

The Living Church.

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

VOL. XV. No. 15.

SATURDAY, JULY 9, 1892.

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The Living Church.

SATURDAY, JULY 9, 1892.

It is announced that the consecration of the Rev. Dr. Hale as assistant-bishop of Springfield, will take place in the cathedral at Davenport, on Tuesday, July 26th. A majority of the Standing Committees has consented, and the Bishops are now voting.

NINE new languages have, during the last year, been added to the British and Foreign Bible Society's list of editions of the Scriptures. Four of these belong to Africa; of the others, one is for the West Indies, one for China, one for the New Hebrides, and two for the Russian Empire.

BISHOP WILKINSON, late of Truro, has gone to South Africa, taking with him the sub-dean of his late cathedral church, Mr. Bourke. According to *The Manchester Guardian*, the Bishop goes out "as a peace-maker to the South African Church, and is fully charged with the views of the Primate."

THE Church of New Zealand has just entered its protest against the oath of canonical obedience to the Archbishop of Canterbury being taken by bishops consecrated in the province, but not for Sees within it, "regarding such action as a contravention of the principles of the Catholic Church." The Synod "requires that, should arrangements be made for the consecration in England of a bishop for Melanesia, no such oath, or other declaration of submission to the Archbishop, be taken by the bishop-elect."

DUNBLANE cathedral, a building of the twelfth and thirteenth centuries, which would seem to have escaped the destroying zeal of the Scottish Puritans better than many similar edifices, has been, during the past three years, undergoing an extensive restoration, and will be re-opened, it is hoped, by the Queen, about September next. The entire nave has been roofless for the past 250 years, and the choir only, with its chancel arch built up as a gable, has been used as the parish church. There is to be a new organ, worthy of the cathedral, which is being built by Mr. Eustace Ingram, of Holloway, London. The architect is Dr. Rowand Anderson, of Edinburgh.

THE Rt. Rev. Dr. Anson, Bishop of Qu'Appelle, has resigned his see. He was consecrated in 1884, and during the eight years of his episcopate, has done enormous and most valuable work in behalf of the Church in this new, untried, and difficult field. His self-denying zeal and earnestness is well known. The number of clergy in his diocese has increased from 3 to 19, and the minimum endowment of \$50,000 for the episcopate has been raised. According to the Provincial Synod Canon, the appointment is in the hands of the Archbishop of Canterbury after consultation with the Metropolitan and such bishops in the North-west as he can communicate with.

THE Archbishop of Canterbury performed the dedication ceremony, at the re-opening of the choir of Peterborough cathedral, on Thursday, June 2nd. The sermon was preached by Dr. Westcott, Bishop of Durham, a former canon of Peterborough cathedral. The ceremony in 1890 was a celebration of the completion of the great lantern, which had been in the course of restoration since 1883, and there were then 14 stalls erected. Since that time, however, 18 more have been added, together with the bishop's throne and the pulpit. The marble pavement has also been laid. A reredos, 12 more stalls, a choir screen and gates, and other furniture, are still necessary to complete the design.

BY permission of the Dean and Chapter of Westminster, the Royal Engineers Memorial, in London, of the late Major-General Charles George Gordon, C. B., has been placed in the Abbey. The memorial consists of a bronze head in high relief, supported on a bracket with a shield below. The background of the relief is filled with foliage, and the space around the shield with scroll-work, in which is inscribed: "Mandarin of China; Pasha of Egypt; Major-General of the British Army." On the shield is inscribed: "In memory of Charles George Gordon; born 1833; killed in Khartoum, 1885. Erected by the Corps of Royal Engineers."

A SPECIAL synod of the diocese of Quebec met on the 21st ult. to elect a successor to the late Bishop Williams. Thirteen ballots were cast without election, Bishop Hamilton of Niagara, receiving the highest number. On the fourteenth ballot, the supporters of the Bishop of Niagara cast their votes for the Rev. Arthur Hunter Dunne, of Acton, England, who was thereupon elected. A cable message was sent to him, and a reply received in the afternoon announcing his acceptance. It is said that the election of the Rev. Mr. Dunne was largely influenced by the knowledge on the part of the delegates that the late Bishop Williams had spoken most highly of him and of his work in England, and that the Archbishop of Canterbury had suggested him for the bishopric of Nova Scotia.

THE Tasmanian Diocesan Synod has passed a resolution expressing its desire that the dioceses of Tasmania, Melbourne, and Ballarat should be formed into a province, with the addition, if possible, of the diocese of Adelaide. The *Hobart Church News*, states that the Bishop has been asked to visit Melanesia for the purpose of discharging episcopal duties in that diocese: "Since the resignation of Bishop Selwyn no Confirmations have been held in that important mission, and at the present moment native pastors are awaiting ordination. The Bishop has, therefore, arranged to reach Auckland in the month of July and to embark from that port in the 'Southern Cross,' proceeding first to Norfolk Island, which is the head-

quarters of the mission, and from thence visiting in turn some of the New Hebrides, the Banks, Torres, Santa Cruz, and the Solomon groups of Islands. It is expected that the visit will take up three months."

ON June 15, Scottish Churchmen commemorated, with heartfelt thankfulness, the repeal, 1792—one hundred years ago—of the cruel penal laws made to oppress their Church, and which indeed reduced it, as has been said, "to the shadow of a shade." After 1690, when Presbyterianism was established by Act of Parliament, dark days set in for the Church in Scotland. In 1715, some Episcopalians were implicated in the Jacobite rising, and all suffered from the consequences of their action. In 1745, when Prince Charles Edward made the last attempt to win the Stuart's throne, the Episcopalians were suspected of favoring his pretensions, and the Penal Laws were enforced against them with much increased severity. The suspicion was, perhaps, in some degree justified. It would, however, have been contrary to human nature, if the Episcopalians had had very friendly feelings for the Government of the day. The clergy, for their supposed disloyalty, were forbidden to collect a congregation of more than five persons. The punishment for disobedience was barbarous. For the first offence, they were imprisoned for six months; for the second, sent as slaves for life to the colonies! By such means, a Church, governed by two archbishops and twelve bishops, and served by 1,000 clergy, was in a century reduced to six bishops and fifty clergy! It was in fact almost annihilated by the terrible persecution to which it was subjected.

THE Rev. William Chalmers, B. D., has been elected to succeed the late Bishop Mesac Thomas in the see of Goulburn, New South Wales. Since 1889 he has been incumbent of St. Andrew's, Brighton, in the diocese of Melbourne. Mr. Chalmers was also rural dean of Kyneton 1877-8, and in 1879 was appointed a canon of Melbourne Cathedral. Although Canon Chalmers was partly educated at St. Andrew's University, he did not graduate from it, but proceeded to St. Augustine's College, and was there trained for missionary work. He was ordained deacon in 1858, and priest in 1859 by the late Bishop F. T. McDougall, who was then Bishop of the diocese of Labuan, which has since been renamed Singapore, Labuan, and Sarawak. After a few years of energetic missionary life at Quop, in Sarawak, Mr. Chalmers became incumbent of Inglewood, in the diocese of Ballarat, and subsequently held the cures of Malmesbury, Kyneton, and St. Paul's, Geelong, all in the diocese of Melbourne. He resigned the last in 1889, to become incumbent of the parish which is now under his charge. He is well known in New South Wales, is much liked by the large majority of Churchmen, and is popular among the members of other religious bodies.

THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY.

