrection of the Body," then be allowed to turn around and in his place as teacher declare: "He was *not* born of a

virgin," "there is no resurrection of the body?" This is not simply to subvert the Faith, but to undermine the foundations of morality, to confound truth and falsehood, and ensnare the souls for whom Christ died. If the categorical denial of the articles of the simplest of all the creeds of Christendom is not "erroneous and strange doctrine," if such an exigency does not impose a solemn duty upon those who are sworn "with all faithful diligence to banish and drive away" such things, then we should like to ask what conceivable condition of things would call for such action? What depth of error, what degree of strangeness of doctrine, will demand the interposition of those who are set to feed the flock of Christ and protect it from the ravaging wolf?

PROGRESSIVE MASSACHUSETTS.

(From the Boston Herald.)

The address delivered by Bishop Paddock last week at the annual Episcopal convention in this city, supplies material which amply confirm the statements made yesterday. The Episcopal Church is making great advances in all parts of the country, but perhaps this progress is more marked in this State than anywhere else. The venerable Dr. Ellis, ten years ago, could challenge the Episcopal Church in this State to refute his statement that during the two centuries of its existence it had not grown to contain more than twenty really self-supporting parishes. There was too much truth in it to deny its accuracy, and yet it was plainly only a partial statement of the truth. To-day there are, all told, 182 parishes, chapels, and mission stations, 186 clergymen, nearly 26,000 communicants, and Bishop Paddock reported 1,741 persons as confirmed within the last year. This was not the only mark of progress which he reported. The record of the diocese in the building of churches and rectories, and parish houses and school buildings, given in his address, represents local enterprise and quickened interest in every part of the State. Money has evidently been given without stint for parochial objects. Bishop Paddock qualified this statement by making it appear that the general objects of the Church had not been proportionately considered by the parishes, and dared to tell his flock that their hearts were too cold and their pocketbooks too empty when they went to church. He was glad for what had been done, but was sure that his people had not at all measured their opportunity by their ability. There had been also a notable increase in the Church temperance work, which had developed in helpful ministrations in Boston and other large cities, and in the larger activity of the missionary board of the diocese, and in the acquisition of a more public religious spirit. The address fairly bristled with its references to these various kinds of activity, and indicated a very lively and progressive spirit.

Without going into further details of progress, enough has been said to qualify very decidedly Dr. Ellis' reluctant concessions of growth ten or a dozen years ago. It is not that the Episcopal Church has advanced so notably within this time in establishing its services at different points, as it is in its growth in weak points and in the flocking into it of people from other denominations, that its growth has been notable. It seems to have strengthened itself, both in point of numbers and in the acquisition of people of influence. It has also made progress in its Churchmanship. The votes in last week's convention indicated that High Churchmen hold the balance of power whenever an election is close. When Bishop Paddock began his episcopate, 17 years ago, it was impossible for the High Church or the Low Church candidate for the episcopal office to secure an election. The late Dr. Vinton could not be elected by the one party, and neither could Dr. Dix nor Dr. DeKoven secure the majority of votes as the representative of the other. Dr. Paddock was chosen as the result of a compromise, and had before him the delicate task of conciliating both parties. It is understood that in entering upon his high office, Bishop Paddock hoped that he might eventually create a diocese in which brethren might forget their differences of opinion in their deeper interest in spiritual work, and it is unquestionably mainly due to his kindly spirit and tireless activity that this result has been reached.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

BY THE REV. GEO. T. RIDER, M. A.

XIX.

MUSICAL MENTION.

Eastern Massachusetts, after some thirteen years of good-natured drift, has finally crystallized into a diocesan Choir Guild. During all these easy-going years, a meeting of neighborhood choirs has been held in Boston, or its environs, the city lying with a central relation and a short radius for the eastern half of the State. Mr. S. B. Whitney, organist and music director of the church of the Advent, has for nearly eighteen years filled the office of musical evangelist at large, for Massachusetts, New Hampshire, and Vermont, without stipendiary consideration, laying deep and broad foundations for rapid choral developments, now taking place in all directions. A correspondent, the Rev. Geo. S. Pine, of Marlborough, Mass., writes that there are already more than 40 vested, or male choirs, in Eastern Massachusetts, whereas in 1852 there was but one, and that in the church of the Advent, Boston, which has, in effect, been the *Alma Mater* of the movement ever since.

It would not be irrelevant to revert to that early beginning, however briefly. Under the ministry of that loveliest of priests, Dr. William Crosswell, a boy choir, unvested, was introduced in 1852, with the co-operation of that intelligent and intrepid promoter of Gregorian Plain Song, Dr. F. E. Oliver, whose little manual of "Ancient Psalm Melodies," adapted to the canticles of the Church, gone into the seventh edition, revised and enlarged (E. P. Dutton & Co., New York) bearing date, 1887, is, to-day, the best manual of the class for Church choirs, yet produced for the American Church.

This is the earliest authentic record that has reached us, of a "boy choir" in this church. It was reserved, however, for a succeeding rector, the Rev. Dr. James A. Bolles, now of Cleveland, O., to present the Advent with a properly vested choir, of men and boys, under the musical co-opera-

tion of Dr. Henry Stevens Cutler, whose splendid choral work both in Boston and New York, for the promotion of the higher types of liturgic music, should never be lost sight of. Especially, it should be remembered, that Trinity church, New York, owes its first vested choir in chancel, to his music directorship, in co-operation with the Rev. Dr. Ogleby, then an assistant minister having especial charge in Trinity church.

Naturally enough, the choir of the Advent, and its organist, are associated throughout with this vested choir movement in the crabbed and stoical soil of New England, where liturgic feeling has long lingered in the rear of Church conviction. A number of clergy and lay people having such a movement at heart were recently convened by the hospitable invitation of Dr. Hutchins, at the Hotel Brunswick, Boston, May 6th, to consider a plan formulated in the hands of a committee appointed the preceding year, at the choral meeting in Newton. It was a weighty meeting. Among those taking part in the deliberations were the Rev. Drs. Chambre, Shinn, Lindsay, the Rev. Father Hall, and the Rev. Messrs. Geo. S. Converse, Wm. B. Frisby, C. H. Learoyd, David J. Ayers, Geo. J. Prescott, R. H. Howe, S. A. Sherman, and others, as well as Choirmasters Clemens, Day, Kimberly, Collins, with others. A substantial agreement was reached. Among the commanding purposes of the projected guild, are the promotion of devotional life and spirit among its choristers and choirs, while the annual choir festival is to be maintained, both as an educational and devotional occasion. Participation in such festivals is not obligatory on any of the choirs, though only choirs in union with the guild, will take part in the festivals.

The festival was held in the church of the Advent, on Thursday, May 22nd, opening with a celebration of the Holy Communion at 9:30, the rector of the church the officiant. The music was Gounod's "The Sacred Heart," sung by the Advent choir alone. This service struck a high note, not only of devotional procedure, but of choral delivery; since there are very few choirs in the Church that approach the Advent choir in general beauty of tone, artistic form, and especially in unmistakable devoutness of expression. It is very intelligently organized, presenting the fundamental voice-parts in an eminently satisfactory relation, a point where nine out of ten among vested choirs notoriously fail. The *Kyrie* was Mr. Whitney's, as were the stirring processional and recessional tunes.

Immediately after the Celebration, Matins were sung by the assembled choirs, nearly 200 vested choristers being in the procession: the Advent, Boston; St. John's, Jamaica Plains; Our Saviour, Longwood; Grace, Medford; St. Paul's, Newton Highlands; St. Ann's, Lowell; and St. John's, Roxbury. Mr. S. B. Whitney was conductor, and Mr. B. B. Gillette, one of his pupil-disciples, assisted very effectively at the magnificent organ; while another, Mr. F. B. Collins, of Springfield, was master of ceremonies, assisted by Mr. H. B. Day.

The spectacle was exceedingly imposing, the crucifer of the Advent, in dalmatic, at the head, another crucifer, in tunicle, midway, with richly colored banners designating the choirs who marched in separate form. The processional was Hymn 281, Mr. H. W. Parker's grandly modelled tune. "The linked sweetness long drawn out" of this and subsequent marching hymn-singing was irreproachable in tempo and rhythm. The great chancel choir of this most gracious and worshipful of parish churches, was ample, with its extension, outside the rood screen, and the score or more of vested clergy, bringing up the rear, completed the impressive *ensemble*. The Rev. David Ayers was precentor, and the choral service was given with exhilarating unanimity. The *Venite*, and Psalms lxxxiv, cxii, and cxiv, were sung, and very well, to single Anglicans. Mr.

Whitney, as we judge, unhappily sacrificing a valuable opportunity for illustrating the superior dignity and grandeur of plain song, unison, in accompanying which he is an undoubted master. The choral numbers were *Te Deum* and *Benedictus*, Woodward; offertory, "Praise the Lord, O Jerusalem," Hall; anthems, "Ye shall dwell in the land," J. Stainer, and "I will lay me down in peace;" recessional, "The Son of God goes forth to war," S. B. Whitney. With the exception of the anthems, the selections were, as they should have been, moderately difficult, and the entire service delivered with general accuracy and effectiveness. Two or three solo boys showed promise of exceptionally fine voices; the unison passages throughout were boldly and beautifully given. The musical *ensemble* necessarily suffered somewhat in the inevitable contrast with the Advent choir, at the Celebration immediately preceding. The evening service of solemn music was not a little marred by the damaged voices of the boys, who had most unwisely been turned out to a "ball game" in the environs, a lapse of Boston shrewdness and forethought hardly explicable. Nearly the same service was given in the evening, the *Magnificat* and *Nunc Dimittis* being W. G. Wood in F and G, both chiefly commendable for fine unison passages, *Te Deum* being sung at the close. Of Mr. Whitney's new tunes, for Hymns 424 and 176, especially the latter, it would be impossible to speak too warmly, for professional use. There is a commanding brilliancy of melody and rhythmic treatment with sudden boldness of harmonic wealth, that awakens an enthusiasm which grows with subsequent repetition. Congregations cannot sing the latter, and only wide-awake choirs should attempt either; but sung as they were at this festival, we shall find nothing so kindling and exultant elsewhere.

Immediately after the morning service, a meeting was held in the clergy room, at which the long-expected guild reached an organic realization. Dr. Hutchins was made president, or warden, and Mr. Chas. G. Saunders, secretary and treasurer *pro tem*. The outlines of the plan presented, were generally accepted, after a brief consideration, and some ten choirs, through their rectors, were at once accepted as guild members. The details of an executive committee, precentor, etc., etc., will be arranged at an early meeting. The Bishop of the diocese was made patron.

We venture, in all deference, to suggest, that the newly-fledged guild may in the early future, find cause to regret the haste of its procedure, since there are no protections or safeguards against such a freshet of choirs, good, bad, or indifferent, as may hopelessly embarrass the educational functions of the guild, and convert it into an annual singing school for the currying into some semblance of decency, lazy, illiterate, or ill-mannered choirs, of which unhappily, there is likely to remain a formidable percentage. Besides, with 40 "male choirs" already formed, there is ample room for two or more guilds in the diocese. In the formation of a guild assuming the challenging title, "diocesan," only the best choirs available should find place; admission to the guild being reserved as a distinction to be earned by proficiency and culture. It may be presumptuous, however, to suggest that these clear-headed, quick-witted New Englanders, may ever be caught napping in the adjustment of practical details. We tender the young guild our congratulations and best wishes, and beg that it may not altogether neglect the old paths in liturgic music.

