

The Living Church.

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

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wings, and face, could not have been better treated. The handsomely polished brass desk plate that holds the Bible, is a piece of very fine wrought work, and the base which bears the inscription is a fine example of Gothic work to match the style of the church. The angel stands on an orb, representing the Gospel being preached to the world. The inscription which is engraved in Church text, reads as follows:

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The Living Church.

SATURDAY, JULY 2, 1892.

THAT the English Church is—notwithstanding the loss of Liddon—wonderfully rich in the powerful eloquence of her pulpit, is evident to any one who reads the newspaper accounts of sermons recently delivered by Canon Scott-Holland, Father Hall, Canon Knox-Little, Father Maturin, Canon Body, and indeed a host of other missionaries.

THE criticism passed by a Canadian journal upon a recent Confirmation by the Bishop of Algoma, does that excellent prelate an injustice. It is true that the Bishop officiated without robes, but that was due to the fact that his robe case had not arrived from the place at which he had previously administered the rite, and which was eighty miles distant. As there was no surplice available, the Bishop accepted the situation, and made the best of it.

SINCE Bishop Magee's assault on the Church Association, as "The Persecution Company, Limited," we have not had such a trenchant exposure of that association as that by the new Bishop of Rochester. He says: "It is placed beyond doubt that the association now exists in order, so to speak, to force, if it can, the hands of the bishops with reference to their executive action in matters belonging strictly to their own province."

THE longevity of the English clergy has long been a matter of note; a curious instance of it has newly come to light. A clergyman in Cardigan has just celebrated his iron wedding, that is, the seventieth anniversary of his marriage. His wife is ninety-nine and he is ninety-seven. This is a record unequalled in the United Kingdom. The aged couple are hale in mind and body.

THE Church in England has 43 bishops and 24,090 other clergymen; in the United States, 61 bishops and 3,800 clergymen; in Ireland, 13 bishops and 1,807 other clergymen; and in Canada, 24 bishops and 1,300 other clergymen; in Asia, 13 bishops and 713 other clergymen; in Africa, 13 bishops and 350 other clergymen; in Australia, 21 bishops and 269 other clergymen; and in Scotland, 17 bishops and 280 other clergymen; in scattered dioceses, 9 bishops and 120 clergymen—a grand total of 189 bishops and 32,729 other clergymen.

THE preparations for the dedicatory ceremonies in connection with the World's Fair, have, says a Dalziel telegram, brought to light the interesting news that Christopher Columbus did not discover America on October 12, 1492, the date which for years past has been given by all the authorities and books of reference on the subject. Prof. S. B. Langley, the national astronomer, announces authoritatively that the true date is October 21, 1492, and that the mistake arose from neglect to take into account a change in the calendar from the old style to the new; and several scientific men, among them Prof. Putnam, of Harvard Uni-

versity, have written asking that this date, the correctness of which is unquestionable, be recognized both by the Exposition authorities and Congress.

THROUGH the wise mediation of the Bishop, the Durham strike was brought to a peaceful end at the conference held under his lordship's presidency. Both masters and men agreed to a reduction of ten per cent., moved by the Bishop's appeal to their pity for those on whom, by their continued resistance, they were inflicting undeserved suffering. The officers of the Church, it has been well remarked, are never so well employed as upon works of mercy. The Bishop of Durham's mediation in this unhappy affair is a striking testimony to his lordship's personal influence in his diocese, as in all his former spheres of usefulness.

OUR attention has been called to the fact that in the State of New York, more than three years ago, a legislative act was passed, providing that a person who sells, pays for, or furnishes any cigar, cigarette, or tobacco, in any of its forms, to any child actually or apparently under the age of sixteen years, is guilty of a misdemeanor. (Chap. 170, of Laws of 1889.) And by chap. 417 of the laws of 1890, it was also made a misdemeanor for any child "actually or apparently" under sixteen years of age, to smoke, or in any way use, any cigar, cigarette or tobacco, in any form whatsoever, in any public street, place, or resort.

IN his address to the convention of the diocese of Oregon, Bishop Morris announced that in consequence of his failing health and strength, he intends to resign the bishopric. Having in his more than twenty years' episcopal jurisdiction of Oregon, with great wisdom, labor, and self-denial, built up the mission into a self-supporting diocese on a good foundation, and with institutions that compare well with any Western diocese, he feels that he can with grace and dignity retire and leave the still onerous field in younger hands. The resignation will be made to the General Convention, at its meeting in October, after which a special convention will be called to elect his successor.

COUNTRY clergymen who are fond of fishing, may here and there find their consciences touched at this season of the May fly by a little anecdote related by a correspondent of *The Field*. This disciple of Walton and Cotton met an agricultural friend the other day by the riverside, and addressed him in the words: "Well, Farmer Daw, how do you and the parson get on?" "Ther, it bean't for the likes o' we to critikise the parson, sir," was the reply, "but I du say to my missus he be strange and fond of fishing. He doan't understand what be gude weather for the fish bean't gude weather for the craps. So soon as iver us wants bewtiful weather for the wheat us be bound to have to pray for rain. But I tell 'e how it be. When parson goes to church he takes a lewk at the river, and turns

on the prayer for guid weather or rain according."

WE get an idea of the work carried on by the Church of England from announcements like the following, in *The Rock*: "We are requested by the authorities of the Church Army to say that they have a small number of tents which, during the summer and autumn, they are willing to lend to clergy, at a nominal charge, for the conduct of Mission services. Experienced and trained evangelists are also supplied with them, on due notice. Some of these are specially suitable for work amongst the hay-makers, and fruit and hop-pickers. It is often found that in the spring and summer, services conducted in an empty barn attract persons to religious services who rarely come to church. These are often found by the Church Army evangelists and clergy to be a stepping-stone to worship in God's house."

IN the face of the teaching of the "New Italian Mission," it may be opportune to quote the words of that great theologian, Dr. Von Dollinger, at the Conference at Bonn in 1875. That illustrious man said: "The fact that Parker was consecrated by four rightly consecrated bishops, *rite et legitime*, with imposition of hands and the necessary words, is so well attested that if one chooses to doubt this fact, one could, with the same right, doubt a hundred thousand facts. The fact is as well established as a fact can be required to be. Bossuet has acknowledged the validity of Parker's consecration, and no critical historian can dispute it. The orders of the Roman Church could be disputed with more appearance of reason." Surely it is too late in the day to attempt to "un-church" the Anglican Communion! But individual souls may be misled, hence the necessity of ventilating the subject.

A RECENT issue of *The Church Times* has the following concerning a society which is, or was recently, represented in this country:

A society calling itself the "Order of the Holy Redeemer," has lately attracted a good deal of notice. We have taken some trouble to collect information respecting the Order, and are in a position to say that it is wholly unworthy, both in its origin and in its management, of being accounted a genuine Church of England Society. The best advice we can give any Church people who have been deluded into joining it, is to withdraw their support from it instantly. By continuing in it a moment longer, they are risking their loyalty to the Church. The existence of these questionable societies is a grave danger to unwary souls. All that can be done, however, is to warn people against them when their true character has been discovered. We shall be surprised if the O. H. R. long survives the revelations of its history which have already been made.

CARDINAL MANNING used to tell a humorous story of his early experiences as a temperance advocate. He was returning one night from some meeting when he met an Irish laboring man, decidedly the worse for liquor. Dr. Manning stopped him. "You're

an Irishman?" said the doctor. "Indeed, I am, your reverence," was the answer. "And a Catholic?" added the provost. "Sure, what else would I be?" answered the inebriate. "Then why don't you take the pledge, and keep from disgracing your religion?" "I only take a drop now and then, and I'm not so far gone," answered the Irishman again. Then the future Cardinal explained that he was a priest, and he had taken the pledge. The man crossed himself. "Ah, then," said he, "I never thought I'd see such a bad day, to meet a priest that had fallen so low as to have taken the pledge; God help your reverence," said the Irishman, and walked sadly, if uncertainly, away.

SOME time ago, *The Catholic Review*, (Roman), with other papers of that ilk, had a good deal to say in the way of exhortation, anent the accession to their ranks of the Rev. Dr. Spalding. The moral of it all was, that peace and safety may be found only in the Roman fold. The same papers have preserved a profound, shall we say, painful, silence over the return of Dr. Spalding after an experience of a few months in the peaceful and safe pastures of Rome. What is the moral of that? And now we notice that the organs of the Italian mission in England are announcing with great flourishes, the accessions to "the only true Church," of many noted converts. Among them, is the well-known architect, Mr. Pearson, who however, indignantly denies the fact. There are several others whom we recognize as having done duty in former lists. Among the names thus triumphantly paraded is that of the Rev. Dr. Spalding. What is the moral of that?

CANADA.

The synod of the diocese of Huron was summoned to meet on the 21st, and it was expected that the dean of Montreal would preach in the cathedral, London, on the evening of the 22nd. The Bishop held a Confirmation service at St. George's church, Owen Sound, recently, when a large class of 75 was presented to him. A large class was also confirmed in Trinity church, St. Thomas, and one at Christ church, Meaford. There was a large attendance at the meeting of the Sunday School Association for the deanery of Middlesex, in the Cronyn Hall, London, lately. The total number of teachers and scholars for the district is over 4,000. A beautiful silver trowel was presented to the Bishop on the occasion of his laying the corner-stone of the new Grace church, Ilderton, on the 24th.

St. George's cathedral, Kingston, was to be re-opened in the last week of June, when a number of priests and deacons, were to be ordained. The synod of the diocese of Ontario meets in Kingston at the same time. A large number of clergy will therefore be present. The altar in St. George's like the reredos, will be of marble and very costly. The report of the diocesan Mission Board shows a falling off in the offerings for diocesan purposes

from the previous year of about \$300. The superannuation fund has only made a beginning, the total being \$5,600 with two annuitants. The Bishop of Ontario finds himself in better health since his return than for the last ten years. He held an ordination in Christ church, Ottawa, on Trinity Sunday, and a number of Confirmation services in that city and neighborhood the week or two previous, including one at Prescott on Whitsun Day. A piece of land in a very good position in the parish of Adolphus Town, has been given, upon which a new church is to be built immediately.

An interesting event in the history of the Church in Canada will be the commemoration on the 9th of July next, of the centennial of the parish of St. Mark's, Niagara. The services to be held in the fine old church will be attended, it is expected, by representatives from many parishes throughout the province, for it is not an event of merely local interest. It is a curious fact that the church has had but three rectors during its term of a hundred years, and the third is now living, Dr. McMurray, archdeacon of Niagara. Amongst the bishops and clergy expected to take part in the centennial services, it is thought that Bishop Coxe will be present. The synod of the diocese of Niagara meets on the 22nd. The Bishop held a Confirmation service recently, at St. George's church, Lowville.

The synod of the diocese of Toronto met on the 14th, preceded as usual by the celebration of Holy Communion in St. James' cathedral, in the morning. Twenty-three choirs, of which 15 only were surprised, took part in the first annual festival of the Toronto Church Choir Association in St. James' cathedral, on May 20th, forming a chorus of over 600 voices. The result on the whole was very satisfactory; the tone of the trebles was good, proving that with proper training, Canadian boys can do much better than is generally supposed. The Bishop is the Hon. president of the association, and Canon Dumoulin the president.

The success of the various works undertaken by the Sisters of St. John the Divine, in Toronto, is very gratifying to their friends, and the question of enlarging their hospital, and putting the Church Home into permanent shape, is now under discussion. At the regular May meeting of the corporation of Trinity College, Toronto, amongst other business a letter was read on behalf of the Primate of Australia, conveying a request from the general synod of the diocese in Australia and Tasmania to the corporation of Trinity University, Toronto, "to place the other dioceses of Australia on the same footing with respect to divinity examinations, as for some years past has obtained in the diocese of Melbourne, and to not only continue, but, if possible, extend its friendly and helpful relations with the Church of Australia." A special committee was appointed to discuss the communication.

In the diocese of Qu'Appelle a new departure in Church work has been tried in St. John's Agricultural College, Qu'Appelle station. This institution is for the reception of lads and boys come out as settlers to a new country, where they may learn something of farming, and be saved many of the perils common to young strangers waiting for an opening to work. The principal is always a clergyman, and there is a chapel with daily prayer connected with the college. The rapid progress made by the Church in the diocese of Qu'Appelle is shown by the fact that in eight years, since the present Bishop was consecrated, the number of priests has increased from 3 to 18; the Episcopal Endowment Fund has been completed, and while two parishes have become entirely self-supporting, seven or eight others contribute from 40 to 50 per cent. of the clergyman's stipend. The synod was to meet in St. Peter's pro-cathedral on the 15th, when the choral Celebration and full choral Evensong would be much aided by the fine new organ.

It was intended to hold another special

service for children on Ascension Sunday, in Christ church cathedral, Victoria, diocese of Columbia, that held on the Sunday after Easter having been such a great success. A flower service was announced for Whitsun Day. A very fine carved oak lectern has been presented to St. James' church, Victoria, and a new west window. Another church was added to those already existing in Victoria, when the Bishop opened St. Mark's recently.

The deputies appointed by the committee on the needs of the diocese of Fredericton, have been visiting the various parishes in the diocese, and holding meetings under the presidency of the several rectors. It is hoped that much good will be done by these meetings in the way of deepening the interest of those present in the missionary work of the diocese.

In connection with the retirement from the more active work of his diocese by the venerable metropolitan of Fredericton, it is stated that he is the second senior bishop of the Anglican Communion.

The Bishop of Montreal has been holding Confirmation services in the eastern townships. On one such occasion two old people, husband and wife, were received by him, having been confirmed in the Romish Church. Six out of the class confirmed at this time were heads of families. The Bishop laid the foundation stone of the new Christ church, at Sweetsburg, on June 9th. Five persons were admitted to the order of deacons at Trinity church, Montreal, on Trinity Sunday. The Home conducted by St. Margaret Sisterhood, in Montreal, continues to do good work; the Sisters can hardly meet all the applications for admittance into the Home. A very beautiful memorial window, imported from Munich, Germany, has just been placed in St. George's church, Montreal, in memory of a young man who was drowned some years ago. The 15th anniversary of the dedication of the church of St. John the Evangelist was celebrated with appropriate services on the 19th. Holy Communion was celebrated at 7 and 7:45 A. M., and the full Communion service at 11. Dr. Shackelford, of New York, was the special preacher at this service. The musical portions of the service were well rendered by the choir of over 40 men and boys.

CHICAGO.

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

CITY.—The Rev. Wm. J. Petrie, rector of the church of Our Saviour, rescued a lady from drowning off the beach on the Sheridan road, the other day. The waters on the beach at this point are very shallow for some distance out, but the venturesome lady swimmer had gone beyond her depth, and in attempting to swim to shore, found herself caught by the undertow. After struggling for some time against the treacherous force, her strength gave out and she uttered a cry for help. Mr. Petrie, who was passing on his bicycle, quickly threw off his lighter impediments and ran as far as he could in the shallow water, then swam to the struggling woman and wound her arm around his waist. With the exertion of all his powers as a swimmer, he managed to reach the shallow water, where he was able to keep his own and the woman's form above the water.

KANKAKEE.—The Rev. Dr. Phillips became rector of St. Paul's church in 1867. Sunday, June 19th, and the following days, were commemorated by him and his people, as the 25th anniversary. The esteemed rector made a fitting address to his people on Sunday morning. The congregation was large, the floral decorations handsome, and the music well rendered. In the pews were distributed cards containing the following statistics, which told the story, as far as figures can do so, of the quarter-century's work of the church:

Number of communicants in June, 1876, 41; admitted (Confirmations, etc.) in 25 years, 556; received from other parishes, 176; died, 44; removed, 391; excess of loss over gain by removal, 215; number of communicants June, 1892, 226. Baptisms, children, 686, adults, 186, total, 872; Confirmations, 429; average annual Confirmations, first 18 years, 15;

average annual Confirmations, last 7 years, 23; confirmed, under 18 years of age, 132, over 18 years of age, 297; marriages, 127; burials, 222. Average membership Sunday school 25 years, 184. Total number of services (estimated), 6,000; total number of sermons and addresses (estimated), 5,000. Total amount expended for parish purposes, \$67,474; for diocesan missions, \$3,004; for other diocesan purposes, \$4,688; for purposes outside of the diocese, \$4,140; total for 25 years, \$79,306.

During the first eleven years, but \$355 was contributed for diocesan missions, an average of \$32.27 a year, or about 35 cents a year for each communicant. During the last fourteen years, \$2,659 (including "personal pledges", an average of \$190 a year, which would be at the rate of \$1.06 per communicant.

Dean Phillip address was largely of a personal nature. He apologized for that in his opening remarks, but as something personal was exactly what his auditors had come to hear, the apology was unnecessary.