At a meeting of the trustees of the cathedral of St. John the Divine, held at the diocesan house, Tuesday, June 28th, the following preliminary report from the committee (Drs. Huntington, Cady, and Greer, Messrs. Nash, Miller, and Roosevelt) on scope and plan, was unanimously approved:

Literally interpreted, the words "cathedral church" signify "church of the chair." For a study of the large and difficult question of cathedral organization, there can be no better starting point than this. But whose chair? Evidently the Bishop's chair. The cathedral, that is to say, is the symbol, the outward and visible sign of episcopacy, or government by oversight; and not the symbol only, but the implement as well, for part of its purpose is to aid the bishop in carrying out his administrative designs.

The primitive cathedral was, and the American cathedral should aspire to become, distinctively the bishop's church. And this not in the sense of a parish church, whose rector, wardens, and vestrymen, have assigned to the bishop a seat of honor in their chancel, but on the contrary, a wholly non-parochial organization, of which the bishop is not merely the ornament but the recognized executive and head.

It is to be remembered, however, that American episcopacy differs from the episcopacy of other countries, and notably in this, that it co-ordinates the bishop with his diocese, by means of an elected body known as the convention. If, therefore, the cathedral is to be the representative church of the diocese, as American Churchmen understand the matter, it must, somehow, make out to shelter not only the bishop but the convention, an end easily met by providing for the convention a commodious synod house on the cathedral grounds, connected by cloister with the church itself, and by giving to the Standing Committee, which is the convention in miniature, an actual share in the control. Again, there is the matter of the tenure of the property to be considered. The title must be vested somewhere, and some person or persons must be charged with the responsibility of maintaining the fabric. There are evident reasons why neither the Bishop personally nor the convention collectively should own the property. Hence arises the need of the board of trustees, a factor of no inconsiderable moment in our problem of organization.

In five other lights we have still to look at the cathedral, (1) as a House of Prayer; (2) as a centre of missionary activity in all portions of the diocese, both urban and rural; (3) as the unifying link of all the non-parochial benevolent activities of the diocese; (4) as an educational stronghold, and (5) as a local cure of souls.

These are the aspects of the institution upon which we must mainly depend for enlisting the interest of the more serious-minded among us in our undertaking. Architectural enthusi-

asm and civic pride may be counted upon to carry the enterprise to a certain point, but no further. If the cathedral of St. John the Divine expects to draw to itself large gifts from the people of New York, its friends must persuade the people of New York that what the cathedral means is the propagation of the Gospel of our Lord Jesus Christ.

Five millions of dollars will not be forthcoming either for the sake of ornamenting the brow of Morningside Park with a magnificent structure of hammered stone or of providing a sumptuous abode for a college of titled ecclesiastics. Utility is the test question by which the whole thing will be tried.

1. Useful, first of all, then, the cathedral will be expected to show itself as a house of prayer. To this end provision must be made for the maintenance of a grand and uplifting service of worship. This means a staff of clergy competent to conduct such a service, and a large, thoroughly drilled choir.

Moreover, the pulpit of the cathedral must be one of whose utterances we shall have no reason to be ashamed. The bishop of the diocese can only be depended upon to preach at intervals. Not only must he have deputies resident and on the spot to share this branch of the duty with him, but he must have it in his power to summon select preachers and lecturers from beyond the precincts of the cathedral, as occasion may demand.

2. The second requirement mentioned, that of missionary activity, may best be met by closely associating with the bishop in the executive body his five archdeacons. These functionaries are at the head of missionary effort in their various jurisdictions, and are in a position to render the bishop the same sort of help that the members of his military family give to a general in the field. Especially would the archdeacon of New York, charged as he is with the duty of administering our city missions, be serviceable in this way. The missionaries also who minister to the various foreign populations of New York, might very appropriately be put in charge of the national chapels which we hope to see clustered about the apse of the cathedral in its completed state. With diocesan missions conducted from this strong central point, we shall have far less complaint from struggling parishes that too much is expected of them in the way of caring for the spiritual destitution of their outlying neighborhoods. In a word, the cathedral, instead of draining the missionary resources of the weaker parishes, will supplement and strengthen them.

(3.) Thirdly, the various benevolent institutions of the diocese, as they have their common headship in the Bishop, so will they find their natural meeting place in his Cathedral. In the case of the foremost of them all, St. Luke's Hospital, this affiliation is to be made evident to the eye by buildings placed within a stone's throw of the church; and there would seem to be no reason why others should not share with St. Luke's the right of representation in the electoral body of the Cathedral, when this shall have been constituted.

(4.) In the line of direct educational work not very much can be expected of a Cathedral situated as ours will be. A Diocesan Library ought to be maintained, and a School for Choristers, but for more than these it is scarcely necessary that provision be made. As respects theological training, it must not be forgotten that New York is already the seat of a School of Divinity which it would be both hopeless and foolish for any diocesan seminary to attempt to rival, and, as respects secular education, it is enough that Trinity School is already as closely linked to the Cathedral as it need ever be by the fact that the Bishop of the diocese is *ex-officio* the head of both corporations. Should Trinity School ever see its way to establishing itself in the near neighborhood of the Cathedral, the fact of its doing so would only visibly emphasize—it could not structurally alter—an exist-

ing relation. There is, however, a method by which the friendship of the Cathedral towards all forms of good learning might be made manifest, and that would be the giving to the President of Columbia College, the Warden of St. Stephen's, Annandale, the Head Master of Trinity School, the Warden of the Training School for Deaconesses, and the Examining Chaplains of the Diocese, shares *ex-officio* in the government of the institution.

(5.) Last of all, the Cathedral will have a distinct relation to sustain to the congregation habitually worshipping within its walls. Of course, the attendants upon the services of such a church as we have undertaken to build will be largely made up of strangers who come and go; but there will also be others who will worship there. For pastoral work needed for these it will be easy to provide by assigning the duty to as many as need be of the Cathedral staff.

Such, in the judgment of your Committee, are the considerations that ought to determine the general structure of a Constitution and Canons for the Cathedral Church of St. John the Divine.

For the Committee.

WILLIAM R. HUNTINGTON,

[Signed]

Chairman.

CHICAGO.

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

The Rev. B. F. Matrau, rector of St. Bartholomew's church, Englewood, is suffering from overwork, and has been ordered by his physicians, Drs. Bacon of Englewood, and Billings of Chicago, to take a three months' rest, with assurances of restoration to complete health and strength. Mr. and Mrs. Matrau will leave July 12th for Idaho Springs, Colo., where they will remain until Oct. 1st. The vestry of the parish, acting under the consent of the rector, and the advice of the Bishop, have elected the Rev. Edward H. Clark, of the diocese of Minnesota, as assistant minister, to take charge of the work during Mr. Matrau's absence. The walls of the new church are nearly up, and the roof will be on by August 15th. It will probably be ready for occupancy by Advent. The prayers of the Church will go up for Mr. Matrau's speedy restoration to his accustomed health and vigor.

NEW YORK.

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

CITY.—St. Clement's church, the Rev. Mr. Pendleton, rector, has a branch of the Daughters of the King, which is doing much active work in the parish.

The committee on plans for the new Mission House of the Board of Missions has decided favorably upon those submitted by the architects, Mr. E. J. N. Stent and Mr. R. W. Gibson. The corner-stone will be laid October 3d, just at the time of opening the General Convention.

It is reported that the Rev. Dr. David H. Greer, rector of St. Bartholomew's church, who was recently elected to succeed Bishop Brooks as rector of Trinity church, Boston, has intimated to the vestry his declination of that election, and decided to remain in New York.

