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VOL. XIV. No. 11.

CHICAGO, SATURDAY, JUNE 13, 1891.—TWENTY PAGES.

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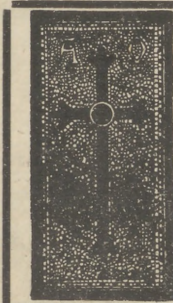
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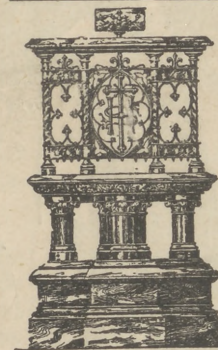
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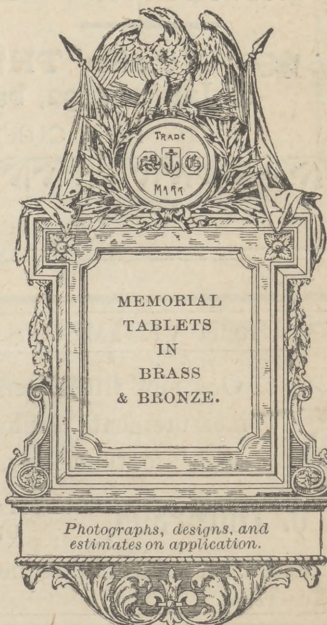
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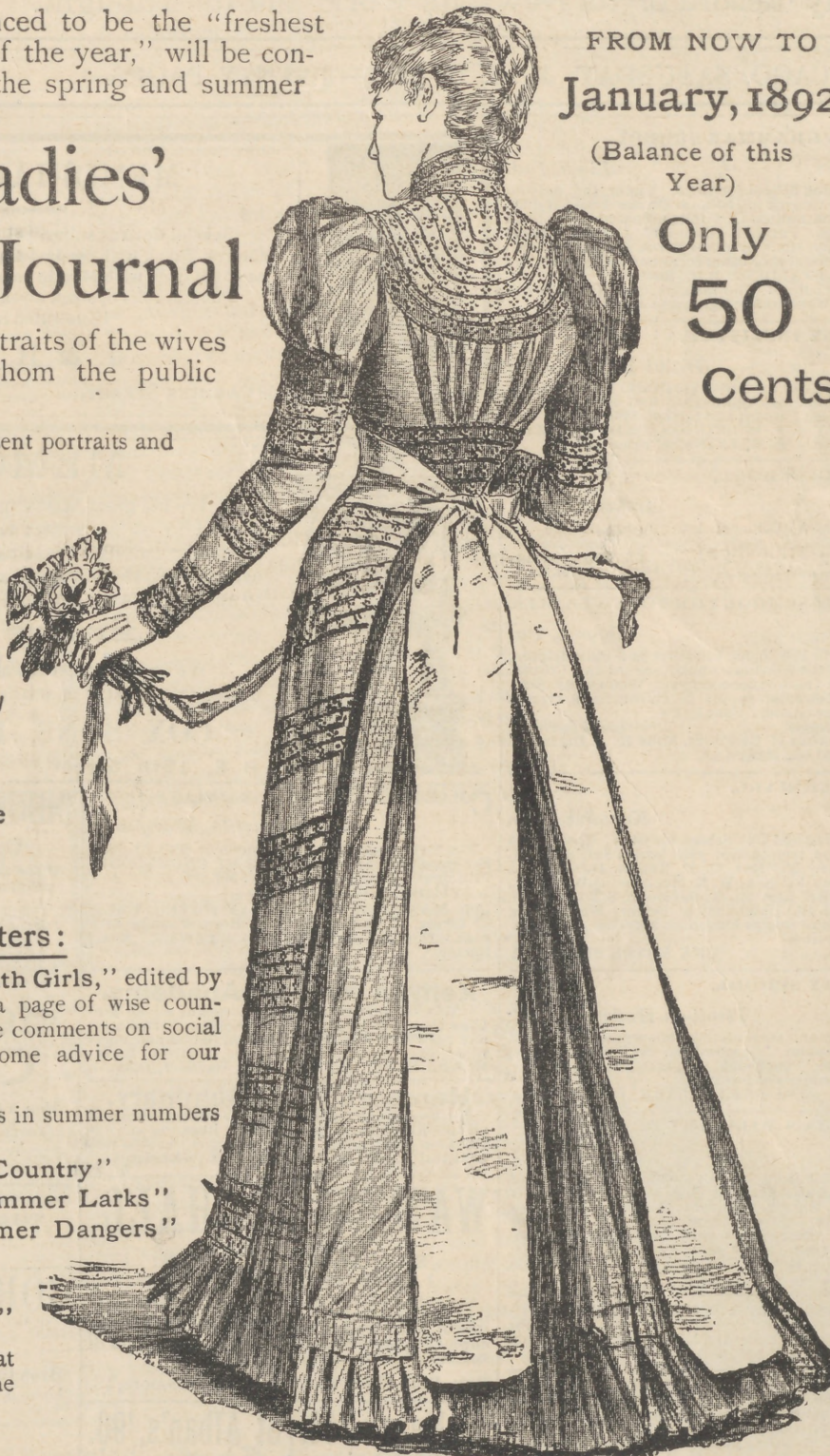
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The Living Church.

SATURDAY, JUNE 13, 1891.

A MAJORITY of the Standing Committees, 28 at last accounts, have consented to the consecration of the Rev. Dr. Brooks as Bishop of Massachusetts.

THE Bishop of Rochester has been safely removed from Lambeth Palace to his house in Kennington Road, where he lies in a very grave but hopeful state. The Bishop of Gibraltar will undertake the Bishop's duty in the diocese of Rochester for the present.

A handsome pulpit has been erected in Norwich cathedral as a memorial of the twenty-three years' ministry there of the late Dean. Dr. Goulburn himself preached the first sermon from it, at a special service held in the cathedral on behalf of the Society for the Propagation of the Gospel.

As a sign of the earnestness of the members of the Church Army, it was noticed at the recent annual united celebration of the Holy Communion in Henry VII.'s Chapel in Westminster Abbey, that after the eloquent address of the Dean of Rochester not one person left the chapel; all remained to receive the Holy Communion.

THE death is announced, on May 14th, of the venerable Dr. French, late Bishop of Lahore, India, from sunstroke at Muscat where he was engaged in mission work single-handed among the Mohammedans. The deceased prelate was an Evangelical of the old devout school, with the true missionary spirit pervading his whole life.

THE grand organ that has hitherto stood in the Chapel Royal, Whitehall, has been presented by the Queen to the church of St. Peter *ad Vincula*, within the Tower of London. The organ is a most interesting one, being the first built in England by Father Schmidt, by command of Charles II. However, beyond the handsome oak case, little of the original organ remains, as it was entirely rebuilt in 1877.

THE late Archbishop of York had arranged that the House of Laymen of the Northern Province should meet for the first time at Whitsun-tide, when it was understood that he would deliver an address upon "The Sphere of Lay Influence in the Government of the Church." The meeting has been postponed, and the House will not now assemble until the next meeting of the Convocation of York.

THE decision of Dr. Gailor to decline his election to the episcopate by the diocese of Georgia will be a great disappointment to the Church in that State, and a cause of congratulation to the friends of the University of the South. He has but recently accepted the onerous and difficult office of vice-chancellor, and plans for the welfare of the university which have been formed, are dependent for success upon his remaining in charge. Under these circumstances, his decision will be sustained as wise and necessary.

THE date for hearing the appeal to the Privy Council against the judgment of the Archbishop of Canterbury in the suit of Read *vs.* the Bishop of Lincoln, is now fixed for the 10th of June, a week later than that announced by Captain Cobham at the meeting of the Church Association. The prelates on the *rota* to serve as assessors are the Bishops of London, Chester, Lichfield, Liverpool, and St. David's. The Bishop of London, however, cannot sit, as he was an assessor in the Archbishop's court.

IN the General Synod of the Church of Ireland, the Assessor said that they had now considered three bills for the reduction of dignities, and it was a most remarkable thing that no attempt had ever been made to reduce the extraordinary number of deans in the Irish Church, who in various places presided over certain ruins with admirable dignity. It was a serious thing that this matter was entirely overlooked in their reforming legislation.

A ROMANTIC story was that of Brother Anselm, night porter at the Grande Chartreuse monastery, who has just died. It was under this humble name that M. de Brecourt, who once played such a brilliant part in the highest Parisian society, finished his days. M. de Brecourt was married three times, and by his third wife he had a daughter. One day, on coming home from shooting, he discharged his gun into a thicket, behind which his daughter happened to be standing. She fell, shot dead. In despair M. de Brecourt entered as a simple friar the monastery of Grande Chartreuse in the most humble and trying of functions.

By the death of the Earl of Powis, the Church in Wales has lost a faithful and devoted son, who, since his succession to the peerage forty-three years ago, has continuously used his vast wealth and exalted position to further the work of the Church, not only in his native land, but throughout the whole of the United Kingdom. His liberality knew no bounds, and there was not a church or mission-room, parsonage or school house, in the whole of Mid-Wales and Shropshire, that had not something to show of his practical devotion to Mother Church. A descendant of the poet George Herbert, and a son of that excellent Churchman, Edward Herbert, Earl of Powis, who won for himself the title of *Episcopatus Asaphensis Conservator*, the late Earl added fresh lustre to the annals of the noble house to which he belonged, not only on account of his blameless life and highly useful career, but also for his intellectual attainments and his wonderful aptitude for public business of every description.

THE Bishop of Lichfield, Dr. MacLagan, who is now Archbishop-designate of York, has had a varied experience. His father was a distinguished physician, who, having served in the Peninsular War, settled down in Edinburgh, where the present Bishop of

Lichfield was born in 1826. About 1847, he entered the service of the Queen as a subaltern in an Indian regiment; but in 1852 he returned to England with the rank of lieutenant, and, with a view to taking orders, entered at St. Peter's College, Cambridge. His first clerical appointment was a curacy at St. Saviour's church, Paddington, and subsequently he held a similar position at St. Stephen's, Marylebone. In 1860 he was appointed secretary to the London Diocesan Church Building Society. In 1865 he was promoted to the curacy-in-charge of Enfield, and afterwards received further promotion at the hands of Lord Chancellor Hatherton, who conferred upon him the rectory of Newington. In 1875 the Bishop of London appointed him to the vicarage of St. Mary Abbots, Kensington. Here he remained till 1878, when, on the death of Bishop Selwyn, Lord Beaconsfield offered him the bishopric of Lichfield, which he accepted. Bishop MacLagan has been an active worker in the diocese of Lichfield, and is about sixty-five years of age.

THE death of Bishop Knight is an unexpected event, and will cause profound sorrow in his diocese and the Church at large. His health had not been good since an attack of "la grippe" last spring, but it was expected that the return of summer would bring complete restoration. But a stroke of paralysis fell upon him last week, under which he sank away and breathed his last at 1:30 P.M., on Monday, the 8th inst. Cyrus Frederick Knight was born in Boston, March 28, 1831. He received his education at Burlington College, Harvard University, and the General Theological Seminary, graduating from the latter institution in 1854. He was ordained deacon by Bishop Wainwright, and priest by Bishop A. Potter. He served in St. Luke's, Germantown, Pa., in St. Mark's church, Boston, for ten years, in Hartford, Conn., at St. James' church, and in 1877 became rector of St. James' church, Lancaster, Pa. He was consecrated Bishop of Milwaukee on March 26, 1889. In his brief episcopate, he followed the things which make for peace, and the diocese mourns a leader who had endeared himself to all, and whose administration gave promise of great usefulness.

THE Bishop of Western New York recently preached a strong sermon on Christian Unity, in St. Paul's cathedral, Buffalo, an abstract from which we commend to Bro. Rainsford and others:

While I hold my place in the Church as a conscientious minister of the same, I shall keep the promises and pledges—nay, the oaths—of my ordination with fidelity and intrepidity, so help me God. And further, let me add that I am sure, at least of the Presbyterians, that learned and most exemplary body of Christians, that they will sustain me in this. I am sure that not one of them who has studied our canons and comprehends our vows to support them and the convictions which have imposed them, would ever think of accepting an invitation to enter our pulpits as a violator of our laws, or as the accomplice of any rector who asks him to countenance such lawless conduct. It is an insult to these pious and

excellent brethren to place them in such a position. "No man shall be suffered to execute functions (i. e. of the ministry) in this Church except he hath had episcopal consecration or ordination." There's the law. Is there any "liberality," is there not insult and impudence in the proposal to an honorable Christian brother, to enter a pulpit in which he cannot lawfully stand? Our pulpits are not personal property; they belong to the Church, and are guarded by its canons. The presbyter who asks a stranger to our laws to help him violate them, makes an innocent man become a party to such presbyter's crime; for a crime it is, springing from what motives it may, and it is punishable as such if the bishop thinks it best to enforce the law.

THE last number of *The Standard and the Church* has this atrocious paragraph in reference to Dr. Gailor:

Chancellor Gailor, Bishop-elect of Georgia, is reported in a newspaper interview to have commented freely on the Rev. Dr. Brooks, his fellow Bishop-elect of Massachusetts, and to have predicted that his election will not be confirmed. To allow himself to be interviewed at all upon that subject was most unbecoming in his position. If he was so flippant as to impute Unitarianism to the great preacher as the natural consequence of his living in Boston and being in popular favor there, the indecency of his utterance is unspeakable. Standing Committees and Bishops may yet take account of such report as this in judging whether a bishop-elect is enough of a Christian gentleman, and endowed with enough discretion, to be worthy of a seat in the House of Bishops. The rejection of the greatest Christian preacher of the day, and the consecration of his calumniator, would remind the world of the choice of Barabbas.

The severe strictures of the Bishop of Western Michigan upon the arrogance of this paper in its championship of Dr. Brooks, are more than justified by this infamous assault upon a clergyman who is reported to have expressed an opinion about Dr. Brooks which, it is safe to say, is shared by half of the Churchmen of the country. It is open to any paper or person to censure or oppose the cause of Dr. Brooks, but it should be done in courtesy and in charity.

CANADA.

The present month is the one in which most of the diocesan synods meet in this Ecclesiastical Province. Unusual interest is felt in these meetings this year, from the fact that the plan for the consolidation of the Church in Canada is to be brought before them. The powers to be given the General Synod, and their bearing upon the provincial and diocesan synod systems already in operation, will no doubt be fully discussed.

At a meeting of Sunday school teachers of the deanery of Middlesex, diocese of Huron, the president, in the course of his address showed the number of teachers in the deanery to be 350, and the scholars 4,000. In the whole diocese there are about 2,200 teachers and 17,800 scholars. The Huron diocesan synod meets on the 16th, in the Chapter House, London. The Bishop's health is improving, though his voice is still weak after his recent severe illness.

The earnest appeals made by the Bishop of Algoma, in Huron, on be-

half of the North-west Missions, lately, seem to have been very successful. One congregation which in response to last year's Ascension-tide appeal, gave \$10, has given over \$90 this year.

Trinity University, Toronto, had the usual May meeting of the corporation early in the month. The Bishop of the diocese presided and the Bishop of Niagara was also present. It was resolved that the Corporation unite with those of several other Canadian Universities in petition to the Government to provide that books imported for the use of the libraries of colleges should be placed on the free list in regard to the customs' duty.

The basement of St. Philip's church, Toronto, was formally opened for Sunday school purposes on the 12th. The diocesan Board of the Woman's Auxiliary held its annual meeting in Toronto on the 20th and remained in session for three days. Reports read showed the membership to be increasing.

Nearly 200 candidates were confirmed in the city churches in Ottawa, diocese of Ontario, on the 2nd and 3rd. Owing to the illness of the Bishop of the diocese, Dr. Lewis, the Bishop of Niagara administered the rite in his stead. Special services were held in all the churches on Ascension Day, with celebrations of the Holy Communion. The Governor General's Foot Guards had their annual church parade to Christ church, Ottawa, in May. The regimental chaplain, the Ven. Archdeacon Lauder, preached, and the musical part of the service, which was of a military character, was well rendered by the large choir. A fine effect was given by the singing of the national anthem by the large body of soldiers.

The collections taken up on Trinity Sunday for Bishop's College, Lennoxville, diocese of Quebec, in the dioceses of Montreal and Quebec, were not quite so large as usual.

The Church and Parsonage Fund of the diocese of Algoma is wholly exhausted; several buildings are left unfinished. There are two self-supporting parishes in the diocese, Sault Ste. Marie and Port Arthur. There are five missions vacant. Within the last three years two churches have been erected in the mission of Uffington: St. Stephen's church, Vankoughnet, and St. Paul's church, Uffington. An organ has been purchased for St. Stephen's this year.

The meeting of the synod of the diocese of New Westminster, B. C., was fixed by the Bishop to take place on the 9th. The Bishop confirmed 31 candidates at St. James' church, Vancouver, lately.

An earnest appeal has been made for funds to complete the new stone church at Banff, diocese of Calgary. So many visitors flock to this place now in summer, both from England, the United States, and Canada, the majority of whom are Church people, that the accommodation is quite too small.

Among recent subscriptions to the Cottage Hospital at Springhill Mines, diocese of Nova Scotia, the rector has been cheered by receipt of \$100 from the Missionary Society of St. Paul's School, Concord, N. H. This will provide a St. Paul's School bed.

A special service was held on the 17th to celebrate the 65th anniversary of the Sunday school of Trinity church, St. John, diocese of Fredericton. Bishop Kingdon confirmed a large number of candidates on the 3rd, at St. John, both in St. Luke's church and in the mission chapel.

The new bells for St. George's church, Guelph, diocese of Niagara, have arrived. They are 13 in number.

The illness of Sir John A. Macdonald was alluded to in many of the churches throughout Canada, on the 31st, and prayers offered up for his recovery. At All Saints', Toronto, where the aged Premier was a regular attendant when residing in that city, the rector asked for the prayers of the congregation for him. The Ven. Archdeacon Lauder was constantly with Sir John, as his spiritual adviser, during the days following the attack.

The Rt. Rev. Dr. Sullivan, Bishop of

Algoma, was in Montreal on his way to England, on the 31st. He preached in St. George's church in the evening. He has nearly recovered from the effects of the accident he met with lately, when the train on which he was travelling broke through a trestle bridge. Father Huntington preached three times on the 31st in Montreal; in the afternoon to the Knights of Labor, the representatives of which order passed a resolution afterwards, thanking him for his eloquent address. On the previous day he gave an address to business men, which was well attended.

The Bishop of Montreal has been obliged to defer some of his country visits and Confirmation in consequence of illness. He was, however, sufficiently recovered to perform the ordination service in Trinity church, Montreal, on Trinity Sunday. The Sons of England had their annual church parade to St. George's church, on the 24th. Seven lodges were represented in the city. The new St. Andrew's church, Back River, a few miles from Montreal, is now so far completed that services are held in it. The seats are all free. Work has been commenced on the extension of St. James the Apostle, Montreal.

CHICAGO.

W. E. McLAREN, D.D., D.C.L., Bishop.

In the report from St. Luke's Hospital which appeared in the account of the diocesan convention last week there is a palpable error in the sentence, "During the year 5,865 patients, all but 502 paid, were cared for." The 502 were paying patients, the rest were free.

The Diocesan Choir Association held its annual meeting at the Church Club on Monday afternoon. The report of the standing committee was read, and the amendments to the Constitution previously acted upon were ratified and adopted. The officers elected for the ensuing year are: The Rev. Arthur W. Little, president; E. G. Kempton, secretary; the Rev. Joseph Rushton, precentor; E. C. Lawton, choir-master; Dingley Brown, organist; S. L. Wrightson, librarian. The following compose the standing committee: The Rev. Messrs. A. W. Little, Jos. Rushton, Geo. D. Wright, J. H. Knowles, W. C. DeWitt; Messrs. E. C. Lawton, E. G. Kempton, F. Robertshaw, and H. B. Roney.

WAUKEGAN.—Some six years ago, to his great surprise, the rector of Christ church, Waukegan, was called upon by the authorities of the city, to accept the superintendency of the public schools. Overcoming all his former convictions, and with many misgivings, the priest accepted the position tendered him, and has held it to the present time, excepting 15 months, when the new church was in building. After this experience, and the further one of being president of the Board of Education for the past year, he has concluded that such a course of action is helpful rather than detrimental to his general influence. He is brought into more actual touch with the people, and is the better enabled to know their condition and want. The fear that, by taking an active interest in outside affairs, he would diminish his usefulness in parochial duties and relations, has been removed, the present activity and increasing good works of this parish bearing witness thereto, the chapel and guild room during the past year having been completely furnished by the Ladies' Aid Society and St. Margaret's Guild, and the walls of the choir room richly adorned with engravings of the four great cathedrals of England, presented by Homer B. Steele. Since the last convention 37 persons have been baptized, of whom 11 were adults. The Bishop of Chicago has recently made his annual visitation and confirmed 29 souls, 18 being children of the parish, 11 adult converts from the denominations. A choir encampment ground of three acres, situated on one of our most beautiful inland lakes, has been purchased at a cost of \$500, and here a summer house, boat, and bath house will be shortly built, where the choir will enjoy their two weeks' outing, and other people of the parish take needed rest and

recreation. With the incoming to the town of a western branch of the great Washburn & Moen Wire Works from Worcester, Mass., the vestry has exercised a wise forethought in securing at a cost of \$600, lots on which to erect suitable church buildings for future work among this new class of people, the hand toilers, many of whom already come to worship regularly at the Sunday night services. Nor has this increased demand on time and means at home detracted from the interest of the parish in the larger field of the Church's work. More has been sent away to help in diocesan and domestic missions than ever before. And now, as if to crown the year with goodness, comes along a young man, who has had it put into his heart by God to do still greater things. He, with his devout mother, has given \$4,000 for the endowment of a scholarship at Nashotah, that the name of husband beloved, and father ever true, "Charles R. Steele, may be had in everlasting remembrance"; and a godly, deserving youth always provided for, in preparation for the sacred ministry of the One, Holy, Catholic, and Apostolic Church of the living God.

ENGLEWOOD.—On Trinity Sunday, the first anniversary of the present rectorship of St. Bartholomew's parish, the rector, the Rev. B. F. Matrau, made the following report to the congregation of the year's work: Services held, 316; celebrations of the Holy Communion, 107; Baptisms, 39; Confirmations, 12; marriages, 8; funerals, 20; churchings, 4; number families connected with parish, 325; total number souls connected with the parish, 1,450; number parochial calls made by the rector, 1,100; total amount of money raised, \$11,164.67. The parish now owns the magnificent site, corner of Stewart avenue and North Normal Parkway, sufficiently large to accommodate a group of three buildings, viz: A church, a parish house, and a rectory. The total indebtedness now resting upon this property is less than \$5,000. The money value of these lots is at least \$25,000. The committee appointed to negotiate a loan for the erection of the church, hope to make a favorable report to the congregation within the next 30 days.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Bishop made a visitation to St. Luke's Hospital on the first Sunday after Trinity, and confirmed 14 persons. The agreement between the House of Rest for Consumptives and the Hospital, already announced in these columns, went into effect last week. For the immediate present, the buildings of the House will continue to be used, while arrangements are being perfected to receive more consumptive patients at the hospital. There are now about 40 of this class of patients at the House and 20 have already been admitted to the hospital.

On Wednesday evening last, the deaf-mute Sunday school of St. Ann's church held a jubilee service in honor of the 69th anniversary of the birth of the rector, the Rev. Thomas Gallaudet, D. D., who is also the founder and general manager of the Church mission to deaf-mutes. Some time ago a number of deaf-mutes living in and near New York determined to show their appreciation of his life-long efforts in behalf of their class of unfortunates. It was finally decided to present him with a portrait of himself. Subscriptions were readily procured and the work awarded to Albert Ballin, a deaf-mute artist. The occasion of Dr. Gallaudet's birthday was taken as the time for presentation. Mr. Robert Barnard made the presentation speech, to which Dr. Gallaudet warmly responded. Prof. J. F. Fox unveiled the picture and made an address. The exercises were all conducted in silence by means of the sign language. Nearly 300 deaf-mutes were present. The portrait is full length, and represents the Dr. as seated in a natural manner, as in conversation, and is very life-like.