There remain in St. Paul's church but 12 of the 41 communicants who were here when he came, of whom but one is a male member, the present senior warden, Emory Cobb. Dr. Phillips paid a noble tribute to his wife, who as the helper and wise counselor, has been his constant reliance. He was unable to speak steadily when he referred to the changes in the membership which have been caused by death. Speaking of the sometimes seeming barrenness of his work, Dr. Phillips referred to the other side of the picture, and recalled the impetus given to the local educational work by St. Paul's parish school from 1868 to 1872, and reminded his hearers that the flourishing church at Momenca was a daughter of St. Paul's. He then took a brief glance into the future and told his hearers how he had allowed himself to anticipate a new church, a parish house, and a parsonage. The present church was large enough for the present needs, but soon a better structure would be required.

The Tuesday trains landed nearly a score of visiting clergymen, including the Bishop of Chicago. At 11 o'clock a service was held at St. Paul's church, in which the administration of the Holy Communion and a sermon by the Bishop were the leading features. Dr. Phillips and the guests were then entertained at dinner at the Hotel Riverview, by Emory Cobb, and at three o'clock a boat ride up the river was participated in by the visitors. About 25 ladies and gentlemen, from Momenca, were present during the afternoon and evening, returning at night after the reception, by special train.

The reception in the evening was an occasion of great interest. Col. H. C. Clarke presided, and introduced the exercises with a short address appropriate to the occasion. Dr. Clinton Locke, for 33 years rector of Grace church, Chicago, was the next speaker. Dr. Locke is one of the readiest and most entertaining talkers in Chicago, and his remarks at this time were felicitous, mingling wit, humor, and pathos. Mr. Emory Cobb followed with a retrospect of his long residence in this community. He spoke in behalf of St. Paul's church, of which he is the senior warden. The Rev. Mr. Edwards, of Ottawa, spoke in behalf of the Southern deanery, of which Dr. Phillips is dean. Hon. H. K. Wheeler gracefully represented the citizens of Kankakee, and certified to the high esteem in which Dr. Phillips was held by all the people at large. Frank Stebbins, of Benfield, addressed the audience as the spokesman for the young men of St. Paul's parish. The next speaker was the central figure of the evening, Dr. Phillips. His remarks were of a character befitting the time and place, and his testimony to the loyalty of his people was earnest and eloquent. Hon. D. H. Paddock then stepped forward, and in one of those happy efforts in which he excels, addressed Dr. Phillips in behalf of St. Paul's parish. The climax was reached when Mr. Paddock handed Dr. Phillips a piece of paper which proved to be a certificate for \$2,500, a love offering from the people of his parish.

All through the evening, Dr. and Mrs. Phillips were surrounded by a throng who extended their good wishes to each with equal sincerity. Every class of citizens and church membership was represented.

NEW YORK.

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

CITY.—St. Phillip's church, for colored people, is to have a new assistant, the Rev. Owen M. Waller.

The Bishop made a visitation to the chapel of the Messiah, on the evening of Tuesday, June 21st.

The Bishop made a visitation of the uptown St. Luke's, on the afternoon of the 2nd Sunday after Trinity, and administered Confirmation.

Many of the city clergy have commenced their vacations; their whereabouts may be learned from the column of personal mention on another page.

St. Augustine's chapel, of Trinity parish, has secured a new assistant minister in the person of the Rev. J. F. Ballantyne, formerly of the diocese of Western New York.

Among the chaplains of Harvard University newly elected to serve next year, is the Rev. E. Winchester Donald, D. D., rector of the church of the Ascension.

The Rev. Dr. Bridgeman has just appointed the Rev. Wm. M. Downey, his assistant minister, at the church of the Holy Trinity, Harlem.

Calvary church has bought two houses on 23rd st., near the Galilee mission, for use as a home for its Boys' Club, and other branches of aggressive work in that vicinity.

On the morning of the 2nd Sunday after Trinity, June 26th, Bishop Potter went to the fortress on Governor's Island, and confirmed a class in the garrison church, St. Cornelius' chapel.

The new arrangement for ringing the bells of Grace church by electric machinery, to which reference was made in these columns some time since, is now in actual operation, and is found to work well.

The church of the Epiphany, the Rev. Alford A. Butler, rector, is doing a most useful work among the poor, and enjoys the material co-operation and aid of St. Bartholomew's church.

The buildings upon the site of the new missions house of the Board of Missions, adjoining Calvary church, have been entirely demolished, and the work of excavation for the future structure has fairly begun.

The new Church Hospital, the foundation of which has already been described in these columns, is making an encouraging beginning in actual work, both in house treatment, and in outside ministrations. It has received considerable financial aid to start off with, and there is promise of more, as need shall require.

The summer house of the church of the Incarnation, the Rev. Dr. Arthur Brooks, rector, was opened for the season last week. It is located at Lake Mohegan, and will receive children from the heated city, giving them brief residence by turns of about 30 at a time.

The Rev. Dr. Huntington, of Grace church, has been appointed by Johns Hopkins University, Baltimore, to deliver the Levering lectures in 1893. The course will be delivered in January and February, on the topic, "The Four Monosyllables of Religion—Light, Life, Law, and Love."

Unusual interest has manifested itself lately in the Rescue mission work, at St. Bartholomew's parish house, conducted by Col. Hadley. At the meeting Monday night, June 20th, a feature was music by a chorus of 50 homeless men, under the direction of Prof. Hayden, organist. The meetings are held nightly, and every Friday night a "free supper" is served.

The latest report of the parish guild of St. Ann's church, the Rev. Dr. Thomas Gallaudet, rector, shows receipts \$305.63, and expenditures of \$298.97. The parish has an active fresh air department, under the direction of the Rev. Dr. Krans, the associate rector. About 50 children and their parents are annually cared for during the heated season, and given from a week to a fortnight of outing in the country.

The late Mr. Sidney Dillon, some years

ago revoked the charitable part of his will, intending to incorporate a new codicil of gifts. As he never carried out this design, it was found at his death that no provision for charity had been made. On learning this, his heirs agreed to carry out his well-known wishes on the subject, in the same manner as though a codicil had existed. Under their arrangement the estate will pay \$1,000 to the Sheltering Arms Nursery, \$25,000 to Amherst College, \$15,000 to the Children's Aid Society, and various other sums to public organizations.

On Friday, June 24th, the Rev. Dr. Wm. H. Vibbert, of Trinity chapel, presented diplomas at the closing exercises of the graduating class of Trinity chapel school. Two gold medals were awarded, and silver medals were given for regularity and general progress to 23 of the boys of the senior, intermediate, and junior departments. Medals for excellence in drawing were conferred on two boys, and three others received special medals for high grade scholarship. In saying farewell to the graduating class, Dr. Vibbert urged the young men to be in their lives, steadfast, resolute, and faithful.

A new institution, to supply women of small means with an inexpensive but comfortable home, has been begun by a number of ladies, under the presidency of the Bishop. A house has been secured on lease in W. 23d St., and the expense of maintaining it, for the present, has been generously guaranteed. It will be called "The Carolyn," and has been tastefully fitted up and furnished to meet the needs contemplated. A considerable part of the cost of administration will come from the moderate payments of those who are to enjoy its benefits. Should the results justify expectation, the building will probably be purchased.

On Friday, June 17th, a crowd of happy children enjoyed fresh air, under the auspices of the Little Mothers' Society. It was the 2nd anniversary of the founding of the society. The originator of the charity aimed to reach a certain class of children—the girls who spend their days in caring for their younger brothers and sisters while their parents are at work. They are the "little mothers," who live in hot and squalid tenement houses, and often pass the spring-time of their lives without seeing trees and blossoms or hearing birds. After a day of delight, the girls returned, laden with wild flowers, and carrying light and joy with them into many a dark alley and future weary day.

The chapel of the Messiah is to have a new and permanent building, lots for which have just been purchased by the City Mission Society, under whose auspices this mission was some time ago begun. The chapel will be a memorial of the late T. B. Coddington, and together with the land will cost about \$60,000. It will be constructed so as to combine a place for worship with the facilities of a parish house, all under one roof. The plan includes a church with sitting capacity of 500 persons, and also rooms for the clergy, a gymnasium, Sunday school and guild rooms. Several memorial articles will be added as the work progresses. The task of construction will be entered upon at once, and pushed rapidly forward. The chapel is in charge of the Rev. D. Sparks.

RONDOUT.—At the recent episcopal visitation of the church of the Holy Spirit, already referred to in these columns, Bishop Potter confirmed a class of 17.

ANNANDALE.—The honorary degrees conferred at the late commencement of St. Stephen's College, were as follows: D. D., upon the Rev. Robert F. Cray, of Poughkeepsie, N. Y.; and the Rev. Edgar A. Enos, of Troy, N. Y. Also *ad eundem* upon the Rev. Chas. F. Hoffman, D. D., of New York. The degree of M. D. was conferred upon the Rev. Geo. C. Houghton, of Hoboken, N. J.

PORTCHESTER.—The Bishop made his annual visitation of St. Peter's church the evening of the second Sunday after Trinity, and confirmed a class presented by the Rev. C. L. Brugler.

PELHAMVILLE.—The corner stone of the new edifice of the church of the Redeemer was laid Monday, June 20th, with appropriate ceremonies by Bishop Potter. A historical address was read by the rector of the parish, the Rev. C. W. Bolton.

MOUNT VERNON.—On Saturday, June 18th, the federation of the Brotherhood of St. Andrew of Westchester county and vicinity, began a conference at the church of the Ascension. The delegates were welcomed by the rector, the Rev. F. M. S. Taylor. Papers were read on "Summer Work for the Brotherhood," by Mr. G. M. Thorne, of Newark; on "Intemperance as a Foe to Brotherhood Work," by Mrs. John B. Hamilton, of New Rochelle, and on "Bible Class Work," by Mr. Benjamin Wetmore. The chapters attended the early Eucharistic Celebration Sunday morning at Trinity church, and a special sermon was preached at the 10:30 service there by the Rev. W. Everett Johnson, of St. Chrysostom's chapel, New York. At 4 P. M. service was held at the church of the Ascension, at which addresses were made by the rector and Mr. John P. Faure, secretary of St. John's Guild, New York. At night addresses were made at Trinity church by the Rev. S. DeLancy Townsend, of All Angels' church, and Mr. C. Victor Wetmore, of St. George's, New York.

MILWAUKEE.

ISAAC L. NICHOLSON D. D., Bishop.

The annual council at the cathedral was opened on Tuesday, June 21st, with a choral celebration of the Holy Communion, the service being Woodward in D, rendered by the regular cathedral choir. The sermon was preached by the Rev. T. S. Richey.

The council was organized by the election of the Rev. George W. Lamb as secretary. The Rev. A. A. W. Hastings was named as his assistant.

The Bishop's address showed perfect familiarity with the work of the diocese, though he has been in it only for about seven months. In that time he has confirmed 801 candidates, and 38 Confirmations have been performed by other bishops within the diocese, since the last council. He has consecrated three churches, and ordained four candidates to the priesthood. The Bishop paid a fitting tribute to the memory of the late Bishop Knight. He spoke of the excellent condition of Kemper Hall, in Kenosha, and of the good work of the grammar school of Racine College. He regretted the necessary suspension of the collegiate department, and hoped it would not be permanent. The Bishop gave a glowing eulogy of the late Dr. De Koven, who might, he said, have been the bishop of this diocese, but who was rejected. Three bishops, of the same theological bias, had since then been elected; he, the third, who now spoke, felt himself unworthy to unloose the latchet of De Koven's shoes. The Bishop spoke of the pressing need of an episcopal residence for the bishops of Milwaukee. "It is true, that we have the precedent of St. Paul, who lived in his own hired house; but then, St. Paul lived among heathen!" He considered the proposed changes in the Prayer Book, to be acted on at the next General Convention. The provision for the Holy Communion at marriages he disapproved, unless a rubric might be inserted confining its use to morning weddings, and prohibiting its use in the evenings. If no new matter can now be inserted in the Prayer Book, he favored the rejection of that section. He also disapproved the multiplication of special collects which tend to make the Prayer Book serve in lieu of a manual for private devotions; nor did he favor the additional petition in the Litany, "from fire and flood."

The evening session was devoted entirely to missionary matters. Reports were received from the deans of convocation and the archdeacon. Steps were taken looking toward the support of the archdeacon. Permission was given the trustees of funds and properties to sell the Christ church property, in Milwaukee, and apply the proceeds to the purchase of a more favorable

site for that mission, in the northern part of the city; also, to settle a claim on the part of a mission at Two Rivers, in the diocese of Fond du Lac. Missionary addresses were delivered, at the invitation of the Bishop, by the Rev. H. H. Barber, and the Rev. E. F. Gee.

On the second day were held the elections, resulting in the re-election of the treasurers and of the former Standing Committee, consisting of the Rev. Messrs. C. S. Lester, E. P. Wright, D. D., E. G. Richardson, and Fayette Royce, D. D.; Messrs. L. H. Morehouse, Winfield Smith, E. P. Brockway, and N. M. Littlejohn.

The following were elected deputies to the General Convention: The Rev. Messrs. March Chase, E. G. Richardson, F. S. Jewell, Ph. D., and C. S. Lester; Messrs. L. H. Morehouse, A. W. Bartlett, C. C. Chittenden, M. D., and John P. McGregor.

The Rev. C. S. Lester presented an extensive list of gifts, memorial and otherwise, to the various churches in the diocese, as a report of the special committee appointed for that purpose. A special report on the state of the Church in relation to non-English-speaking people, presented by the Rev. Dr. Jewell, was of much interest. The substance of it was that the best way to reach such people, was by bringing the children into the Sunday school, and there teaching them by means of the English language. Regular services in foreign languages were discouraged.

The Rev. T. S. Richey, the Rev. H. H. Barber, and Mr. N. M. Littlejohn, were named as a special committee to consider that portion of the Bishop's address relating to Prayer Book revision. They reported resolutions favoring the suggestions of the Bishop, which were adopted.

The parishes of St. Stephen's, Milwaukee, and St. Alban's, West Superior, and the mission of St. Stephen's, Waterloo, were admitted into union with the council.

On motion of the Rev. W. P. Ten Broeck, the council unanimously expressed their confidence in the Bishop, and heartily pledged him their loyal support. The council closed by singing the doxology, after a perfectly harmonious session.

The annual meeting of the Woman's Auxiliary was held on Thursday, June 23rd, opening with a celebration of the Holy Communion at St. James's church. The Bishop was Celebrant, assisted by the Rev. T. S. Richey. The Rev. F. W. Tomkins, of Chicago, was the preacher, taking for his text, "Certain devout women who ministered unto Him." After lunch, the ladies assembled in the guild hall, and transacted the usual business of the auxiliary. The following officers were elected: *President*, Mrs. Wm. H. Herding, cathedral, Milwaukee; *corresponding secretary*, Mrs. L. R. Durand, Grace, Madison; *recording secretary*, Mrs. E. A. Wadhams, St. Stephen's, Milwaukee; *treasurer*, Mrs. A. W. Bartlett, St. James', Milwaukee; *vice presidents*, Mrs. Theo. Terhune, St. Paul's, Milwaukee; Mrs. Wm. Starr, Eau Claire; Mrs. Dr. Vance, Madison. Delegates elected to the general meeting of the Woman's Auxiliary to be held at the time of General Convention, are: Mrs. A. W. Bartlett and Mrs. I. L. Nicholson, of Milwaukee, Mrs. L. R. Durand, of Madison, and Mrs. Little, of Portage.

PENNSYLVANIA.

OSI W. WHITAKER, D. D., Bishop.

The new Calvary church, Germantown, is now under roof, and the contractors hope to have the interior finished in September.

PHILADELPHIA.—An additional story is to be added to the two-story brick Sunday school building of the church of the Mediator, 22 by 42 feet, and work has already begun on the same.

The Rev. Richard N. Thomas was overcome by the heat on June 22nd, and was conveyed in an ambulance to the Polyclinic Hospital, where he soon recovered, and started for Spring Lake late in the afternoon to recuperate.

The annual begira of the clergy has already commenced. In addition to those

heretofore named, the Rev. Dr. R. A. Edwards and family sailed for Europe on the 15th ult, and the Rev. Dr. T. S. Rumney, wife and daughter, took their departure on the steamer "City of Chicago," on the 22nd of June.

A committee from the diocese of Texas consisting of the Rev. C. M. Beckwith and Mr. W. R. Watson of Houston; the Rev. C. H. B. Turner and Mr. H. M. Whitaker, of Tyler, reached this city on the 18th ult, and during the evening held a consultation with the Rev. Geo. H. Kinsolving in relation to the office of assistant bishop, to which the rector of the Epiphany has been recently elected. Mr. Kinsolving has not yet made a decision, whether to accept or decline.