The annual commencement of the New York Institution for the Instruction of the Deaf and Dumb, was held Wednesday, June 19th. A class of 7 was graduated. An address was made by the Rev. Thomas Gallaudet, D. D., of the Church Mission to Deaf Mutes, and the Rev. E. Spruille Burford read a report.

At St. Mark's chapel, the Rev. Chas. G. Adams, minister in charge, services in the Slavic language have lately been begun on alternate Sundays, at the desire of a number of Slavs resident in that part of the city. At present, the services are conducted by a lay reader of their own race.

The Rev. Dr. C. B. Smith, rector of St. James' church, has urged his parishioners in summer vacation to remember that they should be as constant in attendance at public worship as in winter. At St. James' a feature of the services is the saying of the

Litany at 20 minutes before 11 A. M. on every Sunday, except on high festivals, and on the 3d Sunday in the month, when it is said during the regular service. An increasing number of people have attended at these services, and the main service of Sunday is thus shortened by omission of the Litany, except on one Sunday in each month. The church and parish rooms are constantly open and warmed for the use of parishioners and their friends, whether for retirement, sacred reading and prayer, or work connected with the various parochial organizations.

The commencement of St. Mary's School, No. 6, East 46th St., was equally admirable from an æsthetic and a scholastic point of view. The exercises indicated attainments of a high order in the class that was being graduated. Greetings were given in Greek, German, French, and Latin. There was also a valedictory in Greek as well as English. The list of honors was read by the Rev. Dr. Thomas Richey, of the General Theological Seminary, and Bishop Potter dismissed the audience with prayer. The most remarkable musical performance was that of Anna Cecilia Ficken, (class of '94) who played from memory Liszt's 2nd Rhapsodie Hongroise, in a manner which completely captivated the large audience. A march by Ketterer, arranged as a sextet for organ, piano, and four violins, under the direction of Dr. Prentice, organist of the church of St. Mary the Virgin, made a brilliant closing to the interesting commencement exercises.

Thursday of last week, a service was held at the church of the Holy Communion, the Rev. Henry Mottet, rector, under the auspices of the New York branch of trained nurses, of the Guild of St. Barnabas. An address was delivered on the occasion, by the Rev. J. O. S. Huntington. A reception of the nurses and their friends followed, and was largely attended. On Friday, the Bishop of Pittsburgh, who is chaplain general of the guild, celebrated the Eucharist in the church of the Holy Communion, and a second business session was held, lasting most of the day. Bishop Whitehead was re-elected chaplain general. Steps were taken to establish a fund for sick nurses, and to start a monthly newspaper for the members of the guild, who are now very numerous and scattered in the principal cities of the country.

The work of fitting up the house recently leased by St. George's church, for the use of its new parochial school for manual training, will go on during the summer months, with a view to having all ready for the formal opening in September. It is proposed that night instruction be given in this school in the elementary branches of painting, plumbing, carpentry, and brick-laying. An afternoon session for younger boys will be held, at which the instruction will be by object lessons in the principles of mechanics and natural philosophy. The whole will be under the care of a superintendent and a body of assistant teachers; and judging by present indications, there will be no lack of pupils, as about 200 applications for admission have already been received. The courses will be so arranged as to supplement and not supersede the instruction given in the public schools, and they will be illustrated with a set of apparatus as need shall require. An additional feature will be the giving of popular lectures at regular intervals, on useful arts and industries, and on practical themes of general interest; and once a week there will be an entertainment. Membership will be limited to young men and boys definitely known to be connected with St. George's parish.

The important work of organizing the cathedral of St. John the Divine was begun on the afternoon of June 28th, when the committee on scope and plan of the cathedral body, presented a report. The members of the committee, who have been hard at work for several months, are, the Rev. Drs. Wm. R. Huntington and David H. Greer, and Messrs. Geo. Macculloch

Miller, Stephen P. Nash, and J. R. Roosevelt. The report of the committee was approved, and the committee was authorized to prepare the constitution and canons of the cathedral body based upon the report, which we give in another column. Bishop Potter presided at the meeting. A statement that the late Wm. Astor left a bequest of \$100,000 to the cathedral of St. John the Divine, is officially contradicted. The story had gained considerable circulation, and arose from the fact that Mr. Astor had already before his death made a personal gift of \$100,000 to the cathedral. The gift was promised at the very first beginning of the cathedral project nearly 20 years ago, and was paid when called for, five years since.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, does an admirably organized work for the sick, who are unable to help themselves. The St. Luke's Association, under the presidency of a layman, and with the backing up of the assistant clergy, maintains a dispensary and clinic at Grace mission. The number of cases treated last year was 800, and 139 medical visits were made at houses. The number of families which the clinic record shows have been placed under the care of the parish physician, is 106, and a large share of the cases treated were those of children. In cases of contagious diseases, effort has been made to have them cared for by the proper hospitals. A parish home to receive the incurable sick is needed, and the parish physician has asked for it. The fresh air organizations of the parish co-operate nobly with the medical work. The cost of maintaining St. Luke's Association last year, was \$2,289.81, and the receipts, including a balance of \$80.52 in hand at the beginning of the year, amounted to \$2,350.93. The Diet Kitchen of the parish, at 540 E. 13th st., has supplied delicacies and wholesome food; and a visiting nurse has been kept busy. Many of the patients and convalescents benefited are so circumstanced that without this agency they would really suffer for lack of proper nourishment. At the same house, there is a most useful depository for hospital stores.

At St. Michael's church, the Rev. T. M. Peters, D. D., rector, the chapter of the Brotherhood of St. Andrew has had in successful operation during the past season, a library and free reading room, which has been accessible to young men of the neighborhood every evening except Sunday. The work of the chapter is shown in the increasing number of young men attending the church services. The library has been enlarged during the year. A Brotherhood Bible class meets every Sunday morning in the chapter room, and is well attended. Besides the brotherhood there is a company of cadets of St. Andrew, the object of which is to help its members to keep the promises and vows made in Baptism, and to bring boys of the neighborhood to Sunday school and church. The cadets' room, with games, books, and papers, is open on Monday nights, and on every Friday night to the members, and such other boys as they may invite. Any boys of the parish from 15 to 20 years of age, are welcomed to membership upon simply sending their names to the warden, who is the assistant minister. The company reaches boys too young for membership in the Brotherhood of St. Andrew, and too old, or for other reasons debarred from membership in St. Michael's Boys' Guild, a very flourishing institution both in point of numbers and of interest. The club's work has been for the benefit of the children's wards in the city hospitals. For these it makes various kinds of toys and screens, which are carried to the hospitals by the boys themselves at Christmas and Easter annually, and they are rewarded for their work by the delight shown by the little invalids. The work has been going on successfully, on this basis, for several years. There are about 50 boys in the guild, and nearly an equal number of probationers for membership. A band of working associates superintends the work of the boys, and provides for their

amusement. The influence exerted seems to be of the very best. By this graded system of organization for boys and young men, St. Michael's church is doing much to meet the problem so common in all our parishes, of how to retain hold of young men and keep them from wandering away from Sunday school and church.

SOUTHFIELD.—At the church of the Holy Comforter, the Rev. E. A. Wasson, rector, the Bishop administered the rite of Confirmation, on the morning of Tuesday, June 28th.

HAVERSTRAW.—The Bishop made his annual visitation of St. Luke's church, on the evening of Monday, June 27th, and administered Confirmation to a class presented by the Rev. J. W. H. Weibel.

WESTCHESTER.—On the evening of June 29th, Bishop Potter made a visitation of St. Peter's church, and administered the rite of Confirmation to a class presented by the rector, the Rev. Frank M. Clendenin.

