

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 31

Saturday October 29, 1892

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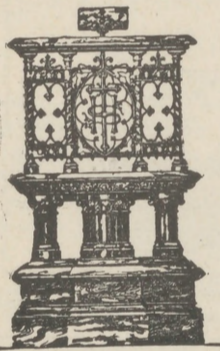
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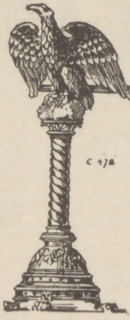
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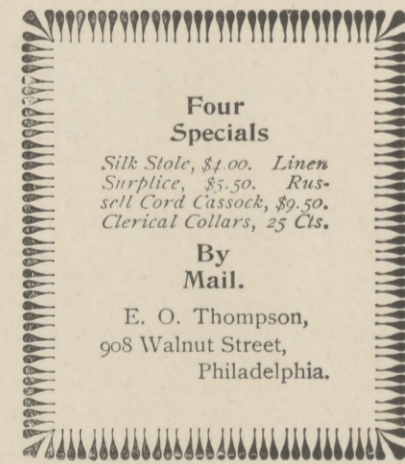
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Saturday October 29, 1892

News and Notes

THE LIVING CHURCH desires to call attention to a special offer (full particulars of which will be found in another place) by which it is hoped that many may be induced to become subscribers. In its new and artistic dress, we trust that THE LIVING CHURCH will attract the attention of many who before did not know of its existence; and we believe that if they once become subscribers, they will remain our fast friends for years to come.

BISHOP KINSOLVING is a man of unusual stature, and cannot fail to be noted in a crowd. The small boy of Baltimore was very much interested in him, and after gazing up into his face with wondering admiration, exclaimed: "I say! Be you Buffalo Bill?" "No, my boy," said the good-natured Bishop, "I'm Texas George!"

THE contemplated evacuation of Uganda by the East Africa Company, which has been ordered by the English Cabinet, virtually means abandonment of this point by the missionaries, and imperilment of the lives of the Christian converts. Surely a sad outcome of the enterprise inaugurated by the noble Mackay. The only hope now is in the action of the next meeting of Parliament.

WE read with regret a dispatch to the London *Times* from Shanghai, which states that a mob of natives has attacked the English missionaries at Kieng Yong, in Fukien. The house of the Rev. Mr. Phillips was set on fire by the mob and completely destroyed. Mr. Phillips and his wife had a narrow escape from death at the hands of the blood-thirsty mob, and they would probably have been killed had not some of the Chinese officials intervened for their protection.

THE news of the death of Mrs. Harrison, though long expected, has caused universal sorrow; not only because she was the wife of the President of the United States, but because she was a conspicuous example of true American womanhood, practical yet refined, gracing alike the quiet home circle and the highest social position of our country. To Benjamin Harrison in his great bereavement THE LIVING CHURCH extends its sincere sympathy.

IN another column will be found a letter correcting statements recently made by a writer in THE LIVING CHURCH, relating to services in English cathedrals. We have another letter to the same effect, but one is enough for the purpose of correction and in the interest of fairness. We also have to note a complaint that in a recent issue injustice was done to one of the Canadian clergy who interposed some objection to sending greetings to the Presbyterian Synod in Toronto. We regret what seems to have been an entire misconception on the part of the writer.

THE General Convention has adjourned, and the Church is safe for three years, at least! This view of the situation implies no disrespect to that august legislative body, but is simply to say that legislation involves peril, and we naturally breathe easier when the law-making season is over. It is with civil as with ecclesiastical congresses. For the last twelve or fifteen years there has been unusual ground for anxiety during the meetings of our General Convention, inasmuch as the Prayer Book was involved in the issue, and every thoughtful person must have realized the possibility of great damage being done to the grand old Book in subjecting it so long to revision by a popular assembly.

It is true that, theoretically, the House of Bishops, is a safeguard against hasty and unwise legislation. It is not always found to work that way, however. The action of so small a body is likely to be unduly affected by the influence of a few, and sometimes the dominant few are in error. More than one case can be cited where the conservatism of the Lower House has prevented the enactment of unwise measures originating in the Upper House. The converse is doubtless true. In

this provision for concurrence, and entire independence of deliberation, our greatest safety lies. It is the opinion of many that the secret session of the House of Bishops is an element of weakness; and that with open doors and public record of all that is said and done, the actions of that House would more nearly represent the unbiased convictions of the majority of those composing it.

It might be considered disloyal for any paper published in Chicago to pass the grand beginning of the Columbian celebration without mention. It was too immense to be seen, too vast to be heard, too multitudinous to be described. The only distinct impression brought away by many, was one made by the red gown of the Cardinal, which was visible from all points. The building in which the ceremonies were held is the largest ever constructed by man with one unbroken interior. It is a third of a mile long, more than three times the longest dimension of the Colosseum in Rome. The latter, with all its galleries, would contain about a hundred thousand spectators. It is estimated that there were half as many more in the Columbian building at the opening.

THE inaugural meeting of the World's Congress Auxiliary has also taken place, and has given ample assurance that the evidence of mankind's intellectual and religious advancement is not to be overlooked. At this meeting the chief orator, Archbishop Ireland, especially emphasized the fact that religion is the spring of hope, and that hopefulness has made us an industrious and progressive people. To Christianity, therefore, is due both our intellectual and material progress. If through its congresses and meetings, the Auxiliary shall adequately portray the present status of man, as distinguished from his works, it will render a greater service to the world than all other departments of the Exhibition. We wish it all success.

THOUGH we have recently added four pages and otherwise enlarged our paper, we are obliged to hold over several reports of meetings held in Baltimore during the session of the General Convention. We have now in hand interesting reports of the re-unions of the alumni of the University of the South, Trinity College, Nashotah Seminary, and the General Seminary, and of the meetings of the American Sunday School Institute, the Christian Social Union, and the Church Unity Society. These reports, with others to come later, will be published together in one issue, after the reports of the proceedings of the Convention proper are concluded. Many kind words of appreciation are received, commending our report of the session, and the new dress and other improvements with which we have celebrated the Triennial.

AN alderman addressing the English Church Congress on "The attitude of the Church towards labor combinations in respect to their aims and objects," is not only an unusual event, but also a gratifying indication that the Church is putting itself in the right place with both men and things. Alderman Phillips' paper was based on true religious principles and did not lack spirit. "Win the men first, and then they will come to church," was one bit of advice, and he proved the worth of it by citing the fact that he had seen a mission church crammed with men at seven in the morning and on a festival had seen fifty men at a five o'clock Celebration. The working man would hold the baby while his wife went up to the altar to communicate and then take his turn likewise.

Brief Mention

Among the recently elected senators of the Phi Beta Kappa Society, we find the names of Bishop Potter, Bishop Brooks, Dr. Hart, of Trinity College, Seth Low, president of Columbia College, and Gen. Francis Walker, president of the Massachusetts Institute of Technology.——A Church paper has been started at Isandhlwana, Africa. It is printed in the Zulu language.——A clergyman in Oxford has invited the men who frequent the rivers on Sundays to come to church in their

boating flannels. Hitherto such costumes had been frowned upon and the boatmen had not gone to church.——"Adam Bede" has been translated into Italian, and this translation is coming out as a serial in a Roman newspaper.——Prof. S. A. Whitcomb, a Universalist preacher in Washington, has abandoned his old connections and entered the Church. He has been ordained a deacon by Bishop Paret. He was educated in the Auburn Theological Seminary, a Presbyterian institution.——A curious ordinance has just been passed by the Russian Government. The importation of the Bible into the Czar's dominions is admitted free of duty when the Bible is printed in any other language than Russian. No translation of the Scriptures in Russian can be circulated within the confines of the Empire and its dependencies unless printed by the authority of the Holy Synod.

The General Convention

Eleventh Day, Monday, Oct. 17

Immediately upon the opening of the morning session something of a sensation was caused by a report from the Committee on Constitutional Amendments. It will be remembered that on Saturday, when Dr. Huntington called for the consideration of the report of that committee upon the amendment of Act I offered by him, it was discovered that it with all other similar matter had been referred to the Joint Committee on Revision of the Constitution which is to be appointed at this Convention. At the close of Saturday's session no way out of the difficulty had been discovered. This morning, Dr. Huntington in introducing another report from his committee, said that although it is an ungracious thing to apply the *reductio ad absurdum* in argument, the committee felt obliged by the logic of facts to resort to it in this instance. They therefore asked leave to return all resolutions referred to them to the House, and offered a resolution that the committee having become defunct by the action of the House, should be excused from service during the remainder of the session.

Mr. Burgwin rose to a question of privilege, and explained his motive in offering his resolution, disclaiming all intention of taking the subject out of the debates of the House, and all purpose of using tactics in thus referring it and all other amendments to the commission. Upon his motion, the House suspended its rules and a motion to reconsider the vote on his motion was adopted. This replaced the motion on the calendar. Mr. Burgwin's motion was amended so as to read that all matters pending at the adjournment of the Convention be referred to the commission. The burning question having been satisfactorily adjusted, the House proceeded with its business.

Upon the recommendation of the Committee on Canons the House voted to non-concur with the bishops in amending the canons as to the account of and disposal of alms.

The Rev. J. J. Faude from the Joint Committee to name a place of meeting for the next Convention, reported that the Committee had voted to recommend Saratoga. The report was placed upon the calendar for future consideration.

Dr. Hoffman offered a resolution calling for a committee to consider and report upon the subject of the propriety and lawfulness of conducting mission work in lands under the ecclesiastical jurisdiction of Churches whose orders this Church recognizes.

A number of messages from the House of Bishops were read: on Standing Committees in missionary jurisdictions and in foreign lands; to non-concur in the amendment of the canon providing for the restoration of deaconesses; constituting the missionary jurisdictions of "Southern Florida" and "Northern Michigan"; concurring in resolutions that the secretary certify to the custodian of the Standard Prayer Book the alterations made by this Convention, and in the formation of a commission to translate the Prayer Book; naming on the Joint Committee on Swedish orders Bishops McLaren, Perry, Randolph, Davies, and Nichols.

The order of the day then came up and the House proceeded to consider the report of the Commission on the Hymnal. Dr. Nelson stated that the committee had made its final report in which had been incorporated the result of the inquiries addressed to the several deputations, by which some forty additional hymns had been restored from the present Hymnal and as many had been dropped from the proposed book. On behalf of the Committee, he deprecated going into a committee of the whole and requested that the House should adopt or reject the book as a whole. He moved the following resolutions:

That the hymns contained in the report as amended, when newly arranged, conform to the originals as required by the living authors, and that such imperfections as may be discovered in the printed form of the report be removed, and that they be set forth and authorized as the Hymnal of this Church.

That the Commission on the Hymnal be continued and empowered to carry out the foregoing resolution.

That the use of the present Hymnal be allowed until the next General Convention.

Then ensued considerable debate upon the proposition that the report should be accepted *en bloc*, a considerable number of the Convention evidently desiring to go into committee of the whole and consider the book in detail. Others argued that the publication of the book three months ago had given ample opportunities for the deputies to consider it fully, and that it would be a waste of time to go into committee upon it.

In the midst of the discussion a message from the House of Bishops was sent in and read, announcing that it had adopted the report of the Commission with a few amendments. This was decisive, and at the close of the morning session, the House concurred with the bishops by a vote by dioceses and orders: Clerical, ayes 31, nays 13, divided 8; lay, ayes 29, nays 13, divided 1.

Upon resuming business after lunch, the Committee on Canons reported an amendment to the canon on Renunciation of the Ministry, providing that in case of deposition for causes not affecting moral character, the notices of such deposition shall state that it was upon the request of the person so deposed and that no imputation rests upon his character. This was adopted.

The next business upon the calendar was the consideration of Dr. Huntington's proposed amendment to the Constitution, upon which was held a debate which was not concluded when the House rose, and which enchaind the attention of the deputies and crowded galleries. Dr. Huntington in opening, said that the Church was to-day at the threshold of a great opportunity and of a great responsibility. There were two great questions to-day agitating the public mind, and destined to occupy its best thought, the industrial problem and the reunion of Christendom. The first was a question for the State; the latter one for the Church. To find the root of the latter, one had to go back fifty years. Dr. Huntington then spoke briefly of the thought leading up to the recent Chicago and Lambeth Conventions. In 1867 there were seventy-six bishops taking part in the Convention, in 1878 one hundred bishops, and in 1888 one hundred and forty-five bishops, these latter of which had taken up and passed unanimously, or practically so, the Chicago platform, the cardinal principle of which for a union of the churches was a belief in acceptance of the Holy Scriptures, the Historic Episcopate, the Apostolic and Nicene Creeds, and the efficacy of the office of the Holy Sacrament as a means of grace. On this platform it was thought the Churches could unite, and the resolution offered is the attempt to embody views in the organic law of this Church.

The Rev. J. J. Faude, of Minnesota, read a minority report, signed by himself, taking strong ground against the proposed amendment. It was a very able paper, and has considerably increased the reputation of the writer in the Convention.

The Rev. Dr. Jewell characterized the majority report as a most ingenious but covert attack on the Ordinal, and one of the most radical changes ever proposed to the American Church. Instead of promoting unity, he would call the attention of the deputies to the fact that this question of Christian unity had had the opposite effect from that intended in provoking discord even in their own Church. The question was one affecting the faith of the Church and her organic law. He conceded that a man might be godly and devout, but not a Christian man, unless he believed in the two Creeds. The faith of the Church was to be looked for in the Prayer Book, outside of the Constitution.

The Rev. Mr. Cathell, of Indiana, urged that the question was one of more importance to the American Church than anything ever before brought to its attention. He could not speak, he said, as a theologian or a canonist, but could as an American Christian. "This Church ought to maintain the principles of Christian unity, as I believe her bishops to be the apostles of Christianity in this land. As a priest of this Church, I urge the wise men of this Convention to see to it that all due and catholic consideration be given to this question."

The Rev. Wm. Prall, of Michigan, and the Rev. Dr. Elliott, of Maryland, favored the majority report, the latter urging the Convention to adopt a brave course in this matter of Christian unity, and to be careful in making the proper distinction between the faith of the Church and the doctrine of the Church, especially, he said, as the committee had been so careful to shield the latter in the report.

Mr. S. R. Fairbanks, a lay deputy from Florida, said the

people will look in the Constitution for the organic law of the Church, and in the Prayer Book for the faith of the Church, and he could not see why the change was sought to be made, unless it be done to lead up to something else, for instance, the throwing out of the Thirty-nine Articles to make a good strong basis for Christian unity.

Mr. Burgwin, of Pittsburg, was of the same mind. He was at first inclined to think it might be a good thing to put the Creeds into the Constitution, as bringing them out prominently; but, on second thought, it seemed to him it would be degrading them from the high place they have occupied in the liturgy of the Church.

Mr. Biddle, of Pennsylvania, said: I don't think we are at unity among ourselves as much as we were before these questions came in. I think the character of the whole thing is unsubstantial, and will vote against it all.

The Rev. P. B. Lightner was the last speaker of the day. He urged the adoption of the change, as it was the duty of the American Church to take the lead in the matter of Christian unity.

Twelfth Day, Tuesday, Oct. 18

Dr. Drowne of Long Island, and Bishop Sessums officiated at Morning Prayer. Upon taking the chair, Dr. Dix announced that under the rules of the House, no new business can be introduced after to-day. A resolution was offered and placed upon the calendar that a joint commission be appointed to set forth a Standard Bible, King James' version, and Oxford edition. A conference committee was asked from the House of Bishops on the canon concerning deaconesses, in which that House had refused to concur.

The report of the committee on the place of the next meeting was then taken into consideration. An amendment was offered, substituting Minneapolis for Saratoga in the resolution. This was in its turn made the subject of a resolution of amendment by substituting Denver, whereupon quite a spirited debate ensued, the advocates of the cities named presenting their attractions. It was very soon evident that there was a strong preference for a western city. Dr. Taylor, of Springfield, and Mr. Parker, of Denver, made a strong argument for holding the Convention at Denver. When it reached a vote, a division showed 180 ayes and 112 noes. So the House sent up to the bishops their resolution to meet in Denver.

Three messages from the House of Bishops were read: sending down a canon on marriage and divorce; concurring as to the House resolution on the alterations of the Prayer Book to be certified to the custodian, and to instruct the Hymnal Committee to publish the names of authors. The order of the day was then called for, and the great debate upon Dr. Huntington's amendment was resumed.

Dr. Kedney, of Minnesota, argued against the amendment, saying that he had grave doubts as to the advisability of introducing the Creeds and other matter into the Constitution. He made a close doctrinal argument which was listened to with much interest.

Dr. McKim, of Maryland, spoke for the amendment. The issue rose above the scope of legislative enactment to the dignity of Christian statesmanship. It will largely determine the future of this Church, whether it shall become broader and more generous, or narrower in its views. He considered that the Constitution should be more than a piece of legislative machinery. Such a step would throw the entire responsibility of the disunion of Christendom upon the denominations. Dr. McKim's speech was the strongest yet made upon his side of the question, and made a great impression.

One of the strongest and most forcible speeches against the measure, was made by the Rev. Dr. Stone, of Tennessee. He thought it premature to place in the Constitution the four articles of the Lambeth Conference. They were only the expression of the bishops, not of the whole Church. The time had not yet come for the realization of Christian unity, because the different bodies are not yet ready to come together in a spirit of mutual concession.

The Rev. Dr. Coit, of New Hampshire, could see no good to come from such an amendment. The question to be asked is: What is the practical result to be expected from such action?

Mr. Bowey, of Colorado, urged that the Constitution of the Church was its organic law, and was no place for a platform.

The Rev. Dr. Kinloch Nelson, of Virginia, made a powerful speech against it, in which he pointed out the real animus of the movement, that if it was not an attempt to, it would certainly result in, sidetracking the 39 Articles. The debate was still on when the House rose for recess.

In the afternoon, the two Houses met as a Board of Missions, and the meeting was fully as interesting in its debates as in the morning. The first business was the report of the Committee on the Report of the Woman's Auxiliary. It recounted the great work which had been done in the triennial period, and offered resolutions thanking the Auxiliary, and reaffirming the principle that the whole Church is a missionary society.

The report of the Church Building Fund Commission commended that each parish should make an offering annually to this important fund. The Mexican muddle was then reached as the order of the day, and occasioned an exciting discussion

as to the policy to be pursued in this unfortunate business. It was the nearest approach to a party strife which the present Convention has witnessed. The question came up when the Rev. Dr. Satterlee, of New York, presented a resolution adopted by the Advisory Committee for Church work in Mexico, reciting the success which has attended the labors of the Rev. Mr. Gordon, and the unification of the work under him, and asking that the Board of Missions shall take entire charge of the mission work in Mexico, under the jurisdiction of the Presiding Bishop.

The Rev. Mr. Gordon made a verbal report of the Mexican work giving some account of the condition of the country. There are five clergymen, four lay evangelists, and two lady teachers who are salaried from the contributions of the Church. The cost of the work is about \$1,000 a month. He characterized the people as idolatrous, and their religion as a mixture of mediæval Romanism and Aztec superstition, and urged that the Church should place the mission upon the same footing as that of missions in heathen lands.

Dr. Eccleston followed in support of the resolution, saying that formerly he had been thoroughly disgusted and disheartened over it, but that the improved condition of things and his observation, during a visit to Mexico, had caused him to take a hopeful view, and to urge that the Church take hold of it.

Bishop Paret took the floor to advocate a resolution which he offered: That the General Convention be requested to advise the Board of Missions as to the method to be followed in its relations with Christians in those countries where there is a branch of the Church already settled, the validity of whose orders are recognized. He desired to plead for careful deliberation in taking such a radical step as the resolution offered by Dr. Satterlee proposed. We are not to judge of any countries by a few examples of superstition or immorality. He reminded the Board of the assurances that had been made by the friends of the work in Mexico, that if we made the Board the agent for transferring the money, they would impose no responsibility, and would not ask for one cent out of its treasury; all that they asked was that the Board should send a presbyter on the nomination of the Presiding Bishop. It was with the absolute assurance that we should not be called upon to commit the Board of Missions in any way to that work that we were persuaded to go so far. We should also act with deliberation on account of our brethren of the Church of England. The Lambeth Conference distinctly deprecated any action that does not regard primitive and established principles of jurisdiction, and the interest of the whole Anglican Communion. If we intrude ourselves under the pretence of the errors of the Roman Communion, we put ourselves in the same position as the Roman Catholic Church did when it justified its intrusion into England under pretence of the errors of the Established Church.

Bishop Doane in reply, urged the adoption of the resolutions on the ground that it is a question not of orders, but of missions. He said that there is a Bourbonic brain which some people have, which forgets nothing and learns nothing, which is a very tedious kind of brain to deal with. He then went on to show why the Church, in his opinion, should intrude upon Mexico and establish a mission there under its auspices. He thought that when the Church in Mexico appealed for help, we should hear the Macedonian cry, and it was in accordance with the principles laid down at Lambeth that we should do so.

Bishop Kinsolving urged that the Church should not desert the men whom he claimed it had sent there, that the issue should be fairly met, and the men supported or called back.

The question was still pending when the hour of adjournment arrived.

The report of the Committee on the State of the Church will contain many interesting facts, of which we give a few: Present number of clergy, 4,252; candidates for orders, 582 (an increase of 150); lay readers, 1,806; church edifices, 4,581; free churches and chapels, 2,281; rectories, 1,521; churches consecrated, 293; Church hospitals, 65; orphan asylums, 46; homes, 46; academic institutions, 117, collegiate, 13, theological, 19; other institutions, 71; Baptisms—infant, 147,287; adults, 36,023—total, 183,310; confirmed, 125,738; communicants, present number, 549,250; Sunday school teachers, 42,828; pupils, 398,378; aggregate of offerings, \$40,566,529.79. Increase in Baptisms over last triennial period, 12,179; in Confirmations, 12,741; in communicants, 60,465; in offerings, \$7,146,435.69.

Thirteenth Day, Wednesday, Oct. 19

The first business in order was the report of the Committee on Constitutional Amendments upon the question of the division of the diocese of Tennessee. Two reports were presented. The majority report held that the provisions of the Constitution had not been complied with and they would not recommend that the consent of the House should be given. At the time of the action of the diocesan convention there were but five rectors of parishes who had been canonically resident for a year. A sixth had entered upon his rectorship, but his year would not be completed until December. The minority report held that although the strict letter of the law favored the position of the majority, the spirit of the law had

been fulfilled, and that the division should not be delayed for three years by a technicality.