Following the example set by several other charities, the Sheltering Arms has taken steps to remove its main work into the country, just outside the city. Land has been purchased at Mt. Minturn and prelim-

inary preparations entered upon. Larger space and better conditions are thus secured for the healthful development of the institution in the future. It is not intended, however, to entirely abandon the old site. Several of the existing cottages will be allowed to remain, and will be utilized to receive applicants from the city previous to their transfer to Mt. Minturn. By a sale of part of the land no longer required, enough will probably be realized to meet the expense of the new site, and a large plot, 120 by 330 feet, will still remain for the city work. Two friends have already promised a church building at Mt. Minturn, and it is hoped others will follow their example by aiding in the erection of a number of houses each capable of accommodating 30 children. During the past year the work of the Sheltering Arms has shown itself more than ever worthy of support. The year began with 158 children, of whom 108 have been discharged. There were 325 applications for admission and only 96 could be received, the present number being 146. The income is not sufficient to meet the expenditures, and large giving is needed both for current income and endowment. At present the permanent endowment amounts to \$80,992.28, and the \$40,000 received from legacies has been set aside with the hope of adding to endowment. Several special endowments are being collected—one by former children of the institution, to be known as "Our Own Bed." The Ladies' Association has contributed for a bed endowment bearing the name of their society, \$1,271.60, and for the Silver Anniversary bed, \$3,000. They have besides contributed \$1,328.67 to current expenses during the year, mostly in special care of their own cottage. A general request is made for an increase of \$2,000 for current income for next year.

On the first Sunday after Trinity, Bishop Potter made a visitation of the new St. Luke's church, in the upper part of the city, and confirmed a class of 42 persons presented by the assistant minister in charge. On Thursday, June 4th, the vestry of St. Luke's, of which the Rev. Dr. Isaac H. Tuttle is rector, received permission from the Supreme Court to sell its old site on Hudson st., to Trinity church, for \$150,000. This completes arrangements which have long been talked of, for the removal of the church up town. The new church building will be located at Convent ave. and 141st st., on property formerly occupied by the home of Alexander Hamilton, where, as indicated above, services are already in successful operation, in temporary quarters. In this case, however, the moving parish will not leave spiritually unprovided the location from which it goes. Trinity makes the purchase in order to plant a new chapel of her own, much larger and better equipped than the old St. Luke's, and with a view to caring for the crowded population of the poorer classes which has by city growth come to occupy a once fashionable neighborhood.

PORTCHESTER.—On May 25th, a class of 47 was confirmed at St. Peter's church.

RHINECLIFF.—The church of the Ascension, under the charge of the students of St. Stephen's College, received a visitation from the Bishop, on the evening of May 28th.

TIVOLI.—The Bishop confirmed 10 of the boys of Trinity School, in the school chapel, on the afternoon of Wednesday, May 27th. The class was presented by the Rev. James Starr Clark, D. D., rector of the school.

GARRISONS.—The usual retreat before ordination, for the candidates to be ordained Trinity Sunday, was begun Thursday, May 21st, and lasted three days. The exercises were conducted by Bishop Potter in person. A number of candidates for deacon's, and also for priest's orders, were in attendance.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

ATLANTIC CITY.—The Church services at this famous seaside resort, held in the church of the Ascension, have been attended by very large congregations. They are

at present in charge of the Rev. Edwin B. Russell, late of Florence, Italy. The attendance at Holy Communion has been noticeably large, and at all the services great interest seems to have been taken. There is an early Celebration Sundays at 7:30, Matins and sermon at 11, Evensong and sermon at 8. The G. A. R. and Mehrer Rifles were well represented at the church of the Ascension on Trinity Sunday. The sermon was from II Timothy ii: 3: "A good soldier of Jesus Christ." Mr. Russell is peculiarly gifted in his choice of words, and this was specially noticed on this occasion.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The 34th annual council assembled at the cathedral in Faribault, Wednesday, June 3rd. Matins and litany having been said at an earlier hour, the celebration of the Holy Eucharist began at 10:30, Bishop Gilbert being celebrant. After the Creed, a letter was read from Bishop Whipple, in the place of his usual address, in which he recited the good deeds of the faithful, who during the past year have gone to their rest. Bishop Gilbert read his address, showing a vigorous prosecution of episcopal duties. He referred in tender and fitting terms to each of the clergy and prominent members of the laity who had died during the year, including Gen. Sibley, Judge Henry Hale, Dr. Glover Perrin, the Hon. Gordon E. Cole, and others. Especial mention was made of J. K. Hilyard, whose prominence among the colored Churchmen of St. Paul made his loss greatly felt. Confirmed during the year by Bishop Whipple, 13; by Assistant Bishop Gilbert, 853; by other bishops, 35; total number confirmed, 901; number of visitations made by the Assistant Bishop, 162, in 135 parishes and missions; sermons delivered, 303. "The Church in Minnesota holds a commanding place in the religious life of the State. The trend is toward her. Her growth during the decade just closed has been fully 40 per cent greater than the growth in population." At the conclusion of the address, a cablegram was received from Bishop Whipple, sent on the eve of sailing from England, bidding peace to the members of the council.

The business session of the council was called to order by Assistant Bishop Gilbert in the cathedral at 2:30 p. m. Most of the clergy of the diocese were present, and lay delegates from a majority of the parishes. The Rev. Andrew D. Stowe was re-elected secretary of the council, and appointed the Rev. C. E. Haupt as his assistant. Mr. Henry P. Hoppin was elected treasurer of the diocese. The treasurer of the episcopal fund reported a balance due to him of \$1,168, and explained that the payments from the trustees of the Church Foundation had been delayed, but would soon be made, and would more than meet the deficiency. The treasurer of the diocese reported: Diocesan missions, receipts, \$5,160.83, balance on hand, \$1,764.71; council fund, receipts, \$779.46, balance, \$150.62; aged and infirm clergy fund, \$2,242.28, balance on hand, \$1,169.50; Lenten and Easter offerings for missions this year, \$576.28.

The election of the Standing Committee resulted as follows, the complexion of the committee being changed: The Rev. Drs. John Wright and E. C. Bill, the Rev. W. C. Pope, the Hon. J. Gilfillan, the Hon. I. Atwater, Capt. J. C. Reno.

In the evening, the commencement exercises of Seabury divinity school were held. A class of four was graduated. The essay was read by Mr. J. A. Williams, a colored man of promise. The Rev. Dr. S. D. McConnell delivered the baccalaureate address.

On Thursday evening, the council attended a very pleasant reception given by the faculty of Seabury Hall and the graduating class.

On Sunday, May 24th, occurred the death of the Rev. Fletcher J. Hawley, D. D., of Lake Park. He was a lineal descendant of Capt. Jehiel Hawley, the early settler of the town, and founder of the church in Arlington, Vt., where Dr. Hawley was born, Nov. 22nd, 1813. He graduated from Union College, Schenectady, in July, 1840. In October,

1840, he entered the General Theological Seminary, graduating in June, 1843. He was ordained deacon by Bishop Onderdonk in July, 1843, and priest by Bishop Brownell in 1845. The severe studies of the previous years having impaired his health, he was advised to seek a milder climate, and accepted the rectorship of St. John's church, Christiansted, Santa Cruz, West Indies. After 14 years of active and efficient work in Church and State, Dr. Hawley returned in June, 1859, to the United States, leaving the Island in much more prosperous condition than when he went there, which was greatly due to his active efforts, good judgment, and wise counsel. Soon after his return to the United States, Bishop Polk insisted upon Dr. Hawley's going to Louisiana to take charge of Trinity church, of which the Bishop was then rector, and which he had to give up on account of the arduous duties of his episcopate. He officiated temporarily at Trinity church, Chicago, and Grace church, Brooklyn, from 1862 to 1864, when Bishop Williams wanted him to come to Danbury, Conn., which resulted in his raising several thousand dollars, and practically building a new stone church, one of the largest in the diocese. At the Bishop's request he resigned the parish at Danbury and removed to Stafford Springs in 1875. Here he worked with his accustomed activity and judgment, until he established the church upon a good foundation. But the climate was too severe for his children, and having acquired some land in Becker county, in this State, he accepted a call to St. Paul's church, Brainerd, where he removed September 16th, 1880. Here he devoted himself to the work of the Church with his usual zeal and efforts, until being physically incapacitated for performing his duties to the parish, he resigned and removed with his family to his farm at Lake Park, in December, 1887, where he has since resided. During his connection with the diocese of Minnesota he has taken a leading position in its work and councils, having acted as dean of the Northern Convocation for many years, and having been also elected to represent the diocese in the General Convention of the Church in the United States. The funeral services of the Rev. Dr. Hawley took place at the Lutheran Synod meeting house in the village of Lake Park, Bishop Gilbert, officiating, assisted by the Rev. Mr. Lockhart, who also offered prayers at the house; the Rev. Messrs. Davis, Harvey, and Nash. Dr. Harvey's remains were taken to his native town, Arlington, Vermont, by his brother-in-law, Mr. Thos. H. Canfield, there to be laid to rest near those of his ancestors of many generations.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On May 28th, the new parish house of Emmanuel church was formally opened with a service of blessing by the rector, the Rev. Henry Ormond Riddel. The building has rooms for large parish gatherings, for use of the vested choir, and of the parish societies, and residence of the rector. It is built of brick and stone, and finished in hard woods, and is well equipped. Following upon the refurnishing and redecorating of the church, it completes long-matured plans for this group of ecclesiastical structures. The parish is about to undertake a venture of faith in the shape of a home for crippled children, to be called the House of St. Giles the Cripple. At a meeting lately called by the rector, persons present, some of whom were not parishioners, subscribed enough to secure a building and to give the charity a start. It will be placed in charge of Sister Sarah, who has had much experience in Philadelphia with similar work. She will begin in the autumn, in a very humble way, hoping to found what will gradually grow with time and effort, and by the help of sympathetic givers. A number of physicians of the city have approved of the object. It should be added that Emmanuel, which has undertaken this unselfish charity, is not itself a parish of large means.

The 21st anniversary of the Sheltering Arms Nursery was celebrated Wednesday, June 3rd, at the house, 157 Dean st. A large

number of friends gathered to congratulate the managers upon the "coming of age," and upon the fact that the institution was at last out of debt. Mrs. W. A. Arnold, the secretary, read a report referring to the origin of the nursery as a parochial work of St. Peter's church, April 13, 1870, and of its subsequent adoption by other parishes as a city charity. Its vicissitudes in going from one rented house to another till it found at last its own home, were recounted, with many reminiscences of the joys and sorrows of the 21 years. Some of the early friends of the work have now gone to the "home of God's elect," and but six of the original managers remain. During the past year, 29 women of various nationalities have acted as nurses; 150 children have been cared for, either for a few weeks or many months. But, sad to say, 264 applications, or many more than the whole number admitted, had to be declined for lack of accommodations. During the 21 years, 3,859 children have been inmates, or an average of 68 each month. After the reading of the report, the children, none of them over 7 years of age, were entertained with music, and in turn did much entertaining themselves. The house mother, Mrs. Hannah Mackay, was the recipient of many congratulations on the neat appearance and bright baby accomplishments of the little ones. The officers of the institution are: Mrs. S. A. Wood, president; Mrs. Chester B. Lawrence, vice-president; Mrs. Geo. B. Hyatt, secretary; Mrs. Edward A. Bradley, treasurer.

On Thursday evening, May 28th, the new parish house of the church of the Messiah was formally opened by the Bishop. This building which has been erected at a cost of \$52,000 is one of the most complete of its kind in this country. It is constructed after a very ornamental design of brick and terra cotta, with red tile roof. It combines a chapel, a gymnasium, a drill room for the Knights of Temperance, several guild rooms, of various sizes, a reading room, a spacious study for the rector, and numerous other apartments, leaving no branch of parochial activity unprovided for. The service of opening was held in the chapel. The rector, the Rev. Charles R. Baker, made an address on the subject of parish activities, and was followed by the Bishop in a congratulatory address.

FLUSHING.—The Rev. H. D. Waller, assistant minister to the Rev. Dr. Smith, of St. George's, has been suffering for some time from ill health, and has undertaken a journey to the West for recovery.

ROCKVILLE CENTER.—The Rev. Dr. Thomas, formerly a Congregationalist minister in Brooklyn, and who was ordained deacon on Trinity Sunday, has temporarily taken charge of the church of the Ascension.

WOODSIDE.—St. Paul's church is about to erect a parish house, which will also accommodate the Sunday school. The estimated cost will be \$2,000, which the parishioners are now making effort to raise. Nearly half of the amount is already in hand.

NORTHPORT.—Ground has been broken for a new rectory building for Trinity church, on land presented for the purpose and well located. The estimated cost of the house will be \$2,000. A small indebtedness on land adjoining the church property is meanwhile being gradually removed. This parish which is a very young one, has been much stirred up by its new rector, the Rev. William Holden, who took charge only three months ago.

LONG ISLAND CITY.—It having become evident that St. John's church is poorly located to meet the growing needs of the parish, lots have been purchased a mile distant, at a cost of \$4,000, toward which sum \$1,000 has been raised. It is intended to remove and remodel the present church edifice at an estimated cost of \$3,000. The \$6,000 thus required above the subscription already in hand will, it is anticipated, be fully covered by the sale of the old site for business purposes. By this wise transfer, the church, which has long been a struggling one, will almost certainly enter upon a new career of

prosperity. What debt there was on the parish was extinguished by special offerings at Easter. It is now contemplated undertaking the erection of a parish hall so soon as the congregation is settled down in its new home.

RHODE ISLAND.

THOS. MARCH CLARK, D.D., LL.D., Bishop.

WESTERLY.—The deed of the lot at the corner of Broad and Elm sts., has been delivered to the corporation of Christ church by the donors, Edward W. and Fannie S. Babcock. The lot has a frontage of 70 feet on Broad street by 195 feet on Elm street, and the south side is 120 feet deep. Among the provisions of the deed are, that "the granite church edifice" shall be "ready for occupancy" Dec. 1st, 1893; that the "church edifice" shall not be removed without "the consent of the Standing Committee" of the diocese, and that it shall always be used "for the celebration of divine service according to the rites, etc., of the Protestant Episcopal Church," and also for "other parish purposes." The building will stand about 50 to 60 feet (owing to the shape of the lot) back from Broad street, and parallel with Elm street; and probably ground will be broken for it by the middle of next month. On Monday evening, May 18th, at a meeting of the vestry of Christ church, the conditions of the deed were accepted.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

RUTLAND.—On Sunday after Ascension, the Bishop visited Trinity church, the Rev. Charles Martin Niles, rector, and confirmed a class of 61 persons, the largest class ever before confirmed in the diocese; the ages were from 12 to 60 years, about equally divided as to sex. There were the following denominations represented: Methodists, Baptists, Congregationalists, Universalists, Lutherans, and Romanists. The rector has presented during the fourteen months he has been in the parish 116 persons for Confirmation, and baptized 81. The number of communicants is now about 500. There are also two candidates for Holy Orders under the rector's guidance, making ready for St. Stephen's college, Annandale. Mr. Niles has already sent two men to St. Stephen's during the three years of his ministry.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Ass't Bishop.

FRESNO.—A surplined choir of boys and men sang the service for the first time in St. James' church, Whitsun Day night. Such a choir has long been desired by the rector, the Rev. D. O. Kelley, and now it is a realized fact, with the full approbation of the vestry. The boys have been under the instruction of E. M. Drury, a pupil of Dr. Roberts, of England, and an accomplished organist, ably seconded by one or two assistants. At present the boys will sing only at the evening service.

NEW HAMPSHIRE.

WM. WOODRUFF NILES, D.D., Bishop.

CONCORD.—The anniversary exercises of St. Paul's School were held last week. There was a large gathering of alumni and guests. On Thursday, May 28th, the anniversary service was held in the chapel of the school, with a sermon by the Ven. Alexander Mackay-Smith, D.D., Archdeacon of New York. In the afternoon a reception was held at the residence of the headmaster, the Rev. Dr. Coit.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The fourth missionary district convocation was held in Christ church, Oswego, May 12 and 13, the Rev. J. F. Taunt, president. Fifteen of the clergy were in attendance. Interesting oral reports were made from five different fields. The Holy Communion was celebrated for the clergy at 7:30 A. M., Wednesday, and again at 10:30 A. M. The Rev. G. W. Southwell preached a timely sermon from Eph. iv:10. The new missionary canon was discussed, and changes suggested before its adoption. The rector, the Rev. P. N. Meade, and his people, dispensed unstinted hospitality and entertained the convocation at lunch in the parish house Wednesday.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—At Evensong, on Trinity Sunday, Bishop Whitaker visited the House of St. Michael and All Angels, for colored cripples, and in the beautiful chapel of the institution confirmed a class of 12 children, 7 of whom were non-residents, and addressed them. The Bishop subsequently preached a sermon on the Trinity.

At the first Evensong in St. Mark's church, the Rev. Dr. Nicholson, rector, preached the annual sermon to the First Regiment, P. N. G., of which he is the chaplain.

In the church of the Incarnation, the Rev. Dr. Newlin, rector, the Rev. Henry A. F. Hoyt, chaplain of the "State Fencibles," P. N. G., preached the yearly sermon to the several companies of that battalion, at the night service.

The Rev. Father Field, on the same evening, preached his farewell sermon at St. Clement's church, in which he thanked the people for their support during his pastorate, and asked the same generous consideration for his successor. He closed in touching farewell words. Father Longridge will remain in charge of the parish until September, when Father Davenport will assume the rectorate, in which he will be assisted by two and perhaps three priests. Father Field sailed for England, June 3, for the annual retreat at Cowley.

A service of benediction of the new Memorial Parish House of St. Andrew's church was performed by Bishop Whitaker, who was assisted in the services by the Rev. Dr. Paddock, rector, and the Rev. E. K. Tullidge, the assistant priest, all of whom made addresses. The parish house is a memorial of Bishop Stevens, a beautiful window to his memory fronts 8th street, on the first floor, the room being intended as a meeting-room for various societies of the parish. The second floor will be occupied by the young men's guild as a gymnasium; in it are several memorial windows, one of which is in memory of the Rev. G. T. Bedell, D.D., (father of Bishop Bedell), the first rector of the church. The third floor is for the use of the sexton.

The Northeast Convocation of Philadelphia was held May 26th, in Emmanuel church, Marlborough street. The Rev. S. D. McConnell, D.D., presided. On motion it was decided to ask all the churches to contribute 20 per cent over the amount given last year towards the Mission Fund. The session concluded with the election of officers. In the evening a public missionary meeting was held in the same church, when addresses were made by the rector, the Rev. D. D. Smith, the Rev. O. S. Michael, the Rev. R. Bowden Shepherd, and Mr. J. S. Goodbread, on the necessity of missionary work in the Church.

The Northwest Convocation met on the same afternoon in the guild room of the church of the Epiphany, Rev. Dr. B. Watson in the chair. Various officers for the ensuing year were elected, and committees appointed.

The Convocation of Chester met likewise on the same date at St. Paul's church, West Whiteland, the dean, the Rev. John Bolton, presided. The sermon was preached by the Rev. D. M. Bates. Various officers for the ensuing year were elected, and committees named. At the afternoon session, the assessments and appropriations to the several churches were taken up, and after considerable discussion \$2,740 were appropriated among the various weak parishes and mission stations within the convocation, being a decrease of \$360 of the amount given last year.

The Convocation of West Philadelphia was held on May 28th, at St. James' church, 52nd street and Kershaw avenue, and was largely attended. The Rev. Chas. A. Maison, D.D., rector of St. James' church, Kingessing, was elected president for the next four years, and the Rev. James P. Hawkes, assistant at St. Mary's, secretary. Supper was served in the new parish building of St. James, by the ladies of the parish. In the evening, at the missionary meeting, addresses were made by several of the clergy of the convocation, and also by the Rev.

James S. Stone, D.D. The appropriations to the four missions of the convocation were increased, and the probabilities are that a new work will soon be commenced.

The Rev. C. H. Hibbard, of St. John the Baptist's church, Germantown, has addressed a pastoral letter to his congregation in which he bids them an affectionate farewell. He pays the parishioners a high compliment, and of the church he says: "The outlook for the parish is more hopeful than ever. Its finances are in good order; its people more reverent and devoted; its congregation steadily growing. The church is on a solid foundation, and there is better prospect of work in the community than ever before."

The Rev. Jacob Le Roy, of St. Martin-in-the-Fields, will spend the summer in Europe. The Rev. Thos. J. Taylor will have charge of the parish in his absence, and his son, the Rev. Chas. E. Taylor, S.T.B., of South Bethlehem, will take charge of Christ church, Franklinville, Philadelphia.

The Church Home for Seamen, dedicated some weeks since by Bishop Whitaker, appears to have found favor among the sailors who desire comfortable quarters while in port. Four officers and the crew of 29 of the British steamship, "State of Indiana," have addressed a letter to the "Women's Auxiliary of the Churchmen's Missionary Association for Seamen," of which Mrs. O. W. Whitaker is president, testifying "to the comfort and kindness which was shown to us while staying in the Home," and wishing "every success to the Ladies' Auxiliary for the interest they have taken in the welfare of seamen."

The Lenten offerings of the Sunday schools of the diocese to date are \$10,302.90, and the total of the Advent and Lenten offerings for the past 14 years to this date are \$100,033.52.

Mr. James B. Werner, one of the students who left the General Theological Seminary some short time since, and became an inmate of the house of the Paulist Fathers, in New York city, has applied to his former pastor, the Rev. Wm. M. Jefferis, D.D., rector of the church of the Nativity, Philadelphia, for re-instatement in the Church, expressing great contrition and asking to be forgiven. The Rev. Dr. Jefferis has laid the matter before Rev. Dr. Hoffman, the dean of the seminary. Mr. James Rakes of No. 2937 Richmond street, Philadelphia, was to have been included among those ordained by Bishop Whitaker, on Trinity Sunday, but as it appeared that he had been coquetting with the Paulist Fathers, the Bishop positively refused to admit him to the diaconate. In view of the fact that quite a large number of the students in the General Theological Seminary are accredited to the diocese of Pennsylvania, Bishop Whitaker, with Bishop Potter, of New York, has commenced an investigation in the name of the P. E. Church, to discover to what extent the Paulists', of New York, are proselyting among the students there; and on Thursday, May 28th, requests were sent to a large number of students to appear before this committee of investigation with ut delay, and give what information they possess regarding the whole matter.

The will of the late Benjamin Johnson, Esq., a retired lawyer, recently deceased, was admitted to probate, May 28th, by which an estate of \$100,000 (one account names it \$200,000) is devised largely to charities. He gives all his household and office furniture, pictures and books, to the Episcopal hospital, and also, the sum of \$20,000 to endow four beds for sick and infirm white males as memorials of himself, his father, mother, and sister; these beds to be kept, if reasonably possible, in a separate room. Another bequest of \$10,000 is made to the church of the Ascension, the net income arising therefrom to be used and expended, first, in obtaining a suitable metal lamp to be suspended over or in front of the altar, in which shall be kept an artificial light burning perpetually, day and night, the remainder of the income to be used towards the general expense of the church, other than the rector's salary and

any funded debt. After making provisions for sundry small bequests and annuities to personal friends and one relative, the residuary estate is divided among nine charities, two of which are Church institutions, viz.: The hospital of St. Clement's church, and the Episcopal Academy. His pastor, the Rev. G. Woolsey Hodge, rector of the church of the Ascension, and the Fidelity Trust Company are the executors of the will.