RYE.—Christ church will keep up its usual services all summer, the rector, the Ven. Archdeacon Kirkby, D. D., taking no vacation. Improvements are soon to be added, enlarging the chapel facilities of the church, and providing needed rooms for work. It is proposed also to add a cloister, connecting church and chapel. The designs have been drawn.

WEST NEW BRIGHTON.—The school year of St. Austin's School has just closed. Bishop Quintard of Tennessee, presided at the closing exercises, and awarded diplomas and prizes. The Rev. Dr. A. G. Mortimer, the former head-master, now at Philadelphia, and the Rev. Dr. G. W. Dumbell, the new head-master, took part on the occasion. Many friends of the institution were in attendance.

ALBANY.

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

MORRIS.—Bishop Doane had appointed Sunday, June 19th, as the day of his visitation to Zion parish, the Rev. R. N. Gesner, rector. Three days before that date, he was obliged to give up work; the return of a throat difficulty made this imperative. Bishop Coleman, of Delaware, kindly met the Bishop's request to supply his place on Friday evening, June 17th. At 7:45 on that day, the Bishop, who had come all the way from Concord, N. H., where he was attending the commencement exercises of St. Paul's school, after a masterly sermon on Eph. vi:11, confirmed the largest class in the history of the parish; 45 persons, more than half of them born and brought up outside the Church, knelt to receive the imposition of the Bishop's hands. Baptists, Methodists, and Presbyterians, contributed the largest proportion of this number, followed in decreasing ratio by Universalists, Friends, and other minor denominations. This large class is not the only good sign that appears in this historic parish. In all probability, this season will witness a new and beautiful rectory on the lovely elevation which the old building has occupied for 53 years. More than two-thirds of the sum required to build is already raised, and the vestry are considering the plans for the new dwelling. Great credit is due the people of Zion parish for their ready minds and steadfast loyalty and unity, which have in one year almost placed the parish on its old level of vigor, vitality, and prosperity. Though Morris continually loses in population, like very many country places, the Church grows steadily, and draws to her support the most prominent and influential of the citizens.

CONNECTICUT.

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

HARTFORD.—On Tuesday, June 21st, began the closing exercises of Trinity college year of '91 and '92. Class-day was celebrated after the usual manner. On Wednesday the alumni met in the Latin room, with the Rev. Dr. Thomas Gallaudet, of '43, in the chair. The report of the Alumni Library Fund indicated that 119 volumes had been bought, costing near \$220. Presi-

dent Smith sent in a communication stating that he had had \$525 given him for the Alumni Scholarship Fund for the year. The committee on necrology presented a record containing 26 names of the alumni between the classes of 1828 and 1890, the oldest being 87 years and the youngest 23. The reports of the trustees showed that Robert H. Coleman, '77, of Cornwall, Pa., had been re-elected a trustee. The following officers were chosen for the ensuing two years: *President*, the Rev. Brady E. Backus, D. D., '70, New York City; *Vice President*, Percy S. Bryant, M. A., '70, Hartford; *Treasurer*, H. C. Vibbert, M. A., '68, New Haven; *Standing Committee*, the president and treasurer *ex-officio*; the Rev. W. H. Vibbert, D. D., '58, New York City; the Rev. Samuel Hart, D. D., '66, Hartford; and George H. Seyms, M. A., '72, Hartford. Prof. James Johnson stated that the English prize funds had received \$150 additional during the year, and that an appropriation of \$100 had been made to the "Students' Press Club." Votes of thanks were accorded to Mr. Hill, of Philadelphia, for the gift of an eagle lectern for the college chapel, in remembrance of his son, W. C. Hill, a member of the class of '93; to the donor of two oak chairs, in memory of Bishop Paddock, of Massachusetts, '48; and to Dr. G. W. Russell, for his kindness in providing a permanent place of safety for the Eigenloht loving cup; suitable action was also taken regarding the gifts of the late Mrs. Perry, of Southport.

The annual meeting of the Board of Trustees also took place on Wednesday. J. H. Stevens Quick, of '58, Chicago, was elected a trustee to fill a vacancy. Suitable action was taken in regard to the erection of a natural history building as soon as funds enough are on hand to warrant its construction. The proposed building will cost about \$40,000, and probably about half as much more will be needed to maintain it. Provision was also made for purchasing a valuable natural history collection that the president has been for some time desirous of securing. The usual appropriations for college expenses were passed, but the question of enlarging the faculty was deferred to some future time. Luncheon was served in the college dining hall to the trustees, alumni, and friends of the institution.

On Thursday, prayers were held in Christ church, after which an adjournment was made to Armory Hall, for the exercises of the day. The Latin Salutatory was given by R. F. Humphries, N. Y.; "Rienzie and his Times," Ernest D. Randall, Essex, Conn.; "A Plea for Jewish Nationality," Stephen Howard Alling, Conn.; "Edmund Spenser," Wm. J. Miller, Delaware; "Classic Friendship and Valedictory oration," Albert Crabtree, Mass. The bachelor's degree was given to 25 graduates, and 6 received the degree of M. A.

The following honorary degrees were conferred: *Master of Arts, honoris causa*, Donald T. Warner, Salisbury, Conn.; *Doctor of Letters, honoris causa*, the Rev. Lorenzo Sears, M. A. 1887, associate Prof. of Rhetoric, Brown University, Providence, R. I.; *Doctor of Laws, honoris causa*, the Hon. Joseph Buffington, '75, Judge of the U. S. District Court, Kittanning, Pa.; *Doctor of Divinity, honoris causa*, the Rev. Geo. W. Dumbell, rector of St. Austin's School, Castleton, N. Y.; the Rev. Thomas F. Gailor, vice chancellor of the University of the South, Sewanee, Tenn; the Rev. Francis Waterman, '71, All Saints' church, Littleton, N. H.

The Holland prize scholarship in philosophy and history was awarded to William French Collins, '93, Brattleboro, Vt.; the Holland scholarship in mathematics and physical sciences, to William Bowie, '93, of Annapolis Junction, Md., and a special prize scholarship of philological studies of the value of \$600, to William Joseph Miller, '92, Newport, Del. This latter is understood to take the place of the 3d Holland scholarship. The Holland scholarships yield one third each of the income of \$50,000 left by Mrs. Frances J. (Brownell) Holland, by will, for the above-named purposes.

The commencement dinner was served at the Allyn House. It was largely attended, and speeches were made by President Smith, the Lieut. Governor, Mayor W. W. Hyde, Judges Shea and Shipman, the former from New York, the latter from Hartford; also by the Rev. Dr. Gallaudet, of New York; the Rev. Messrs. A. J. Warner, Gemont Graves, J. H. George, and others.

MIDDLETOWN.—The alumni services of the Berkeley Divinity School were held in St. Luke's chapel Tuesday evening, June 7th. The Rev. Lucius Waterman, of Littleton, N. H., preached the sermon. At the business meeting, held on Wednesday morning, the following officers were elected: *President*, Bishop Niles, of New Hampshire; *honorary vice-presidents*, Bishop Thomas, of Kansas, Bishop Vincent, of Southern Ohio, Bishop Leonard, of Ohio, Bishop Davies, of Michigan, and Bishop Nichols, of California; *acting vice-presidents*, Dr. Hart, of Trinity College, Hartford, and the Rev. E. S. Lines, of New Haven; *secretary*, the Rev. J. H. Barber, of the Berkeley Divinity School; *treasurer*, the Rev. P. L. Shepard; *preacher for next year*, the Rev. W. H. Moreland, of Nashua, N. H.; *substitute*, Bishop Vincent, of Southern Ohio. Gifts amounting to \$42,000 were reported as having been received during the past year. Prof. Binney has stated that the amount necessary for supporting a native Japanese at the school for a period of three years had been subscribed. The ordination service was held in the parish church at 11 o'clock, the Rev. S. C. Partridge, missionary to China, preaching the sermon.