Returning from the Boston Guild festival, and an ever-memorable Whitsun Day spent with Father Frisby and his clergy at the Advent, it will not do to neglect a delightful episode at Springfield, Mass., and the fourth concert of their sixteenth season by the Orpheus Club, Mr. Geo. W. Sumner, of Boston, director, a body of more than fifty consummate men singers, supplemented by an equal chorus of women's voices. Such superb intelligence and de-

licious tonality, with an inimitable virtuosity, can hardly be found elsewhere; and let no one underestimate the aesthetic importance of intelligence in any choral, or other art work. The great public hall was literally crowded. Two soloists from abroad assisted without materially augmenting the pleasures of the occasion. Among the numbers standing out in most vivid remembrance, are "The Woodland Angelus," in eight voice parts, *a capella*, by Dvorak, a new thing of beauty, unique, and indescribably fascinating; a grave and richly colored motett, "I know that my Redeemer liveth;" *Cantus Firmus* by boy trebles of Christ church choir, F. B. Collins, organist; the great "Chorus of Pilgrims," Tannhauser, so invariably out-of-tune on the stage, but here sung *a capella*, in the most exquisite manner; two or three lovely tone pictures, as "May Song," Robert Franz, and "Night at sea," Josef Ganby, all concluding with that tumultuous and stimulating chorus, "Thanks be to God," (Elijah), Mendelssohn. Such an evening and such a chorus are possible only in a town where culture is deeply rooted, refined, and broadly intelligent.

On the evening of May 26th, the choir of the church of the Holy Apostles, New York, the Rev. Dr. Backus, rector, assisted by the choirs of Christ church, New Brighton, and the church of the Ascension, West Brighton, both of Staten Island, with that of Trinity church, Hoboken, N. J., held an elaborate Evensong service, during which ten selections were presented. The rector is a skilled musician.

Mr. F. Norman Adams gave his sixth organ recital in Trinity Cathedral, Cleveland, O., May 26th, with the following nicely contrasted programme: Organ solo, *Andante*, Spohr; vocal solo, "Prayer," Hiller; organ solo, Romanza, *Andante con moto*, A. Saran; vocal, "The chapel," (Arion quartett), Kreutzer; organ solo, *Allegretto grazioso*, Swedish Wedding March, Sodermann.

CHORAL DIRECTORY.

TRINITY SUNDAY.

ST. MARK'S CHURCH, Philadelphia, vested, Minton Pyne, organist. Choral Celebration, Communion service, in Bb, Schubert; offertory, "Come up hither, and I will show thee what shall be hereafter," Spohr. First Evensong, Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Kendrick Pyne in Bb; anthem, "I saw the Lord sitting upon a throne," Stainer. Second Evensong, Psalter and canticles, Gregorian.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Matins, canticles, Gregorian; *Te Deum*, Barrett in Eb; choral Celebration, Service for Holy Communion, Le Jeune-Gounod; Ablution, Post Communion, "Thou feddest Thine own people," Messier. Choral Evensong, Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Hopkins in F; anthem, "I am Alpha and Omega," Stainer.

ST. PETER'S, Morristown, N. J., vested, A. S. Baker, organist. Choral Celebration, Communion Service, *Messe Solennelle*, Gounod; offertory, "Glorious is Thy Name," Mozart. P.M., *Cantate* and *Deus*, Garrett in Eb; "Christian's Prayer," Spohr.

TRINITY CHURCH, New York, vested, Dr. Messier, organist. High Celebration, anthem, "Holy, Holy, Holy, Lord God of Hosts," Spohr; Service for Holy Communion, Hummel in Bb; offertory, "I saw the Lord sitting upon a throne," Stainer. P.M., canticles, Garrett in Eb; anthem, "O God, Lord God," Mozart; *Magnificat*, Gregorian.

CHURCH OF THE HOLY TRINITY, Lexington ave., New York, quartette and chorus, Frank Treat Southwick, organist, second annual reunion with the choirs of St. Bartholomew's and All Souls', Richard Henry Warren, conductor. P.M., Processional, *O Quanta Qualia*; *Magnificat* and *Nunc Dimittis*, Villiers Stanford in F; anthems after third Collect, "Blessed Jesu, Fount of Mercy," Dvorak; "The radiant morn," Woodward; Hymn 424, Coronation; Ascription, "Hallelujah Chorus," Handel; offertory, motett, "Hear my prayer," Mendelssohn.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. deKoven Rider, organist. *Te Deum* and *Benedictus*, R. H. Warren in Eb; Service for Holy Communion, from *Messe Solennelle*, Gounod; offertory, "I am Alpha and Omega," Stainer. P.M., canticles, Tours in F; anthem, "The radiant morn," Woodward.

THE SHEPHERD'S SUNDAY HYMN.

From the German of Umland.

BY M. E. POOLE.

It is the dear Lord's Day!
On the lone plain I hear
The last sweet morning bell;
Now, 'tis still, far and near.
Adoring, kneel I here,
O sweet hush! rustlings faint!
With me, are mystic forms,
Of angel and of saint.
Sky serene, near and far,
How clear, with festal ray!
Heaven's far-off light breaks through;
It is the dear Lord's Day!

PERSONAL MENTION.

The post office address of the Rev. Geo. A. Leakin is Lake Roland, Md., until November. Dr. Wakefield's address during the month of July will be The Westminster Palace Hotel, London, England.

The Rev. W. R. Callender, formerly of Watertown, Mass., should be addressed hereafter at Chicopee, Mass., he having accepted the rectorship of Grace church, in that place.

The address of the Rev. John Alvey Mills is the church of the Advent, Boston, Mass.

The Rev. J. Dudley Ferguson has been unanimously recalled to his old parish, Grace church, Scottsville, Monroe Co., N. Y., and he has accepted the same. Address accordingly.

The address of the Rt. Rev. Thomas A. Starkey, D. D., until the middle of September will be, care of Messrs. J. S. Morgan & Co., 22 Old Broad st., London, E. C., England.

The address of the Rev. John W. Phillips is changed to 20 Grant Place, Washington, D. C.

The address of Bishop Gregg until further notice will be Sewanee, Tenn.

The address of the Rev. E. L. Jenner will be Smart House, Cheltenham, England, until further notice.

TO CORRESPONDENTS.

MRS. L. S.—We do not think that it was the intention of the author of the canon proposed to make a distinction between the man and woman.

E. L.—There is no definite rule or custom as to the name given to the offerings of the people at services other than that of Holy Communion. General practice gives the name offertory, and the alms at all services are usually placed upon the altar.

INQUIRER.—It is a general custom to bury priests with face towards his people; where the custom prevails of burying towards the east, priests are towards the west. In this country the custom is generally followed when circumstances permit. At the service in the church the body (priest) is placed with head towards the altar.

ORDINATIONS.

At All Saints' memorial church, Providence, R. I., on Ascension Day, May 15th, Arthur Morgan Alcock was ordained to the diaconate by the Rt. Rev. Thomas March Clark. The sermon was preached by Dean Lawrence, of the Episcopal Theological School, Cambridge, Mass.

On Sunday, June 1st, Bishop Potter held an ordination service at Calvary church, New York City, assisted by the Rev. Drs. Satterlee, Langford, and Applegate, of Newburgh, the Rev. Dr. Battershall, of Albany, preaching the sermon. Of the candidates 14 were raised to the diaconate and 8 to the priesthood. The service was followed by a celebration of the Holy Communion.

In St. Paul's church, Stockbridge, Mass., on Friday morning, June 6th, Theodore Sedgwick, son of H. D. Sedgwick, of New York, was ordained to the diaconate. This is the first ordination ever held in this old parish. After the service, the Bishop and the clergy adjourned to the rectory, where they had a social time together.

The ordination of the graduates of the Divinity School, Philadelphia, took place this year at St. Stephen's church, the rector, the Rev. S. D. McConnell, preaching the sermon. Bishop Whitaker made Messrs. James Allan Montgomery, Jules Louis Prevost, J. H. Simons, and Charles A. Hensel, deacons; and advanced to the priesthood the Rev. W. S. Baer and the Rev. Newton Black.

The Rev. Alexis I. DuPont Coleman, deacon, was advanced to the priesthood by his father, the Bishop of Delaware, at St. John's church, Wilmington, on Trinity Sunday, June 1st. The sermon was preached by the Rev. Philip A. H. Brown, of New York. The candidate was presented by the rector, the Rev. T. G. Littell, D. D., and all the priests present united with the Bishop in the imposition of hands. The Bishop celebrated the Blessed Sacrament, assisted by the new priest. The offertory was given to the work of St. Michael's mission, of which the Rev. Mr. Coleman is in charge.

At the church of the Holy Trinity, Middletown, Conn., June 4th, the following were ordained to the diaconate: Asa Sprague Ashley, William A. Beardsley, B. A., Paul Birdsall, B. A., Frank I. Paradise, B. A., Lucius W. Shief. Francis B. Whitcome, B. A., James Goodwin, M. A., George A. Carter, B. A., and William H. Pearson, B. D. The following were also ordained to the priesthood: The Rev. George A. Alcott, who is at present assistant minister at St. Paul's church, New Haven; the Rev. Cornelius G. Bristol, who has charge of St. Alban's church, Danversville; the Rev. Benj. J. Davis, who has charge of St. Luke's church, Bridgeport; the Rev. Edward M. Jefferys, who goes to the diocese of Michigan; and the Rev. Charles N. Morris, who is assistant minister at St. John's church, Stamford. Of those ordained deacons, Mr. Ashley goes to the diocese of New York; Mr. Pearson goes to the Episcopal academy at Cheshire; Mr. Carter to St. Paul's church, Baltimore, Md.; Mr. Goodwin to Calvary church, New York City; Mr. Whitcome takes charge of the work at Unionville and Farmington; Mr. Beardsley

goes to New Haven as assistant minister at St. Thomas's church, and Mr. Birdsall to New Haven as assistant minister at St. Paul's church.

OBITUARY.

REID.—At Trinity church rectory, Alpena, Mich., of pneumonia, on the 18th of April last, the Rev. Thomas Robinson Reid. Buried at Woodmere Cemetery, Detroit, Mich., on April 21st. "They rest from their labors, and their works do follow them."

COPE.—On Thursday, May 29th, 1890, Frances Elizabeth, only daughter of William H. and Lizzie S. Cope. Buried in St. Timothy's churchyard, Roxborough, Phila., June 2, 1890.

OFFICIAL.

St. Mary's School, Knoxville, Ill., will close its annual session with graduating exercises at ten o'clock, A. M., on Wednesday, June 18th. The Bishop of Springfield will preside. The Baccalaureate sermon will be preached by the rector on Sunday, June 15th. Meeting of the Board of Trustees, and graduation in music, Tuesday evening, June 17th. Pupils and guests from Chicago and beyond will connect by special train on Thursday, with the train arriving in Chicago at one P. M. Visitors desiring entertainment during any part of the week should inform the rector by mail or telegraph.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

SOCIETY FOR INCREASE OF THE MINISTRY.—TEN YEARS.