The spring course of lectures of the American Institute of Sacred Literature, on the subject of the Gospel of St. John, was brought to a close May 26th. At the end of the lecture, at the church of the Holy Trinity, a resolution of thanks was offered to Dr. Spaeth for his clear and scholarly presentation of the peculiar features of the fourth Gospel, and for the valuable aid he had given his hearers in the study of this Biblical author.

NORRISTOWN.—A contract was awarded recently for the erection in the West End of St. John's mission chapel. It will be 26 feet front, with a depth of 69 feet, containing two rooms on the lower floor and one on the upper story. The stone of which it is to be built will be given a rock face dressing.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

The 96th annual council assembled in Grace church, Petersburg, on Wednesday morning, May 20th. Morning Prayer was read by the Rev. John S. Gibson, and the sermon was preached by the Rev. T. M. Carson, from Acts i: 8. The Holy Communion was administered by Bishop Whittle, Assistant-Bishop Randolph, and Bishop Peterkin, of West Virginia.

After divine service the council organized for business, Bishop Whittle in the chair. Routine business was transacted. The Rev. C. J. Gibson, D. D., presented the report of the Widows and Orphans Fund, which showed the income during the past year to have been \$2,700, and the disbursements \$2,535. In the evening, the annual missionary meeting was held. The report of the executive committee of the Diocesan Missionary Society was presented by the Rev. Pike Powers, D. D. Forty-four parishes have been assisted by various amounts, ranging from \$100 to \$300. The total amount given to parishes is \$7,575. The full amount paid out for all missionary objects, including the salaries of two evangelists, was \$12,415.86. Receipts for the past year were \$13,393.40, including the Lenten offerings from the children of the Sunday schools. There are now three evangelists, the Rev. Messrs. J. J. Norwood, Everard Meade, and J. B. Funsten. After the presentation of the report, addresses were made by the Rev. Everard Meade, representing the Diocesan Missionary Society, and by the representatives of the various convocations: The Rev. Messrs. W. T. Roberts, R. W. Forsythe, J. W. Ware, A. P. Gray, J. J. Lloyd, and D. C. T. Davis.

The second day, the report of the diocesan branch of the Woman's Auxiliary was presented; \$4,000 has been raised during the year in money and boxes. Bishop Whittle read his annual address. The following is the summary: Visitations, 94; confirmed—white, 638, colored, 44, total, 682; postulants received, 20; candidates for deacon's orders admitted, 2, present number, 3; candidates for priest's orders admitted, 7, present number—white, 22, colored, 1, total, 23; deacons ordained—white, 4, colored, 1, total, 5; presbyters ordained, 2; ministers died, 3; letters dismissory given, 8; letters dismissory accepted, 7; churches consecrated, 3; lay readers licensed, 36; present number of ministers—white, 140, colored, 13, total, 153. While the growth of the Church has not been great during the past year it has been healthful and sure, and its different societies and institutions continue to prosper. Bishop Randolph then read his address. He reported 640 Confirmations, and held several services where there were no Confirmations. He spoke ably and forcibly on the division of the diocese. He opposed the policy of dividing any diocese

into small ones, and showed from the history of the Church in this country for the past 20 or more years that such division was most injurious and inexpedient. He thought the position of an assistant-bishop was most anomalous. He wished it to be distinctly understood that there was no reference in this remark to the relations between himself and his diocese, for they had been pleasant and harmonious; but at such a time as this it was incumbent upon a man to express his candid sentiments above the range of all personalities. In his opinion the size of a diocese should be governed by the ability of a man in good health to the work. He favored the division of Virginia into two dioceses.

The election of standing committees for the ensuing year resulted in the election of all the former officers. Much discussion on the division of the diocese ensued, after which the vote was taken. The total of ayes, 162; of noes, 50; majority in favor of division, 112. The committee on the state of the Church reported that the whole number of communicants does not increase from year to year in proportion to those confirmed. There seems to be a general healthy increase in church attendance; but it is in spite of the fact that very many do not come to church who should and who used to do so. Speaking about the 63 vacant churches in the diocese, the report says: "It is not so much money as it is men that are wanted. Here again the lack is far from being peculiar to Virginia."

Final action on the question of the division of the diocese referred the whole subject to a committee of seven clergymen and six laymen. The council adjourned to meet next year in Danville.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

Bishop Worthington, of Nebraska, has been making a visitation of parishes in Southern Dakota, which are near his own diocese, by the request of Bishop Hare who is now in Japan. His services are appreciated, and the congregations to which he has ministered have been large, as have been also the classes he has confirmed.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

The 17th annual council met on Tuesday, June 2nd. Morning Prayer was said by Canon Richey, assisted by the Rev. A. Geo. E. Jenner. The Bishop then took the chair and the secretary called the clergy roll and the names of parishes and missions entitled to representation. After the appointment of a committee on credentials, the clergy vested in the choir room for the Celebration. The Bishop was assisted at the altar by the Rev. S. S. Burleson as epistoller, and the Rev. Wm. Dafter as gospeller. The Rev. F. W. Merrill acted as bishop's chaplain, and the Rev. A. Geo. E. Jenner as master of ceremonies. Two acolytes served. The clergy occupied the choir stalls. After the Celebration, ordinary routine business engaged the attention of the council until 12 o'clock, when the Bishop delivered his address, which received reverent attention and occupied an hour. He paid a glowing tribute to the memory of Bishop Paddock. Regarding the material improvement in the diocese, the Bishop stated there was scarcely a church in which improvement on the property had not been made. Considerable money has been subscribed for new structures, and a number of mortgages have been paid off. The many signs of material progress in the diocese, he believes, are indications of an increasing devotion which is inspiring to the heart, and unites the clergy in self-sacrificing efforts for the Master's service. The council then took a recess.

On re-assembling at 2:30 the council proceeded to the election of a treasurer, standing committee, registrar, board of missions, and trustees of the diocese. The entire business of the council was easily accomplished in one day, and after the closing devotions and the Bishop's blessing, the council adjourned. The members of the Standing Committee are the same as last year, viz: the Rev. Messrs. Wm. Dafter, J. W. Green-

wood, L. D. Hopkins, and Messrs. J. B. Perry, C. A. Galloway, and Geo. L. Field. It was at an early hour and *previous* to the opening of the council, that the Standing Committee held the meeting at which it declined by a decided vote its assent to the confirmation of Dr. Brooks' election to the bishopric of Massachusetts.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The semi-annual convocation of Baltimore met at Mt. Calvary church on Tuesday, May 12th. Forty-four clergymen and ten lay delegates were present. The morning session opened with litany, by the dean, the Rev. Arthur J. Rich. The annual election of officers resulted in the selection of Dr. Rich as dean, which office he has held for more than 20 years, and of the Rev. E. A. Colburn, as secretary and treasurer. The morning was devoted to the discussion of missionary work among white and colored people in Maryland. In the afternoon, a paper on "Missionary Methods" was read by Mr. Edward Higgins, and short addresses were made by Archdeacon Moran, the Rev. Messrs. A. C. Powell, A. P. Stryker, G. A. Leakin, G. C. Stokes, Jno. C. Anderson, Theo. C. Gambrall, D. D., and others. At the night session, addresses were made by Archdeacon Moran, the Rev. Messrs. J. S. B. Hodges, D. D., and Jno. C. Anderson.

Bishop Paret recently moved to his country home, near Towson, Baltimore Co.

The superintendent of St. Peter's Sunday school, Mr. Wm. Woodward, was tendered a reception on May 14th, by the school, in the Sunday school-room of the church. After some singing by the scholars, a committee composed of Chas. F. Taylor, F. L. Brauns, Ira Day, and N. G. Tongue, escorted the venerable superintendent and the rector, the Rev. Julius Grammer, to the platform, on which stood a large group of tall plants. An address was made by Dr. Grammer. Mr. Woodward is now 90 years old, and was for 66 years superintendent of the school. The music was directed by Richard Harris.

During April last, the Bishop confirmed 845 persons.

The cantata, "David, the Shepherd King," was given on Tuesday, May 19th, by the musical union of St. Peter's church, at Lehmann's Hall, which was filled to its utmost capacity.

The annual business meeting of the Woman's Auxiliary was held Tuesday, May 26th, in the parish house of Emmanuel church, Baltimore. The address of welcome was made by Mrs. Albert Sioussart, the president, and Mrs. Ellen G. Porter, the secretary, read her report. Other reports were also read. After the meeting, a tea was served to the clergy. At night, the Bishop presided at the meeting in Grace church. Archdeacon Moran made the opening address, in which he gave a description of the mission work among the colored people in Maryland. Dr. Elliott spoke of "Woman's Work." The Bishop then followed on the good work accomplished by the Woman's Auxiliary.

BALTIMORE.—The beautiful memorial window is now in place in the church of St. Michael and All Angels. It is a memorial by Mr. Robertson Taylor of his wife, Baynie Tunstall Taylor, who died November 2, 1890. The window is situated in the north wall of the church, near the choir, covering 15 spaces in the large arch forming the single window on that side of the building.

FREDERICK.—The 25th anniversary of All Saints' Sunday school was held Monday evening, May 18th, with an interesting programme. The rector, the Rev. Osborne Ingle, made brief but interesting remarks, and the Rev. Addison Ingle made an address. Forty prizes, in books, were awarded to scholars for being punctual in attendance. The offering for the evening amounted to \$76.64. A surplus amounting to \$92 will be given toward the support of a missionary to China. The music was under the direction of the organist, Miss Campbell. It was rendered by the school, led by a choir of 15 young voices. The school has 200 scholars,

25 teachers and officers. Its anniversary is dated, not from its organization, but from the coming of the present rector, the Rev. Osborne Ingle, in May, 1866.

The congregation of All Saints' church assembled at the parsonage on Tuesday, May 19th, to celebrate the 25th anniversary of the rectorship of the Rev. Osborne Ingle. The parlors were elaborately trimmed with cut flowers, potted plants, and evergreens, in every available place. Clergy of the city and county called during the evening, and Bishop Paret and other clergy in the diocese sent their warmest congratulations.

REISTERSTOWN.—On Sunday, May 10th, the Bishop confirmed a class of 20 persons in All Saints' chapel.

PETERSVILLE.—The Rev. Edward T. Helfenstein, rector of St. Mark's church, here, has issued a circular letter asking for assistance to help build a new church at Brunswick. The cost of the edifice is estimated at \$1,000, of which sum, \$500 has already been secured.

WESTMINSTER.—An enlargement of Ascension church appears to be actually necessary to meet the growing needs of the congregation. It has been suggested to add 20 feet to its length, and to build an orchestra for the organ opposite the vestry-room, which room should be enlarged so as to correspond with the orchestra. The new surpliced choir of the church made their first appearance on Whitsun Day. It numbers, at present, 11 members. It has been in training under the care of the organist, Mr. Chas. H. Kues, for two months, and gives evidence of the thorough work which it has been doing.

HAGERSTOWN.—Bishop Paret preached at St. John's church, on Sunday morning, May 24th. At night, the Bishop confirmed a class of 19 persons, and made an address.

MASSACHUSETTS.

BOSTON.—St. Paul's church has received the gift of a new organ from Mrs. Wm. Appleton, and will be closed during August for repairs. The boys will be vested and provision made for them in the chancel.

BEACHMONT.—St. Paul's church has been the recipient of a massive and beautifully carved oak altar in memory of the son of Mr. and Mrs. Marble. Inscribed on the nickel plate placed on the base of the altar, are the words:

"Erected in memory of Charles H. Marble, by his parents, J. H. and E. H. Marble, May, 1891."

ROSLINDALE.—A memorial service of the late rector, the Rev. A. Codman, was held on Wednesday, May 27th, in the church of Our Saviour. The Rev. Charles T. Whittemore preached the sermon, and the following clergymen took part in the services: The Rev. Dr. Harris, the Rev. Messrs. W. Burnett, W. F. Cheney, A. E. George, N. K. Bishop, and Paul Sterling. The offering was for the church debt.

CHESTNUT HILL.—The church of the Redeemer, the gift of Mrs. Augustus Lowell, was lately consecrated by Bishop Clark. It cost \$12,000, and has been in existence for four years. Many of its members were formerly Unitarians.

SOUTH BOSTON.—The Rev. Alfred Osborne, of Markham, Ontario, will have charge of Grace church during the three months' absence of the missionary in Europe. He will also serve the church of the Redeemer.

JAMAICA PLAIN.—St. John's church observed its 50th anniversary on Tuesday, May 26th. At 10:30 a. m. there was a celebration of the Holy Communion, with an address by the rector. A meeting of the parishioners and friends in the chapel followed and addresses bearing upon the early life of the parish were made by the Rev. Dr. Haskins, of Cambridge, Mr. Russell Sturgis, and Mr. C. H. Smith, clerk of the parish. The rector read letters from the Rev. Drs. Wildes, Slafter, Babcock, and Brown, former rectors, who were unable to be present. At 6 o'clock a parish tea was served in the parish house. At evening service the church was crowded, and the music was under the direction of Mr. J. E. Pierson, who has been very efficient in the

training of the vested choir, which has been lately introduced. Bishop Clark preached the sermon on "The Waymarks," and his text was from Eph. ii: 2 and Jeremiah xxxi: 21.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

The annual convocation met in St. Paul's church, Evanston, Wyo., on Wednesday, May 20th, and the three following days, and was well attended, considering the great distances some of the clergy had to come, three of them having travelled over 1,000 miles to be present. It was a cheering and refreshing time to those who did attend, many of whom had not looked upon the face of a brother priest for months past. The reports rendered by the missionaries showed that the Church is taking firm root in these two frontier States wherever it has been planted. The opening sermon was preached by the Rev. D. C. Pattee, from the text, "Ye are the salt of the earth."

The Bishop delivered his address on Thursday evening to a crowded congregation. It was marked throughout by expressions of thankfulness and hope. He was enabled to state that, whereas, when he entered actively upon the work assigned to him, in July, 1887, there were only four clergymen in Wyoming, and an equal number in Idaho, eight in all, there were now in the two States, 20 clergymen, and 5 candidates for holy orders, four of whom were at work as lay missionaries, besides which there were three candidates at a less advanced stage of preparation. Churches had been erected at 11 places in Wyoming, and 7 in Idaho, contracts being also let for building two more in the latter State. Six rectories had also been erected. The foundation stone of a school building, to cost over \$6,000, was laid last June in the Shoshone Reservation, and it was hoped to occupy the building this fall. At Boise City, Idaho, a most eligible block of ground for a girls' school had been obtained, and a beginning had been made for a fund for at least a wing of the contemplated building. The Church had recently acquired at Laramie, the seat of the Wyoming University, a valuable property, where students at that institution might be boarded and placed under the protecting care and guardianship of a Christian home. A demand long felt, had been met at Wallace, Idaho, in the midst of the great Coeur d'Alene mining region, by the erection of a large hospital for the miners, it being the property of the church, and due entirely to the efforts of the Rev. Mr. Green.

The proceedings of the convocation included thoughtful and carefully prepared papers on the various phases of the priest's life, viz, in the study, in the pulpit, in the parish, with men, in the Sunday school, in the Confirmation class and care of the confirmed, in his inner life, and lastly, his salary, all of which were followed by interesting and instructive discussions. A popular feature was the public missionary meeting held in the opera house, where, in spite of most inclement weather, a large audience assembled. Addresses were delivered by the Bishop, Archdeacon Sulger, and the Rev. Bert Foster.

Trinity Sunday will long be remembered with interest, it being the first occasion on which an ordination had been held in Evanston, and the pretty little church was quite inadequate to accommodate the large number of persons who wished to take part in the solemn service. Further mention of it will be found under the head of Ordinations in another column. In the evening, 8 persons, two well advanced in years, were presented to the Bishop by the Rev. I. C. Gallaudet, rector of Evanston, to receive the holy apostolic rite of Confirmation.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

The 54th annual meeting of the diocesan convention was held at Grace, the Bishop's church, Indianapolis, on Tuesday and Wednesday of last week. Thirty clergymen were present with the Bishop at the opening services on Tuesday evening,

and 20 lay delegates attended the sessions. The Bishop's address showed an exceptionally large amount of work for the year past. Two new churches were built, and one bought of the Methodists, by Dean Jenckes, at Plainfield, the Diocesan Church Building Association furnishing about one-third of the purchase money. Plans are perfected for building seven others the coming year. The endowment fund has reached the sum of \$40,000. Three schools and a hospital at Richmond are prospering; 420 persons were confirmed.

The trustees report \$141,075 21 managed by them, besides \$61,800 of trust funds; 1,200 acres of land was left by Delos Root, just deceased, for the use of the Bishop's church; 4,000 acres in Texas lately left by Mrs. Helm for Christian education, and a legacy of \$10,000 by Judge Jno. B. Howe. The treasurer reports the receipts during the year at \$73,488.11.

The constitution and canons were revised, and the former adopted, while the latter are to be voted upon again next year. A section of the constitution provides that no one shall be elected a bishop of the diocese who is not a "presbyter of the Church in the United States of America." The next meeting will be held at same place and same time next year.

The following officers were elected: *Secretary*, the Rev. Willis D. Engle; *treasurer*, Mr. Lewis B. Martin; *registrar*, Mr. David E. Snyder; *librarian*, Miss Emily L. Upfold; *chancellor*, the Hon. William Mack. *Standing Committee*: The Rev. Edwin G. Hunter, president; Mr. William Mack, secretary; the Rev. J. Hilliard Ranger, the Rev. Joseph S. Jenckes, LL D., Mr. David E. Snyder, and Major W. H. Armstrong. The Rev. Messrs. Charles Morris, Walter Scott, and Dr. J. S. Jenckes, are the deans of the three convocations.

An entertainment was held at the Bishop's beautiful new residence, largely attended by the delegates and citizens.

The Rev. Lewis F. Cole reported on the state of the Church, which showed material advancement in Church extension, and a large increase in numbers of candidates for orders, and that the number of clergy in the diocese is larger than ever before. The diocese was congratulated upon the large increase of its endowment fund, and the prospect of the early erection of a home for aged and orphans.

The Rev. J. H. Ranger read a full and comprehensive report of the missionary work throughout the State, giving in detail the work of each clergyman in building up the churches in various parts of the diocese. The meeting closed with brief remarks by Senator Turpie, the Rev. George Swan, and the Rev. Joseph S. Jenckes, who stated that the missionary board had made an apportionment of \$3,392, distributed among the churches throughout the State; and a closing address by the Bishop, thanking the clergy and laymen for their interest in the convention, and making a strong appeal for larger missionary work. The convention then adjourned.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The Bishop always finds encouragement at St. John's, Henry. On the evening of May 8th he confirmed four in this church. This is the last of a large increase of adult confessors of the Lord during little more than a year and a half. On the Sunday after Ascension Day he supplied in Grace church, Galesburg, the place of the Rev. Charles R. Hodge, the new rector, kept away by accident. In the evening there was an impressive and happy service at St. Mary's School, Knoxville, and the Bishop laid hands of Apostolic Confirmation on ten of the girls, pupils, and on one of the boys of St. Alban's School. On Whitsun Day the Bishop preached twice, administered the Holy Communion, baptized infants, and confirmed three adults in the Methodist Protestant house of worship in Cuba. Crowded congregations were present. This town is not yet supplied with regular services. It is in a coal mining district, and many of the people listened again to the words and witnessed the

offices to which they had been familiar in their youth in England and Wales.

On May 22nd, the Bishop granted an application of more than 60 adults attached to the Church to organize a mission at Moline, to be called Christ church. This beginning, with accompanying enthusiasm and decision, promises rich success.

KNOXVILLE.—The 28th of May was a day of great interest and no little excitement at St. Mary's School, it being the occasion of the marriage of the rector's eldest daughter, Alice Eaton, to Dr. John T. Binkley of Tacoma. Bishop Burgess officiated, assisted by the Rev. Dr. Rudd. There were present also the Rev. R. F. Sweet, and the Rev. H. P. Scratchley, all the members of the school, and a large number of guests, all of whom attended the reception. The chapel, the grounds, and the spacious halls were beautifully decorated.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The annual council was convened Wednesday, June 3rd, at St. John's cathedral, Denver, at 10:30 A. M. After the ordination mentioned elsewhere, the Bishop of Springfield preached from the words of the Epistle for the week, "God is love." It was pre-eminently a sermon for the times, clearly enunciating the Catholic Faith, and charging those to be ordained and others with the responsibility of the ministry to witness to the Faith.

From the annual address of Bishop Spalding we quote some statistics and other points of general interest. "There have been 50 occasions of Confirmation, and the number was 344. I have baptized 26 infants and five adults outside of parishes; 16 communicants have been licensed as lay readers. Two parishes have been organized: St. Paul's, Highlands, and the Ascension, Salida.

"I feel more and more the necessity, for the more efficient carrying on of our own work, of some division of this vast diocese. We take it for granted as certain that there is to be in the not distant future, a diocese of Denver and a diocese of Pueblo, the "Divide" separating them and the great range bounding them on the west. But we seem to me to be not yet quite ready for that great step in advance. Before that division is made I am decidedly of the opinion that the portion of the diocese west of the great continental divide should be set off as a missionary jurisdiction. This should be done by action of the next General Convention. It would be a very large jurisdiction. It would be sure to become in a very short time, as soon as it has six self-supporting parishes, and as many clergy permanently settled, which should be in less than six years, an independent and largely self-supporting diocese. I have the means, within the part to be set off, in real estate now free of all debt or incumbrance, to be made over by deed to the new jurisdiction when formed, sufficient in value to fulfill all conditions that can reasonably be made for an ample endowment of the episcopate. It will be impossible for me unaided to carry on this work much longer as it ought to be done. This is the eighteenth year of my episcopate. The labors of the diocesan here must in some way be lightened. There is enough work for a bishop in Arapahoe county alone, where are the schools, the hospital, cathedral, parishes, and missions to be aided and encouraged. The best form of relief for the present seems to be the division now suggested."

A committee was appointed to collect facts, and submit to the next council the case for the setting off of a missionary jurisdiction west of the range, to the end that the matter may be presented to the General Convention of 1892.

Full choral Evensong with anthems was offered at night in the cathedral, and missionary addresses were made by Bishops Seymour and Spalding and the Rev. Messrs. J. C. S. Weills and Amos Watkins. Pledges were taken for diocesan missions amounting to \$2,000, and more will be received. The report of the Cathedral Chapter showed the schools, Wolfe Hall and Jerry's Hall,

in commendable condition with increased facilities and bright prospects.

The diocesan hospital will soon be in its fine new quarters. The committee on the state of the Church, reported advance in most places. The following is the Standing Committee: The Rev. Messrs. H. Martyn Hart, A. R. Kieffer, Chas. Marshall; Messrs. Geo. J. Boal, LL.D., Hon. W. F. Stone, and A. A. Bo hay. Bishop and Mrs. Spalding entertained the council Thursday evening, and the Bishop of Springfield conducted a retreat for the clergy on Friday and Saturday.

Preceding the council, on Tuesday, the Woman's Auxillary held its annual meeting. Bishop Seymour preached to them from the words "Salute Rufus, and his mother and mine." Miss Emery was present and addressed the women in the afternoon.

The Rev. F. W. Henry, writes from Greeley: Sunday before last I said Mission Book service at a school house five miles in the country and preached. About one hundred persons were present. Although several of our clergy have held service there, yet I was the first to use the Church service and wear the vestments of the Church.

"The Bishop visited Greeley, Thursday of last week, and confirmed a class of six persons. In the evening a large congregation was present. The Bishop encouraged all by saying that frequently he had visited this parish for the purpose of administering the apostolic rite when only a dozen persons were present. On this occasion every seat in the church building was occupied and many crowded. On the whole we feel encouraged, yet aware of the fact that it will require persistent work and patience."