This opened quite a field of debate for the lawyers of the Convention, who improved the occasion, and the ensuing debate lasted nearly the entire morning. It was an exceedingly able and interesting discussion, and the House did not seem to weary of it. Dr. Kedney of Minn., Mr. Browne of Mass., Judge Stiness of R. I., and Mr. McConnell of La., elucidated the legal aspects of the case. The course of argument seemed to be favorable to the memorial from Tenn., and the temper of the House was evidently in favor of overruling the technical point. The resolution of the minority report to give consent was amended by fixing the time for the organization of the new diocese at Feb. 1st, 1893, or as soon thereafter as the constitutional requirements were satisfied, and in this shape it passed the House by a vote by dioceses and orders: Clerical: ayes 45, nays 6, divided 1; lay: ayes 30, nays 8, divided 3.

During the debate a message was received from the House of Bishops announcing its non-concurrence in the vote selecting Denver for the next place of meeting. The chair appointed the Rev. Drs. Alsop and Taylor, and Mr. Trask as a committee of conference. When the debate on Tennessee closed, this committee presented its report, recommending San Francisco as the place for the next meeting. This was a decided surprise, and some of the older members from eastern dioceses were seen to gasp. A very decided opposition was at once developed against taking the Convention so far. It was urged that the deputations, especially those of the laity, would be small. Some discussion was had as to railway fares. Deputies from the South and the Mississippi valley were generally in favor of it, as it would cost them no more to go to the Pacific coast than to New York. Mr. Page of Texas caused a ripple of laughter by suggesting that the rich men of the East who run off to Europe every year should husband their resources for the next three years for the trip to San Francisco. The Californian delegation cordially extended the hospitalities of their chief city. The House divided upon the question with the result in the affirmative, ayes 173, nays 101.

Messages from the House of Bishops were received, naming Bishops Coxe, Gillespie, and Whitehead on the Joint Commission on Christian Unity; concurring in the House resolution to memorialize the armed powers of Europe on the subject of peaceful arbitration; receding from their vote to insert the words "who hatest nothing that Thou hast made", in the prayer in the new Penitential Office; sending down canons on ordination which they had adopted; and non-concurring in the adoption of the amendment of the canon on renunciation of the ministry.

After the noon recess the two houses assembled in joint session as the Board of Missions, and the debate upon the Mexican question was resumed. Bishop Seymour addressed the Board in favor of the resolution offered by Bishop Paret, and the discussion was continued by Bishops Paret, Williams, Coxe, and Doane, Dr. Langford, and others. There was quite a lively passage at arms among the Bishops which the audience enjoyed immensely.

Bishop Doane repudiated the understanding that the Board should not be called upon to assume responsibility in the matter, and claimed that the Church stood committed to the polity as practiced in establishing missions in countries like Mexico.

The Brazilian nut was left uncracked for the present, but it was easy to forecast what would be urged in that matter if the Mexican scheme could be carried through. At the close of the afternoon a vote was reached. Bishop Paret's resolution was lost by a vote of 112 to 174. Bishop Doane's resolution to take charge of the work was then considered. Bishop Paret succeeded in amending it by providing that no money shall be appropriated to the work except such as shall be specially designated. In this shape the resolution was finally passed.

Resolutions offered by Dr. Spalding of California were adopted providing for appropriations for the benefit of aged and disabled missionaries of the Board.

The Convention met in the evening, having resolved upon night sessions for the remainder of the time. The first order of business was the report of the Committee on Memorials of deceased members. After suitable devotions the long list of memorials was read, after which prayers were again said, and the House resumed business.

Messages from the House of Bishops were read, increasing the Commission on Christian Unity by the addition of one from each order; and requesting the Committee on the Standard Prayer Book to copyright the book and impose a royalty upon its sale for the benefit of the Fund for the relief of Aged and Infirm Clergy, and the Widows and Orphans of Clergy.

The order of the day was the consideration of Dr. Huntington's amendment to Art. I of the Constitution, and the debate was continued by Dr. Jones of Ohio, Dr. Gailor of Tenn., Mr. Temple of Vermont, and Mr. Robert of Missouri. This is the most memorable discussion of the Convention, involving the great subject of Christian Unity. The objections to the proposed amendments are in the main that the Constitution is not the place to insert articles of faith, that their adoption might leave the door open to an attack upon the Faith in a proposition to amend the Constitution; and that it is a dangerous concession to those who seek to minimize the Faith and depreciate the order of the Church.

The House adjourned at 10 o'clock.

In the House of Bishops, Dr. Tatlock offered his resignation as secretary, after a faithful service of twenty-five years. Nominations were received for the new missionary jurisdictions. The most of the day was spent in council.

On Tuesday evening, the rector and vestry of St. Paul's church gave a reception to members of the Convention, which was largely attended.

The Church Unity Society held its triennial meeting on Tuesday afternoon, when the Bishop of Delaware was elected president and the Rev. W. S. Sayres, secretary.

Fourteenth Day, Thursday, Oct. 20

At the opening of to-day's session, the chair announced the appointment upon the Joint Commission on Christian Unity, of the Rev. Dr. Gailor, of Tennessee, and Mr. Arthur Ryerson of Chicago. The committee on Constitutional Amendments reported that it was inexpedient to recommend a change giving to delegates from missionary jurisdictions the right to vote. The Committee on Expenses recommended that the allowance for expenses to the Presiding Bishop be \$400 a year, and to the secretary of the House of Bishops, \$500 for the first year. The House adopted the report. A resolution to limit debate for the remainder of the session to five minutes for each speaker, was carried upon division, 174 to 75.

The House of Bishops sent down a message that it had non-concurred in the resolution to divide the diocese of Tennessee, and requested a committee of conference, naming on its part, Bishops Dudley, Paret, and Nicholson. The House then took up the order of the day, the consideration of Dr. Huntington's proposed amendment to the Constitution.

Dr. Davenport, of Tennessee, was the first speaker. He took the position that the proposed amendment is not the language of the Lambeth Declaration. The real point of danger is the underlying construction which might be placed upon it. He was opposed to the publication of the banns of matrimony between the P. E. Church and any other Church until it was known that the bride-elect had given her consent. His time having expired, he was given unanimous leave to continue, and made a very strong argument.

The debate continued until the noon recess, it being a reiteration of arguments already advanced. It having been agreed that a vote should be reached this morning, Dr. Huntington took the floor to close. His argument was mainly confined to an attack upon Dr. Jewell for certain expressions used in a published pamphlet, by which he adroitly sought to revive a fear of Romanism. At the end of his speech there occurred an incident which has made this great debate memorable. He said that he was prepared to make a concession to his opponents, and he moved to re-commit the report to the committee with instructions to report at the earliest possible moment a resolution which would be more likely to meet the approval of the Convention.

The vote was taken upon the re-committal, and instantly upon the announcement of its passage, he said that he was prepared to report from the committee. There were audible expressions of surprise, and Mr. Biddle, of Pennsylvania, who sat near him, remarked that it was a piece of sharp practice.

Dr. Huntington called for the ruling of the chair. The president said that he thought it was parliamentary if the resolution to be offered had been considered by the committee.

Mr. Biddle asked if the proposed resolution had been considered by the committee since its re-committal. Upon the negative reply, Mr. Biddle said that he held it to be sharp practice and unfair dealing.

Dr. Huntington then appealed to the members of the committee to corroborate his statement that his action was in accordance with the arrangement made by the committee. The several members of the committee rose and testified that what had taken place had been in accordance with action taken in committee. The Rev. Mr. Faude had not been present at the meeting, and Judge Bennett was under the impression that the resolution was to go to the Joint Commission and not to the Convention. Dr. Huntington then stated that he had acted in the interests of peace, and not with any intention of forcing matters. He had made a parliamentary mistake.

At this point, the Convention took the noon recess, with the understanding that the committee should meet meanwhile.

Just before rising, a message was read from the House of Bishops, non-concurring in the selection of San Francisco, and requesting a committee of conference, which was granted.

Upon re-assembling, the Rev. Mr. Prall, of Michigan, rose to present a resolution of confidence in the committee, which he said he thought was due in respect to the unfortunate position in which the committee stood. There were such strong expressions of disapproval, that Mr. Prall withdrew it.

Dr. Huntington made a full statement of the circumstances which led up to the incident, an explanation which was entirely satisfactory to the House. He then reported a resolution from the committee, that the General Convention adopts as its own the Chicago-Lambeth Declaration upon Christian Unity, and that the Joint Commission on Revision of the Constitution be instructed to report to the next Convention what changes are necessary to embody it in the Constitution.

The resolution was divided. The first part, adopting the Declaration, was carried. The second part, looking to its embodiment in the Constitution, was lost by a vote by dioceses and orders: Clerical, ayes, 24, noes, 24, divided, 4; lay, ayes, 23, noes, 17. The Convention gave a great sigh of relief as the matter thus ended, and took up the next business on the calendar.

This was the report upon the Massachusetts memorial for the permissive use of the Revised Version of the Bible, which was adverse. It was debated at great and wearisome length, and finally ended in the adoption of the report.

Mr. Burgwin raised a point which threatened to re-open the whole subject of Dr. Huntington's amendment, when he moved to re-consider the vote by which the Lambeth Declaration had been adopted, on the ground that it should be read, as many of the deputies did not know for what they were voting. The vote was re-considered, and the Declaration read. A motion was made to take the Declaration of 1867, but was lost, and the vote was finally taken to adopt.

At the evening session, messages were received from the bishops announcing that they had divided the missionary jurisdiction of Washington, making the eastern part of the State a new jurisdiction; also proposing a joint committee to nominate members of the Missionary Council and Board of Managers.

The entire evening was spent in a discussion as to the policy of copyrighting the new Prayer Book, and fixing a royalty upon it for the benefit of the Fund for Aged and Infirm Clergy, and Widows and Orphans of the Clergy. In this debate, the experience and wisdom of Mr. Morehouse, of Milwaukee, were conspicuously useful in enabling the House to reach a decision. The resolution to copyright was lost by a vote of 69 to 165. That for a royalty was also lost by 102 to 143.

Fifteenth Day, Friday, Oct. 21

The House met to-day at 11:30 for the transaction of business, the first part of the morning having been taken up with the Columbian service at St. Paul's church.

The Committee on Prayer Book reported upon the matter of a Book of Offices which had been referred to it; that they recommend that a joint committee be appointed to prepare a Book of Offices for special occasions and report to the next Convention. This was adopted.

Dr. Harwood presented a report from the special committee on the Fund for Aged and Infirm Clergy, etc., which was a strong plea for justice to those who had given their lives in service to the Church. They proposed a canon creating a board of trustees to administer the Fund.

A canon was introduced and referred to provide for the organization of a Prayer Book Distribution Society.

Dr. Huntington rose to a question of privilege, and made an additional statement in reference to the incident of yesterday that the resolution which he introduced was proposed by a layman not a member of the committee, with a view to harmonious action. Mr. Seth Low, the layman, referred to, corroborated Dr. Huntington in every particular.

Mr. Wilmer of Maryland, deprecated any explanation from the deputy from New York, on the ground that it was entirely unnecessary to justify himself or the committee. It is proper to remark that the general sentiment of the deputies was that no imputation could justly rest upon the deputy, but that he had made a serious mistake in his management of his case. Mr. Biddle indeed, withdrew his expression, "sharp practice," and said that he still considered it a very much refined parliamentary move.

In the afternoon, it was agreed to appoint a joint committee to nominate trustees of the General Theological Seminary. The House non-concurred in the bishops' Canon on Marriage and Divorce, and asked for a committee of conference.

A long debate ensued upon a proposed amendment requiring all amendments to the Constitution and changes in the Prayer Book to be adopted by a two-thirds majority of those present. Dr. Davenport moved as a substitute that all such changes shall be submitted to one General Convention, sent down to the diocesan conventions, and finally ratified by a majority of all bishops entitled to seats and by a majority of all dioceses entitled to representation in the House of Deputies. The amendment as proposed by the committee was thought too stringent and to have the effect of tying the hands of future General Conventions. It was discussed for over an hour, and finally by a vote by dioceses and orders, Dr. Davenport's substitute was adopted: Clerical, ayes, 41, noes, 8, divided, 3; Lay, ayes, 34, noes, 4, divided 1.

Dr. Taylor, for the Committee of Conference on place of meeting, reported that the committee had decided to recommend Minneapolis. A message from the House of Bishops announced that that House had voted for that city, and the House of Deputies concurred without division. So that question was settled after much vacillation.

A number of messages were received from the House of Bishops; on a joint committee to make arrangements for the Missionary Council in San Francisco; this committee has been named, Bishops Scarborough and Rulison, the Rev. Drs. J. W. Brown, and J. B. Blanchard, Messrs. Seth Low and Benj. Stark. The Bishops asked for a committee of conference on the subject of putting a royalty on the Prayer Book; they recommend that the Board of Missions provide in the new

Missions House a depot for the distribution of Prayer Books; they announced that they had divided the missionary district of Washington, naming the eastern part, Olympia, and the western, Spokane; they nominated to the House for election as Missionary Bishop of Oklahoma and Indian Territory, the Rev. Francis K. Brooke, rector of Trinity church, Atchison, Kansas.

The Committee on Prayer Book recommended that a joint committee be formed to report what changes are desirable in the lectionary.

Dr. Hoffman from the joint committee on the subject read a report upon the Provincial System, which appears to be a real step towards the end so desired. It recited the facts of the Church's growth, and dwelt upon the need of breaking up our one great Province into smaller divisions and recommended that the committee be permitted to report again upon some definite scheme. This finished the business upon the calendar, and the House adjourned till Saturday, there being no necessity for a night session.

At 9:30 A. M., the Convention assembled in St. Paul's church for the service which had been arranged to commemorate the discovery of America. The church was crowded, the altar was brilliantly lighted, and the chancel and choir seats filled with bishops, priests, and choristers. The Rev. Drs. Hodges and Gailor said Morning Prayer, with special Psalms and Lessons. The special Thanksgiving was as follows:

O God, whose name is excellent in all the earth and Thy glory above the heavens, Who on this day didst guide Thy servant, the discoverer of this western world, in a wonderful way, to bring to the knowledge of mankind the land wherein we dwell, we bless and adore Thy glorious majesty for all Thy loving kindness manifested towards us; and we humbly beseech thee to continue Thy great goodness to us, that the heritage received from our fathers may be preserved in our time and transmitted unimpaired to the generations to come; that all the nations of the earth may know that Thou, O Lord, art our Saviour and mighty Defender, and in our light may see light, and in our blessings may be blessed. Grant this, we beseech thee, through Jesus Christ, our Lord. Amen.

Bishop Whipple was the Celebrant, assisted by Bishops Brewer, Nelson, and Kinsolving. Before the blessing there was read a translation of the prayer that is said to have been used by Columbus upon his landing:

"O Lord God eternal and almighty, who, by Thy holy word has created the heavens, and the earth and the seas, hallowed and glorified by Thy name, praised be Thy majesty, which is exalted through thy humble servant Columbus, and may Thy holy name be made known and preached in this, the other portion of the world, through Jesus Christ, our Lord. Amen."

Sixteenth Day, Saturday, Oct. 22

The House is growing small in numbers, hardly more than half in their seats this morning. It is unfortunate that such an important subject as the canons on ordinations must be considered at the end of the session. The Bishops sent down messages containing the nominations to the missionary bishoprics. That of Oklahoma was sent yesterday.

Western Colorado: The Rev. Wm. M. Barker, rector of St. Paul's church, Duluth, Minn.

Southern Florida: The Rev. Wm. C. Gray, D. D., rector of the church of the Advent, Nashville, Tenn.

Northern Michigan: The Rev. Joseph H. Johnson, rector of Christ church, Detroit, Mich.

Yeddo: The Rev. Thos. A. Tidball, D. D., rector of St. Paul's church, Camden, N. J.

Shanghai: The Rev. S. R. J. Hoyt, D. D., Davenport, Ia. Spokane: The Rev. Lemuel H. Wells, rector of Trinity church, Tacoma, Wash.

Other messages non-concurred in the House's action in raising a committee to prepare a Book of Offices, on the ground that bishops may now set forth services to be used on special occasions. They non-concurred with the House in the matter of the Chicago-Lambeth Declaration, on the ground that they had already set that forth.

The House appointed as its deputation to attend the Provincial Synod of Canada, the Rev. John W. Brown, D. D., the Rev. Wm. Prall, and Messrs. Brown, of R. I., and Brown, of Maine. The thanks of the Convention were extended to the dioceses of Albany, Colorado, California, Kentucky, and Minnesota, for the hospitality proffered the Convention.

The Committee of Conference on the subject of royalty on the Prayer Book, reported that in their opinion the bishops were immovable in their decision to have the royalty, and that the committee would therefore offer no opposition to action on the part of the deputies if there should be no debate. The House was evidently determined to discuss the subject, and therefore recommended it for another report.

The Committee on Consecration of Bishops announced that it was ready to report. The House went into secret session, which occupied most of the morning. Upon the opening of the doors Dr. Huntington moved a resolution of non-concurrence with the bishops in their message regarding the Lambeth Declaration. He succeeded in having his motion placed upon the calendar to be brought up on Monday.

The Committee on Constitutional Amendments reported back without recommendation the proposition of the bishops that the term "coadjutor" be used instead of "assistant" Bishop. The House took no final action. The Committee

on Canons reported that the new canons on ordinations had been thoroughly considered in the committee, and would be laid before the House on Monday. The same committee reported favorably on the canon from the House of Bishops providing for more detailed parochial reports. The canon was opposed because of the great difficulty in securing such statistics in shifting populations, and failed to pass by a vote of 112 to 76. A canon requiring clergymen from foreign countries to produce proper credentials before officiating in this Church, was passed without debate.

The House then adjourned to Monday.

The House of Bishops has accepted the resignation of its secretary, the Rev. Dr. Tatlock, and elected to fill the vacancy, the Rev. Samuel Hart, D. D., professor in Trinity College, Hartford.

The nomination to the missionary bishoprics are favorably received, and the bishops-elect are spoken of as men well fitted for the fields to which they are sent.

The Rev. Francis K. Brooke, Bishop-elect of Oklahoma, succeeded Bishop Leonard of Utah, in the rectorship of Trinity church, Atchison, Kansas. He has worked in Sandusky, O., and St. Louis. He is a deputy to this Convention. He is said to be an excellent preacher and a good organizer. There are now two clergymen at work in his jurisdiction.

The Rev. Thomas A. Tidball, D. D., who has been elected to the Japan Mission, is a native of Virginia, and is about 45 years of age. While quite a boy he enlisted and served through the war in the Confederate Army. He graduated from the theological school at Alexandria, and spent several years in Virginia, and in Lexington, Ky. Some seven years ago he was called to Camden, to one of the largest churches in the diocese of New Jersey. Last year he was elected to the professorship of divinity in the Philadelphia School, but declined. He is said to be a man of great learning.

The Rev. Samuel R. J. Hoyt, who has been chosen to succeed Bishop Boone in the China Mission, has the immense advantage of a thorough acquaintance with the field, and is a proficient in the language of the country. He labored there for some twelve years, returning home on account of the illness of his wife. Since that time, he has been residing in Iowa, in charge of the mission work in the southern part of that diocese.

The Bishop-elect of Southern Florida, the Rev. Wm. C. Gray, D. D., is a deputy to this Convention, as is also Dr. Tidball. He is about 50 years of age. He is a member of the Commission on Work among Colored People, and has had long experience in mission work among that people. He is a graduate of Kenyon College.

The Rev. Joseph H. Johnson, rector of Christ church, Detroit, who has been chosen for the Northern Peninsula, is about 45 years of age. He has been rector of Trinity church, Bristol, R. I., and St. Peter's, Westchester, N. Y. His present parish is one of the largest in Michigan, and it will be at a considerable sacrifice that he undertakes the work to which he has been called.

The Rev. Wm. M. Barker, the Bishop-elect of Western Colorado, is now rector of St. Paul's church, Duluth, Minn. He was formerly rector of St. Luke's, Baltimore, and St. Paul's, Washington. He has the name of being an active and successful worker in the West.

The Rev. L. H. Wells has for 20 years labored in Washington, and has well earned promotion. He is now rector of Trinity church, Tacoma. The district of Spokane to which he has been elected, is the eastern part of the State of Washington.

By Telegram, Tuesday, Oct. 25

The Rev. Dr. Joseph H. Johnson of Detroit, Mich., has declined the election to the missionary bishopric of Northern Michigan, and the Rev. William R. Thomas, D. D., of New York diocese, has been elected in his place.

The canons on ordinations have been passed by the House.

The two Houses meet as Board of Missions to-day; the Pastoral Letter will be read, and the General Convention of 1892 will adjourn to-night.

The Rev. S. R. J. Hoyt, S. T. D., of Davenport, Ia., has declined the missionary bishopric of China, and the Rev. F. R. Graves, of Wuchang, China, has been elected.

The Report on the Hymnal as Adopted

The Commission on the Hymnal presents its final Report, amended—

By the omission of the following Hymns: Nos. 3, 29, 39, 45, 102, 104, 139, 141, 143, 162, 165, 182, 187, 193, 209, 210, 211, 212, 216, 453, 458, 480, 483, 498, 500, 506, 516, 522, 553, 575, 586, 609, 616, 632, 633, 672.

And by the restoration from the present Hymnal of the following:

21. Christians, awake, salute the happy morn.
25. Come hither, ye faithful.
26. Calm on the listening ear of night.
37. Brightest and best.
43. Watchman! tell us of the night.
50. In mercy, not in wrath.
55. My soul with patience waits.
66. O gracious God, in whom I live.
77. Who is this that comes from Edom?

86. Go to dark Gethsemane.
97. It is not death to die.
101. Angels, roll the rock away!
115. Look, ye saints, the sight is glorious.
128. Come, Holy Spirit, heavenly Dove.
143. We give immortal praise.
147. Welcome, sweet day of rest.
163. To Thy temple I repair.
192. Triumphant Zion! lift thy head.
195. Like Noah's weary dove.
197. One sole baptismal sign.
219. When His salvation bringing.
224. By cool Siloam's shady rill.
239. Witness, ye men and angels, now.
248. The voice that breathed.
281. O, 'twas a joyful sound to hear.
290. Ye Christian heralds, go, proclaim.
291. Hasten the time appointed.
301. O come, loud anthems let us sing.
334. The day is past and gone.
347. Now from the altar of our hearts.
359. Before the ending of the day.
372. To our Redeemer's glorious name.
398. How firm a foundation.
403. From every stormy wind that blows.
405. All people that on earth do dwell.
408. Magnify Jehovah's name.
418. Forth in thy name.
460. My God, how wonderful Thou art.
467. O, for a heart to praise my God.
471. Am I a soldier of the cross?
496. Jerusalem, my happy home.
504. The Lord my pasture.
508. The spacious firmament on high.
519. O, worship the King.