OREGON.

BENJ. WISTAR MORRIS, D.D., Bishop

The assembling of the delegates to the annual convention of the diocese was availed of Thursday afternoon, June 16th, to make noteworthy the consecration of the chapel of St. Thomas-by-the-sea, at Skipanon, a mission in charge of the Rev. W. S. Short of Grace church, Astoria. The sermon on the occasion of the consecration was preached by the Rev. T. A. Hyland. In the afternoon Bishop Morris administered the rite of Confirmation.

In the evening the diocesan convention assembled in Grace church, Astoria, with a large attendance of the clergy and laity. The Bishop read his annual address in which he announced his intention to resign. It had been understood he contemplated such a step, but the authoritative announcement was, after all, a surprise. He said:

I have a few words to say of a personal and somewhat painful nature. I have come to the conclusion, as doubtless some of you have, that the time has arrived for me to resign my work and my office to younger and more capable hands. The 30th of May I entered my 74th year, and am, therefore, a good way beyond the allotted three-score and ten years. I am fully conscious of failing powers that lessen my ability to do the work required of a bishop in this large and growing field.

The Holy Communion was celebrated at the service on the morning of the 17th, after which the convention organized for business. The Rev. W. L. Mac Ewan, of St. Mark's church, Portland, was re-elected secretary, and the Rev. F. B. Tieknor elected assistant secretary. The reports concerning the Episcopal Fund and Good Samaritan Hospital, showed a satisfactory condition of things.

In the evening a missionary service was held which was largely attended, and spirited addresses were made by visiting delegates.

The Bishop was requested to declare St. Stephen's chapel, Portland, as his pro-cathedral. Portland was named a place for next meeting of the convention. The committee to which was referred that part of the Bishop's address concerning his resignation, reported in part as follows:

We cannot contemplate the loss to this diocese of his ripe experience, sage counsel, and his rare judgment and executive ability without serious concern. In view of these considerations and his continued interest in the prosperity of the diocese, we trust he will be disposed to regard with

favor a proposition, which, while relieving him of some of the burdens incident to the full discharge of the duties of the episcopal office, may still secure to the diocese with which he has been so long identified, the incalculable value of his wisdom in directing and governing its affairs, both spiritual and temporal. We do, therefore, earnestly urge our Bishop to consent to the election of an assistant bishop, according to the canonical provisions governing such cases.

Oregon is a large State and largely missionary. It is not peculiarly able to support two bishops, and the election of an assistant is not regarded with favor as it is thought an able, energetic man cannot be induced to accept election. It is believed that the Bishop will adhere to his determination to resign.

The old Standing Committee was re-elected as follows: The Rev. Messrs. G. B. Van Waters, W. L. MacEwan, and E. D. Sutcliffe; Dr. S. E. Josephi, Mr. J. R. Reed, and Prof. J. D. Letcher.

Deputies to the General Convention: The Rev. Messrs. E. D. Sutcliffe, W. S. Short, W. L. Mac Ewan, and W. E. Potwine; Messrs. J. R. N. Sellwood, H. F. Woodward, Jas. K. Kelley, Hon. M. P. Deady.

MINNESOTA.

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

The Rev. E. Warren of Excelsior, has added to his work the charge of Shakopee, and will reside hereafter at the latter place.

A very promising mission to be known as St. John's, has recently been opened at Eagle Bend. The Rev. G. N. Higginson has been appointed to take charge of the work, a church lot has been purchased.

A very beautiful chancel has just been added to St. John's church, Mankato, under the able and popular rector, the Rev. A. R. Taylor. Church life and work is developing most encouragingly.

The Rev. E. Moyses is about to resign his rectorship of Hastings, and will take charge of Holy Cross church, Dundas.

Bishop Gilbert recently confirmed a class of ten at the new church at Ashley; all the members of the class but one bore the surname of Gray.

A handsome new reredos has been placed in Holy Trinity church, Minneapolis. The Rev. C. M. Pullen has accepted the rectorship of Christ church, Austin, and has already taken charge of the field.

The Rev. W. B. Hamilton who resigned his rectorship in St. Luke's church, Minneapolis, to accept a similar charge in Leadville, Col., has returned owing to the high altitude there, and has been installed as rector of his former cure.

New stone churches are to be built during the summer at Marshall and Pipestone frame ones at Walder, Madison and Olivia; all of which will be assisted from funds secured by Archdeacon Appleby while East last winter.

The much lamented Dr. Bill has left in his will an endowment for the professorship which he held in Seabury School, also bequests for some of the charitable works of the Church in the diocese.

The endowment fund for St. Paul's church, St. Paul, started a few years ago by the rector, the Rev. Dr. Wright, amounts now to \$1,614.50.

Sister Annette has started a Home for Aged Women. She has the endorsement of the Assistant Bishop for this needed charity, and commends it to the diocese at large for financial aid.

Major George A. Camp, a pioneer Churchman of Minnesota, who erected the Camp memorial church at Lake Minnetonka a few years ago, died suddenly May 4th. Bishop Gilbert officiated at the burial service.

FARIBAULT.—Bishop Whipple has appointed the Rev. F. R. Millsbaugh to fill the vacancy on the Standing Committee caused by the death of Dr. Bill.

Miss Lawrence through ill health, has been forced to resign the principalship of St. Mary's Hall, a position she has filled for many years very successfully. Her successor will be chosen without delay.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

WILKINSBURG.—St. Stephen's, the Rev. C. L. Bates, rector, is one of the wide-awake suburban parishes, and since Easter of the present year, the interest seems to be on the increase. The congregations are rapidly growing, and the people more and more, as the days go by, seem to "have a mind to work." A Ladies' Guild has lately been organized, and, through a committee, have undertaken a complete registration of the parish. The girls of the parish have also organized a guild, and meet on Saturday afternoon to work, under direction of some of the older ladies. The rector has lately completed a series of eight lectures on Church History, delivered on Sunday evenings, as follows: 1. The Church in the First Century. 2. The Rise of the Papacy. 3. Luther and the Continental Reformation. 4. Era of Henry VIII. and English Reformation. 5. Puritanism—the Extreme Swing of the Reform Pendulum. 6. Ebb-tide, and the Remedy of the Wesleys. 7. Ebb-tide, and the Remedy of Newman. 8. The American Episcopal Church. From all of which it would seem that St. Stephen's congregation are being thoroughly instructed.

The story of the mission work in the northern part of the diocese, as told by the general missionary, the Rev. George Rogers, is very interesting. During his last trip, he held service at the new mission of Johnsonburg, assisted by the Rev. Dr. Ryan, of Warren. In default of a church or chapel, Evening Prayer was said in the "Tabernacle," a plain wooden structure, erected as a general meeting place for the people of this new thriving town. The next morning the Holy Eucharist was celebrated for the first time in Johnsonburg; but let the general missionary tell the story in his own graphic way. He says: "It was truly a going back to primitive practice, for the service was held in an 'upper room', over a store. Without, were the din and clamor of business, whistling of locomotives, and the roar of mill machinery, near by; within, the solemn peace of the comfortable words, and the blessed hope of eternal life." It was a delightful service, and all went away strengthened and refreshed. Arrangements are in progress for placing a resident minister in charge of this work.