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The archdeacon of West Tennessee has now under his immediate charge and supervision, Bolivar, Brownsville, Humboldt, Trenton, Union City, Newbern, Dyersburg, Ripley, Lexington, Ravenscroft, Mason, and Covington. All but the last two mentioned he endeavors to visit monthly, giving three Sundays in each month to Bolivar; to Brownsville, Humboldt, and Newton the fourth Sundays in each month. At each visitation the Blessed Sacrament is celebrated and all Church members visited and friends of the Church called on. Last month the archdeacon baptized, at Brownsville, three, and at Humboldt, 4, and met three candidates for Confirmation at Humboldt. The work is most arduous and requires much self-denial. The archdeacon needs both pecuniary and clerical aid, especially so as he is trying to build chapels at three points. Dyersburg, Humboldt, and Union City, and a rectory at Brownsville.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The 105th annual convention met in Christ church, Milford, at 9 A. M., Wednesday, June 3rd. Mr. S. Minor Curtis was re-elected secretary, having held the position for 36 years; Mr. Geo. A. Elliott was appointed assistant secretary. Various reports were presented. At 11 A. M. the Bishop, attended by his chaplain, the Rev. A. T. du P. Coleman and the clergy robed, entered the church, when Litany was said by the Rev. C. M. Armstrong, after which the Bishop commenced the Communion office. The Bishop then delivered his triennial charge, taking for his theme, "Unconscious membership in the Church." A High Celebration followed, the Bishop celebrating. The music was of a high order, and rendered by the well-trained choir of mixed voices.

The convention re-assembled at 3 P. M., and the Bishop delivered his annual address, in which he dwelt upon the prosperity of the diocese, the additions in the way of churches and parish houses, the many gifts, memorial and otherwise, to various parishes; the establishment of a day nursery in connection with St. Michael's Mission, Wilmington; daily services being said in three parishes in the lower part of the diocese, a parish school at Seaford, the daily opening of

Trinity church, Wilmington, for private devotions. The deaths among the clergy have been the Rev. W. H. Moffet, and the Rev. J. B. Clemson, D. D.: amongst prominent laymen, Col. G. W. Cummins, Judge J. H. Paynter, and Messrs. S. Green, G. W. Horsey, and E. Lings. Official acts: Clergy received, 3; clergy removed, 3; candidates for Holy Orders 4; lay readers licensed, 18; Confirmations, 273; Baptisms, 13; burials, 7; marriages, 5; deacons ordered, 2; cornerstones laid, 2; churches consecrated, 1; Holy Communions, 89; sermons and addresses, 212; church property in the diocese, \$375,000. In addition to the above, the number of Confirmations outside the diocese have been: Diocese of Albany, 123; diocese of Massachusetts, 219; diocese of Newark, 69; diocese of New York, 151. At the close of the Bishop's address, the report of the committee on revision of the constitution and canons was made the order of the day, and on motion each article of the constitution was taken up *seriatim*, and adopted with a few amendments.

The memorial of the Clerical Brotherhood concerning the organization of a missionary convocation, to be held annually in October, was carried with the amendment that "the convention, at this time, elect a secretary and treasurer, to serve until the same office be filled by the convocation itself." Mr. S. Minor Curtis was elected to these offices.

On Thursday, there was a Low Celebration at 7 A. M., the rector, the Rev. J. H. Geare, being celebrant. After discussion and adoption of the canons, with but few amendments, the constitution and canons as a whole were adopted, and became law. The following committees were elected: *Standing Committee*: The Rev. Messrs. L. W. Gibson, C. E. Murray, T. G. Littell, D. D., Messrs. Horace Burr, M. D., and Nathan Pratt, M. D. On motion, it was resolved that the Bishop of the diocese be requested to appoint, if deemed expedient by him, a service in behalf of diocesan missions, to be held on Tuesday evening preceding the convention next year, the offertory to be devoted to diocesan missions. After the usual vote of thanks, the convention adjourned, *sine die*. The next place of meeting will be St. Philip's church, Laurel, on the first Wednesday in June, 1892. On the evening preceding the opening of the convention, a missionary service was held in the parish church. Evening Prayer was said, after which addresses were made by two clergymen and a layman on the mission work of the diocese. The Bishop closed with a few remarks on the encouraging outlook of the work through the State, adding a prophecy that the consummation was not yet.

The Standing Committee of the diocese, at a meeting held just before the opening of the diocesan convention, gave their consent to the election of the Rev. Phillips Brooks, D. D., to the bishopric of Massachusetts. During the session of the diocesan convention, a protest was formulated, signed by a number of clerical and lay delegates.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The 23rd annual convention met in St. Peter's church, Salisbury, Wicomico county, on June 2nd and 3rd, Bishop Adams presiding. After assembling in the robing-room, the clergy marched to the church, where the morning service was held. The convention sermon was preached by the Rev. J. W. Chesley. The Rev. James A. Mitchell was re-elected secretary, and the Rev. W. S. Walker was again made his assistant. At the evening session, Evening Prayer was said, after which the Bishop read his annual address, in which he reviewed the condition of the diocese and made many suggestions to the clergy. After the reading of the address, the Bishop appointed the deans of the convocations.

At the second day's session, a resolution was offered by the Rev. Algernon Batte, that the diocese be requested to consider the advisability of petitioning the legislature to repeal the act entitled "An act estab-

lishing vestries in each parish in this State," with all supplemental acts thereto, as to the counties embraced in the diocese of Easton, and report to the next convention. After some discussion the resolution was adopted. The secretary of the Standing Committee reported that consent had been given to the consecration of the Rev. Edward R. Atwill, D. D., to the bishopric of West Missouri; the Rev. Dr. Henry Melville Jackson, to be assistant-bishop of Alabama; the Rev. Davis Sessums, to be assistant-bishop of Louisiana; and the Rev. Dr. Phillips Brooks to the bishopric of Massachusetts. The old Standing Committee was re-elected: The Rev. Messrs. Theo. P. Barber, Jas. A. Mitchell, Wm. Schouler, W. Y. Beavan, and S. C. Roberts. The convention adjourned at 10 P. M., to meet at Snow Hill, Worcester county, the first Tuesday in June, 1892.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

Bishop Knight is seriously ill at his home in the see city. On the morning of the 5th inst. he had a stroke of paralysis. Though unable to speak, the Bishop's mind is clear and he retains full consciousness. A consultation of physicians was held on Saturday and the case was pronounced very serious though not necessarily hopeless. Bishop Knight has been suffering with an attack of *La Grippe* for some weeks, but has steadily refused to succumb to it, and has fulfilled his engagements. To this illness the present attack is largely due. He has cancelled all engagements for the summer.

The council opens on the 16th inst. at St. Paul's church, the Cathedral Hall having been partially removed on account of the building of the new hall and school building. It will be necessary to elect a president at the opening session.

A correspondent, "A New Orleans Postulant," gives us an account of the reception by the students of the University of the South, of Dr. Gailor's decision to decline the Bishopric of Georgia: "The last 24 hours have been a time of great happiness and rejoicing in Sewanee. Dr. Thos. F. Gailor, the vice-chancellor of the University of the South, has declined the Bishopric of Georgia, to which he was elected a few weeks ago, and his act of love and sacrifice on behalf of the university has met with expressions of gratitude by the faculty, students, and residents of Sewanee. Dr. Gailor holds the position of chaplain, and is the professor of ecclesiastical history in the theological department, in addition to his office of chief executor of the university. He has been connected with the Institution since about 1882.

"When the news of Dr. Gailor's final decision was formally announced at morning chapel service, the faculty decided to give the boys a holiday, and the army of students immediately proceeded to Forensic Hall, where Mr. Jones, one of the instructors in the grammar school, was elected chairman. He stated that the object of the meeting was to determine the best way of celebrating the day, and asked for suggestions from the house. The programme for the day and night was agreed upon, and the students proceeded in double file to Dr. Gailor's home, where speeches by some of the theological students were responded to by touching words from Dr. Gailor. He spoke of how deeply sensible he was of all the love which the students felt for him; he had made the consideration of his call to the Episcopate a subject of much prayer and meditation, and after earnest petitions for Divine guidance, he felt that his lot lay with Sewanee, where he would still continue his work, encouraged by the tender love and sympathy of those with whom he is associated. Dr. Gailor's words, touching and beautiful, brought tears of joy to the eyes of all who were fortunate enough to be present. It was an occasion never to be forgotten. The night was made bright with transparencies, torches, and fireworks, the chapel bell rang for 24 hours, and until midnight, Sewanee

was the scene of the most joyful festivity. Enthusiasm was at its height, and the 5th and 6th days of June, 1891, will ever be remembered as a most happy period in the history of the University of the South."

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The 17th annual convention assembled in St. Luke's church, Kalamazoo, on Tuesday, June 2nd. At 7:30 P. M. the preliminary organization was effected in the chapel and a service held immediately afterwards in the church. The Bishop read his diary for the year, which showed his earnest care of all the churches. The number of visits reported by the Bishop to parishes and missions have been 85; penal and pauper institutions, 34; the Confirmations, in 17 parishes, 11 missions and 1 other place, number, 348. The Bishop also reports: Ordinations, 2; Baptisms, 13; marriages, 1; burials, 5. After service the Rev. J. N. Rippey was elected secretary, and Mr. F. A. Gorham appointed assistant.

Wednesday, Morning Prayer was said at 8:30 o'clock, and prayers were offered for the families of the Rev. Messrs. Knapp and Lorrimer, deceased, formerly earnest workers in this diocese. The convocations of Kalamazoo and Grand Rapids were then called together by their respective officers, and reports heard from the secretaries. The old officers were re-elected for the ensuing year.

The Bishop celebrated Holy Communion, the clergy and the choir being robed and in the chancel. The Bishop's address was an earnest setting forth of the Church's duty and responsibility in the care of the young and the preservation of the Faith. In speaking of Church growth in the diocese the Bishop suggested the value of a diocesan building on the grounds of the episcopal residence, providing for the library of over 2,000 volumes, having a bishop's study and office, a diocesan office, and a chapel. "This would enlarge the value of Mr. George Kendall's noble gift of the land, and now that he is taken from us, be our suitable *in memoriam*." In his protest against disloyalty, Bishop Gillespie said: There is no more solemn vow made by a bishop at his consecration than this:—

"Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and both privately and openly to call upon and encourage others to the same?"

Answer.—I am ready, the Lord being my helper."

"I cannot meet you, my brethren, in convention without referring to what the past year has made prominent, that there are ministers in the Church, I know not how many, or how far organized to spread their views, though certainly determined to maintain and advance them, who would put a very different construction on leading articles of our blessed Faith, from that which the Church holds, and which they were ordained to hold and preach.

"The great point involved is this, the Church has a definite Faith. She not only has the Creeds, but she utters them in a clear sense which she has expressed in her Prayer Book, Article, and Homilies. In the language of a recent episcopal charge, "All the essentials of the Church in faith, polity, sacraments, and worship are *closed questions* for us who are within her fold." (Bishop of Springfield.) The Church is more than the teacher of good living. She means and seeks to "build up her people in her most holy faith."

"I need not say of how little avail are such arguments as that, the spirit of the age is contrary to the truths that have been accepted from a long past; that studies have been enlarged to reach into the theological domain; that physical science has taken control of miracles, and explains and defines their limit. When or where has the spirit of the age in this world that always "lieth in wickedness," been approved as "the way, the truth, and the life?" What is "the wisdom of this world" that flaunts itself in the face of the "Faith once delivered to the saints?"

"What is the effrontery that throws discredit upon the decrees of Councils, gathering up the time-honored sentiment of the Church, and upon the writings of her doctors whom the Church has delighted to honor?"

"What dishonor to the mission of Him "by whom came grace and truth," to tell us of a development, that with each age is to die in part what it has cherished as God's gift, and that what is truth to-day, a century or less hence may be the vain thought of our fathers."

At 1:30 P. M. Litany was said and business again resumed. The report of the Standing Committee was heard, and a resolution passed authorizing the treasurer to pay the traveling expenses of its members. The vote on the confirmation of Phillips Brooks' election as Bishop of Massachusetts was deferred, the president stating that he considered there was no necessity for haste. Various reports were considered, and it was gratifying to learn that the invested funds of the diocese amounted to \$43,465.05. Amendments to canons were then taken up. Missions are now assessed and admitted to other privileges granted to parishes. The whole matter of who should be voters at parish meetings, and as to whether vestrymen should or should not be communicants, was laid upon the table. In order to consider the question of an appellate court the convention went into committee of the whole. The proposed canon was referred to the committee on canons to report at this convention. Later, the amendment was passed by a two-thirds vote, providing that one clergyman and one layman, learned in the law, together with the Bishop, shall constitute such court of appeal. This court decides, not on the merits of a case, but decides whether or not a new trial shall be granted. On the following day the Rev. J. W. Bancroft and Judge Noah P. Lovelidge were elected as members of this court of appeal. A committee was elected to present the matter of a diocesan library building to the people of the diocese. The report of the trustees of Akeley Institute, Grand Haven, was encouraging, and should incite to liberal gifts for new buildings and endowments.

On Wednesday evening, an interesting missionary meeting was held in the church at which the Rev. J. Brewster Hubbs made a stirring address, showing the motive for missionary work, and ridiculing the idea of a man's praying for missions at the rate of 100 per cent, and giving at the rate of 1-16 of 1 per cent. The Bishop spoke of the anxiety he felt concerning the funds for payment of missionaries, and urged the devising of liberal things. Pledges to the amount of about \$2,500 were secured.

Thursday morning the elections took place: *Registrar*, the Rev. A. E. Wells; *treasurer*, Theodore P. Sheldon; *Standing Committee*: the Rev. Drs. Campbell Fair and W. H. Van Antwerp; the Rev. Messrs. C. T. Stout and Henry Hughes; Messrs W. B. Williams, J. Davidson Burns, and W. R. Shelby.

The next convention is to be held in Trinity church, Niles.

After adjournment of convention the Standing Committee, by a vote not, we understand, unanimous, confirmed the election of Phillips Brooks as Bishop of Massachusetts.

ORDINATIONS.

On Trinity Sunday, in St. Paul's church, Evans-ton, Wyo., Messrs. Andrew Dowds, Arnold L. Lutton, and John Dawson, were ordained to the diaconate, and the Rev. J. S. James was advanced to the priesthood. A very able sermon was preached by Archdeacon Sulger.

On Trinity Sunday, the Rt. Rev. O. W. Whitaker, D. D., Bishop of Pennsylvania, in the church of the Saviour, West Philadelphia, ordained to the diaconate Messrs. Lewis R. F. Davis, A. Harold Miller, and Arnold Harris Ford, all of the Philadelphia Divinity School. The Rev. Wilbur F. Watkins, D. D., rector of the parish, preached the sermon, and the Rev. Dean Bartlett presented the candidates.

At the cathedral, Faribault, Minn., on June 3rd, Bishop Gilbert advanced to the priesthood the Rev. Martin N. Ray, of Montevideo.

A special ordination service was held at St. George's church, Newburgh N. Y., on Thursday, May 28th, when the Bishop advanced to the priesthood the Rev. O. Applegate, Jr., son of the rector of

the parish. The Bishop preached and celebrated the Eucharist. The Rev. Mr. Applegate, during his diaconate, has acted as his father's assistant in St. George's. He will shortly take charge of a mission church.

At the cathedral of St. John, Quincy, first Sunday after Trinity, Robert Wm Hewitt, deacon, was ordained to the priesthood by the Bishop of Quincy. The sermon was preached by the Rev. C. C. Lemon, dean, who also presented the candidate, and with the Rev. Dr. Corby and the Rev. Wm. F. Mayo, joined in the imposition of hands.

Wednesday, June 3rd, at St. John's cathedral, Denver, Colo., there were ordered deacons: Messrs. W. S. Bishop, Hiram Bulls, W. O. Cone, John Harrington, F. F. Kramer, and J. F. Spalding, son of the Bishop. These new men are sent respectively to the following posts: St. Peter's, Denver; St. Mark's, Durango; St. James', Pueblo; St. Paul's, Littleton; St. John's, Boulder, and All Saints', Denver.

PERSONAL MENTIONS.

Until further notice the address of Bishop Gregg, of Texas, will be Sewanee, Tenn.

The Rev. Wm. Wirt Mills is assistant minister at Grace church, Jersey City, and should be addressed at the rectory, 268 Second street, Jersey City.

The Rev. Clarence M. Conant, M. D., having resigned charge of Zion church, Manchester Centre, Vt. and accepted charge of the church of the Holy Name, Boyntonville, N. Y., should be addressed after June 15th, Hoosac, N. Y.

The address of the Rev. R. Whittingham is changed from 853 Rollins street, Baltimore, to Aikin P. O., Cecil Co., Md. Mail matter should be directed accordingly.

The postoffice address of the Rev. Geo. A. Leakin is Lake Roland, Md.

The summer address of the Rev. John Acworth is 65 E. Eighty-ninth street, N. Y.

The address of the Bishop of Missouri will be Wequetonsing, Mich., during the months of July and August.

The Rev. Charles H. Duncan, for the past year assistant to Dr. Nelson, of Trinity church, Geneva, has accepted the rectorship of St. James' church, Watkins, N. Y.

The Rev. T. J. Mackay, rector of St. Paul's church, Council Bluffs, Iowa, has accepted a call to All Saints' church, Omaha, and will enter on the duties of his office, July 1st.

OBITUARY.

YOUNG.—Entered into rest, in New York City, on Thanksgiving Day, 1890. Emeline Y., widow of Hiram Young, and daughter of the late Wm. B. Shipman.

STOCKDALE.—On June 2nd, at the house of the Rev. Stevens Parker, in Brooklyn, Nanny Stockdale, full of years.

FRANKLIN.—Entered Paradise, Tuesday, May 26th, 1891, Helena Louisa, widow of the late Thomas Franklin, of New York City.

"Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

OFFICIAL.

THE annual Retreat at Kemper Hall, for associates and ladies, the Rev. Father Hall, conductor, will begin at Vespers, Tuesday, June 16th, closing with Celebration on Saturday, June 20th. Ladies desiring the privilege of the Retreat, will please notify the Sister Superior before June 10th.

THE Church Congress of 1891 will be held at Rhyll, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyll, England.

COMMENCEMENT WEEK AT HOBART COLLEGE.

Sunday, June 21st, 7:45 A. M.—Early Communion at St. John's (college) chapel. 10:30 A. M.—(Trinity church) Sermon before the St. John's Guild, by the Rt. Rev. William Paret, D. D., LL. D., Bishop of Maryland. 7:30 P. M.—(Trinity church) Baccalaureate sermon by the Rev. Professor William Clark, LL. D., Trinity University, Toronto.

Tuesday, Student's Day. 3 P. M.—Sophomore prize exhibition. 4:30 P. M.—Annual meeting of the Hobart College Chapter of the Phi Beta Kappa society. 5:00 P. M.—Gymnasium review and reception.

Wednesday, Alumni Day. 10:00 A. M.—White rhetorical prize orations. 11:00 A. M.—Class day exercises. 1:00 P. M.—Associate alumni luncheon. 3:00 P. M.—Annual meeting of the associate alumni.

Thursday, Commencement. 9:30 A. M.—Prayer at St. John's (college) chapel. 10:00 A. M.—(Linden hall) Sixty-sixth annual commencement. The chancellor's address, by the Rt. Rev. Thomas Marsh Clark, D. D., LL. D., Bishop of Rhode Island. 1:00 P. M.—(Gymnasium) Commencement dinner. 8:00 P. M.—Reception.

SHATTUCK SCHOOL.

FARIBAULT, MINNESOTA.

Sunday, June 14: Commencement sermon at the cathedral at 10:45 A. M., by the Rev. Moses Colt Tyler, LL. D., L. H. D. Monday, June 15: Prize declamations. 8 P. M., at Shumway hall. Tuesday, June 16: Meeting of Alumni association, 9 P. M., at the Arlington house. Wednesday, June 17: Competitive infantry and artillery drills, 2 P. M.; rector's reception, 8 P. M. Shumway hall. Thursday, June 18: Chapel service at 9:15 A. M.; graduating exercises in Shumway hall, with address by the Rev. Moses Colt Tyler, LL. D., L. H. D., of Cornell University, 10 A. M.; followed by dress parade and review.

A CAUTION.

Church people and the charitable are warned against a young man who for the last year has been passing through the western cities and hailing from Wilkesbarre. He is said to be of good appearance, well spoken, and apparently of culture and education. He has taken the names of Lynch and Jones

with varying initials. Telegrams to Wilkesbarre have been sent after the swindler has gone on his way rejoicing. All statements have been false.

HENRY L. JONES,
Rector St. Stephen's church.

Wilkesbarre, Pa.

APPEALS.

I AM doing my utmost to meet the spiritual needs of my widely scattered brethren of the great middle-west, and really need money to meet expenses and obligations. A. W. MANN, General Missionary to Deaf-Mutes, 123 Arlington st., Cleveland, Ohio.

THE Brothers of Nazareth appeal for \$1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many individual offerings, small and large, are needed to pay the appropriations for this year, and should be in hand before the last quarter, which begins June 1st.

Read the June Spirit of Missions.

ACKNOWLEDGEMENTS.

The following sums have been received for the Girls' Friendly Society Cot in St. Luke's hospital: Chicago, St. James' branch, \$50.62; proceeds of "reading" by Mrs. John Sherwood, "In Memoriam" John Philip Sherwood, \$201; amount previously acknowledged, \$913.18; total to date, \$1,164.80.

FANNY GROESBECK.

Chicago, June 6, 1891.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out-door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.

A. H. NOYES, B. A.

St. Alban's School, Knoxville, Ill.

MISCELLANEOUS.

WANTED.—By a parish priest to take charge of a church during latter part of July and August. East preferred. Good preacher; young; B. A. Oxford. Address "OXON," care LIVING CHURCH.

WANTED, a *locum tenens* from the end of September to the following June. WANTED, an organist who can teach piano and voice. Two-manual organ blown by water engine. Address RECTOR, Christ church, Yankton, S. D.

WANTED.—A priest, Catholic, musical, would like to take charge of city parish for three months, during absence of rector, beginning July 1st. Address "PATER," care LIVING CHURCH.

PARENTS wishing to find a healthy summer home for their children, address the REV. H. DYER, Jubilee, Peoria Co., Ills. Reference furnished.

WANTED.—A Locum Tenens, by a priest of experience, for the summer. Address "CHURCHMAN," care of LIVING CHURCH.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 337, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

WANTED.—By a young Churchwoman, position as nurse or teacher in an Indian school, or other Church institution. Competent to teach music, or play at Church services. Best references. Address I. S., 579 Prospect St., Cleveland, Ohio.

WANTED.—Position as matron in a Church school desired for the coming September. Experience in the same and exceptional references. Address "CHURCHWOMAN," care LIVING CHURCH.

ORGANIST and Choirmaster desires position to train vested choir. Fifteen years experience. Address "JUBILATE," care of THE LIVING CHURCH Office.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Miss suppi, the Sisters of St. Mary Kenosha.

The Living Church.

Chicago, Saturday, June 13, 1891.

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

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EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

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

TREASON!

"Supposing by the refusal to 'consent,' the diocese of Massachusetts should be compelled to a new election, what is to prevent the re-election of Dr. Brooks? What is to prevent his re-election again and again till sense on the one side or SECESSION on the other has been secured! Massachusetts is used to REBELLION. For a matter not so much of tyranny as of mere IMPUDENCE she threw off her allegiance to the English Crown; is it likely that she is going to submit her calm determination as to her own Bishop to Newark? Of course the Constitution demands this, but is the Constitution worth keeping up at such a cost of ignominy?"—*The Rev. Wm. Kirkus in The Standard of the Cross.*

It is with some concern that we notice in some of the public prints, as well as in letters to the editor of THE LIVING CHURCH, expressions amounting to threats as to the consequences of rejecting the choice of Massachusetts for the episcopate. Such threats, though veiled, have an ugly sound. We have no idea that in this case they have any foundation outside of the minds of those who make them. If, however, there were any ground for the fear that dissatisfied persons would attempt a schism in the event of their desires being thwarted, so far from supplying an argument in favor of ratifying an election, it might rather lead serious persons to consider whether it were expedient to give a disloyal faction an episcopal head. The fact is, that as the number of bishops increases, greater safeguards, rather than fewer, ought to be thrown about the admission of

men to the episcopate. Some of us, who are not yet old men, have seen one schism led out of the Church by a bishop, and it is by no means certain that we may not witness another. The lesson is that it is more necessary than in former times that candidates for the episcopate should be men who thoroughly accept the principles of Episcopacy and its relation to the Church as a divine institution.