The only other changes which the Commission has made are in hymn 51, verses 4 and 5, and in hymn 195, verse 2, line 1, so that it shall read, as in the Report of 1889, "All the world is God's own field." In New Hymnal as reported by Committee, strike out 93, Part II., and 652. The first verse of No. 314 is prefixed to No. 630. To No. 136 the Doxology is added.

Although some very desirable new hymns had come into the hands of the Commission, and others from existing hymnals had been asked for by several of the delegations, it did not seem just to the Convention to ask its consideration of anything which had not already been before it.

New York City

Mr. Geo. W. Warren completed this month 22 consecutive years as organist and choir-master of St. Thomas' church.

Calvary church, the Rev. Henry Y. Satterlee, D. D. rector, is to open a trade school for boys. Instruction in printing will first be given, and other trades will be taken up as the conditions suggest or permit.

At the church of the Holy Apostles, the Rev. Brady E. Backus, D. D., rector, a new choir room has just been completed, adjoining the church, and connecting with the Sunday school room. The main room used for the school has been re-decorated, and other important repairs and improvements made.

The chapel of St. Elizabeth in the Cancer Hospital, completion of which was described in these columns last spring, will be consecrated Nov. 24th by the Bishop of the diocese. The chapel is a memorial of the late Mrs. Elizabeth H. Cullom, who was the moving spirit in the foundation of the hospital. It is churchly in all its appointments.

St. George's church, the Rev. Wm. S. Rainsford, D. D., rector, is to have a new organ for its Sunday School, the old instrument being no longer adequate to lead so many voices. The cost of the change will be inside of \$3,000, and possibly much less. *The members of the school are raising funds to meet the expense.

The seaside fresh air work of St. George's church was this year continued into the early autumn, and has but recently ended. More than 2,000 persons over and beyond the usual number were cared for, and the total reached many thousands. Most of the visitors to the seaside cottage remained for a very brief stay only, but some were entertained for a week at a time.

On All Saints' Day, the Bishop will lay the corner-stone of the new memorial chapel of the Messiah, at 95th st., east of 3d ave. The edifice will be a memorial of the late T. B. Coddington, of this city, and will be a gift to the City Mission Society from his two daughters, one of whom is a daughter-in-law of the late Robert Browning, the poet. The building will cost \$40,000, and will be adapted to the needs of the tenement population of the upper east side. The mission was begun in small quarters May 1st, 1891, and its vigorous growth has already been noted in these columns. It is expected that the new chapel will be completed next spring.

Saturday, Oct. 15, the Rev. Dr. Langford received a silver anniversary present of the silver trowel used at the laying of the corner stone of the Church Missions House. It bears the following inscription:

"This trowel was used in laying the foundation stone of the Church Missions House, on the 3rd day of October, A. D. 1892, by the Rt. Rev. John Williams, D. D., LL. D., Presiding Bishop, President of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. The Rt. Rev. Henry C. Potter, D. D., LL. D., Bishop of New York, Chairman of the Committee on the Church Missions House. This

trowel, made for the occasion, is presented by the architects, E. J. N. Stent and R. W. Gibson, to the Rev. Wm. S. Langford, D. D., General Secretary."

A new institution, known as a music mission, has been set going, with the object of giving concerts in the different charitable institutions of the city. It will operate under the auspices of the City Mission Society. The idea originated with Mr. Frank H. Potter, younger brother of the Bishop of the diocese, who hopes to enlist the voluntary co-operation of church choirs and musical organizations. Several choirs, among them the noteworthy boy choirs of St. James' church and St. Agnes' chapel, have already volunteered. The first concert was held in the Rescue Mission, in Mott st., and was greatly appreciated by the poor people reached by that mission.

The Rev. T. M. Peters, D.D., will celebrate the 50th anniversary of his connection with St. Michael's church the last of this month. The vestry have had under consideration some fit form of recognition of the event. The various activities of the parish have resumed operations for the winter. The first course of Wednesday evening lectures is on the books of the Old Testament, delivered in the chapel of the Angels, by the Rev. John P. Peters, Ph.D., who was recently in charge of the Babylonian Expedition, and is assistant in the parish. At the close of the lecture the congregation remain for practice in singing the Psalter under the direction of Mr. O. W. Wilkinson, the organist, the object being to promote congregational music at church services. The Rev. Dr. J. P. Peters also commenced on the second Sunday afternoon in October, a class for both men and women, in which it is intended to discuss, during the first part of the year, the doctrines of the Church as set forth in the Prayer Book, and also the doctrinal systems of the religious bodies.

It is announced that the Rev. C. Winchester Donald, D.D., has decided to accept the election to the rectorship of Trinity church, Boston, and will probably enter upon his new duties in December. The Rev. Dr. Donald is a native of Andover, Mass., and a graduate of Amherst College. In Oct., 1871, he entered the Divinity School of the Church, in Philadelphia, remaining, however, but a few months. Eventually he entered the Union Theological Seminary of the Presbyterians, in New York, where he graduated in May, 1874. During this time he was a lay reader of the church of the Ascension, and immediately on graduation was ordained deacon. He was appointed assistant minister at the church of the Ascension, remaining for a year; ordained priest Oct. 7th, 1875, and became rector of the church of the Intercession in the upper part of the city. After seven years of work in that parish, he was elected in April, 1882, to the rectorship of the church of the Ascension, to succeed the Rev. John Cotton Smith, D.D., where he has remained until now.

At the meeting of the trustees of St. Luke's Hospital, Tuesday evening, Oct. 18th, the annual report was presented. Announcement was made of the possible enlargement of the scope of the hospital work, by the addition of a home for convalescents. The daughter of a former trustee, now deceased, has made a conditional offer of the gift of a fine country-seat near the city, valued at \$100,000. The giver's name is not yet made known to the public. The estate contains 30 acres, and is located on the banks of the Hudson river. It has a large mansion, containing 15 bedrooms and many fine apartments; and there are numerous outer buildings. The property is in such excellent condition, and so well adapted to the uses proposed, that no expense will be required for alteration or fitting up. It can probably accommodate easily about 50 patients at a time. A home of this kind is much needed, as patients often require no further medical treatment, yet are liable to relapse if sent to their homes in tenement houses or elsewhere; to retain them in the hospital, however, means the turning away of some applicant in need of immediate assistance, because no bed is vacant to receive him. But a single condition is made by the generous giver, and that is, that a sum shall be provided by March 1st next, to assure income sufficient to cover the expenses of maintaining the home. This sum has been fixed at \$200,000. The trustees do not feel at liberty to take that amount from the present endowment funds of the hospital, but several of them have already contributed, in order to start the fund needed.

Philadelphia

Sermons bearing upon the celebration of the 400th anniversary of the discovery of America were delivered in several of the churches on the 16th and 23rd inst.

The Rev. Dr. Samuel D. McConnell, rector of St. Stephen's church, has received his commission as chaplain of the 1st Regiment, N. G., with the relative rank of captain, *vice* the Rev. I. L. Nicholson, resigned.

The new rectory of Holy Trinity church will be 4 stories high, 32 feet front with a depth of 80.1 feet, the material, brown stone; it will have a bay window 12 by 3½ feet. Alterations in the church building will be mainly about the chancel.

In the will of Elizabeth Lathrop, recently probated, are a number of small bequests to various institutions. Among these are, to the Episcopal Female Tract Society and the Sheltering Arms, \$300 each; to the Female Prayer Book So-

ciety, the Benevolent Society of St. Stephen's church, and to Domestic Missions, \$200 each.

The Northwest Convocation met on the 18th inst., in the guild room of the church of the Epiphany, the Rev. B. Watson, D.D., presiding. The Rev. John Sherlock, in charge of St. John Chrysostom, reported that the financial year had closed without any debt. A Sunday school of 150 has been gathered, and the work on the new church building is progressing.

The Southwest Convocation met on the 17th inst., in the parish building of Holy Trinity church, the Rev. H. S. Getz in the chair. Mr. Samuel G. Rulon was elected treasurer. The Rev. W. F. Ayer reported progress at the memorial chapel of the Holy Communion, and hoped it would be consecrated on All Saints' Day. The Rev. Dr. A. G. Mortimer of St. Mark's church stated that the mission for colored people at 1625 Lombard st. is in a prosperous condition.

The Rev. D. H. Lovejoy, M.D., of the Hospital mission, celebrated his silver anniversary on the 16th inst., special services being held. During his 25 years of ministerial life he has preached 2,515 sermons; made 14,075 addresses; Baptisms, 2,553; presented 614 for Confirmation; solemnized 260 marriages; and officiated at 1,118 burials. In the evening, the Rt. Rev. Dr. Coxe, who had ordained him, preached a sermon commemorative of the event.

Although not a Church institution, the annual meeting of the managers of the Kensington Hospital for women, of which Bishop Whitaker is president, was held on the 10th inst. at the Episcopal rooms. It was reported that 120 patients had been treated during the past year. A dispensary building for the treatment of female diseases had been erected in the rear of the hospital and would soon be in operation. A dormitory for nurses is sadly needed. The cost of maintenance for the year was \$6,000, including \$1,000 for the dispensary. A mortgage of \$10,000 still remains on the property. Bishop Whitaker was re-elected president.

The Church Dispensary of Southwark has, during the year ending Sept. 1st, furnished medical advice to 9,413 patients, and dispensed over 18,000 prescriptions, all free of charge. The building is entirely too small for its work, and the managers hope to acquire larger accommodations in the near future. Since the incoming of the cholera ships, the dispensary has been engaged in the free distribution of disinfectants, with professional instructions in their use. The S. E. sick-diet kitchen of the City Mission is located in the building, and is a material aid in bettering the condition of the sick poor.

The Rev. Edgar Cope, rector of St. Simeon's memorial church, preached on the 9th inst., the occasion being the sixth anniversary of the commencement of services by the North-east Convocation in a stable where the mission was carried on for a space. During these six years there have been, Baptisms, 493; Confirmations, 423; present number of communicants, 700; marriages, 82; burials, 147; Sunday school scholars, 900. A new organ has just been ordered, and it is expected the church will be consecrated during the coming winter. In order to accommodate an ever-increasing interest in and attendance on the services, an additional morning service and sermon is given at 9:15 A.M., the Holy Eucharist being celebrated at 8 A.M. The second morning service and sermon is held at 10:30 A.M.

At St. Luke's church, Germantown, the festival day of the patron saint was duly observed on the 18th inst. There were three celebrations of the Holy Eucharist, and addresses were made by the rector, the Rev. Dr. Samuel Upjohn, and his assistant, the Rev. Harvey S. Fisher. At the night service the sermon was preached by the Rev. Dr. W. W. Battershall, of Albany. Special music was sung by the surpliced choir, under the direction of Professor Geo. A. West, the organist. The parishioners have placed a copper tablet on the wall with this inscription:

"To the glory of God and in loving memory of Robert Poalk McCullagh, thirty-four years vestryman in this church; twenty-five years its active warden; faithful in his stewardship; upright in life; courteous in manners; an humble disciple of his Lord; 1811-1892."

The church of St. Matthias was consecrated on the 16th inst. by Bishop Whitaker. There was a celebration of the Holy Eucharist at 9:30 A.M. At 10:45 A.M. the bishops, clergy, and choristers were met at the threshold by the wardens and vestrymen, and Psalm xxiv. was said as the procession moved towards the chancel. The request for consecration was read by Mr. W. S. Harvey, and the sentence of consecration by the Rev. Dr. Edwards. Bishops Whitaker, Paddock, Kendrick, Watson, and Coxe assisted in the service, the latter preaching the sermon. At the offertory the large vested mixed choir sang Dr. Gilchrist's anthem, "Except the Lord build the house." In the afternoon there was a service for the young, who were addressed by the Bishop of East Carolina. In the evening a missionary meeting was held under the auspices of the Board of Missions with addresses by the Bishops of Washington, Western Texas, East Carolina, and New Mexico and Arizona. St. Matthias dates from 1856. The first service in the church now consecrated was held by the late Bishop Stevens, March 21, 1873. The present rector, the Rev. Dr. Edwards, assumed charge Jan. 1, 1879. The church is in a highly prosperous condition, having over 600 communicant members and 700 children in the Sunday

school. The total value of the church property is placed at \$135,000.

Chicago

A very handsome credence has been given to Trinity parish by Mrs. J. W. Doane. The work was done by Geissler & Co., and is of oak, with a canopy mounted in brass.

Encouraged by the phenomenal success of St. Peter's parish since its first formation, the congregation are working hard to clear off the whole of the indebtedness next Easter.

An assessment for pavement, \$85, has been made on St. Thomas' mission, which, with the needed repairs on the rectory, will tax the resources of the congregation to their utmost capacity.

In almost all the churches of the city special services were held on Sunday, Oct. 16, in commemoration of the 400th anniversary of the discovery of America. Large congregations were present, and the sermons preached were specially appropriate to the occasion.

The Rev. T. N. Morrison, rector of Epiphany parish, commenced a monthly service for medical students, on Sunday evening, Oct. 23rd. There are nearly 2,000 of these students in the city, most of whom reside near the church of the Epiphany, and the services will be made especially attractive for them.

Electric lights are being put in the church of the Atonement, to enable the congregation to have evening services. The woman's guild and other societies are organized for the winter's work, with better prospects of success than ever before. The congregation is steadily increasing, and the mission bids fair to become a most flourishing parish in the near future.

Burglars entered the vestry room of Christ church, some time last week, and stole the Communion plate, offertory plates, and alms dish. Intrinsically, these were of small value, but as they were all gifts, and the Communion set the first used, the loss is a serious one. The local chapter of the Brotherhood of St. Andrew held a special service on Sunday afternoon, Oct. 16th, when the delegates to the convention in Boston gave an account of the gathering. The church was filled with an attentive congregation. This chapter is taking steps to rent a building for the accommodation of members of the brotherhood during the World's Fair.

The addition to St. Stephen's parish of a spacious parish house and guild rooms erected last winter, is already beginning to show valuable results. Meetings of the various guilds and societies are held nightly, and the enrolment of new members is adding materially to the congregation and the number of faithful and earnest workers. The study of Church history is carried on in connection with active work, and the growth of St. Margaret's Guild of young ladies to a membership of 46, and of the St. Andrew's Brotherhood to the number of 20, is an indication of the interest of the younger members of the Church in its life and work.

Diocesan News

New York

Henry C. Potter, D.D., LL.D., Bishop

SPRING VALLEY.—St. Paul's church was elaborately decorated on the occasion of its Harvest Home Festival, Oct. 6th. The fruits, vegetables, and flowers, were afterwards sent to the Daisy ward of St. Luke's Hospital. The musical programme was excellent. The sermon was by the Rev. W. F. Lewis of Peekskill.

PORT JERVIS.—A handsome brass and oak pulpit has just been placed in Grace church, in memory of Mrs. Wallace, by her daughter, Mrs. Henry. The upper portion is made of open polished brass work and is after the plan of an octagon. The central panel contains bas-reliefs in bronze of the four Evangelists, Matthew, Mark, Luke, and John, the *Agnus Dei* and Pelican, finely modeled and in the highest style of art. Directly in the centre is a small silver cross binding the emblems above-named together. The remaining panels are filled with *fleur de lis* and tracery work, of a very rich pattern. The support to the pulpit desk consists of conventional grape leaves and on the upper surface is engraved the memorial inscription. The whole rests on a platform of solid oak, supported by walnut columns, and is entered by four steps from the side. The hand rail is of moulded oak, supported by brass columns. The Gorham Mfg Co., of New York City, were the designers and makers of this beautiful piece of work.

Connecticut

John Williams, S.T.D., LL.D., Bishop

The regular fall meeting of the Litchfield Archdeaconry was held in Christ church, Watertown, Oct. 11th and 12th. On Tuesday luncheon was given in the parish house about 1 o'clock, after which the business of the archdeaconry was transacted. Steps were taken to organize a regular mission at Norfolk and to build a chapel there. A movement was also made to obtain the old house where Seabury was elected bishop; it is at present in the market and can be secured for \$500. The house is in good condition. A committee was ap-

pointed to obtain the refusal of it until the necessary funds can be raised, and also to obtain money from the whole diocese for the purchase of the same. Tuesday evening a missionary meeting was held in the parish church, and addresses made by the rector, the archdeacon, the Rev. Mr. Sanford, and Dr. Spencer.

Wednesday morning at 9 A. M. an essay was given by the Rev. H. B. Whipple on "Sunday observance and church attendance in New England." Well-written and thoughtfully-prepared, it called forth a general discussion. At 10:30 the Holy Communion was celebrated and an able sermon preached by the Rev. W. H. Lewis, son of Dr. Lewis, for many years rector of the parish. After a lunch, the archdeaconry adjourned to meet in Canaan during the week after Septuagesima.

WATERTOWN.—This old church, the Rev. J. F. Nichols, rector, which has stood for many years, is soon to be thoroughly renovated. New furnaces are already in place; the building is to be repainted without and within; artists are preparing plans for decorating the interior, and the present carpets and cushions, which bear the marks of faithful service, will give place to new and more modern ones. Besides the congregation in the village of Watertown, this church carries on a very successful mission at Oakville. The rector is able to do this through the active efforts of the chapter of St. Andrew's Brotherhood in the parish.

NORFOLK.—Services have been held during the summer at the town hall; the Rev. Prof. Barbour of the Berkeley Divinity School, who has a cottage in this place, had charge, officiating himself on one-half the Sundays. The other Sundays were taken by clergy from other places. The services have been well attended and the furnishings for the altar have given the room a more churchly appearance. But the need of a church building is evident. Committees have been appointed to find the prices of available lots and to secure subscriptions; \$700 or \$800 have already been promised and more is in prospect; \$1,000 is needed to buy the ground.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

The October meeting of the Archdeaconry of Southern Brooklyn, was held at St. Jude's church, Blytheburne, the Rev. Robert Bayard Snowden, rector. The meeting was opened with a brief devotional service, and the Rev. A. B. Kinsolving was chosen temporary chairman. Applications regarding grants of money were received from St. Andrew's church, Brooklyn, St. John's church, Parkville, and St. John's church, Fort Hamilton. The latter two for many years received aid from the diocese on account of their weak condition, though both long established parishes. St. Andrew's church received a grant of \$300 to assist it in procuring ground on which to erect a much needed new church. In the evening an interesting missionary meeting was held. Addresses were made on the subject of diocesan missions by the Rev. John D. Skene, and the Rev. James B. Nies, Ph. D.

BROOKLYN.—St. Mary's church, the Rev. W. W. Bellinger, rector, is erecting a new and ample parish house on ground at the rear of the present church and rectory. The need of such a building has long been felt, and its construction was for several years before his death a cherished plan of the late rector, the Rev. D. V. M. Johnson, D.D. It will now go up as a memorial of him, and the cost which will amount to about \$20,000, has been already supplied. The corner-stone has just been laid by the Bishop, and work is being pushed rapidly forward. When completed, the edifice will be of brick and stone, with a wall measure of nearly 100 by 50 feet. It will accommodate the Sunday school, and have choir rooms, guild rooms, kitchen parlors, and conveniences of the usual parochial house, for the manifold activities of the parish. St. Mary's is a free church, and ministers to a crowded district.

The subject for discussion at the November meeting of the Clerical Club, which will be held Nov. 7th, is "The relation of parochial schools to the public schools." There are few parochial schools in the city, but a committee on Christian education was directed by the convention to co-operate with representatives of religious bodies throughout the State in an inquiry into the question of religious instruction in public schools. The officers of the club for the present winter are: President, the Rev. Chas. R. Baker; vice-president, the Ven. Archdeacon Alsop, D. D.; secretary, the Rev. Jas. B. Nies, Ph. D.; treasurer, the Ven. Archdeacon Morrison, Ph. D.

The "Association of Former Members of St. Mark's" met for their annual Communion re-union service, in the church, on Sunday, Oct. 16th, which was the 53rd anniversary of the parish, rector, and sexton. Dr. Haskins shows comparatively but few signs of age, though now in his 80th year. One of the clergy assisting in the service, began his school days in what was then the chapel of the church, now forming the chancel, and was taught by a sister of the rector. She was also present at the 53rd anniversary. The sermon was preached by the rector's nephew, the Rev. Thomas W. Haskins, D. D., of Los Angeles, Cal.

The annual report of the Hospital Saturday and Sunday Association, just issued, shows total receipts, \$6,383.64; total disbursements, \$663.36; special donations, \$543.85; general distribution, \$4,888.54; balance on hand, \$300.83.

In St. Chrysostom's church, the Rev. W. E. Wright, rector, St. Luke's Day was celebrated with a musical service in honor of the placing of the new organ in the church. The vested choir of the parish was augmented for the occasion by the choir of St. Peter's church, and Mr. L. H. Stagg, the organist, was assisted by Mr. L. H. Moore and Mr. W. H. Rhodes, the latter, organist of St. Peter's. The service, which was entirely choral, included Stainer's *Magnificat* and *Nunc Dimittis* in B flat, and the anthems "What are these?" by Sir John Stainer; "Sweet is Thy mercy," by Sir Joseph Barnby; Bennett's "I was glad when they said unto me," and Ouseley's "From the rising of the sun." The Creed, *Sanctus*, and *Agnus Dei* were sung to settings from Gounod's second "*Messe des Orpheonistes*."

On the 18th Sunday after Trinity, the Rev. Geo. Calvert Carter, who was recently elected rector of the church of the Redeemer to succeed the Rev. Stevens Parker, D. D., officiated for the first time. He comes from Baltimore, where for two years he has been assistant to the Rev. Dr. Hodges at St. Paul's church.

AMITYVILLE.—St. Mary's church has recently been placed in charge of the Rev. John T. Matthews, a newly ordained deacon. It remains one of the Cathedral missions, under the charge of the archdeacon of Queens. Priests from the Cathedral will regularly celebrate the Holy Communion.