The pupils of the school of the church of the Crucifixion held their closing exercises in the parish building on the morning of the 24th ult. The school only dates from April when it commenced with 6 scholars, which have increased to over 30, who showed in their work that the instruction given them is not wasted. The Crucifixion is the second congregation in the city for the citizens of African descent, and was admitted into union with the convention in 1848; the Rev. Henry L. Phillips, a native of Barbados, is the rector.

The remains of the late Clifford P. MacCalla, whose decease in Egypt was noted in these columns, May 7th, reached this city, via England, on the steamship Montana, on the afternoon of the 18th ult. The burial office was said at the church of the Atonement, on the 20th ult, the Rev. Dr. Benjamin Watson, rector *emeritus*, officiating in the presence of a large Masonic congregation, through whose efforts the body had been disinterred at Cairo, carefully embalmed, and forwarded by the most expeditious route to his native city, where it was interred at Mt. Moriah Cemetery. A wreath of a peculiar design, enclosed in a glass case, was the gift of the (Mohammedan) past grand-master of Egypt.

The summer session of the College of Languages is to be held this year at Exeter, N. H., where the Rev. Dr. Miel, rector of St. Sauveur, will officiate at Evensong in Christ church for seven weeks, commencing July 10th, using the French liturgy, and in fact, conducting the services precisely as is the custom at St. Sauveur's, which is to be closed after July 3rd until August 28th, when it will be re-opened for Evensong and an address preparatory to the Eucharistic service of Sept 4th, which service will be continued weekly as heretofore. This is the fourth time that the Rev. Dr. Miel has been asked to serve as preacher before the "college," and he states it as a singular fact, that wherever he has so officiated, the services have been invariably held in "Christ church."

On Sunday, 19th ult, a very handsome set of altar hangings and vestments suitable to the present Church season was presented to St. Andrew's church, West Phila., by Mr. Washington J. Peale, a member of the vestry. The dossal is of rich green velvet, and the remainder of the set is of green silk, all being handsomely embroidered with appropriate designs and jewelled with garnets, this work having been done by the young ladies of the sanctuary chapter of the parish guild, of which Miss Watson is superintendent. The sets of altar hangings and vestments are now complete. Recently Mr. R. H. Watson donated the set in white for Easter-tide; Mr. Wm. Verner presented a Lenten set; and the Whitsuntide hangings and vestments in red were procured through donations. The rector, the Rev. W. Herbert Assheton, who has labored in season and out of season to restore the parish to a healthy condition, has been compelled to tender his resignation to take effect 1st inst, which resignation has been accepted by the vestry.

Plans for the four-story brick and stone clergy house to be erected to the west of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, have been designed by Messrs. Hazelhurst and Hackel, architects. The structure will conform architecturally

with the parish building and church adjoining, and will be constructed of brown stone, similar to that used in the church. High gables will ornament the front and side and add space to the attic. A two-story casement bay window will overlook the churchyard. The entire house will be finished in hardwood, and every modern improvement introduced in the construction. The basement will give room to the laundry, store-room, and kitchen. On the first floor there will be a large hall, reception rooms, parlors, dining room, sitting room for the verger, and several smaller apartments. A library 20 by 30 feet will be the feature of the second floor, which like the 3rd and 4th stories will be given up to bedrooms and studies. A large bathroom on every floor and many other important conveniences will make this rectory one of the most complete houses of the kind in the city. Altogether there will be 25 sleeping apartments, many of which will be used to entertain visiting clergy. The main building will be 20 by 23 feet, back buildings 16 by 44, and 20 by 23 feet.

On the 1st Sunday after Trinity, A. D. 1700, the old Swedes' church, Gloria Dei, was dedicated to the worship of Almighty God by the Lutheran ministers Rudman, Bjork, and Auren, who had been appointed by the Archbishop of Upsala missionaries to the several congregations in New Sweden on the Delaware; and on the 19th ult., being the octave of Trinity Sunday, the 192nd anniversary of that dedication was duly observed, by services appropriate to the occasion. The quaint little brick structure, with its ivy-covered walls, presented an appearance of quiet and calm, which drew many within its doors both at Matins and Evensong. In the morning, the rector, the Rev. Snyder B. Simes, preached an able sermon on "Sweden in 1638 and 1892." Beginning with the landing of the Swedes in their new Sweden in April, 1638, he gave a full account of their religious life for the 62 years which intervened between their first occupancy of the soil and the dedication of the church edifice at what was then termed the Indian village of Wisaco. The lives of these three ministers through whose energy and devotion the churches here and at Christiana (Wilmington, Del.) were built, he spoke of as true types of early Christian piety. An appeal was made for the endowment fund. In the afternoon, the Rev. G. H. Kinsolving addressed a large congregation in a sermon on "Faith," in which he drew many lessons from the historical associations connected with the present structure, which had superseded the little wooden church, built a few miles down the river at Tinicum, some eight years after the arrival of the colony. The contributions to the endowment fund, which already amounts to nearly \$12,000, were about \$1,600. Gloria Dei was admitted into union with the convention in 1845, within a few months of two centuries since the original congregation assembled in the Tinicum log church. The rector is now about to spend his vacation in Colorado, but the church continues open, with the Rev. Dr. Martin, rector's assistant, officiating at the morning service.

ARDMORE.—The new vested choir at St. Mary's church, the Rev. W. W. Steele, rector, was formally admitted to the chancel on the evening of the 17th ult., by a special service of institution, after which Mr. John Baird, the crucifer, was admitted, and presented with the processional cross. Evening Prayer followed, and the sermon was preached by the Rev. Frederick Burgess, of St. Asaph's church, Bala, who very acceptably addressed the choir and congregation, taking the place of the Rev. Dr. Mortimer, of St. Mark's, Philadelphia, who was unable to be present. The rector was assisted in the services by the Rev. Messrs. L. B. Thomas, A. J. Arnold (both of whom had been former rectors of the parish), James Haughton, H. D. Jones, and A. S. R. Richards. On Sunday, June 19th, the choir sang their first regular morning service, under the direction of Mr. William H. Russell, choirmaster and organist. The chan-

cel has been extended into the church, the aisles have been newly tiled, and a choir-room 20 feet square built adjoining the church.

MINNESOTA.

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

The 35th annual council assembled in St. Paul's church, Duluth, Wednesday, June 22nd. Bishop Whipple was the celebrant, and Bishop Gilbert delivered his annual address. On the organization of the council the Rev. A. D. Stowe was chosen secretary, and Mr. H. P. Hoppin, treasurer. The attendance was unusually large. A spirited debate took place on a proposal to increase the number of the Board of Missions. Mr. Faude urged that the apportionment system be abolished, and that the principle of faith be depended on. The Board was increased in size. Among the many reports was that of the registrar of the diocese, who is preparing a most exhaustive history of the early days of the Church in Minnesota. His labors were rewarded by a vote of thanks and appreciation.

In the evening Bishop Whipple delivered his annual address, in which he spoke at length of many who had gone to their rest. Dr. Bill left \$50,000 to Seabury Divinity School. He said "July 15, 1891, I consecrated the beautiful church at Birch Cooley, named by the Indians, 'The church of St. Cornelia' in memory of my sainted wife. Shortly after Easter, the roof of the church was destroyed by a cyclone, but these loving red men paid the cost of its rebuilding without my knowledge, saying: 'We did it because we loved her so well.'" Oct. 28th, 1891, I consecrated to the worship of God the church of St. Columba, White Earth. * * * My noble-hearted assistant is breaking down from our work, the only possible relief is to divide the diocese; the details are for you to determine. New York with little more than half the territory, has four bishops. Now all the diocese within the limits of Minnesota, composed of the citizens of the same State, should form a province of which the senior bishop should be the head. I believe it will preserve the autonomy of the diocese, secure stronger and abiding foundations for educational and eleemosynary work. If my own support stands in the way of such division of the diocese I will gladly resign."

Miss Carter spoke for the work among Indian women, and exhibited beautiful lacework from their hands. Emmegabowh, the oldest Indian priest, who was a deacon at the time of the Bishop's election, next addressed the congregation. A large offering was taken for Miss Carter's work. The chief Good Thunder also spoke through an interpreter, showing his appreciation of the work the Christian ministry has done for his fellows. He will be remembered by many Minnesota citizens for his services during the Indian troubles as chief of a company of scouts.

The Breck Farm School is doing a great work in supplying the sons and daughters of farmers with an education for \$120 a year. The chaplain who read an account of the school written by his mother, Mrs. Ware, who is matron, must have been astonished, when one person offered \$20 to furnish a room, and then another and another, until \$1,200 were pledged to furnish the 60 rooms in the building nearly finished. \$2,000 were easily raised in the council for the archdeacon's salary.

The deputies to the General Convention are the Rev. Messrs. J. S. Kedney, D. D., W. M. Barker, T. H. M. V. Appleby, J. J. Faude; Hon. I. Atwater, Hon. E. T. Wilder, Messrs. W. H. Lightner, and E. W. Peet. The Standing Committee are the Rev. Messrs. William C. Pope, John Wright, D. D., C. H. Plummer; Hon. I. Atwater, Capt. J. C. Reno, Hon. James Gillfillan.

A resolution to create a new diocese was sent up from the Northern Deanery. The following resolution was followed by a spirited debate:

Resolved, That, in any action taken, having in view, the creation of a new diocese, "the Church

in Minnesota" shall under any and all circumstances be preserved a unit.

The subject was referred to a committee who offered the following resolution:

Resolved, That the deputies to the General Convention be instructed to obtain, if possible, such legislation as will enable the Church in any State to erect itself into a Province, in which the Church throughout the whole State shall remain a unit, and the dioceses composing such Province be fractional parts of such Province.

At the request of some of the deputies who objected to being tied down to "instructions" the resolution was withdrawn, it being "taken as the sense of the council that the deputies do all in their power to acquaint themselves with the proposed plans of other dioceses, so as to be able to direct the action of the next council."

A resolution expressing the sincere gratitude to Almighty God felt by the council, for the long-continued, untiring, and blessed ministrations of the venerable Bishop Whipple, was voiced by a rising vote.

The Bishop related the manner in which, 33 years ago, he was chosen as the first Bishop of the diocese. He spoke of the love he bore to all his children in the Church in Minnesota, and the love and support he had always received from them in all the labors which have been so abundantly blessed by God's providence. In tender words he referred to the possibility of his never again meeting these his children in God, in council assembled, and thanked them all for their support through the many years of his episcopate. At the close of his farewell, he bestowed his blessing upon those present, and the 35th council adjourned *sine die*.

After the close of the session a large number of the clerical and lay delegates assembled, and Archdeacon Appleby, in their behalf, presented to Mr. H. P. Hoppin, the faithful and efficient treasurer of the diocese, a substantial financial recognition of his long-continued and wholly gratuitous services.

The death of the Rev. Mr. Townsend takes from this diocese a venerable priest who has been connected with it since 1872. With the exception of one year spent in Yankton, S. Dak., his whole ministry had been spent in Minnesota. For many years he was an active missionary, serving at Austin, at Blue Earth City, at Wells, and at Fairmont. For the last seven years, however, his name has been upon the retired list, being incapacitated by illness from any regular duty. He was a man of singularly unselfish life, and never spared himself when the Master's work called for action. His long and tedious illness and forced inaction, were borne with cheerful resignation and lively hope.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

PATERSON.—On Saturday, June 18th, the corner-stone of the new chapel for St. Luke's mission, was laid by the Ven. Rev. Wm. R. Jenvey, Archdeacon of Jersey City. The procession, consisting of the vested choir of the church of the Holy Communion, Mr. Keble Dean, and Mr. H. A. Howland, lay-readers, in charge of the mission, the Standing Committee of the mission, and the Rev. Messrs. Geo. M. Dorwart, J. C. Joralemon, and T. W. Nickerson, Jr., and the Archdeacon, formed in the rooms of the mission, at 902 Main st., and proceeded to the site of the chapel, at Bloomfield Ave. and Main St. As the procession neared the site, Psalm cxxii was read by the Archdeacon and those in the procession. The usual service followed. The box which was placed in the stone contained a copy of each of the Paterson dailies, a copy of the parish paper of St. Paul's church, a copy of the Prayer Book, and a history of St. Luke's mission. The archdeacon made an address in which he congratulated the mission and all connected with it. The other speakers were the Rev. Thomas W. Nickerson, Jr., rector of St. Paul's, Paterson, the Rev. George M. Dorwart, rector of the church of the Holy Communion, Mr. James H. Mather, and Mr. Keble Dean.

The first step to organize a mission in

South Paterson was the purchase of four lots (100x100) on Nicholas St., by St. Paul's Sunday school. The Rev. T. W. Nickerson, Jr., rector of St. Paul's, and Mr. Geo. L. Probert, were the committee, the price being \$2,500, \$500 being paid and the balance on mortgage, which St. Paul's Sunday school agree to clear. The Rev. Mr. Nickerson at once leased the store at 902 Main St., at \$18.75 per month. Seats were given by the young ladies of St. Paul's Sunday school. The altar was one that had been used in St. Paul's, a handsome black walnut; the altar-cloths, and black walnut prayer desk, were presented by Mr. Howland. The organ was given by Mr. Peter Ryle. The Bible was the first one used in St. Paul's church, in 1826. On the 3rd Sunday after Easter, 1891, the first service was held, and was well attended. Mr. Henry A. Howland, of Rutherford, N. J., lay-reader, was put in charge until October, when, in consequence of Mr. Howland's being in business and unable to call on the people, Mr. Nickerson secured the services of Mr. Keble Dean, a student at the General Theological Seminary, who took charge in November, 1891.

The treasurer now has about \$250 for the building fund, raised by the ladies and others. The Rev. Thomas W. Nickerson, Jr., to whom the mission is greatly indebted, has promised to raise \$1,000 for the fund. It is expected that the chapel will be finished by Aug. 15, 1892.

Bishop Starkey visited the mission and confirmed a class of five, on Sunday, May 29th, 1892. The Rev. O. S. Michael administered on Aug. 9, 1891, the first Baptism.

WEST VIRGINIA.

GEO. WM. PETERKIN, D.D., Bishop.

The 15th annual council met in Trinity church, Martinsburg, on Wednesday, June 1st. Twenty-two clergy were present and twenty-six laymen. The sermon was preached by the Rev. Mr. Brittingham.

At night a service was held touching Sunday School work. A report was read by the Rev. Mr. Brittingham and addresses delivered by the Rev. Messrs. Forrest, Mason, Ambler, and Falkner.

After divine service, and sermon by Rev. Dr. Swope, the Bishop read his report:

He said he had made 140 visits to 90 places, delivered 264 sermons and addresses, confirmed 214 persons and attended 75 meetings on other occasions. He has two candidates for holy orders and six postulants. Two churches have been consecrated. The Council adopted the amendment to the constitution removing the restriction in the lay vote.

The parochial reports showed 3,124 communicants, and total contributions, \$45,284.66.

The following were elected deputies to the General Convention: Rev. Messrs. R. R. Swope, D. D., Dallas Tucker, D. D., R. D. Roller and S. S. Moore; Messrs. W. S. Laidley, B. H. Ambler, Colonel W. P. Craighill, and Ed. I. Lee. The following were elected members of the Standing Committee: Rev. Messrs. Dallas Tucker, Henry Thomas, George S. Gibbons and Messrs. B. C. Washington, Isaac Strider, and Ed. I. Lee.

The following resolution was adopted by the committee to take action on the subject of Christian unity:

"We, the clergy and laity of the diocese of West Virginia, in Council assembled, noting with sorrow the hindrance to the well-being, growth, and work of the Church of Christ, occasioned by the present unhappy divisions, desiring also to encourage the true efforts that are being made to heal them, and seeking to promote a cordial unity among all those that profess and call themselves Christians, do recommend that the rectors and ministers of the several churches in this diocese urge this subject with loving care upon their congregations and people, and bid them to unite in prayer, that the scattered and divided followers of the Lord Jesus Christ, may become one in body as well as spirit even as they are called in one hope of their calling."

At night a large congregation assembled. After divine service Rev. W. H. Neilson, D. D., made an address upon "Cuba," relating the customs prevalent there, giving an account of his experience while engaged in work upon that island, and urging all

to have the spiritual interests of those at a distance as well as those at their own doors, near to their hearts in prayer and help.
Council adjourned on Saturday.

CENTRAL NEW YORK.

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

The 24th annual convention organized June 14th, in Christ church, Oswego, and the Rev. Dr. Goodrich was re-elected secretary. He has held that position continuously ever since the diocese came into existence, and also for two years previous under the old diocese of Western New York.