A NEWARK correspondent employs two pages of his manuscript in telling us why "he has no idea that his communication will appear in the columns" of what he is pleased to call our "lively journal." As to the fact he is not mistaken, but as to the reasons he is hardly so happy. If we do not print his letter, it is not because we follow "the policy of only printing articles and letters of our own way of thinking," an allegation which a careful perusal of some of our recent numbers will conclusively refute. But we acknowledge that we do, for the most part, make it a rule not to print in our columns communications, the subject matter of which is an attack upon ourselves, and which contain little or nothing germane to the subject which they profess to discuss. This is not, we trust, out of oversensitiveness on our own part, but because we doubt whether it would be interesting to our readers.

ONE point suggested by this correspondent as well as by others, and which may possibly have troubled the minds of some, calls for comment here. Attention is called to the fact that when a convention is about to elect a bishop the guidance of the Holy Spirit is invoked upon its action, and the assumption is made that the result is therefore the work of the Holy Spirit, which men shall interfere with at their peril. This is to affirm that prayer will always have the answer which is desired, that the bishop, elected after this solemn answer, is always the selection of the Holy Ghost. If this be so, no bishop elect may ever refuse the honor which is proffered to him by the vote of a diocesan convention. What will the eminent and devout men who have thought it their bounden duty to decline such elections say to such an assertion as this? And what will those dioceses say, which, in the past or present history of the Christian Church, have groaned under the administration of incompetent or perverse rulers? Again, such conclusions ignore the fact that election by the diocese is only one step in the making of a bishop. According to the ancient canons of the Catholic Church, such an election must be

ratified by the bishops of the province; and, by the canons of our own Church, the endorsement of a majority of the bodies of clergy and laymen in each diocese, known as the Standing Committee, must precede episcopal action. Did the Church make these provisions for nothing? Is the guidance of the Holy Spirit to be claimed for the initial action only, and is the intervention of Standing Committees and of the House of Bishops impertinent or worse?

It is asserted in a certain place that even General Councils may err, and it is certain that infallibility has never been claimed for diocesan councils. This is a new thing and quite goes beyond both pope and council heretofore. The Holy Spirit resides not in a diocesan convention of clergy and laity, but in the Church as a whole, and His voice and leading are to be looked for not simply in the first step, but throughout the entire course of action necessary to constitute a bishop in the Church of God. When, therefore, at that important moment, the guidance of the Holy Spirit was invoked in the election of the future head of a diocese, the invocation necessarily included all the steps which the Church requires in this important matter. Those who have described the diocesan election as merely a nomination are, on the whole, correct. It is a nomination to the House of Bishops and a petition that the bishops would consent to advance a certain candidate to their own order. No power can compel the bishops to elevate any man to the episcopate. Such considerations are sufficient to refute the idea so industriously advanced, that the choice of a diocese *must* be accepted.

In various directions the attempt has been made from the first to represent the present contest as a question of "High or Low Church," and to draw parallels between the objections made to the Massachusetts election and those which have been employed on two or three previous occasions when the candidates were of the High Church school. But it ought to be plain to all thinking persons that the principal difficulty in the case before us is one which concerns both the old parties alike, as well as the more conservative of the Broad Church school, for it touches the foundations of the Christian Faith. Well-known representatives of the Low Church party are as much disturbed as we are at the idea of affiliation with Unitarianism, and when final action is taken in the present case we have no doubt that many bishops of both the old schools

will be found to act together for the protection of the Church. A correspondent speaks of the election of Dr. Brooks as connected with a belief "in the reasonable comprehensiveness of the Church." We all believe in the "reasonable comprehensiveness of the Church," but it is precisely because the candidate appears to represent considerably more than what most Churchmen regard as a "reasonable comprehensiveness" that this election is so strongly opposed.

THE monk Ignatius may be a very irregular, impolitic, and generally undesirable sort of ecclesiastic, but, as even *The Southern Churchman* acknowledges, he has struck some vigorous and telling blows for the Christian Faith. We do not defend his good taste or tact in the manner of his proceedings, but the fact remains, and the effect upon the popular audiences which flock to hear him is not unwholesome. Ignatius has shown in this matter that he has a true conception of one of the great purposes of a religious order. From the days of the organizations of the old dispensation called the Sons of the Prophet, to the monks of the early ages of the Church, and the rise of the preaching Friars, it has been the part of such orders, perhaps indeed their highest vocation so far as the general good of the Church is concerned, to uphold the cause of truth in season and out of season, without fear of the world, respect of persons, or any manner of compromise, in the face of a faltering, uncertain, or heretical generation. It is no doubt a good thing, so far as it goes, to live under a rule, to say offices, to know the difference between the Sarum and Roman uses; to hold retreats, missions, and the like; but if, when the time of trial comes, the prophets are found to prophecy smooth things instead of sounding the alarm and sinking all human considerations for the truth's sake, the question will force itself: *Qui bono?* Do religious orders stand for mere sentiment, for the cultivation of emotional religion? Are they to be merely imitative players at Catholicism, contented to secure immunity for themselves? Not such is the religious movement which is needed in this age and country. The world around us, falling more and more under the dominion of a coarse materialism, denying the supernatural and the fact of any special revelation from God, doubting the guilt of sin and preaching a good-natured humanitarianism, challenges the Church to maintain her ancient faith and order; to arouse men's dormant consciences, and to proclaim with unfaltering

voice the way of salvation. It was while men slept that the enemy sowed tares. It is high time to awake out of sleep,—time for the champions of the truth to stand forth and declare themselves, and devote their lives and reputations to strengthen the things which remain, to build up and fortify what has been thrown down, and instead of temporizing with the foe and saying: "Peace, peace, when there is no peace," to assail his chosen strongholds with undaunted resolution and unflinching faith.

It would be amusing, if the occasion were not one of such grave importance, to read the recent editorials in certain Boston papers, notably *The Herald*, where the types are "controlled" by the ardent partisans of Dr. Brooks. There is a sudden and almost incredulous awakening to the fact that the election of Dr. Brooks as bishop is not hailed with enthusiasm by Churchmen throughout the land. That what Massachusetts, and especially Boston, sees fit to do should be seriously questioned, can hardly be believed. There is a strong inclination to say to the Church elsewhere: "This is none of your business." But as it is too evident to be gainsaid, that a bishop is not simply the head of a particular diocese, but a representative of the Church, a member of the college of bishops, a legislator for the Church at large, and in a special sense a guardian of her faith and order, the position that such an appointment concerns only a restricted locality, is one which can hardly be maintained. The next resource, therefore, is in a lofty contempt for the dioceses which presume to hesitate to confirm the choice of a great and powerful community. They are spoken of as exhibiting an insufferable impertinence; they are uninfluential, few in number, of little numerical strength; they might be swallowed up without an effort, and be lost to sight in one of the suburbs of Boston. To all this we have only to say, that it is never safe to despise an antagonist. It is not a count of heads or an estimate of the relative influence of different dioceses which must settle the question before us, but simply a consideration of the merits of the case. Everything else is of the world, worldly.

It is charged in some of these papers, and in certain letters, that Dr. Brooks is the object of "scurrilous attacks." If that be the case, we are very sorry to hear it, and fully sympathize with the indignation of his friends. But THE LIVING CHURCH itself has been distinctly charged with having in-

dulged in "misrepresentations" and "false statements." No particulars have been specified, and it is of course difficult to reply to a general accusation. In this case, however, the difficulty is simplified from the fact that we have confined ourselves to a very few plain points, and have made use of no facts in our editorial comments, except such as are of public notoriety, and are candidly acknowledged by the friends of the candidate, as well as by his opponents. It would be worse than useless to base arguments upon disputed facts. Our notes and comments upon this election have extended through our four most recent issues, beginning with the number of May 9. The careful reader will have observed that we have confined ourselves to two points, both, we suppose, fully authenticated; first, the views of the candidate upon the subject of the Episcopate and the Apostolic Succession, which have seemed to us to strike much deeper than ordinary doubt as to the precise degree to which the Episcopate is necessary to the Church, and to go the length of positive denial of any necessity at all, as in his speeches in the General Convention of 1886, and at the Louisville Church Congress of 1887. The second and most important point is that, in a community permeated with the heresy of Unitarianism, which is subversive of historical Christianity, and the direct negation of the Church's Creeds, instead of using his great powers, like St. Gregory Nazienzen and St. Chrysostom, to witness in season and out of season, to the great truth of our Lord's Divinity, he has entered into compromising affiliations with those who represent the categorical denial of that truth. This assertion also rests upon facts so notorious that no one has even attempted to deny them; in fact, some of them, to which we have not referred in our editorial columns heretofore, have been furnished us by the nearest friends of the Bishop-elect, with a complete absence of consciousness of the painful impression they must make upon the minds of Churchmen who have not become inured to such bold departures from our ancient conservative practice. These are the points upon which we have rested the case, and are content to rest it.

THE letter of Mr. Edward C. Towne published in the Boston *Transcript* of May 29th, provides an effectual answer to the explanation which the friends of Dr. Brooks have given of his affiliation with Unitarians, humanitarians, and the like. It has been said that by this policy he has been doing a great work for the

Church and Christianity, he has gone among Unitarians in order to draw them from their heresy to the solid ground of the ancient Christian Faith. He has thus, it is claimed, been doing good missionary work, and paving the way for a general return of these people to a belief in the Divinity of Christ and the Incarnation. It would be a great mistake, by rejecting his election, to put the seal of condemnation upon such a grand movement as this. But surely the best test of the real character of a man's work is the effect it is having upon the minds of those who are the subjects of it, and Mr. Towne's letter is a revelation, from that side, of the kind of leadership that the Unitarians and free-thinkers of New England are actually looking for from Dr. Brooks. The veil is lifted and we see exactly how he is estimated, not in the charitable interpretations of his High Church friends, but in the enthusiastic acceptance of those whom he influences. The position of affairs which thus stands revealed more than justifies all the alarm which this election has aroused. It is the more striking because the writer is not a special pleader or defender of Dr. Brooks. He is not aware that any defence is needed. He simply states the condition of things as they appear to him, and as he assumes they appear to all concerned:

THE FAILURE OF UNITARIANISM.

To the Editor of *The Transcript*:

Under this head I do not propose to balance the successes of Unitarianism against its one conspicuous and comprehensive failure. Those successes, however many and memorable, do not alter the fact of the historic failure about which now there can be no dispute. From the sorrowful departure unwillingly taken by Emerson from the Unitarian pulpit to the banning of Abbot by James Freeman Clarke, Unitarianism has failed to be a Broad Church, liberal Christianity, such as Dean Stanley, Dr. Rowland Williams, Dr. Elisha Mulford, Bishop Phillips Brooks, and Dr. Heber Newton have stood for, and such as Dr. C. H. Parkhurst comes out for in his last Sunday's defence of Dr. Briggs. * * *

It was not necessary to cut off the more orthodox on the one hand or the more heretical on the other, but to give liberty on both hands and press forward with central affirmations as alone essential. Bishop Brooks defined these essentials some time since, in an address to Congregationalists, as "the deeper love of simple truth, the larger sense of the perpetual and universal spiritual presence of God, and the union among all noble souls which comes of consecrated work." The rationalism, the pure theism, the humanitarianism, thus centrally conceived, may be filled in by various minds with very varying details of belief, far out to the right or far out to the left, provided only liberty and charity prevail on every hand. But this Unitarianism was never properly understood and never properly practised. It rested on denials of certain details of belief, when it need not have insisted so much on any denials; and then it shut down anxiously, and even angrily, against similar denials from such as took a step farther. * * *

It was worse still when Theodore Parker sounded the trumpet which Phillips Brooks has taken up. The rationalism, the pure theism, the humanitarianism, which are

now so widely accepted as the foundation, were Theodore Parker's foundation, and he was head and shoulders above his fellows in standing for these, however he may have broken bonds of opinion and tradition more suddenly than men could commonly think necessary. The doctrinal, dogmatic, and ecclesiastical lynching to which Unitarianism subjected Theodore Parker was a grievous crime against Christ—a sin against the Holy Spirit of love and unity and peace, which could not be forgiven in the order of Divine Providence. * * *

Not only has Unitarianism not commanded interest and led progress, as Brooks and Briggs and Newton are doing, but it has lost unity and power within itself. A whole school of adventurous younger minds has either gone out wholly or has gone apart widely from the common lines, for no reason whatever but unjust and ungenerous treatment. For the most part, rich opinionated laymen have wrought the mischief which leaves Unitarianism an historic failure in spite of its wealth in the elements of success. EDWARD C. TOWNE.

THE LIVING CHURCH has not felt deeply interested in watching the action of the several standing committees regarding the episcopal election in Massachusetts. The significance of that action in any particular case cannot be correctly estimated unless the motives upon which it proceeds are understood. We imagine, for instance, that there is hardly a Standing Committee in the Church which would deliberately pronounce against the Apostolic Succession or in favor of compromise with Unitarianism, if such questions could with propriety be submitted to them. If, therefore, they acquiesce in the election of Dr. Brooks, it is not because they are inclined to give way to the rising tide of so-called liberalism, but because they are not convinced that this case involves the serious risks which we ourselves feel to be involved in it. There is doubt in many quarters about the facts, and still more doubt about the interpretation to be placed upon them. But beyond all this, there is a question which has more than once been raised as to the powers of standing committees. It is to be remembered that they are called upon to sign testimonials that "A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life, etc." The question has been raised, what constitutes "information" in the meaning of this testimonial? The answer given to this question by one school of canonists, and supported with great force and ability by constitutional and historical arguments, is that "information" in the meaning of the canon can only arise from official channels; that if the candidate has never been formally accused by his brethren, presented for trial, or admonished by his bishop, then no amount of popular rumor can be taken into account, nor is a Standing Committee warranted in sitting as a court even

upon the published and authoritative utterances of a bishop-elect. This interpretation was strenuously urged on the occasion of the memorable contest over the election of Dr. DeKoven by the diocese of Illinois, and has undoubtedly controlled the action of several prominent dioceses in the present instance. This also explains the course of a number of prominent men in these committees, of the strongest principles, and who are known to be uncompromisingly opposed to views and practices with which the Massachusetts candidate has been unfortunately associated. Such men believe, and in this we heartily agree, that the real responsibility rests with the bishops. They alone have the power, unconditionally, to admit or reject a candidate for their own order. It devolves upon them to make a decision the gravity of which cannot be over-estimated. Whatever that decision may be, it will probably mark the definite beginning of a long conflict. The question is, shall that conflict—a conflict in defence both of the fundamental principles of the Church as a visible organization and of the Creed itself “historically interpreted”—be entered upon at a disadvantage, the opposing party being furnished with a head and rallying centre which they have not heretofore possessed, or shall it commence with an act of strength and courage which will in itself be a triumph of law and order, and a manifestation of jealousy for the Faith on the part of its divinely-constituted guardians? Such a course would infuse new life into the Church at large, and awaken hope and confidence in many despondent hearts? Either way, the issue in the end cannot be doubtful. Truth will prevail. It may be after a long and weary contest with many losses by the way; or the assurance of victory may inspire it from the first, if the trumpet calls the children of the Faith with no uncertain sound to prepare themselves for the battle.

PUSEY HOUSE, OXFORD.

BY THE REV. ROBERT A. HOLLAND, D. D.

PART I.

It stands in St. Giles street, and, aptly enough, just opposite St. John's College, the college of Laud, where his pastoral staff, his mitre, his scarlet skull cap, and the original manuscript of his diary, are still shown. The antique russet orange front of St. John's, continued by the gabled wall of Balliol, with the martyr's memorial in the middle of the street, makes a beautiful outlook when the weather is bland enough for looking out. But the weather was cold and the snow deep when I first saw the vines, stripped of their leaves, running every which way up the three-storied front, as if to get

in at the windows and warm themselves to green life again. The only outward sign of its holy offices was an I. H. S. carved in monogram at intervals on the stones. Here Dr. Pusey's library is enshrined, and his death-mask kept in the library room, with a visible dream of heaven on its serene features. The day I first called, the head of the house was hearing confessions, and could not be seen, but in his stead I saw the heart of it, the Rev. V. S. S. Coles, whose ruddy countenance glowed with the wine of his own good spirits; it is no virtue for such men to be teetotalers. The sight of him was a warm welcome, all in all the most summery sight I saw in England. My letter of introduction was from Father Hall, and added sunshine to this facial summer.

The next day I called again, by invitation of Principal Gore and spent an hour in his study. He belongs to what I should call the Oxford type of clerical student—lean, overworked, with an eagerness none the less driving because less hasty than the American hustle, modest, too modest, even shy, and yet charming in the very contrast of this shyness with such self-assertion as seems necessary to our American life and keeps it in perpetual bluster. There was something in the quiet, low-voiced manner of the man that made you rest in his presence. And rest, I did, all outworn as I was, during that hour's talk about the house and its work; the university and its thought; about Hegel, and Maurice, and Thomas Hall Green; about Lux Mundi and the Lux Mundi, especially Illingworth, their deepest thinker, and Scott Holland, their poet preacher; and about what the new movement meant, the direction it had to take, and how far it would go. And then as I rose to leave, he took a book from his table and asked me if I had read it, saying it was of rare worth. The book was “Pastor Pastorum,” then just published.

Two days after, I became the guest of the house; and body, soul, and spirit felt at home. I shall never forget my first night there, and its complicate service in the small candle-lit chapel, with the *Ecce Homo* over the altar, and the motto on the walls: “*Deus Scientiarum Dominus*.” The absence of glare and noise, the half-whispered prayers and chants, the reading of passages from one of Dr. Pusey's devotional books, the reverence so real that it did not have to be acted, informing every unconscious posture and tone, and then the kneeling hush that lingered as if entranced, as if we had spoken, and were now hearing God's reply, a “good-night,” from heaven,—how strange it all was, and how soothing. And from it I went to bed and slept an undrugged, all-night sleep for the first time in three months, a sleep that was not heavy, but all the more sweet and restful because it was a laying over and over to itself in a dreamed enjoyment of its sweetness and rest: “This is indeed ‘the sleep God giveth His beloved.’” And three weeks of such life as that complicate began, had in them the medicine for weary nerves that had been sought elsewhere in vain, a mind-cure indeed.

Every day began with prayer, the sunrise was a Eucharist, and the hours were duly kept when the bell called from studies to the praise of Him who was their inspiration and end. *Deus*

Scientiarum Dominus. Breakfast was silent; the freshness won from sleep was not to be spent in chatter, and staled before the day's best work was done. In like manner, according to Iambichus, the pupils of Pythagoras thought “it not proper to converse till they had rendered each his own soul sedate, and harmonized it with the reason.” But at the two o'clock dinner, a meal not overly ascetic, we had cheer of wine and cheer of voice, both temperate, with kindly gossip, and anecdote, and fun, as sauces alike of mental and bodily digestion. The head of the house having gone to Florence for rest, and leisure in which to prepare his Bampton Lectures, the good heart of it presided with a blessing in his blue eyes which seemed to say with their every twinkle, “*Inservi Deo et letare*.” His office is that of general missionary, and every Thursday or Friday he was off to hold a two or three days' Mission somewhere; and when he came back, it was to answer letters that followed him from the consciences he had touched. He seemed an epistolary father-confessor of all England. And his fellow priests around the table were good fellows, happy with the beatitudes of study and prayer. There was Brightman—the mediævalist, thin, pale, bald—bound in vellum, as it were, and richly illuminated, though keeping himself under lock and key to the modern world, whose noise and gas-light he hates. Thomas Aquinas is his saint, and the Summa is his book. He knows the Middle Ages better than Scaliger did, and his knowledge is as nice and exact as a watchmaker's eye, a vocal library which the house can consult without the trouble of turning the leaves.

And there was Carter, stroke-oar of his college crew, and now a stroke-oar to the younger thought of the University, a believer in to-day and still more in to-morrow, a democrat, every man's friend, special lover of the East End of London, willing to make a jack-screw of himself and get under human misery if so the misery might be lifted up to comfort and virtue. He edits *The Economic Review*, engineers the Christian Social Union, pulls the slowness of backward-looking, chin-stroking, collegiate meditation whenever he can get hold of it, into brisk regard of the problems of the life that now is, a man whose thought is all will—the Yankeeist man in Oxford.

And Cook was there, young, girl-faced, fair to look upon. He is a junior Don of St. John's College, a tutor in Hebrew, whose roots he knows like an herb-doctor, and medicates the students with most tonically. He captivated me. But under his fair face there is a sharp tongue. When I tried to coax him to America by telling him of its wonders and their climax in a city fifty years old with a million inhabitants, he answered, without the least glow of enthusiasm: “I would rather see a city a million years old with fifty inhabitants.” He is pure English, as unlike Carter as Carter is unlike Brightman—English dyed in the wool, which was very long wool and well soaked, and came out of the vat as red as a dragon's coat. Tell him that the New Jerusalem has twelve Foundations and he will reply: “Oxford has twenty-two.”

And Nash—I cannot forget his pen-sive and somewhat weary look at the

table. He had been at the Mission House in East London and was back for rest. A born priest. In him and others like him I saw the new chivalry which is growing up in the University. Its talk is not of honors or preferments—canonries and deaneries and bishoprics. It aspires to higher distinctions. East London is the battle-front where it longs to be and to win its knight-hood. It has begun a crusade which, I believe, will become as epochal as ever sought the Holy Sepulchre—a crusade against ignorance and vice and wretchedness, and for the risen Christ who is to be sepulchred no more, but lives in the least of these His brethren, whose hunger and thirst and nakedness are His own to be fed and clothed by all worship that would know Him aright and win His recognition. For this crusade the wealth and aristocracy and culture and genius of the University are already enlisting, and in East London will be found its future Godfreys and Baldwins and Cœur de Lions. So I read the dream that lay like a star in a well at the bottom of Nash's deep earnest eyes.

Dinner over, the day's work began. It was no saunter, but a heel and toe spring at every step, for an hour and a half or two hours, through gardens and parks, by river banks and fields, over a country whose picturesqueness was full of historic pictures. But no green landscapes were to be seen; for England was under the snow, and such a snow had not hidden it for a century. “Ah!” I heard a peasant sigh one day, looking over the illimitable whiteness which had covered the land for weeks, “I would like to see old England once more.” Still the whiteness had its beauties. The air became visible in rime as different from our frost as rain is from dew. The frozen moisture clothed bush and tree like a sleet, only this sleet did not fall and by falling shake off the crystals it had already formed, but was, rather, a crystallized fog, and nature gleamed with it like Aladdin's garden of gems in the brief sun-bursts that came now and then. The walk along the Isis in Magdalen Park, as I saw it on an afternoon when such a sun-burst chanced to fall through the over-arching branches in a chequer-work of splendors, looked with its pillars and vaults and groins and fantastic traceries, like “Stones of Venice” that were each a diamond; or like Kublah Khan itself:

A miracle of rare device,

A sunny pleasure-dome with caves of ice, while the chink of cracking icicles sent the eyes in search of the “damsel with a dulcimer.” However, the afternoon walks of Pusey House are not a mere pastime. Very often the comrade of a member is some student of the University who wants religious instruction or counsel, and the hour of exercise is an hour of spiritual help. The list of such engagements runs sometimes a week or more ahead, and the quiet and beauty of nature is thus turned regularly into the healthiest and holiest of confessionals.

Back from their walks, the members are again in the refectory for tea, which lasts from four to five o'clock. The cups and tea-cans are on the table, and the kettle steams by the fire, and each group prepares its beverage at its own time and pleasure.