GARDEN CITY.—A public reception was held in the new building of the cathedral school of St. Mary, at the opening of the new term. A very general expression of satisfaction was heard as to the beauty and convenience of the edifice. The school rooms were all thrown open to the guests, who visited in turn the gymnasium, art studio, lecture room, chapel, dining-room, and students' quarters. The latter are especially commodious, each suite comprising three rooms for the use of two young women, a study and two separate bedrooms. The new building, which is constructed of brick, with stone and terra cotta trimmings, is intended to be one of six which will eventually surround the quadrangle on the spacious grounds set apart by the Cathedral Chapter for the use of St. Mary's School. The architect is Mr. Edward D. Harris, of New York, who also erected the splendid buildings of the cathedral school of St. Paul. The two schools, now suitably equipped, make a fine setting for the cathedral.

Maryland

William L. Paret, D. D., LL. D., Bishop.

The convocation of Cumberland, comprising the counties of Alleghany, Garrett, Washington and Frederick, met in Hancock, on Tuesday, Sept. 27th, and closed its service on Thursday evening, the 29th. The convocation sermon was preached by the Rev. Osborne Ingle. On Wednesday morning there was a sermon by the Rev. DeWitt C. Loop. Holy Communion was celebrated. A business meeting was held at 3 P. M., and was followed by the discussion of the topic: "Is it advisable to revive religious orders in the Church, and if so, under what limitations?" At the evening session addresses were delivered on the subject, "What should be the attitude of the clergy with regard to the sociological questions of the day? 1. How far may they properly take part in devising plans for adjusting the relations between capital and labor? 2. To what extent may they rightly or profitably introduce questions of national, state, and local politics into their public teaching? 3. What can they do toward lessening the indifference toward the Church on the part of the laboring classes and bringing them into closer sympathy with it?" On Thursday, after Morning Prayer and the celebration of the Holy Communion, there was an essay by the Rev. John W. Nott, an eloquent and scholarly production on occupation for the clergy in periods of recreation. Its title was, "The Leisure Half-hour." At 3 P. M., there was a business meeting, followed by discussion of the above-named essay. The Rev. A. C. Haverstick, of Frostburg, was re-elected secretary and treasurer, and the Rev. Clarence Buel was re-nominated to the Bishop as archdeacon of the convocation district. The closing services of the convocation were accompanied by practical addresses on topics suggested by the Gospel for the day. A series of Missions to be held at the seven different points within the district was arranged by the convocation and two or three clergymen were appointed to conduct each of them.

Miss Laura G. Chamberlain Moran, daughter of Archdeacon Moran, has presented a painting to Bishop Williams, of Connecticut, which represents the room in the old treasury building in Annapolis, Md., in which the Rev. Dr. Thomas Bray, in May, 1700, held the first conference of episcopal clergy in the colonies in his capacity as the appointed commissary-general of Bishop Compton, of London.

BALTIMORE.—On Monday evening, Oct. 10th, a meeting in the interest of the Bishop of Newfoundland's fund for the St. John's fire sufferers, was held in the church of St. Michael and All Angels. Bishop Paret presided. The Lord Bishop of Newfoundland gave an account of the great fire. Bishop Doane of Albany, also spoke. Bishop Potter, of New York, sent a letter which expressed sympathy with the cause. He asked to be put down for \$100. Bishop Phillips Brooks spoke eloquently of the need of aiding Newfoundland.

Sixteen archdeacons were present at a special meeting at The Hotel Rennert, Thursday afternoon, Oct. 20th. They were entertained at luncheon by the Archdeacon of Balti-

more, the Rev. George C. Stokes. A committee was appointed to arrange for a meeting of archdeacons at the next meeting of the Missionary Council and to collect information as to the work and duties of archdeacons in all parts of the country, so that they may be able in every way to aid in developing the missionary work of the Church. The committee includes the Archdeacons of Minnesota, Chicago, Ogdensburg, N. Y., Reading, Pa., and Maryland. Archdeacon Joseph Carey, of Troy, was appointed to prepare and read a historical paper at the meeting next year.

A conference of Church Workers among the Deaf was held Oct. 12-13, in Grace church. The most important subject discussed related to the extension of Church services in sign language. The need of more clergy is sorely felt, especially in the middle West, which has a "silent" population of 10,000.

FREDERICK.—All Saint's church, the Rev. Osborne Ingle rector, was formally opened on Thursday, Oct. 6th, with an organ recital.

Tennessee

Chas. Todd Quintard, S. T. D., LL. D., Bishop

The Rev. W. F. Rice, of Grace church, near Asheville, N. C., held open-air services at Caney Branch, on the first Sunday of October. This was the first time the service of the Church had been held in this section, the nearest edifice of worship being at Greenville, the county seat, 14 miles distant. It is hoped, at no distant date, to erect a church in this neighborhood, as there are several communicants who have absolutely no Church privileges whatever. The site has already been promised and a great field of labor is open in this section.

Easton

Rev. Wm. Forbes Adams, D. C. L., Bishop

BISHOP ADAMS' APPOINTMENTS.

NOVEMBER.

1. Snow Hill.
6. 10:30 A. M., St. Stephen's, North Sassafras; 7:30 P. M., Cecilton.
8. 10:30 A. M., Shrewsbury church; 7:30 P. M., Galena.
9. 10:30 A. M., Massey's; 7:30 P. M., Millington.
11. 10:30 A. M., I. U. church; 7:30 P. M., Chestertown.
12. 10:30 A. M., St. Paul's.

The autumn meeting of the Northern Convocation met at St. Mary's church, North East, Sept. 27-29. Addresses were delivered on the subject, "Missions:?" "What do we mean by this word 'Missions'?" by the Rev. William Schouler; "The relation of the laity to missions," by the Rev. S. C. Roberts; and "Missions in our own diocese," by the Rev. C. T. Denroche. Dr. Denroche reported the collections for diocesan missions in the parish to be \$79, for the county, \$369, for the diocese over \$45,000. On Wednesday morning, after Morning Prayer, the Rev. Albert Ware preached an able sermon, which was followed by the celebration of the Holy Communion. In the evening, addresses were delivered on the subject, "Some Christian Graces not generally believed in," Matt. v: 3-5: "Poor in Spirit," by the Rev. S. C. Roberts; "They that Mourn," the Rev. C. T. Denroche; "The Meek," the Rev. T. J. Taylor, of the diocese of Pennsylvania, and the sermon upon the subject, by the dean, the Rev. George C. Sutton.

On Thursday, the members went to St. Mark's chapel, near Perryville, where the Harvest Home Festival was the feature of the day. The chapel was beautifully decorated with fruits, flowers, and ripened grain. After Morning Prayer, a sermon was preached by the Rev. George C. Sutton, followed by the celebration of the Holy Communion, in which 11 clergymen participated. In the afternoon the Rev. Messrs. John Martin and Richard Whittingham, former rectors of the parish, addressed the large gathering.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop.

LOUISVILLE.—The chapel of the Ascension, the Rev. G. C. Waller, rector, was inaugurated on the 17th Sunday after Trinity, by appropriate services conducted by several of the city clergy. The Rev. Messrs. Chas. E. Craik and Geo. C. Betts delivered interesting addresses. This building is the outcome of Ascension mission, which originated a little over two years ago, when about 190 members of Zion church left that parish on account of dissatisfaction.

A diocesan High School has been organized at Ashland, in the eastern part of the State. The Rev. Andrew Fleming, of Erie, Pa., has been appointed head-master, with two assistants. In the near vicinity of Ashland there are 25 towns with populations ranging from 500 to 15,000; hence, the founding of a Church school at this point.

The anniversary of the founding of the Orphanage of the Good Shepherd, an institution for boys, was held at Calvary church, the Rev. Jno. Barrett, of Atlanta, Ga., delivering an appropriate address. The Orphanage has at present 31 boys, under the care of Sister Susan Orr, deaconess in charge. The income the past year amounted to \$5,022.71, and the expenses \$4,778.91. The endowment fund was increased by the sum of \$10,000.

The Rev. M. M. Benton has accepted the appointment of missionary for the southern part of the diocese, and will at once begin active work in this field. He was about two years ago rector of the church of the Advent, Louisville, which he

was mainly instrumental in building; it is located near Cave Hill cemetery, a stone structure, rubble finish, and one of the handsomest in the city.

St. Mark's mission, at Crescent Hill, has been duly organized by the appointment of Thos. S. Kennedy, warden, F. F. Gilmore, clerk, and Thos. M. Gilmore, treasurer. A suitable lot and \$1,000 has been secured for the building of a church or chapel.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

The annual meeting of the Woman's Auxiliary of the diocese, was held at St. John the Evangelist's church, St. Paul. The Holy Eucharist was celebrated at 9:30 A. M. Bishop Tuttle delivered an address full of interest and encouragement to the women workers of the Church. The offerings amounted to \$132.35. The attendance was much larger than at former meetings. The officers elected for the ensuing year, are: President, Mrs. C. B. Rainson, St. Paul; secretary, Mrs. Hector Baxter, Minneapolis.

The 5th annual conference of the Minnesota Church Sunday School Institute was held in Holy Trinity church, Minneapolis. The conference opened with a celebration of the Holy Eucharist at 10 A. M. The Rev. Chas. D. Andrews greeted the meeting in his most earnest manner. He emphasized the great necessity of definite instruction in Church principles in the minds of the children of the Church. The Rev. J. H. White read a very forcible paper on "Christianity and the Sunday school and their relation to each other." The Rev. C. Holmes followed with a remarkable paper on "Denominational Sunday schools, and what we may learn from them." The Rev. H. P. Nichol read a paper on "The conduct of Bible classes." The Rev. Y. P. Morgan reviewed "The Church lesson leaflets." The Rev. C. E. Haupt read a paper on "Kindergartens and infant school work," a subject which called out considerable discussion, a number of the ladies participating. The system where faithfully adhered to has been found to be of great value. The Bishop requested that it be tried as far as practicable and results reported at the next gathering. The evening session was brought to a close by the Bishop addressing the conference upon the "Motive for Christian benevolence and habitual giving."

WELLS.—A handsome memorial solid silver Communion set has been presented to Nativity church, in loving memory of Daniel Straw, by his family.

ST. PAUL.—A rood screen of wrought iron is shortly to be erected in St. Paul's church, in memory of the late Gen. Sibley.

Central New York

Frederic Dan Huntington, S. T. D., LL. D., Bishop

Five months ago the Rev. James B. Avirett, rector of Grace church, Waterville, drove twelve miles over the hills to the village of Brookfield, and to a little handful of people, only two of them communicants, read for the first time in the history of the town, the beautiful service of the Church. Regular weekly services have been kept up ever since on Wednesday evenings, with Sunday school and lay service on Sunday; two short Missions have been held in which the rector has been assisted by clergy from different parts of the diocese, five persons have been baptized, and several others are preparing for Baptism and Confirmation at the Bishop's first visit. The mission has received a gift of a handsome corner lot on the main street of the village as the site of a chapel, and several pledges of funds toward the erection of a suitable house of worship.

Brookfield was settled in the latter part of the last century by Seventh Day Baptists from Rhode Island, and their descendants, still keeping the Jewish Sabbath, comprise about one-third of the population of the town. To this Judaized community, until now, the true Christ has never been preached.

Massachusetts

Phillips Brooks, D. D., Bishop

The Western Convocation held its autumnal meeting in St. George's church, Lee, Oct. 18th and 19th. The first day, Evening Prayer was said at 4:30, followed by an exegesis on the resurrection of the dead, by the Rev. A. C. Prescott. The topic for discussion in the evening, was "Free churches," which was opened by the rector of the parish, the Rev. T. P. Clark. An address on the Brazil Mission was made by the Rev. W. A. Newbold. On the second day, the devotional meeting with addresses, was conducted by the Rev. Messrs. George Fisher, W. M. Grosvenor, and W. E. Hayes. At the celebration of the Holy Communion, the sermon was delivered by the Rev. Dr. W. W. Newton. Fifteen clergymen were present.

BOSTON.—As announced under the head of New York City, the Rev. E. W. Donald, D. D., of New York, has accepted the rectorship of Trinity Church.

FITCHBURG.—Christ church has employed for three months Miss Annie Eppler, as parish nurse. This lady is a trained hospital nurse and has worked as a member of a German Sisterhood among the poor. The late memorials in the chapel are a brass altar desk and an altar service book.

CAMBRIDGE.—The fresh air fund in St. Peter's church amounted last summer to \$25, and over 100 children were given an outing. A brass and bronze eagle lectern in memory of the Rev. Edwin Bailey Chase, has been subscribed for and will be placed in the chancel, Oct. 27. It cost \$555.

SOUTHBOROUGH.—The recent gifts to St. Mark's are fifty hymnals, and a beautiful silver ciborium for use at the celebration of the Holy Communion. The last is a gift from an old St. Mark's boy who was confirmed some years ago, while attending school here.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

PRAIRIE-DU-CHIEN.—On Monday, Sept. 28th, Trinity parish church was re-opened by the Ven. Archdeacon Webber, who on behalf of the Bishop placed the Rev. J. George Ewens in charge of the work.

On Tuesday, 29th, there was a High Celebration, the archdeacon being Celebrant. At its conclusion many gifts were given for the altar—altar lights, vases, etc. The good people are working hard, and the future promises well. There are three candidates (adult) for Holy Baptism and several for Confirmation. An altar desk, altar service book, green, purple, and white hangings for altar and sanctuary are much desired. Perhaps some church about to discard their altar cloths, etc., for better, will remember the church in Prairie-du-Chien.

Massachusetts

Phillips Brooks, D. D., Bishop

BOSTON.—The Swedish work is progressing rapidly in East Boston, and the City Board of Missions recently appropriated \$300 in its behalf.

The Rev. W. D. P. Bliss has now associated with him the Rev. Charles Ferguson, of Syracuse, New York, who recently resigned his parish to give a more practical turn to his belief in Christian socialism. Sunday services are held regularly in the chapel of the Brotherhood of the Carpenter, with a weekly celebration of the Holy Communion.

BOYLSTON STATION.—Over \$2,000 of the needed \$6,000 has been raised for the new chapel at this place.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—Grace church, the Rev. Dr. Martin, after a rectorship of four years, has resigned this parish because of ill health. On Sunday, Oct. 10, he preached a farewell sermon to a crowded church. This parish was in a low condition when Dr. Martin assumed charge, he leaves it in a very prosperous state. During his rectorship he introduced altar lights, colored vestments, and special Eucharistic vestments. Bishop and clergy lose a faithful priest, while St. Luke's, Jackson, Tenn., is to be congratulated.

North Dakota

Wm. D. Walker, S. T. D., LL. D., Bishop

DEVIL'S LAKE.—A harvest festival service was held Sunday morning, Oct. 2, at the church of the Advent, the Rev. C. Turner, rector, officiating, and was largely attended. The interior of the church was beautifully decorated by the ladies with fruits, flowers, grain, and products of the field. The music was of high order and very well rendered. Mr. S. H. Jecko, of Washington, D. C., presided at the organ. The rector delivered an excellent sermon, in keeping with the occasion, based upon Genesis viii:22.

New Hampshire

Wm. Wooruff Niles, D. D., Bishop

PORTSMOUTH.—Old St. John's has just closed its parochial year. St. John's Guild, which was organized ten years ago by the rector, the Rev. Henry Emerson Hovey, is composed of eight or nine chapters, each chapter devoting itself to one particular department of the parish work. The Hospital chapter reports \$765.85 raised during the past year for the use of the Hospital, \$200 for the support of St. John's bed, \$155 for the Endowment Fund of the bed, making the Fund \$1,349.83, also \$410 for the Building Fund. A gift of \$1,000 from Mr. Jacob Wendel of New York, was laid on the altar on Easter, also for the Building Fund. The Children's Home chapter reported \$410.30 raised for the Home. The Missionary chapter reported boxes and packages sent to missionaries, Indians, and Bishop Grave's girls' school at Kearney, Neb., amounting to \$159.52. The other chapters have done quiet but efficient work.

Letters to the Editor

DANISH "ORDERS."

To the Editor of the Living Church

Dean Hejberg, of Copenhagen, is visiting the United States. He is Bishop of the Danish Lutherans in this country, and has come to inform himself as to the needs of the Danish congregations. His tour of visitation will extend to San Francisco.—Exchange.

It may be well for the readers of THE LIVING CHURCH to bear in mind, that the Danish "bishops" trace their "succession" back to Dr. Bugenhazen, a German layman, as the Methodists do theirs to the Rev. John Wesley, an English priest. The State Church of Sweden has a valid episcopate,

as has been clearly demonstrated by the learned Dr. Nicholson, vicar of Leamington, the clergyman who successfully confuted Cardinal Manning in the controversy about the cultus of the Sacred Heart. In Norway the Swedish and Danish lines have mixed, and the Norwegian "episcopate" is of most doubtful validity. It is this mingling of true and false orders, which casts a slight shadow on the Moravian episcopate.

J. ANKETELL.

CHURCH UNITY

To the Editor of the Living Church

Your correspondent, Mr. Crockett, in THE LIVING CHURCH for the 1st inst., proposes that the General Convention now in session in this city should "set apart some day to be observed by the entire Church in acknowledging and bewailing the sins and errors which we and our fathers have committed, and in consequence of which our unhappy divisions have come upon us."

It is an eminently righteous suggestion; would that the General Convention could be brought to act upon it.

But your correspondent is mistaken in supposing that it has not been made before. In the Central Pennsylvania Diocesan Convention of 1886, a committee, of which Assistant-Bishop Rulison was chairman, reported to that body, and the convention heartily adopted, resolutions in reference to the restoration of Christian unity, praying the coming General Convention, *inter alii*, to do this very thing. I have not the journal of that convention before me, but it will be found on reference that the suggestion was, so far, anticipated.

These resolutions of the diocese of Central Pennsylvania, were, strangely enough, not laid before the General Convention itself, but they were at the time generally published and most forcibly commented upon by the Church and, indeed, by other religious papers. WM. CHAUNCY LANGDON.

"CLERICAL AGENCY"

To the Editor of the Living Church

In the hands of proper persons who will exercise strict confidence, the "clerical agency" may be helpful to both clergy and parishes. What is wanted in both cases, is information, a knowledge of each other, which seems not to be accessible under our present system.

Owing to the congregational element in our polity, which puts limitation upon the episcopate by depriving it of true function in giving jurisdiction to the priesthood, the bringing of one party into correspondence with the other is a matter of business. It looks like a sort of Nemesis for the bishops; for, undoubtedly, the clerical supply could be determined by them if they would take united action and make a decided stand. Being shorn of their power, why should they not give the "agency" their countenance and support? Let them send their vacant parishes to the agency and demand references. Let them make the best of a necessity.

There are justifiable causes of clerical removal. There are parishes which would be glad enough to receive a priest on his merits, who, for good and sufficient reasons, would like to go elsewhere. A bishop's desire or judgment is not always respected by a parish. Certain portions of our broad domain are preferable to others on account of climate. Impaired usefulness may be averted, and long discouragement be spared a sick heart, by change.

At first blush, the "agency" has the appearance of being a good thing. E. J. B.

CHORAL CELEBRATIONS IN ENGLISH CATHEDRALS.

To the Editor of the Living Church

I was surprised to read in your issue Oct. 8th, the assertion that in the English cathedrals the choristers withdraw in a body before the Celebration. It is said by you, this is "the general, if not the universal, cathedral use." Let me say that in many English cathedrals, if not in a majority, there are choral Celebrations, though not in as many, nor as often as they should be. Indeed, in a series of brilliant letters which appeared last winter in THE LIVING CHURCH, many such services were described and praised. But in the statement with which the paragraph concludes, St. Paul's is of all cathedrals, held up to reproach, as the one in which the Celebration is "without psalm, anthem, or hymn." Have then Dean Church, Canons Liddon, Lightfoot, Gregory, and others of the noble and venerable phalanx, raised the services of St. Paul's to their present glory and solemnity, to have their labors described as "the last lingering affront of Puritanism." My dear sir, I believe I am correct in saying that no midday Celebration at St. Paul's is without its full musical rendering, every Sunday and Holy Day; at least I have not known one, and I have been present at many. It is therefore unfortunate that you have printed a paragraph which contained some truth, with so false an illustration. That most of the cathedrals are administered in a spirit of conservatism is true, but it is again wrong to say that this is result of their lying directly under the control of government. It is true the crown appoints to deaneries and many canonries, but deans are not more under government control than bishops who receive their nomination from the same authority. It is simply that most cathedral chapters are old-fashioned, and therefore conservative; but in most of them there is some trace of the "ritual revival," and in many in which I myself have worshipped, the Eucharist is celebrated with great dignity and with the most moving and glorious musical accompaniment.

FRANK V. BAKER

Editorial

Rev. C. W. Leffingwell, Editor

All Saints'

"When droops the chaplet of the fading year" and the annual round of fast and festival has been completed, the Church calls us to meditate upon the blessed harvest of redeemed souls which, having been planted together in the likeness of Christ's death, have been gathered as ripe grain in the store—house of God, the Paradise of the blest.

At such an hour, to Christian souls come comforting thoughts of the rest that remaineth for the people of God, and thankful commemoration of all those who have departed in the faith and fear of His Holy Name. Unfortunate, indeed, is that child of the Church who cannot, on the day of All Saints', meet in Eucharistic Service with angels and archangels and all the company of heaven, and join in the prayer which the Church Militant is sending up all around the world: "Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee."

The Christian, who is thus accustomed to the contemplation of a happy meeting of loved ones amid the peace and rest of Paradise, is not overwhelmed with the pang of parting, nor dismayed as the hour of his own departure draws near. With such tender consideration does Mother Church prepare her children for the great change,

That they may dread
The grave as little as their bed.

The world would have us forget that we must die. It would have us forget that our dear departed have ever lived. It would not have us think of anything beyond the veil. It bids us to live for the present, to banish the past, to ignore the future. With its din of revelry and greed of gain it would drown the voice of memory and the whisperings of hope. But the yearnings of immortal souls are not to be silenced by the pomps and vanities of the world. They demand a reason and look for a purpose in this mystery of life. Amid the clamor and strife of temporal things, above the roar of business and the tumult of pleasure, the spirit of man hears the voice of God speaking to him, and feels the thrill of its immortality. In response to its longings for re-union with the departed, the Gospel comes with blessed assurances, and the Church rears her monuments to faith and hope along the wayside of the Christian year. While she reminds us that we must die, she utters no wail of anguish at the open grave, but says: "Blessed are the dead who die in the Lord." She bids us to remember the departed, for they are living within the veil, and we shall go to them though they cannot return to us. The day of All Saints is her witness to the fact that the souls of the righteous are in the hand of God, and that unspeakable joys are prepared for them that love the Lord.

