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The Living Church.

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

MISS S. P. SULLIVAN
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The Living Church.

SATURDAY, JULY 23, 1892.

THE late W. H. Smith was a generous benefactor to Portsea, his chief gift being a sum of £29,000 towards re-building the parish church, on which £46,000 was expended. At a meeting of parishioners recently, Canon Jacob presiding, it was resolved to place a stained glass window in the west end of the church, to Mr. Smith's memory.

THE expenses of St. Paul's reared case, which have to be divided between the dean and chapter and the Bishop, are £2,000. The most unsatisfactory part of the business is that, in the case of the Bishop's vacating the see, the whole question may have to be reopened in the event of his lordship's successor not being willing to stop judicial proceedings.

A MEMORIAL signed by 10,000 women of the middle and upper classes and by many of the bishops, clergy, members of the learned professions, and other graduates of Trinity University, Dublin, has been presented to the Provost and Senior Fellows asking them to signalize the tercentenary of the University by throwing open its educational advantages to the women of Ireland.

HERE is a story of the clerical fight with poverty, the extent of which few would credit. It is told by the Dean of Chichester. The late Bishop of Ely, calling at a vicarage, and finding no one, opened the door. The vicar put his head out of a bed-room window and said, "I will be down directly; you will be astonished to hear that we have gone to bed; we have no fuel and food, and we have simply gone to bed to keep some life in us."

THE font at St. Paul's cathedral, London, is to have a fine cover, which it is proposed to erect in bronze, and which will resemble the best specimens of Florentine work. The cover will be suspended from the roof, and will be of great height, with scriptural designs of baptismal scenes; whilst around the font itself will be a marble screen or wall, of different colors, resembling as much as possible the font surroundings of Ravenna.

THE Society for the Propagation of the Gospel in Foreign Parts has issued an appeal for funds for the restoration of the many churches and other ecclesiastical buildings which have been injured or totally destroyed by the recent hurricane in Mauritius. One of the clergy was killed in his own cottage by the fall of an adjoining church; another lost three children, and was himself severely injured, together with his wife and two other children, by the collapse of his parsonage. The Society has itself sent out £250 as its own contribution.

THE dedication services in connection with the opening of the new Episcopal church, theological college, and college chapel, in Roseberry Crescent, Edin-

burgh, were held on the hundredth anniversary of the repeal of the penal laws affecting the Church. The Primus, the Bishop of Brechin, the Bishops of Moray, Argyll, Edinburgh, and Glasgow, and a large number of clergymen from different parts of the country, were present at the ceremony. The sermon was preached by the Rev. Chancellor Cazenove, lecturer at the college.

BISHOP SMYTHIES believes that the present is the very time for the establishment of a bishopric in Nyassaland. Much country adjacent to the Lake is under British protection; the Government seem determined to make that protectorate a reality by taking strong measures to put down the slave trade on the Lake, and it is possible that many English people may be attracted to the Shire Highlands. The Bishop therefore appeals for such a sum as will secure an income of £300 to the see; "surely not excessive," says Bishop Smythies, "if we think what an able man must probably sacrifice who is to make his permanent home in Nyassaland."

THE Nonconformists of Wales are endeavoring to discount the triumph of the Church in Wales in securing so many dissenting preachers as candidates for ordination, by declaring that only the scum of dissenting preachers are forsaking the sects. The Rev. J. J. Lias, examining chaplain to the Bishop of Llandaff, thus refutes the calumny. Speaking "of the last ordination examination," he writes to *The Times*: "One Nonconformist candidate read the Gospel, a sign that he was first in the examination for deacon's orders. Another divided the Crawley prize with another candidate, a sign that he was bracketed first in the examination for priest's orders. The rest passed very creditably, indeed. . . . I wish to record my deliberate opinion that . . . the accession to the ranks of the clergy of which I have spoken is drawn from the very best men among the bodies to which they formerly belonged."

THE accounts of the fire which has all but destroyed St. John's, Newfoundland, have been published in the daily papers. They do not, however, convey an adequate idea of the desolation of the Church by the calamity. The beautiful cathedral, designed by Gilbert Scott, one of the finest structures in the continent, and but recently completed, was destroyed. It was built at a cost of half a million, taxing local resources to the utmost. It is now a ruin. With it went the Bishop's and clergy house, schools, orphanage, and Synod Hall. The disaster is complete, there being little insurance. In this crushing blow, the Church in Newfoundland will have the hearty sympathy of the American Church, a sympathy which we hope and believe will take practical shape by generous offerings to enable the afflicted Church to rebuild the waste places. We have an added reason in the fact that we

shall thus aid in restoring historic landmarks, as at St. John's was held the first Anglican service in the New World. We hope that the broken-hearted diocese will soon be cheered by an outpouring of generous love from both the Canadian and American Churches. We shall be glad to act as steward of any funds which may be sent to us for the purpose.

The Church Times thus speaks of the Bishop-elect of Quebec:

Churchmen in Canada have reason to be thankful for the selection of so good a Churchman and so earnest a worker as the Rev. A. Hunter Dunn, vicar of All Saints', South Acton, to succeed Bishop Williams in the bishopric of Quebec. Mr. Dunn, who was a Wrangler at Cambridge, was appointed to All Saints' twenty years ago. In 1887, he was offered the vicarage of Great Yarmouth, which, though a valuable living, he declined, being unwilling at that time to abandon the work he had undertaken. Of that work it is impossible to speak too highly. Where there used to be a school, church, and one priest, there are now two churches and five mission churches, together with a large staff of clergy and lay readers, a band of 200 voluntary helpers, and as many as 1,700 Easter communicants. His promotion to the bishopric of Quebec is a just reward for such services, and is likely to be productive of much benefit to his distant diocese. Those whom he is leaving will feel their loss all the more keenly if they have the mortification of seeing his work undone by an unacceptable successor, and we trust that the patron's choice will be a wise one.

THE Duke of Connaught opened the New Oxford House, Bethnal-green. The buildings comprise a Gothic chapel, rooms for twenty-one residents, a library, class room, and other compartments, and a five-court. The cost has been £9,700 plus £2,800 for the site, and a further sum of £5,500 is still required. The Duke was received by the Archbishop of Canterbury and the Bishop of London, wearing their robes; the Rev. A. Ingram, head of Oxford House; Sir W. Anson, warden of All Souls', and the other members of the council; and there were also present the Archbishop of York, a number of the bishops, the warden of Keble College, and the officials of the institution. His Royal Highness congratulated the founders of the Oxford House on a success in East London which had even been greater than they had ventured to anticipate. He put the objects of the mission very happily, remarks *The Daily Telegraph*, in saying: "We have in London, I am happy to think, many missions at the present time, but probably among the many there is none which has been started on such a truly practical and sound basis as this. We find that everything that can make life happier, cheerier, and of more usefulness, is being encouraged, and that religious instruction goes hand-in-hand with healthy amusements, with social gatherings, and with athletic exercises; and amongst us Englishmen, I am sure, there is nothing that appeals to our hearts more than the combination of high and true Christianity with good and bodily exercise."

A LETTER FROM THE PRESIDING BISHOP.

MIDDLETOWN, CONN.
July 12, 1892.

TO THE EDITOR OF THE LIVING CHURCH:—I have just received a telegram from the Bishop of Newfoundland, informing me of the appalling disaster which has befallen our sister Church in that island, by the late fire in the city of St. John.

The cathedral, the Bishop's and clergy houses, the Sunday and daily school houses, the synod hall and orphanage, are all destroyed. The loss amounts to nearly half a million of dollars, with some insurance. Churchmen are heavy sufferers and, therefore, utterly unable to face this dire calamity. Surely in view of such disaster, no words can be needed to awaken our deepest sympathy and open our hearts and hands.

I am quite aware that I have no right to ask for collections outside of my own diocese; but I do ask that in the diocese of Connecticut collections may be made in behalf of the diocese of Newfoundland, at as early a date as possible. Moreover, I trust that those of our people who are now absent for the summer, from their homes, will not pass by this appeal, but will contribute such aid as they can when opportunity is offered, or, in the absence of such opportunity, will forward their aid to the treasurer of the diocese, the Hon. F. J. Kingsbury, Waterbury, Conn., to whom all contributions should be sent.

I send you this letter, also, for another reason, namely, that I may as speedily as possible, bring this important matter to the notice of my Right Reverend brethren in the United States, in the hope that they will take measures to secure, at some early day, efficient aid for our suffering brethren in Newfoundland.

I am very truly yours,
J. WILLIAMS,
Bishop of Connecticut, and Presiding Bishop of the House of Bishops.

TO THE EDITOR OF THE LIVING CHURCH.—I have just seen the much revered Bishop Williams, and he has shown me a copy of the letter which he has so considerably issued in relation to the terrible disaster which has overtaken our brethren in Newfoundland. As a native of that island, allow me to add a few particulars, which may, perhaps, emphasize the need of our sister Church. The Episcopalian Communion has been incomparatively the greatest sufferer, and only those who are thoroughly conversant with the internal workings of the Church in Newfoundland can at all appreciate the dire misfortune which the destruction of so great a part of St. John's, including so valuable a portion of Church property, entails upon the whole island. The Churchmen of St. John's are by no means the only sufferers, though the greatest ones, for everywhere in the diocese the capital city has been a constant source of help. To St. John's both clergy and laity have naturally necessarily turned whenever a church, a school, or a hall, has been needed. And not only so, but the already insufficient incomes of not a few of the 40 or 50 outpost clergy will be very materially affected by the overwhelming loss. Immediate financial assistance is absolutely nec-

essary to prevent spiritual destitution in St. John's and elsewhere.

Newfoundland has been the scene of heroic missionary labors, and the saintly Bishop Field has found many an imitator, and a worthy successor in the indefatigable prelate who now presides over that arduous portion of the Master's vineyard.

English Churchmen will doubtless do according to their ability, but no apology is needed for appealing to American Churchmen also. We should gratefully seize upon the occasion to show the reality of that oneness which exists amongst all members of the Anglican Communion throughout the world. It is not unworthy of note that the Church of England service was read for the first time in the New World in the harbor of St. John's. Never, surely, has the *Te Deum* been more heartily sung than will be the case when the Church shall once more rise equipped and strengthened by the generous aid of liberal Americans, to minister to her children now scattered and homeless.

Yours faithfully,

JOHN ROUSE,

Rector of Trinity church, Chicago.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, July 5th.

The absorbing topic of the hour is the general election, but as the result will be known before my letter gets into print, I need not dwell on it. In some quarters the result is anticipated with no little anxiety as far as the future of the Church of England is concerned. But there is a sad lack of faith among those who think that disestablishment and disendowment mean also disaster to God's Church. They seem to forget that her foundation is on something more permanent than mere patronage and support of the prevailing government. No act of Parliament ever set her up, and no similar action of the legislature will ever ruin or destroy her. Her endowments may be seized and her prestige in the land diminished by a government jealous of her power, but though this may spoil her usefulness and cripple her work for a time, the greater disaster will fall upon the nation which sanctions such profanations and sacrilege. For my own part, I do not think the country is going to express any opinion upon the matter at this election, and as long as the Church's minister act up to their calling, there need be no fear of any seizure of her ancient endowments.

Some of the Protestant journals see discord in the ranks of the Catholic party, not, I fear, because there are real signs of serious disagreement, but rather because the wish engenders the thought. As the Catholic movement has developed, so the number of those holding these views has increased, and naturally it follows there are divergencies of opinion on matters of minor importance in proportion to the growth of the party. The troubles in the Cowley Society connected with the recall of Father Hall, and the withdrawal of Father Black; the alleged surrender by Mr. Gore of vital points, to the destructive New Criticism, and the severance from the English Church Union of Archdeacon Denison, and one or two others, in consequence of the society declining to pronounce any opinion on the matter—these and other such matters are all pointed to as the pending break-up of the movement. On the contrary, they are only incidents of it. The movement is too great a one, and too surely founded, to be blasted by any such discords. Of course it is not to be denied that there is an element of danger in constant disputes when they tend to draw men's minds off from the real track upon which they are bound. But at the same time they are a sure sign of life, clearly showing that those interested in the cause are alive to every matter, small or great, which is likely to affect its welfare.

Every one regrets the withdrawal of the venerable Archdeacon Denison from the roll of the English Church Union. He has fought so ardently and so long for Catholic truth, and has never failed to lend his sup-

port to those who have suffered for the cause, that his withdrawal now is tinged with a tone of genuine regret. Ever since the appearance of "Lux Mundi," the archdeacon has besieged the council of the Union to pass some vote of censure upon Mr. Gore as the exponent of views which he held were of vital import to the maintenance of Christian truth, especially in the doctrine of the inspiration of the Bible. The council declined to follow the archdeacon in his condemnation, and the annual meeting of the Union endorsed its resolve, which, as the president explained, was arrived at by a sense of unfitness on the part of a society like theirs to censure what the synods of the Church had declined to express any opinion about.

On the general discussion as to the suitability of providing Matins or the service of Holy Communion for our Sunday morning congregations, which occupied the greater part of the same session of the Union, no little diversity of opinion was expressed. I am glad to say, however, that there was no discordant voice as to the fact that the Divine Service was the celebration of the Holy Eucharist. The varying opinions were heard when the details of time of day, sung or plain, fasting or non-fasting reception, were considered. About all such matters people must differ. Some are too anxious to be ruled absolutely by rigid Canon Law and tradition, and are too apt to forget modern needs; others take the other extreme, and send the ancient rules of the Church to the right-about, and declare that everything and anything—no matter what—must be done, if only to get men and women into church; a wrong view altogether. There is a very great danger in admitting the careless and ignorant to the celebration of the Divine Mysteries, a course which certainly was not that of the early Church, for the honor and sanctity of the Blessed Sacrament were always most carefully guarded, as all Church history tells us. What we want then is not so much an indiscriminate invitation to attend the Divine Mysteries, but greater precaution in seeing that those who come, either as communicants or as hearers, are well prepared to enter into the solemnity and the meaning of this great Sacrament, and are not mere gazers upon the greatest of all mysteries.

To turn to another subject. No little attention has been called to a remarkable speech by the Archbishop of Canterbury at the annual meeting of the Society for the Propagation of the Gospel. His Grace pleaded for larger ideas of mission work, for the cultivation of all that was of the divine in the heathen world (so following St. Paul in his attitude towards the Athenians) and less of the destructive teaching. Missionaries were to be taught the principles of the religions which they wished to supplant, and to build upon all that they found to be good in them, retaining the wheat and destroying the chaff. His Grace's interest in the ancient Eastern Churches is well known, and he spoke most earnestly of the importance of cultivating closer relations with them, in order to help raise them from their present position, simply because these Eastern Christians, in his Grace's opinion, must be the missionaries of the future to win the children of Islam to Christianity. "What we want to do," said his Grace, in conclusion, "is not so much thinly expanding the Gospel over a large area, as to make great centres, colleges of clergy and laymen, in a great number of places, where the Gospel light could be focussed, and pour its rays all around."

The annual meeting of the Universities Mission to Central Africa has also lately been held, and was made unusually interesting by the presence of Bishop Smythies on the platform. Unfortunately, he has returned home in a very sickly condition. The immense journeys on foot that he has taken have completely shattered his health, and he now pleads that a colleague may be found for him to superintend the workings of the mission around Lake Nyassa. An endowment of £300 per annum has to be secured before a bishop can be consecrated, and it will be very much to the discredit of

High Churchmen to whom this mission especially appeals, if the sum is not raised very speedily.

CANADA.

An encouraging report was given by the committee on Church Progress, at the meeting of the synod of the diocese of Ontario, in Kingston on the 21st. Several schemes were submitted by the committee, the recommendation to appoint a diocesan lecturer, and to establish a diocesan magazine being among them. A motion was introduced for the appointment of a coadjutor bishop for Ontario, but the consideration of the matter was referred to a committee to report upon next year. There have been 1,288 persons who received the rite of Confirmation during the past year in the diocese. An historical building, the old school-house where Sir John Macdonald in his young days acted as clerk for the first missionary there, has been converted into an Anglican chapel, at Napanee. The Woman's Auxiliary of the diocese held the annual meeting at Belleville on the 7th, 8th, and 9th, of June. A special service in connection with it was held on the 8th in St. Thomas' church, consisting of the missionary litany, sermon and celebration of the Holy Communion. The total membership of the W. A. in Ontario is now 2,155.

Much regret is felt at the news of the great fire at St. John's, Newfoundland, on July 9th, in which the beautiful Anglican cathedral was destroyed. It was one of the finest Gothic structures on this side of the Atlantic, and was built after the designs of Sir Gilbert Scott. The nave was erected about 50 years ago, but the chancel was only completed about eight.