Mr. Geo. J. Gardner, who has been treasurer for 24 years consecutively, reported \$10,000 for diocesan missions, and \$1,540 for the general fund. The salary of the bishop's chaplain was increased to \$1500.

A new missionary canon was adopted after a lively debate, which is expected to increase interest in and further the work of missions. The Bishop appointed a committee of one from each of the six missionary districts, to nominate under the canon, a board of managers, consisting of six clergy and six laymen to serve with the Bishop and the six deans of convocation. The latter are appointed by the Bishop.

Bishop Huntington's address showed 1200 Confirmations; 3 clergy advanced to the priesthood, and 9 to the diaconate; 23 candidates for Holy Orders, five of whom have been ministers in the denominations; 3 churches consecrated.

The former Standing Committee was re-elected: The Rev. Drs. Wm. T. Gibson, John Brainard, H. R. Lockwood, and Theodore Babcock; Messrs. D. O. Salmon, T. D. Green, A. H. Sawyer, and J. R. Van Wageningen.

Deputies to General Convention: The Rev. Drs. Wm. D. Wilson, Russell A. Olin, and John Brainard, the Rev. C. T. Olmsted; Messrs. H. O. Morse, G. C. McWhorter, Geo. P. Gardner, and W. M. White.

The report of the Episcopal Fund showed the present amount of that fund to be \$76,504.

The Rev. Dr. Goodrich desiring to resign his position as secretary, after so long a period of service, the convention unanimously requested him to continue to fill the office and voted to him \$200 per annum. It was also resolved to present him with a testimonial in appreciation of his valuable services.

The rector of Christ church, the Rev. P. N. Meade, and his congregation gave a reception on Wednesday evening, in the parish house, to the Bishop and his wife and daughter.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The 222nd meeting of the Southern Convocation was held Tuesday, June 21st, at Hingham. The sermon was delivered by the newly appointed general missionary of the diocese, the Rev. C. W. Duffield. At the business meeting, an extensive report on the missionary work of the convocation was read by the chairman of the committee, the Rev. E. S. Rousmaniere. It was adopted and new fields were assigned to the members of the convocation. This plan, which has now been followed by nearly all the convocations of the diocese, will give a new impetus to missionary work and has in many ways showed itself a valuable part of the meetings of these convocations. In the afternoon the Rev. E. J. V. Huiginn read an exegesis on I Cor. vii: 10-15. Twenty clergy were in attendance.

The Eastern Convocation met in Trinity church, Concord, on Tuesday, June 21st. The sermon at the celebration of the Holy Communion was preached by the Rev. S. R. Fuller. The essay on the "Historical review of the work of the Eastern Convocation," by the Rev. T. F. Fales, was full of interest and replete with many pleasant reminiscences. The exegesis on Heb. vi: 1, 2, was given by the Rev. A. P. Greenleaf. A liturgical paper followed on the "Burial Office," which was read by the Rev. Dr. Shinn. At the evening session, addresses on missionary work were made by the Rev.

Dr. Abbott, who took for his theme, "foreign missions," and "diocesan missions" was represented by the Rev. Frederic Palmer.

St. Paul's church, on the island of Nantucket, is a most interesting parish, and of late years it has entered upon a career of remarkable prosperity. Its growth is rapid and steady, its membership has greatly increased, and its temporal prosperity, (for a New England country congregation) has been remarkable. The Bishop held his annual visitation on the Tuesday in Whitsun week. Admission to the service had to be by card, and the little church was completely filled, as over 300 cards were issued. The service was at 8 P. M., and the church was beautifully decorated with white flowers. Twelve lights burned upon the altar, which was vested in its festive white and gold. This new altar cloth was a recent gift in memory of the late J. Allen Kite, M. D., a communicant and vestryman of the parish, who died last fall. The music was most hearty, the *Magnificat* and *Nunc Dimittis* were sung to Gilbert's settings in C. The rector, the Rev. E. P. Little, said Evenson, the Rev. Mr. Dinzey reading the Lessons. The Bishop preached an admirable sermon, *extempore*, and administered the rite of Confirmation. In all regards, it was an occasion of great interest.

WELLESLEY HILLS.—The Children's Convalescent Home, a substantial brick structure located on an estate of 33 acres, was dedicated by the Bishop, on June 16th. On the first floor, occupying the intervening spaces, are rooms for the nurses, kitchen, pantries, store closets, etc. The wings contain the wards, each of which covers 1,869 feet, and holds 23 beds. At present only one has been furnished. There are double fireplaces in each ward. The bath rooms, store rooms, and bandage rooms, adjoin the wards. In the second story, the rooms of the superintendent and assistants are located, also an isolated ward for use in case of outbreak of any contagious disease. The third story is used for the rooms of those employed in the household care of the institution. The basement is utilized for storage, and contains a steam-heating plant. The building is provided with all modern sanitary fixtures, and is supplied with emergency fire apparatus. No expense has been spared to make the permanent equipment of the hospital first class in every respect. The furnishings have not yet been fully provided for. The home is considered a most valuable adjunct to the Children's Hospital, and it is intended, if possible, to keep it open winter as well as summer, although its use was originally only contemplated through the warm months. It is to be under the charge of the Sisters of St. Margaret, who for many years have had the superintendence of the Children's Hospital. It will have also the service of the medical staff of the latter institution.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

It was a most enthusiastic and successful meeting of the diocesan branch of the Woman's Auxiliary that was held in St. Luke's parish, Jamestown, the Rev. A. Sidney Dealey, rector, on June 15th and 16th. Thirteen parishes were represented by 42 delegates, and the warmest interest in, and earnest desire to further, the good work, was manifested by all. Miss Emery, the general secretary, was present, and an opportunity was afforded those who had not already met, her to become personally acquainted with her at an informal meeting held at the home of Mrs. A. Gilbert, on the afternoon of Wednesday, when she gave a talk concerning the working of the auxiliary, and urged them to greater effort in behalf of the Enrollment Fund thank offering to be made at the General Convention held in Baltimore in October.

Evening Prayer was said at 8 P. M. After a few words of welcome from the rector, addresses were made by the Rev. Messrs. Rosenmuller and Wrigley, which were full of interest, and enjoined upon all the great

need for more enthusiastic and systematic effort.

Thursday's session was inaugurated with Morning Prayer at 9:30, followed by Holy Communion, with the Rev. Jesse Brush and the Rev. A. S. Dealey, celebrants.

The meeting was then organized for business, with the president, Mrs. H. M. Halsey, in the chair. Miss Emery addressed the auxiliary, and after various reports the session closed, the unanimous opinion of all being that it had been one of the pleasantest and most encouraging meetings ever held. Both rector and parishioners of St. Luke's are to be congratulated upon the success of their efforts.

GENEVA.—On Sunday, June 19th, the Rev. Chas. L. Hutchins, D. D., Secretary of the House of Deputies of the General Convention, preached in Trinity church a special sermon before St. John's Guild, of Hobart College, and the Bishop of Kentucky gave an address on the subject of mission work among the colored people in the South. In the evening the Rev. Wm. Prall, Ph. D., of Detroit, Mich., preached the baccalaureate sermon before the graduating class, taking for his text, 6th Matt. xi:45.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Arthur B. Kinsolving, rector of Christ church, sailed for Europe on Saturday, June 25th. During his absence, the parish will be under the care of temporary supplies, until the return of the assistant minister, who is also in Europe.

The services at St. Peter's church will be conducted as usual during the summer months. During the absence in Europe of the rector, the Rev. Lindsay Parker, the parish will be in charge of the efficient assistant minister, the Rev. C. Stanley Brown.

The Rev. Reese F. Alsop, D. D., rector of St. Ann's church, has been sadly afflicted by the sudden death of his wife, which occurred under very distressing circumstances, on Thursday afternoon, June 23d. She had suffered for some time with an affection of the neck, and a surgical operation was advised by eminent physicians. On Thursday morning, being otherwise in perfect health, she went to the Seney Hospital, where the operation was performed with seeming success. But a few hours later, she began to sink and could not be rallied. Dr. Alsop, who had gone to his home, was hastily summoned, but nothing could be done to save her life. The burial service took place in St. Ann's church, Monday, June 27th.

On the afternoon of Wednesday, June 22nd, Bishop Littlejohn laid the corner-stone of a new edifice for All Saints' church, on the corner lot immediately adjoining the present chapel. The exercises were held under a canvas awning erected for the occasion, and were attended by a large gathering of parishioners and friends. The hymn, "Onward, Christian Soldiers," was sung as processional. The Bishop began the service, the lesson being read by the Rev. Geo. F. Breed, rector of the neighboring parish of St. John's. The Rev. Melville Boyd, rector of the parish, announced the contents of the stone, after which it was placed in position by the workmen, and rapped three times by the Bishop in the name of the Blessed Trinity. The Bishop in introducing the speaker of the occasion, the Rev. Dr. Alsop, recalled having laid the corner-stone of the adjoining chapel 23 years ago. Dr. Alsop made an earnest address on the subject of building churches for God's worship, and congratulated the rector and parish.

The new church will be Romanesque in style. It will have two high towers, and a large cross will top the gable of the roof. A feature of the front will be an elaborate doorway of great size and a fine rose window. Steps will ascend from the street. The material used in construction will be rock-faced brick with terra cotta trimmings, and a roof of slate. The size of the

edifice will be 129 ft. deep and 73 ft. wide, with a height of 90 ft. There will be two entrances on the side street, each 15 feet in width, and hung in quartered oak, with vestibules tiled in marble. The interior of the church will be very attractive, as the decorations will be abundant, and fine stained glass windows will be numerous. The furniture will be of antique oak, and the lighting will be by electricity. There will be five aisles, each tiled with marble. The organ will be placed beside the chancel, and stalls will be provided for the vested choir. The seating capacity will be for a congregation of 1,000 persons, and ample accommodations will be supplied in the basement for the Sunday school and Bible classes, with a study for the rector.

The parish was organized in 1867, and the corner-stone of the present chapel was laid two years later. There was a history of struggle till the present rector took charge. As already announced in these columns, his 16th anniversary in the rectorship has just been celebrated. Finding a heavy debt and a scattered congregation, he has steadily upbuilt the work, and has seen the neighborhood which formerly was one of vacant lots, grow into populous blocks. With the increase of population the chapel has been several times enlarged, and now the new church has become a necessity. The rector intends to retain the chapel as a parish hall, and to open a free reading room, and otherwise expand parochial life. The new church will cost \$70,000.

QUINCY.

ALEXANDER BURGESS, D. D., LL.D., Bishop.

Whitsun Day was made eventful at St. Paul's church, Warsaw, by a visitation of the Bishop. At the morning service, the Holy Communion was celebrated by the Bishop, Woodward's service being very creditably rendered by the choir, under the able direction of Mr. I. Marsh. The sermon, preached by the Bishop, which was most stirring and impressive, was received with eager attention by the crowded congregation. In the evening, the church was filled to the very doors. After the excellent sermon, the Rev. L. I. Jenner, the priest in charge, presented to the Bishop 8 candidates for Confirmation, 5 of whom were males and 3 females. The Bishop's address was very fatherly and touching. During the offertory, an anthem, "Come, Holy Ghost," was sung by four of the choir. The church was decorated for the occasion with great taste and beauty, roses and lilies being in profusion.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

CHESTER.—The service of Ordination (recorded elsewhere in our columns) at St. Mark's church, on the Wednesday after Trinity Sunday, was of interest to the people, as being the first service of the kind ever held there.

Despite the hot weather, there was another large congregation at Evenson, when the Bishop confirmed a class of seven, and addressed them on the lay ordination which they had just received. Dean Harrison preached on "The Church's method of teaching religious truth."

It is hoped that the new priest will remain long in this old parish among a loving and devout flock; for then brighter days are dawning there for the Church.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

SHARON SPRINGS.—Bishop Doane, accompanied by Canon Walter Stewart, of All Saints' Cathedral, arrived June 15th, as guests of the Rev. P. St. Michael Podmore. After lunch, the Bishop held a Confirmation at Trinity church. A large congregation witnessed the solemn ceremony. The Bishop in his remarks stated that this was the largest class of candidates ever presented to him in Sharon Springs, and complimented the rector on the marked success of his labors here. Canon Stewart assisted in the early Celebration on Thursday morning, to the newly confirmed. The Rev. Clarence Ball also took part in the services on the previous day.

The Living Church.

Chicago, Saturday, July 2, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

SOME one has discovered, says *The N. Y. Herald*, that the Book of Common Prayer does not contain a prayer suitable for the opening of a political convention. No more does it, for the opening of a circus. Without unqualified assent to the comparison, we are of the opinion that a "convention" of nineteen thousand spectators and one thousand delegates does not afford the time and place for public prayer. It is shocking to read that in a recent political convention the hoodlums in the gallery called out "louder!" to the parson, who was praying with the best voice he had; and when the poorly enunciated prayer was ended, there was "applause."

NOR only in behalf of reverence, but also in the interest of public order, may we venture a suggestion? The unseemly disturbance, disorder, and hindrances of our political conventions, are mostly to be attributed to "the crowd" who are in the convention only as spectators, but for whom and their "clacque" a great "wigwam" has to be built. The politicians sow the wind and reap the whirlwind. It is scarcely possible to determine the votes cast, so great is the tumult of the galleries. "Applause" is prolonged sometimes to twenty minutes; applause interrupts the roll call. Shall applause decide the destinies of the country in the nomination of our Presidents?

THE TRAINING OF CANDIDATES FOR ORDERS.

II.

We have recently spoken of the need of improvement in the education of men for Holy Orders. The reforms which are most called for are not, in our humble opinion, to be accomplished by fresh legislation in General Convention. No amount of such legislation can really effect anything. Exigencies or supposed exigencies of practical work, if they are not made actually to override the canons, will reduce the respect paid them to a very bare literalism. The same chapter in Hebrew or Greek may be made to do duty on all occasions, and this, with a few stock questions on the sons of Jacob, the story of Joseph, or the names of the twelve Apostles, may be made to represent that examination which the canon requires "on the Books of Scripture," includ-

ing "an account of the different books" and translation from the original Greek or Hebrew with explanations. We give this as an illustration of the fact that clerical training cannot really be accomplished by canons. If we are a long way at present from living up to the canons as they stand, a remedy is not in our opinion to be found in the passage of more and more stringent canons.

Any true reform must begin with those who have in their hands the practical business of training and examining candidates for orders. It must begin with individual bishops and their examining chaplains; above all, it must begin in our theological schools. There must be a more careful consideration of the purpose of the theological school, of the adjustment of means to ends, and the methods needed to convert just the kind of "raw material" with which we have to deal, in the shape of more or less untrained minds, into intelligent and effective instruments in the great work to which they aspire.

What is the purpose of the theological school? It would seem quite clear that that purpose is, primarily, a very direct and practical one. It is to prepare candidates in the best manner to fulfil the examinations prescribed by the Church and fit them as thoroughly as possible for the ordinary practical duties of the ministry. This is, or ought to be, the mission of such a school for all its members. The first requisite for the good of the Church is that all the clergy should be fitted to discharge efficiently the constant practical duties of their office. They are to be teachers, they ought, therefore, to be thoroughly instructed in the system which they are to teach; they are to be preachers, they need, therefore, careful training in sacred rhetoric; they are charged with the conduct of public worship and the administration of sacraments, they must be instructed in the principles of worship and drilled in the details which belong to its proper discharge; they are to be heads of parochial corporations, they must understand the administrative duties which will devolve upon them in that capacity. These and similar functions belong to all who seek the ministry. They are very direct and practical. The proper training for these ends, we say, ought to be kept always in the foreground and made the principal work of every seminary which is destined to be of real use to the Church. The purpose should be to make the candidates keen and well-tempered instruments for the work they have to do.

It remains true that a thoroughly equipped seminary will have a further work to do, of the greatest importance. It will afford facilities to the more able among its students for higher study on special lines. Thus it will afford to the Church a body of trained scholars, prepared to meet the theological and philosophical problems of the day, to deal with the higher criticism, to conduct special researches and produce treatises which shall be of permanent value, to preach Missions, and to meet the moral questions arising out of the peculiar constitution of modern society.

Here are two tolerably distinct aims, both important, but the first, the adequate practical preparation of the largest number for the constant and inevitable duties of their calling, is incomparably the more important. One of the worst mistakes of our present system is that the distinction between these two aims is not observed, that the two are jumbled together. Studies are required of the whole body of students which only a few are in a condition to profit by. The programme laid down by the instructors in some of these schools would lead one to suppose that they imagine themselves occupying the position of professors in a German university surrounded by disciplined students of many years' previous training, instead of a body of young men of whom none, or next to none, have had even the advantages of an ordinary American college course, most of them as yet incapable of consecutive abstract thought and unable to recognize the significance of a technical term or to apprehend a fine distinction. The result is apparent enough to any one who has ever considered the real mental condition of the younger clergy, recent graduates of such schools. The few have profited by their course, but not as much as if they had been able to pursue it without the embarrassment of associates who were not up to it. The many, in trying to accomplish what was really beyond them, have failed to acquire any thorough grasp of what was well within their capacity and of which they have the most immediate and practical need from the first and all the time.