The Restoration of the Sixty-Ninth Psalm

The action of the General Convention during the first week of its session has finally terminated the long process of liturgical revision. This of itself is a matter for the most sincere congratulation. With the issue of the Standard Prayer Book of 1892, the period of uncertainty will come to an end. If this shall prove to be such a work as is promised by the admirable report of the Committee on the Standard Prayer Book, we shall henceforth possess the Liturgy of the Anglican Communion in the most satisfactory form in which it has ever been cast. When it has been finally published and has come into the hands of priests and people, no doubt many of the irregularities which have crept into our public services of late years will be corrected and there

will be an approach to uniformity so far as uniformity is desirable.

Nothing is more remarkable than the careful and conservative spirit which the present Convention has exhibited in its final action upon this important business. Fifty-two propositions relating to changes in the Prayer Book came up for ratification. Many of these were of minor importance, but some few were of serious significance, either in themselves or in their possible results. In these latter instances it is most gratifying and reassuring to observe the action of the Convention. Two propositions adopted in 1889, and which were admirable in their intention, were seen to afford a loophole for the introduction of Evening Communion and even Ordinations, and were therefore voted down by considerable majorities.

But nothing which has occurred during the present session is more significant than the final adoption of Psalm lxix as one of the Proper Psalms for Good Friday. The American Church since 1791 has used Psalm lxiv in this place, in that respect varying from the Church of England which has always used the sixty-ninth. No one knows the reason for the change, and it is not even certain that it had any reason. Good authorities have regarded it as simply the result of a misprint in the first American Standard. Be this as it may, the sixty-ninth was restored in 1886 and ratified in 1889. But before the close of the latter Convention, the subject was brought up again and an attempt made to introduce a proposition repealing the action just taken, and leaving in the service for Good Friday Psalm lxiv. This attempt was successful at that time, and the subject came up for final action during the first week of the present session.

All Churchmen know that many things have happened during the last three years. Startling tendencies have been revealed among the clergy, sometimes those occupying positions of great influence. Fundamental positions of orthodox or Catholic Christianity have been assailed directly or indirectly in sermons and printed articles. It seemed to many that the practical action of our chief shepherds in at least one important matter was in the way of yielding to this dangerous current. Some of the questions at stake related to the truth of the fall of man and the present position of the race in relation to God, the character and scope of the Atonement, the "exceeding sinfulness of sin," the divine justice, and the penalty which awaits the impenitent.

The Fatherhood of God is a cherished truth of Christianity, but it has been so preached as to ignore the difference between that title of Father which belongs to Him as creator of all things, and that far higher and more precious relationship which is attained by those who by incorporation into Christ have become sharers of that sonship which by nature belongs only to Him. The love of God is a most glorious truth, but it has been so preached as to exclude other necessary attributes of God. The love of God has been brought down to the level of the affection of a weak and indulgent mother, who condones or ignores the sins of an idolized son, and would shield him at all hazards from the just penalty of his crimes. Along with this is inevitably associated an impaired sense of the blackness, the guilt, of sin. The idea of responsibility is removed, sin is made merely synonymous with ignorance as in the pagan philosophies, it is the result of circumstances, of "environment", it is a necessary stage in evolution. Of course in this view of things, everything of the character of retributive justice, of righteous retribution, is set aside, denied, and represented as the outgrowth of the thought of barbarous ages. In addition to all this must be mentioned the attacks upon the inspiration of Holy Scripture with which all are familiar, and which have been shared in—it is a grief to admit it—more or less directly and consciously, by trusted sons of the Church.

It was questions of such fundamental importance as these which became, through the circumstances of the case, bound up with the acceptance or rejection of the sixty-ninth Psalm. No ordinary reader can fail to be struck with the wonderful and vivid picture of the Crucifixion of our Blessed Lord which the first-half of this Psalm presents to us, extending even to details of that awful scene. In the New Testament its prophetic reference is repeatedly recognized. It is quoted not only by evangelists and apostles, but by our Lord Himself who applies it to Himself. But strenuous objection was taken to the Psalm and its use in the services of the Church on account of what are called the "imprecatory verses," beginning with the 23rd. Such denunciations, it was said, were unfit for Christian lips. In their unpromising and truly fearful character, they were far from the spirit of the Gospel of love. In the criticisms which men ventured to make of these verses, three things were revealed: a rejection of their inspiration, an unbelief in the wrath of God against sin, and a refusal to believe that that wrath will be visited upon those who knowingly reject Christ and set themselves to the end against the will of God. Inspiration, the doctrine of the divine justice, and the inevitable doom of the impenitent—these were the three principles which the debate proved to be involved in the attack upon this Psalm.

Men ventured to speak of the words to which they objected as the utterances of a vindictive Hebrew prophet; one even went the length of stigmatizing them as expressing the malice of Satan, a statement so awful in its bearings, if the speaker could be supposed to weigh what he said, that it was not surprising that startled and astonished looks passed through the House, and an exclamation was forced from many lips. As the Atonement is the highest and most wonderful exhibition of the love of God, it was insisted that it was unseemly on the day which celebrates that crowning act of love, to take upon our lips words which express in the most awful manner the wrath which is destined to overtake the enemies of Christ and God. On that great day nothing but love must be spoken of.

The principles which more or less controlled the opponents of the Psalm were clearly brought out in the course of the debate. No attentive member of the House of Deputies could possibly be under any misapprehension. The ugly shadows of Rationalism as regards the sacred Scriptures, Pelagianism as regards the relation of man to God, and Universalism as regards the final state of man, were clearly discernible. It was well said that the strongest case in favor of the adoption of the Psalm was contained in the arguments of those who opposed it. Yet the appeal, however out of place, to the spirit of universal love and charity, has inevitably great weight with many minds and will shut the eyes of many to the fundamental importance of the principles involved, so that it cannot be said that all who, governed by this specious plea, voted against the Psalm, are necessarily unsound in doctrine. Some, moreover, might still insist that the relation of the Psalm to these important principles was only accidental and transitory, that such an issue was unnecessary on both sides, and that by voting to retain the Psalm which has been used in this Church for one hundred years, they were settling no principle whatever.

In view of all this, the result which was an overwhelming vote in favor of Psalm lxxix, immediately concurred in by the House of Bishops, was most reassuring. Nothing that has happened, probably nothing that can happen during the present session of the Convention, could be more encouraging to those who have at heart the preservation of the religion of our fathers. It showed that in spite of the aggressive spirit of Rationalism as ventilated at so-called "Church" Congresses, and in the sermons of certain popular pulpit orators, and the pages of reviews, the great heart of the Church is thoroughly

sound, and that where her true representatives have the opportunity of dealing with such questions squarely upon their merits, the result will be unhesitating condemnation of the destructive views which have been so boldly advocated in various quarters.

Well-instructed Churchmen do not need to be told that the so-called "imprecatory" verses of this Psalm are not personal and vindictive denunciations of malicious wrath. The Christian Church has never taken them in such a sense. They are not the prayers of those who utter them against their personal enemies. They are declarations of the decree of Almighty God against those for whom the great atoning Sacrifice shall prove to have been offered in vain, against those who in every generation cast in their lot with Judas and the chief priests who brought the Saviour to the Cross, against those who in their own time and place crucify the Lord afresh and go to meet their doom without repentance. It is necessary and wholesome in these days that this terrible reverse side of the great transaction of Good Friday should be kept before the minds of men, that it may not be forgotten, as much of the teaching of these days might lead us to forget, that while it is most true that Christ died for the whole world, it is not true that the whole world will accept His salvation, and that it is a most solemn truth that those who reject the love of the Lamb must await with fear and trembling the "wrath of the Lamb."

The General Convention of 1892

It seems to be the prevailing opinion that the General Convention of 1892 has been the most conservatively progressive convention that this Church has ever held, as well as the most business-like and industrious. It has been most progressive in regard to all practical measures for the Church's growth, the expansion of her missionary work, the wise direction of her multiform energies, the increased number of missionary jurisdictions and missionary bishops. It has been conservative in holding resolutely aloof from radical propositions for constitutional changes, in voting down any resolutions which would keep Prayer Book revision open for three years longer or more, and in excluding from the resolutions that came up for final action upon the revision those which were of little value or which seem to suggest a doctrinal change. On the other hand, the progressive and intelligent spirit in which the revision has been, on the whole, conducted by the Convention since and including the session of 1886, has been further exemplified by the acceptance of such additions or changes as are a distinct gain in the way of enrichment and flexibility, as the permissive omission of the decalogue in the Communion Office, provided it be said once on each Sunday, and the use of the triple *Kyries* when it is not said; the addition of a second Collect, Epistle, and Gospel for Easter Day; the restoration of an important statement in the Marriage Office, etc.

The mention of these points suggests some reflections upon the whole course of the revision of the Prayer Book since 1883. Now that revision is ended and the Standard Book of Common Prayer is about to be published, we can look back upon the debates and the action of four General Conventions, and draw some conclusions. The wise, careful, conservative way in which changes have been made in our old Prayer Book has not been due to the work or influence of any one man or of any few men, but to the sober judgment of the two Houses of the General Convention animated by a spirit of loyalty to the Catholic Faith as expressed by the Church's formularies. More energy has been expended by the several General Conventions in resisting the introduction of changes in the Prayer Book than in advocating and accepting them, and there has been a steadfast and invincible opposition to a spirit of disorganization in connection with the revision, which under cover of "enrichment and flexibility" would have sacrificed the liturgical perfection of our ancient formularies for a profusion of alternative forms. In short, much more matter has been rejected than accepted and ratified; the dead propositions for change are more than the living, and thus there is cause for devout thanksgiving to the great Head of the Church that we have not gone further and fared worse.

Those who have closely watched the action of the House of Bishops have reason to believe that they are beginning almost a new era of the Church's life in this land. It is an open secret that a firm and courageous stand was made in that House by a western bishop in favor of subdivision of dioceses, the increase of missionary jurisdictions, and the rapid extension of the episcopate, and that the position thus taken was enthusiastically sustained. The result I have already alluded to, but that is only a beginning—the splash of the stone into the sea, and we have yet to see the succeeding impulses of missionary enthusiasm follow each other from the centre to the circumference of the Church.

Another notable matter which I must mention is the wonderfully fair, free, and passionless way in which debates upon what used to be considered burning questions, were carried on by the House of Deputies. In a debate upon the subject of the indelible character of Holy Orders, a deputy can, as a matter of course, take his Prayer Book from his pocket, and calmly read the preface to the Ordinal, or the sentence of ordination to the priesthood: "Receive the Holy Ghost for the office and work of a priest in the Church of God, etc. Whosoever sins thou dost forgive they are forgiven, etc.," without exciting a murmur of dissent, or contradiction, or of acrimonious partisan debate. There was a time in the history of the House of Deputies when such an act would have outdone Prospero, but there are no such tempests now. This is not the effect of indifference, hazy breadth, and sentimental toleration of error for the sake of peace; the voting proved that it was due to a vigorous and confident loyalty to the doctrine, discipline and worship of the Church as set forth in her Book of Common Prayer. The General Convention, as well as the whole Church, has been studying critically yet prayerfully the Church's Prayer Book for twelve years, and this is one of the lessons we have learned.

On the whole then, the General Convention of 1892, appears to be even more worthy of remark than any of its predecessors, for its conservative Churchly spirit, combined with its devotion to measures of practical progress.

OBSERVER.

The English Church Congress

FROM OUR CORRESPONDENT

LONDON, Oct. 8th

Folkestone, the town of "welcomes and farewells," as the Archbishop of Canterbury so happily described it in acknowledging a formal welcome to himself and fellow-Congressites, is about two hours' rail from London on the Kentish coast, and a mail-packet station on one of the chief routes between London and Paris, besides which it retains a considerable hold upon holiday-making folk as a sea-side resort. Beyond these features, it cannot be said to rank very highly as a centre of influence in our commercial life. But on the whole its selection for the meeting of the Church Congress this year was not ill-advised, as the past week has proved. The attendance was good, and the interest in the meetings never flagged throughout the four days, while the papers and speeches ranked above average merit.

Our Church Congress is a wonderfully popular institution; of this there can be no doubt, and unquestionably it has wrought much good in the way of bringing men of varying minds together, if not to separate at the end of the week's session in total agreement, at any rate to respect each other a great deal more than they had hitherto, having discovered perhaps that the differences after all were not so great as had been imagined. There is, however, a much more pacific tone about the Congresses of later years. In the years of its earlier foundation, the discussions were not only heated, but acrimonious. The times have changed and men's minds with them. Witness, for instance, the election of a Roman Catholic as Lord Mayor of London this week, an event which thirty years ago would have been impossible.

A feature of this year's Congress was the reception given to the Archbishop. His appearance so soon after the delivery of the Privy Council's judgment, which practically upheld his own feeling in the Lincoln case, was the occasion for a remarkable demonstration on the part of Congress-goers as he rose to deliver his presidential address. That address was full of thought and suggestion—the "deepening" of the life of the Church. A congress should indicate the deepening, if it is going on, of the Church's thought; and if it has a real function, a congress ought to leave a quickened perception

of how the Church bears upon and enters into the life of the world. The Archbishop is decidedly optimistic, so that it is not to be wondered at that he takes no gloomy view of the New Criticism, but contents himself with the thought that all criticism will bear re-examination, and far from withdrawing us from the Faith, he reminds us that the most acute and accurate critics to be found in our libraries are among our devoutest believers. Some other points he dealt with were, the need of more real education, the training of character, as distinguished from the imparting of mere knowledge; the preaching of justice and consideration all round in labor disputes, to employers as well as to employed, his allusions to the recent successful arbitration by the Bishops of Durham and Chester eliciting loud applause; but perhaps the heartiest accord given during the Primate's address was to the emphatic declaration that they would do all in their power to prevent the abandonment of the Christian converts in the Uganda mission which is contemplated by the government when, as their determination at present is, they withdraw from that country.

The Congress Committee provided a very full programme, but in spite of several simultaneous meetings each day, the attendance at most of them was very large. "The relations between the authority of the Bible and the authority of the Church" was the opening subject, and much was expected of it, but beyond the reading of a few scholarly papers, there was little of animated discussion as one might have expected from so thorny a topic. Prebendary Sadler, the author of the book "Church Doctrine—Bible Truth", which has had a remarkable influence in attracting Dissenters to the Church, argued well in favor of a single basis, that of the Apostles, for the dual authority of both Bible and Church. The apostolical epistles were addressed to those who had already been orally taught in the fulness of the Christian Faith, and it is this oral teaching of the apostles that is the root of what is called the authority of the Church; that is, of authority for dogmas, or teachings, or practices, which are not written in so many words in the New Testament.

It was surprising to find that Canon Law—a subject of interest only to experts—brought together a full audience, perhaps in the expectation of witnessing more than one passage of arms between "High" and "Low." But on the whole the meeting was dull and decorous. To the ordinary lay mind, Canon Law is simply a relic of so-called mediævalism, but on this, as on many other subjects, we laymen want instruction. Whether we shall ever, even a small proportion of us, go to the length of making a study of the question, remains to be seen, but what must be obvious to all is that there is a great lack of discipline equally amongst clergy and laity, in the Church of England, which is a real source of weakness to her spiritual growth. There are some signs, among them a re-awakened interest in Canon Law, that this should be remedied, and perhaps the next generation will see a better state of things than at present prevails.

Two discussions, one on the organization of labor, and the other on the Church's duties to the agricultural population, elicited wide interest. No one with any real knowledge can accuse the Church of being unsympathetic toward the working class, and certainly these discussions elicited some very advanced and radical notions regarding their claims. The advice, often repeated to the clergy, to remain neutral in labor disputes, to keep the balance even between the parties, while taking advantage of any and every point to bring about peace, seems the soundest. But perhaps a question even more difficult than that of trades unions is that presented by the difficulties of the Church in the rural districts. Fast becoming depopulated, with poverty harassing not only the laborer but the squire and farmer, it is no wonder that the clergy have a hard task in the villages. Too often, alas! they are a hindrance rather than a help, and the Church has degenerated through their laziness and indifference and become a by-word. There are happily many bright exceptions. Two great needs were brought out by different speakers at the Congress: one the better instruction in Holy Communion, making it the service of Sunday, and the other the establishment of an order of lay preachers, a very great need.

Foreign missions, of course, brought together a large audience, the presence of two such men as Bishop Smythies, of Central Africa, and Bishop Selwyn, late of Melanesia, evoking great enthusiasm, though it was

sad to see how much they had suffered physically in the service of their Master. "Preaching"—another subject discussed—elicited the usual number of nostrums for its improvement, and "Temperance" of course was only one more occasion for a general attack by teetotallers on the moderate drinkers; but the latter were well represented by the Dean of Rochester, who said, among other good things, that his friends, the abstainers, would like to read into their Bibles that the good Samaritan poured in oil and water and took the man to a temperance hotel.

But the meeting which caused the greatest excitement was that which took into consideration the question of "Experiments on living animals—are they justifiable?" The doctors were well represented, and so were the anti-vivisectionists, led by Bishop Barry, a severe passage of arms occurring between the Bishop and Prof. Horsley. The latter's position was that scientific experiments were in the highest degree moral, since they constituted the pursuit of truth for truth's sake. If in such pursuit pain was unavoidably caused to the lower animals, none regretted it more than medical men, whose mission it was to abolish pain: but such a possibly concurrent fact in no wise invalidated the morality of their work. The Bishop naturally had an easier task in denouncing vivisection, so far as the sympathy of the audience was concerned. Another Australian prelate, Bishop Moorhouse (now of Manchester), followed in the same strain, and aroused the indignation of the Bishop of Edinburgh who got up in defence of the experimenters, declaring that he could not himself breathe the rarified air of the morality with which Bishop Barry and others were content. "It seemed to be morality up in a balloon." The unanimous opinion of the medical profession settled the physical question; and on the ethical question they must not accept the verdict of those two distinguished prelates who did not represent the opinion of the Church which did not take so hostile a line to what was, he believed, for the real advance of the happiness of mankind.

I must pass over the remaining discussions, as space will not allow me to go further. On the whole it was a remarkable Congress, and proves clearly that the institution is still a useful one among us. Next year the meeting is to be at Birmingham, where the Congress has never met, owing to the opposition of the late Bishop.

Letters to a City Rector

FROM A COUNTRY PARSON

IX

A TALK WITH A PRESBYTERIAN MINISTER

DEAR ALFRED: Doubtless you have noticed how many ministers of the denominations have of late applied for orders in the Church. I do not think the number has been equalled in previous years. I counted seven different persons in one month. It is in reference to a conversation suggested by these changes, that I write you now.

Dr. Forechoice is pastor of a large Presbyterian congregation in a neighboring city. He is a distant relative of mine, and is an exemplary, as well as a scholarly, Christian man. He was visiting me recently, and while sitting before the cheerful log fire that blazed on my study hearth, we fell to discussing some of the questions and movements of the day.

"Doctor," said I laughingly, "are you going to join the procession which is moving toward the Church of your fathers?"

"Ah," replied he, pausing to scrutinize the smoke that curled up from his fragrant Havana, "perhaps, if I were not so old a man, and," with a curious smile, "so stiff a Presbyterian."

"It's never too late to mend, you know, and as for the stiffness of your Presbyterianism, that can easily be tempered with a little Episcopal mortar. Since crosses and stained-glass windows now adorn your churches, why not grace your ministry with the time-honored gift of episcopal ordination?"

"I might be disposed to question whether that could confer upon me anything more than I already possess. I tell you frankly, until of recent years, this whole question about orders appeared to me one of far less importance than the practical question of the day, the thorough evangelization of the masses now so inadequately reached."

"I agree with you as to the urgent importance of the latter, but will not the solution of the former be a great

help to the solution of the latter? Episcopal government being accepted, will not the discussions on that point cease and men's attention be turned more closely to the practical side of religion? Cancel this factor from theological controversy, and unwonted unity and energy will spread rapidly. Much effort is spent now on a point which never troubled the early Christian clergy. Would not unity on this point usher in another missionary era such as marked the Church for centuries?"

"That is a suggestive way of looking at the question. But suppose I am as convinced of the authority of Presbyterian government as you of Episcopal?"

"That is the point of course, but I am sure you know the very excellent ground we have for holding resolutely the scriptural and primitive three-fold order."

"I am familiar with the short-hand, easy argument: 'The Apostles were instructed in the things pertaining to the kingdom of God, and they went off and founded Episcopacy.' Suppose I say there are no definite words of Christ binding us to an absolute form, and that there is no proof that the Apostles did sanction a permanent three-fold ministry, but that Episcopacy was evolved gradually?"

"I do not think one needs to press the words spoken in the forty days preceding Christ's Ascension. Personally I believe it impossible that Christ should not have given some hints about Church government, but Christ gave the Apostles as absolute power over His Church as His Father gave Him: 'As My Father hath sent Me, even so send I you.' Whatever they did as a body must not only have been for the best interests and orderly establishment of the Church, but must also have expressed the mind and will of Christ. When in later apostolic days you find such facts as you do in St. Paul's Epistles to St. Timothy and St. Titus, I do not see how we can fail to recognize anything but divine arrangement and a remarkable likeness between it and the Episcopal government of the American and Anglican Churches. Of course there is revealed in Scripture a species of evolution of Church government. 'The Episcopate was latent in the Apostolate.' We should not expect to find diocesan bishops until there were laity to compose the diocese. The apostolic plenitude of power unfolded itself as occasion and need required. I would not hesitate to admit, as you hold, that the early bishops were before elevation, presbyters. Are they not such to-day in the Episcopal Church before consecration to the episcopate? and do they lose their former power because of advancement to a higher office? You make your presbyters equal to bishops, but had not Timothy higher powers than a mere presbyter in New Testament description? Was not he more like one of our bishops than like your presbyters? When the original Apostles were gone, did not the officers like St. Timothy and St. Titus succeed to their governing and teaching office? Would you really find it hard to accept what you find in the pages of the New Testament, and plainly at the close of the Apostles' life-time, and thenceforth without break or opposition for fifteen centuries?"

"I admit that you have a strong case. It is stronger than I used to regard it in the old seminary days. Our professors discussed bishops with about the same grace as Henry VIII. discussed his various wives. And I do not know but that, as the question of divorce troubled him, so episcopacy is troubling us. Henry at least helped the English Church, and I strongly suspect our dear old professors have helped you; however it is not because they loved episcopacy any more than Henry loved the struggling Church of his realm."