The Niagara diocesan synod has unanimously endorsed the work of the White Cross society among men, and the White Shield among women, and recommends the formation of branches in each congregation in the diocese. The opening service for the Synod on the evening of the 20th was fully choral, the combined surpliced choirs of the city (Hamilton) assisting. During the past year over 700 persons were confirmed in the diocese, of whom more than 100 were brought up outside of the Anglican Church. The Bishop held an ordination in Christ church cathedral, Hamilton, in the end of June, when two priests and two deacons received Holy Orders. A large number of clergy were present as well as a number of the laity. On the question of the Consolidation of the Church in Canada, to come up before the Provincial Synod in September next, the Niagara synod, after a good deal of discussion, passed an approval of the Winnipeg conference resolutions.

A large number both of clerical and lay delegates attended the meeting of the diocesan synod of Huron, begun on the 21st. Some of the statistics given in the Bishop's address show a very prosperous state of affairs in that diocese. There has been an increase of \$500 in contributions for diocesan purposes over last year, and through the W. A. an advance of over \$700; an increase in the number of clergy since 1880 of 36, and of churches of 45. There are 122 brick churches in the diocese at present. In the past eight years over 10,000 persons have been confirmed, and the number of communicants has increased from 8,910 to 13,605. The Bishop held an ordination on Trinity Sunday in the cathedral, London, when five deacons were ordained and four advanced to the priesthood.

The opening services of the new church of St. Cyprian, in Toronto, were begun on the 19th and continued through the following week by daily Celebration at 7 A.M., and Evensong at 8 P.M. A meeting to consider the proposal to establish a Deaconesses' Home in Toronto was held at Wycliffe college on the 21st. A number of the clergy and laity were present and the Bishop presided. Resolutions were adopted declaring the necessity of introducing deaconesses into the diocese, and a board of management was appointed. The Bishop of Toronto in his address to the synod said that there had been an increase in church mem-

bership in the diocese, during the past ten years, of 22,340, and of communicants of over 6,000. There were nearly 200 more Baptisms in 1891 than in 1890. The Rev. Father Benson, of St. John the Evangelist, Boston, conducted a retreat for the Sisters of St. John the Divine, Toronto, recently, and the week following, a quiet day for clergy and those intending to take Holy Orders, at St. Thomas' church, and at the Bishop Strachan school a retreat for women.

The number of pupils at the Church School for Girls, Windsor, diocese of Nova Scotia, has more than doubled since its commencement, 18 months ago. The closing exercises took place on the 21st. The Bishop held two Confirmation services on the 26th in the parish of Morton, where 36 candidates were presented. Bishop Courtney also held Confirmations lately at Lockport and consecrated a burial ground at Jordan's Falls. Large congregations filled the churches on these occasions, all are so delighted to have their beloved Bishop again among them after his long and serious illness and absence. The old parish church at Windsor, N. S., was burned on the night of the 1st. It was one of the oldest in Canada, having been built in 1788. Over 5,000 funeral services have been held within its walls.

The Triennial Council of the diocese of Algoma opened on the 29th at Sault St. Marie. Matins were said in the morning, after which one candidate was ordained to the diaconate and one to the priesthood. The preacher was the Rev. Canon Dumoulin, and he alluded to the consecration of the present Bishop of Algoma, Dr. Sullivan, on St. Peter's Day at Montreal, ten years ago. An address was read to the Bishop at the business meeting in the afternoon, congratulating him on the tenth anniversary of his episcopate, and accompanied by the presentation of robe and dressing cases. During the decade of Dr. Sullivan's administration he has confirmed 1,449 persons. The church edifices have increased from 8 to 72, in all of which the seats are free. The endowment fund, commencing with an enormous gift of \$1,000 on St. Peter's Day, 1882, the day of Bishop Sullivan's consecration, has reached the sum of \$46,000. The council invited the Rev. Canon Dumoulin to address them concerning St. Andrew's Brotherhood. He gave them a clear and concise statement of the aims, history, and practice of the Brotherhood, with which his hearers were much pleased. There was a full choral service on the evening of the first day in St. Luke's church.

A special service for Freemasons was held on St. John the Baptist's festival, at the church of the Good Shepherd, Fairville, diocese of Fredericton. A large congregation filled the building, which looked very pretty with its floral and other decorations. The rector intoned the service.

Bishops College, Lennoxville, held its annual convocation on the 30th. The University sermon was preached by the Rev. Provost Body, of Trinity College, Toronto. Services have been arranged for at the principal summer resorts in the diocese of Quebec, for the summer months.

The largest ordination ever held in the diocese of Rupert's Land took place on Trinity Sunday in St. John's cathedral, Winnipeg. Nine deacons were ordained and one priest. The new Christ church is being gradually completed. The side chapel is filled with memorial windows and is finished.

The Bishop of Montreal will begin his visitation in the rural deanery of Clarendon early in August. He held a Confirmation service recently at DeRamsay, when among the candidates was an old man over 70 years. So many of the city clergy are away for their holidays just now that the work falls rather heavily on those who remain behind. The report read at the annual meeting of the corporation of the diocesan Theological College, Montreal, showed how much progress had been made in the last eleven years, since the gift of the present building was made. The stu-

dents then numbered eight; last year there were 32. The date of the meeting of the College corporation was altered to January for the future.

On Sunday, July 10th, the corner-stone of the new church of St. Andrew, Deloraine, diocese of Rupert's Land, was laid with all the imposing ritual of the Freemasons, by Past Grand Master, Canon Matheson, of Winnipeg. A number of Masons were present, and a large assemblage of townspeople. Evensong was sung in the hall now used for service, by the rector, the Rev. C. Sydney Goodman, and a forcible and excellent sermon preached to the assembled Masons by Canon Matheson. Immediately after service, the brethren joined in procession and marched to the building site, where the ceremony of laying the corner-stone was conducted by the Past Grand Master. Appropriate hymns were sung during the ceremony by the Church choir, and short addresses delivered by Canon Matheson, the Rev. C. Sydney Goodman, the Rev. John May, and others. The benediction pronounced closed the proceedings of a very bright day, after many dark ones, in the history of the Church in this town.

NEW YORK.

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

CITY.—St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, must be ranked among the "open churches." It is open daily for private prayer, and is much used. During the past year over 7,000 persons availed themselves of this privilege.

On Sunday, July 17th, Bishop Potter made his annual visitation of the chapel of the Holy Comforter, and confirmed a class of sailors and others in this mission of the Church Society for Seamen of the city and port of New York.

The funeral services over the remains of the late Cyrus W. Field, were conducted by Bishop Potter at "Ardley," the country house of the Field family at Dobbs' Ferry, on Thursday, July 14th, at 5 P. M. The remains were taken to Stockbridge, Mass., for interment.

During the past year St. Ann's church, the Rev. Dr. Thos. Gallaudet, rector, has made a net increase of 26 communicants, notwithstanding a loss of 30 by removal, bringing the total to 600. Of the whole number of communicants, 80 are deaf-mutes.

Grace chapel has a successful Men's Club which is organized so as to permit benefit to members in case of sickness, and to their families in case of death. Weekly meetings are held on Monday evenings, at Grace Hall, and do much to promote pleasant social feeling.

A committee of the New York Prison Association, of which the Rev. Arthur Brooks, D.D., of the church of the Incarnation, is chairman, is about to issue an appeal for the observance, with heartiness, of the last Sunday in October as Prison Sunday, that time being chosen by the National Prison Association of the United States, for the consideration of prison reform. It is earnestly hoped to stir popular sympathy, and enlist popular support in the work of freeing our prisons from the evil effects of political contrals.

The New York Churchmen's Association, a club of some 100 clergymen, has had an harmonious and successful year of activity. It is now past its tenth year. Semi-monthly meetings were held from September to June, at which questions of practical interest in contemporary life in the Church and the world were ably discussed. An earnest tone has marked the proceedings, but a chief object is to promote sociability and good fellowship among the clergy. Many delightful hours have been passed together, with a sense of resulting recreation and benefit.

A parish library of some 1,500 volumes is maintained at Grace house, with a valuable reference library of about 200 volumes more. A free reading room is attached, which is open to the use of persons con-

nected with Grace church and Grace chapel. It is open daily from early morning till 10 P. M. At Grace mission also is maintained a free reading-room, which is visited annually by about 3,500 persons. A feature of this work, is the occasional sending of flowers to the bedside of the sick.

At the new club house in Essex st., under the charge of Mr. Chas. J. Wills of the Brotherhood of St. Andrew, which has recently been begun in connection with the work for the poor at Old Epiphany House, there are club rooms on the first floor for men, attractively fitted up and supplied with games and newspapers. The second floor is given up to rooms for instruction, and to social and religious meetings for women. Members of St. Andrew's Brotherhood will have rooms on the floor next above, and will give personal care to all the work undertaken. A fourth story will be utilized should eventual need require.

The missionary Society for Seamen of the city and port of New York has been successful in securing from the city and from the elevated railroad in Peal st., which passes the Sailors' Boarding House, some \$20,000. The amount from the city was the proceeds of the sale of water-front property on West st. The money received is needed by the society, which is very inadequately supported by the Churchmen of the city, and has for some years been obliged to draw upon reserve funds representing past legacies, in order to meet its running expenses. Sundry appeals have been issued from time to time, but not always with success, although the work is admitted on all hands to be needed and to be well performed. It is the only work of the Church for the thousands of sailors who annually come from all nations to this principal port of our country, greatly increasing our national wealth. The managers of the society are a faithful body of laymen, many of them well-known men. At the last meeting of the board 40 members were present, an unusual quorum for any organization. Bishop Potter occupied the chair and spoke words of encouragement.

At St. Michael's church, the Rev. T. M. Peters, D. D., rector, the industrial school has a distributing committee which sews mostly for the children of the charitable institutions in which this parish is especially interested, and chief among which is the neighboring Sheltering Arms Nursery. Whenever necessity requires, assistance is given to the worthy and needy poor in the way of new material and partly worn clothing. The number of children taught plain sewing last year was 230. A work of much interest is also done by the parish in the Sheltering Arms Nursery itself, where 70 girls and 12 boys were last year instructed in various industrial pursuits. Many of the boys are taught the cutting and sewing of garments in addition to their ordinary house work. On Saturdays classes are taught practical carpentry. All the girls are instructed in the use of the needle in plain sewing, darning, and mending, and in many instances the older girls have made entire outfits for themselves. The girls in the Little May memorial cottage learn the arts of cooking and laundry work.

On Thursday, July 7th, St. John's Guild began its summer campaign for the relief of the thousands of sick children of the poor who are found in the crowded tenement houses of the city. The Floating Hospital made its first trip for the season down the bay, with a full cargo of sick children and their mothers. The children received the best of care and the things which they most needed. From now until September the Hospital will make five trips each week. The present is the 19th season in which this work has been carried on by the Guild. It has undergone steady improvement summer after summer. Since the beginning the Floating Hospital has made a total of 593 trips, and the number of beneficiaries has reached the inspiring figure of 456,124. This vast army of women and children has been transported without a single accident or mishap. The Hospital

work should not be confused with the other agencies designed to give fresh air and recreation to the poor, for the reason that it is simply to give attention and relief to those who need immediate treatment. Its work in saving the lives of little infants has been especially merciful, and this is due quite as much to the breezes of the bay as to medical skill. It is a constant experience that children who go aboard in an apparently dying condition, return revived and with a wonderful recovery of vigor. Cases needing prolonged care are landed at the seaside hospital of the Guild. The work is liberally maintained by the people of the city, on whose voluntary contributions it wholly depends. It is under the personal direction of a number of the best-known business and professional men, and physicians, who give every detail the closest supervision. The cost of a single day's trip of the Floating Hospital is \$250.

The consent of the Board of Governors of the New York Hospital having been secured, the trustees of Columbia College have begun the erection of a small astronomical observatory at the new site which the college has obtained, and is in process of purchasing. The work on the observatory is being rapidly pushed forward, with expectation that it will be completed by August 1st. There will be a solid pier, upon which will be placed with scientific care, the new zenith telescope now being manufactured by Wanschaff, in Berlin. This instrument is one of a pair being made exactly alike in every particular, and to be ready Sept. 1st. The other is to be placed in the celebrated Royal Observatory at Capodimonte, near Naples, by the direction of the government of Italy. It is intended that simultaneous observations shall be undertaken by these two instruments, precisely similar in all calculations, with a view to accurate determination of the variation of terrestrial latitudes, recently discovered in Germany. The late Rev. Dr. Barnard, president of Columbia, created in his will, as will be remembered, a fund under the name of the "Barnard Fund for the Increase of the Library." The trustees have recently made an important purchase, under advice of the Department of Physics and Astronomy, and have secured from M. Struve, ex-director of the National Russian Observatory at Pulkowa, Russia, his exceptionally fine collection of works on astronomical and physical subjects, amounting to 4,361 bound and unbound volumes, and 3,056 pamphlets. But the purchase is a further argument for haste in providing better library accommodations on the new site, for owing to the crowded condition of the present library building, the cases are liable to lie unpacked and inaccessible in the cellar for some time, along with some thousands of other books which await shelf room. The college library is to be further enriched by the collection of the late Prof. Wm. G. Peck, whose widow has presented to the trustees a large portion of his books, containing most of his scientific works. Mr. H. E. Pellew, and his son, C. E. Pellew, have given about 500 volumes from the library of the late Geo. Pellew, comprising an interesting collection of 17th and 18th century romances, many of them scarce, and other works, chiefly literary. The Avery Architectural Collection continues to grow through Mr. Avery's continued generosity; and large orders have just been placed in Europe, and expenditures authorized which will largely supplement the original gift. The new work in the department of Electrical Engineering will begin with the autumn. Many students passed entrance examinations for this course in the spring. Certificates are allowed to cover examinations, when such are presented from colleges of recognized standing; and the whole policy adopted by the faculty is a liberal one.

WARWICK.—On Thursday, July 14th, Bishop Potter confirmed a class presented by the rector of Christ church.

MONROE.—The Bishop made a visitation of Grace church on the evening of July

13th, and administered the rite of Confirmation.

BLACKWELL'S ISLAND.—The chapel of the Good Shepherd, which ministers to the spiritual needs of the unfortunate inmates of the public institutions, has received a beautifully embroidered white silk altar cloth from the Guild of the Holy Childhood, of St. John's chapel, Trinity parish.

PORTCHESTER.—The Bishop consecrated Grace church, on Thursday, July 14th. The day was pleasant though warm, and the interesting service passed off to the satisfaction of all. On Sunday evening, July 17th, the Bishop administered Confirmation at St. Peter's church.

PORT JERVIS.—Grace church, the Rev. Uriah Symonds, rector, was consecrated July 14th, by Bishop Potter. The church was beautifully decorated. The 24th Psalm was read responsively as the procession of clergy and others moved up the aisle. Mr. Carr presented the instrument of donation, signed by the officers of the church, to the Bishop. After a short prayer by the Bishop, the sentence of consecration was read. This was followed by Morning Prayer, in which the different visiting clergymen took part. During the singing of the 100th Psalm, 17 candidates for the rite of Confirmation took their places before the chancel rail. A hymn and prayer followed, after which a short address was made by the Bishop. He congratulated the Rev. U. Symonds on his courage, patience, and undaunted courage in so successfully carrying through this work. After the sermon, the sacrament of the Lord's Supper was administered. After the service the clergymen and several prominent members of the church were driven to the Fowler House where a banquet was held.

As a fitting close to the glad day, Miss Mary C. Wallace presented to the Rev. Uriah Symonds, a private Communion set of solid silver in gold gilt from the Gorham house of New York City, said to be the finest set ever sent out by that house. It consists of chalice, paten, cruets, ciborium, and spoon; also corporal, chalice vail, and purificator.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The annual meeting of the Litchfield Archdeaconry was held in St. Andrew's church, Kent, Tuesday and Wednesday, July the 12th and 13th. After a substantial dinner served in the town hall, the meeting was opened with prayer in the parish church. The brethren then adjourned to the shady lawn surrounding the church and rectory, where the usual routine business was transacted. Nearly all the clerical members of the archdeaconry were present. The annual assessments and appropriations were about the same as last year. In missionary work Litchfield county is the banner archdeaconry in the State. During the past year every assessment was paid in full and the amount appropriated for mission work entirely expended, and no debts contracted. This archdeaconry has an emergency fund of its own, amounting to about \$1,000. Every stipend is paid on the first legal day of each quarter. At this meeting action was taken for the purpose of simplifying the manner of collecting the funds for the missionary work of the diocese. It is proposed through the rectors and by means of a blank form to reach every communicant in the county.

At 5:30 the archdeaconry adjourned until 8:30 on Wednesday morning, when the remainder of the business was finished, after which a very bright and interesting essay on "Law and Order Leagues" was read by the Rev. Mr. Humphries, of Roxbury, and called forth quite a general and interesting discussion. At 7:30 on Tuesday evening, a well attended missionary meeting was held in the church. Addresses were made by Archdeacon George, and the Rev. Dr. W. W. Kirkby, of Rye, N. Y. At 10 o'clock on Wednesday morning, the Rev. Dr. Kirkby preached a most excellent sermon. The Holy Communion was administered by Archdeacon

George, assisted by the rector of the parish. It was voted that the next meeting be held in Christ church, Watertown, sometime during the month of October.