The present secretary entered upon his office in February, 1879. Thus full ten years have since elapsed, and it is fit and timely to see what has been accomplished for the good of the Church through this agency.

Two hundred and twenty-eight scholars have been ordained and are, with very few exceptions, of the present living and active ministry. Of the above total, 160 were admitted to scholarships since February, 1879. Many others will be ordained in due order and time, who are still receiving aid, or have recently enjoyed the benefits of the Society.

The 160 are distributed in more than fifty dioceses and missionary jurisdictions, from Washington to Florida, and from California to Maine; in the N. E. States, 42; Middle States, 42; Southern States, 30; Western States and territories, 43; foreign missionary jurisdictions, 3.

Another valuable note of this work becomes more and more apparent, viz., the higher capabilities of our scholars, by reason of the Society's policy of restricting grants to select men who are also pursuing full collegiate and theological courses. As a consequence these representatives of the Society's improved methods are associated with the educated clergy, and are moving into the rectorship of leading parishes, assisting in the large city parishes, or taking their due part in the parochial life of the Church in town, and country, and missionary field. There can be no better body of ministers.

These evident results of beneficiary education, as administered by the Society, ought to silence reiterated theoretical objections, which seriously limit its usefulness. "Ye shall know them by their fruits." We might now give like report of twice or thrice 160 as the result of the Society's operations of the past ten years, had it not been for the injurious criticism, and the wide-spread paralysis of interest thus caused, of men who only object, while inventing no substitute for supplying the Church's need of laborers.

BLISHA WHITTLESEY,
Cor. Sec.

Hartford, Whitsuntide, 1890.

MISCELLANEOUS.

CLERGYMAN for mission, a lady for school, and a Kindergarten required. The three in one family preferred, but not an essential. Address F., care of THE LIVING CHURCH.

WANTED—Rectorship by a clergyman disengaged about September. A priest of good standing and considerable experience. Acceptable preacher; good reader; energetic in pastoral work. Address, E. C., rector, Toronto Post-office, Canada.

WANTED—A good choir trainer and organist. Salary above the average. Address "VESTED CHOIR," care of LIVING CHURCH.

A SUMMER HOUSE of Rest will be opened in June, at Tiverton, R. I., for the benefit of teachers, nurses, and others requiring rest. Terms \$4.00 per week. The House will be under the charge of the Sisters of the Holy Nativity, and applications may be made to the REV. MOTHER SUPERIOR, 383 Benefit st., Providence, R. I.

SUMMER COTTAGE for Rent. At Old Mission, Mich., on the shore of the beautiful harbor, among pine trees. A perfect summer climate. The cottage is furnished. Address the editor of this paper.

"AN HONEST MAN IS THE NOBLEST WORK OF GOD," AND VICE VERSA.

We can bear philosophically the annoyance of having our Compound Oxygen "perfected" by one unscrupulous person, ignorant of our formulas, and so with really nothing to perfect, or our testimonials stolen by others. It is the penalty of success. We content ourselves with cautioning the public against them. Our formulas are known only to ourselves, and it is impossible for any one, however unscrupulous or dishonest, to obtain them, either by fraud, as one claims to have done, or otherwise. Any thing sold or manufactured under this name, except that made by Starkey and Palen, is therefore a fraud and counterfeit. The money spent is worse than thrown away. For full particulars and testimonials, send for our brochure on Compound Oxygen. Sent free. Address DRs. STARKEY & PALEN, 1529 Arch st., Philadelphia, Pa., or 120 Sutter st., San Francisco, California.

The Household.

CALENDAR—JUNE, 1890.

15. 2nd Sunday after Trinity.	Green.
22. 3rd Sunday after Trinity.	Green.
24. NATIVITY, ST. JOHN BAPTIST.	White.
29. St. PETER, Apostle, 4th Sunday after Trinity.	Red.

ST. BARNABAS THE APOSTLE.

BY J. ANKETELL.

"Full of the Holy Ghost and Faith."—Acts II: 24.

Blest Son of Consolation,
With healing in Thy wings;
True fountain of salvation,
Whose praise creation sings!
Thy will is: they that follow Thee,
Shall sons of consolation be.
The poor, the weak, the needy,
Are dying in our sight;
The selfish and the greedy
Have robbed them of their right;
Oh, may we pour our healing balms,
And lead them to their Shepherd's arms!
The summer skies are glowing,
The fields with flowers are white;
While hearts, no summer knowing,
Are wrapped in winter's night;
Lord Jesu, Saviour of the poor,
Help us to lead them to Thy door!
Then, like Thy faithful martyr,
Who all for Thee laid down,
Our faith shall never barter
For gold, truth's radiant crown;
But, leading souls to heaven's bright gate,
Our souls shall share their happy fate.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS,"

BY ISABEL G. EATON.

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CHAPTER III.

Kitty hurried away to devote herself to the multitudinous objects that usually engrossed her attention during the morning hours, and just as she emerged from the kitchen on her way to her room to dress for dinner, she met her father coming in from the garden.

"I was looking for you, Kitty," said he, "can you go to the bank for me before dinner? I am particularly anxious to send to-day, before it closes. You will have time, will you not?"

"I think so, papa," answered Kitty, hesitating, for she was a little tired. "It won't take me long to dress, and I can get back before two o'clock I am sure."

So she ran up stairs to make a hasty toilette, glancing regretfully at a copy of "Zoroaster" which she had hoped to find a few moments to look into before dinner. But Kitty was always ready to do her father's bidding; that father who was her best friend, and appreciated her as no one else did; and it never occurred to her to be cross because he seldom asked any one else to do anything for him. So with a regretful glance at the book she flitted away.

Kitty was as swift and graceful in her motions as a bird, drawing on her gloves as she ran down the walk her observant eyes seeing everything about her as she went. She was sure to find something worth telling in her walks abroad, and Kitty's "adventures" were apt to be the subject of conversation at the table. Bert had named her "Christopher Columbus," because she made so many discoveries. In truth she did see things that most people did not observe; her eyes looked deeper than the outward seeming, and her heart was in touch with all that goes to make up our wondrous lives of pain and joy, and all the varied chords that sound between the two extremes. Kitty's heart was

large enough to hold the world, and warm enough to beat in sympathy with the woes of all creation, especially children and cats which came under her especial care. So, to-day, after leaving the bank, she found she had time enough to take a roundabout direction home, and go through a street which went by the name of "Rotten Row," in which dwelt principally the foreign population of Atwater, German and Irish families, with a sprinkling of the Jewish element in the lower end. A little Canadian French girl in her Sunday school class had been absent several Sundays; and Kitty's heart had been touched by the large hungry eyes that had gazed up at her from under the shabby hat that covered a mat of yellow curls. She wondered if the child was sick and if she had proper care. "I must go and see," thought Kitty. "Mr. Dutton may inquire about my scholars, and I don't want to seem to neglect them."

So she turned in the direction of Rotten Row, and, absorbed in her thoughts, had nearly passed by the entrance to an alley way running out of it, just inside of which an object was huddled which at first she did not notice. A little cry startled her; she paused, and her eyes fell upon the object, which moved slightly and resolved itself to Kitty's astonished gaze into an infant beautiful to behold, and daintily clad, lying upon a heap of dirty bagging, an old shawl partly thrown over it, and a disreputable yellow dog crouched beside it, as if keeping guard.

"What upon earth," began Kitty, looking first at the child and then at the dog, who showed his teeth menacingly at her.

Kitty looked contemptuously at him. "What a lovely baby! I do believe it has been stolen," and Kitty took up the child gingerly from its filthy environment, the dog growling savagely meanwhile.

"Down, you brute!" she exclaimed, gazing straight into the beast's eyes. No dog could withstand the steady, masterful look in those fearless grey eyes; at least not this mean specimen of the canine race, who shrank back growling, but subdued. Kitty turned away with the baby, who nestled contentedly on her shoulder, sighing pitifully now and then as if spent with crying. It was a child evidently about a year and a half old, white, plump, and beautiful. The dainty dress was fine and heavily embroidered; but the baby had no cap or outside garment on, and looked as if it had been transported in the twinkling of an eye, in some magical way, from some drawing room to this out-of-the-way purlieu. Kitty saw at once that it could not possibly belong in such a place as Rotten Row; but how came it there, and why was it deserted and left in charge of the dog?

She stood, gazing in perplexity up and down the street, which seemed nearly deserted. No policeman was in sight, and only knots of ragged children gathered here and there in the gutter or on the dirty steps of the ramshackle tenement houses were to be seen. In the distance, a couple of women with red, bare arms, were wrangling in the Irish vernacular, their voices sounding above the clanging of the locomotive bell, which came from the railroad station, only

a short distance off, and the noise of the incoming train. It never occurred to Kitty to be afraid, in broad daylight, to interpose in such a situation as this. Her nature was fearless as well as sympathetic, and here was a case of lost child, which demanded instant attention. The circumstances Kitty did not stop to inquire into. She stood on the corner of the street a moment, hoping to see the familiar blue uniform of a policeman. A vague idea crossed her mind of giving the child to him to be carried to the police station, until its parents should be found. But the baby began to clutch her collar with its little fat hands, and to gurgle something in baby language in her ear, and to ingratiate itself into her heart by other ways incident to sweet childhood, and she resolved at all hazards to take the child home, and notify the police afterwards of its whereabouts. Of course the parents would institute a search at once.

"Oh dear!" sighed Kitty, "I shall be late to dinner, the little darling is so awfully heavy, bless him! I believe he's a boy he is such a bouncer! I'll go over to the station and find a carriage to take us home. Won't I make a sensation with my morning's find?"

A hand was laid on Kitty's shoulder, and a disagreeable voice startled her, as, turning her head, she looked into a pair of black, leering eyes, which threatened hers.

"Please, Miss, I'll trouble you for the kid as belongs to me. Ye'll find it worth while to hand it over, and no questions asked, if you want to go home peaceable and quiet like," and a pair of rough hands tried to seize the baby who began to cry with fright.

Kitty gave one glance at the man who was so near that the fumes of his whiskey-laden breath reached her disgusted nostrils. His clothes, ill-fitting and foreign-looking, betokened an acquaintance with the lowest haunts of Bohemia. The yellow dog slunk at his heels; and on the spot where Kitty had found the baby, stood a female, as unkempt and disreputable as himself, casting wrathful glances in Kitty's direction. But she was not afraid, her blood was up, and she would have confronted a dozen Bohemians rather than give up her helpless charge.

"The baby is not yours, you have stolen him, and I shall keep him until I find his parents," she said boldly, looking once more down the street in search of a policeman. But there were none nearer than several blocks, where one stood calmly looking the other way, oblivious of her distress. Quick as thought she slid from the outstretched hands of the man beside her, and struck out in the direction of the railroad station, as fast as her heavy burden would permit. Both male and female Bohemian gave chase, followed at a safe distance by a crowd of small boys, street gamins, who always collect with such rapidity on such occasions; the yellow dog bringing up the rear, snapping at Kitty's flying heels. It was but a short distance to the station, and Kitty sped with desperate feet, while the child stopped crying from sheer fright, and clung around her neck, almost choking her as she ran. Twice the man seized her, almost dragging the baby from her arms; but Kitty,

escaping, she scarcely knew how, frantically rushed on.