The plain fact is that the course ought to be a double one. On the one hand a thorough drill ought to be afforded to every candidate in those subjects which are required by the schedule of canonical examinations. This course should be restricted in the scope of study and the number of subjects included in it. The one thing insisted upon

should be thoroughness, technical accuracy, and exactness in detail. On the other hand there may be added to this a special course for the few, including a wider range and a more liberal method of treatment. Such a course alone ought to be accepted as meriting a degree, if degrees are conferred at all.

GILMOUR OF MONGOLIA.

Mongolia is a vast and almost-unknown territory between China proper and Siberia, stretching some three thousand miles from east to west, and nine hundred miles from north to south. The people are nomads in summer, roaming the great plains in search of pasture for their flocks and herds. Their language is hard to master, their customs are difficult to understand, and their religion, Buddhism of the most exclusive type, so mixes itself up with the commonest acts of life, that interference with it is peculiarly dangerous for an outsider. It was in this country, and among this people, that James Gilmour worked out the heroism of his life in ceaseless activity for God and souls. Seldom does such a biography as his fall into the hands of readers of to-day. It reminds one of the apostolic age, of times when men counted not their lives dear, but willingly poured them out in services that were a daily martyrdom.

The Religious Tract Society, of London, did well in securing the diaries, letters, and reports, written by Mr. Gilmour during the years he spent in Mongolia, and in putting them into the hands of a capable editor, who has given us a biography which is virtually an autobiography, without the defects that usually attach themselves to autobiographies. We see the gifted student, easily first among his companions in the class-room, deliberately turning his back on the inducements the home ministry could offer, and consecrating himself to the hardships, and sufferings of the foreign field. We look with admiring eyes on the courage he displays at the very beginning, when, on his arrival in China, he was in daily risk of losing his life. Death he did not fear for one moment. The one thing he dreaded was that he might say or do something that would dishonor the Master he served. Over and over again does he call to our mind the saintly and golden-mouthed Chrysostom, of whom it was said by one of his bitterest enemies, "that man fears nothing in the world but sin." James Gilmour had not the eloquence of the famous Bishop, but he had all his intense loathing for

whatever was contrary to God's will, and even more than his self-sacrificing zeal for the cause of Christ.

Gilmour's base of operations was China, but his special mission was to the Mongolians. The plans of the London Missionary Society did not allow them to establish an agency in that region, or to give their devoted representative the medical colleague he sought. The one way in which he could do the work was by a series of solitary excursions from Peking, attended with much danger, and carried out amid difficulties which would dampen the enthusiasm of most men. But Gilmour could not be frightened from his chosen task. He used to say to friends who remonstrated with him about his ceaseless activity in carrying the Gospel to the shepherd settlements scattered over the great plains of Mongolia, "Man! the fire of God is upon me to go and preach."

Twenty-one years, from 1870 to 1891, with the exception of a holiday spent in a visit to England in 1882, did Gilmour toil for God and souls. Success, in the ordinary sense of the word, did not attend his labors. Everything was against him. Buddhism reigned supreme in Mongolia, and the larger half of the male population were lamas or Buddhist priests. His converts were few and the visible results of his herculean efforts were small; but his was distinctly pioneer work, laying the foundation on which others could build, and sowing the seed from which his successors are sure to reap an abundant harvest. His faith never faltered in the darkest and most trying days. We find him writing to his friends, "I cannot say that God gives me all the victories I want, but he keeps me in faith and peace." He knew he was on the winning side, for God was with him, and that conviction nerved his heart and strengthened his hands to fight against fearful odds.

What strikes one most in the record of Gilmour's activity, is his passion for souls, his intense longing for conversions. Rest was a word unknown to his vocabulary. Time enough for that in heaven; the hours spent on earth must be crowded with work to be done now or never. During the last eight months of 1886 he preached to 23,755 hearers, attended to 5,700 patients, for in a rough and ready fashion he was a doctor as well as a preacher, distributed 4,500 tracts and travelled 1,860 miles. Like unto these months were all the months of his Mongolian ministry.

Gilmour's consecration explains

his life. One can hardly imagine consecration more complete. At a memorial service in Peking, Rev. G. Owen said of him, "He kept nothing back—all was laid upon the altar." Very early the truth laid hold of him that "death, life, honor, prospects, shame, were nothing in comparison with this hope of salvation." All that he was and all that he could do were cheerfully placed at the feet of Christ, and so upon him and his service rested the baptismal fire of God.

The missionary enthusiasm, which is flowing like a cleansing and encircling river through our churches, must grow larger and deeper through the printing of biographies like this. Mackay of Uganda, Paton of the New Hebrides, and now Gilmour of Mongolia, though dead, speak in words of ringing inspiration, urging by the irresistible eloquence of their tears and prayers and deeds the accomplishment of the work for which they laid down their lives. Wherever their voice is heard, generous souls, alive to the beauty of heroism and susceptible to heart-stirring appeals, will respond by doing all that in their power lies to hasten the coming of that blessed day when the knowledge of the Lord shall spread from pole to pole, and the darkness of heathendom shall have fled forever.

A WINTER VACATION.

XXIV.

DEAR LIVING CHURCH.—My days in Oxford drew all too rapidly to a close. Each was opened with the daily Celebration at St. Barnabas, or some other place, then there was the morning's work of reading, letter writing, or an occasional lecture, and then the afternoon ramble, ending up with evensong at the cathedral, "Magdalen or New."

Among my treats was a charming lecture from Sir John Stainer, on "Canonic Form," with vocal illustrations, given in the Sheldonian Theatre. The choir was made up of ladies and undergraduates, who sang *con amore* the bits of early Italian Masses and other music used to set forth the master's lecture.

I felt it a sort of special privilege to see and hear Stainer. His music for choir uses seems to hit the happy combination of scholarly form, average difficulty and melodic interest, so necessary to come within the power, ambition, and scope of the ordinary choir. I felt it also a sort of duty to go and introduce myself to him after his lecture, and tell him that his music and himself were old friends, and that I was glad to see him and take him by the hand. He was standing on the stage above me as I spoke; the unconscious attitude which he at once assumed, crouching down upon one knee, so as to be face to face with me, was at once an illustration of his enthusiasm and his kind unaffectedness.

From the Sheldonian Theatre it was but a step to the Bodleian library. What a grand, queer old place it is! You shudder at the thought of such treasures in a tinder-box of wooden floors and dry-as-dust shelving, hundreds of years seasoning for a blaze, but you are reassured when you see a placard announcing that no artificial light or heat is ever used in the place, and that the direst vengeance is invoked upon any indiscreet person using the same for any purpose whatever. A great library impresses one like the Catacombs, and it seems sacrilegious to do more than reverently look thereon, and then in one's little-ness pass on, leaving the occupant, bones or books, to their sacred rest, or to the potent touch, which can make them live. So from a distance we looked at the readers and librarians and passed on. We took note, however, of one or two show things, placed outside the charmed precincts of the inner bowels of the library, for the delectation of visitors like ourselves. Our eyes glanced over manuscripts and treasures of early printing from many years and many lands, but on one relic we lingered with peculiar interest. It was an unrolled fragment of papyrus on which was written a portion of the Iliad. It was taken from the tomb of an Egyptian lady in the Fayoum; and there by the living page of Homer, lay a tress of the braided hair of her who read the words before me; and yet beyond was the skull which sheltered the human brain, and gave orbit to the eyes which saw, and the mind which knew. It seemed a wrong thing to have that head there, but perhaps we deem that when people have been such an unconscionable time dead, they have forfeited their further privileges to respect and reverence. Mummies generally seem to have a bad time of it. I see that skull still, so fair and round, and the braided tress and the page of Homer.

I walked on through the great corridors of the upper hall, filled with curios, books, and the pictures of famous men and women; a little gift of Archbishop Laud's attracted me. It was an Arabian astrolabe, to take the position of the stars; another near it, arranged for the latitude of Morocco, was the gift of Selden. They brought up visions of "curious arts," of horoscopes, and astrologers, and those who know the heavenly bodies. I asked myself, if sun spots affect our weather, why may not planets affect the subtler essences of our being? All things inhere in substance, and why may not substance act on substance through the vast mystery of the universe?

At last, Saturday, the 19th of March, came, and I had to get me to London to preach at the Savoy on Sunday, so the afternoon saw me regretfully in the train, sweeping away from that brave concourse of spires, and domes, and flood-encircled groves, which make up Oxford. What must this last sweet glimpse be to those who know they never will return—"the spires and towers of Oxford, from the railway!" But before I leave I must say that among the many pleasant memories of Oxford, few stand out with more vividness than those of my little visits to the college common rooms. There is a delightful seclusion in them, and a

cheerful companionship which is most inspiring.

You have dined in Hall and enjoyed every moment of it—the genial hospitality, the good fare, the free open talk; but, after all those good things, something better yet awaits you; you are ushered into the sacred privacy of the common room, and there an hour, or more, is spent in genial leisure, wise and playful talk, and, with it all, the inner man is by no means forgotten.

In one pleasant room, dark with its paneled sides and ceiling, before its ample fire-place were ranged in semi-circle a line of chairs and tables, all facing towards the altar of friendship, the blazing hearth.

Surely such a custom of friendly and scholarly intercourse must have an excellent influence upon the lives of all. One here learns how men may differ as to view, but be the best of friends, how they may be intent in the little circle of their own pursuits, but yet know also, full well, of that greater circle of human sympathies and immortal aims which embraces all souls within its limits. Such intercourse must refine, broaden, and enlarge, those who are within its genial power.

I should like to see such a common room for the professors in our seminaries, where they could have daily social intercourse, and, for a brief hour, at least, be removed from carking care, and the intense consciousness of the individual burden.

Another room, which will dwell in my mind, was large and handsome. The wax tapers upon the well-polished mahogany did not dispel the friendly gloom of the dark corners, or bring into prominence the features of the portraits upon the walls. Glimpses of the past they seemed, and not without a living sympathy with the geniality of the hour. What a picture it all made—the leaping lights of the great coal fire, the grave gowned figures, sitting or standing, the table itself a picture, and the silent servants, ever moving with soft tread, and meeting readily every want.

Happy hospitality of dear Oxford, this much, at least, we may say of it, drawing aside for a moment the veil, and letting out between its antique folds, the evidences of friendship and good feeling, ever perennial among noble souls.

J. H. KNOWLES.

THE CHURCH IN THE REVOLUTION.

The resolution declaring the thirteen colonies free and independent, was moved in the Congress of 1776, by Richard Henry Lee, of Virginia, a Churchman and vestryman. The chairman of the committee of Congress, to whom this resolution was referred, and by whom the Declaration was reported after its discussion and adoption in "committee of the whole," was Benjamin Harrison, of Virginia, a Churchman and vestryman. The author of the Declaration itself, Thomas Jefferson, of Virginia, although in his later life regarded as an "infidel," and certainly holding and advocating views quite inconsistent with those accepted by any Christian body, still to the very last of life was a regular attendant at church, and must be classed in view of his birth, baptism,

family associations, and life-long attendance, as a nominal Churchman. His Prayer Book, used in church in his latest years, is still preserved, and the columns of a Church paper, a few years ago, contained full attestations of the statements we have made. The contributions of these three Virginians, and actual or, at least, nominal, Churchmen, to the cause of American Independence can be paralleled by no other religious body in the land.

Fifty-five of the members of Congress, July and August, 1776, signed the Declaration. Three others, Wisner, of New York, Goldsborough and Hall, of Maryland, all Churchmen, appear to have voted for independence, but were not present at the time of signing the engrossed document, August 2, 1776. The same is true of Robert R. Livingston, Jr., a life-long Churchman. Tilghman and Johnson, of Maryland, earnest Churchmen and ardent patriots, would have signed the Declaration had they been able to attend in August, as they had been elected.

Of the fifty-five actual signers thirty-four were Churchmen, while at least seven other Churchmen, eligible as signers by their actual votes in July for independence, or by their membership in August, were providentially hindered from giving their signatures, as they had given their votes, their lives, their sacred honor, to the cause of American freedom.

The predominance of the Church element, two-thirds of the actual signers if we include James Smith, and lacking but one of two-thirds if we concede him to the Presbyterians, and three-fourths of those who voted for and favored the Declaration of Independence, if we include those who for good and sufficient reason were unable to affix their name to the engrossed parchment in August, is thus made clear.

In this connection, and as a further proof of the Churchly element of the patriots at this period, it should be noted that six of the signers were sons or grandsons of clergymen of the Church of England, and others were connected by marriage with the clergy. Francis Lewis, of New York, a vestryman of Trinity church, was the son of a clergyman of Landaff, Wales, the grandson of another clergyman, and a nephew of a dean of St. Paul's cathedral, London. William Hooper, of North Carolina, an earnest Churchman, was the son of the Rev. William Hooper, formerly a rector of Trinity, Boston. Cæsar Rodney, of Delaware, was the grandson of the Rev. Thomas Crawford, one of the earliest clergymen in Pennsylvania. George Ross, of Delaware, was the son of the Rev. George Ross, for over half a century the devoted missionary of the venerable Society for Propagating the Gospel in Foreign Parts, at New Castle, Del. Samuel Chase was the son of the Rev. Thomas Chase, rector of St. Paul's, Baltimore, Md. Of George Taylor, of Pennsylvania, little is known save that he was the son of a clergyman of the Church of Ireland. George Read, afterward Chief-Justice of Delaware, was a son-in-law of the Rev. George Ross; and Robert Morris, of Pennsylvania, "the financier of the Revolution," was the brother-in-law of William White, chaplain of Congress, and the first Bishop of Pennsylvania.

Speaking in his convention address of 1889 on the same subject, Bishop Perry says: "It is no slight vindication of our claim to be regarded as the American Church, that our fathers—Churchmen like ourselves, and Churchmen by principle and conviction as well as by birth—were first and foremost both in the field of battle and in the halls of the continental congress, and in that venerable assembly that formulated our freedom and framed our federal constitution. We cannot, as American Churchmen, be unmindful of the value and argumentative force of those historic traditions which make us proud of the part borne by the priests and people of our own household of faith in the struggle for freedom, out of which was developed our republic. We remember, with patriotic pride, that two-thirds of the signers of the Declaration of Independence were Churchmen. Its author, however much he may have fallen under the influence of French infidelity at a later date, was, at the time of its composition, if we may trust his own words, an avowed Churchman.

Washington lived and died in the communion of the Church. Franklin was, at least nominally, a Churchman, and his testimony to the value of the Common Prayer and his share in the revision of the Prayer Book, prepared and published while he was in England—a liturgical rarity still extant—are proofs of his familiarity with and approval of the Church's worship. We have no words of disparagement for those of the clergy of English birth and ordination, who were willing for "Church and crown" to suffer the loss of all things rather than forswear their country or violate their oaths of allegiance; but it is to be remembered that the great body of the clergy of the American colonies espoused the side of the people, and that the pulpit of the revolution uttered no more patriotic or inspiring appeals for liberty than were heard from Bass, of Newburyport, and Parker, of Boston; Provoost, of New York; William Smith, Jacob Duchoe, Thomas Combe, and William White, of Pennsylvania; David Griffith, John Peter Gabriel Muhlenberg—who exchanged the priestly robe and office for a general's post and work, Charles Mynn Thurston, the "warrior-parson" of the Shenandoah, who led a regiment into the field, and James Madison, of Virginia; and William Percy and Robert Smith, of South Carolina.

These are not a tithe of the names of the patriot-priests of the period of the Revolution, and of these few whom we have named, six became bishops, and two besides were bishops-elect in the independent American Church. And when the strife was over, the lists of delegates to the Church conventions, north and south, are starred with the names of those who, on the battlefield or in the council halls, had secured our independence and founded the republic.