PITTSBURGH.

CORTLANDT W. WHITEHEAD, D.D., Bishop.

Calvary church, Pittsburgh, has a new assistant, the Rev. E. E. Matthews, just graduated from Berkeley Divinity School and ordained deacon.

This diocese is not making ecclesiastical history very rapidly just now, owing to the high temperature and the fact that those of the rectors whose stipends will admit of the luxury, are about starting on their annual vacations.

The rector of Calvary church, Pittsburgh, sailed for Europe on the 6th, to be gone until September. He proposes to absorb a course of lectures at Oxford before he returns. And by the way, his name should now be written the Rev. Geo. Hodges, D.D., per courtesy of the Western University, Pittsburgh.

The Rev. W. O. Lamson, priest in charge of Ascension church, Bradford, will summer on the other side of the sea, and the Rev. Townsend Russell will have charge of his work during his absence.

The Rev. Henry Tarrant, rector of St. Mark's, Pittsburgh, has sailed for England, to be absent until the autumn.

MEADVILLE.—On June 29th, St. Peter's Day, the Bishop visited Christ church parish. There were three services: 1, an early Celebration; 2, Matins and Confirmation; 3, at 11:45 A. M., the service of Ordination and a second celebration of the Holy Communion. The Rev. Rogers Israel, for several years the efficient rector of Christ church, has accepted a call to St. Luke's, Scranton. Mr. Israel has done a wonderful work in this diocese, and will carry to his new field the love of his old parish and the warm regard of his brethren.

TITUSVILLE.—On Thursday evening, June 30th, the Bishop visited St. James' memorial parish, the Rev. Dr. Purdon, rector, and confirmed a class of five. The Bishop preached the sermon, and Evenson was said by the rector and the general missionary. It is a matter of note that the class confirmed contained two daughters of his worthy rector.

SMETHPORT.—The new church for St. Luke's parish, the Rev. J. H. McCandless, rector, is nearly completed and will be consecrated September 14th. This church is the gift of the senior warden, and will rank among the handsome churches of the diocese.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., J. L. D., Bishop.

The Choir Guild of the diocese has decided, with the approval of Bishop Littlejohn, to give a Columbian service on Oct. 11th. The music will be rendered by a chorus of a hundred men's voices, and the combined service will probably be held in St. Luke's church.

BROOKLYN—St. Timothy's mission, the Rev. Walter I. Stecher, minister in charge, formally occupied its new church building on the 3rd Sunday after Trinity. In the morning Ven. Archdeacon Morrison, Ph.D., preached and celebrated the Holy Communion. At night the preacher was the Rev. Robert Bayard Snowden, rector of St. Jude's church, Blythebourne. Large congregations filled the new church at both services. This parish was one of several churches founded by the Ven. Archdeacon Stevens, D. C. L., all of which have already grown in strength and given proof that they were planted where they were needed. St. Timothy's has grown more slowly than some others, as the population around it, though large in size, is not rich in this world's goods. The new building is a great pledge for the future.

St. Luke's church, the Rev. Henry C. Swentse, rector, is arranging for the early appointment of an assistant minister to succeed the Rev. R. E. Fendleton, who, af-

ter Dr. Bradley's resignation, took charge of St. Clement's church. During August, the choir will have a vacation, and Mr. L. V. B. Cameron has been requested to form a volunteer choir for that month. The vestry has recently changed one of the rooms in the parish house into a choir room, in order to give additional facilities to the choristers. The various parochial societies have disbanded till October. The new rector has made an appeal for the continuance of work by volunteer workers during the summer, on the ground that it is unnecessary for Church organizations to cease activity for one third of each year, as is now the custom. He earnestly points out that the demand for church work is always present, that the summer heira leaves the poor at home to wrestle with sickness and all their ills, and that all those who have time and talent for carrying on work, are not absent for the whole of the heated season. He suggests that every one should do at least a few tasks every week during their stay in the city, with a view to the large aggregate of good that could easily be accomplished by means of such blessed ministries. The parish has an unusually efficient working organization, which consists of St. Luke's Guild, divided into executive, charity, hospitality, missionary, library, and publication committees; the Woman's Guild, which consists of the executive, missionary, "ergetai" committees, and includes the Sewing Society, Mending Club, committees on the distribution of clothing, on visitation of the poor, and of the sick, on altar furnishing and church decoration, on social calling, mite boxes, entertainments, basket work, Woolsey memorial work, publication of the parish paper, and the industrial school, Church Periodical Club, Daughters of the King, and mothers' meetings; also the Girls' Missionary Guild, "Neamtiskot," Nazareth Guild, and Knights of Temperance. St. Luke's church is now open daily from 9 A. M. to 5 P. M., in order that any who desire to do so, may pass within its doors to rest and pray. The idea has been favorably received by the congregation, and not a few have accepted the privilege which is thus offered them. The annual Sunday school excursion went to Laurelton Grove, L. I. Although more than 1,000 persons accompanied the party, no accident occurred to mar the pleasure of the event.

FARMINGDALE.—St. Andrew's cottage has been reopened for the fresh air work of the summer season by the Brothers of Nazareth.

STONY BROOK.—The Bishop recently consecrated the pretty St. James' chapel, in this village. There were present and assisting the Rev. J. Q. Archdeacon, the Rev. Dan Marvin, and the Rev. Mr. Holden of Northport.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

A most interesting and affecting ordination service was held on Thursday, July 7th, in Grace church, San Francisco. Wm. Ingraham Kip, 3rd, was on that day ordained deacon by his grandfather, the Rt. Rev. William Ingraham Kip, Bishop of California, assisted by Bishops Nichols and Wingfield.

According to the usage of the parish, Morning Prayer is said daily at an early hour. This special service therefore began, as by rubric prescribed, with a sermon. The preacher was the Rev. Dr. E. B. Spalding, and his sermon on 1 Chron. xii: 32: "Men that had understanding of the times to know what Israel ought to do," was of great power, and the latter portion of it addressed directly to the candidate, and touching on special circumstances connected with his ordination, was full of deep pathos. Bishop Kip being too feeble to occupy his seat in the chancel throughout the whole service, remained in the robing room during the sermon. At its close he was assisted into the chancel by the Assistant Bishop, Dr. Nichols, and the Rev. C. J. Mason, and was led by them to the Bishop's

op's chair at the right of the altar. The formal presentation of the candidate to the Bishop was made by the Rev. G. A. Easton, after which Bishop Wingfield said the Litany. Bishop Nichols proceeded with the Communion service and examined the candidate, who then advanced within the rails and knelt before his aged grandfather, whose trembling hands were raised by Bishop Nichols and laid upon the young man's bowed head. The venerable Bishop with feeble voice pronounced the words of ordination, and delivered to him a copy of the New Testament, with authority to read the Gospel and preach the same. The new deacon read the prescribed Gospel, Luke xii: 35, and Bishop Nichols proceeded with the Communion, the aged Bishop having first been assisted, with tottering step, to return to the vestry room. The new deacon delivered the cup in the administration, and after the large number of clergy present had partaken, the first to advance to the chancel rails and to receive from his hands the cup of Life, were his father and mother, and two sisters.

Mr. Kip, the eldest and favorite grandchild of the venerable apostle of the Pacific Coast, is a young man of much promise. From his early childhood he devoted his life to the ministry, and has been steadily preparing himself for this end. In his career in Trinity School, San Francisco, under the Rev. Dr. Spalding, in his college course in the University of California, and in the General Theological Seminary at New York, he made proof of his ability, and of his conscientious application, by graduating from each institution successively as first of his class. He will now take up mission work in the "slums" of San Francisco.

During the years of his declining strength the earnest desire of the aged Bishop has been that he might live until his grandson's preparation for the ministry should be completed, so that he himself might give him ordination. His desire has been fulfilled. It is not likely that he will ever again be able to perform any office of the episcopate. He himself looks upon this ordination as his *nunc dimittis*. To those present who were aware of this, the service was deeply affecting, and during a great part of it there were many moistened eyes.

PENNSYLVANIA.

OELI W. WHITAKER, D.D., Bishop.

Diocesan statistics, 1892: Candidates for Holy Orders, 30; bishop, 1; priests, 231; deacons, 8; whole number of parishes in union with the convention, 125; churches, 123; chapels, 42; ordinations to the priesthood, 3, diaconate, 6; consecrations, 2; corner-stones laid, 2; Sunday school buildings, 78; parsonages, 73; cemeteries, 50; Baptisms—adults, 641, infants, 3,986, total, 4,588; burials, 2,605; marriages, 886; Confirmations, 2,508; communicants, 38,400; Sunday schools—teachers, 3,210, scholars, 35,500; Bible classes—teachers, 250, members, 5,858; parish schools—teachers, 19, scholars, 816; sewing schools, 1,404; industrial schools, scholars, 652; money receipts from all sources, \$1,023,100.94; aggregate value of Church property in the diocese, \$12,500,000.00.

PHILADELPHIA.—In the will of Martha M. H. Boyer, probated 14th inst., is a contingent bequest of \$1,000 to the church of St. John the Baptist, Germantown.

The Rev. R. W. Mico, of Waterbury, Conn., has accepted the chair of Systematic Divinity in the Philadelphia Divinity School, to which he was recently elected.

The Rev. L. Buckley Thomas, who is at present in charge of St. Andrew's church, West Philadelphia, is preaching a course of thoroughly practical sermons on the Ten Commandments.

The Rev. Newton Black, of Springfield, Mass., has charge of the services at St. Paul's church, during the present month. The Rev. Horace F. Fuller, priest in charge of the mission, is at Ebensburg, Pa.

While many of the city and suburban rectors are still at their parishes, quite a large number are spending their vacations

in a more temperate latitude. Under the head line of "Personal Mention" will be found the present location of several, not before printed.

The Rev. R. Heber Barnes, who has recently been assisting the Rev. H. L. Duhring at All Saints' church, and also in the city mission work, has accepted the rectorship of "Old St. John's," Northern Liberties, Phila., and entered at once upon his duties there.

The 3rd anniversary of the opening of the chapel of the mission of St. John the Divine, was observed July 10th, when a special sermon was delivered by the Rev. T. William Davidson, priest in charge, which was followed by a celebration of the Holy Communion. The offerings were for the endowment fund. The chapel and its surroundings have recently been put in thorough repair.

The Rev. H. S. F. Hoyt, rector of Trinity church, Oxford, Phila., was only notified of the call to arms of the State National Guard shortly after sunrise on the 11th inst., and reached the army of the "State Fencibles," of which he is chaplain, in "heavy marching order," a short time prior to their departure. The day was a sultry one, and as no horses were provided, rank and file had a hot march of over two miles at high noon, to the railroad depot.

The Rev. George Herbert Kinsolving, rector of the church of the Epiphany, has returned from a brief trip to Texas, where he visited Houston, preaching twice there in Christ church, and subsequently went to Galveston, Austin, Waco, etc. He was looking over the field before determining whether he would accept the office of assistant bishop, to which he had been elected, May 19th. He has announced his acceptance of the exalted position, and his consecration will probably take place about the date of the General Convention in October next.

The Rev. William M. Jefferis, D. D., rector of the church of the Nativity, has decided to resign the parish of which he has had charge for several years past, and has accepted a call to the rectorship of the church of the Holy Communion, Tacoma. Washington College, in that city, will be re-organized, with Dr. Jefferis as president; Bishop Paddock, of Washington, has appointed him his assistant in all missionary matters, with three clergymen under his charge. He expects to leave for his new field some time in August.

Court of Common Pleas, No. 2, on the 9th inst. dismissed the exceptions filed, and confirmed the report of E. Hinn Hanson, Esq., Master in the equity proceedings brought to procure an accounting from Charles S. Daniel of his dealings with the church of St. Chrysostom, a brief notice of which was given in these columns Jan. 23rd last. The master alleged that there was no corroboration of the charges against Mrs. Daniel, and in conclusion decided against the defendant, Mr. Daniel. This decision terminates the litigation, unless an appeal shall be taken to the Supreme Court of the State.

On Sunday morning, the 10th inst., the Rev. Herman L. Duhring, rector of All Saints' church, preached his 24th annual sermon, taking as his text, "Lo, these many years do I serve Thee," St. Luke xv: 29. In the course of his sermon he stated that some 12 congregations had removed from the vicinity during the past 20 years, and that more than 50,000 foreigners of various nationalities had crowded into the neighborhood, showing why there was a continual movement elsewhere of English-speaking families. He rejoiced, and took courage from the fact, that in the face of all such unfavorable surroundings, the parish was still vigorous, wide-awake, and self-supporting; yet in the near future an endowment fund would be needed to keep the parish in its present locality. The following statistics of his entire rectorship were given: Baptisms, 1,887; Confirmations, 707; marriages, 1,048; burials, 1,545; total services, 5,950; sermons and addresses, 5,454.

CHELTENHAM.—On the 30th of June last the Rev. Dr. E. W. Appleton completed 25 years as rector of St. Paul's church. Quite a large number of the parishioners assembled at the rectory, when an address was made by Mr. Robert Shoemaker, on the occasion of the presentation of a testimonial to the rector, in the shape of a cheque for \$1,250.

EDDINGTON.—On the evening of Sunday, 3rd inst., Bishop Whitaker officially visited Christ church, the Rev. Henry B. Bryan, rector, where he administered the rite of Confirmation to a class of 11 persons, and addressed them. Notwithstanding a severe storm which preceded a very heavy rain fall, there was a good congregation present.

RHODE ISLAND.

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

BARRINGTON.—The Rev. Wm. M. Chapin has long desired that a summer house should be established here, and such is now an accomplished fact. Two dwellings have been secured and fitted up as a place of rest for working girls and women. The Rev. Wm. M. Chapin, rector of St. John's church, is the chaplain. The Sisters of the Nativity have the general oversight and supervision of the home. Mrs. Hartshorn, of Providence, is the chief benefactor and patroness. The place is called St. Helena's Rest, and on Friday afternoon, June 3rd, the service of benediction was conducted by Rev. Wm. M. Chapin, in the unavoidable absence of Bishop Clark. Rooms are fitted up for the accommodation of about 30 persons. The House of Rest is provided for all girls and women of slender means without regard to their religious faith. No special restrictions are laid upon those who come. The regular price of board is \$3.00 a week. By a singular coincidence the first celebration of the Holy Communion was held on Whitsun Day, the fifth anniversary of the death of Mrs. Abby Grant, whose old home has now become St. Helena's Rest. The room in which she died has been made the oratory.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The 3rd Sunday after Trinity, July 3rd, the Bishop visited St. Mark's church, Anamosa, celebrated the Holy Communion, preached two excellent sermons to large congregations, and administered the rite of Confirmation to nine persons. Since the Rev. W. H. W. Jones took charge of this parish three months ago, the church edifice has been much improved by putting in new windows of colored glass, choir stalls, and the electric light. Fifteen adults and children have been baptized, and a vested choir duly inaugurated. The choir consists of four men including the rector, and 14 boys, and it is doing excellent service. Under its new rector St. Mark's is giving evidence of renewed life and vigor.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

All Saints' mission of St. John's church, Saginaw, which was put under the Rev. Dr. Babbitt of the latter parish over a year ago, has fully demonstrated its right to live, and its prospects of growth and usefulness. The Rev. W. H. Wotton who was called to be the assistant of the Rev. Dr. Babbitt, but doing his work entirely at All Saints', has accepted work in Western Michigan, and retired from the parish, July 15th. It will be remembered that All Saints' parish was overwhelmed with debt 18 months ago, and its church building having been sold by the sheriff, its vestry applied to the Rev. Dr. Babbitt of St. John's church to save it; \$2,000 was raised, the debt scaled down, the property bought in by St. John's church, and a mortgage of \$4,000 given on the All Saints' property. It is a remarkable showing, under the circumstances, that All Saints' mission should have paid the assistant minister \$1,000, and when he retired after 15 months' work, it did not owe a dollar for salary or current expenses, having made the best record of any year in its history. The church will not be closed for a

single Sunday, and another assistant minister will be immediately called. The mortgage has been offered to the church for \$3,750, and an attempt will be made at once to clear the property of debt. By its articles of association with the mother church, neither St. John's church nor its rector is to be responsible for any of the expenses of the mission.

The Good Samaritan Hospital which recently came to the Church at Saginaw, is rapidly getting down to its noble and useful work. The endowment is gradually increasing, a staff of eminent and well-known physicians has been appointed, and the Nurses' Training School is rapidly filling up. It has a good number of patients, and the outlook is bright and favorable. It is earnestly desired that the endowment of \$30,000 be completed at once. Small sums are gratefully received, as well as supplies in kind. The title of the handsome property is already vested as the Church Association of Michigan. The recent diocesan convention gratefully recognized the gift of this property to the Church, and suggested thank-offerings for its benefit.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

Summary of statistics: Clergy: bishop, 1; presbyters, 67; deacons, 8; total, 76. Ordinations: To the diaconate, 2; to the priesthood, 4. Postulants, 7, candidates for Holy Orders, 21. Organized parishes, 71; organized missions, 28, recognized chapels, 7; total, 106. Baptisms: Adults, 320; infants, 856; total, 1,176. Confirmed, 949; communicants, 10,227; marriages, 348; burials, 595. Sunday schools: Officers and teachers, 957; scholars, 7,564. Contributions, \$243,261.94.