"Some time ago," continued Dr. Forechoice, "I got hold of the Ignatian Epistles. I believe their genuineness is finally established by Bishop Lightfoot. Dr. Duff, the celebrated professor of Church History, in the United Presbyterian College, in Edinburgh, has published lectures on 'Christianity in the First Six Centuries.' I got his book to see how he dealt with the disquieting fact of the existence of episcopacy at so early a date as A. D. 110. He does not deny the genuineness of the Epistles, and makes the remarkable admission that Ignatius, who was instructed by St. John, succeeded St. Peter in the Bishopric of Antioch, being ordained to that office by St. Peter or St. Paul. This brings the Apostles themselves into personal relation with the most eloquent and unmistakable witness to episcopacy in all early Christian literature. The question speedily arose, how could Ignatius presume to advocate a doctrine that was novel or unsanctioned by the Apostles, in words that never waver, without a hint that he was touching a mooted point. I was staggered. If episco-

pany was thus alone and clearly acknowledged, as an honest man I must accept the logic of facts."

The doctor paused a moment, discarding his cigar and gazing meditatively into the glowing ashes on the hearth. I was amazingly interested, and waited for him to resumé.

"I determined to investigate further. I saw that Calvin himself, beside expressing a wish that episcopal succession might 'prevail if the bishops were not so above others as not to be unwilling to be under Christ,' had signed the Augsburg Confession, which, as you know, states that 'bishops can easily retain lawful obedience if they do not compel men to hold traditions which they cannot keep with a good conscience.' Then Dr. Fisher's remarks in his 'Beginnings of Christianity' still farther confirmed my impressions of the original institution of a three-fold ministry. And that is the point," said the doctor emphatically; "if it is the form of ministry sanctioned by Apostles, then we ought to stick to it."

It was growing late. The embers were dying on the hearth, and the great bell in St. Aidan's tower pealed eleven strokes.

"Richard," concluded the doctor, rising slowly from his chair, "it will be daylight if we don't stop and go to bed. We have another day together and perhaps you may yet discover how rigid a Presbyterian I am."

"I imagine," replied I, "your Presbyterianism is as large a part of your theological make-up as lemons are of a certain beverage well known at Sunday school picnics. The acid just tinges the water. The flavor of the fruit grows less perceptible as time wears on."

I dreamed that night that Dr. Forechoice was Archbishop of Canterbury and I one of his examining chaplains.

RICHARD.

The Standard Prayer Book

FROM *The Church Standard*

The history of the Standard Prayer Books is instructive. Until now, the Standard has always been an edition. In preparing the first Standard—that of 1790—two theories seem to have prevailed. The bishops assumed that they were revising the English Book, while the deputies acted on the theory that they were preparing a new book. The prevailing principle, however, undoubtedly was that our Standard Prayer Book should agree with the Standard Prayer Book of the Church of England, except where changes are intentional. This Standard of 1790 is a small duodecimo, published in Philadelphia by Hall and Sellers, under the direction of Bishop White and a committee from the House of Deputies, of which the Rev. Dr. Smith was chairman.

The second Standard is that of 1793, and is an octavo, published in New York by Hugh Gaine, "By the direction of the General Convention." Bishops Seabury and White served on this committee, which included the Rev. Dr. Moore, afterward Bishop of New York, and the Rev. Dr. Jarvis, afterward Bishop of Connecticut. This edition was the first formally set forth as a Standard, though the *editio princeps* of 1790 was doubtless so considered.

The third Standard was the Book of 1822, issued at the suggestion of Bishop White, who had reported that few copies of that of 1793 were to be found. Bishop White, the Rev. Drs. Frederic Beasley and Bird Wilson, and Mr. William Meredith, were appointed a committee to superintend the printing of this, which was to be done from stereotype plates. The committee reported, in 1823, that an edition of the Prayer Book had been published by S. Potter & Co., of Philadelphia, from the stereotype plates of the Common Prayer Book Society of Pennsylvania. The volume was a small octavo.

The fourth Standard was that of 1832. No committee appears to have been specially appointed to set forth this Standard, it being assumed to agree with that of 1822. It is notable as being the only standard book in which all names of divine persons are uniformly printed in small capitals.

The Standard of 1838 seems to have been issued chiefly for the purpose of correcting typographical errors. Bishops H. U. Onderdonk and Doane, the Rev. Dr. Dorr, and Mr. S. Littell, Jr., were appointed a committee to correct such errors.

The Standard of 1845 was the most notable up to that time. The edition of the English Prayer Book, printed at the University Press, Oxford, by Samuel Collingwood & Co., 1840, was taken as the basis. This Stand-

ard is a monument to the patience and learning of Dr. Coit, who was assisted by Dr. J. M. Wainwright, and it was printed as a fine octavo through the "unsolicited exertions of the Rev. Dr. Wainwright and the liberality of gentlemen of the city of New York." It was published by the New York Bible and Common Prayer Book Society, and by Harper & Bros.

In 1868 a report was made which was truly remarkable, viz: that no copy of the Standard Book was in the possession of any member of the House of Deputies or any officer of the Convention; that the set of plates belonging to Harper & Brothers had disappeared, and that the agent of the New York Bible and Prayer Book Society had had in his possession since December, 1861, plates containing changes, and much worn. This led to the Standard of 1871. The most valuable of the Standards are those of 1793 and 1845.

The eighth Standard Book will be that of 1892, and this will be the result of such study and labor as have never been expended on any book of devotions, public or private, in the English language. For the establishment of this Standard there have been facilities not before available; and the earnest labor of the Church, for now twelve years, to possess a Book at unity with the Catholic Church of antiquity, yet adapted to the uses of this new age in America, will surely produce the best book of divine service ever published.

It is a satisfaction to know that by a generosity, of which the committee do not feel at liberty to speak as they would, the printed Book is to be worthy of its character. Henceforth the Standard is not to be an edition, but a volume, which will be less an *edition de luxe* than an *editio sacra*. The type will be Great Primer, from a font made especially for this work. From this type there is to be printed one copy in large folio size, on vellum, and sumptuously bound; and this is the Standard Book of Common Prayer. It will be a volume famous in the annals of book-making. It is most fitting that we should show this respect to our instrument of worship, as did the fathers of English Christianity. An altar book at Canterbury had on its cover "a representation of the rays of the Divine Majesty, in silver gilt, set round with crystals and beryls." It would be a renowned act of devotion if some lady would give her jewels to adorn this Standard Prayer Book, which then might be used in the service of the altar at the opening of every General Convention.

MELVILLE K. BAILEY.

The Font

BY THE REV. JOHN MAY, M.A.

Earth teems with living creatures—

The sea, the land, the air:

The priests of science ask her

"How came those creatures there?"

"Whence drew life its beginning

"On this dead mass we tread?"

Abashed, she can but falter,

"Life came not from the dead."

And yet the full, true answer,

The lisping child may know:—

"God moved upon the waters,"

In the ages long ago!

So, when to life eternal

A human soul is born,

'Tis God upon the water,

As at creation's morn.

And when the spheres celestial

Are filled with living men,

"Of water and the Spirit"

Shall answer be again.

I THINK we ought to have more lay preaching than we have, but we must demand trained men for this service, as well as trained teachers for our Sunday schools, men who know enough to impart something, who study their Bibles and Prayer Books, who are so familiar with the truths of the Creeds as to be able to detect errors at sight; men with mental as well as spiritual qualifications; men of experience and balanced natures; and to secure such men we ought to supply them with opportunities of study and cultivation. Our seminary, for instance, is not for candidates for Holy Orders only. Any one who wishes can avail himself of its privileges. When trained lay preachers come to the episcopate here, as they have in England, they will find our bishops ready to welcome them, and give them place to use their gifts to the glory of God, as authorized co-workers in their sphere with the prophetic priesthood in its sphere.—*Bishop McLaren.*

ALSO, let me note here, we must have increased carefulness in seeing that these larger numbers, now coming to Confirmation, do only come after due and thorough instruction is given. Do not sweep in upon us a large mass of loose, undisciplined, and uninstructed raw material. This produces only hereafter weakness in the body, not strength. Elements brought too hastily within the body, but not assimilated, nor easily digested, in no wise increase either the health or the wealth of the Church. See to it that your candidates for Confirmation are rightly instructed—for instance (1) in the doctrine and meaning of Christian Baptism, (2) that they understand and know the Church's catechism, (3) that they are well taught in the scriptural and historical grounds for Confirmation, and (4) that the Church's Communion Office, in the Book of Common Prayer, is familiar ground, in its strong dogmatic utterances. Than these four things, all before the eye and in the hand, in our Prayer Book, you need no other course of instruction to your candidates. You need no penny tracts or pamphlets, with all this simple material already in your hands. And the best taught classes for Confirmation, the most thoroughly informed as to their Christian privileges and duties, are simply those who can handle these four doctrinal parts of their Prayer Book intelligently, and with some evidence of thoughtful consideration and priestly guidance.—*Bishop Nicholson.*

Personal Mention

The Rev. W. N. Mead has taken charge of Hungars parish, Va.

The Rev. Dr. Shackelford's address is Saratoga Springs, N. Y.

The Rev. J. N. Lee, D.D., requests mail matter for him directed to Joliet, Ill.

The Rev. H. H. Oberly, of Christ church, Elizabeth, N. J., has returned from Europe.

The address of the Rev. T. D. Phillipps is changed to 4740 Lake ave., Kenwood, Chicago.

The Rev. S. W. Derby desires all mail sent to Rockville, Conn., instead of Poughkeepsie, N. Y.

The address of the Rev. W. S. Hayward is changed from Alderly, Wis., to Evansville, Wis.

The Rev. Lindsay Parker, of St. Peter's church, Brooklyn, N. Y. has returned from his vacation.

The Rev. Henry Edwards has retired from the charge of St. Luke's chapel, Pleasant Valley, Md.

The Rev. Geo. Hodges, D.D., has returned from a tour of England to his work in the diocese of Pittsburgh.

The Rev. John C. Gray has accepted charge of Trinity church, Fredericksburg, Va., and entered upon his duties.

The address of the Rev. Henry L. C. Braddon is changed to Florence, Burlington Co., New Jersey. Address accordingly.

The Rev. W. O. Lamson, of the church of the Ascension, Bradford, Pa., returns home the last of October, from a tour of Europe.

Canon Knowles having received an appointment in Trinity parish, New York, his address after Nov. 1st, will be St. Chrysostom's chapel, 39th st. and Seventh ave.

The permanent address of the Rev. Dr. Sterrett is the Columbian University, Washington, D. C. He has also accepted an invitation to join the staff of clergy of the Epiphany parish.

Having accepted the chair of Systematic Divinity, at Nashotah House, Wisconsin, the Rev. William Walter Webb has resigned the rectorship of St. Elizabeth's church, Philadelphia.

The Rev. E. T. Bartlett, D.D., dean of the Divinity school, Philadelphia, has resigned his position as one of the four chaplains at the University, on account of ill health, and the Rev. Leverett Bradley has been elected to the vacancy.

To Correspondents

"A TORONTO CHURCHMAN."—Please send the name of the clergyman referred to that we may explain.

"ANTI-PURITAN."—We cannot give space for the discussion of Sunday opening of the Columbian Exposition. We have stated our views candidly, but briefly, without urging or argument. This is all we are prepared to do at present.

A. F. DEL.—By general agreement no new matter affecting the Prayer Book was to be introduced at the General Convention of 1892. Only the changes recommended by the Convention of 1889 were acted upon. You will find a full report of final action in our issue of October 15th.

G.—1. Vestry and wardens are required for legal incorporation of a parish. Consult canons of your diocese. The system is not "essential" to the welfare and work of the Church. 2. We do not know. 3. We do not know. 4. We do not deal in Church books or supplies of any kind. (We will try to get an answer to No. 2.)

C. B.—You seem to mistake the spirit of our remarks. We meant only to suggest some considerations for not agitating the subject of a change of name, "Protestant Episcopal." A clergyman could, of course, certify to the name he finds in the Creed. That is certainly a "rightful and legal" title, and is perfectly understood among Churchmen. By the outside world, "Episcopal" is the name most frequently used, and everybody knows what that stands for.

Official

Bishop Potter has deposed from the diaconate the Rev. Geo. C. King. The sentence was pronounced in Grace church, New York, in presence of the Ven. the Archdeacon of New York, and the Rev. P. Harrower.

UNDER the auspices of the New York Branch of the Guild of All Souls, Vespers of the Dead will be sung in the church of the Transfiguration, East 29th st., on the eve of All Souls' Day, Tuesday, Nov. 1st, at 8 P. M. The Right Rev. Isaac Lea Nicholson, D.D., Bishop of Milwaukee, will be the preacher. A collection will be taken up to defray expenses—one hundred dollars are required.

A solemn Requiem Mass will be celebrated in the church of the Transfiguration on All Souls' Day, Wednesday, Nov. 2nd, at 10:30 A. M.

Names of departed friends, if sent to the secretary before Nov. 2nd, will be remembered at the altar on All Souls' Day.

For information regarding the Guild, address the Secretary and Treasurer of the New York Branch, the REV. H. BAUMANN, 23 West 25th st.

The Detroit, Mich., Clericus

The programme of the Detroit Clericus for the ensuing year, meeting on alternate Monday afternoons from Oct. 3rd, has been published. The following topics will be treated: Guild work and its possibilities; The Society of the Holy Ghost and kindred organizations; Choir work; The Order for Matrimony and for the Burial of the Dead; Inter-parochial relations and how to improve them; The greatest character of Church history subsequent to apostolic times; The normal Sunday school course; The ideal catechist; Is the Sunday school a success from the Church standpoint? The greatest work of distinctively Christian literature between the 1st and 16th centuries; Labor and capital; The Scriptural doctrine of the Resurrection; The best and worst of the Popes of Rome; The greatest work of distinctively Christian literature in the last four centuries; Ascension Day and its better observance; Voting by Orders, advantages and disadvantages; Is the Church ever called on to furnish amusement to her members?

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

COOLEY.—At the rectory of the church of the Good Shepherd, Canajoharie, N. Y., on Oct. 22nd, the Rev. W. C. Cooley.

FIELD.—Oct. 15th, at the Presbyterian Hospital, Chicago, in his 22nd year, Arnold Wilson Field, beloved son of George L. and Imogene H. Field, of Ripon, Wisconsin. "He giveth his beloved sleep."

GEAR.—Fell asleep in Jesus, Oct. 18th, 1892, in Minneapolis, Minn., Mary Yerdly, widow of the late Rev. E. G. Gear, D.D., chaplain, U. S. A. "Her children rise up and call her blessed."

LINN.—Entered into rest on Tuesday evening, Oct. 11th, 1892, Mary Morgan, wife of the Rev. John B. Linn, rector of Trinity church, St. Augustine, Fla.

STALLINGS.—Entered into rest eternal at Water Valley, Miss., Oct. 4th, 1892, Louise, wife of A. J. Stallings, aged 64 years. Funeral service by the Rev. Wm. Stokes, of Nativity church. "Blessed are the dead who die in the Lord."

Appeals

THE ladies of St. John Baptist Mission are preparing for a sale Dec. 15th. Numbers and resources small. Will kind friends send articles for sale. The Rev. H. B. GOODYEAR, priest-in-charge., Mt. Carmel, Ills.

General Clergy Relief

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

The General Board of Missions

Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of sixteen bishops; stipends of 1100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Clerical Supply

CLERICAL AGENCY.—A medium of communication, on a business basis, between the clergy and parishes, for temporary or permanent supply. Organists and choirmasters furnished. Communications confidential. For further particulars address, CLERICAL AGENCY, 123 Bible House, New York.

Wants

WANTED.—A gentleman (Churchman) of distinguished ability, great experience and high social standing, wishes a position as headmaster or assistant in an academy or collegiate institute. Correspondence requested. Address, "TEACHER," Box No. 4, Bath Beach, Long Island, N. Y.

OUR subscribers will confer a favor by notifying us whenever their paper does not arrive promptly. With their co-operation we shall endeavor to remedy any evils which may exist in this respect.

Choir and Study

Calendar

October

23.	19th Sunday after Trinity.	Green.
28.	SS. SIMON AND JUDE.	Red.
30.	20th Sunday after Trinity.	Green.

November

1.	ALL SAINTS' DAY.	White.
6.	21st Sunday after Trinity.	Green.
13.	22nd Sunday after Trinity.	Green.

All Saints

BY M. A. J.

"The souls of the righteous are in the hand of God, and there shall no torment touch them."

The little veil that hangs between
The present and the world unseen,

The narrow, narrow stream of death,
The failing of the mortal breath,

The dimming sense of light and life,
The loosing hold of toil and strife.

These to our human sense appeal
And o'er us with vague horror steal.

When all we love with strength untold,
Is sinking, slipping from our hold,

And only blank and cold is left,
The chilling sense of life bereft.

In time like this, O God, we pray
Thee, turn our hearts from earth away,

With all its loss and grief and pain,
To heaven above and Christ, our gain.

And thoughts of that immortal throng
Who never more to earth belong,

Their voices tuned to heavenly praise,
Their doings framed to heavenly ways.

And tho' our spirit sinks and faints,
And all our human nature pants

To feel and know their presence near,
To touch and view their faces dear,

Oh, answer not such coarse desire,
But call us ever higher, higher,

Till waked in likeness of our Guide,
We find our spirits satisfied.

New York, 1892.

Among the multifarious pageants, processions, and religious commemorations, that have crowded the Columbian week overfull, day and evening in New York, Church people will recall the very solemn and impressive morning service and High Celebration in Trinity church, Sunday, Oct. 9th. It was, in fact, an all-day Celebration, as the afternoon service was supplemental to the general intention of the day. Naturally enough the Roman churches assumed a more demonstrative attitude in the ecclesiastical solemnities, especially at the cathedral where an orchestra added to the artistic completeness of the brilliant function.

But the Choir Guild of the diocese of Long Island, the most important organization of its class in the East, was exceptionally happy in its contribution to the religious events of the week. In place of the annual Choir Festival, usually given at about this time, a commemorative Columbian festival service was arranged in its place, held in St. Luke's church, Brooklyn. This is a newly erected church on the site of the former church, and one of the largest and most beautiful ecclesiastical structures in the city. It is a bold departure from the old, conventional Gothic types, and represents the Italian and Florentine art of the Renaissance. It is bright, inviting, rich in glowing color, while the choir and sanctuary are an expression of angelic worship in its inspiring sculptures and symbolism. Besides there is a perfect acoustic.

Under the approbation of the Bishop of the diocese, this memorable service was given by a vested choir of 120 men under the direction of Dr. Richard W. Crowe, Cantab., organist of St. Ann's, and of this guild-festival. The voices were rich and full in quality, and the intonation thrilling in its perfect purity. There was throughout a most delightful sympathy and congruity in delivery. The processional hymn, "Sing, ye faithful," to Dr. Messinger's own commemoration tune, for men's voices, in four-part harmony, gave a foretaste of the lovely work in store. The cantor, the Rev. Dr. Skene, took up the service in monotone. The responses were prompt and earnest, but a single monotone seemed something too austere for such a pronounced festival. Here and there the

richly-colored inflections and harmonies of some "use" like the festival Tallis would have been in better form. The responses to the versicles were Tallis exquisitely harmonized for men's voices. The Psalm was chanted in unison to viii: 1, Rouen mediation; the *Magnificat* to v. 8, Rouen mediation, and *Nunc Dimittis* to *Tonus Regius*—all Anglican pointing; and sung with excellent deliberation and a reverent delivery of the sacred text, followed by the Creed in monotone, versicles, and collects. The anthem after the second collect was Schubert's exquisite setting of the 23rd Psalm, where there was room for refinement in shading and in rhythmic expression, but withal a delightful interpretation.

The office hymn was "God bless our native land," to "America," unison, with commanding organ obligato. After the sermon by Dr. Van de Water, Mr. Charles Stuart Phillips sang an offertorium by Dudley Buck: "Behold, there shall be a day," modern in form but very graceful in its melody, and delivered by a sympathetic and finely schooled tenor voice. After the offertory the choir sang a *Te Deum* composed by Dr. Crowe for the occasion. While cast in the unmistakable spirit of the best Anglican types, it was redolent throughout with a delicious suggestion of the ancient Palestrina art, with its divine cadences and resonances, and more than once reverting in a majestic episode to the still more ancient Plain-song motives. The writing for solo and quartette movements was exquisite, and frequent climacterics were spontaneous and exhilarating. In a very difficult form of Church composition, Dr. Crowe has certainly achieved a fascinating masterpiece. The recessional, after the collects and benediction, was "Oh, what the joy and the glory must be," Plain-song. The great church was generously filled, and there could have been but one common and grateful recognition of the invaluable services rendered Church choral art by the men choristers of this splendid guild in work so sincerely devout and religious, so faithful to Catholic traditions, yet so artistic and immaculate throughout in spirit and delivery.

A consolidation has been effected between two of our younger musical societies in New York, each established for the better promotion of a native American art, and the encouragement of our own composers—The Manuscript Society and the American Composers' Choral Association. Separately these societies have struggled for an existence for some two years, with uncertain fortunes. Together success may be easily reached. A selected chorus of 100 voices will be under the training of the celebrated vocalist, Agramonte, and the president of the new organization, Mr. Gerrit Smith, one of the most public-spirited organists in the city, supported by a goodly array of officials among whom are many recognized musical personages. The object of the society will be the nurture and encouragement of American compositions, with the promotion of helpful social relations among musical people. Club and assembly rooms duly provided with periodicals and musical publications, are to be provided for the general edification of the membership. A series of two orchestral and one chamber concert will be given on Dec. 13th, Feb. 28th, and April 25th. It should be noted that it is not the Church Choral Society which is merged in this arrangement.

The oldest "colored" parish in New York is St. Philip's, with a numerous congregation comprising not a few prosperous, intelligent, and cultivated families. It has recently organized a vested choir under the direction of a well-known organist and choirmaster, Mr. E. B. Kinney, who is the only white person connected with the congregation. The experiment has reached undoubted success. The voices are exceptionally musical, as is generally true of the African race; and the twenty men and thirty boys may justly be reckoned among the better known vested choirs of the city. There are several remarkably fine trebles among the lads; among them, Prentice Hutchinson and Howard Braxton, whose excellent solo singing would be recognized everywhere. The congregation are considering the project of building a large and attractive church in some more eligible locality. The only other vested choir among the colored people in this region is found in the Roman Catholic congregation in Bleecker st. St. Philip's possesses one of the costliest chalices in the city. It is made of gold, richly studded with rubies, pearls, and diamonds, with other precious stones. It is insured for \$4,000. There is also a fine altar, which was presented by Dr. May, a colored physician of some note in the city.