RIDGEWAY.—Grace parish, under the efficient leadership of the rector, the Rev. Fred J. J. Smith, has taken on renewed life. The church has been repaired and beautified, a vested choir of 20 members has been organized, and they render the service with reverent fidelity. A new pipe organ has lately been placed in the church, and better than all, a movement is on foot to replace the present structure with a new stone church, to cost not less than \$15,000, toward which two ladies of the parish have promised \$5,000 each.

BROCKWAYVILLE.—At this mission a service was held by the general missionary, in a hall which has been rented and tastefully fitted up by the little handful of Church people who worship there. For the present, regular service will be held monthly, by the Rev. Joseph Barber, of Du Bois. The general missionary has this to say about Mr. Barber: "Full of years, and full of honor, this indefatigable servant of God is still going up and down, doing the Master's work, with an energy and enthusiasm, at once the admiration and wonder of his brethren." A well deserved tribute to a faithful priest.

DU BOIS.—At the church of Our Saviour, the Rev. Miles Standish Hemmenway, rector, a movement is in progress to build a new church at a point more central, and hence more accessible, by the people of the parish. A very eligible lot has been secured, and the rector hopes to build the new church during the present summer.

FOXBURG.—The memorial church of Our Father is abundant in good works, under the new rector, the Rev. Thos. A. Stevenson. Within the past two months, he has

baptized 7 adults and presented 18 for Confirmation, the largest class in the history of the parish. The composition of the class is rather suggestive: seven were baptized by the rector, two were from the Roman Church, two Presbyterians, one Methodist, and six were children from the Sunday school. Mr. Stevenson has also within the past two months, organized a chapter of St. Andrew's Brotherhood, consisting of 13 young men; which will make a potent force for work among the railroad men who form a large proportion of the population of the village.

So the good news continues to come in, telling a story of hard work, but steady growth; a growth which, please God, is to go on until the waste places shall all be fertile as the "Garden of the Lord."

MARYLAND.

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

The Bishop has been holding Confirmation services in the churches of Harford County. On Sunday, June 19th, he administered the rite to a class of 13 at St. Mary's, Emmorton; on Monday, the 30th inst., three at Ascension chapel, Scarboro, and on Tuesday, the 21st inst., 16 at Grace memorial church, Darlington.

BALTIMORE.—The 21st annual meeting of the convocation of Baltimore met on Thursday, June 23, in the church and house of St. Michael and All Angels. The Rev. A. J. Rich, who has been dean of the convocation since its organization, declined a re-election, owing to the failure of his health. The Rev. George C. Stokes, rector of the church of the Redeemer, was nominated for the approval of the Bishop. In accordance with the alteration of canon IX, at the recent diocesan convention, the title of dean of the convocation was altered to archdeacon. The Rev. E. A. Colburn, of Harford county, was re-elected secretary, a position he has held for many years. In the absence of the Bishop, the Rev. George A. Leakin was appointed chairman for the day; 31 clergymen and six laymen were present. The sessions were attended by a number of Church people. The subjects appointed for the day were clearly an outcome of Bishop Paret's stirring address at the recent convention, charging the clergy, parents, and sponsors, with neglect of the children in their relations to the Church. After the reading of the Litany in the church, the convocation met in St. Michael's House for the discussion of the morning topic, "The Confirmation of Children." At night service was celebrated in the church, followed by a discussion of "The Transfer of Communicants," in which the Rev. Messrs. Peregrine, Wroth, Edw. T. Lawrence, and T. Fletcher, were assigned to make addresses.

This month, improvements will be made at Memorial church. The gallery over the vestibule will be removed, and the church enlarged by adding the vestibule to the nave. In the space between the present front and the building line, will be erected a porch. Electric lights will be introduced.

The Rev. John W. Sykes, of Toledo, Ohio, will officiate at St. Peter's church during the month of July.

The closing exercises of St. Luke's Hall, connected with St. Luke's church, on N. Carey st., were held on Tuesday night, June 21. After music and essays by the pupils, an address was made by the rector of St. Luke's, the Rev. W. A. Coale, and the distribution of gold medals and prizes. The rector announced that Mr. Eugene M. Belt, a vestryman of St. Luke's, had contributed to the improvement of the school.

WASHINGTON, D. C.—The closing exercises of Norborne Institute, Washington, took place last week. Among those present were Bishop Wilmer of Alabama, Dr. Elliott and Dr. Hamlin. Prizes in the shape of handsome books were awarded for a perfect record in deportment, punctuality, and regular attendance throughout the session, to four pupils.

HAGERSTOWN.—The closing exercises of the College of St. James were held June 21.

The Rev. Hall Harrison of Ellicott City, delivered an address upon reminiscences of St. James. The college is now 50 years old. Mr. Henry Onderdonk, the principal, also made a few remarks and distributed the medals.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The Rev. C. W. Duffield, of Ware, is the newly appointed general missionary of the diocese.

BROCKTON.—At St. Paul's church, 28 persons were recently confirmed by the Bishop upon his second visitation; \$5,000 is already subscribed for the new church building.

BOSTON.—Bishop Brooks will spend the summer in Europe. He sailed June 18th, on the "Etruria." The Rev. Messrs. Plant, Johnson, Cheney, Kellner, Williams, and Metcalf, have also gone abroad till September.

ALLSTON.—A mission has just been organized here and services will be held in Union Hall. The selection of a name was left to a special committee, and a general parish committee was elected.

MICHIGAN.

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

On Monday evening, June 5th, a meeting of the council and members of the St. Andrew's Brotherhood, in Detroit, was held in St. John's parish house. There was a series of addresses by different members, and much earnest discussion of plans and methods of future work. It is hoped by many that such conferences among brotherhood men of Detroit, will be more frequent in the future than they have been in the past. About 70 members were present.

The June meeting of the Detroit Convocation was held Thursday afternoon, June 23rd, in Grace church, Mt. Clemens. Most of the time of the business session was occupied in determining the missionary stipends to be paid during the ensuing year. Steps were also taken looking to the formation of a Laymen's League for the establishment and maintenance of lay service to be supplemented by clerical work at points in the convocation not now reached by the Church.

A parish building has recently been constructed for St. Stephen's church, Wyandotte. It will seat about 200 persons and the cost has been \$800.

Grace church, Mt. Clemens, was consecrated by Bishop Davies on Thursday, June 23rd. This church which is quite spacious and very advantageously situated in one of the most attractive towns of Michigan, was built in 1870, but the debt incurred in its construction has not been entirely paid until now. It was provided for last Easter. There is true rejoicing among the members and friends of the parish over the successful work done in the two years' rectorate of the Rev. C. W. Dubois. The consecration service was attended by a large congregation. There were 16 clergy present in surplices, besides others in the congregation, while the choir of the parish was augmented by almost the entire force of the vested choir of St. George's church, Detroit. The sermon was preached by the Bishop from Ps. cxxxii: 8.

Mr. H. C. Goodman and Mr. Augustine Elmendorf, students of Nashotah Seminary, will take work as lay readers in the Upper Peninsula for the summer.

A polished brass tablet set in marble has been placed in St. Paul's church, Marquette, in memory of Mr. Henry Richard Mather.