MINNESOTA.

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

FARIBAULT.—Miss Ella F. Lawrence will continue her duties as principal of St. Mary's Hall next year. Her resignation was withdrawn at the urgent request of Bishop Whipple and the trustees. Her services are invaluable in the advance movement for the higher education of women.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

HAMMONTON.—At St. Mark's church, Wednesday evening, June 29th, the sacred rite of Confirmation was most impressively conferred by Bishop Scarborough, on a very interesting class. The Bishop spoke warmly of the improvements recently made in the church edifice; and preached an instructive sermon. The Rev. Mr. Russell presented the class, two of whom were from Waterford. Messrs. Garner and Brown also assisted in the service.

MILWAUKEE.

ISAAC L. NICHOLSON, D.D., Bishop.

The diocese has received \$2,000 for diocesan missions from the estate of Mrs. Flavia White, late of Minneapolis, but sometime a resident of Whitewater, and long a devout communicant in St. Luke's parish. Mrs. White also leaves \$3,000 to St. Luke's parish direct, the interest to be applied to the rector's salary. The \$2,000 left to the diocese, goes to the Trustees of Funds and Property, and will be of great use in carrying on the growing mission work, in the openings now manifesting themselves in so many places over the diocese.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The historic old parish, St. Michael's, of Marblehead, has recently purchased the estate adjoining the church, and will proceed at once to the erection of a chapel and parish house upon it. In the purchasing of this estate the parish is greatly indebted, and deeply grateful, to some interested friends outside, for their generous assistance.

ORDINATIONS.

On July 7th at St. John's church, Rockville, Conn., the Rev. S. W. Derby was advanced to the priesthood. The sermon was preached by Bishop Williams.

from John xvii: 15-17. The rite of Confirmation and the celebration of the Holy Eucharist closed the service. Many visiting clergy were present.

At St. Mary's church, Cleveland, Ohio, on July 7th, the Rev. Harold Morse was advanced to the priesthood by Bishop Leonard. The Rev. Jas. H. W. Blake preached the sermon. The candidate was presented by the Rev. C. S. Aves. Seven priests united with the Bishop in the imposition of hands. Celebration of the Holy Communion followed.

At Christ church, Meadville, Pa., on St. Peter's Day, Mr. Samuel S. Marquis was admitted to the sacred order of deacons, the Bishop preaching the sermon from the text, "Thou art Peter and upon this rock I will build my Church." The Rev. George Rogers, general missionary, was present, and with the rector, the Rev. Rogers Israel, assisted in the service of Holy Communion. The Rev. Mr. Marquis will have charge of Christ church parish and missions during the summer, and will return in the fall to the General Theological Seminary, where he has one more year to complete his course.

SOME LONDON CHURCHES.

We are often asked which of the city churches are worth visiting: An easy reply would be: "All of them"; but, unfortunately, they cannot all be seen by the ordinary week-day visitor. And there are besides many holiday and business comers to London, whose time and patience are limited, and who may be glad of a few hints as to the best mode of seeing the city churches. Some are quite inaccessible. We have tried times without number to get inside St. Martin's, Ludgate Hill, but never succeeded, and we have never met any one who has, while St. Katherine Cree, and St. Peter-le-Poer (a unique instance of a circular church) in Broad Street, are almost unknown to Londoners who know their London well. All Hallows, London Wall, at one time would have been placed in the same category, but since the appointment of the Rev. S. J. Stone, things have marvellously changed for the better. But there are many that are easily accessible and well worth a visit. We begin, of course, with St. Paul's and the Abbey. Every one knows these, but how many know them well? "The Pall Mall Guide to the Abbey" is a revelation to most people, and needs no further recommendation than the mere mention. Would that there were an equally good and cheap one to St. Paul's!

The difficulty that most people find in visiting the city churches is the short time during which they are open during the day, and we therefore give two routes which will comprehend the most noteworthy. Two mornings can very well be spent in taking the following suggested rounds. We say mornings because, as will be seen from the times at which most of them are open, morning is the best; while, of weekdays, Wednesday and Friday are the most fruitful, and Saturday the least fruitful, in success.

Starting from Bishopsgate Street Station, begin with All Hallows, London Wall (generally open). Then try St. Peter-le-Poer's, Broad Street. Turn down Wormwood Street into Bishopsgate Street, and go to St. Botolph's church, an old foundation though a modern building, with some good stained glass. Note the interesting list of rectors, from an early date, inscribed round the galleries. Then cross the road to St. Ethelburga's, liable to be missed, as the door is between two shops. It is an ecclesiastical curiosity, smaller than many a drawing-room, generally open in the morning. If you can get through the vestry door, see the churchyard behind. It is quaint.

A little lower down Bishopgate is St. Helen's (open 11:30 to 2, except Saturdays). Here many hours could be spent. It is one of the finest churches in England. The adjoining Crosby Hall (now a restaurant) is an old royal palace. When you reach the top of Gracechurch street, look at St. Peter's, Cornhill; then down to King William Street (turning aside to Fish Street Hill to see St. Magnus-the-Martyr, if time), go up Eastcheap; and on one side is St. Mary Magdalen, and on the other, near the Custom House, is St. Dunstan's-in-the-East. The spire is fine. Get inside the church if you can. On, further along East-

cheap, is All Hallows Barking, near the Tower, with its fine carving and quaint tombs and brasses. A very good finish could now be made by going on to the Tower, visiting St. Peter-ad-Vincula and the Norman chapel of St. John the Evangelist, both in the Tower, and then Holy Trinity, Minories, with the head of the Duke of Suffolk. But a better plan is to turn eastward after All Hallows Barking or St. Peter's, Cornhill, and, coming along Cornhill, visiting St. Michael's (the Bishop of Marlborough's church), beautifully decorated, with a fine font; observe the pelican (or stork) cover, carved by Grinling Gibbons (open 10 to 4). Then St. Stephen's, Walbrook, by the Mansion House, Wren's study for St. Paul's, somewhat spoiled by the recent re-seating, but grand anyhow. Note the semi-circular altar—unique, so far as we know—and West's picture of the martyrdom of St. Stephen; open 1 to 3, except Saturdays, but not to be missed, whatever else be omitted. Then, coming down Queen Victoria Street, opposite the Mansion House Station, is St. Mary Aldermay, with its tower reminding us of Magdalen, Oxford, and its wonderful fan tracery in the roof, only equalled near London by that in the chapel in Hampton Court Palace. St. Mary Aldermay is open every day at 1:15 P. M.

We have omitted what can perhaps be best seen on a separate visit, viz., to cross London Bridge and see the magnificent St. Saviour's, Southwark, and St. Olave's, by London Bridge Station. Just now the modern and hideous parish church which forms part of St. Saviour's is being rebuilt, but the other part—the Lady chapel, famous for many a scene in English Church history—is still open.

On a second day, a beginning should be made at St. Giles', Cripplegate, (open 10 to 4), with its wondrous beauty and 'omb of Milton. Then coming down Aldersgate, and along Newgate st., (how many people know the highest spot in London, in Panyer Alley, on the left hand side coming west?) enter Christ church, and see something by way of contrast to St. Giles'. (The hardy may retrace their steps along Cheapside, and visit St. Mary-le-Bow.) Leaving Newgate st., on Holborn is St. Sepulchre, many styled in architecture, and interesting historically (open 11 to 12). Then turn up to Smithfield, and hard by Cloth Fair is the gateway leading to St. Bartholomew-the-Great, the finest specimen of Norman architecture in London, and since its splendid restoration much visited, (open 9 to 5). I remember it in the old days when the blacksmith's forge was inside the clerestory. Near this is Charterhouse, which visitors can always see over, a fact not generally known. Charterhouse, both for its ancient history and for its association with Thackeray, is unique in London. The strong may then cut through the market, and on the left hand side of John Street Road they will find the last remaining London gate, now the headquarters of the St. John's Ambulance Association, a real bit of old London. Return to Holborn and visit St. Andrew's church on the viaduct, (open in the mornings of Monday, Wednesday, and Friday, 10:30 to 12 noon). Then cross the road to Ely Place. Here was the old palace of the Bishop of Ely (see Richard III.), and here stands the old chapel, for many years whitewashed and spoiled by Welsh Baptists, then bought by the Roman Catholics, and by them restored. The chapel and the crypt are both well preserved. Coming down Shoe Lane into Fleet street, St. Brice's should not be forgotten, and coming west, St. Clement Danes in the Strand, with Dr. Samuel Johnson's pew in the gallery, forms a fitting close. There are still many churches left unnoticed, but they lie somewhat out of these routes and require special visits, to say nothing of special arrangements as to getting admission. A very good guide to many I have mentioned and others is "Church Bells Album of fifty notable churches of London," with illustrations and descriptions, published at our office at 2s.—Church Bells.

The Living Church.

Chicago, Saturday, July 23, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

"WHILE we have time let us do good unto all men, especially unto them that are of the household of Faith." Are we doing it? Is the Church providing for her own? Masonic societies, guilds and brotherhoods of various names, and even some railroad companies, provide for their needy members and disabled officers. The soldier who is wounded in battle, draws his pension, and if he is slain his widow and orphan children receive it. Shall the soldier of the Cross have no provision, when he fails from overwork and old age? Shall his children be forsaken and have to beg their bread? Shall his widow, who has worked by his side through all his years of toil and sacrifice, be left homeless and stricken with poverty as with years?

THERE are many of the clergy who are "restless," seeking "calls" to other parishes, changing at every chance. Some are constitutionally restless and fickle. Some are not fitted for any place and cannot stay long in any place. But by far the larger portion of our migrating fraternity that are seeking a better parish, are seeking it because they see the wolf standing at the door of their old age, and they must, if possible, go where he cannot come. But they cannot escape him. They lose heart and health in the struggle; they become incapable of their best work; they lead a vagabond life, and lay it down at last without the comforting assurance that the Church is able and willing to care for them.

WE believe that it is not so much a question of larger salaries or of clerical rights, as a question of dependent poverty at the last. The clergy can bear privations, they are willing to sacrifice secular things, and live with even painful economy. But they cannot ignore the inexorable needs of the future. Give them the assurance that if disabled they shall be sustained, and if called hence their families shall be fed, and they would, as a rule, be willing to work patiently wherever they are sent.

THERE is no question, we believe, of such practical and pressing importance before the Church, as this—How shall we provide a permanent and sufficient fund for our dis-

abled clergy and for the families that they leave without fortune or income? Something is done, it is true, in every diocese, but in few is there any adequate or reliable provision; in few can any assurance be given, that a prudent man would dare to trust. Whether the relief shall come through the diocesan or general fund we cannot say. But in some way it ought to come, and it should be placed beyond all contingency or question.

EXCEPTION has been taken to certain expressions in our recent editorial on the "High Church Revival." It is possible that the article referred to needs further explanation in order to express accurately the position of THE LIVING CHURCH. Let us frankly say that we do not view this later "Oxford Movement" with the apprehension which many have felt, that we think, on the whole and in the long run, it will serve as a fresh illustration of the power which the Anglican Church has exhibited in an eminent degree of reconciling the Catholic religion with intellectual progress, that we feel sure that the discussions which have followed the publication of *Luce Mundi* will result in clearing up distinctions which have been too much ignored in the past, and in establishing apologetics upon a basis better suited to meet the forms of thought with which the Church has to deal at the present period.

NEVERTHELESS we are far from endorsing all the positions of the prominent writers of the movement. Especially do we dissent from the position of Mr. Gore on the subject of the *kenosis* or self-emptying of our Blessed Lord, as we showed in our comments on his Bampton Lectures some time ago, and we have no idea that that position will or can be endorsed by Catholic Christians. We consider, however, that this point has assumed a disproportionate place in the discussion and, that important as it is in itself, it is by no means essential to the movement as a whole, and we feel confident that the influence of the more mature theologians, such as Dr. Bright, who have given at least a partial encouragement to the younger and more ardent writers, will in the end introduce the proper restrictions. We have great confidence in the implicit loyalty to Catholic truth of Mr. Gore and his friends, and a full appreciation of the importance of the objects they have in view. Therefore we have confidence that whatever mistakes may have been committed will sooner or later be rectified.

MR. HAWEIS AND "THE BROAD CHURCH."

In speaking some months ago of the internal dangers which menace the Church of the present day we coupled together the names of Professor Momerie and the Rev. H. R. Haweis, as representatives of a class of men who, while electing to remain within the Church by taking advantage of the prevailing laxity of discipline, are undertaking to sap the foundations of the truth for which it stands.

We are now informed that Mr. Haweis indignantly repudiates the methods of Prof. Momerie and refuses to be classed with him. This will remind the unsophisticated reader of the homely fable in which the pot called the kettle black. Treason is treason, though it may have different forms and propose to itself different ends. We have re-read Mr. Haweis' book, "The Broad Church, or What is Coming," which we reviewed in these columns last year, thinking it possible that we might have misapprehended its meaning. The result is that we are more than ever convinced that upon any received principles of morals the positions of the author are completely indefensible, and moreover that if what he thinks "is coming" should come, the "Church" thus reformed or transformed would cease to be a Church at all, it would become impossible to persuade intelligent men that it was worth while to trouble themselves any further about it.

It is certain that if Mr. Haweis be right, there are many more outside the Church who are in possession of the "truth" than those within it. The Church has always held it to be a chief part of her mission to declare to mankind a message from God given once for all. According to this writer, however, that mission would seem to be to preach the prevailing notions of truth in each successive period. Her dogmas are true for a time but after a while they cease to be true and must give place to others. It would be simpler and would, we should think, come to the same thing, to give up the idea of dogma altogether and leave each man to hold as "truth" whatever commends itself to his mind for the time being.

According to Mr. Haweis, the Nicene Creed was accepted because it "sounded true to the ears of the majority." The Athanasian Creed, which he is pledged to teach and which the fundamental law of the English Church requires him to recite several times a year, that grand formula which is a trumpet call to the host of Christian believers, is

characterized as "an arrogant blast of primitive polemics to be heard echoing like a discordant war-cry of the past in some of our churches." Ignoring the ratification of Christendom for so many ages, this Creed is "seen to be of no great authority, as no one really knows who wrote it"—a criterion which would make short work (as no one can know better than Mr. Haweis) of several books of Holy Scripture, the Epistle to the Hebrews amongst the rest.

The doctrine of the Trinity as the Church has always held it, is rejected because it does not convey "any intelligible meaning whatever to the average Englishman," and the ancient Sabellianism is paraded in its place as if it were a new nineteenth century discovery.

In treating of the Incarnation and insisting that Christian definition of it is out of harmony with the age, the writer takes occasion to inform us that "our view of God is different from the Greek and Roman views held in the 1st century, or even the mediæval Christian view." In those benighted ages we are assured that God "was supposed to be a magnified man up in some Olympus, and later on, a magnified man up in the Christian clouds." If this were so, it is hard to see how the idea of a special incarnation came in at all; God was incarnate already. But in such passages Mr. Haweis is playing with the assumed ignorance of his readers. We are then informed that the true idea is that "That something which had always been in God came forth in Christ, *was manifested* He was not all God, but true God, even as a cup of sea water is not the whole ocean, yet is true ocean." (!) The miraculous conception is rejected (unless anyone wants to believe it) on the ground that St. Mark does not mention it, he being, it is assumed, the earliest evangelist.

In the chapter on the Imitation of Christ, Christian morality is evacuated of all its sterner and more rigid elements, and reduced to the level of what is accepted in the best society of the present day. It is a mistake, for instance, to suppose that our Lord had anything more to say about divorce than simply to lay down a higher principle, a "counsel of perfection," and this is defended by quoting an extraordinary exegesis of the passage in St. Matthew xix: 6-9, according to which the words "all cannot receive this; he that can receive it let him receive it" are made to refer to the declaration: "Those whom God hath joined together let no man put asunder."

We hear a good deal about pro-

gressive morality, and in this chapter the 19th century is compared with the 1st, to the decided disadvantage of the latter. But what shall we say of this particular subject? For many centuries the Christian Church insisted upon this "counsel of perfection," the indissolubility of the marriage tie, as much more than "a counsel," as a fundamental law of binding obligation upon all who bore the name of Christian, and with rare exceptions so enforced it that it became, until these later times, a primary and unquestioned principle of married life. Can any one pretend that it is an advance upon this to give way to the relaxed tendencies of modern society and leave the words of Christ to express an ideal for the few?

But it is impossible to follow a writer like this through the successive examples of a juggling with words and principles which would make it impossible to express any truth in such a way as to exclude its opposite, and equally impossible to bind any office bearer to any line of teaching or action by any pledge however definite and explicit.