This is the reception hour, when visitors call with confidence of finding the House at home, and with leisure

for talk. They come in from all the colleges—men of various studies and creeds. This one talking to Carter now is a Positivist, who follows Frederick Harrison, and by his side is an ethical-culturist, the brightest of his kind; the priest across the table with Cook is a Lux Mundite, and chaplain of Magdalen College; and that Cowley monk with the librarian, any American might recognize as Father Maturin himself, who has just come from Brighton, where Sunday after Sunday his eloquence compels Vanity Fair itself to muse on heaven. Soon the bell rings, the refectory empties, there is a sound of voices overhead, and the House is at Vespers, which are sung in Latin, with a rich, mellow intonation of soft consonants and broad-sounding vowels, which makes one wonder if, after all, it be not the ideal language of worship.

Again we meet in the refectory, and for the evening, unless some special task calls one or another member away. And now the talk is free, and takes wide range. Gladstone and Parnell; Balfour, the coming man, and his government of Ireland; America, Democracy, the South and the Negro; the American Church, and Lay Representation; Theology and Philosophy; the Socialism of England; the Socialism of Europe; Socialism, Christian and Atheistic; what is creation? is creation in time, or does it begin time, according to St. Augustine? the difference between physical and moral necessity; how moral necessity alone is freedom, and all other freedom is caprice, bondage to Nature. Sometimes the talk became reminiscent, and stories were told of Newman, and Pusey, and Dean Church, and Liddon—Liddon, who was the god-father of the House, and loved it for the name it bore, as if it were indeed, and forever, the earthly home of Pusey's spirit; Liddon who, outliving his day, had not youth enough of mind to bear the stormier climate of the new time, and though still a hero for grace of character and might of speech, saw himself forsaken by the thought of the University where once he had held royal court, and in his loneliness died of a broken heart.

Alas! what unheard-of tragedies may happen in the silences of sincere thought. Nor could Liddon's story be told without some allusion to Principal Gore, and the tender love of the elder for the younger prophet—a love of trust that proved stronger than all fear of the intellectual liberties that looked so hazardous. For the younger prophet was a prophet, too, and wore the mantle of Liddon's spirit as Liddon had worn Pusey's; and mantle, as well as man, had to do with the strange power this latest of the line was wielding over the University, which heard in him the voice of its own most reasonable, and hence most catholic faith—more truly and wholly its hero now than even Liddon had been in his day, or Pusey and Newman in the days before—the first Bampton lecturer ever elected by the University without his becoming a candidate for the honor, and the first ever elected unanimously. It is well.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

Sometimes conversation took lighter turns and ran on college quips, puns,

and epigrams, among which I remember the following. When Tennyson was about to receive his D. C. L., and stood on the high rostrum in the Sheldonian Theatre, with his long hair tumbled and tossed about his head in its usual windy dishevelment, and there had been silence for a moment, a deep, solitary voice called from the gallery, "Did your mother wake and call you early, dear?"

Concerning the proposal to lower fees for degrees taken by accumulation, Dean Mansel wrote:

Oxford, beware of over cheap degrees,
Nor lower too much accumulators fees,
Lest unlike Goldsmith's lands, to ills a prey,
Men should accumulate and wealth decay.

Cardinal Wiseman was remembered in English and Latin, thus:

When Pius against our altars strove
With Wiseman to defy us,
No piety did Wiseman show,
No wisdom sure did Pius.

Cum sapiente pius nostras juravit in aras;
Impius est sapiens, insipiensque Pius.

Two theological essays being required for the divinity degree, this was passed round the congregation present:

The title D. D. 'tis professed to convey
To an A double S, for a double S. A.

But, whatever the mirth, its transition was easy to chapel and discipline, and God's "good-night."

Now and then, quite as often as health would permit, I went out to a breakfast, or lunch, or dinner; for social life here always has some covenantal form of bread-breaking. One breakfast was with Canon Bright, the historian and liturgist. He had visited America, and was interested in things American. The last General Convention he inquired about particularly, and its revising of the Prayer Book. It seemed odd to him that laymen who knew neither liturgies nor theology should have the making of both for the Church of God; and the amendment of hymns, or composition of highest poetry, the poetry of adoration, by ballot, was quite comical. He thought that on the whole the American Church was to be congratulated in having done so little after undertaking so much, not because its liturgy ought not to be revised, but because liturgies, being living things, require life-giving seasons for their change, if that change is to be growth; and such seasons are those of faith, not those of doubt like ours, whose cold, analytic temper, and mechanical theories, and materialistic standards, and religious perplexity or indifference, are too destructive, too wintry, for vital work. The criticism of such a time lacks insight, and its alterations would be most probably not enrichments, but impoverishments—artificial, prosaic, wooden.

A lunch with Canons Driver and Cheyne left pleasant memories of some three hours' discourse on higher criticism and its relations to philosophy; and particularly on theories of inspiration that accredited it to nations as well as to individuals, making thus the Jews—as in a distinct historic sense God's people—a people of inspired national life, and thus, of inspired institutions. Both professors I found had with Gore, Scott Holland, and Illingworth, been pupils of Thos. Hill Green, and through him knew of the American philosopher, Dr. Harris, and the Journal of Speculative Philosophy, and "the St. Louis set."

One night I dined with Strong, the Aristotelian, in the great hall of

Christ-church, sitting among the dons on the dais, with a quaint, droll talker for my *vis-a-vis*, who, I afterwards learned, wore the pseudonym of Lewis Carroll, author of "Alice in Wonderland." Napkin in hand, we adjourned to the Common Room for dessert, and a rare dessert it was, of easy lounging, miscellaneous, brown-sherry talk—not effervescent, but well-bodied and well-flavored with liberal conservatism. Mr. Strong, though a young man, is already one of the prides of the University—lectures on ecclesiastical history, writes for *The Church Quarterly Review*, and is an authority among authorities on Aristotle, whose philosophy still holds sway over all the colleges.

I recall also a Sunday morning in Balliol College with the biographer of Thomas Hill Green, and certain grave queries of his as to whether Hegel could ever be rendered into English common sense, by some Englishman who could work out the same or a like system in his own experience so that it would have not only English words, but English feeling of reality, and in this way get into general English intelligence, and bring about the political, ethical, and religious changes that then would be inevitable. To him it appeared that the most original metaphysician England had produced in our century was not Prof. Green, but Prof. Grote, of Cambridge, a brother of the historian, and author of an unfinished work entitled "Exploratio Philosophica."

Whoever has read the stimulating little book called "Essays in Philosophical Criticism," must have noted as the finest among them, the one on "The Rationality of History," by D.G. Ritchie. He has since published a number of noteworthy reviews, and two strong, racy books, entitled respectively "Darwinism and Politics," and "The Principles of State Interference." His style has the soil-smack of fresh, hard, crisp, juicy, unskinned radishes, with a slight burn. The twilight hour I spent in his cottage was a distinct relish among Oxford visits. For of all the men I saw in Oxford he was the purest, loyalest, and most originally, I may say, aboriginally-translative, Hegelian—doing the very work whose feasibility Nettleship doubted. He had really "experienced Hegel" though without "profession"—knew him by affinity as well as by labor, criticized everything by his dialectic, yet in such a common-sense way that few could suspect any dialect in the criticism, marvelling rather at its mother-wit. In this respect he resembles strikingly our own backwoods Plato, Governor Brockmeir. Let him once get the Philosophy of Religion into his blood as he has the Philosophy of History and the Philosophy of Rights, and on all economic and social questions he will be the wholesomest as he is now the clearest thinker of England.*

The college choirs were a great joy to me. Sometimes I attended two services in an evening, service in New College and Christ-church ending at

*[NOTE.—In his "Principles of State Interference" Ritchie says of Hegel: "His influence pervades the thinking of many who are quite unconscious of it, and even of some who are in the habit of reviling his name." . . . "He has given the completest expression to that organic conception of human society which has begun to free political theory and practice from the narrowness and false abstractions of the individualist philosophers of the seventeenth and eighteenth centuries." Pp. 155 and 156.]

six o'clock, the hour when Magdalen began. Magdalen is the best of the three, and, for daily work all the year round, I venture to say, the best in the world, not excepting the more dramatic singers of the Vatican. No pains or expense is spared to make it perfect. It educates its members for the University degrees in music and sets the standard of musical excellence for the Church of England, if not for the whole land. And though the congregation was often smaller than the choir—the time being vacation—the singing, which never repeats an anthem-tune during the year, was as finished as if for the delight of a thousand *maestros*. "Better still," the chaplain said, "it is for God. We sing to the All-perfect, and our praise would be insincere if it did not seek perfection. He is both our Audience and our Master, and *always here*."

So they must have felt that day in Advent, when I heard them sing the Dies Irae of Mozart's Requiem, with wonderful organ accompaniment that sounded the trumpets of doom, and shook the earth, and opened graves, and made the air quiver with the upward flight of risen souls.

Tuba mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum.

And then one little boy's voice flew up, and far, and knelt before the throne and pleaded, and the pleading was as sweet as Marguerite's for the soul of Faust, and when the other voices joined in, the choir seemed those "blessed boys" themselves who sang the chorus to Marguerite's prayer in Heaven.

And with this song still echoing through me I walked back to Pusey House, to find in front of it, as I did at the same hour on every return from Magdalen Even-song, a squad of the Salvation Army. It held the middle of the street, between the House and Dr. Jowett's room in Balliol College. The brass band was blowing all sorts of Moody-and-Sankeisms, and other pious Annie Roney's, and when the brass band stopped, the brass man began to blow: "Say, boys, come up to the hall. Going to have a free and easy. Tell you all about Jesus!" Dear me! What a world! Salvation Army in Oxford! Salvation Army in front of Pusey House! Salvation Army under Dr. Jowett's oriel window! Salvation Army after Even-song in Magdalen College! Was it not some sense of this malapertness in things that carved the irreverent grotesqueries on the under side of the folding seats in the choir stalls, called Misereres? "Why these carved monkey-shines in such holy places?" I asked of the college verger one day. "To be sat on," was his answer. And as the brass band and the brass man blew, I remembered Og, the giant—how big he was, how he planted his feet on the fountains of the great deep, and with his hands shut up the windows of heaven, and would have stopped the flood altogether, which at the deepest reached but to his waist, if the nether waters had not been made too hot for him; and how he was broad in proportion; and when the waters began to subside, he sat down on Mount Ararat, and left but a little space between his legs for the ark to rest in; and I cried out within me, "Oh for the sitting breadth and weight of Og!"

(To be continued.)

CHOIR AND STUDY.

CALENDAR—JUNE, 1891.

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|-----------------------------------|--------------------------|
| 14. 3rd Sunday after Trinity. | Green. |
| 21. 4th Sunday after Trinity. | Green. |
| 24. NATIVITY OF ST. JOHN BAPTIST. | White. |
| 28. 5th Sunday after Trinity. | Green (Red at Evensong). |
| 29. ST. PETER, Apostle. | Red. |

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

The opening of the Metropolitan Art Museum in Central Park, New York, on Sunday, May 31st, for the first time, (1 P. M. until 6 P. M.) was closely studied by leading friends of the long-contested movement. Some 10,000 peacefully made their way through the corridors and galleries; for the most part, a rude, uncultivated concourse, who apparently derived little instruction or recreation from the sarcophagi, mummies, plaster casts, and architectural studies, Rembrandts and Masters, old and new, bric-a-brac, and "bibelots" therein assembled. It is presumable that the strange concourse was mostly bored and disappointed. It takes generations of training and culture to bring a population dulled and half brutalized under the degradation of under-paid labor, up to even a twilight perception of the art-world. It takes not only eyes, but educated and cultivated perceptions to see Rembrandt and the other Masters, and their works. These 10,000 curious people passed through the halls and among these wonderful treasures in dumb show, mystified and bewildered, neither instructed nor entertained. The road to aesthetic appreciation is long and arduous. The earnest, studious artisan and art-workers, with such as have felt something of the art delights of their old-world homes, will make their way to the Art Museums in New York and other great cities, to great and practical advantage. Considered as a powerful lever of social elevation, or a supplemental "means of grace," the promoters of this Sunday opening are likely to experience disappointment.

The fifteenth annual choir festival in the diocese of Massachusetts took place in St Stephen's church, Lynn, May 27th, with a vested chorus of affiliated choirs numbering some 400 members. Only one year ago was this important musical enterprise formulated into a diocesan guild, having before that maintained a sporadic but vigorous existence sustained chiefly under the personal zeal and leadership of Mr. S. B. Whitney, organist and choirmaster of the church of the Advent, Boston, (where, we learn by a personal letter, he is likely to continue). Organization has served this spirited association a wholesome turn. Its officers are the Rev. C. L. Hutchins, D. D., president; Mr. Geo. O. C. Coale, treasurer; Mr. Chas. G. Saunders, secretary, and Mr. S. B. Whitney, director (and precentor). The recent festival was strengthened not a little by the co-operation of Mr. W. A. Locke, organist of St. Paul's church, Boston, a graduate of Harvard, and now instructor of music in the college. As usual, however, the burden of duty and executive direction rested upon Mr. Whitney, time out of mind, our Church evangelist in liturgic music for New England. The parishioners

of St. Stephen's promoted the social comforts of the Guild with a most intelligent and hearty hospitality. The festival was inaugurated by a choral celebration of the Holy Communion at 11 A. M., the rector, the Rev. J. H. VanBuren, officiant, Frank Johnson, precentor, and P. P. Pillsbury, organist. The service was Stainer's in D. After lunch, a rehearsal was held at 3 P. M., in the parish house. In the evening, some fifty of the reverend clergy were present, and the church crowded with an eager congregation. The signal and brilliant success was conceded universally. The several choirs had been thoroughly schooled in the work laid down in the service kalendar, and it only remained for Mr. Whitney's masterly direction to consummate the well-proportioned choral delivery of the evening. Mr. S. B. Gillette presided at the organ with his usual efficiency.

The program of the service was as follows: Processional, "Jerusalem, high tower, thy glorious walls," H. W. Parker; Psalm 147, Anglican; *Magnificat* and *Nunc Dimittis*, in B flat, C. V. Stanford; anthem, "Drop down, ye heavens from above," Barnby; anthem, "O Saviour of the world," Sir John Goss; hymn, "The Church's One Foundation," Dr. S. Wesley; anthem, "As it began to dawn," Charles Vincent; anthem, "Blessed is He," B. L. Selby; *Te Deum Laudamus*, King Hall; recessional, "For thee, O dear, dear country," Sir Arthur Sullivan. The volume of tone was magnificent. The Rev. J. H. Van Buren led in intoning the Evening Prayer service. The *Nunc Dimittis* was one of the best selections. The opening tenor solo of the anthem, "Drop down, ye heavens," was sung by W. R. Bateman. The Easter anthem, "As it began to dawn," contained a soprano solo, "Weep not ye," beautifully sung by Master Green of St. Paul's choir. This was followed by another, "Blessed is He," with solos by Eugene Storer of the church of the Advent choir. The Rev. C. L. Hutchins, D. D., of the council of the guild, delivered the address.

MAGAZINES AND REVIEWS.

From the Leonard Scott Co., N. Y., *The Nineteenth Century*. We ask again the indulgence of our educated readers for suggesting the paramount importance of this vein of periodical literature. It is the upper world of scholarship; of matured, highly-trained intelligence, which penetrates the great world of knowledges, past and present, with assured and masterly steps. There is slight trace of the ephemeral, of the superficial and trivial. We undertake, so far as our straitened space allows, to present at least a suggestive and helpful synopsis of such papers as lie nearest the life currents of reading, thinking people, who recognize their relationship and responsibilities with the outlying world of advancing knowledge. Besides, the necessary expensiveness of these publications, appealing to a limited public, "fit though few," shuts them out from the reach of thousands who need their invigorating support. Here are twelve papers, (May issue) every one readable and valuable, several of them exceptionally so; the most commanding of all the twelve, by Prof. Max Muller, "On the 'Enormous Antiquity' of the East," supplying abundant food for thought, and converting a field of arduous and profoundly recondite research into a very blossom-land more fascinating than any romance. The entire paper is invaluable for any student in historical linguistics. The student of economics will ponder the heroic Mr. Plimsoll's paper on "Trusts: an Alarm." He quotes the editor of *The Republic*, St. Louis, who asserts that

"our trusts now number 71 large combinations, which include 418 lesser trusts, representing no less than \$2,000,000,000, or considerably more than two-thirds of the entire manufacturing capital of the United States."

The Fortnightly, May, is hardly less significant. The most quotable and richly-freighted paper is "Personal Recollections of Mazzini," by Mathilde Blind, through which we discern the outlines of Italy's grandest reformer and statesman. Nothing could be finer than these sayings, as for example: "The fact is that he [Goethe] was not only indifferent to the needs and sufferings of the people—the child of humanity—which it is the duty of the gifted and fortunate to educate and raise to their own level, but at bottom he was cold to everything. His feelings were never deeply affected, for his brain had pumped his heart dry. Anything and everything interested him alike. When Bettina in her youthful enthusiasm threw herself at his feet and worshipped him, his only thought was, 'I will study her.' But the green serpent twisting about on his table was an object of equal importance to him. He observed one on account of her brilliant flashes of fancy, and the other for the delicate play of light on its scales. He looked at both in the same spirit of scientific curiosity." Of Carlyle, he says: "Skepticism, analysis, are the bane of the age. To think that women, even women, who should be all compact of faith and devotion, are beginning to analyse! Remember the story of Psyche. When, impelled by doubt, she took a lamp to assure herself of the reality of love, love fled forever. So it is with all deepest and holiest feelings when looked at with your analyzing skepticism. Carlyle is the sceptic of skeptics. He is grand when he pulls down, but incapable of reconstructing something fresh," and so on with unfailing brilliancy and vigor to the end.

The Church Eclectic, for June, contains: "The Archbishop's Judgment and the Ornaments Rubric," by Prof. R. H. Thornton; "Un-Wesleyan Methodism and Overton's Wesley"—*John Bull*; "Monasticism,"—*Dibdin's—Church Review*; "Bishop Perowne and Dissent"—*John Bull*; "Catholic Worship," by the Rev. Dr. Arey; "Prayers for the Dead,"—Canon Carter in *Literary Churchman*; "Did Moses Write the Pentateuch?" by the Rev. Dr. J. M. Clarke; "The Irish Chrysostom" (Bishop of Derry)—*Church Review*; "Liturgical Colors," (Barnes)—*Church Review*; "The Youthful Mr. Gladstone"—*Daily Telegraph*; "Our Lord's Divinity Shown by Words and Acts" (concluded), the Rev. Dr. Wilson; "Colleges at Cambridge"—*John Bull*; "Office of a Bishop," the Rev. Mr. Crapsey; Miscellany; Correspondence; General Notes, and Summaries. [Utica, N. Y.: W. T. Gibson, D. D., LL. D., Editor and Proprietor.]

"John Howard," by James S. Ellis, is the next volume in Whittaker's new series, "Men with a Mission." It is to be published this week.

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CHURCH COLLEGES.

BY SIDNEY G. FISHER, ESQ.

(Conclusion.)

Having in the last issue of THE LIVING CHURCH reviewed the history of Church colleges, what conclusions can we draw from these facts?

First of all, that previous to the Revolution the Church was very successful in higher education, trained a great number of the great men of the country, as well as many of the prominent families and ruling classes. This is all the more remarkable when we consider that the Church was not then firmly established. It was a missionary Church, disliked by other religious

bodies, constantly exposed to their attacks. Its organization was of the loosest kind; there was no diocesan system; the fragments which existed in each colony were not organized into a General Convention or any similar body. The principles, traditions, and spirit of the Church were thrown at random among English colonists. And yet in the matter of education great things were accomplished.

Equally evident is the fact that since the Revolution there has been a failure of the former success. The Church has grown larger, richer, has acquired a complete and firm organization, but cannot educate with the admirable results it accomplished when it had no organization at all. It no longer fears the attacks of its opponents, and yet its opponents have taken away from it the power to educate, and now for the last eighty years have controlled the higher education of the country in the same way in which the Church controlled it for the eighty or a hundred years before the Revolution, when we had only three colleges. Since the Revolution, counting those which have failed and gone out of existence, we have had at least a dozen. But with that dozen the Church has not done one-twentieth part of what she once did with only three.

What is the trouble? What has gone wrong? Has the spirit of scholarship, the love of knowledge, the instinctive skill in training, fled never to return? We think not. The old spirit and skill are still there; but they are no longer allowed to employ themselves; they have been thrust aside, ignored, dishonored, disrated, and dwarfed by an accident, an accidental oversight in that organization which otherwise is so perfect.

When the Church was organized after the Revolution, when bishops were obtained, dioceses formed, and the dioceses centralized into a sort of a confederacy called the General Convention, no special arrangement was made for the colleges. Every other department of Church life was provided for. But the educational life was left to shift for itself. In fact, at that time there was not much educational life. Most of it had been destroyed by the Revolution. William and Mary was lost to us by the disestablishment of the Church in Virginia. Our slight hold on the University of Pennsylvania had been lost by the partisan fury of the legislature. In fact there was nothing left but Columbia. It was capable of moving on in its own way as it always has done; but it never occurred to any one that special legislation was necessary for it, or that a special place should be provided for it in our organic law.

Of course, if those able men could have foreseen the future they might have provided some system and some place of honor for the future colleges. But they had difficulties enough to face. They solved the problems and avoided the dangers which were immediately at hand, and made no attempt to bridge streams that they had not reached. They had practically no colleges at all. Why then make arrangements for things which had no existence? Moreover, the colleges they had had in colonial times had always taken care of themselves and produced excellent results without any particular arrangements.

This was well enough for many years,

From the Revolution until about the year 1825, we had no colleges at all, except Columbia. But towards the end of the first quarter of the century, as we have already seen, the need of such institutions began to be felt, and they sprang into existence all over the country.

These colleges were all local enterprises established to supply a want in some particular diocese. Very often the bishop of the diocese was the person most interested and the person who made the greatest effort to secure funds. By the most natural process in the world, each college became a diocesan institution. It started in the diocese, and the machinery of the Church provided no other place for it.

Here was the rub. It was all well enough for a diocese to have a college, but the fact that the college was diocesan hampered its growth. It could never grow larger than the diocese. As soon as any rapid development of the college began there was danger that the part might become greater than the whole. The limits of a diocese are fixed by geographical lines; but a college is capable of indefinite expansion. It is the purpose and merit of a diocese that it should attend only to its own business within its district. It cannot wander into other places. The extension of its influence elsewhere is an impertinence. But a college is essentially a general institution. Its merit consists in the wide-spread of its influence. No geographical lines are marked out in its charter. But the essential element in the constitution of a diocese is its boundary on the map.

When a diocese has created a college and regarded it for years as part of itself, any enlargement of the college is very naturally viewed with some distrust. A college with five hundred students and forty or fifty instructors, is a more prominent, and in some respects a more influential, institution than any diocese in the country. A college connected with a diocese must be kept small if the diocese is to rule it. If it should grow large there is great danger that it will rule the diocese. There is the whole situation in a nutshell.

The accidental connection of college with diocese is not so much a connection of positive law as of influence and custom. In some of our colleges the bishop of the diocese holds an *ex officio* position in the college, and in all cases where the head of the college is a clergyman, and some of the professors are clergymen, he and they are necessarily subject to the authority of the diocese. In these two respects there may be said to be a legal connection, but it would be of little moment were it not made a vantage ground for exercising a much wider control than appears on its face. It is hard to describe in a few words the extent of this influence, except to say, that the diocese feels that it owns the college, and as the president and many of the professors are clergymen, the bishop and clergy of the diocese have it in their power to make things easy or difficult.

In other words, when a man is elected president of one of our colleges and made responsible for its success or failure, he suddenly finds that he is not president at all, but that some other person is president, or that some group or party in the diocese holds

the power. He is responsible and some one else has the power.

No able and self-respecting man will endure such a situation. He is placed in a prominent public position in which his conduct can be seen and criticised by the whole Church and the whole country; and yet he may be wrecked and his reputation for executive ability ruined by the acts of people who control his institution without being named as its officers.