A crowd of people, seemingly excursionists, filled the station, and were pouring out of the front entrance as she approached the rear. The train was a long one, and upon the track outside stood several cars which seemed nearly empty as Kitty and her pursuers drew near. Quick as a flash the man flung himself against her, throwing her upon the side of one of the cars, and pushed her along, the woman closely following, until the end of the car was reached. Then before Kitty, breathless with running, could give the alarm or cry out, she was lifted forcibly up the steps and thrust, baby and all, inside the door which was slammed to with a bang. It was done in a few seconds of time; the rear end of the station was nearly deserted; so that if Kitty could have made an outcry there was no one near to hear her.

"Bide there, Nance," called out the man from the car-steps to the woman who made as if she would follow. "I'll jump with the kid before the train gets to the bridge beyond. If I take the kid now, the gal will holler bloody murder and wake up the bobbies. Hang round here till I come back, and keep shady, will yer?"

Kitty soon came to her senses, and found herself staggering under the weight of the baby to the nearest seat. She hushed his crying as well as her wrath would permit; then taking him on her arm again she made for the door, dashing at the handle which would not turn. It was held fast, and Kitty realized that she was a captive.

"Let me out!" she shouted wrathfully, but no answer came. She bethought herself of the other door, and started for that; but, before she could reach it the train slowly began to move through the station. In an instant the rear door opened and Kitty's dauntless heart sank as she saw her enemy making a rush after her. She made another frantic effort to reach the door and give the alarm.

"Give me the kid, I say, or it'll be the worse for ye!" snarled the brute, his eyes gleaming defiance into hers.

But the spirit of the brave girl was roused; she suddenly turned and gave her enemy a vigorous and unexpected blow in his face with her right hand, still managing to keep a firm hold of the cause of all her troubles with the other. With an oath he fell back against a car seat, but only for a second; for before Kitty could succeed in reaching the door, he sprang past her and threw himself against it, effectually cutting off her retreat.

"Oh!" thought Kitty, in an agony of desperation, "what shall I do? why don't somebody come into this car? What will this wretch do next?" Through the window she saw the objects in the station as they passed; it was the smoking car they were in, and the air was heavy and stifling with cigar smoke, mingled with the fumes of whisky with which her half-drunken companion was reeking. He had evidently not calculated on the resistance which she had made, for the train by this time had got under headway and was passing rapidly on, Kitty knew, toward the bridge which spanned the river. It was not a covered bridge, and a dim idea of being thrown from the car into the river by this besotted brute darted through her brain as she stood at bay before

him. It was a terrible moment for poor Kitty, alone in that empty car with a baby to protect from a drunken scoundrel; and all this time, which seemed an eternity to her, but which in reality occupied but a few moments, no one came in to deliver her from her trying position.

"You have got me into a nice fix, you have," said the man, looking sharp daggers at our heroine, "with yer meddling with other folks' business. Ye'll not do it again in a hurry, I reckon!"

He drew out a small revolver from his pocket, and held it up to Kitty's horrified gaze as he spoke. The click of the weapon reached her ear—she made another dash for the door, and just then the train ran upon the bridge, slackening speed as it rumbled along. A sound of voices with laughter was heard outside the car door, against which the fellow was leaning, and it seemed the sweetest music to Kitty's strained ears. The door burst open, pushing the man to one side, the revolver dropped from his hand and went off with a loud report. Two gentlemen rushed in, followed by the conductor, who in the next car had heard the noise. Relief had come at last, and not a moment too soon.

(To be continued.)

A BAD PRECEDENT FOLLOWED.

Correspondence of *The Canadian Churchman*.

The Mexican muddle will hardly be repeated in Brazil, because the Bishops of the Church have learned a very severe lesson on the subject of trying to establish a reformed Church in a Roman Catholic country, and to erect that reform on ultra-Protestant lines. At the same time we have men in the new United States of Brazil who seem determined to follow the mischievous example set them by Dr. Phillips Brooks and Dr. Donald at the so-called ordination of Mr. Beecher's successor in Brooklyn. In *The Presbyterian* of that city we read that "at a recent meeting of the presbytery of San Paulo, in the ordination of a young Brazilian minister, Senor Benedicto de Campos, a Methodist minister, two Episcopalian ministers, and the Presbyterian ministers present, united in laying their hands upon the candidates."

It would seem that these two priests are two missionaries who were recently sent to Brazil under the auspices of the American Church Missionary Society, whose newest policy appears to be one of sending proselytizing missionaries to Roman Catholic countries. They are not likely to do much in the line of showing the people of these parts what the Church is, how dazzling great her beauty of holiness, and how defined her position as a true branch of the Church Catholic, if by fraternizing in this way with the sects they sacrifice her claims, and, as presbyters, pretend to ordain presbyters. It was bad enough to go to Brazil with the avowed intention of setting up altar against altar, without setting the example of being not only schismatical, but heretics and non-Catholics. But if a word is said on the subject, the mouth of the objector is at once stopped by an allusion to the silence of both Bishop Potter, of New York, and Bishop Littlejohn, of Long Island, who allowed a similar act of lawlessness on the part of two priests,

one from the diocese of Massachusetts, and the other from that of New York, who invaded the diocese of Long Island, and there professed themselves competent, and acted as if they were in very deed competent, to perform episcopal acts. Under such circumstances, a protest on the part of Churchmen is all that can be offered by way of meeting the difficulty, and this protest, unfortunately, the Church press, except only *THE LIVING CHURCH*, of Chicago, has not uttered. Not to put too fine a point upon it, *The Churchman* actually backed up the lawless acts complained of. *Quousque tandem?*

LETTERS TO THE EDITOR.

NOT READY TO GIVE UP.

To the Editor of *The Living Church*:

It seems to me that our friend who is "not ready to give up the name 'minister,'" forgets that when he was ordained by his bishop he had the office of priest bestowed upon him.

No one wishes to give up the name "minister," let us by all means use it when and where it properly applies.

Perhaps our friend is a deacon; if so, then he would properly be called a "minister," for the Greek (*diakonos*) means a minister. For my own part, having never been ordained "a minister" in so many words, I do not like to have that misleading title applied to me.

In a certain sense, all the laity are priests to offer spiritual sacrifices, but they are not official priests, as all the laity are kings, yet no one would presume upon this to claim royal prerogatives. And so too, every one of us, clerical or lay, is a minister, *i.e.*, a servant of God. Who would think of introducing his bishop as "our minister," then why should a priest be called by this title?

It does not matter how many or how few times the word occurs in the Prayer Book or in the Bible; the words spoken by the bishop at Ordination were: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands." A priest is a priest, and by this title was ordained to be a priest forever.

If the Church meant to have her priests simply ordained "ministers," she would have said "minister" in her Ordinal.

ORDAINED A PRIEST AND CALLED A "MINISTER".

WOMAN'S WORK.

To the Editor of *The Living Church*:

I desire to say a word in reply to the letter of Carrie H. Babcock, in *THE LIVING CHURCH*.

I think she says truly that "it is time for the women of the Church to 'wake up,' and 'shake off their indifference,'" but not that they should demand that they shall be able to usurp those duties and offices in public worship, which propriety and true Churchly usage give to men and boys.

It is hard to see wherein the women of the Church have not already "the same religious training and privileges she now gives only to her sons!" Shall we "ask for the priesthood also?"

It is time for them to "wake up" and protest against the tendency to desire for prominence in the public services of the Church, which is the outcome of this nineteenth century!

Are the women of the Church quite sure that they have faithfully sought out, and diligently striven to perform, all those duties which our mother, the Church, holds in such boundless store for all her children, each in its own place? Surely there is ample field for Church work for every woman within her fold. And until we have each done our share, even to our utmost ability, let us not decide that we are wiser than St. Paul, or the early Fathers.

APOSTOLIC CHURCHWOMAN.

A CORRECTION.

To the Editor of *The Living Church*:

On page 155 of issue of June 7, 1890, under heading of "A Memorial Altar," the name of the person of which the altar is intended as a memorial, on ninth line, should read Mrs. Isabella Macomb Wetherill, and not Mrs. Isabella McComb Wetherill.

WM. STANTON MACOMB.

AN APOLOGY FOR LAY-POPES.

To the Editor of *The Living Church*:

Whether the Church could possibly exist without vestries is a question not now to be considered, but as long as the present vestry system continues, so long will parishes enjoy the possession of lay-popes, male or female. Let us analyze a parish. It consists first of a body, larger or smaller, of people of all ages and conditions, the great majority of whom ignore utterly the claims of the Church, either by connecting themselves with other ecclesiastical and antagonistic organizations, or by disclaiming entirely the authority of any kind of religious obligation; secondly, of a respectable collection of people who attend the services, more or less regularly, and who contribute to their support. Among this second class there is a small selected number who are sufficiently interested in the work, to give a little of their time and attention to the secular work of the parish. This number constitutes the wardens and vestry, and comprises anywhere from five to a dozen persons, more or less zealous according to their respective natures.

The majority of any vestry are less interested than the minority, which sometimes comprises but one or two, who do the thinking for the others, whether they desire to do so or not. This concentration of thought and work is not necessarily usurpation, for in most cases it is forced upon the small minority, and it is well that this work is thus concentrated, for if any large number of persons had to be consulted, say in the selection of a rector, that rector might never be selected. It may be true as a general thesis that there is safety in a multitude of counselors, but surely this would not apply to the success of parish undertakings. Again, as our parishes are not endowed nor have any fixed revenues, (certainly none in free churches), the salary of the rector and the current expenses of the parish must be arranged and guaranteed; by whom? Certainly not by the congregation at large, but by the vestry, and finally not by the vestry, except formally, but by a few members thereof who have taken prominent interest in Church work, and who are in consequence stigmatized as lay-popes. [The parish is already charged by the diocesan convention with certain episcopate and contingent expenses, and before obtaining a rector a certain sum

by way of salary must be pledged (that is the word generally used) for the purpose; who is to pledge it? Certainly not the congregation as a body, but by the vestry. But the majority of the vestry are generally poor men, and their pledges not commercially valuable, so that the *bona fide* pledging falls upon the vilified lay popes.

These popes are often charged with the duty of filling a vacant rectorship. If the congregation are evangelistically inclined, the vestry must find a priest of like turn of thought, and *vice versa*. This is a difficult thing to do. Corresponding with a clergyman with a view to calling him, they try in as delicate a manner as possible, to ascertain his ecclesiastical inclinations and his doctrinal views, and the cautious response is that he is "a Prayer Book Churchman," which means anything, and if the popes are satisfied with that definition, an evangelic congregation will perhaps be saddled with a rector who does a number of horrid things in the way of ritualism; or a ritualistic congregation will wake up some Sunday to find itself sitting under a minister who deems shabbiness next to godliness, and who thinks the nearer he can get his services to a Presbyterian model, the more delightful they will be. It is to prepare for and guard against such *contretemps* that so much power and influence is delegated to a few popes; and really a parish as at present constituted, can be no more effective without lay-popes than an army without general; and priests do a very unwise thing in faulting their popes. Yet how often we have heard a rector declaiming against one or two persons in his congregation, calling them lay-popes and telling how they paralyze his efforts, while we know that but for the energetic labor and self-denial of these very persons, the parish would be deprived of half its strength, and possibly fall into decrepitude. Any way if we soon expect to get rid of lay-popes, we must first get rid of the vestry system, which I believe could be done without utterly destroying the Church, which got along comfortably for many centuries without it.