We have here a plan deliberately and frankly disclosed from what the writer terms "reform." In the first place, the priest who discovers that he does not believe the doctrines which he was appointed to teach and defend, is not to follow the example of Robert Elsmere, and give up a position which he finds untenable. Robert was honest but stupid. There is a better way, namely, to retain the position, and use it for the purpose of promulgating a different teaching from that for which it was designed. "It is possible," the writer says, "with 'quite elementary frankness' to take up each of the old dogmas, and after mastering their intent and purpose, so re-handle and re-state them, as to rescue the essential truths aimed at in each." This is a fine way of putting it, but it turns out that what is meant is to reduce Christianity to the level of natural religion, and while talking largely of revelation, to render its contents as dim and uncertain as the forms of a half-forgotten dream.

THE OLDEST LIVING BISHOP.

BY W. J. WALTHALL.

One of the most notable incidents in the late annual session of the diocesan council of Mississippi was quietly accomplished without controversy or discussion, for which reason, perhaps, it seems to have escaped the notice of reporters and correspondents.

The following preamble and resolution, offered by Major Walthall, who

had recently spent several years in the diocese of Guiana, and seconded by the Rev. Dr. Sansom, the oldest clergyman (by residence) in Mississippi, were adopted unanimously, by a "rising vote" of the council:

WHEREAS:—The Most Reverend WILLIAM PIERCY AUSTIN, Doctor of Divinity, Lord Bishop of Guiana, and Primate of the West Indian Province of the Church of England, is approaching the completion of the fiftieth year of his Episcopate—a term of that office rarely equalled in the history of the Church since the days of St. John, the Apostle and Evangelist, and is, we believe, absolutely without precedent in the annals of the Anglican Communion:

WHEREAS:—Moreover, the episcopate of Bishop Austin has been distinguished, not only by exceptional duration, but by the exercise of such wisdom, courage, energy, charity, zeal, and self-devotion, as would illustrate his apostolic office in any age of the Church or in any land; and

WHEREAS:—It is fitting that so rare and remarkable an event as the attainment of his jubilee by the oldest and one of the most honored Bishops of our Communion should elicit friendly and fraternal interest and sympathy throughout its limits; therefore it is hereby

Resolved, That a committee to consist of the Right Reverend the Bishop, two other clergymen, and two laymen, of this diocese, be appointed to express to his Lordship, the Bishop of Guiana, in such terms as they may deem proper—to reach him on or before the completion of his Jubilee—the congratulations and cordial good wishes of the Diocese of Mississippi.

William Piercy Austin, Bishop of Guiana, the subject of the foregoing expression, is one of the most striking figures in the Church of this day. He is not quite the oldest man in the Anglican Episcopate. Bishop Durnford, of Chichester, is a few years older, and Lord A. C. Hervey, Bishop of Bath and Wells, is of nearly the same age, but in office both are much junior—the latter having been made Bishop in 1869, and the former in 1870. Bishop Austin was consecrated in Westminster Abbey on St. Bartholomew's Day, 1842. He was then about thirty-five years of age and already officially "venerable," as an archdeacon. The dates of his ordination to the diaconate and the priesthood are unknown to the present writer, but it is fair to presume that he has been in holy orders for at least sixty years. He is a native of England and a graduate of Oxford, but the whole period of his ministry has been spent in British Guiana, with which colony he was connected from birth by hereditary ties.

It is not only in duration that the episcopate of Bishop Austin has been remarkable. He is the first bishop of his diocese, has never been translated from one see to another, and has held his office under only one temporal sovereign, the present Queen of England, the beginning of whose reign antedates that of his bishopric by five years, although she is by birth a dozen years his junior.

The primacy of the West Indian Province—to which is attached by courtesy the honorary title, "Most Reverend"—only occasionally requires the performance of any active duty, but the government of his own diocese by the Bishop of Guiana is very far from being a sinecure. Besides the strictly episcopal functions—Confirmation, ordination, consecration of churches, etc.—he takes an active and zealous part in others. In the frequent Communion celebrated in his own cathedral (or more accurately pro-cathedral) church in Georgetown, the colonial capital, he is usually the celebrant, unless absent on official duty. When-

ever and wherever present, he often preaches, and even if only pronouncing the absolution and benediction, is a regular and habitual attendant on the stated services of the Church. Besides these, he is frequently called on, in response to special requests, to officiate at marriages, burials, and other occasional offices, for families having, or supposing themselves to have, special claims on him.

In addition to his strictly spiritual functions, a British colonial bishop has substantial administrative authority—involving of course enhanced responsibility—to an extent far beyond what appertains to the office in this country, or even in England. Such matters as parochial appointments, missionary assignments, and other "clerical changes," leaves of absence, the management of schools, etc., etc., are largely entrusted to his care and require much personal attention and correspondence.

But it is as himself a laborious and indefatigable missionary, that the present Bishop of Guiana has been specially distinguished. The settled and cultivated portion of his diocese is little more than a strip of land on the sea-coast, consisting of rich sugar estates and cattle farms. Here are organized parishes and churches. The comforts, conveniences, and many of the luxuries, of civilized life abound. The roads are excellent, communication by water is easy, and travel in this region is attended with little risk or hardship, except such as is incurred by exposure to sun and rain. But beyond this narrow zone the contrast is complete and striking. In the interior, and even in some of the remoter parts of the coast region, all signs of cultivation disappear, giving place to swamps, forests, vast savannas or rugged mountains, trackless, or tracked only by the footpaths of miners, woodcutters, nomadic natives, or wild beasts. Travel through these regions is accomplished mainly by means of the rivers that intersect them, in open bateaux, which are drawn with much difficulty and danger over the rapids and cataracts that abound in those streams—many lives being annually lost in the process. The Bishop incurs all those and other risks and hardships in his frequent visits to his missionary outposts, traversing wilds, "shooting" waterfalls, and at night swinging his hammock in a rude Indian "benab," or it may be in the open air, under the bough of a forest tree. This life, it must be remembered, has been led for fifty years, in an equatorial climate—*sub nimum propinquu solis*—and that it still endures in spite of the depressing influence of perpetual summer and tropical rains. Only a few weeks ago a letter received from a clergyman stationed on the banks of the Essequibo says: "You will be pleased to learn that our dear and venerable Bishop is well. Two or three weeks ago he went on a visitation tour up the Demerara river, in weather that would have seriously taxed the constitution of much younger men, and now he is off again to the Pomevoo on similar duty. Truly he is a wonderful man."

The personal appearance of the Bishop is no less remarkable than his history has been. Standing four or five inches above six feet, straight, strong, and erect as a Doric pillar, he combines the commanding air of a

military chieftain with the benign aspect of an apostle. He has no need to magnify his office, for none, looking at him when officiating, would presume to belittle it. In capacity, as well as in will, for work, he might compare favorably with men twenty or thirty years younger; and with the crown of at least a lustrum beyond four-score well-spent summers upon his head, he shows no inclination to seek rest, or even relaxation, from his labors.

The celebration of the Bishop's jubilee, which is to take place on the 24th of August next, is looked forward to with great interest by both clergy and laity of his diocese. The former cathedral, which stood in Georgetown, was taken down several years ago, on account of some defect in the substructure, which impaired its stability and imperiled the lives of the worshippers. A new and more substantial building to take its place has been in course of erection for some time, and it is hoped will be ready for occupancy by the time of the celebration. The legislature of the colony, in consideration of the eminent services of the Bishop, recently voted him a personal gift of \$10,000, entirely subject to his own disposal. This he immediately presented to the cathedral fund, to which he had already been a large contributor.

Bishop Austin cherishes a most fraternal feeling for our branch of the Church, and often speaks with much interest of some of our chief clergy whose acquaintance he made during the two "Pan-Anglican" conferences held in London, especially of the Bishop of Minnesota, between whom and himself there is probably a special bond of sympathy in the interest shown by both in behalf of the aboriginal races. He has frequently expressed a wish that the American Church should be represented at the celebration of his jubilee and consecration of the new cathedral, and nearly a year ago informed the writer of this article that he had written, or intended to write, to our Presiding Bishop on the subject. If such participation could be effected, it would be interesting and no doubt profitable to both parties.

CHICAGO CHURCH CLUB.

COMMITTEE ON EDUCATION.

At the first meeting of the committee, held in the Church Club rooms, Jan., 1893, the Rev. Dr. Fleetwood was chosen secretary, and Mr. Bridge was appointed a committee on statistics. The chairman was requested to prepare a report for further consideration and discussion, having for its object:

1. To give information concerning the educational work of the Church, especially of institutions in and near the Province of Illinois.
2. To call attention to the importance of this work and the principles involved, with a view to increasing the interest of our people in Church schools and colleges.

On the 15th of February, another meeting of the committee was held and the following was adopted:

REPORT OF THE COMMITTEE.

I.

In accordance with the plan adopted by the committee, the first division

its report will be historical and descriptive. Without going into a detailed account of the educational work of the American Church in the early day, a cursory view will show that religion and the Church have, from the first, been associated with institutions of higher education, controlled by Churchmen; and following the progress of our educational work down to the present day we shall see Church schools taking a leading place among institutions for secondary education. In the early days, the Church in this country was comparatively much stronger in its colleges than it is now. It is almost a forgotten fact that through her colleges the Church once wielded a powerful influence in the nation.

There was old William and Mary College in Virginia, founded far back in colonial times (1693), which has perhaps made a deeper impression on the history of the country than any other college in the United States. Among its alumni have been four Presidents, a Chief Justice, seven Cabinet officers, thirty-seven Judges and seventeen Governors. It ceased, however, to be a Church college, when the Church was dis-established in Virginia, after the Revolution, and since then it has produced no great men. Though there is little for Churchmen to be proud of in the history of the Colonial Church, with not a single bishop in a body that was called "Episcopal," yet they should not forget the record of the one great college of that day which graduated the President of the first American Congress, Washington's secretary of State, Thomas Jefferson, James Madison, James Monroe, John Tyler, and John Marshall. "Chief Justice Marshall alone," says a writer in THE LIVING CHURCH, to whom we are indebted for many facts in this connection, "would have been enough. The college that graduated that man might have closed its doors and said, Now let thy servant depart in peace."

A half century after real college work was begun in William and Mary, King's College, in New York, afterwards and still known as Columbia, was founded under the auspices of Trinity Church. King's received its charter in 1754. By this it is provided that the President shall always be a Churchman and the religious services of the chapel shall be conducted from the Book of Common Prayer. While it must be admitted that Church influence is not felt in the highest degree at Columbia, owing to the fact that the students are scattered all over the city and suburbs, when not on duty, and there is no common life, yet the Church may fairly count this great university as one of her own founding, fostering, and conducting; and Churchmen may well take pride in pointing to the long list of distinguished names on the roll of her alumni.

It is not perhaps generally known that in the early days the University of Pennsylvania was largely under Church influence. Its first president, the Rev. Dr. Wm. Smith, was a Churchman. He visited England in the interests of the university, and obtained from the King letters patent, authorizing collections in every parish in England. English Churchmen contributed about seven thou-

sand pounds (then counted a large sum) for the founding of this great university, and until the Revolution it might fairly be counted an institution of the Church.

The first two medical schools in the United States, were established under Church auspices; one at King's and one at Philadelphia. These were the only medical schools before the Revolution.

After the Revolution, for nearly a generation, little was done and much was lost, in the way of Church institutions. But about the year 1820 there came a revival of this work, and within five or six years were founded Trinity, in Connecticut; Hobart, in Western New York; Kenyon, in Ohio. These all survive and are doing good work. Since that notable period of revival in higher education in the Church, a number of attempts have been made to establish colleges, which, with three exceptions, have been failures. The exceptions are St. Stephen's, Annandale, N. Y., Lehigh University in Pennsylvania, and the University of the South in Tennessee.

Of these, Lehigh University takes the first rank, as to endowments, equipment, and number of students, numbering now 527. It was founded in 1866 by the Hon. Asa Packer, of Mauch Chunk, Pa.; Prof. Henry Copee, LL. D., was the first president; Dr. R. A. Lambertson entered upon his duties as president in 1880. Liberal courses of study, both literary and technical, are provided, and the equipment is most thorough. The religious services are held in the Packer memorial church, built by a daughter of the founder, at a cost of \$200,000. It is one of the finest edifices in the State. The majority of professors and students are Churchmen. Until recently no fees for instruction have been charged, and these are still very moderate, while there are a number of free scholarships. The equipment has cost about a million dollars, and the endowment is about two millions.

Among the failures, to which we have referred, we recall St. James, in Maryland; Jubilee, in Illinois; Griswold, Iowa; Norwich, in Vermont; Bristol, near Philadelphia; De Veaux, near Suspension Bridge; and Racine, in Wisconsin. In some of these cases the failure is not accepted as final, and there is hope that there may yet be a restoration of the college course, where now only a grammar school remains.

Concerning the causes leading to so many failures, it is not possible to generalize. In one case it may have been the fault of location, in another, of management, in another, of premature undertaking; in all, no doubt, the lack of endowment, even of adequate equipment, was equivalent to foredoomed failure. Most of the colleges that survive and are doing a good work, though in a small way, have continued their struggle against poverty and the apathy of the Church, and have earned a title to confidence and support, and great enlargement of their work.

Taking the most favorable view of the present condition, work, and influence of our Church colleges, it must be confessed that they are far behind the institutions of the colonial days, in moulding the life and thought of the nation. The Church has not kept pace with the growth and enterprise of the nation in the matter of higher education, with the exception of Lehigh and Columbia (and the students at Columbia are not required to attend Church services), there are less than five hundred young men in Church colleges doing real college work, less than one-fifth the number who are in training at Harvard.

This is something for educated Churchmen to ponder. It means that the brain power of the American people is being developed largely under influences that are not friendly to the historic Church, in colleges and universities that are, in many cases, indifferent to all religious forms and faiths. Many of the denominational colleges, established in the interest of "orthodoxy," have very little influence in molding the character of their students, and not much more in controlling the utterances of their instructors.

The remark has been made, by a clergyman connected with one of our Church institutions, that "diocesan control has been the coffin of every Church college." While there is truth in this, it may need qualification. Certainly it deserves consideration. And another point should be inquired into—as to why Church colleges fail to secure more stable administration, and the leadership of men who accept the position for life, or for the full period of active service. The average term of presidential service, in Trinity, Kenyon, and Hobart, has been six years, while in several large colleges, of which the average has been reported, the term was fourteen years. It does seem desirable that this matter of college education in the Church should be elevated to a higher plane; that the problems connected with it should be met with serious attention commensurate with their gravity; that the institutions of which we have the foundation should speedily be established upon such a basis of dignity and stability, and so freed from local influence, as to command the life leadership of the ablest man in the Church. Perhaps it is the provincial system that is needed to bring about these results.

In this descriptive and historical division of the report, the committee desires to present the sketch of Jubilee college, [which was given in our columns last week.—Ed. L. C.] the only Church college that has had a foundation or history, in the Province of Illinois.

PERSONAL MENTION.

The Rev. M. S. Woodruff has resigned the rectorship of St. Luke's church, Ypsilanti, Mich., and will remove on August 15th, to the parish at Benton Harbor, in the diocese of Western Michigan.

The address of the Rev. E. J. Humes, rector of St. Peter's church, Hazleton, Pa., will be care of J. S. Morgan & Co., 22 Old Broad st., London, England, until October 1.

The Rev. Frank Peet Willes has entered upon his duties as rector of St. Thomas' church, Croom, Prince George County, Md.

The Rev. Stewart Stone of the memorial church of the Holy Comforter, Philadelphia, has decided to recuperate at Kennebunkport, Maine.

The Rev. S. E. Appleton D. D., of the church of the Mediator, Philadelphia, is in Maine.

The Rev. Dr. S. D. McConnell of St. Stephen's, the Rev. Dr. Samuel Upjohn of St. Luke's, Germantown, the Rev. Dr. E. P. Gould of the Divinity School, the Rev. Dr. W. P. Lewis of Christ church chapel, all of Philadelphia, are now in New England.

The Rev. Dr. J. B. Falkner of Christ church, Germantown, Phila., has taken a cottage at Atlantic City, N. J., in which locality the Rev. H. S. Getz, assistant at the church of the Holy Apostles, is also spending his vacation.

The Rev. Dr. H. R. Percival of the Evangelists, Philadelphia, is at his summer residence, Wayne Pa.

The Rev. F. H. Bushnell of the Messiah, Broad and Federal sts., Philadelphia, is at his country residence near Norristown, Pa.

The address of the Rev. A. G. L. Trew, D. D., rector of St. John's, Oakland, Cal., is 918 Grove st.

The Rev. F. B. Avery should be addressed at St. James' rectory, Painesville, Ohio.

The Rev. Wm. Taylor Snyder should be addressed at Ascension church, Mass ave. and 12th st., Washington, D. C.

The Rev. L. W. Rose has entered upon his duties as rector of Zion church, Louisville, Ky. His address is No. 1108 18th st.