Mr. C. M. Westlake, recently a Congregationalist minister of Owosso, has been admitted as a candidate for Holy Orders in this diocese.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

ROLLING FORK.—The new church was opened for services on Sunday, June 19th. This successful effort to build a church is largely due to the patient labor of the women, whose accumulations during eight years of work have contributed over \$800

to the building fund, which is more than half the entire cost of the structure. The building is cruciform, a true "chapel of the Cross," by which name it is to be known among the missions and parishes of the Church. The extreme length is 48 feet and the width the same, while in the centre rises a low tower, 24 feet square and 32 feet high, castellated and bearing a modest white cross in the centre. There are four gables corresponding with the four arms of a Greek cross. The interior is beautifully finished in narrow yellow pine ceiling, beaded and laid herring-bone, having joints broken with moulding. The chancel and sanctuary fill up one entire arm of the cross and it is fully furnished in dark oak carved and decorated. The windows of rolled tinted glass are from the Memphis stained glass works, and reflect credit on that institution. Of these, particular mention may be made of one very richly and beautifully decorated, a memorial of Robert Shelby, a Rolling Fork boy, whose untimely death is still lamented in this community. It is understood that other mementoes are shortly to be added.

SOUTH DAKOTA.

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

Anpao Kin is the title of a religious publication in the Sioux language issued at Madison. The paper is 11 by 16 inches, four pages, three columns per page. There are three dialects of the Dakota or Sioux language, all of which are used in the first number of *Anpao Kin*, viz., Santee, Yankton, and Teeton. The Yankton dialect being intermediate between the others, and so more easily understood by all, is used by the editor as the editorial medium, but where articles are of local interest chiefly they are given in the dialect spoken in the locality which they principally concern. *Anpao* will be issued monthly under the general management of Bishop Hare, with the Rev. W. J. Cleveland, of Madison, as editor. *Anpao Kin* will be a losing venture, financially; but those who have sympathy with it, or curiosity to see the Sioux language in print, can easily express the one and gratify the other. If they enclose 15 cents, in one or two cent postage, to "Anpao," Sioux Falls, S. D., the paper will be mailed to them for six months.

CENTRAL NEW YORK.

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

SYRACUSE.—Keble school attained its majority in this year of grace and the anticipations of its promoters have been fully realized. That there is an increasing interest manifested by Churchmen in the welfare of this excellent institution is evidenced this year in the roll of students, there being 110 regulars and 40 in the kindergarten department. The commencement exercises were attentively followed by an audience which completely filled the school room. The graduates, as is usual, were the essayists, and their efforts were all characterized by well turned periods and nice delivery.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.

WILLIAM F. NICHOLS, D.D., Asst. Bishop.

A "Quiet Day" for women, under the auspices of the California Diocesan Branch of the Woman's Auxiliary, was held in St. Paul's church, Los Angeles, on Tuesday, in Whitsun week. It was conducted by the Assistant Bishop, which is synonymous of saying that it was full of all the elements of success which were dependent upon the conductor. The subjects of the addresses were: "The Holy Ghost, the Comforter;" "Born of the Spirit;" "Manifold Gifts of Grace;" "The Spirit of Christ;" "Filled with the Holy Ghost."

The Rev. Thos. W. Haskins, D. D., has been obliged, through ill health, to tender his resignation of the rectorship of Christ church, Los Angeles. The vestry have accepted it with warm expressions of regret and sympathy. Dr. Haskins went to Los Angeles early in the summer of 1887, as assistant to the late Rev. Elias Birds II, rector of St. Paul's church. With the rapid increase of population, at that time at

its height, a movement began for the organization of a new parish. It was carried out, some of the oldest members of St. Paul's parish becoming members of the vestry of the new parish, which was organized and incorporated as Christ church, Dr. Haskins becoming its rector. The congregation for several years continued to worship in rented halls; it is only a year since it procured a place of worship of its own, by the purchase of a small building formerly used by a Lutheran congregation, which had just built for itself a new church. The parish is situated in a good part of the city, but chiefly for the reason indicated above, it has not developed the strength which was anticipated. The earnest and unselfish labors of Dr. Haskins have overtaxed his strength, and his resignation became inevitable. It is understood that the vestry have extended a call to the Rev. Alfred Clark, of Thibodeau, La., and that he will accept.

A choral festival, in which several of the surpliced choirs of the Southern Convocation will take part, is to be held in St. Paul's church, San Diego, on St. Peter's Day, June 29. It is expected that the choirs of St. John's, Los Angeles; St. Paul's, Los Angeles, and All Saints', Pasadena, will join that of St. Paul's, San Diego. The choirs of Trinity church, Santa Barbara, and All Saints', Riverside, would take part but for the great distance and consequent expense.

The Rev. George Edward Walk, who for ten years was a minister in the Campbellite Society, was received into the Church in 1890, was confirmed and became a candidate for the priesthood. He was sent by Bishop Nichols to pursue his studies in the doctrine and practice of the Church in the Berkeley Divinity School, at Middletown, Conn., under Bishop Williams. As will be seen under the usual heading, Mr. Walk has now been ordained to the diaconate, and has been placed in charge of St. Andrew's parish, Oakland, vacant by the resignation of the Rev. R. H. Peters.

The Rev. Dr. Brewer, the rector of St. Matthews' Hall, San Mateo, has moved his well conducted and highly successful boys' school to a new site, thereby leaving vacant the buildings which he formerly occupied. They will be renovated and about the middle of August will be occupied for a Church boarding and day school for girls. The Rev. Geo. Wallace, A. M., will be rector and principal; Mrs. Wallace, graduate of St. Mary's Hall, Burlington, N. J., and a successful teacher of many years' experience, will be lady principal. No effort will be spared by the management to secure intellectual training and social culture and to inculcate healthful habits of mind, soul, and body. The charges will be reasonable. English branches, Latin, and modern languages, music, art, and physical exercises, as well as instruction in some practical matters, are included in the scheme of instruction.

WESTERN NEW YORK.

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

Consent has been given by the Standing Committee to the consecration of the Rev. Charles Reuben Hale, D. D., as Assistant Bishop of Springfield.

LONG ISLAND.

BRAUN N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—The Rev. Dr. Reese F. Alsop, of St. Ann's church, sailed for Genoa in the steamship Fulda, on the morning of Friday, July 1st, taking his four children with him. He is much broken in health by the death of his wife, and will join some of her relatives now in Italy, and spend the summer in the Austrian Tyrol. He expects to resume his duties in the autumn.

The Sisterhood of St. John the Evangelist, in charge of diocesan work under Bishop Littlejohn, have just opened for the season, Yemassee Cottage, their summer home at Ocean Beach, N. J. The cottage will receive during the heated months, self-supporting women and young girls of limited means, who are in need of rest and recreation.

The appeal made some time ago by the Rev. Dr. Chas. H. Hall, to the congregation of the church of the Holy Trinity for funds for the securing of a permanent house for the charitable work of the parish, has not been fully responded to as yet. The cost is estimated at but \$10,000, and as the parish is a wealthy one, there can be no doubt of eventual realization of the plan. For some time past, work has been conducted in temporary quarters by the ladies of the Trinity Employment Society, some 20 in number.

A grand musical service was held in Trinity church, on Trinity Sunday, the anniversary of the parish. In the morning a sermon appropriate to the occasion was preached by the rector, the Rev. Nelson R. Boss. In the evening the preacher was the Rev. Chauncey B. Brewster. Although the evening was exceptionally warm, upwards of 700 people were in the church, and many remained on the sidewalk outside, unable to gain admission. The fine vested choir of 46 men and women and boys was supported by an orchestra of six instruments, consisting of 1st and 2nd violins, viola, cello, cornet, and trombone, besides the organ and piano. The service opened with a voluntary *Largo*, Handel. Then followed the processional hymn, "Holy, holy, holy," and the full choral service; the *Magnificat* and *Nunc Dimittis*, Tours; anthem, "Sleepers, awake," Mendelssohn. At the offertory the *Gloria* of Farmer's Mass, followed by the march and chorus, Naaman-Costa; recessional, "Sing Allelujah," and march, *La Prophete*.