J. B. C.

Arkansas, 1890.

DIOCESAN CONVENTIONS.

VIRGINIA.

The 95th annual council met Wednesday, May 21st, at 10 o'clock, in St. George's church, Fredericksburg. The council as usual opened with religious services. The Rt. Rev. George W. Peterkin, of West Virginia, gave an excellent and forcible discourse on St. John xiv: 22. After the sermon the Holy Communion was administered.

The business meeting of the council was opened by the calling of the roll by the secretary, the Rev. T. G. Dashiell, D.D. Bishop Whittle in the chair.

Thursday morning, after service, the Bishop read his address. He opened by referring to the fact that it had been just 22 years since he was elected assistant of the diocese of Virginia, and had performed his first episcopal duty in this city. Among other things, he said: "The last General Convention passed a canon—not only as it seems to me, unobjectionable, but admirable—for the revival of what, I believe, is universally admitted to be the apostolic order of deaconesses in the Church. It was thought advisable to take advantage of this legislation, and to begin without delay to gather a fund to establish in our own diocese a home, where such women as should offer themselves for this service might make adequate preparation, both technical

and religious, for their important work. Bethany Institute has therefore been begun." On the colored work, he said: "The work among the colored people is, all things considered, making remarkable progress. Legislation is needed for the benefit and protection of this people and their interests. Such legislation will be proposed to this council, and ought to receive earnest and patient consideration. Nearly every colored minister is laboring by mere sufferance in the parish of another minister, who can at any time put a stop to his work. Moreover, we are under obligation not to cast our colored brethren off from us, but, if possible, to strengthen the ties which bind them to us. They ought to have some voice in the legislation which affects them, and some means by which the influence of their laity may be felt among them." Finally the Bishop recommended the division of the diocese into two or three dioceses, the matter to be taken into consideration by a committee to report to the next council.

Bishop Randolph followed with his address. He considered that the discussion of revision had had the good effect of arousing interest in the Prayer Book, just as the revision of the Bible had quickened critical study of God's Word. Some persons had been pained; but pain is the price of progress. He concluded by saying that the colored question had been much discussed, and Virginia's action had been criticised, but he felt they knew their conditions better than others, and that it is not wise to lug a political matter into Church matters, and put these people on an equal ground in the council, when, on account of ignorance, they are unprepared for it.

The Rev. R. A. Goodwin moved that the council take action on article second of the constitution. It was proposed last year to change the constitution by altering the second article. The last section of the substitute reads as follows:

The council shall also be composed of the colored ministers having a seat and voice in the council on the 17th day of May, 1889, and of two clerical and two lay delegates from the colored missionary jurisdiction of the diocese, as the same may now, or may hereafter be, constituted by canon.

The question of the adoption of the proposed article elicited much discussion, but when put to a vote was carried by a large majority.

The reports on the state of the Church, etc., were of a gratifying and satisfactory character. The council unanimously passed a resolution granting Bishop Whittle a vacation of four months and \$500 to meet his expenses. The Standing Committee was re-elected, on ballot, with the addition of Mr. L. M. Blackford.

Bishop Randolph read the report of the committee on Canon xiii on the organization of colored churches and it was adopted by a unanimous vote. It provides for the organization of the colored people of the diocese into a missionary jurisdiction under the control of the Bishop of the diocese. The council adjourned to meet in Petersburg next year.

MICHIGAN.

The 56th annual convention met in St. John's church, Detroit, on Tuesday, June 3d. The litany was read by the Rev. S. W. Frisbie, followed by the Holy Communion, the celebrant being the Bishop. The convention sermon was preached by the Rev. T. W. MacLean, of Trinity church, Bay City, and was a striking exposition of Psalm xlv: 13. About thirty of the clergy were present in their vestments. At the close of divine service, the convention adjourned to a parish building, was called to order by the Bishop, and the roll of clergy and parishes called by the secretary and assistant secretary. To these offices the Rev. Messrs. S. W. Frisbie and Paul Zeigler were re-elected; Mr. H. P. Baldwin, 2nd, was re-elected treasurer.

After luncheon provided by the ladies of the parish, the convention re-assembled for the afternoon session. The secretary read an invitation from the Bishop and Mrs. Davies to the members of the convention and their wives to a reception at the episcopal residence, on the following evening. The parochial reports were presented, and the

Bishop announced the standing committees. He then read his first annual address, beginning with a touching reference to his predecessor in the episcopate of the diocese—Bishop Harris. He also referred to the decease of Bishop Vail, the Rev. T. R. Reid, Messrs. Vernor, Minor, Frieze, Campbell, and Lambert. He made reference to the revision of the Prayer Book by the last General Convention, being "thankful that ancient landmarks were retained." He impressed upon the clergy the importance of adhering strictly to this revision, and referred especially to the use of the Nicene Creed, which he hoped would be used throughout the diocese at every celebration of Holy Communion. He expressed his anxiety on account of feeble parishes and neglected towns and villages in the diocese, recommending the sending forth of a general missionary in each convocation. He endorsed the proposed change in the name of the Church hall at Ann Arbor, from "Hobart" to "Bishop Harris Hall," and spoke of the need of suitable endowment. He urged upon clergy and laity the duty of systematic giving, and spoke in grateful terms of the assistance rendered by the Woman's and Junior Auxiliaries. Since coming to the diocese he had conducted 152 services, confirmed 858 persons—not including those confirmed by Bishop Gillespie—delivered 155 sermons and addresses, celebrated the Holy Communion 24 times, ordained 1 deacon, and instituted 1 rector.

At the close of the Bishop's address, the Rev. Rufus W. Clark presented the report of the Standing Committee, the treasurers read their reports, and other committees reported through their respective chairmen. A short recess was then taken to allow the three convocations to nominate officers, after which the convention elected the following: Detroit Convocation, *President*, the Rev. Jos. H. Johnson; *Secretary*, the Rev. L. C. Rogers; *Treasurer*, Gen. I. E. Pittman. Saginaw Convocation, *President*, the Rev. J. F. Conover; *Secretary*, the Rev. T. W. MacLean; *Treasurer*, Mr. G. L. Denham. Marquette Convocation, *President*, the Rev. Wyllys Hall; *Secretary*, the Rev. C. M. Pullen; *Treasurer*, Mr. Peter White.

The Standing Committee was then elected as follows: *Clerical*—The Rev. Messrs. R. W. Clark, J. H. Johnson, R. P. Balcom, and S. W. Frisbie. *Lay*—Messrs. Henry P. Baldwin, Sidney D. Miller, and W. H. Withington.

At the evening session, reports were presented from the convocations, and pledges made for the ensuing year. Gen. I. E. Pittman, treasurer of the diocesan missionary committee, reported the finances of the past conventional year: receipts, \$8,058.25, expenditure, \$7,785.59.

On Wednesday various reports were read, and an earnest appeal was made by the Rev. John Munday in behalf of the aged and infirm clergy. This was afterwards supplemented by the Rev. J. H. Johnson, who offered a resolution recommending the Newark canon on the subject, which was carried. Steps were ordered to be taken immediately towards the adequate endowment of Bishop Harris Hall at Ann Arbor. The Bishop congratulated the convention upon the spirit of unanimity and earnestness which had characterized the proceedings. After prayers, the convention adjourned to meet at St. John's church, Saginaw, in June, 1891.

WEST MISSOURI.

The primary convention of the new diocese in the State of Missouri was opened in Grace church, Kansas City, June 3, 1890, at 10 o'clock, with Morning Prayer and celebration of the Holy Communion, Bishop Tuttle being Celebrant. The Rev. J. J. Wilkins, of Sedalia, delivered an excellently prepared sermon from St. Mark xvi, 15. The convention was called to order in the guild hall in the afternoon, Bishop Tuttle in the chair. The certificate of the secretary of the diocese of Missouri showed 27 clergymen entitled to seats, and the report of the committee on credentials certified to 53 lay delegates. Mr. Alexander Duer was elected secretary, and he ap-

pointed as his assistant Mr. John R. Triplett, who kindly came over from St. Louis to aid in the organization of the new diocese. Bishop Tuttle made a short address concerning the work of this primary convention. In it he said: "Yours is a glorious missionary field. Talk missions, work missions, love missions, from the very start. You have 24 parishes, 28 organized missions, 41 church buildings, 9 rectories, 35 clergy, of whom 27 are actively working." Sixteen missionaries are receiving at the present time, from the colored commission \$300, from the domestic board \$450, and from the diocesan board \$2,250.

The first question of interest was the choosing of a name. After much discussion the ballot taken resulted as follows: *Clergy*—for West Missouri, 13; for Kansas City, 7. *Lay*—for West Missouri, 30; for Kansas City, 12. Thus, by concurrent majority, the new diocese is that of West Missouri. The constitution and canons of the diocese of Missouri were adopted, so far as local circumstances would permit, and a committee was appointed to sit during the recess and report to the next annual convention such amendments and changes as seem necessary and wise. Mr. W. B. Clarke, of Kansas City, was elected diocesan treasurer. After an informal ballot for Bishop, the convention adjourned. In the evening an enjoyable reception was tendered to Bishop and Mrs. Tuttle by Mr. and Mrs. W. E. Winner.

Wednesday was a long day, and the election of committees and the work of organizing the diocese had to be accomplished while the tellers were counting the ballots; after two informal ballots, it took seven regular ballots before a choice was reached. On each of the first four ballots the Rev. T. F. Gailor received 10 votes from the clergy and 14-16 from the laity; the Rev. C. Mann, D.D., 4-5 clerical votes, 15-16 lay; the Rev. H. L. Foote, 7-8 clerical and 12-15 lay.

After the fourth ballot the Rev. Cameron Mann stepped to the front and said that it was evident to him that his duty was to do what he had wished to do all along, and to withdraw. He could no longer permit his friends to use his name. The Rev. H. L. Foote also peremptorily withdrew his name. The Rev. E. R. Atwill, D.D., of Toledo, was then nominated, as was also the Rev. Dr. Van deWater, of New York. The friends of Prof. Gailor remained firm for two ballots longer, and then his name was withdrawn. Dr. Atwill received on the final ballot, 18 clerical and 38 lay votes; the Rev. Drs. Cameron Mann and G. R. Van deWater also received some votes. Immediately the election was made unanimous and the *Gloria in Excelsis* sung. Throughout the whole election a most kindly spirit prevailed, the one object of all being the choice of the right man. The choice reached gave universal satisfaction, and an acceptance from the Bishop-elect is awaited with hope. Elections resulted as follows: Standing Committee, *Clerical*—the Rev. Cameron Mann, D.D., the Rev. Messrs. H. L. Foote, and J. J. Wilkins; *Lay*—Messrs. J. C. Horton, R. W. Cary, and J. D. Richardson, Jr. Chancellor, Hon. Gardner Lathrop; registrar, the Rev. J. W. Birchmore. The salary of the Bishop was fixed at \$3,000 per annum, and Bishop Tuttle was elected provisional bishop. For advancing the missionary work the diocese was divided into two convocations—Northern and Southern. The pledges for missionary work were encouraging in the extreme, fully \$3,000 being pledged for diocesan missions for the ensuing year.