Our mother Church points to *Magna Charta* as the gift of England's Church to England's liberty. She tires not in recounting the heroic stand for freedom taken by the seven bishops, whose constancy to their convictions of right made the "glorious" revolution of 1688 a possibility and a success. We cannot, as American Churchmen, forget that the Church's prayers and the

presence of the Church's priests, consecrated, in 1619, that first deliberative assembly of freemen held on American soil, which met in the choir of the church at Jamestown, where, rather than in the cabin of the Mayflower in Plymouth Bay, at a later day, the foundation stone of American independence was laid. We cannot, as Churchmen, forget that in the vestries of Virginia, as well as in the New England town meetings, the preliminary struggles of the revolution took place, and men were trained to prize and labor for freedom. We cannot forget that the Church's prayers, offered by the Church's priest, hallowed the appeal to heaven of the first continental congress in 1774, at Carpenter's Hall, Philadelphia. We may not forget that it was in old St. John's church, Richmond, and from the lips of a devout Churchman, the eloquent Patrick Henry, in 1775, that the keynote of the war for independence was sounded in the cry of the patriot-orator, "Give me liberty or give me death!" Nor may we forget, as who of this age and generation can, that when the strife was over, the victory won, the President of the United States—our own illustrious Washington—passed on foot from the scene of his inauguration to St. Paul's chapel, on that eventful April 30th, 1789, to unite in the prayers and praises of the Church, so familiar to him from constant, life-long use, and to thank the Lord for His goodness to the nation and to himself.—*Grace Church Bells*, (Cedar Rapids.)

PERSONAL MENTION.

The Rev. W. C. Bradshaw has accepted the position of rector of St. Paul's, Highlands, Colo. He still retains his connection with St. John's College, Denver, as warden.

The Rev. Alfred S. Clark has been unanimously elected rector of Christ church, Los Angeles, Cal., and assumes charge July 1st, 1892. Address accordingly.

The Rev. Thomas W. Nickerson, Jr., rector of St. Paul's, Paterson, N. J., will sail on July 1st for Europe, for a three months' journey.

The Rev. Thaddeus E. Snively, late of Troy, N. Y., sailed from New York for Europe last week, on the White Star steamer "Britannic."

The Rev. Dr. Henry Y. Satterlee, of Calvary church, New York City, spends his vacation in Europe, and sailed last week.

The Rev. Dr. John W. Shackelford, general missionary of the Church Parochial Missions Society, will pass the summer at Cottage City, Mass.

The Rev. Robert F. Crary, D. D., for many years rector of the church of the Holy Comforter, Poughkeepsie, N. Y., sailed for Europe last week, on the steamer, "City of New York." During his temporary absence, the parish is in charge of the Rev. Dr. Lewis P. Clover.

The Rev. John W. Higson desires all correspondence addressed to Christ church cathedral, St. Louis, Mo.

Marietta College, Ohio, has conferred on the Rev. Dudley Ward Rhodes, rector of the church of Our Saviour, Cincinnati, the degree of Doctor in Divinity.

The Rev. Edward Moyses has removed from St. Luke's church, Hastings, to the church of the Holy Cross, Dundas, Minnesota.

During July the Rev. Canon Whitmarsh, of Omaha, Neb., will officiate in St. Thomas' church, New York.

The address of the Rev. Charles E. Woodcock during July and August will be in care of F. Von Oppen, Esq., 26 Glasshouse St., W., London, England.

The Rev. Dr. J. H. Rylance, of St. Mark's church, New York City, sailed for Europe, June 18th, on the Etruria.

The Rev. Canon Sills, of Portland, Me., has gone to Europe for the summer.

The Rev. D. O. Kelley, dean and convocation missionary, has changed his address from Merced to No. 1050 King's avenue, Alameda, California.

The Rev. W. H. Lewis, of St. John's church, Bridgeport, Conn., sailed for Europe, June 29th. His address will be in care Messrs. H. Gaze & Sons, 142 Strand, London, England.

The Rev. Dr. J. MacBride Sterrett has been elected Professor of Ethics and Philosophy in the Columbian University at Washington, D. C. His address for the summer will be Vineyard Haven, Martha's Vineyard, Mass.

ORDINATIONS.

At the cathedral of Our Merciful Saviour, Fairbault, Minn., June 19th, by the Bishop of Minnesota, John Hall Griffith, of Elmira, N. Y., was admitted to the holy order of deacons. The candidate

was presented by the Rev. E. S. Peake. Mr. Griffith is a graduate of St. Stephen's College, Annandale, N. Y., and has studied theology at Seabury Divinity School. He takes charge of the churches at Henderson, Le Sueur, and Belle Plaine, Minn.

At St. Mark's church, Chester (diocese of Springfield) the Wednesday after Trinity Sunday, the Rev. Charles Ferdinand Drake, deacon in charge, was ordained to the presbytery by Bishop Seymour. Morning Prayer was said at 9 o'clock by the Rev. Alex. Crone, assisted by the Rev. J. N. Chesnut. The Bishop preached the ordination sermon, from the words, "No man taketh this honor unto himself but he that is called of God, as was Aaron." The candidate was presented by one of his examiners, the Rev. J. B. Harrison. Celebration of the Eucharist closed the service.

TO CORRESPONDENTS.

MRS. J. O. B.—Mr. Hutton who wrote the biography of Cardinal Manning, was, if we are not mistaken, a priest in the Oratory at Birmingham, where he gained an inside knowledge of Roman Catholic men and affairs. But he left the Oratory, and as we understand, the Roman Church, and is now engaged in literary work in London.

ACKNOWLEDGEMENTS.

For "Girls' Friendly Cot Fund," St. Luke's Hospital, Chicago: Offering at annual meeting, \$15; Ascension branch, \$25; St. James', \$19; Mrs. L. E. Wilson, \$2; Cathedral branch, \$2.68; Rosie Bates, \$1; Paul Levering, \$5; interest, \$58.54; amount previously acknowledged, \$2,252.12; total amount to date, \$2,380.34. FANNY GROESBECK, Treasurer.

413 Washington B'd., June 25, 1892.

MARRIED.

ARNOUX—CAMPBELL.—At Christ church cathedral, St. Louis, Mo., on Wednesday, June 22, 1892, by the Very Rev. Dean Montgomery Schuyler, Suste Woods, daughter of Given Campbell, Esq., to Anthony Arnoux, of New York City.

OAKEY—MULLIGAN.—On Wednesday, June 22nd, in the chantry of Grace church, New York City, by the Rev. W. B. Huntington, D. D., assisted by the Rev. E. E. Butler, Dr. Daniel Oakey and Alice Dudley, daughter of the late William Mulligan, Esq.

CONCKLIN—HOWES.—On Wednesday, June 22, 1892, at St. Andrew's church, Brewster, N. Y., by the Rev. Percy T. Fenn, rector, Clara Louise, daughter of Mr. and Mrs. Elbert C. Howes, to Henry S. Concklin, of New York City.

LEVERING—HENNING.—Married June 21st, in the chapel of Kemper Hall, Kenosha, Wis., by the Rev. Dr. Dresser, of Champaign, Ill., Mr. Francis D. Levering, of Denver, Col., and Miss Mary C. Hennig, of Champaign, formerly a pupil, and for some years of late a teacher in Kemper Hall.

OBITUARY.

EDSALL.—At his residence in Chicago, on Sunday, June 19, 1892, as a result of cerebral hemorrhage, the Hon. James K. Edsall, aged 61 years, 1 month, 9 days.

ALSOP.—At Brooklyn, L. I., June 23rd, suddenly, Mary L., wife of the Rev. Reese F. Alsop, D. D., rector of St. Ann's church, Brooklyn.

SCHWARZWÄLDER.—At her residence, No. 17 West 36th st., New York City, on Friday morning, June 24th, Rachel, widow of Christian Schwarzwälder.

FALES.—On Monday evening, June 20, 1892, at his residence, 383 Fifth ave., New York City, Samuel Fales, son of the late Hallburton Fales, in the 43rd year of his age.

TOWNSEND.—Entered into the rest of Paradise on Monday evening, June 6, 1892, at his home in Fairmont, Minn., the Rev. Israel Jerome Townsend, aged 67 years.

APPEALS.

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, and among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small, during this summer. The expenses continue through all seasons, and this last quarter is hardest to provide for. The year closes August 31st. 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. W. M. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

SHOPPING IN CHICAGO, by a lady of experience; send for circulars and references. MISS F. ELPHICK, Box 1, Argyle Park, Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants, cool summers; no malaria. For illustrated circulars address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

CHOIR AND STUDY.

CALENDAR—JULY, 1892.

3. 3rd Sunday after Trinity.	Green.
10. 4th Sunday after Trinity.	Green.
17. 5th Sunday after Trinity.	Green.
24. 6th Sunday after Trinity.	Green. (Red at Evensong.)
25. ST. JAMES, Apostle.	Red.
31. 7th Sunday after Trinity.	Green.

The first choir festival of the choirs of the city and county of St. Louis, Missouri, was held on the evening of June 18th, at Christ church cathedral, under the direction of Mr. H. H. Darby, organist and director of the cathedral choir. As yet no choir guild has been formed, and the clericus appointed the Rev. Messrs. Robert, Green, and Davis, to arrange for this first service. The choirs taking part were: Cathedral, Good Shepherd, Grace, Holy Innocents', Mt. Calvary, St. John's, St. Peter's, Trinity, and Emmanuel of Old Orchard, making in all over two hundred voices. Very wisely a simple service was selected, and the whole was well rendered, with the exception of the Psalter, which was wretchedly done. Scarcely any solo work was attempted. The tenor solo in Gaul's anthem was effectively given by Mr. Wayman C. McCreery, and the soprano in "O risen Lord," by Julius Cæsar Simonet. The service included: Processional, Hymn 547, "We march, we march to victory," Barnby; choral service, Tallis; Psalter, Psalms 24, 47, 108; *Magnificat* and *Nunc Dimittis* in A, E. Bunnett; Hymn 116, "Crown Him with many crowns," Elvey; ascription, *Gloria Patri*, Tallis; offertory, "Praise God from Whom all blessings flow;" Hymn 189, "Hark! the sound of holy voices," Cobbe; anthems: *Ave Verum*, Gounod; "O risen Lord," J. Barnby; "No shadows yonder," A. R. Gaul; "Why seek ye the living among the dead?" E. A. Clare; recessional, hymn 176, "The Son of God goes forth to war." The Bishop made an address.

All who take an interest in musical progress should feel concerned in the project of Mr. Theo. C. Knauff, of New York, to bring over to this country the greatest living organists of Europe for a series of concerts at which they may be heard in the classics of organ music or in compositions of their own. This is not one of the ordinary amusement enterprises, of which each season furnishes its own variety, but one that is on a much higher plane. The great body of music lovers will, of course, find much that is attractive in such concerts, but primarily it is the organists for whom Mr. Knauff is endeavoring to secure the opportunity, and many of them have gladly contributed various sums—of which the most modest oftentimes testifies with peculiar eloquence to its giver's devotion—to the guarantee fund that it was necessary to raise before definite plans could be made. The artists desired are Alexander Guilmant, the noted composer and the greatest living French organist, from the church of the Trinity, Paris; W. T. Best, organ composer and organist to the city corporation, St. George's Hall, Liverpool, England, who lately made the trip from England to Australia expressly to "open" the great town hall organ in Sydney, New South Wales, now the largest organ in the

world; Charles M. Widor, composer and successor of Wely as organist of the great five-manual organ in St. Sulpice, Paris; M. Gigout, of St. Augustine's, Paris, and others. The first series will be that of M. Guilmant or Mr. Best, with whom arrangements were made during a late trip abroad. It will commence as soon as the guarantee fund is secured and the arrangements can be completed.—*The Philadelphia Ledger*.

LICHFIELD CATHEDRAL, AND THE PARISH CHURCHES OF COVENTRY.

Moving along southward from Edinburgh, where I left my readers, the melancholy evidences of ecclesiastical demolition and outrage meet the observant tourist at too frequent intervals all the way. It is quite enough to mention the crumbling abbey churches—Melrose, Dryburgh, and Jedburgh, to point a moral, as well as punctuate a narrative. It is the continuous story of such utter and malevolent destruction, as made the sacred uses of these, and hundreds of other ill-fated churches and cathedrals in Scotland and England, impossible for generations, if not for all time. While the artist and poet might dwell upon these most melancholy fragments of past splendor and devotion, quite content with the picturesque elements they lend to the landscape, to every religious mind, as well as to Churchmen the world over, these desecrations and desolations are supremely deplorable.

Pursuing the unwelcome theme a little further, we must recognize, after all, three sources to which these ruins are traceable: time and the elements, the Puritans and Nonconformists, and last, and not unlikely, the most pitiless and rapacious of them all, the English King Henry VIII. and his eager minions. These latter did their shameless work south of the Tweed. The others ravaged north, south, everywhere where the ancient Church had found an habitation.

We are now well in England, moving with a railway swiftness unknown at home, on the longer routes; we pass Carlisle, pausing long enough to catch a glimpse of her cathedral in the distance, then on and down through precipitous and declivitous Westmoreland and the Lake country, the home of Wordsworth and his group of disciples; the vast eminences bare and almost inaccessible, seamed, and streaked, and gullied, with headlong streamlets whipped into foamy silvery whiteness. Glancing along and adown that region of mountain silences, we hurry by Dent Dale, seemingly the loneliest habitable spot in all England, holding up at ancient Chester, most picturesque of cities to antiquarians and "Old English," where I passed some hours in studying the somewhat crabbed and uncouth cathedral.

Here the mercenary prohibitions and impositions upon visitors were more marked and offensive than elsewhere. There was a shrewd tripartite arrangement whereby the choir, the Chapter house, and the Lady chapel, might be inspected for a sterling sixpence each; that is, this fragment of the people's great minster lay under a tax of about thirty-five cents in our currency. I contented

myself with a long gaze through the securely barred rood-screens, gave the Chapter house the go-by, and pursued my studies in the nave and transepts, which were in an unsightly and unseemly condition. The Reformers and Independents had banged at these doors and walls, and left their signatures here and there, in unmistakable and almost ineffaceable distinctness. For many reasons, the tourist may make quick work of this cathedral with little loss.

It was not long before we drew near Lichfield. Some miles before reaching the station, that matchless trinity of spires, unique in all England, loomed up in the distance, with almost preternatural grandeur, against the clear, luminous sky of a perfect afternoon. They explain themselves at once, and I felt that I was approaching the loveliest, if not the grandest, cathedral in the kingdom. I was able to find my way to the Close in time for Vespers. While distance lends enchantment to the view, in this instance, the enchantment grew on me as I drew nearer. The material is a ruddy sandstone, which grew still ruddier under the evening sun. The two vast western tower-spires were grandly overtopped by the still loftier central spire springing from the intersection of nave and transept. The same harmonious proportions prevail in all, but it is quickly and unpleasantly apparent that the central, which was erected by Sir Christopher Wren, is built in a cold grayish stone, which strikes a false and discordant note, not only in the color schemes, but in architectural symmetries, since the rich and persistent decorations which reach the very pinnacles of the other spires, are here largely neglected, and this dominant central spire so much higher, and more conspicuous, than the others, overlooks them, bare, prosaic, and out of color. But Sir Christopher never did understand Gothic art; and in the beginning it surely was not so. The original spire was destroyed, and the only man in England then capable of such a daring construction, was called in to rebuild.

The western facade is literally crusted over with elegant decorative work; from the three too-diminutive porches, up to the apex and finials. The upper section is covered with patterns in relief of huge trefoils. Beneath the great window extends a broad belt full of niches in which are sculptured figures larger than life-size. But these are all modern work, for the Puritans cast down and destroyed the originals. No cathedral encountered such mutilations and defacements in England. Everywhere the exterior walls show to this day the destructive malevolence of those miscreants.

Happily the interior shows but few traces of it, but those yet visible are simply exasperating. The nave clustered columns are banded below the springing of the arches with capitals exquisitely carved in delicate relief. Here and there the vandals wantonly broke out a handsbreadth; a loss quite irreparable, while the disfigurement must remain a perpetual witness of those irreverent and sacrilegious times. The entire ceiling from end to end is groined and stone vaulted, in the same fan-pattern found in Westminster Abbey. But the com-

manding and unequalled impressiveness of this central perspective, for there is not another like it, is owing to the fact that the proportions of this nave interior continue unbroken from the Lady chapel to the western front, height and breadth. There is no interrupting rood-screen to cut the perspective in two, as it is managed in such excellent taste as to be altogether subordinate, while the superb organ does not intrude but occupies a good space in the northern aisle. One may dwell on this wonderful interior without exhausting its secret of beauty or its supreme fascination, indescribably solemn and inspiring. The choir and nave are so intimately related that the sacred offices occupy both.

A large gathering shared in the worship, and among them was the venerable widow of the late Archbishop Selwyn, of beloved memory in England and America. The choir singing and accompaniments were excellent. The men's voices were exceptionally delightful; the boys, something below the cathedral standard elsewhere. It was explained that while there was a generous endowment for the men, that for the boys was quite insufficient.

It might have served a good purpose had the building committee of the contemplated cathedral in New York visited Lichfield and learned what magnificent architectural effects have been achieved, with a ceiling less than seventy feet high. When I mentioned the 156 feet of ceiling altitude in our home cathedral, I encountered a well-bred surprise almost approaching incredulity.