The honorary degree received from Yale University at the recent commencement, by the Rev. James Stoddard, headmaster of the Episcopal Academy, Cheshire, Conn., was M. A.

The Rev. James M. Chalmers of New York, has accepted the rectorship of Christ church, Lansdale, R. I., and will enter upon his duties in the autumn.

Canon Bright, of England, arrived in New York last week for a brief stay in this country.

The Rev. Morgan Dix, D. D., D. C. J., rector of Trinity church, New York, is spending the summer at Cooperstown, N. Y.

The Rev. E. Winchester Donald, D. D., rector of the church of the Ascension, New York, is spending his vacation at Amherst, Mass.

The Rev. D. Parker Morgan, D. D., rector of the church of the Heavenly Rest, New York, is sojourning at Croton lake. He expects to go abroad for a short visit to his native land in the early autumn.

The Rev. Wm. R. Huntington, D. D., rector of Grace church, New York, is summering in North East Harbor, Maine.

The Rev. Milledge Walk r, of Newark, N. J., is spending his vacation in his old diocese of Connecticut.

MARRIED.

GRAHAM-BRIGHTMAN—On Wednesday, July 6th, at Christ Church, West Islip, Long Island, by the Rev. Samuel Moran, Maud Louise, daughter of the late Henry A. Brightman, to Malcolm Graham, jr., of New York.

WALCOTT-BOWEN—On July 6th, 1892, at the Church of the Ascension, Miss Kate Bowen to Mr. Alfred F. Walcott.

EATON-FRENCH.—On July 14, 1892, at the Royal Military Chapel, Wellington Barracks London, by the Rev. Mr. Butler, vicar of Neasden, assisted by the Rev. Mr. Armitage, military chaplain, the Hon. Herbert Francis Eaton, Colonel Grenadier Guards, youngest son of the late Lord Chylesmore, to Elizabeth Richard, son French, eldest daughter of Francis Ormond French, Esq., of New York.

DIED.

HAIGHT—Suddenly entered into rest at Stamford, Conn., July 9, Phoebe, wife of Dr. N. D. Haight, in the 88th year of her age.

PETERS—Entered into rest on Saturday, July 9, at her residence, 963 Summit avenue, Jersey City, N. J., Adelaide, wife of Dr. Julius Peters, and daughter of Theodore and Eliza J. Wardell, in her 24th year.

ANTHON.—At his late residence, 135 East 35th st., New York City, Thursday, July 14th, John Anthon, in the 34th year of his age, only son of Sarah A. and the late William Henry Anthon.

RUCKEL.—On Wednesday, July 13th, 1892, at her residence, 18 East 127th st., New York City, Jessie A., daughter of the late Samuel Ruckel, Sr.

MOORE.—At the residence of his daughter, Mrs. William A. Parke, Greenwich, Conn., the Rev. W. H. Moore, D. D., rector of St. George's church, Hempstead, S. I., on Friday, July 15.

BROWN.—On Tuesday, July 12th, Thomas E. Brown, at his house, No. 337 West 34th st., New York, in the 75th year of his age.

DE MILLE.—At Greenwich, Conn., on Monday, July 11th, Cornelia A. De Mille.

FIELD.—At Irvington-on-Hudson, N. Y., on Tuesday, July 12th, Cyrus W. Field, aged 72 years.

OFFICIAL.

NORTH-EASTERN DEANERY, CHICAGO. As the Rev. Cory-Thomas who is in charge of Windsor Park, will not be able to return for the first Tuesday in September, I have thought it best to postpone the deanery meeting there until Tuesday, Sept. 13th. CLINTON LOCKE, Dean N. E. Deanery.

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. Wm. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

A LOCUM TENENS for August and September may be had by corresponding with REV. FRANCIS R. STARR, Gonzales, Texas.

WANTED, by a western priest, work in some church in Chicago, during the month of August, with some remuneration. Apply to P., care of LIVING CHURCH.

EPISCOPAL Church in a healthy and beautiful Southern city, desires to employ a competent choir-master to organize and train a chorus choir. Address D. T. W., 1 Warren Block, Augusta, Ga., stating experience and terms.

WANTED, A lady qualified to teach physiology, physical geography, botany, physics, chemistry, astronomy, zoology, geology, etc., in a Church boarding schools for girls. Apply to B., care of LIVING CHURCH.

A MIDDLE-aged priest, married and musical, now in charge of a mission, reckoned a good reader and preacher, (sermons both written and extemporaneous), would like a parish where services are choral, ritual and doctrine Catholic. Six points preferred. Address M., care LIVING CHURCH.

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.

24. 6th Sunday after Trinity. Green. (Red at Evensong.)
 25. St. JAMES, Apostle. Red.
 31. 7th Sunday after Trinity. Green.

In the auditorium of the Drexel Institute, Philadelphia, stands a magnificent three-manual organ, which, including the pedal organ, contains 32 speaking stops and 1,918 pipes. There are also 6 couplers, 2 mechanical accessories and 8 pedal movements. Mr. Jas. S. Dickinson, who is also organist of St. James' church, Walnut st., is the accomplished organist of the Drexel Institute, where during the past season, recitals have been given by some of the celebrated city organists, afternoons and evenings, admission to the latter being placed at a nominal figure, so that artisans and people in humble circumstances can avail themselves of this privilege.

A novel entertainment was held in the auditorium on the night of July 1st, for the benefit of the "Children's Fresh Air Fund," when Professor D. S. Holman delivered a lecture on "Some effects of light and sound waves," demonstrating, with the aid of an instrument known as the phoneidoscope, the lights and shadows of musical sounds, in which he was assisted by three lady singers and two male vocalists.

Professor Holman prefaced his lecture with the statement that color exists alone in the eye of the seer. After a few experiments in changing the colors of objects under a powerful light, he started in to prove, with the aid of the phoneidoscope, that the sound waves produced by the voice possess motion and color. A sheet, similar to that used in stereopticon entertainments, was stretched across the stage, and what Professor H. termed the "mirror," upon which the effects of the voice were pictured, was adjusted in the instrument and magnified upon the sheet. In color, it was a dull, laden gray, showing in bold relief upon the white canvas. Four of the voices sang together while a fifth placed her lips to a mouth-piece and sang through something resembling a speaking tube. The other end of this tube was connected with the phoneidoscope, and her voice, coming in contact with the mirror, was transmitted to the canvas, forming into the most delicate shapes imaginable, at the same time taking all the variegated tints of the rainbow. As her voice rose or sank in volume the waves rippled across the surface of the mirror. Professor Holman explained that the so-called mirror was merely a film, composed of soap suds. The voice, coming in contact with this surface, caused it to vibrate, while the variegated colors were formed by the decomposition of the soap film.

A WINTER VACATION.

XXVII.

DEAR LIVING CHURCH:—My stay in Brighton during Holy Week and Easter has been a sort of climax to my "Winter Vacation."

A note from the good vicar of St. Bartholomew's, the Rev. T. W. S. Collins, reached me in Oxford invit-

ing me down to take what duty I desired, on Palm Sunday and the week following. I undertook to preach twice on Palm Sunday, twice on every day in Holy Week, except on Good Friday, when I was to conduct the service of the "Three Hours," and preach also at night. This episode of work during my vacation was most welcome.

On my way to Brighton I passed through London. It was the day of the University boat race. This I could not by any possibility get to see; but as I had seen one of the crews on the river at Oxford, and had also once seen a similar event from the vantage ground of a charming lawn, with the added interest of good company and a good luncheon, I did not so much miss the sights on this occasion, when there would be nothing for me, except the jostling crowd.

London never looked brighter. It was all aglow with light and color, and seemed like a new place under the phenomenal sunshine. It was pleasant to see the public interest in the boat race, dark blue and light blue vied everywhere for prominence. It was on the cabbies' whips, on the caps of the omnibus conductors, in button-hole bouquets, in the shop windows, on ladies' hats, everywhere. I had a little visit to make between my trains up at Chelsea, near Cheyne Walk, sacred to Carlyle, the Rosettis, George Eliot, Whistler, and hosts of artists and litterati. I do not wonder at the selection of such a place for residence, for it is a sheltered nook well withdrawn from the crush and roar of London, and has the Thames before it, with the double daily sweep of its grand tidal current. Opposite too, is Battersea Park; I was tempted by its trees and shrubbery to take a stroll there myself before making my call. It was delightful to find such a spot so accessible in crowded London. Great stretches of green sward were there, flocks of sheep on the grass, and embowering branches to shut out all else but a dream of sylvan seclusion. I enjoyed it all, and especially the little groups of children, happy and contented in their sports.

My little visit was upon a dear good lady, whom I had not met for twenty years, but seeing that I was in England, she sent for me to talk of her son in Holy Orders in the American Church.

It was pleasant to see the mother's heart evince its love, and to read the newspaper clippings which told of the young civil engineer going out to Indiana, how he took interest in Church work as a layman, how he attracted the notice of his priest, how he was introduced to the Bishop, how he entered Gambier, and in due time took Holy Orders, and was in a few months to be made himself a priest. Our pleasant talk had to end, for I had to get back into the Strand before I took my train for Brighton. The tide was at the full, the river was thick with returning steamers and boats from the races, a bright sparkle was over everything, and it seemed the very thing to do, to take a steamer down to Charing Cross Wharf. Over and over again I had seen it all, but it seemed fresh as ever as we went from station to station, reaching at last the superb group of the Parliament Houses and Westminster Abbey.

The ebb and flow of the Thames

make it seem majestic, to have a life and a force all its own, it is like the throb of being or the conscious action of a mighty will. The Thames at London is really noble; above tidal effects it seems merely a pretty stream, but it is that, charming in its ever peaceful course through quiet greenery.

I must say that I never tire of the grand effect of St. Paul's as seen from the river. It towers up with graceful, majestic simplicity, above the life of London. On this bright day it seemed more glorious than ever. The flowing lines of the dome reaching up to the great cross, suggested the confidence and harmony of the Faith, soaring above the varied and contradictory aims of time. Underneath was the turmoil of housetops, apparently a heap without ruling plan, but each, the centre of keen personal aims. Above, was that shapely dome surmounted by the cross, telling of the one great plan of God, for the salvation of the whole world.

Landing at Charing Cross Wharf, I took a farewell turn or two once more in that ceaseless tide which ever pours through the Strand, and then, a penny bus to Victoria station, and off to Brighton. The way was cheered by a charming group in the railway carriage, a young couple with child and nursemaid off for a holiday. Why did I not speak to them, and have a chat! He was so bright looking, with a dark complexion, clear eyes, well cut features, and kindly air. She was also beautiful and a brunette, with a great dash of yellow in her hat, which became her immensely. The boy was a fairy, lovely as a dream, clad in sailor fashion, with a Neapolitan cap, and was half the way deep in a picture book. The maid was by no means a beauty, and occupied her time with *The Graphic* and *Tid Bits*. In one corner of the car was another passenger, a young lady plainly dressed, deep in the perusal of a reporter's note book, one of that numerous class, "self-supporting women." I watched her intent air, her business look, her occupied manner, and thought of the toil and suffering such gentle souls endure, and hoped she had her reward. We all, close together, yet far apart, whirled on to Brighton on a fast train, through the green English fields dotted with cricketers, foot ball players, and all the other signs of that healthy out-door British life.

At last we pulled up at the station, when the young lady reporter asked the gentleman opposite, if this was the place to get out at. "Really," said he, "I do not know, but fancy it is." It appeared, after all, that I was the only person in the crowd who had been to Brighton before. It was many, many years ago, when I went to call on a dear friend of De Koven's; strange that his name and his fame should come up before me again here in Brighton in this visit, for a few days after my arrival, when invited to have my picture taken at Fry's, the eminent photographers, the young man in attendance asked me if I knew Dr. De Koven. "Years ago, sir, I saw him in Bath, I was then a very young man, but I was wonderfully taken with him."

A hearty welcome awaited me at St. Bartholomew's vicarage, and soon I was settled with study and bed room,

as contented and happy as if I had been there for years. The vicar suggested ere it should grow dark a visit to the church. We entered that vast interior, and the awful Cistercian simplicity of it was overpowering. It is all plain brick, but even as a vast host made up of mortal men has its own sublimity, so this great pile told its own story, in its own grand way. [The light streamed in from the upper windows in a great flood, softened by the evening hour. The effect of the interior of this great building is superb. There is a flood of light, but you see no windows. They are concealed from view by the immense thickness of the walls, and the striking buttresses which project into the church. In its way, it is quite as impressive as Westminster Abbey, and for purposes of worship excels it.

The great altar with the seven lamps hanging in front dominated the whole building. It stands elevated fourteen steps from the main floor, and is, with the great baldachino, most noble in its proportions. This church is one of seven built in Brighton by the Rev. Mr. Wagner, who is still living. They must have cost a million dollars at least, for this one, St. Bartholomew's, cost one hundred thousand. Oh! but what a church for grandeur and simple dignity it is! I had the extreme pleasure of being introduced to the Rev. Mr. Wagner. Quiet, simple, unaffected as a child, his bright face lit up with a holy light as I told him how St. Bartholomew's impressed me. "I suppose," said he "you must have some great churches in your wonderful Chicago?" A whirl went through my mind of all the trials, and perplexities, and efforts, necessary in our difficult sphere, to effect anything; and so, with a gasp, I said we had some churches that were quite credible and witnesses to much love and sacrifice, but none, said I, as yet, like St. Bartholomew's.

Next Sunday was Palm Sunday. We had the blessing of the palms, and their distribution, with a procession, before the High Celebration. It was a tremendous sight to look out over the vast congregation, their faces touched by the vivid light of the bright day, and above them the clouds of incense, through which the sun's beams grandly gleamed in four great luminous slanting bars, from the four lancet windows in the end of the church.

The music used was the *Missa Regia* with Merbecke's Creed, evidently well known, as the people joined in heartily. The sermon was my share of the work. It was the first time that I had preached to such a congregation in England, but a feeling of encouraging sympathy came up to me from the vast mass of upturned faces quietly and intently awaiting my first utterance. Before the High Celebration began, I had been into the "little church," an adjoining building, crowded with children, boys and girls, while a *Missa Cantata* was in progress; at this, the little ones, with their own choir, and with full ritual propriety, say the entire service. The young priest who officiated was especially happy in his sermon and catechizing, and the children bright in their answers. A force of teachers and sisters were stationed with the children, and the best order and reverence prevailed.

The usual number of guilds, for all classes, men, women, and children

have place in this parish, with a club also for men, but the busy work of Holy Week prevented my attendance or study of them.

Of all that week I cannot speak as I was great part of it myself. It was a blessed week for me as day by day I looked out over the attentive and sympathetic congregation. The "Three Hours" service impressed me most. There must have been at least a thousand people present. The singing was inspiring. My theme was "Life Lessons from the Seven Words," and, as hymn after hymn rolled out with its familiar words and well known tune, I was comforted and delighted.

The church was a very *De profundis* in itself, every ornament gone, the altar in black, and back of it on high, an enormous Tau cross in oak, with the place for the sacred Feet, the nail holes in the wood, and above all the title with its inscriptions in Hebrew, in Greek, and in Latin. During Matins and the Reproaches which preceded the Three Hours, I could not keep my eyes from it. That empty cross, with a great white cloth draped over the extended arms, seemed to me the most solemn memento of the Crucifixion I ever saw. It preached silence and sorrow over all that vast church and hushed congregation. The "Three Hours" moved on as I have ever found, with a strange rapidity. Intense occupation takes away from time the quality of extension. A moment may be seemingly infinite, and hours as a mere hand-breadth.

On Easter Even I spent hours in the church watching the busy workers getting ready for Easter. Flowers were everywhere, tufts of the dear yellow English primrose, spirea, lilies, snow-white azaleas, and other blossoms I did not know. Above the great altar was the sexton placing the enormous candles and flower vases, afterward to get the finishing touches from the Sisters and their helpers. Of this sexton I must speak. He is a wiry little Japanese, with coal black hair and grizzled beard, keen and alive all over. Fudi seems never idle, the whole of the vast church he cleans himself, and constantly as it is thronged, it always seems dustless and ready. He seemed to look at me as a sort of fellow foreigner, for he was always most pronounced with his hearty salutation, bringing the open palms of his hand front face to his forehead whenever we met, with a bright smile of recognition. It is a picture to see him ring the bell from his place at the end of the church. He has a loop for his foot, and with that leverage he makes light work of it. When he rang the bell three and thirty tolls at the close of the Three Hours' service, beginning at a signal from my uplifted hand at the stroke of three, I could not help thanking God that Christian Fudi was there to join in the work.

While I was loitering about the church one of the wardens met me, and told me that he had been in connection with St. Bartholomew's over twenty years, and that for years he was the only man in attendance. What a contrast from to-day!—a distinctive characteristic of the services is now the large attendance of men. It struck me at once as I went round with the procession on Palm Sunday, and the impression remained with me during all the services of Holy Week,

especially the solemn service of the Three Hours.