A special vote of thanks was tendered to the ladies of Grace church parish for their thoughtful hospitality, also to Mr. John R. Triplett, whose kindly help at the secretary's desk had so facilitated the business of the session. The kindly feeling and the warm enthusiasm for the missionary work which pervaded the convention in St. Louis seemed, if anything, more deep seated at Kansas City, and places beyond question the wisdom of the division of the old diocese

of Missouri into two. The old name is retained at St. Louis, and Kansas City will be the see city of the new West Missouri.

INDIANA.

The 53d annual convention met Tuesday, June 3d, in Christ church, Indianapolis; with opening religious services, at 7:30 p. m. The Bishop's address showed a large amount of work done the past year, and a marked improvement in the condition of the diocese during the past six years. He referred to the buildings erected by Mrs. Judge Howe at Lima, costing \$35,000, and presented to the diocese; to the success of the Indianapolis Institute for Young Ladies, for which a fine school building is now being completed, to cost \$20,000; to the prosperity of Barker Hall, at Michigan City, and to the free school for working people's children at Vincennes. He mentioned three new churches built during the past year, at Indianapolis, Bloomington, and Michigan City. He stated that one-half of the sum of \$70,000 has been pledged for the endowment of the diocese, and \$24,000 already paid in. About \$3,000 was raised for diocesan missions.

The special committee appointed last year to revise the constitution and canons of the diocese, reported the completion of their work, and moved the adoption of the new constitution. After a spirited debate the same was re-committed, and the committee instructed to report at the convention next year, to be held in Grace Cathedral, Indianapolis.

Mr. L. B. Martin of Terre Haute, was re-elected treasurer for the coming year; David E. Snyder, registrar, and Hon. Wm. Mack was elected for the ensuing three years, chancellor, *vice* Hon. David Turpie, United States Senator from Indiana.

The Standing Committee were elected as follows: *Clerical*—The Rev. Messrs. E. G. Hunter, J. H. Ranger and Dr. J. H. Jenckes. *Lay*—Messrs. Wm. Mack, D. E. Snyder, and W. H. Armstrong.

The Missions of Gethsemane, Marion; Trinity, Anderson, and St. George's, Indianapolis, were admitted as parishes.

A missionary meeting was held in the evening, at which stirring addresses were made, and discussions held by the Bishops, deans, and clergy.

The Church ladies of the city provided bountiful lunches on both Tuesday and Wednesday for all delegates and visitors; that of Tuesday being held on account of the annual meeting of the Woman's Auxiliary of the diocese, which met in full force and engaged in most interesting proceedings and discussions during the hours preceding the opening of the convention. Great zest was given to their meetings by the presence of the Rev. Dr. Locke, of Grace church, Chicago, and his excellent wife; and the Rev. Dr. preached an admirably eloquent and instructive sermon, addressed especially to women, in the morning; while Mrs. Locke regaled them during the afternoon, (gentlemen excluded), with "apples of gold in pictures of silver."

FOND DU LAC.

The 16th annual council met on Tuesday, the 3rd inst. Morning Prayer was said at 9 o'clock by Canon Richey. The council was called to order in the east transept, which had been suitably arranged for the occasion. Routine business received attention and the clergy then vested for the celebration of the Holy Communion and entered the cathedral in procession. The Bishop was Celebrant. The business of the council was then resumed. Canon Richey was instructed to cast the ballot of the council for the Rev. Lucius D. Hopkins, as secretary, and he nominated the Rev. R. H. Weller as his assistant, which was confirmed. The usual committees were appointed by the chair. Reports were read from the secretary, Standing Committee, Board of Missions, trustees, treasurer, and registrar of the diocese. At this point in the proceedings the Bishop delivered his address, after the reading of which, the council adjourned until 2:30. The afternoon session was devoted to elections, of which the following is the result:

Standing Committee: *Clerical*.—the Rev. Messrs. William Dafter, J. M. Greenwood, and Lucius D. Hopkins; *Lay*.—Messrs. J. E. Perry, C. A. Galloway, and Geo. L. Field. Treasurer, Mr. J. B. Perry; registrar, the Rev. Canon Richey.

After attending to some little matters of routine, the council adjourned, having for the first time completed its work in one day. Bishop and clergy then entered the chancel, *Gloria in Excelsis* was sung; the Bishop offered prayers, and gave the blessing.

The Bishop in his address made a most touching and pleasing reference to the fidelity and good example of the Rev. E. A. Goodnough, for 35 years missionary of the Oneidas, and the Rev. R. W. Blow, for nearly 30 years rector of Sheboygan, both of whom have entered into rest since the last council. He said that on coming into the diocese he had found a large number of churches and missions closed. Ten or more of these churches have been opened. There are many tokens of material improvement in the building and improving of churches, the foremost of which is the completion of the Trinity church at Oshkosh. The church of Nativity, Jacksonport, through the good offices and assistance of the Rev. W. R. Gardner, its first missionary, is now going on to complete its church. A donation of \$600 has been made for that purpose. The mission at Ahnapee have raised \$600 toward the rebuilding of their church, destroyed by fire a few years ago, and have begun to build. At Two Rivers, where work has been begun by the Rev. B. T. Rogers, an offer of a site for a church building has been made by a bank company, and a donation of \$500 from the Ladies' Society of the Double Temple, in New York, is ready to be made over when guarantees for the completion of the work have been given. At Sheboygan a handsome act of Christian benevolence is deserving of record. It is well known that the Rev. R. W. Blow had left, by will, the building he had erected for his residence, to the church. This was not to be found after his death, probably having been destroyed by him, as he had expressed the intention of so altering it that the property might be held by the trustees of the diocese. His legal heirs in Virginia have very generously relinquished their rights, and signed a paper leaving this property to the Church's use, according to the late rector's pious intentions.

In the cathedral church a stone pulpit has been erected. A gift of \$1,000 has been made for the erection of a handsome iron rood screen, adorned with its proper figures, and which in a few weeks will be put in place. By another gift of \$500 the chancel roof will be altered at the same time to correspond with the nave. Pledges to the amount of \$5,000, payable in the course of three years, have been made toward liquidation of the cathedral debt. As a further piece of gratifying intelligence it may be stated that a legacy of \$10,000 has been left to the cathedral by a relative of the late Bishop. From the same source St. Monica has received \$5,000 for the establishment of a scholarship to be known by the name Hobart Brown Scholarship, the nomination of the beneficiary being left with the Bishop of the diocese. Since the beginning of his Episcopate, the Bishop has confirmed 566.

MINNESOTA.

The 33d annual council of the diocese opened June 4th, at St. Paul's church, Minneapolis. Morning Prayer was said at 9 o'clock, Litany and Holy Communion with the Assistant Bishop's address at 10:30 o'clock. The address showed that 986 persons had been confirmed in the diocese during the past year, and 320 sermons and addresses had been delivered. Ten had been admitted as postulants and ten as candidates for holy orders; eight deacons were ordained and four priests. Eight churches were constructed. The fact that Eastern young men did not desire locations in the West was brought out, and it was urged that the Church should raise up men for Minnesota within her own boundaries. He

rejoiced in the growth of the Sunday schools of the diocese. The mission work among the Indians was noted, and it was shown that the work was progressing admirably.

The Diocesan made his address at 2 o'clock. He made touching allusion to the bereavements he had suffered during the year, and to the illness of Mrs. Whipple. He spoke strongly in regard to free churches, regretting the changes that had done away with them so largely in his diocese.

Mr. Appleby, the diocesan missionary, made his report, a recapitulation of which showed that he had preached 193 sermons, celebrated the Holy Communion 55 times, baptized 30 adults and 49 children, married two couples, held burial service twice, traveled 17,033 miles, making 67 days of 12 hours a day on the train, assisted 15 parishes in raising funds. His salary by unanimous vote was increased from \$1,500 to \$1,800. The Rev. Andrew D. Stowe, of Stillwater, was re-elected secretary of the diocese, and Mr. H. P. Hoppin was re-elected treasurer. The reports of the Minnesota Church Foundation society and the Minnesota branch of the Woman's Auxiliary to the Board of Missions were received and ordered printed in the journal. The reports of the three deans showed an increased activity in the convocation districts.

The missionary meeting in the evening was begun with an address by the Rev. Joseph Wakazoo, Ojibway deacon, and translated by Mr. Gilfillan. He was followed by the Rev. Mr. Rollet, of Fergus Falls, and Mr. Barker, of Duluth.

On the second day Dr. Bill made a report on the state of the Church, in which a favorable view was taken of matters generally, except at the offering for diocesan missions, which he stated were no larger than five years ago. It was shown later in the day that \$1,800 had been given for the diocesan missionary and \$1,200 for Bishop Gilbert's Special Need Fund. Bishop Gilbert made a strong appeal in favor of the Aged and Infirm Clergy Fund.

The Rev. A. G. Pinkham moved that a portion of the service be translated into Swedish. Referred to a committee to report at next council. The Standing Committee elected: *Clerical*—the Rev. Dr. Thomas B. Wells, the Rev. Messrs. William C. Pope, and Edward C. Bill. *Lay*—Judge Gilfillan, Hon. Isaac Atwater, Capt. J. C. Reno. Bishop Gilbert addressed the council, expressing great thankfulness on account of its missionary character and harmony, and closed its session with prayers and the Benediction.

DELAWARE.

The 104th annual convention met in Newcastle, on Wednesday morning, June 4th. The preliminary service was held, according to the usual custom, on the preceding day. At 5.15 p. m., the Bishop and 26 priests assembled at the old rectory, on the Glebe farm, and after vesting in the house, marched to the new parish cemetery, making a complete circuit of the grounds, repeating Psalm liii. The request to consecrate was read, and the Bishop said the prayer of consecration to the West, to the South, and to the North, and made a brief address, followed by the rector, after which the Rev. Father Benson, S. S. J. E., of Oxford, England, made some very stirring remarks to the people of the parish, and the assembled clergy and laity. The letter of consecration was read by the president of the Standing Committee, the Bishop pronounced the benediction, and the opening service was said at 8 p. m. in the church.