The consequence is that the best men in the Church often decline to be the heads of her colleges, or if they accept, do so only as a stepping stone to a bishopric. The college presidency instead of being used for its own proper purposes, is turned into a make-shift, a place to put a man and support him by a salary for a few years until something else can be found for him, or worse still, a place to put a man who is unfit for other places.

This is strong language. But every one familiar with our colleges knows it to be true, and nothing shows it more clearly than statistics. Some one bitterly remarked, our colleges graduate more presidents than students. The following table shows the average term of presidential service of Church colleges compared with others:

Colleges	Beginning	Age	Number Presidents	Aver. Years of Service	Longest Term	Shortest Term
Trinity	1824	66	10	6	11	2
Kenyon	1825	65	10	6	12	1
Hobart	1826	64	10	6	22	1
Amherst	1821	69	5	13	22	6
Williams	1793	97	5	16	36	2
Harvard	1640	250	22	11	32	2
Yale	1701	189	12	15	29	3

The dates in the above are those of the beginning of the first presidential term. Curiously enough each Church college has had the same number of presidents, unless we count the three presidents *pro tem* of Kenyon and Hobart, which will give those two colleges 13 presidents each instead of 10 each. The table speaks for itself, and deserves careful study. We will simply call attention to a few prominent points. Amherst, which is four or five years older than the three Church colleges, has had only half as many presidents; Yale, which is more than one hundred and twenty years older than any of the Church colleges, has had only two more presidents.

Now, it is needless to say that nothing is more injurious to a college than a constant change of headship, involving a constant change of policy. There is no sort of institution in which one man power can be worked to better effect than in a college. Of course, a great deal depends on the professors, on traditions, system, and tone. But these important elements cannot produce their full results unless directed by the continuous and free guidance of one hand. Instances are numerous. What would Harvard or Princeton be without the long, steady application of one individual mind in the shape of an Eliot or a McCosh?

We recognize the necessity of not changing the bishop of a diocese except by death or infirmity. A college demands the same steady government. That is the only point in which a college resembles a diocese. A bishop can no more manage a college and a diocese and make both successful, than he can manage two dioceses. One is sure to be sacrificed to the other.

When we had no dioceses at all, and our colleges rested only on the general

community, they were great; and even now, the more a college frees itself from diocesan control, the larger and stronger it becomes. The University of the South, although the youngest and poorest financially, is larger than Hobart, Trinity, or Kenyon, and when we look into its condition, we find that it has more freedom from the interference of a diocese. It has partly gotten out of the difficulty by connecting itself with fifteen dioceses instead of with one. It would be better if it were clear of them all together, and stood as a general institution of the Church. Columbia has grown large and has never been diocesan. So has Lehigh University.

All this is said with full appreciation of the good work done by bishops and dioceses in establishing the colleges we have. Those colleges have produced excellent results, and have in them still greater potential excellence; but it is confined and imprisoned. We are not here to find fault with them. The point we wish to insist on is that their excellence is small compared with what it might be. They are capable of better things. A diocese is a good place to start a college. It has proved itself to be such. But in a little while the college outgrows its infancy and its leading strings, and should be given the rights and responsibilities of a man. Very likely, also, many of the bishops would be glad to be rid of the bother of their diocesan colleges. They have enough to do without them. But the system of the Church forces such institutions upon them and they have to accept them. Such institutions are a waste of power. The same amount of energy and effort applied to a general institution would produce larger results. Diocesan schools are certainly valuable. We have many of them and good ones. But it is a noteworthy fact that our greatest school, St. Paul's, at Concord, N. H., has always been entirely independent of its diocese. It has been developed by a man of great originality and force of character. Those who know him would smile at the idea of his conducting a school which was a part of something else.

A distinguished clergyman closely connected with one of our largest institutions has said that "diocesan control was the coffin of every Church college," and that if he had his way he would "place every one of our colleges within an ecclesiastical District of Columbia."

His remarks are valuable because they state in brief and striking language the effect of the present system, and at the same time suggest a remedy. Each college should stand by itself as a separate entity, just as each diocese stands by itself. Each college should belong not to a diocese, but to the Church at large; should be, in other words, a general institution.

The presidents of colleges and the professors should be given higher rank in the Church, and the value of their work should be recognized. It should be made possible for an able man to devote himself to a college without running the risk of wrecking his professional life as a clergyman. Other religious bodies see the importance of their college presidents and treat them accordingly. Among the Presbyterians, the heads of colleges rank with the highest, and are the leaders of thought. It is hardly necessary to

mention the names of McCosh, Patton, and Roberts. The same may be said of the Congregationalists, and the presidents of Yale and the late presidents of Amherst and Williams. In these bodies a man runs no risk in accepting a presidency. Instead of being a probable injury to his professional career, it is a decided benefit, and enlarges his sphere of usefulness. The position is taken as life work and not as a make-shift or stepping stone.

In founding their new University at Washington, the Roman Catholics placed a bishop at the head of it, and their action is instructive. Our presidents should have a higher rank than ordinary clergy. At any rate, if they cannot be given some marks of distinction, dignity, and power, they should at least have freedom from local ecclesiastical interference. The canons of the Church should be changed so that college presidents and officers, if they are clergymen, may belong to any diocese they choose, on the broad ground that they are engaged in doing the work of the Church at large. It does not follow that because a college must have some geographical position that it should be always under local direction. The character of the work should determine the status of those who are doing it.

Nor is there any danger that in making colleges general institutions they will wander away from the Church. The clergy connected with them will still be subject to discipline and can be called to account for the doctrine they teach. They will be still subject to the authority of the Church, though it may not be the authority of the bishop within whose diocese the college building happens to stand. So far as doctrine is concerned, our colleges can be put under the House of Bishops or under a Board of Visitors composed of bishops, as at Trinity, or under the General Convention, according to the Kenyon plan. No fears are entertained for the General Theological Seminary, because its doctrine is under the control of all the bishops, instead of being under the Bishop of New York alone.

It was suggested some time ago by a Church periodical that our college presidents should be made *ex officio* members of the General Convention. At the last Convention they were allowed the privilege of the floor, and the vote was passed amid much enthusiasm and applause. It was gratifying as showing a revival of interest in our colleges. It should now go farther and the privilege be made perpetual.

Oxford and Cambridge have always been represented in parliament. Old William and Mary sent her representative to the legislature of Virginia. The least we can do is to have our colleges represented in our own Church assembly, and we will be following precedents most ancient and illustrious.

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THE VACATION CLUB.

BY ADA J. TODD, PH.D.

XVII.—POND LIFE (CONTINUED).

"The lord over all the water insects, however, is the big fellow rising to the surface over there," remarked Miss Lacey, when they were again seated, this time in a good position for viewing the water. "He is taking in a fresh cargo of air which he carries between his wing cases and body, for all the water insects are air-breathers and could be drowned, just like you or me. Now he is starting off again after fresh prey, for he is a voracious eater and a great hunter, even small fish fall a prey to his stomach. He has a terrible pair of jaws and suckers on the ends of his forelegs so that it is hard to get out of his clutches, and he is encased in a suit of armor far superior to that of any knight. Even the larva, though a soft-bodied grub, is formidable, for it has a pair of sickle-shaped jaws, hollow, through which it can suck the juice of any defenceless neighbor. The dytiscus, for that is his name, has a pair of wings folded up under his wing-cases, so he can go from pond to pond at his pleasure. He seems quite an enviable beetle, and doubtless his many relatives regard him with due reverence. There is one now, the great water beetle, larger than the dytiscus, but often devoured by it. He is black, you see, and eats vegetable matter, generally. Do you notice the bug floating along quietly at the surface, just down by that stone? He is taking in air, too, and he is the boat-fly. He has his hinder-legs greatly elongated for the purpose of swimming, and he prefers to swim, you see, with his back downward, so that he can attack his prey from beneath."

"You say he is a bug and the dytiscus a beetle; what is the difference?"

"The Coleoptera or beetles have the upper wings represented by a pair of horny cases called elytra and in the larval state they are grubs, while the Hemiptera or bugs have true wings and the larval stage is similar to the adult. There is another bug, the corixa, which looks something like the boat-fly, but as he goes down you see he has his back upwards and goes spirally. There are several other kinds in amongst the leaves, but the most curious is the water-scorpion. He owes his name to his large forelegs and bristly tail. There is one under those thick weeds; his body is oval and not very thick and he stays down there looking like a dead leaf, waiting till some foolish larva comes along and falls into his arms. Down each side of the bristles in his tail is a groove and when he puts them together they make a tube, so when he wishes a fresh supply of air he has only to extend this above water. There is a larval water-beetle, Frank, crawling under the leaf; see if you can't get it before the scorpion does. That's good. No, he won't bite, Grace, and Nellie needn't squeal for he is quite as good in his way as she, and has just as much right here, even if he is ugly looking. Larvæ are not beautiful, generally, but they are interesting."

"What is that great long-legged thing walking over the top of the water?" asked Alice, suddenly.

"Oh, that is the hydrometra, or water-measurer, he is rather elongated. They generally stay on the surface and skim over it rapidly. There is another one, which is still more active, but I don't see him here just now. Besides these, there are some that spend only a part of their life under water. Here are some larvæ of the caddis fly, which I found at the bottom by dredging. See! They made these cases of bits of wood and grass with some grains of sand, and lined them with silk. They carry the case about with them, crawling along the bottom and even rising to the surface with it. Many of them load one side with heavier pieces so as to keep that side downwards."

"How odd!" said Bess, as they examined the curious houses. "Did you say they are flies?"

"They will be in the imago or adult condition. They are of the Neuroptera or nerve-

winged order, and make three changes. These larvæ would go into pupa or chrysalis state and then become perfect or the imago. There are some adult specimens, the May flies, spinning around in the shade of that oak tree. They live only a few hours or a day in the perfect state, but their existence in the larval or pupal conditions covers two or three years, and all this time they live in the water. When about to make the final change, the pupa crawls to the surface and casts off its skin. It seems fully developed at first, but after it gets to the shore it casts off another skin, and then its wings are brighter and its tail greatly increased in length."

"I wish we could see one doing it," said Jo.

"I would rather see a dragon-fly make the change," said Miss Lacey; "they are so beautiful with their gauzy wings, long body, and bright eyes. There comes one in the reeds whizzing this way. See what a graceful figure."

"Oh, you mean the Devil's darning needle!" cried Frank; "I've seen them lots of times. They say they'll crawl into your ears."

"That is foolish, Frank, like a great many things they say. I believe that is a larval dragon down there crawling up on the pond weed. Catch it, Jo, and let us examine it. It has six legs and two compound eyes and a very long lower lip. This is movable and has at the extremity two hooks. He looks very innocent as he crawls along the pond weed, but if an unwary tenant approaches, snap! go his jaws. Besides crawling, he has a curious way of locomotion. From the hinder part of his body, where the breathing organs are, the water from which the air has been taken can be ejected, and the reaction of this on the surrounding water pushes him forward. He moults several times, and when much larger than this, becomes a pupa, but he is still active and does not go into a cocoon like a moth or butterfly. One day he becomes uneasy and attaches himself to the stem of a water weed, as I once had the good fortune to find one and watch his transition. First, the back split open and then the perfect fly crawled out, but he was very weak and his wings were wet. So he waited a while till they dried and stiffened, and then soared away graceful and happy."

They watched him whizzing about till Nellie said gently, as if afraid of interrupting, "Please don't forget to say something about the shells."

"I am glad you reminded me, Nellie. What have you? These are fresh water mussels and cockles, though this kind generally comes out of the mud in the summer and stays upon the weeds. Of course you found a great many snails; they are everywhere. There are one hundred and sixty species that inhabit ponds. This brown-banded one is peculiar because it carries the young within its shell for a month or so after they are hatched. See how some are going shell downward on the surface of the water. This one is called the 'wandering snail' because it is found in almost every country. The finest one is the pond limnea, who sometimes measures two inches. He is used in aquaria and keeps them well cleaned. That is a coil shell, wound up like a watch spring—what is the matter now, Jo?"

"I've found another fish over in the brook; come, see it, he has spines on his back."

"Oh, that is a stickleback, and he has quite a reputation because he builds a nest. I once had a pair in an aquarium, and the male was very fierce in defending the nest after he had built it. He was brightly colored then, too, and the two made an interesting study."

"But what did you get in your net, Miss Lacey?" asked Will, as they went back. "In other words, what was the net result?"

"Oh, Will," said Bess, "that is too bad! I almost wish I had let you drown."

"I thought you did your best to. It looks as if it ought to catch something," he went on, picking up the net which was made of bolting cloth lined with gauze, and a bottle

with a fine sieve over the top was fastened into the bottom. Several other bottles stood near, into which the contents of the net had been poured, when after examination with the hand glass, they seemed worth preserving.

Alice had been examining one of the bottles from the outside. "I can see some whitish looking creatures skipping about," she said.

"They are water-fleas," said Miss Lacey, "and a reddish, hairy-looking thing something like a spider."

"That is called a water mite. Do you see some little green specks, too?"

"Yes, like scum."

"And don't you recognize them?"

"Why, no, I don't remember seeing anything like it but just green scum."

"That is the volvox globator, which I showed you last week. Probably you would remember it better if you saw it under the microscope. There are many other minute forms of life there which are entirely invisible, and we will leave them, but I think we will have time to look at the water flea. You can use your magnifiers, and then look through this one, which is quite powerful. The water fleas belong to the great family of the Entomostraca, whose acquaintance we have already made. They are very common, but there is no more beautiful or surprising sight than that which they reveal to the one who looks at them for the first time, nor does the interest fail on a longer acquaintance, as I can testify, for I have studied them a long time. The most pleasing and instructive feature is the transparency of their tissues, which allows all the vital processes to be carried on under the eye. The whole of the digestive process from the time the food is taken into the mouth, the grinding by the mandibles, passage into the stomach, vermicular action of the intestines, the beating of the heart, course of circulation, movement of the respiratory organs, every function of life which the minute creature possesses in common with us, is clearly presented for our instruction and admiration. The Entomostraca vary greatly in appearance and size, from the curious horse-foot, which we saw the other day at the beach, to the tiny forms which we cannot see at all, without help. Some of them have branchiæ or fringes attached to their mouths. Some look like fresh water mussels, and the cyclops, which is quite common, goes about carrying its bag of eggs. Some, such as the daphniæ, to which I think our friends here belong, have branchiæ on their legs."

"Is the cyclops related to Polythemus?"

"I think so, because the old giant had but one eye, in the centre of his forehead, and our cyclops is furnished in the same way. Now, you would better all look carefully at the daphniæ, and ask whatever questions you like. You will see he is enclosed in a shell just like a lobster, and he also sheds it periodically to allow for growth."

"What is the use of it?"

"For protection. Microscopic life is abundant and fierce. There is quite as much competition for food as we see in the crowded streets of lower New York, and they have no police force, so life is exceedingly uncertain."

"Are the antennæ for feelers, as in the lobster?"

"No, they are used for locomotion, as you will see by watching."

"How clearly one can see the circulation," said John, who was looking at the live box through Miss Lacey's microscope, and seemed fascinated by the sight. "There is a muscular sac lying under the carapace and I can see it beating. In the centre a little slit opens and shuts and sends out streams of blood. One goes to the head, another to the stomach, and I can trace one coming into the heart from the back. It is wonderful!"

"All God's works are wonderful, John," said Miss Lacey gravely. "It is a mighty Mind which lies behind a mechanism so perfect that we find no flaw in even its least part."

"The daphnia has but one eye, too," said Bess, "right in the front of the head, and there are little muscular bands that it rolls it round with."

"It is thought," remarked Miss Lacey, "that the one eye may be double, formed by a union of two single ones, because when young it has two red eye specks. Will you all look carefully and see if you can distinguish any eggs?"

"I think I see some," said John, "between the back and the shell, three or four little round balls."

"Yes, they are in the incubating room, which is a little space enclosed between the body and the carapace. They are hatched here, and in due time launched into the water to take care of themselves. But another curious way is peculiar to the daphnia. At certain seasons the back thickens and a cavity forms, at first continuous with this room and containing eggs. This afterward separates from the carapace at the next moulting, and floats off on the water, where it is said to remain until spring, when the young are hatched. So excellently does nature provide even for microscopic creatures. But the sun is almost down and I think if you wish to make any final researches about the pond you must hasten. Mrs. Wildman and I will assist Dan'el in packing up, and we'll blow the horn for you when we are ready."

Fred hurried after drift specimens; Bess coaxed Will to investigate the marsh. Jo went to see if the stickleback would build a nest; Nellie and Grace thought they might find some more fresh water shells, while Alice sat quietly watching the whirligig beetles in their wild dance and wondering if Nature had provided excellently well for her, too.

(To be continued.)

LETTERS TO THE EDITOR.

A CORRESPONDENCE.

The New York Tribune of May 24th, contained a correspondence between Bishop Perry and a leading clergyman of Boston on the confirmation of Dr. Phillips Brooks. The correspondence printed below was submitted by Bishop Perry to Dr. Brooks, who courteously acknowledged its receipt, but declined to give the explanation of past actions and pledges for the future desired.

BOSTON, May 11, 1891.

MY DEAR BISHOP:—A Boston paper quotes you as being opposed to the confirmation of our Bishop-elect. Knowing as I do your high opinion of him,—I recall especially what you said on your way home from the meeting of the club,—I feel sure that you must be incorrectly quoted, and I write to ask you to let me contradict the statement. Or, perhaps you would prefer to contradict it yourself.

The convention was a wonderful one. The brotherliness of feeling manifested was most remarkable. I sat among a little nest of men who were working for—, and when the result was announced, their acceptance of it was most frank and generous. Almost every member of the convention went over to his house (Dr. Brooks') and shook hands with him, and I think if the ballot had been taken again in the afternoon, the vote would have been unanimous. Since the election the same good feeling prevails, and everybody seems to feel that we have got a bishop who will be a true father in God to every priest and every parish in the diocese.

I am sorry to trouble you about this matter, but I think you will be glad to know of what is going on here.

Sincerely yours,

DIOCESE OF IOWA.

BISHOP'S HOUSE, DAVENPORT, }
May 16, 1891. }

MY DEAR MR. ———— I wish that you had kindly enclosed the article to which you refer when you write that "a Boston paper quotes you as opposed to the confirmation of our Bishop-elect." As you state the matter, it would appear that I had an-

announced my judgment in the case in advance, which is not the fact. The sole public utterance I have made was an admission to a reporter of the Sioux City (Iowa) *Journal* that "there might be opposition to the confirmation of Dr. Brooks"—a remark that could be made in the case of any bishop-elect, accompanied by the explanation that he had spoken slightly of the "Historic Episcopate," and that there were bishops who were naturally averse to making one a bishop who did not believe in bishops. The language of the interview, as it appeared in the Sioux City paper, was substantially correct. The exact words used could have been said by you as well as by me. They concerned a matter of fact. Opposition was inevitable unless Dr. Brooks had kindly placed himself, in accepting his election, on a platform to which appeal could be made, instead of leaving the Church to judge of his position by his previous utterances and acts. As it is, these printed words and acts must be closely scrutinized and weighed by men who are simply desirous of doing their duty to Christ and His Church. That these words respecting the Historic Episcopate and the Church require solemn consideration admits of no question. That Dr. Brooks' presence at, and participation in, the so-called "ordination" services of Mr. Beecher's successor in Brooklyn requires, in the judgment of many honest minds, an explanation or an expression of regret, is equally true. You may be assured, my dear Mr. —, that the final judgment in at least my own case, will be reached not hastily or with prejudice or personal feeling—for my admiration for Dr. Brooks is second to none—but in the fear of God, and, I may also say, without the slightest interest in, or care for, the criticisms of the Boston press. Dr. Brooks is too noble, too grand, too able a man; the questions involved are too serious, too far-reaching—to be furthered or even faulted by such editorials or squibs as have been so unnecessarily abundant. If *The Churchman* has authority for its pledges that the Episcopate of Dr. Brooks will be free from the utterances and actions so many true-hearted Churchmen must deplore, it is due to men like myself who love and honor Dr. Brooks, but who must still act for the interests of the Church of God, and act, too, in spite of popular clamor and personal abuse,—that the pledge be forthcoming, and that it shall come from the one source which alone can give it value. Great as Dr. Brooks is—the prince of preachers, a king among men,—no minister of God has any right to refuse relief to strained consciences, or to deny to honest convictions a hearing and a measure of respect. Those who know Dr. Brooks, even as slightly as I do, feel that they can claim from his very manliness, his great-heartedness, the needed assurances and the regrets on these points which others are now so willing to give in his behalf. Failing to receive these, there will be a needless controversy, a sad and hapless struggle. The diocese of Massachusetts asks of me and others an approval of its choice for the Episcopate. I ask, ere I act, the assurances from the highest and the sole authoritative source,—the kindly, brotherly pledges and explanations—which will enable me to do as I would gladly do, in one of the most trying and solemn responsibilities ever laid upon me. Constrained as I was to refuse my consent to a late election to the Episcopate of one of extreme views, although the Bishop-elect was recommended by,—if I remember aright,—Dr. Brooks himself, in common with numbers of the Massachusetts clergy, will not the friends of Dr. Brooks who are especially in his confidence, disarm all possible opposition and, at the same time, relieve every doubt by securing from him the simple statements and assurances that what has pained so many of his brethren shall not occur again. It is in Dr. Brooks' power to allay opposition, and, by a generous consideration for the consciences of others, to secure the love and veneration of a united Church.

You will, I am sure, pardon this long

letter. I am not accustomed to writing confidential communications, and consequently you are at liberty to make any use you please of what I have said, provided it is used in its entirety.

I pray God for a right judgment and for the Baptism of the Holy Ghost upon the Church and each member thereof at a juncture so momentous. Surely, the Whit-sun-gift will not be denied.

I am, my dear Mr. —, faithfully and very truly yours,

WILLIAM STEVENS PERRY,
Bishop of Iowa.

THE REV. —,
Boston.

NOT A QUESTION OF HIGH OR LOW.

To the Editor of *The Living Church*:

What has come over the Church in our day? Have men forgotten the command: "Earnestly contend for the Faith once [for all] delivered to the saints?" So far as known, the majority of the Standing Committee have put their names to these words, viz.: "We, whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, . . . do, in the presence of Almighty God, testify that the Rev. Phillips Brooks, D. D., is not, so far as we are informed, justly liable to evil report . . . for error in religion," and yet they know very well that the presbyter named has declared that he holds the idea of a tactual succession from the Apostles down to the present day to be "entirely abhorrent"; that "the episcopal office is not necessary to the existence" of the Church.

I have personally a great respect for the gifts and endowments of the Rev. Dr. Brooks, and a great admiration for the good work which he has done; but, when the question is whether he shall be advanced to the episcopal office or not, I feel as an honored Bishop has just written to me that he feels: "It is not high or low with me; it is the polity and the faith of the Catholic Church. I feel very anxious." God grant that the madness of the present hour shall not bring serious and long-continued evil to this branch of His Holy Church.

E. M. PECKE.

New York.

THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:

Dr. Brooks is reported to have declared his disbelief in the divine origin of the Episcopate. Our bishops and the Lambeth Synod, representing the entire Anglican Communion, declare that the acceptance of the "Historic Episcopate" is an indispensable condition of Church unity, equally with the acceptance of the Holy Scriptures, the Sacraments, and the Creeds. Dr. Brooks must, therefore, regard this condition as a needless obstacle to the realization of Church unity. Will the bishops now be inconsistent with their own solemn declaration, and thereby admit that they made a condition which is of no importance?

The Nicene Fathers assert that they put forth their Creed (which has ever since been accepted by Christendom) "by the Holy Ghost;" and they have therein made "the one Holy, Catholic, and Apostolic Church" an article of the Christian Faith. It is certain that they never dreamed of any polity of that Church other than that Historic Episcopate which then existed and still exists, in Apostolic Succession. It follows that Dr. Brooks can not believe in the divine polity of the Apostolic Church as the Nicene Fathers meant it.