It was my happy privilege to celebrate at six o'clock on Easter Sunday, that was the second service of the day and four more were to follow before the high service at eleven. I need not say how one's heart remembers distant friends, and the souls of those so well beloved who have gone before, on such an occasion. The very separation of time, and space, and condition, seems a spiritual connection rather than a real barrier. The soul can leap out over all that divides, and triumphs over them thus in its inherent wonderful power. At this service there was a goodly number to receive, and glad I was to see the seamed and blackened hands—the hands of labor—held up for the Bread of Life. How touching to look at them, some of them those of mere children. One little lad had a C. B. S. medal hung by a red cord about his neck. What a solace it is to administer at the altar, and to note the varying conditions of men, and to know that He can satisfy every need, and cleanse from all defilement.

At the nine o'clock Celebration I was in church again to assist in the Communion, and after that, at the High Celebration at eleven. This was preceded by a solemn procession most impressive. Baden Powell's "Hail! Festal Day," was grandly sung, the ever recurring chorus being heartily taken up by the vast congregation. In this as well as in various portions of the service, most efficient aid was given by a skilful cornetist. With rare tact he accompanied all through the music, now on the euphonium, now on the trombone, the French horn or the cornet. The man's heart was in his work. I knew why afterwards when I saw him come faithfully to serve at some of the early Celebrations on week days.

The music of the service was Eyre in E flat. Its familiar cadences carried my thoughts far away. It was grandly sung. The whole solemn service with priest, deacon, and sub-deacon, properly vested, and with most careful and dignified ritual, was an object lesson in the reality of the historic Church, the dogmatic verities of historic truth, and the solemn importance of religion.

Father Maturin was the preacher. His sermon was a brief but intensely impassioned oration on the necessity of keeping a due proportion between the heart and head in matters of the Faith. The Magdalene at the empty tomb declaring with a rush of feeling that her Lord was taken away, was a type of love regardless of reason, while Thomas who would not believe unless he could put his fingers into the print of the nails, and thrust his hand into the wound in the side, was a type of reason regardless of love. The thought was enlarged upon with a master's hand. It was a glorious sermon.

In the afternoon I attended the children's service and catechising. There were no flowers, no sentiment, no Easter eggs, but there was positive dogma and clear teaching, and Catholic worship. The whole vast church was filled with children. It was beautiful to see the little ones watch the banners as they moved by in their mysterious and grave motion. To me there was something impressive in the

gentle and unimpassioned faces looking down upon us from their silken folds. My own thoughts were reflected from the rapt faces of the little ones, as they watched their banners carried past.

At Evensong the church was more than crowded. Father Maturin again preached. A grand procession brought the services of the day to a splendid close.

J. H. KNOWLES.

SEQUEL TO THE MACARONIC VERSES.

Coactus jam a choice a faire,
Conspexit left et right;
To 'Manda here, ibi to Kate,
He vix knew day from night.

Jactat ad Kate a dexterous glance,
Ouketi now bereft;
Et 'Manda wore a sinister look
Doomed posthac to be left.

BOOK REVIEWS.

THE FIFTEEN DECISIVE BATTLES OF THE WORLD. From Marathon to Waterloo. By Sir Edward Creasy. New Edition. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.00.

A new edition, at a cheap price, of one of the standards. It would have been a good idea if the opportunity had been embraced of adding an account of some decisive battles which have occurred since 1815.

VAN BIBBER AND OTHERS. By Richard Harding Davis. New York: Harper & Brothers. Price, \$1.00.

Mr. Davis has been called the Rudyard Kipling of America; and aptly so, for seldom has a man of his age leaped so suddenly into popularity. The latest book contains fifteen short stories, all of them intensely interesting, and fit successors to "Glegher and Other Stories." The author is a sharp observer of human nature in both high life and low; and his stories bear the imprint of a strong nature and broad experience. They contain touches of humor and pathos which, with his straightforward use of language, stamp Mr. Davis as a born writer with a brilliant career before him.

DOWN THE GREAT RIVER; embracing an account of the discovery of the true source of the Mississippi, together with views, descriptive and pictorial of the cities, towns, villages, and scenery on the banks of the river, as seen during a canoe voyage of over three thousand miles from its head waters to the Gulf of Mexico. By Captain Willard Glazier. Illustrated. Philadelphia: Hubbard Bros. Sold only by subscription.

In 1881 Captain Glazier earned the right to be called the discoverer of the source of the Mississippi river, and Lake Glazier now appears on the recent maps of Minnesota as the beginning of the great Father of Waters. Starting with this lake, the intrepid captain made a canoe voyage to the gulf. Of course he wrote an account of the voyage, which was published some years ago. This account is now offered in a new form with an appendix containing press notices, commendations from scientific men, etc. It is a book which all should read, and especially those who take the most beautiful ride in the country, a trip along the great river.

THE SPANISH STORY OF THE ARMADA, and Other Essays. By James Anthony Froude. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, \$1.50.

Mr. Froude always commands an audience, whatever may be the final opinion as to his claims as an historian. We have here five essays, three on historical subjects, and two descriptions of travels in Norway. The first, which is the title essay, is new and valuable; the last essay is also new; the others are reprints from various periodicals to which they were first contributed. The interest will centre on the story of the Armada, which Mr. Froude attacks from the Spanish side. A captain in the navy of Spain recently discovered a mass of materials which enabled him to show Spanish politics of that day in a new way. Mr. Froude follows his story, and gives us in English dress a remarkable picture of that remarkable period.

A TREATISE ON SUNDAY LAWS; the Sabbath, the Lord's Day; its history and observance, civil and criminal. By Gen. E. Harris. Rochester, N. Y.: The Lawyer's Co-operative Publishing Co. Pp. 350. Price \$3.50.

In these days when the observance of Sunday is a mooted question in certain quarters, and many have a confused notion about what the laws of the States permit or forbid, and when some doubt whether the State ought to have anything at all to do in this matter, the publication of a book like this is timely and helpful to a proper legal consideration of the subject; which work deals with facts and conditions, and not with individual theories and sentiments. The attempt is made to comprise the law of England and America, both civil and criminal, as bearing upon the topic under consideration, with notices of the Mosaic and Levitical law, the Jewish Sabbath and the Lord's Day, with the early laws touching its observance, the opinions of the Fathers, etc. It considers such matters as Sunday work, labor, business contracts made on Sunday, travel and hiring horses, permissory notes and bills of exchange, crimes and misdemeanors. Not only are abstract principles of law given, but a large number of cases is cited, in fact, it is a digest of cases relative to the general subject which is treated judiciously and honestly. In its legal calf binding it has quite a professional look as it stands in its place upon our shelves, and seems to promise much aid in the study of the legal aspect of the Sunday question.

In order to stimulate American composition, *The Ladies' Home Journal* has just made public an attractive series of liberal prizes for the best original musical composition by composers resident in the United States and Canada. The prizes call for a waltz, a piano composition, a pleasing ballad, and a popular song, an anthem, and the four best hymn tunes. The competition is open till November 1st next. The opportunity has an additional attractiveness since the prize compositions will form part of a series for which Strauss is writing an original waltz, and Charles Gounod and Sir Arthur Sullivan each an original song.

BRENTANO BROS., 204 and 206 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.

DIBBLE PUBLISHING Co., Chicago.

LILY PEARL AND THE MISTRESS OF ROSEDALE. By Ida Glenwood. "The Blind Bard of Michigan." Edited by Major Jos. Kirkland. Price, \$1.25.

LOVELL, GESTEFELD & Co., New York.
THE NEW RECTOR. By Stanley J. Weyman. Price, \$1.25.

THOMAS WHITTAKER, New York.
THE BISHOP AND NANNETTE. By Mrs. F. Burge Smith. Price, \$1.00.

AMERICAN BOOK Co., New York, Cincinnati, and Chicago.

VERGIL'S AENEID. Six Books. By Wm. R. Harper, Ph. D., President of the University of Chicago, and Frank J. Miller, Ph. D. Price, \$1.25.

HIGH SCHOOL ALGEBRA, embracing a Complete Course for High Schools and Academies. By Wm. J. Milne, Ph. D., LL. D., President of New York State Normal College, Albany. Price, \$1.00.

THE BAKER & TAYLOR Co., New York.
THE HEART OF THE GOSPEL. Twelve Sermons delivered at the Metropolitan Tabernacle, London, England. By Arthur T. Pierson.

THE PASSION PLAY AT OBERAMMERGAU. Representation of 1890. By Wm. D. Maxon, rector of Trinity church, Utica, N. Y.

PAPER COVERS.

HARPER BROS., New York.
A TRANSPLANTED ROSE. By Mrs. John Sherwood. A Story of New York Society. Price, 50 cents.

LEE & SHEPARD, Boston.
ONQUA. By Frances C. Sparhawk. Price, 50 cts.

DODD, MEAD & Co., New York.
A HIGHLAND CHRONICLE. By S. Bayard Bod. Price, 50 cents.

THE HOUSEHOLD.

RESIGNATION.

BY MARTHA A. KIDDER.

What though I stagger 'neath a heavy cross,
I do not fear
The dark'ning clouds, nor keenest pain and
loss,
If Thou be near—
If through the shadows I can hear Thy voice
So dear to me;
'Twill make this poor, weak, struggling soul
rejoice
In thoughts of Thee!
Be with me, Lord, in sorrow and in joy,
As in the past;
Till, purified by love from sin's alloy,
I rest at last!

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE.

Author of "Count Oswald," etc.

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CHAPTER XIII.—LAYING A CORNER-STONE.

In a few days Nina had rallied from the effects of the agitation of her interview with her mother. Her thoughts and interests centered in the little church which was to be her thank-offering, and she was all impatience to see Mr. Burton himself and to learn his wishes respecting it.

Mrs. Jennifer having yielded, however unwillingly, to Nina's entreaties, now made a virtue of necessity, and herself wrote a graceful note to Mr. Burton, promising in her daughter's name, as a thank-offering for her recovery, the sum necessary to build the contemplated church at whatever spot might be deemed advisable.

Chrissie's note had prepared Mr. Burton for this most unlooked-for event. He was at first almost overcome by the sudden fulfilment of hopes which he had hardly dared to entertain. The joy of it, however, as joys do, soon grew familiar to his mind, and on his walks to see his scattered people, or in his hours of rest under the live-oaks, he built an airy church, happily not like castles in the air, but with a substantial prospect of realization.

Dr. Ventnor found him one morning at this pleasing occupation, and congratulated him warmly.

"I wonder sometimes," said the doctor, as they chatted together, "whether you are fully aware of the real cause of this liberality on the part of my cousin, for, let me tell you, she has not hitherto distinguished herself as a builder of churches."

"So I should suppose," said Mr. Burton, "in fact, from a conversation I had with Mrs. Jennifer some time ago, I confess that I had not a shadow of hope of any support in my work from her. Is it, do you mean," he continued, after looking into his friends' face—"has my Chrissie had something to do with this?"

"There is no doubt of it in my mind," replied the doctor, with a slightly heightened color, "not that she ever addressed Mrs. Jennifer on the subject, but your daughter has had a marvellous influence for good on Nina."

"Yes," said Mr. Burton, "I ought to have realized this before, but Chrissie has a way of—what shall I say?—effacing herself, doctor, so that she is not always recognized as she should be. Do you know," he went on after a moment or two, "that these improve-

ments—" and he extended his hand towards the young orchard looking bright and healthy in the fresh earth—"are the fruits of my dear child's self-denying generosity."

"I know, I heard everything from old Thornton. Mr. Burton, you could tell me no good thing about your daughter, which would surprise me."

He rose from his seat and passed up and down under the trees for a while, and had not Mr. Burton been engrossed in loving thoughts of his child, he might have noticed a certain agitation of manner very unusual in his self-possessed friend.

"I am going to find Miss Burton," said the doctor, presently, "and invite myself to your mid-day meal, and afterwards I will drive you down to The Palms to see Mrs. Jennifer."

Nina was quite as anxious as Mr. Burton himself, that there should be no delay in the erection of the church. Plans were at once sent for and the doctor, who, to Mrs. Jennifer's surprise, appeared to be really interested in the matter, was deputed to see builders, and to make all necessary inquiries.

Mr. Burton chose a site not far from the place where he now held services. It was a small raised plateau, easy of approach, with a group or two of stately sycamores, which would form a beautiful background to the building. Beyond, rose the undulating foot-hills, and above them the mountains.

Nina was to choose the name of the church, and she and Chrissie held many consultations respecting it. Finally the name, "church of the Ascension" was chosen, and warmly approved by Mr. Burton.

One evening when Chrissie went to bid Nina good-night, she found her with wide-open eyes, and an eager look upon her face.

"Nina," she said, "you must try not to think too hard; it keeps you from sleeping."

"Yes, I know, only there is one thing that has come into my mind that I must have in the church of the Ascension."

"What is it, my dear?"

"I can remember in a church in New York where I went a few times before I was sick, there was a beautiful colored window over the altar. I think it must have been a picture of Christ raising Lazarus."

"Well, Nina?"

"I want over the altar in our church, done in beautiful colors, that picture," and she pointed to the one Chrissie had given her, "Talitha Cumi."

Chrissie knelt beside the bed, and they clasped each other close.

The choice of the plan was, of course, left to Mr. Burton, though it was shown and explained to Nina. It was a very beautiful one, necessarily simple, but chaste and dignified in form. Its construction was to be begun at once.

The day chosen for the laying of the corner-stone was a lovely one of early summer. Nina had looked forward to it with the greatest eagerness, for Dr. Ventnor had given his consent that she should be present at the ceremony. Mrs. Jennifer drove to the place in great state, and those of her friends within reach, having, of course, heard of her munificent gift, all wishing to

do her honor, and some really interested, came also. All the dwellers in the foothills were there, the Church-people being first on the ground, whole families, down to the youngest baby, being brought to participate in the proceedings.

Chrissie looked with loving pride at her own people, her father, in his gentle dignity, looking so well with his snowy surplice; Elaine in her simple, well-chosen dress, always lovely; Louis grown so manly, and the two small brothers impressed by the solemnity of the occasion, even Oliver subdued and reverential.

Chrissie caught sight of Dr. Ventnor on the outskirts of the little crowd, and pointed him out to Nina, who waved her handkerchief to attract his notice, he bowing and smiling in return.

The simple words spoken by Mr. Burton could not easily be forgotten, so full were they of faith and gratitude, and joy, so earnestly did he plead with his hearers that the House of God, soon to be erected on this spot, might be to them indeed the church of the Ascension, drawing their souls ever upward to the Source of Life and Light.

When the corner-stone had been set in place, and prayer for the first time had gone up as an incense from this spot of earth, a hymn, joined in by many voices, floated out on the clear, delicious air.

It was the first religious service in which Nina had ever consciously taken part, and her emotion was unmistakable.

"My little girl is not strong yet," whispered Mrs. Jennifer to a friend, but the face of Mrs. Jennifer herself wore a look of unusual gravity.

The world, however, is always pressing in on all sides to obliterate such impressions, and the sight of Dr. Ventnor holding Elaine Burton's sunshade, while the little boy, her brother, of course, clung familiarly to his arm, was sufficient to arouse in Mrs. Jennifer a spirit which was the reverse of charitable.

"Who is that remarkably pretty girl, Mrs. Jennifer?" asked a gentleman on horse-back beside the carriage, "the one talking to Ventnor?"

"Where?—ah, that is Miss Burton, the sister of Nina's governess," replied Mrs. Jennifer.

"And that is the sister, I suppose, quite a charming little thing, too. Are they the daughters of the clergyman?"

"Mamma, won't you drive over to speak to Mr. Burton and Miss Elaine?" said Nina, and Mrs. Jennifer ordered the coachman to cross the open space to where the Burtons were still standing among a group of people.

"May I ask to be introduced?" the gentleman said, still keeping his place beside her, and Mrs. Jennifer, not with the best grace in the world, introduced Mr. Van Leyden to the Rev. Mr. Burton, Miss Burton, and Miss Chrissie Burton.

Nina got out of the carriage and, slipping her arm within Chrissie's, went with her to read the inscription on the corner-stone, while Mrs. Jennifer talked with Mr. Burton, and the new acquaintance improved the occasion by making himself as agreeable as possible to the beautiful Elaine.

Thus Dr. Ventnor was for the mo-

ment left by himself, and he followed the two girls, who had seated themselves on the low scaffolding, beside the stone.

"Well, Nina," he said, taking her hand, "are you happy to-day?"

"So happy, cousin, that I don't know how I could be happier, except, perhaps, when the church is finished."

"And you, Miss Chrissie?"

"Oh, how could I be anything but happy? To think of dear father's hope being realized, and to know that the Church will gather in these people!"

Douglas Ventnor looked into the girl's sweet face, then stooped to gather a little golden wild-flower growing close by their feet, and handed it to her. "Miss Chrissie," he said, "you have a special reason for happiness, because you yourself have been the cause of this."

He was sorry he had said it, when he saw her look of embarrassment, even of distress.

"Oh, please don't say so," she said, "it makes me ashamed, knowing how little, how very little, I can do."