On Wednesday, Morning Prayer was said at 8 a. m., and at 9 a. m. the convention was formally opened by the Bishop, in the old court house; 32 clerical and 47 lay delegates answered to their names during the day. After the usual appointment of a committee on credentials, Mr. S. Minot Curtis was re-elected secretary, and F. G. DuPont was re-appointed his assistant. The reports of the Standing Committee, and of the registrar were presented. Mr. F. G. DuPont read the report of the diocesan

missionary and educational committee, which was of a most encouraging nature, and showed a wonderful increase of more than double the receipts of any former year. The convention then adjourned to Immanuel church, where Litany was said, followed by a sermon by the Rev. Joseph Beers, of Middletown, from St. John xiv: 12. The celebration of the Holy Communion followed, the Bishop being the Celebrant. At the close of the service the delegates repaired to the rectory, where they were very hospitably entertained at lunch by the ladies of the parish. The convention reassembled at 3 p. m. The rector of Immanuel church introduced a resolution emphasizing the extreme importance of the lay delegates receiving the Holy Communion at the celebrations of the Blessed Sacrament during the meetings of the convention. Unanimously adopted. The Bishop read his annual address in which he spoke of the wonderful growth of the diocese by the revival of parishes and missions, the increased interest taken in the upbuilding of that which had so long remained dormant. He also mentioned as a source of deep gratitude to God, the consecration of new churches, and the building of parish buildings, so very necessary, to the growth of every parish. His official acts were as follows:—Ordinations, 3; Confirmations, 253; churches consecrated, 2; cemetery consecrated, 1; clergy transferred, 4; clergy received, 5. In closing, he urged upon every member to unite in advancing the glorious work of the Church, even though it sometimes interfered with secular work. The committee on revision of the diocesan canons, through its chairman, the Rev. T. G. Littell, D. D., submitted their report, which was very concise, and shewed the careful work of the committee. After much discussion it was finally decided to adopt the report, and to spread the canons upon the minutes of the journal for action at next convention. The Standing Committee is as follows: *Clerical*—The Rev. Messrs. Littell, D. D., Lewis Gibson, and Chas. L. Murray. *Lay*—Messrs. S. M. Curtis and Horace Burr, M. D. The place selected for holding the next convention was Trinity church, Milford. After a few touching words by the Bishop, and prayer and his episcopal benediction, the convention adjourned *sine die*.

TENNESSEE.

The 58th annual convention met in St. Paul's-on-the-Mountain, Sewanee, on Wednesday, June 4th. Bishop Quintard celebrated the Holy Communion. The Rev. C. F. Collins preached the sermon, giving an historical review of the work of the Church in Tennessee. The first day's proceedings consisted chiefly in the appointment of the various committees and the reception of reports.

On Thursday morning, a special service was held, commemorative of the Bishop's 25th anniversary. The first address was made by the Rev. T. W. Humes D. D., one of the oldest presbyters in the diocese, who, although more than 70 years of age, had come 200 miles to pay his tribute of affection to his dear friend and Bishop. He was followed by the Rev. W. C. Gray, D. D., the Rev. C. F. Collins, the Rev. Sam'l Ringgold, D. D., and Messrs. S. H. Lamb and Albert T. McNeal. All the addresses were full of enthusiastic expressions of love and reverence for the Bishop, and of praise to God for the work that had been accomplished during his episcopate. His splendid record as chaplain of the 1st Tennessee regiment during the war, and his resurrection of the university at Sewanee, were often referred to. His indomitable energy and generous self-devotion and unflinching faith, in the midst of incalculable difficulties, gave the speakers an opportunity for eulogy which, in this feast of brotherly love, was irresistible. At the conclusion of the addresses, the Rev. Spruille Burford presented the Bishop with a handsome purse, made up by voluntary and spontaneous contributions from nearly every parish. Tennessee has never had a day like this. It was uplifting and inspiring.

The Bishop's address to the convention was mainly occupied with a statistical account of the wonderful development of resources, and increase of business and population in Tennessee. He urged the absolute necessity of increased episcopal supervision, and said that he preferred a division of the diocese, but regarded that as impossible just at this time, and hoped that immediate relief would be given by the election of an assistant bishop. He also spoke very touchingly of the Churchmen who had died during the year, especially Judge W. C. Fowlkes, of Memphis, to whom he paid a graceful tribute.

At the conclusion of the address a committee was appointed to consider the proper method to be adopted for securing additional episcopal oversight, and to report to this convention. The report was presented in the afternoon session, recommending the adoption of the following resolutions:

Resolved, unanimously, That the election of an assistant bishop is undesirable; and

Resolved, That a determined effort be made to raise an Episcopal endowment with a view to dividing the diocese in 1892.

These resolutions were carried, after warm debate and in spite of strong opposition from West Tennessee, and Dr. W. C. Gray was elected financial agent, to raise money for endowment. Dr. Gray has ever been in the forefront of the missionary work of the diocese, and his acceptance of this onerous responsibility is another proof of that generous devotion for which his name is held in reverence by the Churchmen of the diocese.

The report of the deans of convocation and of the Committee on the State of the Church showed a wonderful increase of activity in the diocese, which must be met. Should the effort for an endowment prove unsuccessful, which no one believes, then, perhaps, the resort to an assistant may be necessary. But for once Tennessee has put herself on record against a scheme which she regards as utterly uncatholic.

The following are the officers of the diocese elected for the ensuing year, viz.: Secretary, the Rev. Thos. F. Gailor, S. T. B., Sewanee; treasurer, Charles T. Dobb, Esq., Memphis; registrar, the Rev. Telfair Hodgson, D. D., Sewanee; chancellor, A. T. McNeal, Esq., Bolivar. Standing Committee: The Rev. W. C. Gray, D. D., the Rev. Messrs. J. R. Winchester and T. F. Martin, and Messrs. W. F. Orr and Wm. Simons.

In every respect the convention was harmonious and successful, one of the most delightful features of it being the reception given by the Bishop Thursday night, at which time his new residence was formally blessed by the Bishop of Florida.

EASTON.

The 22nd annual convention met in Christ church, Easton, on Wednesday and Thursday, June 4th and 5th. Bishop Adams presided. On Tuesday evening, there was a preliminary service, consisting of Evening Prayer, and a sermon by the Rev. J. H. Chesley. On Wednesday, the first day, morning service was said, and the Rev. W. Y. Beaven preached. The Holy Communion was administered with the Bishop as Celebrant. Twenty clergymen and 24 lay delegates were present. The Rev. James A. Mitchell was re-elected secretary, and the Rev. W. S. Walker was again appointed his assistant.

The Bishop read his annual address, reviewing the work done the past year. He said that some departments of the work this year fall much behind the last, and the causes assigned are clerical changes within the diocese, removals from the diocese, parishes without rectors, lack of material, and financial depression. As a remedy for the discouraging condition of affairs, he suggested, among other things, that the clergy reach out beyond the regularly organized work and make distinctive missionary efforts through the neighborhoods of the parishes. During the year 206 persons were confirmed; ordination to priesthood, 1; churches consecrated, 3; candidates for Holy Orders, 4; clergymen received into the diocese, 3; clergymen transferred, 7.

The Bishop appointed the deans of the

the three convocations: Northern, the Rev. Wm. Schouler; Middle, the Rev. Theo. P. Barber, D. D.; Southern, the Rev. Wm. Munford. The 20th annual report of the Home for Friendless Children was read and officers were elected for the ensuing year.

The Standing Committee was elected as follows: The Rev. Theo. P. Barber, D. D., the Rev. Messrs. Jas. A. Mitchell, Stephen C. Roberts, W. Y. Beaven, and Wm. Schouler. The committee on the Episcopal Fund reported as having received from parishes assessed to June 5, 1890, \$433.45.

At the evening session, Mrs. Twing, of New York, made an eloquent missionary address to a large congregation. The Rev. Theo. P. Barber then read the report of the treasurer of diocesan missions. The amount received from parishes in the diocese is \$2,174, the amount collected by the Bishop, \$231.98, now leaving in their hands, \$1,169.98. After an address on missions by the Rev. E. K. Miller and two other similar addresses, the convention adjourned, to meet in St. Michael's parish, Talbot Co., on the first Tuesday in June, 1891.

WESTERN MICHIGAN.

The 16th annual convention was opened in St. Mark's church, Grand Rapids, by the Bishop, Tuesday, June 3d, at 7:30 P. M. After Evening Prayer the committee on credentials reported, and the Bishop's diary of visitations was read. The Rev. J. M. Rippey, of Muskegon, was re-elected secretary, and Mr. F. A. Gorham appointed assistant secretary. The session was early adjourned to allow the delegates and others to attend a reception at the episcopal residence.

Morning Prayer was said on Wednesday at 8:30 o'clock, after which occurred the meetings of convocations. The Rev. Dr. Van Antwerp was elected president of Kalamazoo Convocation, and the Rev. C. P. Miller, secretary. The Rev. Campbell Fair, D. D., was elected president of Grand Rapids Convocation, and the Rev. C. T. Stout, secretary. At 10 o'clock the Bishop administered the sacrament of the Lord's Supper. The Bishop's annual address was full of good things. At 1:30 P. M., the litany was said.

Completed action was reached on the subject of admitting organized missions to equal footing with parishes in convention, except in the matter of voting for a bishop. The convention, however, voted to grant them this privilege also, provided they shall have been represented in the two conventions preceding the election of a bishop. This legislation takes effect, if ratified, at the next convention.

The action of the diocese of Newark as to joining forces in forming a national pension fund for the clergy was not concurred in.

The following resolution referred to the committee on canons at the last convention was reported favorably and adopted:

Resolved, That wherever in the constitution and canons the word, convention occurs, applying to this diocese, it be stricken out and the word Synod be inserted.

The warmest debate of the convention was upon the subject of Woman Suffrage. Nearly the whole afternoon of Thursday was devoted to the consideration of proposed amendments to section 1 and 2 of Canon IX. A special committee reported that the word male be stricken out. The committee on constitution and canons recommended that the amendments proposed at last convention be not adopted. The report of the special committee was laid on the table and the recommendations of the other committee voted down. Finally, the Rev. Dr. Thrall moved that the resolutions reported upon adversely by the committee be adopted. About six o'clock a vote was reached carrying Dr. Thrall's motion. As a two-third vote in favor of the amendment was not secured, the vote must be ratified by the next convention before it can become the law of the diocese.

Following is the canon, in so far as affected by the amendment:

Sec. 1. In every church of this diocese there shall be an annual election, on Easter Monday or Tuesday, of a vestry, consisting of not less than five, nor more than ten members, who shall be reg-

ular communicants of the parish in which they are elected.

Sec. 2. In electing a vestry of a parish no person shall be entitled to a vote who has not signed the articles of parochial association, or a declaration in writing, etc. All regular communicants of the parish or congregation, 21 years of age, shall be entitled to vote; but only male communicants shall be eligible to the office of vestryman.

Bishop Gillespie spoke feelingly after this action was taken, and seemed to consider it the most important action taken by the convention for many years.

The delegates on Wednesday afternoon visited the beautiful St. Mark's Hospital, erected at a cost of some \$50,000. The appointments for care and comfort of the sick are perfect from the kitchen to the operating room on the third floor. Many of the rooms are memorials, and beautifully furnished. The Ministering Children's League furnished the children's ward, and the widow of the Rev. Mr. Tustin gave \$1,000 for the beautiful chapel in the centre of the building. The hospital is in the charge of an efficient board of managers; has one of the ablest physicians of the State at the head of its medical staff, and is diocesan rather than parochial in its scope.

On Thursday evening, the following officers were elected: Treasurer, T. P. Sheldon; registrar, A. C. Torrey. Standing Committee: The Rev. Messrs. J. W. Bancroft, J. N. Rippey, T. J. Knapp, Campbell Fair, and Messrs. Wm. R. Shelby, H. F. Severens, and W. J. Stuart.