A touching example of an altar-tomb is that of Bishop Selwyn, which lies in a low hidden aisle on the south side of the Lady chapel. It is seen through some open panel work from within under a subdued light from without. Falling upon the recumbent effigy, a touching almost life-like luminousness irradiated the features.

In such a place the devout soul would linger long. The exterior is undergoing extensive repairs, such as I have found going on in almost every cathedral I have studied. It is an unwelcome thought that not a few of them may in the memory of men now living, crumble to pieces, if not virtually rebuilt. Indeed, the government some years ago, aroused to these emergencies, took the matter in hand, and appointed a strong board of commissioners with power to visit, inspect, and take necessary measures for the preservation of these national monuments of the past. In this capacity they are thoroughly at work, and may be felt in many a dilapidated cathedral. In many instances they have diverted cathedral funds and endowments to this work of conservation, here and there shortening the revenues and perquisites of ecclesiastic place-holders; and even reducing their number in order to maintain a roof over the heads of the people. In pursuance of this policy, for example, they have retired one of the four Canonries of Westminster Abbey and appropriated its endowment towards the important restorations now going on.

It takes but a few miles and a little time in this teeming country to open new surprises, and the third day after

entering Lichfield found me in Coventry, a thoroughly insulated, inland town, if there may be such a town in England. Its objects of interest are many and seemingly inexhaustible, and I can easily understand that the artist and archaeologist might contentedly settle down therein for years, if not for life. We have all known by heart, long ago, Tennyson's exquisite idyl, wherein he commemorates the tender story of the Lady Godiva whose splendid venture rescued her beloved town from cruel ameracements. History or legend apart, the city has endless entertainment for the earnest tourist. In certain continental cities like Rouen, churches of rare and costly magnificence are huddled together, almost within touch; but I believe in no other English city can be seen in close proximity two such magnificent parish churches, as St. Michael's and Holy Trinity; and only a narrow street separates them. The time once was when these two sufficed for all needs, as in early Puritan days in Connecticut, when the two meeting houses on the Green, in New Haven, cheek by jowl, satisfied the requirements of the whole community—days when Puritanism was the Established Church of New England!

It is not easy to convey an adequate impression of these wonderful churches. Certainly nothing in America can be compared with them, as parish churches, in distinct originality and freshness, in marvellous freedom and unconventionality of design. They are the product of a period when structural art was alive, growing, masterful. There are no reminiscences, echoes, adaptations, here. There is an unmistakably spontaneity and individuality of idea in both.

St. Michael's is commonly admitted to be the most interesting parish church in the kingdom. Its spire is the tallest, and that is not all, it is the most exquisite and symmetrical. It rises from a singularly slender base, without a suggestion of insecurity or rashness. Still the experienced eye eagerly searches for visible evidences of support. Entering—for it is always open—you turn westward and find the supposed base, entirely open, and well lighted. You enter, and look up into a dizzy altitude of much more than 100 feet, all hollow, and well windowed. Surprise grows into wonder, and wonder into apprehension lest the sky-soaring structure should "telescope," and suddenly settle down upon you. The custodian explains that until within a few years the opening was walled up solidly, and the vestry were ignorant of the method of construction; but a needed repair disclosed the hollowness, and that it was everywhere heavily timbered. All was cleared away, and this wonder of architectural audacity disclosed. The practical result, while opening this most remarkable vertical chamber, was the necessary removal of the chime of heavy bells, and they now await a campanile in the adjoining yard. The spire is remarkable for springing out of an exceptionally lofty tower of two very high stages; from the upper, spring flying buttresses that support the base of this most beautiful spire.

The interior, some 320 feet in length, baffles description. It consists of five broad aisles—with side aisles once used as chapels—the piscina, yet remain-

ing. The breadth greatly exceeds that of any English cathedral interior. The sense of novelty, boldness, and beauty everywhere, almost takes away the breath. Throughout, harmonious irregularity prevails. The commanding feature is the wealth and rare beauty of the glass. The grand sanctuary—which in conformity with a reverent custom of the early church builders, defects strongly to the left, symbolizing the reclining of our Saviour's head on the cross—is semi-octagonal, filled with richly modelled windows, which literally fill the wall spaces. The central three, absolutely glowing in wealth of color and picturesque design, are a memorial to Queen Adelaide, consort of King William IV. The side wall windows are of a strangely different type, an ample and superb example of the best early Church glass, of quaint design, purity, and exceeding brilliancy, yet depth, of color. I could not repress the feeling that some ignorant meddling had removed similar glass from the other windows for this royal memorial. Subsequent search along the clerestory, which seemed unusually well lighted, disclosed the astonishing fact that the three central chancel windows had been stripped, and the different sections of that priceless glass carried aloft and stretched along in a single horizontal band across the middle of the clerestory windows, virtually out of sight, and out of mind. Such windows of the ancient type the student would travel a long way to study. There is also an interesting display, filling many windows of great breadth, of the costliest modern pictorial glass.

I attended an evening service in Holy Trinity, very simple and commonplace, perhaps, but fairly well attended. The fondness for structural irregularity, and the development of fresh ideas in Gothic, are especially felt here. There is a bold treatment that would baffle and confound our modern imitative builders. The spire of this church is only second in interest to its lofty neighbor.

It may be assumed that, originally, St. Michael's was built as a monastery adjunct, for it lies in a very nest of perished monastic institutions, one of which, now turned into St. Mary's Hall, offers a complete picture of one of those ancient establishments. The chapel, with its grand windows untouched, is converted into a town hall, where all manner of civic and secular meetings and entertainments are held. Astonishing gargoyles grin, sneer, and menace the passer-by. On the under lip of one monster was sculptured the face of a fair woman. Caprice, indeed, ran riot everywhere. The love of the grotesque seems imbedded in the religious works of those days. I noted on the front of the tower, about 40 feet from the ground, the figure of a clownish imp, or fool, leaning forward and making mouths at the people below.

There was a strange and painful excitement abroad, while I was in the city. It appears that the "living" of St. Michael's is in the gift of the Crown, while the stipend is but £300, out of which comes the support of, at least, one curate. This stipend was gathered in from tithings, and the vicar was compelled to collect them or resign. A special act authorizes him, in event of a refusal to meet the

"rates," to seize upon the goods and chattels, advertise, and expose them, at public auction. Such a proceeding was maturing at noonday. The quiet city was actually throbbing with excitement, and apprehensions of rioting were anxiously entertained. Before the hour, thousands had filled and gathered about the market square, while effigies of the obnoxious vicar might be seen, loaded with opprobrious epithets. There was no riot, for English good-nature and common sense prevailed, and there was no sale. How the vicar came out in the struggle, has not transpired to my knowledge; but I risk nothing in hazarding the opinion that the wounds and scandals inflicted, not only on the parish, but on Christianity itself, in Coventry, under such proceedings, are not likely to heal in one generation.

G. T. R.

CROWNED AND UNCROWNED.

BY FRANK WALCOTT HUTT.

One sat upon a throne of state among
Her hundred peers, triumphantly outshining
Courtiers of lineage, who there inclining,
Paid brilliant homage and her honors sung.
Wide were her gifts, and oft her sceptre
swung,
Her largesses in manifold assigning;
And Ethiop slaves her royal wish divining,
In swarthy numbers round her court up-
sprung.

Another gentle-handed, unattended,
Sought out the kingdom's poor in lowly
places,
And, with a gift of loving-kindness, won
Souls long enchained and wanderers long un-
friended.

None saw her deeds, no singer told her graces,
But all her recompense was God's "Well
Done!"
Boston, 1892.

BOOK AND MAGAZINE REVIEWS.

THE HYGIENIC TREATMENT OF CONSUMPTION. In Three Parts. By M. L. Holbrook, M.D. New York: M. L. Holbrook & Co.; Chicago: A. C. Mc Clurg & Co. Price, \$2.00, postpaid.

It does not need a medical education to perceive the great value of this work. It commends itself to the common sense of the intelligent "layman," at a glance. Consumption was never cured, perhaps never much retarded, by drugs. That is not to disparage active medical treatment of disease, as a rule; but consumption is a disease that medicine does not reach. It begins with a deficiency of vitality and lung action, and only by fighting it on this line can it be mastered or even stayed in its progress. The method and rules for conducting this battle for life are admirably given by Dr. Holbrook in this book, good as well for prevention as for cure. No one with a tendency to consumption, or with a small chest or weak lungs, with frequent colds and sore throat, or in any stage of the disease where there is the least hope, can afford to neglect the methods advocated in this work.

THE VOICE FROM SINAI, the Eternal Bases of the Moral Law. By F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster, etc., etc. New York: Thomas Whittaker. Cloth, pp. 314. Price, \$1.50.

One cannot read these sermons without the thought of how faithfully they reflect every one, that Word of God itself, which is living, active, sharply piercing, and quick to discern the thoughts and intents of the heart. There is first a noble introduction, following which are three sermons, upon The Ten Words, The Law our Tutor, The Manner of Keeping the Commandments; and then come the sermons upon the Ten Commandments. All but three of the sermons contained in this volume were delivered by Archdeacon Farrar, in Westminster Abbey, during his latest term of residence as canon, in November, 1891, and the first month of the present year. In his mention of modern treatises upon the Decalogue, that have proved of service to him, it is inter-

esting to note that he names but three, one of which is "The Social Law of God," by our own great Washburn, of New York.

ENGLISH WRITERS. An Attempt Towards a History of English Literature. By Henry Morley. VIII. From Surrey to Spenser. New York: Cassell Publishing Company; Chicago: Brentano. Price, \$1.50.

We have followed with much interest this series of "English Writers" and have noted the excellence and thoroughness of the work. Through the long vestibule of eight volumes we are just on the threshold of what is generally understood as "English Literature." But the work is all worth doing and all the way is interesting, with such a guide as the author. He gives us not only a full account of the literary work of each period, but also a knowledge of the workers, of the times in which they lived, and the influence under which they were trained.

THE July issue of *The Californian Illustrated Magazine* contains 160 pages of reading matter, and a large number of striking and beautifully executed illustrations. The number is essentially a summer one. The *piece de resistance* is an article by Chas. T. Gordon, on the Yosemite, richly illustrated by full-page paintings made for the magazine. The charms of Monterey are portrayed by an artist who had a studio in the grounds of the famous El Monte; a Coaching Trip through Lake County depicts the pleasure to be found on a Tally-ho in Northern California; Frederick Hackett, the well-known writer of text-books, describes the schools of San Francisco in a fully illustrated article; Olaf Ellison writes entertainingly on a remarkable project in Southern California, the Mountain railroad of Prof. T. S. C. Lowe, that is to ascend the Sierra Madres back of Pasadena. Lieutenant Cantwell gives one of the most remarkable illustrations of thought transference ever known. Political Papers, Short Stories, Book Reviews, make up one of the best issues yet of this magazine. [Published in San Francisco; \$3 per year.]

The Biblia magazine, editor, Dr. Charles H. S. Davis, of Meriden, Conn., with Dr. Coburn, has begun the publication of a most useful and much needed work, in 24 monthly parts, entitled, "Ancient Egypt, in the Light of Modern Discoveries," with over one thousand illustrations. The June number, embellished with five maps and thirty-six engravings, is upon "Ancient Egypt and its Original Inhabitants." The entire work, in quarto form, is intended to make "Egypt," and the discoveries therein to date, known to the general reader.

THOMAS WHITTAKER, New York, has become agent for "Philip's Patent Orrery," a clever device for finding the position of the various planets for any hour of the year.

BRENTANO BROS., 204 and 205 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

Under this head will be announced all books received during the week preceding the week of publication. Further notice will be given as space permits, of such books as the editor may select to review.

E. & J. B. YOUNG & Co., New York City.

THE CHURCH CLUB LECTURES. New and cheaper editions in cloth binding. 1888, The History and Teachings of the Early Church; 1889, The Church in the British Isles; 1890, The Post-Restoration Period of the Church in the British Isles. In three volumes. Price, 50 cents each, net.

TEN-MINUTE TALES FOR EVERY SUNDAY. By Frances Harriet Wood. London: Society for Promoting Christian Knowledge. Two volumes; price, 80 cents each.

HARPER & BROS., New York City.

THE PURITAN IN HOLLAND, ENGLAND, AND AMERICA. An Introduction to American History. By Douglas Campbell, A. M., LL. B. Vols I and II. Price \$5.00.

MADCAP VIOLET. By William Black. New and revised edition. Price 90 cents.

LITERARY LANDMARKS OF LONDON. By Lauren Hutton. Eighth edition, revised and enlarged, with portrait. Price \$1.75.

THE HOUSEHOLD.

NATIONAL HYMN.

BY THE REV. J. ANKETELL.

"Save Thy people, and bless Thine heritage; govern them, and lift them up forever."

Land of the brave and free,
Guardian of Liberty!
For thee we sing;
Vainly the tempests' roar
Beats on thy favored shore;
Still, as in days of yore,
Glad anthems ring.

Where stern New England braves
Raging Atlantic waves,
High towers thy crest;
Where the palmetto grows,
Where the broad river flows,
Where the bright sunset glows
Far in the west:

One may we always stand,
Sons of a glorious land,
Fearless and free:
Spurning all strife and hate,
Guarding each sister State—
Brethren our happy fate
Ever to be.

God of our country's praise,
Ancient of endless days,
Glorious and great!
Stretch forth thy mighty arm,
Shield us from war's alarm,
Save us from want and harm—
Guard well each State!

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE.

Author of "Count Oswald," etc.

(All rights reserved.)

CHAPTER X.—A LETTER FROM ELAINE.

Early in the new year, Chrissie was back at the Palms and had taken up her daily duties. It had been pleasant to see Nina's face brighten at the sight of her young governess, and the latter felt that she was amply repaid for the difficulties of those early days, by the change that had been wrought in her pupil.

Mrs. Jennifer had awaited the return of Chrissie to pay a visit of a few days to Eastern friends in Los Angeles.

"It is such a comfort, my dear," she had said to Chrissie, "to feel that I can leave Nina in your charge, knowing that you will devote yourself to her. As to the servants, they will do anything for you, and I know things will go on pleasantly."

Dr. Ventnor came up to see Nina, and his cousin availed herself of his escort to the station. Chrissie had seen him but once since he had received her Christmas token. He had gone up the mesa expressly to thank her, he said, but his thanks were a little formal, for he did not see her alone, and there was that faint, indescribable change in her which made her less easy of approach. The irrepressible Oliver had declared that he believed Chrissie to be Santa Claus himself, for she had given presents to everybody. "You should see Elaine in the beautiful shawl Chrissie gave her, it makes her look just lovely. Why haven't you got it on, Elaine?"

"Perhaps Miss Elaine wants to show a little compassion to us poor mortals," the doctor had said, and Elaine had flashed one of her brightest glances at him in reply, while Oliver insisted upon an explanation, and the others laughed.

Chrissie had not seen the doctor since until this morning, when Mrs. Jennifer took him away with her to the station.

"Any message for the mesa?" he said, as he followed Mrs. Jennifer out of the room, "I think I shall go there tomorrow."

"Please tell them that I am well," she answered, "and that Mrs. Jennifer has promised to have me driven to father's service on Sundays."

It had been so comforting to her to know of the doctor's visits to the mesa, to feel that her dear ones were watched over by a true friend in her absence, but now, alas, for our poor human hearts which are so ingenious in discovering sources of unhappiness—now the shadow of a fear and an underlying pain marred Chrissie's satisfaction. She stood for a few moments looking after the carriage as it rolled away down the avenue, and Nina, looking up lovingly into her face, as she turned toward her, detected that faint shadow of perplexity or pain.

"Dear Miss Chrissie," she said tenderly, taking her hand between her own, "you are not quite happy. I know I am very selfish, though not quite so bad as I used to be; is it my fault? do I ask too much from you?"

"No, darling," said Chrissie, kneeling down beside her and laying her brown tresses beside Nina's golden ones; "never for one moment think that you make me unhappy. No, dear, you have given me the best kind of happiness."

There was a true womanliness growing up in Nina's heart, which prevented her from asking any further question. Only she turned her face towards Chrissie, and let her lips rest tenderly upon her forehead.

"Shall we go out into the pine-grove, Miss Chrissie?" she said presently. "It must be so pleasant to-day, and I have not been there since you went home."

Chrissie sent up for Nina's wheelchair, and, taking a book, followed her to the grove, where they spent some quiet, happy hours together.

On the morrow they went there again. The sheltering trees broke the chilly wind while the sun-beams crept in pleasantly, encouraging some small wild birds to utter cheerful notes, telling of the spring which was not far off.

That evening a cold fog came up from the sea, and Nina's couch was drawn near a cheerful oak-wood fire, while Chrissie, seated by a shaded lamp, read the story of Little Nell—the immortal.