Mr. Andrew Carnegie seems busied during these recent years of disorganized labor, with founding and endowing new libraries and music halls in England and Scotland, as well as in Pennsylvania and New York. Most of them, however, are to be found across the Atlantic. The twelfth in the series has just been inaugurated in Ayr, the natal city of Robert Burns, and formally accepted by the municipal authorities notwithstanding remonstrances from "trade" societies. We read that plans for a thirteenth are already under consideration, and that Mr. Carnegie and his wife hope to double that number while they live; Mr. Carnegie's doctrine being that the creator of wealth should also be its dispenser during his own life. But should the actual creators of the vast Carnegie fortune be consulted as to its distribution, we might hear some interesting and highly suggestive intimations from the hard-handed toilers at Homestead, and the other furnace mills of the firm. This factor of the wealth-producing estate has thus far been ignored in the accounting. Had Mr. Carnegie recognized the element of labor and its claims to representation, the vast accumulations might have been disposed of more equitably to the betterment of some thousands of wage-earners, of the peace and comfort of the Pittsburgh community, and to the easement of the tax payers who must settle with the authorities of the commonwealth for the military protection demanded by the Carnegies. It might have been a nobler and wiser distribution of the dividends had an honest allotment been made to the homes of the toilers. This is a deepening conviction among the myriads who throng these multiplying libraries and halls and cannot understand why the metropolis with its hundreds of resident millionaire capitalists should have received the great "Carnegie Music Hall" while the Homestead toilers remain unprovided for.

The death of M. Renan while eliciting universal comment in the press has developed a complete portrait of this quondam-Roman ecclesiastic. If M. Renan conceived an ideal of a unique reputation he certainly has achieved it. Unlike Strauss, Voltaire, and the destructive infidels, he invented the problem of an historic acceptance of Jesus the Christ, the perfect moralist, while denying his divinity. It was, in other words, a human Christ, without a supernatural environment. So that Mr. Renan figures as a complaisant and gracious poet while stripping the Divine Lord of the Christian Faith, of crown and sceptre, while relegating his kingly enthronement to the realms of myth and fantasy. Less brutal in his methods but not less venomous and deadly than the nihilistic hordes that have long devastated both Church and society in France, Renan fancied himself as occupying an impossible and inconceivable territory of neutral ground stretching between revelation and naturalism. Such a career may well be left entombed in the obliviousness of its own creation.

The fifth annual choir festival of the eastern part of Litchfield Co., Conn., was held in Trinity church, Thomaston, Thursday, Oct. 13th. Twelve choirs, numbering about eighty voices, took part in the service and were assisted by Miss Lottie Korn, a soloist of considerable ability from Meriden, Conn. The organist of the parish, Mrs. Smith, handled the organ with a great deal of skill, and the Rev. T. D. Martin, who has had charge of the Choral Union since its inception, led in his usual masterful manner. He was assisted in the services by the Rev. J. C. Linsly, who intoned the priest's part of the service in a clear and melodious voice. The lessons were read by the Rev. W. F. Bielby. The sermon, a most timely one, was preached by the Rev. G. B. Morgan. The whole service was well rendered. The singing of the Psalter, that test of all choirs, was exceedingly smooth and harmonious; in fact, all the antiphonal parts were well done. The *Te Deum*, a comparatively recent production by the Rev. H. B. Whitney, though somewhat difficult, was well rendered, and showed itself to be particularly adapted to a mixed choir, with a strong chorus to sustain it. The anthems were all good, and great credit is due to Miss Korn for the valuable assistance she rendered in their execution. The singing of the quartette from the parishes of Torrington and Thomaston was also excellent. The following choirs took part in the service: St. Paul's, Bantam; Christ, Bethlehem; Trinity, Milton; Trinity, Northfield; St. John's, Pine Meadow; St. Peter's, Plymouth; St. Paul's, Riverton; Trinity, Thomaston; Trinity, Torrington; Christ, Watertown; St. Paul's, Woodbury; St. James', Winsted.

Magazines and Reviews

The Arena, Boston, for October. Such of our readers as are especially interested in missionary work among the Muslims, will find not a little valuable and suggestive matter in the article contributed by Dr. Thomas P. Hughes, "Has Islam a Future?" It is, in part, a review of a paper in a previous number, on "The Future of Islam," by Ibu Ischak, a follower of "the Prophet." Dr. Hughes reminds us that Christian missionaries too commonly underestimate, or altogether ignore, the ethical system underlying the Koran, together with many important facts developed in its social evolutions. A religion numbering hundreds of millions among its followers, and the creator of a political epoch that continues to perplex and obstruct the advances of Christian civilization, certainly demands both a respectful and philosophic study on the part of Christian propagandists. The prevalence of abstinence from alcoholic beverages, together with the absence of "the social evil" from Mahomedan countries, should at least teach us a measure of modest consideration in our missionary endeavors. The Hon. Thomas E. Watson, M. C., discusses "The Negro Question in the South," with the assured intelligence of one "to the manor born," and disposes of many misconceptions that have long embarrassed the question.

The American Architect and Building News, Ticknor & Co., Boston, Oct. 8th, presents a variety of cartoons illustrating the steady advancement of structural art. There is a heliotype of a broad-fronted dwelling recently erected in Collins street, Hartford, which fits among the more gratifying signs of the times, as a quiet and beautifully considered revival of that fine colonial type of structures that yet survive in the older towns and cities of the East. Here grace, comfort, simplicity, amplitude with a certain unmistakable elegance of ensemble, rebuke the mad extravagances of design which like a pitiless epidemic have wrought such aesthetic mischief throughout our country. There is a design by Cram, Wentworth, and Goodhue, of a new church, in English rural Gothic, for St. Paul's parish, Brocton, including the necessary adjuncts for a complete parish church, as Sunday school rooms, morning chapel, choir rooms, and a spacious and handsomely appointed rectory.

The Art Amateur, Montague Marks, New York, has a charming instalment of colored and highly-elaborated pictures and designs for decorative art, for those who have neither taste nor time for its valuable aesthetic literature. There is art material enough provided for all the leisurely amateur needle-women and decorators in the country. Under "Gallery and Studio," the editor cleverly summarizes current art life at home and abroad. So far as it makes for a fine intelligence and sounder appreciation of the beautiful, *The Art Amateur* deserves all kind wishes, but we must deplore its mission so far as it helps develop a race of amateur artists; a race, as Mr. Montague Marks knows quite well, intolerable among cultivated people.

Magazine of American History, Mrs. Martha J. Lamb, New York, whose busy researches, in this number, among historic homes and landmarks, are found in "White Plains in the Revolution." It is plainly congenial work. Nowhere do we find old traditions and annals more closely united with the living present by home and family life of to-day. Mrs. Lamb explores all parts of Westchester county, from the second court house in White Plains, past Ophir Farm, now the dwelling of the Hon. Whitelaw Reid, down to Manussing Island, lying close to mainland near Port Chester. By the way, Gen. John A. Dix, who was many years ago a resident on the Island for his summer home, used to spell it Manursing. Query: Which is the correct spelling?

The English Illustrated Magazine, Macmillan & Co., New York, opens with a judicious comment on "Some Musical Conductors," by Joseph Bennett. The striking portrait of Sir Arthur Sullivan, the first in the series, serves as frontispiece. He does not bring the power of commanding personality to the service of the baton; is singularly undemonstrative and unimpressive; nevertheless, it is universally conceded that he secures excellent performances, and this settles the question as to his efficiency as conductor. Equally candid criticisms follow on Sir Joseph Barnby, who is the leading conductor of oratorio in England; Mr. J. H. Cowen, a composer of growing reputation; Dr. Richter, who was Wagner's ideal director, withal, the most masterly of German conductors and of symphonic conductors anywhere; of August Manns, so long identified with the Sydenham Crystal Palace; Dr. C. Villiers-Stanford, of Trinity College chapel, Cambridge; Alberto Randegger, and Dr. A. C. Mackenzie, with strong portraits of each.

St. James' Choir Journal, New York, Vol. 1, No. 1, is the initial number of a "monthly" projected and sustained among the junior choristers. The rector, the organist, and Mr. Frank H. Potter, the tenor soloist, are among the contributors. There is an interesting processional tune specially composed for the choir, by Sir Joseph Barnby, "Rejoice, the Lord is King."

The Every-Day of Life. By J. R. Miller, D. D. New York and Boston: Thomas Y. Crowell & Co.

In the evening, when the tumult and cares of the day have ceased, this is a good book to take up and read a chapter or

two, each being complete in itself. Its helpful, calming influence and counsel would tend to make the hours of rest peaceful, and the awakening more resolute with encouragement. The author understands "common human experiences" most sympathetically. He refers throughout to many suggestive anecdotes and choice selections of poetry from Lowell, Susan Coolidge, George MacDonald and others. Dedicated "to those who want to grow better," it is worthy of fulfilling its mission, and we wish it success.

Mrs. Keats Bradford. A novel by Marie Louise Pool. New York: Harper and Bros. Price \$1.25.

The story of a New England artist wedded to her art, and also to a leader of New England society; well written and useful, if only to inculcate the virtue of patient waiting before securing a divorce from one who seems unfitted for life-long companionship.

Lily Pearl, and the Mistress of Rosedale. By Ida Glenwood, the Blind Bard of Michigan. Chicago: Dibble Publishing Co. Cloth, price \$1.25.

At first reading one would doubt the statement of the title page that the authoress is blind, for the descriptions are so true to nature in all her loveliness that we who see wonder how she in her blindness could give such detailed pictures. The story is interesting also for its plot and characters, both of which are well planned and described.

Some Purposes of Paradise. An essay on the life of the soul between death and resurrection. By the Rev. Walker Gwynne. New York: James Pott & Co. 1892. Pp. 75.

On a matter like this of interest to every Christian soul, it is well to have the subject rescued from erroneous treatment, and to have the limitations of our knowledge defined, while the fulness of that knowledge as revealed in Holy Scripture, is plainly set forth. This the author attempts to do in this little treatise. While he holds that no second probation is the purpose of Paradise, Mr. Gwynne believes that progressive development for the development of character and preparation for heaven by the increasing knowledge of God, and purification through keen but blissful pain, is the great object for which souls are admitted to this place of rest, full of activity and organized ministry. In a simple and effective way all the passages of Holy Scripture relating to these points are brought to bear upon the elucidation of the purposes of Paradise. From the discussion of these purposes he draws an inference as to the fitness of prayers for the departed, and in an appendix gives the reasons why this scriptural, primitive, and Catholic practice should commend itself to our judgment. We doubt not that this brief treatise will commend itself to the thoughtful study of this important and interesting subject, a subject upon which sober-minded theologians are so near to agreement on all the main issues involved.

Index Canonum: The Greek text, an English translation, and a complete digest of the entire code of canon law of the undivided primitive Church, with a dissertation on the seventh canon of Ephesus and the Chalcedonian decree of doctrinal unity. By John Fulton, D.D., LL.D. Third edition. New York: Thomas Whittaker. Cloth, heavy, octavo. Pp. 393. Price \$2.00.

The three prefaces to this work, and especially that set to the second edition, 1883, which is the most lengthy and interesting, are all well worth reading. The general introduction, an excellent study of the primitive Church, which opens the work, treats in six chapters of the provincial system of the Roman empire; the clergy, officers, and religious orders in the Church, of ancient churches (an illustration of the plan of one is in front), and the appointed stations for the various classes of the laity, parishes, provinces, and dioceses of the Church, and it gives also a brief history of the councils to A. D. 431. Next we find the 85 canons of the primitive Church, commonly called the Apostolical canons; and after these the general councils—Nicaea, with its synodical letter, creed, and canons; Constantinople, with creed, letter to the emperor, and canons; Ephesus, with its encyclical letter, canons, and epistle respecting Eustathius, and Chalcedon's definition of faith, and canons. Then, in order, come the provincial councils: Ancyra, Neo-Cæsarea, Ganfra, Antioch, and Laodicea, which are treated in the same complete way. All canons and documents are given in the Greek, with the English on an opposite page. At the end of the volume is a useful digest, orderly and perfect, of every matter concerned in the foregoing canons, and also an index to the subjects of the introduction. Dr. Fulton's "Index Canonum" is simply indispensable to the shelf of every ecclesiastical scholar, for the refreshment of frequent reference, and its gift to the Church is an eminent service of his life.

The Puritans in Holland, England, and America. An introduction to American history. By Douglas Campbell, A. M., LL. B. New York: Harper & Bros. 1892. In two volumes, pp. lxxv, 1097. Price \$5.

Histories of early America having been written by Englishmen or their descendants, have heretofore been written on the theory that Americans are an English people, living here under English institutions, and dominated by English ideas. But here we have a history, constructed on novel lines, of the great Puritan movement and its influence on this country, re-written in the light of modern research and from an entirely new standpoint. And so clear is the point of view that it is surprising that no one has regarded the story of our country from this lookout before.

Starting out on a special inquiry, the author was struck by the fact that many of the characteristic features of our re-

publican institutions, such as free schools, the system of recording deeds and mortgages, the people the source of political authority, the right of petition, free press, freedom of religion, township system, written ballot, etc., found no prototypes in monarchical England. It then occurred to him that the men who founded New York came from Holland, and that in that country, the Pilgrims and Puritans during their sojourn there, must have come under Dutch influences and imbibed those Dutch principles which bore fruit both in England and in New England. Our debt then, is to Holland, not to England; and it is to the former land that we must turn to find the origin of the ideas and institutions which the early settlers brought with them across the ocean. In his introduction, Mr. Campbell shows at length how radically the leading institutions of America differ from those of England, and substantiates his claim that we have scarcely a single national institution of Anglican origin. Turning to the history of the Netherland Republic, which won its independence after a memorable conflict of eighty years, we find at the close of that war that the population of Holland was as great as that of England, and far wealthier, and that in general civilization, in agriculture, manufactures, commerce, art, science, jurisprudence, political economy, education, charitable work, and in all ideas of civil and religious liberty, the Dutch stood more than a century in advance of the rest of Europe.

In the story of the development of the English Puritans, the author traces their connection with the Netherland Republic, and shows how—through that connection—they brought into England almost everything that made her materially great, and that guided her in matters of political and legal reform. It is a great claim that our author makes, and from his point of view he has made out a pretty strong case. He is somewhat severe on the English Church, and from the instances that he quotes would give the impression that this dark picture was the fair representation of her bishops, clergy, and her religious trend. Of course with a different end in view, a different picture might be presented. But republican Calvinistic Holland has its innings now, and its wonderful influence is vividly portrayed. Well-seasoned with this influence which was at its height in England when the American Colonies were founded, both Pilgrim and Puritan brought it to bear in the development of our American Republic, and poured it through the channels of laws and institutions, to work its way from New York and New England into Pennsylvania and the other Colonies. The influence of the Church in New York and Virginia, in the shaping of the Constitution, and in the development of the national life, is quite ignored.

The author sets forth the glory of the Netherland Republic with interest and vigor. We have read his work, both volumes, every word, with unflagging interest, and with exclamations of dissent too, quite frequently, as he falls foul of our cherished opinions concerning kings and bishops, Churchmen and Puritans, but we must confess that his book is a novel and attractive one. The descendants of the Dutch in America, the Quaker, the Baptist, and above all, the Calvinist, will delight in these volumes, which will furnish material for a good many "Fore-fathers' Day" speeches. As an "introduction to American history," as the title-page calls the work, it is but a partial one; to complete such an introduction, there must be written by competent hands the story of the Churchmen in England and America; and when it is written, we trust it will "beat the Dutch."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review. When no address is given, the publication is issued in New York.

BENZIGER BROTHERS.

Socialism Exposed and Refuted. By the Rev. Victor Cathrein, S. J. Translated from the German by the Rev. James Conway, S. J. Net, 75 cts.

D. APPLETON & CO.

The Battle of New York. By William O. Stoddard. \$1.50.
Englishman's Haven. By W. J. Gordon. \$1.50.
Along the Florida Reef. By Charles Fred. Holder, LL.D. With many illustrations. \$1.50.

HOUGHTON, MIFFLIN & CO.

David Alden's Daughter, and other Stories of Colonial Times. By Jane G. Austin. \$1.25.

E. & J. B. YOUNG & CO.

The Book of the Unavailing. Studies in the Revelation of St. John the Divine. By the author of "Chronicles of the Schonberg-Cotta Family." Society for Promoting Christian Knowledge. 60 cts.

The Greek Devotions of Lancelot Andrewes, Bishop of Winchester. Edited by Peter Goldsmith Medd, M. A. Society for Promoting Christian Knowledge.

The Catholics of the East and His People. By Arthur John Maclean, M. A., and William Henry Browne, LL. M. \$2.00.

History of the Church in Eastern Canada, Newfoundland. By Rev. J. Langtry, M. A., D. C. L. \$1.00.

CHAS. SCRIBNER'S SONS.

Giovanni and the Other. By Frances Hodgson Burnett. \$1.50.

THOMAS Y. CROWELL & CO.

The Every-Day of Life. By J. R. Miller, D. D. \$1.00.
Tom Clifton, or Western Boys in Grant and Sherman's Army, '61-'65. By Warren Lee Goss. \$1.50.

JAMES POTT & CO.

How God Inspired the Bible. By J. Paterson Smyth, A. B., LL. B. etc.

The Household

PRIZE STORY

"Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER VIII

Before Eleanor had been many days with the Harrows she found herself regarding them with reverence, and a surprise not altogether free from a tinge of impatience. She came to fancy that they must have been appointed long ago by some singularly instituted power, to satisfy any and all demands made upon their time, and so far as its contents permitted, upon the common purse.

Everybody needed Mrs. Harrow's services, from the rector of the parish church to the Sunday school children; from rich Mrs. Courtney in Portland Place to poor Mrs. McCarty in the alley.

Eleanor thought one day that a certain weakness of compliance had gone far toward fostering these numerous demands, then grew ashamed of the selfish cynical thought in the face of so much self-denial.

The family, with its numerous relations and connections, seemed to her peculiarly unfortunate. There was always trouble coming from some unexpected quarter; but these people, having little for themselves, had always enough for the relief of others who had less.

It must be confessed that the fine talent for business management was noticeably absent as a family endowment, and that the women would have been more fortunate had they comprehended and put into practice, certain fine points of domestic system and economy; however, no one suffered from these deficiencies except themselves, for the privations of self-denial they bore unflinchingly, that they might have the more to bestow.

Eleanor pondered deeply how Mr. Harrow's salary sufficed for all the demands made upon it. His mother and father, well advanced in years, required occasional assistance, and a widowed sister with three small children was forced at times to appeal to him.

But for an aggregation of trials, discomforts, and afflictions, nothing could exceed the record of Mrs. Harrow's family. There were so many brothers and sisters, nephews and nieces, whose prospects were always promising brightly, who would be able to lay a satisfactory foundation for the future if only tided over the present difficulty, or who, for a small financial consideration, could see success staring them in the face.

Now, it would be Mary's education; the girl was a born teacher, and a general tax must be levied to enable her to complete her course.

Now, it would be the price of a railway ticket for brother John, who was confident that the prosperity of his family, and incidentally of all the rest, would be assured, could he once reach Seattle. The Harrows contributed largely towards the purchase of the ticket, but having reached Seattle, these brilliant prospects lost the enchanting tints imparted by distance, and brother John found himself not so well off in the far North-west as he had been East, and after six months of fruitless endeavor on his part, the next in order was a family conclave at which it was decided that the thought of that lonely man away from his family was not to be borne any longer, so another effort was made, even Ruth contributing from her savings, and the wanderer brought home again; none the better, save for practical experience and observation, which are considered highly beneficial, no matter how acquired.

There was practically no end to the doctors' bills which were paid by popular subscription, rent bills, etc., for the singular incapacity for business interests was a marked characteristic of one and all of these people, who, never having sufficient for their own wants, yet invariably found it possible to contribute to the wants of others.

Even for Ruth, in the Harrow family, a new frock was an item of interest most extraordinary, and once, when through some piece of unforeseen good fortune, the little girls had each a new hat, Mrs. Harrow gravely deliberated with her husband whether it would not be better to forbid their wearing them to church while they were so new lest the novelty of the possessions should completely distract the minds of the little worshippers.

Wonderful and more wonderful grew the fact to Eleanor day by day, how much of money, time, and

good-will one has to give away, when the object of one's beneficence is not invariably one's self.

"Eleanor," called Mrs. Harrow, one morning from her room, "come here a moment, will you?"

The children were at school and the usually noisy house quiet.

Eleanor found her sitting on the floor before an open bureau drawer. The contents of a box were emptied in her lap, and she looked down upon them a trifle wistfully.

There were a few pieces of old-fashioned jewelry, such as one often sees in a similar collection; a long flexible chain of many strands, its color, making, and composition doubtful, although the clasps were reassuring; a pink cameo breast-pin and ear rings, one of brown with a very beautiful head upon it; several brooches containing plaited hair of various colors; a red coral necklace, some armlets, a baby's whistle of pearl and silver, and a motley assortment of broken pieces, rings without sets, ear-rings without drops, fragments of neck chains, and what not?

She held in her hand a pair of bracelets, gold and blue enamel, heavy, awkward-looking things, which women of years ago wore, considering them beautiful, perhaps, but which only a very brave woman or one whose untrained taste inclined toward "barbaric pearl and gold" would wear to-day. No refined taste could pronounce these manacles beautiful in themselves; they might be valuable for the gold in them or from association.

Mrs. Harrow looked up as Eleanor entered.

"I had a letter from the 'Neck' this morning," she said, "and I am afraid things are not going on as well as they should. Annie said Wilson doesn't seem to be himself; he worries about the mortgage on the place. Poor fellow! his crops have not turned out well lately; the season was bad for tobacco."

'The Neck' was the residence, in one of the lower counties, of the most unfortunate of Mrs. Harrow's brothers; they seldom had any but discouraging news from 'the Neck,' yet one and all persisted in a constant expectation of a brighter state of affairs.

Eleanor sat down and took into her hand the long, old-fashioned chain.