At the missionary meeting held Wednesday evening, reports were received and stirring addresses made by the Rev. W. W. Walsh and the Rev. Dr. Van Antwerp. An encouraging report was made by the Rev. J. N. Wilkinson, principal of Akeley Institute, Grand Haven. Fifty boarding pupils can be secured if enlarged accommodations can be provided. \$1,190.25 has been raised towards improvements during the past year. Steps were taken at convention towards raising a fund for new buildings. Pledges for diocesan missions amounting to about \$2,000 were made at this meeting. The Bishop showed that some \$100,000 have been added to permanent endowments and diocesan property during the past 15 years.

ARKANSAS.

HOPE.—St. Mark's church has lately taken on new life. The members are full of enthusiasm, and are doing all in their power to advance the Church and its work. The church building has been thoroughly renovated, and now presents a very pleasing and attractive appearance. On the outside there has been added a vestibule which much improves the entire structure. It has received a new coat of paint, and a chancel window, ordered from St. Louis, has been put in place. In the interior, the eye now meets the walls beautified by dark stain and varnish, which is rich and deep, and gives a new glory to this temple of the Lord. In addition to this a recess has been made for the chancel, and on either side a vestry. The Bishop made a visitation on May 29th, and confirmed a class of 11, (two of which were heads of families), besides the reception of two Roman Catholics into full fellowship and communion.

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The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all. Prepared by C. I. Hood & Co., Lowell, Mass.

COMMUNICATION.

DEAR FRIEND:—

Marysville, May 25, 1890. I have just returned from Montrose, Colo. Some weeks ago I saw an advertisement that they were practically giving away building sites. I sent for and obtained a deed, and went out to see what the town was like. It is located in the most lovely valley that mortal man ever saw. A beautiful river flows through it, and on all sides are the snow capped mountains. It has about 3,000 people living in it, and is bound to be a big city. It is now the biggest town between Denver and St. Lake City, a distance of 800 miles. I bought some lots at auction in a town in Kansas several years ago that was boomed, and paid \$50 for them, and I could not sell them to-day for \$5.00. The way Montrose is doing is certain to make their boom last. These lots that are given away at the price now will be worth \$1,200 a piece when the town has 10,000 people; they are right on the edge of the city. I got two lots for my children, one for my sister's boy, who lives in New York State, and one for my brother, who was crippled during the war, and who lives in Georgia. I think it a good chance to make money. I also bought a small fruit farm at Montrose. The man will irrigate and market the crop on shares. Apples sell at \$7.00 per barrel. I can make \$10.00 per tree clear, and the farm I will easily sell in five years for \$1,000 per acre. Any person can get a lot now by addressing S. E. Land, Supt. of Immigration, Montrose, Colo. I believe that an investment of this kind is one that should not be neglected. Such chances should be taken at once by any one who knows about business. The West is the place to make money. I learned that there were not many of these lots to be had. If any other subscriber of this paper wants one he had better write quick. Yours truly A SUBSCRIBER.

YELLOWSTONE NATIONAL PARK.

In view of the widespread attention now centered in the Yellowstone National Park, the following expressions from two of the most eminent American citizens, one a scientist and the other a clergyman, are of great interest.

Prof. John Muir, California's distinguished geologist, speaking of this national resort says: "Situated in the heart of the Rocky Mountains, on the broad rugged summit of the continent, amid snow and ice and dark shaggy forests, where the great rivers take their rise, it surpasses in wondrous, exciting interest any other region yet discovered on the face of the globe."

Rev. T. De Witt Talmage, the eminent divine, says: "After all poetry has exhausted itself, and all the Morans and Bierstads and other enchanting artists have completed their canvases, there will be other revelations to make and other stories of its beauty and wrath, splendor and agony, to be related. The Yellowstone Park is the geologist's paradise."

The Northern Pacific Railroad, the celebrated dining car route, is the only all rail line to this region. For copy of Wonderful Yellowstone Park folder, and other illustrated publications, address any traveling passenger agent of the company, or Chas. S. Fee, G. P. & T. A., N. P. R. R., St. Paul, Minn.

LOW RATES VIA WABASH LINE

For Society of Christian Endeavor. On account of the Annual Convention of the Society of Christian Endeavor to be held at St. Louis, June 12-15, the Wabash Line will make the very low rate of \$6 from Chicago to St. Louis and return. These tickets will be on sale June 11, 12, 13, and 14; and will be good returning to June 17, inclusive. For berths, tickets, and further information, call at Wabash office, 201 Clark Street.

"SUMMER TOURS, 1890."

Is the title of the new illustrated summer-tourist book of the Michigan Central. "The Niagara Falls Route." It is a practical and precisely illustrated. Sent to any address on receipt of six cents postage by O. W. Ruggles, G. P. & T. Agt., Chicago, Ill.

The eye is the window to the soul, but if the eye is not perfect in its shape and curvatures, we must seek the aid of the Optician to have perfect vision. We advise our readers that, if they have need of spectacles and eye-glasses, Henderson's Optician will insist on having the Geneva Optical Co. goods. The headquarters of the concern is at 23 Washington St., Chicago.

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

Sarsaparilla belongs to the smilax family of plants, and is found very generally over the American continent; but the variety that is richest in medicinal properties is the Honduras root, of which the famous Ayer's Sarsaparilla is made.

The preparation which most closely resembles mother's milk is confessedly the best food for babes, and the preparation which is most grateful and nourishing to the delicate organism of the invalid or convalescent is destined to win the favor and confidence of the medical profession and the public. Mellin's Food has long since been found to meet these requirements.

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

Composition picture of every Bishop of the Convention of 1889. Size 10x10 feet, with an exhibition. Copies 28x42 inches for sale, \$10.00 each. Anderson, 785 Broadway, New York.

Civil service reform has a champion in Mr. Oliver T. Morton, in a paper called "Some Popular Objections to Civil Service Reform" which appears in The Atlantic.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

WORK FOR WOMEN.

Through the beneficent work done by the exchanges for woman's work, cake-baking, pickle-making, needle-work, and other household arts, are proving as valuable a means of gaining a livelihood as are teaching, stenography, and other professions in which women have long been engaged. There are now over forty of these exchanges in various cities of the United States, receiving more work and making larger sales each year; that of New York numbering 35,000 consignors, and sales amounting to over \$51,000 at its last annual report; that of New Orleans paying to its consignors \$40,000 annually, and that of Philadelphia, which has been in existence but a short time, paying to its depositors over \$7,000 the first year.

Whatever work is received by the exchanges, whose rules are similar, must be the best of its kind, as it is examined upon its merits by a committee before acceptance. Sometimes a woman presents herself at the exchange thinking her case a hopeless one. If there is any one thing that she can make or do well, she is urged to attempt it. It may be so simple a thing as making molasses candy, a certain kind of jelly, or a night-cap; if it is anything for which there is a demand, it will be sold at a handsome profit to the maker, the exchanges usually asking 10 per cent. of the selling price for making the sales and handling the goods. Sometimes an ingenious woman creates a market by making something that pleases the popular fancy, and then a nice little income is well assured. If a woman cannot do anything and is very much in earnest, pains are often taken to aid her in developing some latent talent. For this purpose cooking schools, embroidery, and painting, and other industrial classes are often maintained in connection with the exchanges.

In the largest cities beautiful lunch rooms have been added to the domestic department of these exchanges, and the Philadelphia Exchange has also a handsome private lunch room, where women who board or who find it desirable for any reason to give a lunch or breakfast away from home, may have the daintiest spread imaginable. The department of goodies for Sunday night teas kept by the New York exchange is liberally patronized. There may be found salads, croquettes, scalloped oysters, bouillon, sandwiches of all kinds, devilled crabs, etc. Any dish not kept regularly may be ordered.

The sum of \$418.16 was paid by one exchange to a consignor of decorated china for a year's work. Another woman received \$1,105.71 for screens, decorated frames, etc. Chicken jelly enriched another by the sum of \$1,247.04, and goods for Sunday night teas brought to their maker the sum of \$965.78. Nor is cake making without its rewards, when a maiden may earn from \$400 to \$1,000 a year by making it. The craze for fine needlework has also brought many orders to be filled, the New York Exchange receiving during the year 1887-88, 6,170 orders for plain sewing, embroidery, painted, and fancy articles; one maker of babies' slippers, who is confined to her chair by rheumatism, earning \$500 by her work. Delicacies for the sick, home-made wines and cordials, canned, brandied, and preserved fruits, cakes, breads, and pickles are received by the exchanges and have found ready sale.

It may be of interest to those not familiar with these societies, to know something of the prices received for articles sold by them. In the New York Exchange preserved peaches are sold for \$1.25 per quart, brandied, for \$1.50, and canned, for 80 cents; jams sell at 35 to 40 cents a glass, home-made wines for from 75 cents to \$1 a quart, and chicken salad at \$1.25; calves-foot jelly brings 40 cents a glass, and chicken broth at \$1.25 per quart.

The prices for bread and cake received by the Domestic Department, in Philadelphia, are as follows: White bread, a loaf weighing 1 1/4 pounds is sold for from 10 to 12 cents, and brown from 12 to 15; rolls and biscuits at 15 cents the dozen. Cake sold by the pound brings 75 cents for fruit, 50 cents for orange, pound, caramel, and coconut; angel food selling for 75 cents, and English walnut for 60. The women most directly interested in this noble society hope in time to have depots through the country, where work may be taught, tested, and forwarded to cities, where they will find the most ready sale; to build up a great commission business, whose profits may be reaped by the industrious women for whom they are thinking and planning.—N. Y. Evening Post.

NONE of the vegetables of early summer are more delicious and healthful than asparagus. When it is tender, fresh, and crisp, it cannot be served in a better way than by boiling it in the bunch and serving it simply with butter, pepper, and salt. Its own fine flavor is better than that of any sauce or condiment that can be added to it.

The usual way of placing the bunches horizontally in the water, and allowing the tender tops to become overcooked and their flavor to be drawn out into the water in

which the vegetable is boiled, is to be condemned. The better way is to stand the bunches upright, so that the hardy part of the stalk, which needs the longest boiling, will be well covered by the water, while an inch or two of the head rises above it, and is cooked only by steam. Salt should be added to the water in which asparagus is boiled, and two tablespoonsful of vinegar added to the water are thought to preserve the green color.

Asparagus is best served with veal, mutton, lamb, or beefsteak. It is often served up on thin slices of toast. When the asparagus is not choice or somewhat wilted, it is best cut into pieces about an inch in length, rejecting the woody parts of the stalk, and stewed. It may be served in its own juice with butter, pepper, and salt. The addition of a tablespoonful or two of sweet cream to the gravy will improve it for many tastes. Those who like vegetables served in French fashion often boil it in bunches and cover it with a white sauce.

Advertisement for 'WHY DO MOTHERS' corsets, featuring an illustration of a woman in a corset and text describing the benefits and availability of the product.

Advertisement for 'MELLIN'S FOOD' for infants and invalids, featuring the Mellin's Food logo and text describing it as a perfect substitute for mother's milk.

Advertisement for 'HARTSHORN'S SELF-ACTING SHADE ROLLERS', featuring the Hartshorn logo and text describing the product.

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Advertisement for 'BARLOW'S INDIGO BLUE', featuring the Barlow logo and text describing the product.

Advertisement for 'RIDGE'S FOOD' for infants and invalids, featuring the Ridge's Food logo and text describing the product.

Advertisement for 'WASHINGTON' soap, featuring the Washington logo and text describing the product.