"Then I won't bring any such accusation against you," he said smiling, "or if I do, it shall be all between Nina and myself. Isn't that a delicate, lovely little flower?" he went on, "such a perfect little golden star, yet so modest, so hidden away in this desert place that human eyes seldom take note of it."

"Yes," said Chrissie, glad to turn the conversation from herself, "it always seems to me as if God made such things specially for Himself."

The little flower, blossom, leaves, and rootlet, lay in her open palm, and she sat looking at it, as she spoke. Tennyson's words came to her lips, and she repeated them softly in part:

"Flower from the crannied wall,
I pluck thee from the crannies—
If I knew thee, root and all, and all in all,
I should know what God and man is."

"Oh, how pretty," said Nina, "tell me just what it means."

"Dr. Ventnor can tell you much better than I can," said Chrissie.

"No," he said very seriously, and looking across the wide valley, to the distant shining ocean, as he spoke, "no. There is a knowledge that comes to some souls as the air we breathe, and by others is reached only through hard and difficult paths; and after all, these last often fail to reach the height which the first have attained."

"Will you tell me, Miss Chrissie?" said Nina, only in part understanding her cousin.

Chrissie had grown a little pale, but there was a tender smile about her lips, as she replied:

"I think, Nina, it means that people who are so unhappy as to doubt God, because they cannot understand Him, may learn from the simplest flower how little we can ever understand in this life, of His power and greatness; and yet, at the same time, how everything that exists proves His existence."

They sat for awhile in silence, while the soft breeze rustled the long grasses and sage-brush growing near them, and a wild dove, hidden away among the sycamores, called out its tender, insistent note.

"What a lovely world this is!" said Nina suddenly, laying her head against Chrissie's shoulder. "It seems a new world to me."

Meanwhile Mrs. Jennifer had her

little talk with Mr. Burton and did not care to remain any longer; she sent Mr. Van Leyden across to tell Chrissie and Nina that it was time to return home. "It is really absurd," thought Mrs. Jennifer to herself, "to see the way in which Elaine Burton sways the sceptre over Mr. Van Leyden. Of course Douglas Ventnor cannot but see his admiration."

"Douglas," she said to the doctor, as he sauntered up, his young cousin leaning on his arm, "can you not come up for dinner and whist this evening?"

"I am desolated," he replied, "but I have several rather serious cases at San Sebastian, which will take up all this evening."

"Well, I shall look for you at luncheon to-morrow."

The Burton boys, rather shy of Mrs. Jennifer's grandeur, had retreated to the shade of the sycamores, where Louis was lying on the grass, his head upon his arm, looking up at the glimpses of blue sky through the waving branches, and Jimmie and Oliver were hunting ground-squirrels. Chrissie ran up to them and gave each a parting kiss. "Has not this been a happy day, dear Lou?" she said to her elder brother. Mrs. Jennifer was waiting and seemed not in the sunniest of moods, so Chrissie hastened her farewells. Looking back to wave her hand, she saw Elaine talking quite earnestly to Dr. Ventnor, which also Mrs. Jennifer took note of.

Nina was rather exhausted and fell asleep. The wind blew chilly about sun set, and Mrs. Jennifer drew the robes about her and seemed to sleep also.

Only Chrissie watched the grey sea-fog rising above the ocean line and slowly drifting land-ward, until it veiled the sky and began to fall in a light, cool mist. She wrapped a shawl tenderly about Nina, but she herself enjoyed the cool touch of the mist upon her lips and cheeks.

It had been a happy day indeed! and that little talk with Dr. Ventnor and Nina came back to her so vividly, with every word and every look, that she seemed living it over again.

The golden wild-flower lay in her pocket-book. She would always keep it—always. If she lived to be old, that flower would recall her youth and the strong, kind face of her friend.

(To be continued.)

TRUST THE CHILDREN.

None are so proud and happy as young children when they first understand that their parents have confidence in their honor and in their faithful performance of such duties as are committed to their care. The feeling of responsibility, awakened by this knowledge, in little children, brings to them their first sensation of self-respect. They soon learn that faithfulness is absolutely necessary to the satisfactory execution of any work they may be called to perform. Thus good seed is daily sown, which, in after years, will yield abundant harvest, and repay all the trouble it may have cost to prepare the soil to receive.

It is not easy to train children into such habits, and if conscience would absolve the mother she would, doubtless, prefer to do herself all the work she assigns to the child. But such lessons are a part of a mother's mission, and should never be delegated to another.

As soon as a young child has learned how to do certain things, it is wise to leave these small "chores" for the child to do alone when the mother is not looking on. Should

some trivial thing be not done exactly right, no great loss will follow. Just say to the little three or four-year old child, "Mamma must go out for a little while. I don't like to leave the room in such disorder. But Willie is such a helpful little man, I'm sure he will put all these playthings up nicely before supper; and when Jennie has finished her play she knows just how mamma likes to have her doll things folded and put away. When I come back the room will be very nice, I know."

This proof of their mother's confidence will make the little ones very happy, and they will try to merit their mother's approbation. It may be necessary to be a little short-sighted when overlooking the work. Let all criticism wait awhile. Appear pleased, nay, be pleased, with their childish efforts. Give as much sweet praise as is judicious—and perfectly truthful—to gladden their hearts and make them eager for other efforts. When not called to put playthings away, it may be well to say, in an easy, but not fault-finding, tone, "I think you had better put these books on this shelf instead of putting them in the box with the other things. They might get injured there, you know. And Jennie, dear, I would fold this little doll's dress this way."

Gentle hints, interspersed with as much approval as can be conscientiously given, will so fix the lesson in their minds that it will not be long before they will be proud to do such work without being told, yet knowing that mamma always has a general oversight of it all.

Year by year increases the trust and responsibility; but accept the work they do, and the care they try to take, as a love-offering to save your time and strength, and it will not be long before willing hands and happy hearts can readily lighten your labors. At the same time your children are learning the lessons which will prepare them to be useful men and women, and a joy and honor to their parents.

As early as possible, teach your children to do errands outside of the house, in time out of town—if need be—to buy groceries, or a little shopping just important enough to tax their taste and discrimination a little, the first step towards more important work later on.

A child can be taught, through love and confidence, to enjoy labor and responsible cares. But if, instead, parents sternly command a child, watch every act with constant suspicion and fault-finding, then labor is made a drudgery, and care of any kind becomes a terror and a loathing to the young. Under such training, children become stubborn or, if naturally timid or loving, they are nervously fearful of being blamed, and this fear leads to deceit and falsehood as the means of escape, and only by special providence are the children saved from shipwreck and ruin.—*Selected.*

LETTERS TO THE EDITOR.

ST. ANDREW'S BROTHERHOOD SONG.

To the Editor of The Living Church:

At the request of the President of Trinity Chapter, No. 115, the Rev. Frank J. Mallett, rector of the church of the Resurrection, Fern Bank, Cincinnati, has written a song to be used at the meetings of St. Andrew's Brotherhood. It was sung with spirit and enthusiasm for the first time at the meeting last evening, and it is the intention to sing it at the opening of every meeting hereafter. This song is worthy to come into general use at Brotherhood meetings, and to further that end, a copy is appended hereto.

Trinity church, Columbus, has probably as lively a chapter as any in the country. It has organized, and is carrying on a healthy mission (St. Andrew's chapel) in the eastern part of the city near the R. R. shops, and has in connection a club-room, supplied with newspapers, magazines, games, writing material, etc., which are highly appreciated by the men in that vicinity. The success of the Brotherhood may be attributed largely to the fact that every member has something to do. It is

not a kid-glove, mutual-admiration society, but is organized for work on the lines laid down by our former associate rector, Rev. F. W. Clampett, whose success in interesting men is truly wonderful.

A. W. LINEN.

Columbus, O., July 7, 1892.

THE BROTHERHOOD CALL.

(Tune: "America," National Air.)

BY REV. FRANK J. MALLET.

I.

Brothers, be true and brave,
Young manhood seek to save.
In God's own might,
Ye heralds, go, proclaim,
Go, tell abroad "His name."
Ye labor not for fame,
But for "the right."

II.

The patriot heeds the call,
"To arms, to arms, men, all,
The foe is near;"
So, at our Captain's call,
We into line would fall,
And there our vow recall
Of "work and prayer."

III.

A holy war we wage,
Though evil spirits rage,
Filled with dismay,
Their wicked plans shall fail,
Thy kingdom, Lord, we hail,
And everywhere assail
The tyrant's sway.

IV.

Lord, look in pity down
On city, village, town,
Through this domain,
Where darkness now holds sway,
Oh, shed the Gospel ray,
For this we humbly pray,
Nor pray in vain.

V.

Thy Church, O Lord, extend,
For her our prayers ascend,
Hear, we implore,
Blessed and Holy Three,
Thy glory may we see,
And through eternity
Praise and adore.

"HIDDEN FROM THE WISE AND PRUDENT;
REVEALED UNTO BABES."

To the Editor of The Living Church:

Not long ago you told of a little child leading an aged grandfather up to the bishop during last Holy Week, to receive the sacrament of Confirmation. The story was not completed in your pages; and the rest of it is so full of instruction, of tender and affecting encouragement, for troubled pastors and anxious sponsors, that I would like to complete the narrative as it was told to me.

The venerable and much respected grandfather seemed to be almost inaccessible to the ordinary channels of spiritual influence. But, one morning shortly before Easter, his little grand-child creeps to his side before he has risen from his bed, and some such dialogue as this follows:

"Grandpa, I am going to be confirmed in Holy Week."

Grandpa.—"Are you? I am very glad, and hope that you will always be a good Christian."

"Grandpa, were you ever confirmed?"

Grandpa.—"No, my child."

"Wouldn't you like to be confirmed, grandpa? How nice if you and I were confirmed together."

Grandpa.—"Why, child, I am not good enough."

"But, grandpa, at school (call it St. Mary's Hall), 'they say that I must be confirmed because I want God to make me good. Don't you want to be made good, grandpa? We might go to be confirmed, together, and ask God to make us better than we are.'"

God's message through a little child reached a soul which might not have listened to the same message through priest or pastor. Holy Week saw what you spoke of, the child leading the grandfather to the bishop; on Easter Day they knelt together

to receive the sacrament of the Lord's Body, and on Ascension Day, that venerable frame, so lately consecrated by the Redeemer's Presence, was laid to rest in the cemetery, and that penitent and believing soul had departed to God. Once more the word was fulfilled, "Out of the mouth of babes and sucklings thou hast perfected praise."

JOHN J. ELMENDORF.

Kemper Hall, July, 1892.

APPEAL FOR FOUR MEN FROM BISHOP TALBOT.

To the Editor of The Living Church:

Four new inviting fields where the people have shown commendable zeal and self-denial in building for themselves churches, appeal to me for missionaries. The salaries will be small, only \$750, but they will be promptly paid. It is virgin soil for the Church. Two of these missions are in Wyoming, and two in Idaho. I know of no work more full of promise and hopefulness for the Church. To lay foundations, and wisely to build thereon in these new and growing communities, we must have men of zeal and patience, and love for souls. But they should be young men, well equipped, without families, glad to endure hardship for the Master. I venture to ask the courtesy of your columns, hoping that these lines may prove a call from God to some young priest, full of the missionary spirit.

Brethren, come out and help us. You may at present be an assistant in some large parish where it is so easy to get men. Or you may have some comfortable little cure, where an older man could do the work. We believe the spirit of heroism is still alive in the hearts of our young men, and that there are many willing to go out to the frontier if only they can be made to realize the great opportunity and the pathetic need.

Shall the American Church take this western land for Christ? The answer depends on our young men. It can be done if only they will rise to the occasion. This is a crisis in missions. If you are happy and contented where you are and succeeding, then you are the man who can best do this work. Who will offer himself, and in the spirit of the olden time say: "Here am I, send me?"

ETHELBERT TALBOT.

THE BLESSING AFTER SERVICE.

I was within a House of Prayer,
And many a wounded heart was there;
And many an aching head was bowed
Humbly amidst the kneeling crowd;
Nor marvel where earth's children press
There must be thought of bitterness.

O! in the change of human life—
The anxious wish, the care, the strife—
How much we know of grief and pain,
Ere one short week comes round again!
Bend every knee, lift every heart;
We need God's Blessing ere we part.

Then sweetly through the hallowed bound,
Woke the calm voice of solemn sound;
And gladly, many a listening ear
Watched, that pure tone of love to hear;
And on each humbled heart and true,
God's holy Blessing fell like dew.

The peace that God bestows,
Through Him who died and rose;
The peace the Father giveth, through the Son,

Be known in every mind,
The broken heart to bind;
And bless ye, travellers, ere ye journey on!

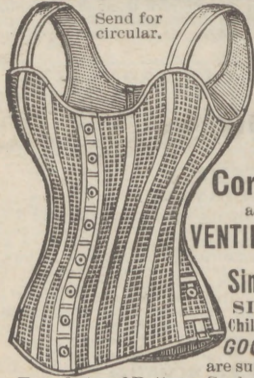
'Ere this week's strife begins;
The war without, within;
The Triune God, with Spirit and with power,
Now on each bended head
His wondrous blessing shed,
And keep you all, through every troubled hour!

And then, within the Holy Place
Was silence for a moment's space;
Such silence that you seemed to hear
The Holy Dove's wings hovering near;
And the still blessing, far and wide,
Fell like the dew at evening tide;
And ere we left the House of Prayer,
We knew that peace descended there,
And through the week of strife and din,
We bore its wondrous seal within.

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COOLING DRINKS FOR SUMMER.

Among the most popular of temperance drinks is soda water, which may now be served at home from syphons of plain soda water, and flavored with the best of home-made syrups. The cost of these syphons is about one-quarter of the price of soda at the stands, if security is given for the return of the syphon itself.

There is nothing more delightful, however, than those old-fashioned, purely home-made drinks, such as root beer and fruit shrubs. No root beer sold at counters compares in flavor with that made in old Connecticut days, when every farm brewed a quantity of this wholesome drink from native roots and herbs of the forest. The old rule which was followed then, though somewhat indefinite, may be readily translated by a keen housekeeper:

Take one portion of wintergreen leaves and stems of sweet birch bark, or half of each, as you please. Then take half the same quantity of tender spruce twigs, and one quarter the quantity of princess pine. Sometimes a little sweet cicely or fennel was added, but neither of these was deemed necessary. The herbs and twigs were put in a large kettle and enough cold water to cover them thoroughly was poured over them. The water was brought to the boiling point and the herbs were simmered in it till their juice was exhausted. Then the liquor was strained off, and a pound of old-fashioned brown sugar was added to every gallon, and when the mixture was lukewarm, a cup of yeast was added to every gallon. The beer was allowed to stand in a warm place where it could work freely for two or three weeks, being stirred once in twenty-four hours. When it was thoroughly foaming, it was considered fit to bottle. Hence the time it needed to stand depended largely upon the weather and other circumstances. When the bottles were filled, the cork in each was securely tied down and it was set away in a secure place in the cellar. Special care should be taken that the bottles are ice cold when they are used. The beer may be served the day after it is bottled.

Strawberry and raspberry shrub are made as follows: On four quarts of berries, pour white vinegar enough to barely cover them. Let them stand for forty-eight hours. Then drain off the vinegar, squeezing the juice out of all the fruit with the vinegar. If strawberries are used, the vinegar must be poured over a second supply of the fruit before it will attain the proper flavor; but one supply of raspberries is sufficient. Measure out the liquor when it is ready, and to every pint allow a pound of sugar. Put it in a porcelain-lined kettle with the sugar and let it boil for ten minutes, then bottle it and set it away in a cold place. A cupful of this syrup is sufficient to flavor one quart of ice water. Either kind of shrub is very ornamental served in lemonade glasses with little handles, and is a pleasant, refreshing drink. In the olden times it was always accompanied by a silver basket of well-iced white cake, flavored with bitter almonds when it was offered in the evening. -*Jenness Miller Illustrated Monthly.*

A GLASS OF WATER AT BEDTIME.—The human body is constantly undergoing tissue change. Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn, provides fresh nutriment. Persons little accustomed to drink water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease. People accustomed to rise early in the morning weak and languid, will find the cause in the secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This materially assists in the process during the night, and leaves the tissues fresh and strong, ready for the active work of the day. Hot water is one of the best remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs. -*Jenness Miller Illus. Monthly.*

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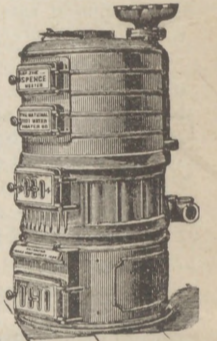


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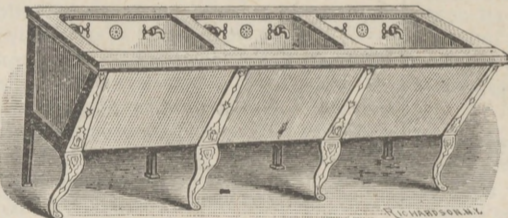
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