RAVENSCROFT.

A JUDICIAL SYSTEM NEEDED.

To the Editor of *The Living Church*:

It is a matter of no consequence what my opinions are. They have no official force. They are only those of a rector pursuing the even tenor of his way in the obscurity of his own parish. But I cannot help writing to thank you for the noble and manly stand you are making for "the truth as it is in Jesus" and His Holy Church.

The straddle that appeared in *The Churchman* has only more distinctly defined your position, and the effective manner in which you are upholding the principles laid down so irrefragably by Bishop

Seymour in his splendid pastoral on "Closed Questions." It is restful to those who love the old paths.

If the House of Bishops confirms the Massachusetts election, the conclusion will be instantly drawn that the American Church has no definite teaching for the guidance of her children; that it does not matter what a man believes or preaches provided he is eloquent, and that it is possible for a human genius, if nominated by the secular press, to be greater than the Church.

The deliverances of Dr. Brooks on the subject of the priesthood and the Apostolic Succession are bad enough, but why do you not press forward more prominently what is far worse, his association with Unitarian preachers on Good Friday, of all the days in the year?

The hope which Dr. Holland so charitably expresses that he will mount "up," is on a par with the trust of a loving girl who marries a drunkard with the hope of reforming him. And the suggestion that it is advisable to send him into the "Silent House," is neither complimentary to Dr. Brooks nor to the House of Bishops. It is a proposition to put him where it is thought he will be heard from no more, giving room for some ambitious priest to succeed him in his parish; and it turns the House of Bishops into a dump-hole of heresy, when its congeners cannot otherwise be silenced. The office of apostle is too high and holy to be thus satirized. And then, what a temptation it would be to all deniers of the Faith, if heresy were made the path to the "Silent House!" Shortly after the beginning of the Reformation, when Calvinism was at a discount, some one asked one of the old "true and blues": "What do the Arminians hold?" "The best places in the Church of England," was the reply. A similar answer might mark this era of tremendous intellect! profound reason! and the humiliation of the Faith as it was once delivered.

In verity, Mr. Editor, we need, and need badly, a judicial system in this American Church of ours. We need a high court to speak for the whole Church, which can say what is the precise teaching for which she holds herself and us responsible. It would not produce any heresy hunters. The heretics would not have to be hunted for at all—for they are now perfectly outspoken, and have the impudence to denounce all who will not hereticize with them, as narrow-minded, opposed to progress, wanting in brains. A great many of the Church's adherents are growing heartily sick and tired of the namby-pamby of its administration, and think it is time to say to both extreme "schools" how far the limits reach beyond which her priests may not go. Otherwise the Church fails to be *Ecclesia Docens* for this land, and had better surrender what authority she claims, and give up any profession of faith she may have assumed to declare.

P. G. ROBERT.

St. Louis.

WILL THE BISHOPS BE CONSISTENT?

To the Editor of *The Living Church*:

It was the writer's painful experience, while spending a Sunday in Boston, to hear Dr. Brooks' sermon the Sunday after his return from the General Convention in Chicago, in 1886. The divine constitution of the Church, the Historic Episcopate, and the proposed change of name, were the three objects, especially, which he attacked with all his inflammatory eloquence. It is safe to say that no other religious teacher ever had the temerity to use such opprobrious epithets, to thrust his glittering sword with such deadly aim at the vitals of the Church, or to deny so much that she holds sacred. In reference to the change of name, to the American Church, or the Orthodox Catholic Church of America, or any one of the proposed names, he resorted eventually to the argument from numbers, and declared the Church to be only a seventh or eighth-rate religious body, possessing no more divine constitution, apostolic notes, power, or influence, than other bodies of equal or greater numerical strength in the country; that it ill became her to arrogate to herself

as her peculiar possession, what all alike possessed. Referring to the Historic Episcopate, that it had come down by touch of hand upon head in unbroken succession from the Apostles to Bishop Paddock, he said had never been and could never be proved. Pointing in the direction of the new old South church, he said that the brother who preached there was just as fully ordained by Apostolic Succession as he was himself; and that the brother had the same authority to do what he did, as Dr. Brooks himself.

It is also interesting to recall the fact that it was at that same General Convention in Chicago that our bishops uttered their famous eirenicon, based upon the four great essentials of the Holy Scriptures, the two Sacraments, the Nicene Creed, and the Historic Episcopate. Should Dr. Brooks' election be confirmed by a majority of the bishops, to be consistent they must withdraw their demand as soon as the new bishop is consecrated.

PRIEST OF THE CATHOLIC CHURCH.

REV. DR. SHINN'S MISTAKE.

To the Editor of *The Living Church*:

Now it is the Rev. Dr. Shinn who mistakes. In his letter to *The Churchman* of May 30th, written expressly to correct "so many incorrect and misleading statements" as to Dr. Brooks, is this paragraph: "It is almost beyond belief that after the signing of his testimonials by nearly every clergyman of Massachusetts," etc., etc. There are about 190 clergy on the lists, and of these about 114, according to *The Herald* list, signed the testimonial. It was distinctly announced from the platform that members of the convention would sign simply to attest the election, and with that understanding, a number of the clergy affixed their signatures. Dr. Shinn, however, is not so far out of the way as a secular sheet in Boston, when it stated editorially that the Standing Committee of Newark had been rebuked by an overwhelming majority of the members of the convention! VERITAS.

THE CHOIR FESTIVAL.

To the Editor of *The Living Church*:

A few words as to the late Choir Festival. When Mr. Jas. L. Houghteling in his address reminded the choristers of the dignity of their office, etc., the question arose in my mind whether this unprecedented step of the Chicago Diocesan Choir Association in bringing its members vested as for divine service on to the stage of a theatre, could possibly be conducive to that end. Any thoughtful chorister assisting in the recently celebrated great Pentecostal Eucharist, must have felt the dignity of his office, especially in the *Sanctus, Benedictus, and Agnus Dei*.

But what shall be said when vested in the very same robes he forms one of the immense chorus rendering the same sacred words on a stage where, perchance, he has of late seen "light opera?" Does this enhance the dignity of his office? Again, when one hears applause at the close of the *Te Deum*, is not the dignity of the grand old hymn entirely destroyed? Is it not in so many words a descent from the sublime to the ludicrous? It was affirmed in an excellent letter which appeared in one of our secular papers last week, that "the expressed desire of so many for the use of choir vestments was the result of a selfish personal canvass, which assumed with each one interviewed, that all others were greatly in favor of the movement."

If this was indeed so, then let those who made the canvass, priests or choirmasters, take the responsibility of the movement, rather than that the clergy and choirmasters as a body should be blamed for it.

If the association must meet for its annual festival in the Auditorium, well and good; but let it leave choir vestments behind in their appointed places.

ROBERT HOLMES.

Chicago.

AN AUTHORIZED HYMNAL.

To the Editor of *The Living Church*:

The Rev. Dr. Batterson is in error in saying that "the 'present hymnal' is not used by or upon any resolution of the General Convention."

It is true, as he says, that "at the General Convention, in Baltimore, A. D., 1871, a hymnal was adopted and authorized for use." (See journal, pp. 292, 91).

The committee on the hymnal was continued from that Convention to the Convention of 1874. At the latter time they reported some revision of the book as previously adopted. Their report was adopted, and subsequently a resolution authorizing the use of the revised hymnal and no other hymns, was passed by the Convention. (See journal, pp. 285, 152, 159). The words Dr. Batterson quotes from a member of the committee must have been uttered before the Convention of 1874, or he was surprisingly ignorant of the action of the latter Convention. But Dr. Batterson is not in error in thinking that the book is not a credit to literature or to the Church. L.

SECESSION THREATENED.

To the Editor of the Living Church:

Give me a few lines to draw attention to the letter of the Rev. Dr. Kirkus which appeared in *The Standard of the Cross* of last week, and which seems to have the endorsement of the editors of that paper.

Dr. Kirkus directly threatens the bishops that in case they do not allow the consecration of the Rev. Dr. Brooks, his faction will rebel against the Church and secede from the General Convention. As the editors of this paper represent certain bishops on whose behalf they have spoken, telling us how they will vote, it is to be presumed that Dr. Kirkus speaks by authority when he utters his menace to the insignificant bishops, and bids them, at their peril, vote otherwise than as he and his insolent faction dictate. We regret that there are bishops who will put themselves in the hands of the editors of *The Standard of the Cross*, and of Dr. Kirkus, and allow themselves to be placed in such invidious comparison with their brethren. Now, we understand that the bishops' suffrages are not to be given as freemen, but as the subjects of the Rev. Dr. Phillips Brooks and his friends in Massachusetts, who have already reached the altitude of threatening. We warn the bishops to look well to their acts. Kirkus and Massachusetts hold the whip. Their arms are uplifted, and they have snapped it, and cried: "Take care what you do."

RUDIS.

"SILLY BIGOTRY."

This is the name that an esteemed contemporary applies to the "insignificant" opposition to the Massachusetts election. We do not intend to say much more on that subject, but cannot forbear giving our readers a few extracts from letters to the Editor. An entire issue of *THE LIVING CHURCH* would not serve for printing them all; only a portion are represented below by a single paragraph from each:

"We have great need of your help. All the sects are striving together to overthrow the Church. Our hearts are trembling within us."

"Staunch Churchmen are hoping that the bishops will speak out and relieve the situation. Is what we call the P. E. Church a Protestant sect, or a branch of the Catholic Church? This is what we want to know."

"Surely, the fact that the warmest promoters of this election are enemies to the Church, that it will be viewed as a triumph over the Church, ought to be a strong argument against it."

"For one, I fear evil days are before us. If a priest who deliberately receives Unitarians to the Holy Communion, without recanting his error, is to be made a bishop, my faith is not sufficient to believe that hereafter in any of our dioceses discipline of any sort can be claimed."

"The consecration I should regard as a grievous calamity to the Church, and I most earnestly hope that we shall be spared the affliction."

"It may not be amiss to call attention to the fact that the Boston paper which clamored so loudly for this election, defended Mr. MacQueary, and is opposed to the trial of Mr. Heber Newton."

"We of the laity protest against the consecration of Dr. Brooks to the Episcopate, and beseech our reverend Fathers to lay hands suddenly on no man, especially upon one who in his public utterances has denied, with all his powerful eloquence, the Apostolic Succession."

"If great men may not only override our doctrine and discipline with impunity, but also be received into the Episcopate, it will seem ungenerous and pusillanimous to call to account the little men for like offences."

"*THE LIVING CHURCH* has done nobly in this crisis, for crisis it is; not that his confirmation would change the faith and order of the Catholic Church, but it would indicate an indifference to that faith and order which would be a startling episode in her history."

"And yet, if this must be, I believe that God will overrule the shock for the good of His Church. There are those now living who may look back a quarter of a century hence upon this anxious hour and wonder why they felt their hearts so wrung. If even such a man as Dr. Pusey could cry out, a generation ago, that all was lost and truth was compromised, it may be that we too, in our zeal, do not forecast the time aright."

"I am much pleased with your outspoken defence of Catholic principles against the wiles of the Broad Church faction."

"The whole thing means a renewal of the battle for Church principles which has been in abeyance for years. Men will act together better than they have done. For the present stand you may take a good deal of the credit. Your action has given courage to many who had no hope at first that any stand would be made."

"It is indeed refreshing to turn from the Boston papers of to-day to your *LIVING CHURCH*. Could the inwardness of this election be known, so far as our press is concerned, it would make all honest men blush. God bless you for your honesty and courage."

"I want to thank you for your manly stand on the subject of the Apostolic Succession, etc.; so different from the editorials in the last —."

"I am glad of this opportunity to express to you my pride and intense satisfaction with your editorials at this crisis. The spirit and fairness with which you have treated the matter, together with the clear and firm setting forth of first principles, is worthy of all commendation."

"I write to thank you for the unflinching stand you have taken in this matter. It is refreshing to hear a bold and fearless defence of the Faith in these days of doubtful and hesitating utterances concerning it."

"My hearty thanks to *THE LIVING CHURCH* for the clearly-defined and positive stand it takes on all questions relating to loyalty to the Church and obedience to law. Steadfastness in the face of opposition and popular clamor is a much-needed virtue in these days."

"I am especially pleased to see that you do not allow a total denial and repudiation of the Apostolic Ministry (which logically involves a denial of that article of the Creed, 'I believe in the Holy Catholic Church') to be no 'error in religion.'"

"The newspaper discussion of confirmation of this election has been conducted by the friends of Dr. Brooks with a personality and bitterness in marked contrast with the courtesy and calm stand for conscience and principle shown by *THE LIVING CHURCH*. The mere suggestion of a possible opposition, precipitated in the Boston press a succession of squibs, innuendos, falsehoods, which could only be regarded by sensible men as indicating a poverty of principle and argument on the part of their writers. Dr. Brooks may well pray to be delivered from his friends. He is a gentleman, and should not be held responsible for the words of his *claqueurs*."

"I have read your paper with much interest, and am so charmed with it I hope never to be without it. Be sure there are many in Kentucky who are with you. I believe Dr. Brooks will be defeated. He has shown his strength early."

"A few days since, I read in our city paper that our bishop predicted the con-

firmation of Dr. Brooks to the Episcopate. I infer, from what is reported in the interview, that he will vote for him. Yet I remember a strong paper of his in *The North American Review*, the aim of which was to prove the divine origin of the Apostolic Succession. * * * How can a bishop, having expressed such a belief, vote for a man who openly denies it? Where does the Bishop stand? Is he where he was five years ago, or must we follow him over the fence? Are we to be tossed about by every wind of doctrine, or shall we hold fast to the Apostolic Succession, so ably proved by the Bishop in the *Review*?"

"In the name of God and His holy Church, let the protest go on! None for bishops who do not believe in the Apostolic Succession!"

"I cannot refrain from one word more: All honor to *THE LIVING CHURCH* for its course at this time."

"Many Massachusetts Church people are very grateful for the stand you have taken. We are hoping and praying that the bishops will not consent to the consecration. *THE LIVING CHURCH* is a great comfort and help to many of us."

"Somebody is frightened! I hope there is good reason. If we are only a sect, 'one of the smallest in Boston,' we ought to retire with due modesty. If the true Apostolic Succession is with the laity, as Dr. Brooks has said, this is a new 'development.' *The Boston Pilot* speaks highly of the election. The Jesuits like to 'divide and conquer.'"

"Had you been in the Convention and listened to the weak platitudes of the speakers who nominated him, you would have been deeply impressed with the contrast offered in the logical arguments in favor of the other nomination. The Rev. Dr. — stated to a reporter that Dr. Brooks' election would remove the last objection to the Church in Massachusetts. Those who live here know that the first, last, and only objection to the Church is that it is the Church."

"The confirmation of this election by the bishops will be one of the greatest calamities that has befallen the American Church. The whole Anglican Communion will watch the outcome with keen interest."

"The wonder of it is that the distinguished Boston divine can see his way clear to the acceptance of this important function in the light of his declarations. * * * There is a charm in Dr. Brooks' off hand manner and liberal cast of thought, which invites imitation, but that which is comparatively safe with him is dangerous in one who is less than he."

"I speak strongly, but I assure you I do not speak as strongly as I feel. I believe this is

a crisis. If the bishops confirm this election it will show that they are inconsistent in claiming the Historic Episcopate as one of the four fundamental principles of the Church."

"I deem it of the last importance that the utterances of the Rev. Dr. Brooks be brought before every officer of the Church who is to pass upon his nomination."

"I hope the bishops of this Church will consider well before they confirm the nomination of a clergyman holding such opinions about the Church as Dr. Brooks has openly declared he holds."

"If the crisis is upon us that some of us have long seen and feared, it had better be met calmly and firmly; and it should be settled, once for all, whether we are what our standards and history declare us to be, or what Dr. Brooks declares us to be."

"We are grateful for the stand taken by *THE LIVING CHURCH*. We always knew it would take the right position, without fear or favor."

"Permit me to thank you for your editorials on this issue. Urge upon all the devotional societies in the Church to unite in prayer to the Holy Ghost that the bishops may be guided to a right decision."

"We anxiously wait the action of the bishops, hoping and praying that they may prove themselves steadfast and worthy of their high office and prerogative."

"It is refreshing, unspeakably so, to read your loyal words in defence of Church principles. For one, I thank you."

"I hold that a presbyter who openly sanctions heresy by his presence, and gives countenance to schism, should not be eligible to the sacred office of a bishop. If this election should be confirmed it would be a calamity to the Church, at this time when the spirit of insubordination is prevalent. The effect of it would be increased lawlessness (falsely called liberality) among clergy and laity."

"Do you remember Dr. Brooks' attitude in the General Convention of 1886, when he said, 'I spurn and trample under my feet your doctrine of Apostolic Succession'? It was during the debate on sending greeting to the Congregational Council. Of course, his communicating with Unitarians is the most serious ground of opposition to him."

"We are told that the Church is broad. Yes! and as things are going, she will soon be so broad that the line which separates her from Unitarianism will be obliterated."

"My heart is stirred with indignation when I read of the doings and utterances of some of our clergy. I am appalled at this election."

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ROSE CULTURE.

ROSE INSECTS.—A little aphid or green fly is the worst insect enemy of the rose, and the rose-grower must be always alert to destroy this pest. Whale-oil soap in water, one pound to eight gallons, is very commonly used for the purpose. The liquid is best applied with a garden syringe. A very excellent mixture for this use is as follows: Take four ounces of quassia chips, boil ten minutes in a gallon of soft water; strain off the chips and add four ounces of soft soap, which should be dissolved in it as it cools, stirring it before using. In half an hour after using either of the above liquids, the plants should be well syringed with clear water, which will wash the foliage clean.

The whale-oil soap solution is effective against the red spider which sometimes infests rose bushes, and also the black slug. One of the most annoying little insects is the rose-hopper or thrips, yellowish white, very active, jumping from place to place. It goes in little swarms and works on the under sides of the leaves, and can do a great deal of damage in a little time. Syringing the under sides of the leaves with water in which is mixed insect powder, pyrethrum, has the effect to lessen their ravages. Although the rose needs some attention, yet it will repay it with beautiful bloom, and what care it needs it must have. Many years' experience enables us to say that the rose when its requirements are understood, is not a difficult plant to manage, and that many plants are given more care and make far less returns for it.—*Vick's Magazine* for June.

SOME NORTHERN ROSES.—The first one I will describe is an old-fashioned white rose, perhaps a descendant of the famous white rose of old England. This variety of June roses is quite common in town, and when well rooted the plants are of sturdy growth, the lusty canes standing well above fences, and in June are covered with masses of the most fragrant of roses, beautiful both in bud and bloom. But one rose bush is the largest I ever saw, being a thicket of canes, and in size and height it is much like an old lilac bush, and seems as hardy as the apple tree near it. It must be of great age, for three generations of father, son, and grandchildren have lived in the low, weather-beaten farm-house before which it grows. I never saw it in bloom, but was told it was grand and am sure it must be, for its equal is not common. I have heard that there are several specimens of the same variety in neighboring towns much like it. Yet this plant looks as if it had had neglect instead of care, the dead wood mingling in careless profusion with newer growth.

Two hardy, yellow, June roses which grow here, are far from common specimens, and are very fine when in flower. They are some twenty-five years old, and reach up to the eaves and cover half one side of the one-story farm-houses they adorn. They are a wilderness of beauty; as early in June, before any other variety of rose shows color, they are masses of lemon color, a living, growing poem worth going miles to see.

I saw last summer in our village, some specimens of the newer hybrids that were grand, though the soil is naturally a dry, sandy plain, not fertile like California but only valuable for building lots. One of these plants, bearing brilliant pink roses was on a trellis in the corner of a bay window, and the 10th of July it stood as high as the window, a mass of bloom with hundreds of flowers. Another bush stood by a piazza pillar, reaching up to its roof, and I think I can say there was a half thousand roses in bloom at once.

A lady friend told me of her three-year-old Paul Neyron that has its canes grown to the eaves of her one-story cottage, bearing roses, as large as a pint bowl, in June and July, and again in September and October.

The last which I will mention is the Queen of the Prairie variety, and runs all over a bay window and its roof, the loveliest tangle of crimson in its season. Now, if roses will grow like these in the North, without what can be called extraordinary care, what kind of rose gardens would be possible if they could have suitable culture even like that given to field crops.—*Vick's Magazine* for June.

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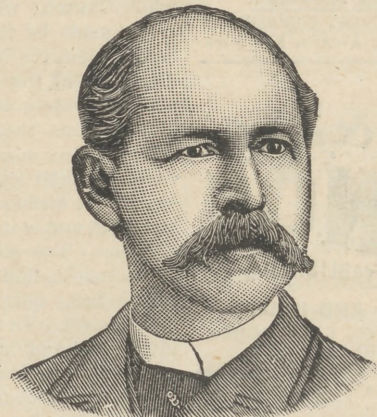
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OPINIONS OF THE PRESS.

The North-East (Maine).

SECULAR PRESS ELECTION.—For the first time, we suppose, on record, the secular press, representing the world, has elected a bishop of our Church; for the first time on record all those who unite in disputing the claims of the Church Catholic are uniting in the endeavor to elect a man a bishop in the Church of God. The secular press, which inflates pride and power, hesitates not to hold up to ridicule and contempt the standing committees which dare to act on their own consciences, and according to their sense of duty, is apparently forgetting itself in some of the particulars in which it seeks to advance the interests of its candidate, and is likely to do him more harm than good by bulldozing those who have it in their power to prevent his election.

The Living Church Quarterly.

WHO ARE RESPONSIBLE?—To reject a bishop-elect is not equivalent to a judicial finding of an ecclesiastical court, nor is it the intention of the Church to permit the several standing committees and bishops, without evidence and without opportunity of defence, to sit in judgment upon any priest, for judicial action. The action of the Church at large is not, therefore, judicial, but legislative. Bishops, in the broadest sense, are sent by the Holy Spirit, acting through the episcopate, the Bishops consecrating by their own inherent authority, and not by command of any diocese. The election in Massachusetts, as in any diocese, must be considered simply as a nomination to the episcopate, by the diocese most directly interested in the result. The consent of the standing committees signifies the consent of the clergy and laity of the whole Church; while the election itself is really made by the bishops alone, having before them the nomination of the vacant diocese, and the consent of the clerical and lay orders of the Church at large. The bishops therefore cannot shirk the responsibility adhering inherently and by canon of their office. It is not enough to say that a bishop-elect is a priest in good standing, and is the choice of the diocese in question. The bishops have each an individual responsibility in casting their ballots. All the facts bearing on the fitness of the bishop-elect, both in his personal character, his actions, and his sayings and writings, are to be considered. Every native-born citizen of this country, within certain limits, is eligible for the presidency; but, obviously, every citizen is not fitted for the office, even though he be personally of unstained reputation, and of ability in other fields. The bishops may soon be called upon to declare whether in their judgment, they will or will not elect Dr. Brooks to the episcopate. To say no, is no more to discredit his position in the priesthood, than to vote against a man, in any civil election, is to reflect upon that candidate personally. The choice in the bishops' election is of course limited. They vote for the nominee, or they vote against him. But their responsibility for the result cannot be passed over to anyone else. They, and they only, compose the body charged with the extension of the episcopate, and they are responsible for the persons they consecrate. The ultimate credentials of any bishop consecrated must be, "It seemed good to the Holy Ghost and to us." Thus it cannot be asserted that election comes before the bishops as a mere matter of form. They are the body charged ultimately with electing, as well as consecrating bishops. Whether or not it is best that Dr. Phillips Brooks should be thus elected, we do not now care to consider. But upon this we must insist; that the fact of an election by the convention of Massachusetts, so far as deciding who should succeed to the episcopate, only opens up the case, to be laid for action before the bishops, the representatives on earth of the great Head of the Church.

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