Sometimes the reader had to pause to control the tears that Dickens has made so many shed, sometimes the two girls laughed together at the fancies of the great master of smiles as well as tears. It was thus that Dr. Ventnor found them.

"O, cousin doctor," said Nina, with some of her old imperiousness, "don't speak just for a little while! Miss Chrissie is reading so delightfully."

"Not a word," said the doctor, as he threw himself into a chair. "Miss Chrissie, please go on."

She would much rather not have done so, but, after a moment's hesitancy, took up the book again, saying that she would finish the chapter, which she did, though not with the same freedom as before.

"You are a lucky girl, Nina," said the doctor, "to hear Dickens well read is even better than reading him. I am glad to find you both so comfortable in mamma's absence."

"O, yes," said Nina, "Miss Chrissie makes things so different from what

they used to be. Do you think I am any less disagreeable than I was, cousin?"

"You are not the same girl, Nina."

"It was she who did it," said Nina, with a gesture of her hand towards her governess.

"Oh, don't say that, Nina!" said Chrissie, eagerly, "not I—I could not have made you better."

"Of course," said the child, with a quiet conviction which impressed itself strongly upon her cousin, as a remarkable contrast to her former manner, "of course, dear Miss Chrissie, I mean that God sent you to me."

There was a silence of a few moments, and then Chrissie asked the doctor if he had been to the mesa.

He had been there, and all was well, and he had brought a letter from Elaine to her sister.

"I am not to give it to you till I go," he said: "why, I do not know, but such are my instructions. I hope you are not too anxious to read it, for I should like to impose upon your kindness to the extent of asking you for some supper. The fact is, I have been visiting all day and am very hungry."

Nina declared that that would be delightful, as they themselves had not yet dined. So Chrissie left the room to give instructions, wondering the while what Elaine's letter was about, for letter-writing was not a weakness of her sister.

It was a pleasant, a very pleasant, meal which the three had together. The doctor was so full of cheery kindness, so interested in all that concerned them; he knew so much on subjects in which Chrissie had begun to be recently interested, and had such a happy faculty of telling what she wished to know, that she unconsciously fell into her old, sweet, frank way with him, and Nina, looking from one to the other of her favorites, was amused and contented.

Even after Nina's bedtime, he lingered for a little while to speak to Chrissie about her.

"I know how glad you will be," he said, "when I tell you that Nina's health seems to be steadily improving. It is best not to excite her with anticipations just yet, but I may tell you that within a few months, she may be allowed to be up and about again."

Chrissie was so glad that tears came into her eyes.

"Dear, dear Nina! You have made me very happy about her! Do you see how patient and gentle she is growing?"

"And I see who has influenced her," he answered, taking Chrissie's hand to bid her good night, "my brave co-worker," and he looked down at her with such kindness in his eyes that her own fell beneath them.

Leaving Elaine's letter in her hand, he went away.

"Dear Chrissie," so the letter ran, "you are such a little goose, that I want you to read my news when you are alone, or your speaking countenance will betray me. George has got the position he has been trying so hard for, as head-surgeon in the X Hospital, with a very good income, and hopes to come out before the summer is over—you can guess for what purpose."

"I had to tell you, you dear creature, at once, but not a word to the charming Mrs. J., or the doctor. I have my

reasons—a funny little scheme of my own, which I will tell you about.

"It will be dreadfully hard to leave daddy, and all of you, but I will not borrow trouble.

ELAINE."

Chrissie's "speaking countenance" would indeed have betrayed that she had received news of the deepest interest. Joy at the thought of her favorite George's well-earned success, and pain at the prospective parting with her sister, made smiles and tears struggle for the mastery. She read Elaine's little missive over and over, had a "good cry" over it, prayed earnestly for her darling's welfare, and finally went to sleep with Elaine's note in her hand, wondering why she did not wish her to tell the doctor.

In a day or two Mrs. Jennifer returned, and things took their wonted course. Chrissie was longing to see her sister, and Nina, who had grown wonderfully observant in all that concerned her, discovered signs of homesickness, and suggested to her mother that she had not invited any of Chrissie's family for a long time.

"You know, mamma," she said, "how much you liked them, and I would dearly love to see Mr. Burton and that pretty Miss Burton again."

Mrs. Jennifer thereupon sent an invitation and a carriage to the mesa, and Mr. Burton and his daughter came to the Palms. As it happened, however, much to the annoyance of the mistress of the ranch, her cousin likewise appeared. Elaine had never looked prettier, and Mrs. Jennifer was forced to confess that nothing could be more graceful than her manner. It was evident, too evident, to the keen eyes of the hostess, that Dr. Ventnor was on terms of unmistakable intimacy with the Burton family.

"Was this," the ambitious lady said to herself, "was this to be the end of her plans and projects on his behalf? A marriage with this penniless girl, without connections, the sister of her governess? Never, if she could prevent it!"

Elaine was in the happiest mood, her beautiful eyes danced with mirth and mischief, and she appropriated the attentions of Dr. Ventnor in a manner which put to a severe test the equanimity of his cousin.

Nina had asked Mr. Burton to sit beside her, and he conversed with her with peculiar pleasure, while Chrissie sat a little apart, leaving the child to gather from such wise and loving lips lessons of faith and love.

It was a day of perfect beauty. The mountains, mantled in snow half down their sides, stood out in marvellous distinctness, against a clear, cold sky. On the broad sheltered piazza, however, the air was almost as warm as summer, and clusters of white and crimson roses already showed their beautiful faces among the glossy leaves.

Mrs. Jennifer, Elaine, and Dr. Ventnor had strolled a little way down the avenue, and Chrissie, as they returned, looked up from her work and watched them for a moment. Dr. Ventnor had gathered a few flowers for Elaine, and she was fastening them in her belt, while Mrs. Jennifer was looking from one to another with an expression so unlike her usual one of good-natured indifference, that Chrissie almost started, and at the same time her gentle heart was pierced with the conviction

that Nina's mother had made the same discovery with regard to her cousin that she herself had made. Poor Chrissie! she had begun of late to think it possible that she had been mistaken. But now, the little hands that clasped each other were cold, and the sunlight seemed to have gone out of the day.

A little while afterwards Mr. Burton felt a touch upon his arm, and looking up into his youngest daughter's face, he saw a look in it which made him draw her down to him and kiss her very fondly, with a sudden feeling that his beloved child was not quite happy. "My darling," he said, "are you not well? I am sure your dear pupil here and her mother will gladly spare you to us for a few days' rest."

But Chrissie only shook her head with a faint smile.

"Oh, no, dear father, there is no need of rest. Nina will tell you how well and strong I am, and how happy I am with her. All that I need is to see the dear home faces now and then. And now," she added, "I shall see you every Sunday, for Mrs. Jennifer has consented to have me driven over to your service. Isn't that lovely?"

"I wish I could go!" said Nina softly; and Chrissie, taking her hand, whispered that she would be able to go with her before very long.

It was just then that the others came up the piazza steps, and Dr. Ventnor saw Nina throw her arms around Chrissie's neck with the brightest look he had ever seen on his young cousin's face.

(To be continued.)

LETTERS TO THE EDITOR.

"WORDS FOR TRUTH."

To the Editor of The Living Church:

Churchmen who have doubts upon the Church's orders and jurisdiction, from the constant attacks made by Romanists, would do well to read the late Dr. Littledale's excellent pamphlet, called "Words for Truth," or a little larger work entitled, "Plain Reasons Against Joining the Church of Rome;" they will dispel any doubts on the subject, and fortify the Churchman with "facts" that Romanists cannot refute. Either of these works can be had for a mere trifle, from any of the Church book stores. The late Dr. Littledale was the greatest opponent to Romanism that the English Church has produced this century. His writings upon the subject have done more to stem the tide Romewards, than those of any living writer of the present day. The above-named works should be read by every Churchman, especially by those who come daily in contact with Romanists. If works of a larger character are desired afterwards, Bailey, or Dr. F. E. Lee, on Anglican Orders, are classed as authorities.

W. L. CULLEN.

St. Paul, Minn.

FUNERAL REFORM.

To the Editor of The Living Church:

Kindly permit me to bring to the notice of your readers the objects of the Funeral Reform Association, of England, namely, to unite all, wherever English is spoken, in a three-fold effort: (1.) To promote the manifestation of the Christian principles of Faith, Hope, and Love; and thus deepen the faith in the continuity of life after death. (2.) To re-establish the Church's mode of burial, indicated by the words, "earth to earth, ashes to ashes, dust to dust;" and thus cause due respect to be shown to the dead body and proper concern for the welfare of the living. (3.) To cause the occasion of a death to be regarded as a special opportunity for exercising simplicity, economy, and practical Christian

sympathy; and thus render the funeral as little trying and as inexpensive as possible to the bereaved.

I will send the Society's papers to any one desiring to see them.

F. LAWRENCE, Hon. Sec.

Westow Vicarage, York, Eng.

CHURCH SCHOOLS.

To the Editor of The Living Church:

May I, as a Churchwoman and teacher of experience in Church and sectarian schools, write a few lines for your paper in regard to a matter which is the source of much regret to me? Why is it that our Church people continue to patronize sectarian, or supposedly undenominational, schools? From an inner point of view, I have seen much to make me feel the evil results of such a course, and I only wish parents might be brought to see them. One would think loyalty would lead those who are to send their children away from home, not only to desire to place them where they would still be under the protection and guidance of our mother Church, but also by their patronage to place it in the power of those who have education along Church lines near to their hearts, to spread and increase the usefulness of such work. But if loyalty fails to appeal to parents, surely expediency should teach them, or would, could they see the immediate results in Church and non-Church schools as I have seen them. Our Church is nothing if not a Church of order, system, and refinement, and in the educational work, these three elements are a power easily recognizable. No school which cultivates the intellectual and leaves the spiritual part of the student's nature to chance, even half develops the pupil. Our Church schools may fail here, too; but those who know the inspiration of our grand services which seem to voice every need, surely would rather have that influence about their children.

Many boys and girls have begun the Eucharistic life before leaving home. Is it right to place them where this is considered a mere profession of faith, and oftentimes no way is provided for them to attend that service? I speak of what I know, for I have seen girls kept from Holy Communion in such schools by a petty pretext and the assurance that they could attend the later service. In schools of this character, Church influence is usually limited to attendance on Morning Prayer once a week. I have seen girls grow careless and indifferent under such lack of the influence to which they had been accustomed in their homes; and thrown as they are in constant intimacy with those who regard the Church as a sect, is it strange they come to imbibe some of these "liberal" (?) views? "Narrowness" is an accusation to which many young people are peculiarly sensitive. I have also known of Church people placing children in schools remote from any church, where they were required to attend sectarian worship.

Opposed to all this, I have seen in Church schools the spiritual life deepen and broaden, and many who knew nothing of the methods and authority of the Church before, come to present themselves for Confirmation. The student life is such a formative time in the life of boys and girls; in those years they may gain that which may make

PROPRIETARY.

Out of Sorts

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them helpful in the spread of Christ's kingdom on earth.

I have heard the pretext offered by parents that our Church schools are not up to the standard of public schools. They are thinking more of the intellectual development than of the religion of their children, in placing them. If this were true, then their evident duty is to make it possible by endowments and patronage, for Church schools to become all they should be; but I think investigation would prove the fallacy of the statement. My experience has been in favor of the education furnished by Church schools. With the intellectual development, is gained at such schools, conducted on proper methods, a sweet refinement of character and development of the spiritual part of the pupil's nature.

If separation of the intellectual and spiritual must be made, is it possible parents would prefer to have their boys and girls admired for learning, rather than to have them powers for good? Even if this life were all, would they prefer it? The training of their children is not for time, but for eternity. The whole matter seems to me to be of a breadth and importance rarely recognized by those who have the training of children at their disposal, else they would never run the risks I have seen—risks which I feel many of them will come to realize when it is too late. Is there no way to make parents feel how important this is?

A CHURCHWOMAN.

OPINIONS OF THE PRESS.

Irish Ecclesiastical Gazette.

THE CONSPIRACY.—The Bishop of Meath makes the grave charge of a "conspiracy" on the part of a portion of the Church of England with a view to effecting "a union with the Church of Rome." Where is the proof of such a conspiracy? Is the Bishop of Gloucester and Bristol, who recently adopted vestments and has re-opened St. Raphael's church, in it? Is the Bishop of Leicester in it, or his Grace of Canterbury? We grant there are a few irrepressible individuals who do foolish things and publish silly books, and there is a society in existence to further corporate reunion with the Roman church, a society of which we believe Dr. Lee, of Lambeth, is the leading spirit, but it has absolutely no clientele worth speaking of. The Church Times may be regarded as the organ of the English Ritualists, and no one can read its pages without observing its almost savage attitude towards the Roman Church, and one was pained with the language it indulged in towards the late Cardinal Manning, and which was in striking contrast with that adopted by the Nonconformist journals generally. One fact is worth a bushel of arguments. Let us lay the following before our readers, for the truth of which we can vouch. A few years ago a congregation in the north-west of London was broken up by internal dissensions. It was considered a good opening for planting a Roman Mission, and accordingly several able Roman Catholic priests

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settled down there in community life. The next parish, a large and influential one, happened to be worked by a well-known Ritualist and his clergy, who, however, so successfully countermined the operations of the Roman Mission that after two years' labors they have been compelled to retire from the field, acknowledging themselves beaten. Not an Easter passes that these Ritualistic clergymen do not receive seven or eight former members of the Roman Catholic Church to their first Communion in the Church of England. Where can the same thing be told of ourselves? We believe that there never was a time when our own Church was more intensely anti-Roman than it is at present, its Protestantism has strengthened with an increasingly intelligent Churchmanship; but there never was a time also when it was more necessary for us to seek out and stand firmly on the "old paths."

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Another method of treatment, which gives good results, prepares a suds of white castile soap, made quite strong, into a basin of which a teaspoonful of powdered borax is stirred. The lace is basted upon two thicknesses of flannel, and in that manner soaked for twenty-four hours or more, if very much soiled, the suds being changed two or three times during that period. It is then placed for two hours in clear water, which should be changed once or twice during that time. It is then squeezed out, smoothed carefully upon the flannel, and when partially dry, may be placed face downward on two other thicknesses of dry flannel, and smoothed with with a hot iron. When entirely dry, the lace is removed from its backing of flannel, and will be found in admirable condition.

Lace may also be washed by winding it about a bottle, fastening the ends in such a manner that they cannot come loose, or it may be sewn on muslin, as above described, and boiled in suds made of white castile soap in water. It is claimed that this treatment proves very efficacious in removing all traces of dirt. Of course, there must be a thorough rinsing in clear water after removal from the suds.

A bottle is often convenient for smoothing crumpled lace, which may be wound about the glass and easily straightened, a slight dampening assisting in the process. When that has been done, and it has been allowed to dry, it may be unrolled, folded up in lengths of about six inches, and tacked thus with a few strong stitches. This gives one of the most convenient forms in which to conduct washing, as the figure is always so open that the folding in no way interferes with the coming out of the dirt. This bunch of lace may be washed in almost any of the ways which have been heretofore described; or it may be dropped into cold water in which a little borax or ammonia, or both, have been mingled. After it has soaked long enough to loosen all the dirt, the water being changed if necessary, it may be gently squeezed out lengthwise, and after rinsing, it should be placed in the sun to dry. When this has been done, lay the package in one hand, smiting it vigorously with the other; remove the stitches and refold the lace, but in a different length, and again pat between the hands. It can now be opened, and will be found smooth and pleasing in appearance, with none of the evil effects of ironing, rubbing, or wringing.

Benzine is also useful for cleaning lace, especially that which is old and tender. The only objection to its use is the smell, and this is obviated by getting the deodorized kind, which can be had almost everywhere. This is especially recommended for the ancient yellow lace, the color of which is precious. Of course, no water is to be added, and after the dirt is removed, the benzine is allowed to evaporate.

Where lace is of very light texture, it may be spread on paper, covered with calcined magnesia, and another paper placed over it. The package is then put away between the leaves of a book for two or three days, when the magnesia is shaken off, and the threads appear as fine and clean as when first wrought.

Black laces sometimes require renovating, and this, while a very important task, is not understood by many. Washing in the usual manner is out of the question with these, and some other process must be adopted. One which answers very well, is to take a teaspoonful each of ammonia and turpentine, and add them to a cupful of hot water, a little more or less strength is immaterial. With a piece of black cotton or black silk, sponge off the lace, and press it between folds of some dark cotton or silk. The freshening thus accomplished is quite gratifying, and the task is by no means a difficult or unpleasant one. It should be borne in mind that no sponge or light-colored cloths are to be used in applying the medicament, otherwise the whole may be irreparably injured.—*Good Housekeeping.*

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