"Aunt Helen had so many of these things," she said, with a sigh for the recollection, "most of them are mine, now. We used to look over them together, but I feel as if I could never look at them again."

"Most of these belonged to my grandmother, and mother left them to me; but these," she touched the bracelets, "were a present from James in our courting days; an evidence, I suppose, that even the best and most sensible of men will sometimes be guilty of foolishness."

"They are very handsome, I am sure I have never seen heavier bracelets."

"Yes, I thought myself very fine in those days, when I had them on my wrists; but fancy my wearing them now!"

She fastened them on her thin wrists and drew the sleeves of her dress back; her hands were discolored and rough from their many and various duties, and the ornaments looked singularly out of place.

"Only fancy me wearing them now!"

"I cannot," said Eleanor, honestly.

"I thought at one time I would save them for a wedding present for Ruth, but the dear child has far too much good sense to wear them, and the good taste as well, to know that expensive personal ornaments are not in place on people with small incomes. I was far older than she before I learned as much, for I must confess I took great pleasure in wearing these."

She unclasped them reluctantly, and Eleanor laughed as she said:

"I think you would enjoy wearing them still, do you not?"

"I should not be surprised. Now, if I were to give them to Ruth, of course the sentiment would not be the same to her as to me, and after all, it seems but a refinement of selfishness to keep these things simply for the sentiment connected with them. Do you not think so?"

"I do not know, I am afraid I should find it very hard to part from them."

"But consider," said Mrs. Harrow, eagerly, "their value would do a great deal towards helping them down at 'the Neck'; there are so many demands to be met and so little money to meet them with, and poor Annie never has been strong, that I thought I would sell these bracelets, and send them the money. Your cousin

James would not care, but I shall not say anything to him about it, because he would be sure it would be a great sacrifice for me, and insist upon supplying them money by making a greater sacrifice himself; and poor fellow! he needs a new overcoat, dreadfully, although he says he wouldn't for the world part from his old one, he has had it so long that to do so would seem like discarding an old friend."

Eleanor thought of some one who needed a new gown, and whose bonnet had been shabby for a long while, but who seemed always serenely unconscious of these disadvantages.

"George and Ruth had put aside enough money to buy an overcoat for their father at Christmas, a dark blue with a heavy lining, but he insisted that they should use the money for John's ticket, instead, so that he might spend the holidays with us all, and of course, they did it; but it was a great disappointment to them. If it hadn't been for the decision in Geoffrey Hardisty's lawsuit, things would have been easier for us all, but unjust as it appears to me, all things are for the best."

"Oh, do you really think so?" asked Eleanor, in her old impulsive way.

Mrs. Harrow looked at her as a young child might look at one who questioned the judgment of his mother.

"I know it; there is not the shadow of a doubt. And now, dear, if you won't mind keeping house while I am gone, I will take these down town and see what I can do with them. They cost a hundred and fifty dollars when they were new, but I am almost afraid to think what the jeweller will offer me now, as they are out of the fashion, and only valuable for old gold."

She donned her shawl and shabby little bonnet, and taking her finery, made her way down town.

The jeweler, after much depreciation, gave her thirty dollars for the bracelets, and congratulated her upon the brilliant success of her bargain.

Within twenty-four hours, Wilson Price, racking his brain for ways and means to pay the overdue interest on his mortgaged farm, received the money, with an additional sum, and blessed the generous hand from which it came. But he did not know, nor did any one else, how great the sacrifice had been which procured for him the temporary respite from care and pressing need.

The parting from those bracelets, with all their associations and memories, had been very hard for Mrs. Harrow, and the simple fact that she had been generally occupied in unquestioning self-sacrifice for the last twenty-five years or more, did not seem in this instance to make the transaction easier.

The post that morning brought Eleanor a letter; not that it was an unusual occurrence, but this was neither more nor less than a love letter; or so it wished to be considered.

Years ago, Frank Perry, the boy, looked upon Eleanor as the very nicest little girl he had ever known; later on, Frank Perry, the student, set her apart from all the other young maidens of his acquaintance, and in those delightful excursions into the future which he frequently enjoyed, and to which the best regulated minds are inclined, there was ever a vision of her as mistress of his rectory, which never, even in the wildest flights of fancy, approached the present reality. He decided that when, at the proper time, he should take to himself a wife, that wife should be Eleanor.

He thought her exquisitely lovely; there was something so thoroughly womanly in all her tastes and occupations, and he was forced to admire her fearless honesty which prompted her to tell him unpleasant truths, of whose existence, by the way, he was not in the least unconscious.

Helen Livingston's death, and the knowledge that her provision for Eleanor's future had in a measure failed, hurried matters with him somewhat. He had not thought of marrying so soon, yet Eleanor left with an insufficient income or dependent upon her own exertions, was not to be thought of; hence his letter, the reply to which he awaited with a calm pleasant certainty, having a comfortable conviction of his own merits and a fair appreciation of all he had to offer.

It is true, he had always considered it a mistake for a man to marry too early in life. Certainly he should wait until he had attained to three times ten. At twenty-seven he is but beginning his work, even though ordained at twenty-four. But there are always exceptional cases, and this was one.

Perhaps the letter was not entirely unexpected by Eleanor. She carried it to her room, and sat down with

it unopened in her hand, feeling, instinctively, something of what it contained.

When she broke the seal it was not difficult to read between the lines. She knew, as well as he, that she was not at all necessary to him, although she did not doubt that he loved her, any more than that he had been the dearest object in the world to her since she saw him first at Brentford.

Perfectly honest herself, and capable of giving up life sooner than a conviction of right, she was convinced that he had not been true to himself, but had traded to a certain extent upon his brilliant talents, making his principles subservient to the means of attaining a great influence; and this placed all the width of the world between them.

She read the letter again and yet again.

"It isn't half as hard as it would have been," she said aloud, "if it had been different; if he had really wanted me, instead of thinking I needed him, his help and protection. I do thank him and love him for his goodness, and I hope he will know that I do. He was always so kind to everybody."

She wrote him a characteristic little letter at once, sparing neither him nor herself.

"Dear girl!" he said warmly, as he read it, and if he did so with an unconscious feeling of relief, who shall blame him? for at that time he was particularly engrossed in his work.

Late that afternoon, Ruth coming home from the office, found Eleanor sitting alone on the hearth rug. She sat down beside her and threw an arm over her shoulder.

"Eleanor," she said, "I want to tell you something if I may."

"Yes, indeed."

"Everything is happening just right. Grayson is getting better—quite well again; the doctor says he will be able to resume work in a month. Prince and Granger have kept his place for him; and the first of April the Robinsons are going to move out of the house across the street."

"Dear me," said Eleanor absently, then remembering all that Rob had told her, she waked to the pleased interest a woman always feels in a wedding, "and you and Edward will move in, isn't that it?"

"Yes, if nothing happens."

"Oh, Ruth, I think things are always happening with you. Sometimes I believe it is just to try how far your goodness will go; and I am sure there is no limit to that."

Then Ruth began with a proud sort of humility to tell of Edward's many excellencies and fine qualities; excusing herself now and then as one who feels that these qualities belong in a measure to herself, and that the praise is not altogether becoming.

Eleanor displayed a deep interest, and asked how long she had known him, when she had first met him? and Ruth said she could not tell, because she had known him always, and as for meeting him, she supposed there never had been a first time.

"If he were different in any way from what he is, would he be quite the same to you, Ruth?" asked Eleanor, somewhat ambiguously, but Ruth perceived her meaning.

"Why, you dear child," she laughed, "if he were different in any way, he would not be himself at all; don't you see?"

"I suppose so."

Then after awhile, she persisted:

"If he should suddenly abandon principles which all his life he had defended, and which you knew were right, would he be the same to you then?"

Ruth's face grew very grave.

"Why, that I cannot tell," said she, "I'm afraid to say he would not; but I assure you, dear Eleanor, that such a state of affairs with Edward is simply impossible."

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.
—Longfellow.

Miss Unfinished

BY S. JENNIE SMITH

"Ah! I believe this is little Miss Unfinished," said Mr. Crosby, as he glanced out of the window and saw a girlish form approaching the house. "What new work has she on hand now, Clara?"

Mrs. Crosby sighed before she answered. "I think the latest was a novel kind of a rug for the sitting room, but I have not seen her with that for a day or two. She's hurried so from school to-day that I shouldn't wonder if she had an entirely new idea."

"I really think we ought to break her of the habit of leaving everything unfinished," Mr. Crosby continued in a more serious tone; "the habit will grow with her, and just imagine what a slattern a woman would be who had no disposition to finish anything she undertook."

Mrs. Crosby was about to reply when her little daughter entered the room.

"O mamma!" she cried in breathless haste, "may I have that piece of red velvet we were looking at the other day? I have found out the most beautiful way to make a glove case!"

"But what about the rug you were making?" inquired Mrs. Crosby.

"O I can finish that some other time just as well as not, but if I don't get at the glove case now I'll forget the design."

"And you are sure you will finish the mat?" asked her father.

"Why yes, sir, I will afterward."

No more was said in regard to the matter on that occasion, but Mrs. Crosby quietly watched the progress of the glove case until it came to a sudden stop. Then she gravely considered what was best to be done. The result was that on Clara's return from school one day she found that the sitting room bore a striking resemblance to a fancy goods emporium. Over the chairs were hung strips of plush, velvet, silk, and ribbon; on the table were rolls of cotton, pieces of cardboard, brightly colored tissue papers, and balls of worsted, besides innumerable tacks, hooks, buttons, and shining beads; on the floor were stretched three unfinished mats, and a side stand was piled with bits of embroidery, crochet work, and knitting; all in a decided state of incompleteness.

Clara gazed in astonishment at the unexpected array. "Why, mamma, what is all this?" she asked, after a moment's silence.

"Don't you recognize them, dear? These are the pieces of work that you have commenced during the present year."

"Oh, yes, I see that, although I wouldn't have supposed there were so many; but what are they doing here?"

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"I brought them out for you to finish, my child. I thought you had better finish what you have begun before you commence anything else."

Clara looked in dismay at her mother. "I just learned a new stitch for lace," she cried; "can't I do that first?"

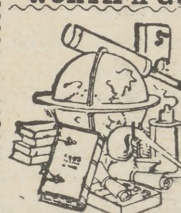
"For your own good, dear, I shall have to refuse your request. You are continually promising to make things and then you never get them done. It will not do for you to go on in this way, so I have decided that you must finish everything here before you commence another piece of work."

This was a hard condition for the little girl, but she knew it was useless to argue the matter any further. She only sat and looked wearily at the pile of unfinished work and wished she had never begun it at all. But after awhile a better frame of mind came to her; she realized that she had no one to blame but herself, and that the best way out of the difficulty was to get at the work at once. In a short time she discovered that the finishing up was not so unpleasant as she had imagined it would be. Indeed, she became very enthusiastic as one piece after another was actually finished, and such good use did she make of her leisure hours that in six months she had completed every bit of fancy work that she had on hand.

"Now, mamma," she said triumphantly, "the last piece is done, and I am so glad that you made me take up all that neglected work. It is so delightful to feel that I have nothing undone, that I really believe I shall never again deserve the name of Miss Unfinished."—*Christian at Work.*

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Opinions of the Press

Christian at Work (Undenominational.)

SCHOOL TAX.—In issuing a pastoral letter, read from all the pulpits of his diocese, denouncing the Compulsory Education Law of that State, Bishop Jansen, of Illinois, takes the ultra Roman Catholic position that it is an injustice that the Roman Catholics should have to contribute to the public and the parochial schools. This, however, is only threshing the old straw over again. The simple fact is—and it has been iterated and reiterated a thousand times—the State furnishes non-sectarian education to all, for which all must pay. If the Catholics prefer one system, and the Jews another, and the German Lutherans another, it matters not; it is the office of the State to furnish the facilities of public education, and for what the State supplies to all it is clear all must pay. That the children should be educated religiously goes without the saying. For that office there exists the family and the Church. If, however, a religious organization profess to establish religious schools, it is no more in order that they should be relieved of their share of the school tax than that the property of a blind man should be relieved of the cost of furnishing street signs for those who do read, or that a cripple should be free of paying taxes for repairing a road over which he is unable to travel.

The Arrow

THE FRIDAY FAST.—Now that the Lenten Days are long past, we fear that many people forget that the Church has other days of abstinence besides these. The days were when many people seemed to regard the table of Days of Fasting and Abstinence as a kind of curious survival of a former time which had little or nothing to do with our day, and at the same time very little was said from the pulpit on the subject. Now, happily, this is changed and there is a very general enforcement from our pulpits and in the columns of our Church papers of the duty of fasting as well as prayer. We fear, however, that there is considerable laxity in regard to the observance of the Church's weekly fast on Friday, which is no less binding on all loyal sons and daughters of the Church. "All the Fridays in the year except Christmas Day, so runs the Church's precept. The observance of Friday as the weekly commemoration of our Lord's crucifixion is no less binding than the observance of Sunday as the commemoration of His resurrection; they are both appointed by the Church, the one no less than the other. If it is impossible for us to attend any of the Church's services on that day, at least let us make some little difference in our life, deny ourselves something to remind us how much was given up for us, and, in particular, abstain from entertainments of any kind, which are quite inconsistent with the due observance of the day.

The Church Times

RENAN.—On Sunday France lost by death one of her most gifted, but wayward, sons, M. Renan. * * * * * Rightly to estimate him from our point of view, we are forced to consider him in two different ways. On the secular and literary side, we may safely acquiesce in the verdict of his countrymen, who recognize in him the master of all the subtleties and beauties of the French language, and a consummate critic of men and things from the standpoint of a philosopher. His deep research, and the industry with which he amassed his knowledge of Oriental languages, further command the respect of all who value serious studies. But there is a dark side to the shield. Born and bred under the shadow of the Church, he contrived to make shipwreck of his faith, and, having done that, proceeded, even if without any serious intention, to wreck the faith of others. * * * * * His *Vie de Jesus*, by its irreverent touches and its modern Parisian tone, robs, or seeks to rob, the perfect character depicted in the Gospels of much of the beauty born of its divinity. It is not untrue to say that it presents an utter travesty of Christ, which because disguised with learning, has done countless readers an injury by deceiving them. * * * * * Unshaken belief in himself, and in the absolute certainty of his own conclusions detracts greatly from a character which had much else in it

that we can admire, and give us safe ground for the contention that he often wrote down as truths things that had no better authority than his own prepossessions.

The Standard (Baptist.)

* CHRISTIAN UNITY.—That there is any real likelihood of such a union as the leaders at the Grindelwald and Lambeth conferences have in mind, is very doubtful. The desire on their part seems to be to recover, substantially, that union among English Protestants which existed in the early times of the Reformation in that country. They would go back of Wesley, and Robinson, and Cartwright, and John Knox, and William Kiffin, and would have English Protestants become, in the respect here considered, as they were when led by Cranmer, and Latimer, and Hooper. Not, indeed, that they expect all to become Church of England people, at least in formal membership, but that on the basis of what they term "the historic episcopate," there shall be such a measure of organic coming together, as shall practically set aside existing differences, and secure substantial uniformity. The terms and methods for such a union have, probably, not as yet been formulated by any one. In fact, the entire scheme is more or less "in the air." Whether it will ever descend to earth in the shape of actual organic union among English Protestants, is the great uncertainty in the whole case * * * * * Can Churchmen and Dissenters find common ground upon which, if not to unite, still to stand together, with less of difference and more of agreement? Are the Presbyterian and Congregational systems susceptible of practical alliance? Can even Baptist and Pædobaptist find common ground? In a word, considering what ordeals may lie in wait for evangelical Christianity, based upon a word of God un mutilated and entire, confronted by papal aggression, by infidel science, and by a growing devotion to the god of this world, may it close up its ranks and bring to bear in the great final battle of the coming age, not a divided and weakened, but a united and over-coming evangelistic array? We believe it can and will. By what means brought about and by what methods, no man can foresee. Lambeth and Grindelwald conferences, and parliaments of religions, may not effect it, but they may be steps in its direction, and therefore by no means to be treated as impracticable schemes of men zealous for what can never be.

Business Mention

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(TRANSLATED FROM THE GERMAN.)

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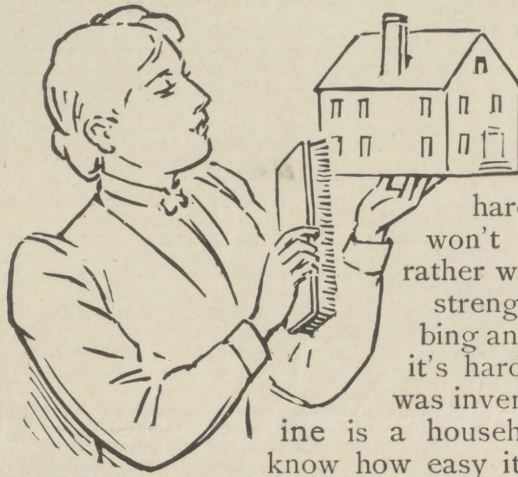
ALFRED GRUNFELD,

Imperial and Royal Austrian Court Pianist, and Royal Prussian Court Pianist. New York, April 1, 1892.

It pays to advertise in THE LIVING CHURCH. Henry C. Mayer, of Pass Christian, Miss., writes. "Please stop my 'ad' about the 'flourishing school being for sale,' as I have a sufficient number of answers."

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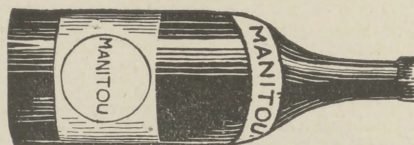


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The Art of Hanging Pictures

From Ladies' Home Journal

There is nothing adds so much to the furnishing of a house as the pictures on the wall, and even Mr. Eastlake, relentless iconoclast as he is, says that "they contribute greatly to that appearance of comfort which is the especial characteristic of an English home." Take down the familiar pictures and the apartment seems bare and meagre. Rehang them in the new house and at once an air, attractive and home-like, settles upon the unaccustomed surroundings.

In Europe it is quite customary to hang family portraits in the dining-room, or, should the space prove insufficient, in the adjoining hall. And this seems reasonable when the portraits have intrinsic excellence, but the practice that has grown up in the United States of retaining large photographs of deceased friends upon the wall after they have become faded caricatures of the departed, is not to be commended on the score of sentiment or art.

Different kinds of pictures should never be hung together, and though few modern houses are sufficiently spacious to admit of setting aside a room for each kind, they may at least be assigned to separate walls. It is also important that such pictures as require a glass should not be hung opposite a window, where the reflections on the glass will entirely destroy the effect. Neither should a very gay French painting be hung near a cool, quiet landscape, or, by contrast, the one will be vulgarized and the other made to seem tame and uninteresting.

Almost every person knows that the approved height for hanging pictures is five feet six inches from the floor to the centre of the canvas, but this rule does not apply to very large, or full-length studies, which must be somewhat higher. Nor is it necessary to place them close together. Small objects, such as sconces, mirrors, brackets, etc., may alternate the pictures with good effect.

Unless in a gallery, where some pictures must necessarily be above the eye line, it is better to have the picture hang flat against the wall. A tilting, unsteady picture is never seen to advantage, and is trying to the nerves of an observer. This difficulty will be entirely obviated if two cords are used instead of one, each suspended from a nail of its own. Flat chains which are made for the purpose give an appearance of solidity, and in case of large pictures, look well; an embroidered, fancy galleon is sometimes used in the same way with good effect, but care must be taken that it harmonizes with the wall behind it. Wire for this purpose first came into use because it was practically invisible, but this seems rather an objection than otherwise. If pictures must be hung at all, it is more comfortable to see how they are hung rather than to be haunted by a sense of insecurity.

In preparing a wall it is always well to remember that pictures appear to the best advantage against a vague, general design; one that does not assert itself. If choice of wall-covering is beyond our control, the defect may be remedied by suitable drapery, or even in case of large and important pictures, by a screen or curtain large enough to project beyond the frame and furnish a suitable background.

With these hints by way of guidance, you will be careful not to hang the new picture too high or too low; not to surround it with neighbors of a different species from itself; not to place it, if glazed, opposite a window; and to see that it is placed firmly against the wall without the unsightly cord triangle that has come down to us from our fathers. A beautiful picture properly framed and appropriately hung becomes doubly valuable, while many another which appears cold and crude is made so by a neglect of these important points.

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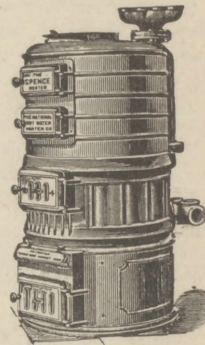


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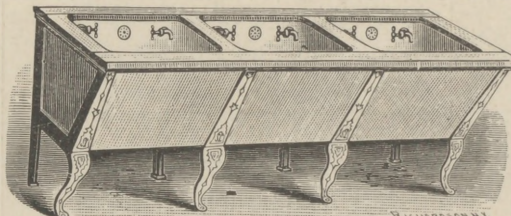
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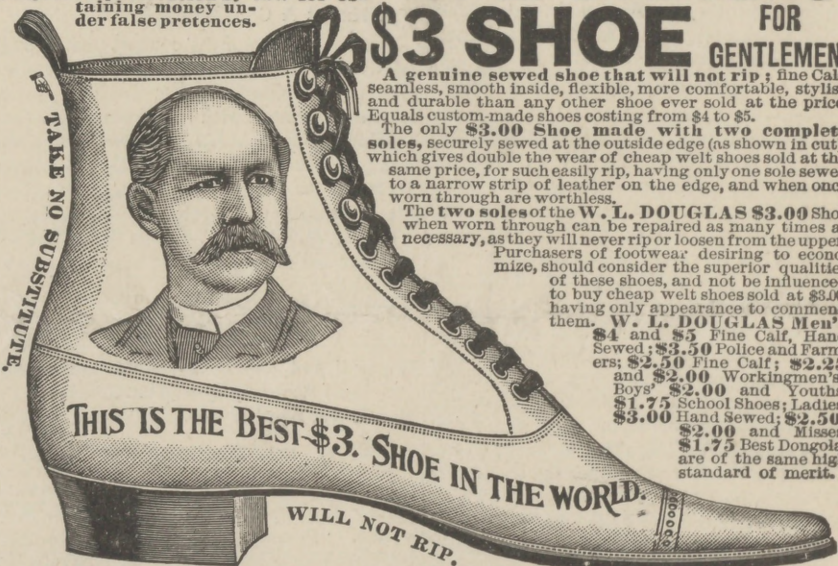
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