The funeral services of the late Mrs. Reese F. Alsop, wife of the Rev. Dr. Alsop, whose sudden death has already been referred to in these columns, took place Monday, June 27th, in St. Ann's church, and were largely attended by the parishioners, and friends from all parts of the city. The lectern, font, altar, and other parts of the chancel were adorned with lilies and palms; the rector's pew was filled with roses, and the entrance closed by a floral gate. The casket was buried in flowers. The vested choir entered the church to the processional, "For all the saints who from their labors rest." The pall bearers included members of the vestry and President Seth Low, LL. D., of Columbia College, who is absent in Europe, was represented among them. The choir chanted the burial anthems. The service was conducted by the Rev. Dr. Chas. H. Hall, the Rev. Chauncey B. Brewster, and the Rev. Albert F. Tenney, assistant minister of the parish. The interment was in Greenwood cemetery.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D. D., LL. D., Bishop.

NELSON S. RULISON, D. D., Assistant Bishop.

SOUTH BETHLEHEM.—The closing festivities of the year at Lehigh University were ushered in on Saturday, June 11th, by the cremation of Calculus by the sophomore class. A procession of students with five floats, illustrating scenes from the rise and downfall of Calculus, proceeded to the river, where the cremation took place, the funeral pyre sailing away on a raft. On Sunday, the Rev. Otis A. Glazebrook, D. D., of Elizabeth, N. J., preached the baccalaureate sermon. Monday was class day; Tuesday, alumni day, and the president's reception was held in the evening. Wednesday, June 15th, was commencement day. About 50 graduated. The class was dressed in caps and gowns.

PENNSYLVANIA.

OSCAR W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—The church of the Mediator, the Rev. Dr. S. E. Appleton, rector, is to be materially altered and additions made thereto during the present summer.

The Rev. Lawrence Buckley Thomas will temporarily take charge of St. Andrew's church, West Philadelphia, July 1st.

The interior of St. Stephen's church, Wisahickon, and of St. David's church, Manayunk, were both damaged by water, during the heavy storm of June 27th.

St. John's free church, Frankford road, welcomed their new rector, the Rev. S. P.

Kelly, on the 19th ult., when he took formal charge of that parish.

Confirmations are reported at St. Peter's, Phoenixville, 9; Christ church, Pottstown, 15; St. Barnabas', Haddington, 32; Trinity, Oxford, 6; chapel of the House of St. Michael and All Angels, 6; St. Martin's, Radnor, 3.

The Keystone Rifles is a military organization whose rank and file are young men connected with St. James' church, where the rector, the Rev. Joseph N. Blanchard, on the evening of the 26th ult., preached the annual sermon before that command.

The will of Sarah Pennoek, a member of the Society of Friends, contains six bequests of \$100 each to various local charities; among them is the House of St. Michael and All Angels for colored cripples; and also one to the National Temperance Hotel of Chicago.

The Rev. Dr. Miel has been invited to visit Woonsocket, R. I., at the instance of several Churchmen who desire to establish a French church in that city, and who wish to confer with him on the subject. There is a large resident population of French Canadians in that vicinity.

The church of the Transfiguration, West Philadelphia, will be closed during a portion of July and all of August, in order to introduce electric lights, and to re-furnish the chancel. A pair of elegant altar vases has recently been presented by the rector's daughter-in-law, in memory of her father, Christopher R. Mabley, of Detroit, Mich. The rector, the Rev. Dr. Sidney Corbett, and family, will pass the summer at Bar Harbor.

The children's anniversary service of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, took place on Sunday evening, 26th ult., when the Rev. H. L. Duhring made an address. The annual picnic was held at Lausdowne, Fairmount Park, on St. Peter's Day, which festival was specially observed in the evening, at St. Peter's. The hymns used were written by the rector, and the music composed by Professor Winchester Barton of Germantown. Other music was selections from compositions of Prof. W. W. Gilchrist, Mus. Doc. The sermon was preached by the Rev. Jacob LeRoy, rector of the church of St. Martin-in-the-fields.

A new and commodious chapel is to be erected at 47th st., and Kingsessing ave., by the Divinity School, and with its adjoining buildings will be the centre of a new parish in West Phila., and will fill the growing wants of that section, which cannot be fully covered by the Divinity School mission. This new property will be held by three trustees, as heretofore stated; and to retain the connection between the new church and parish, and the Divinity School mission, the rector of the new church will be appointed by the Bishop, on the nomination of the trustees. It is expected that the Rev. L. W. Batten, who is now a professor in the Divinity School, will have full charge of the church and the parish work connected with it; the new rector being chosen with the express view of employing and training students of the Divinity School in parochial work. The chapel will be first erected, also a parish building, and at a later period a large church. When the Divinity School was erected at its present locality it stood in the open country; but very soon thereafter, over a thousand dwelling houses were built in its immediate neighborhood.

The third class of pupil nurses graduated from the training school of the Episcopal Hospital on the afternoon of the 29th ult. The services were simple and brief, and were held in the chapel, which was tastefully decorated for the occasion. Bishop Whitaker presided, and there was a large congregation in attendance. Dr. John Ashurst, a member of the board of managers, on behalf of Dr. Henry Sykes, superintendent of the hospital, presented the class, 13 in number, to the Bishop, stating that in his opinion, the young women were all competent to perform the high duties incumbent

on a member of their profession. After a short responsive service, a hymn was sung, followed by the *Magnificat*, when Bishop Whitaker made an appropriate address. He spoke highly of the profession and said that a training school was one of the greatest functions of a great hospital. At the close of his address the Bishop presented the diplomas. Dr. Ashurst then addressed the graduates, and spoke of the necessity of conscientious work, thoughtless of possible remuneration, which he declared would grow greater as the thought of it grew less. The services closed with prayers for the nurses, and all those in need and affliction. There were several of the up-town and suburban clergy present, including the Rev. Wm. Harrison, chaplain of the hospital and his predecessor, the Rev. H. A. F. Hoyt. The graduates are from seven States and also the Dominion of Canada.

A novel establishment for the dispensing of "reading, refreshment and rest"—the first of the kind in the city—which has been fitted up by Miss Mary Schott, a prominent member of Holy Trinity church, under the supervision of the Rev. A. J. P. McClure, assistant to the rector of that parish, opened its doors on the 23d of June, at the north-west corner of Tasker St. and Pt. Breeze Ave., in a new three-story brick building. Miss Schott, whose means have been used to inaugurate this enterprise, has recently received a considerable legacy from her aunt, Mrs. Engle. Anxious to set on foot a movement which would serve as a memorial of her deceased relative, and be productive of good in the cause of temperance, she consulted Mr. McClure for advice, and they together evolved this undertaking. Securing the present house, they altered it to suit their purpose and brightened it with fresh decorations and furnishings. In a large room on the first floor are sold coffee, lemonade, root beer, and other temperance beverages, hot and cold; and in the rear is the large smoking-room, furnished with comfortable chairs and numerous small tables. In the second story is the free reading room, with 600 volumes of interesting and instructive reading; a piano stands in one corner, a long table covered with books occupies the centre of the room, and easy chairs abound. The third floor contains the matron's private apartments. On the exterior of the building is displayed a sign bearing, in gilt letters, "Engle's First R," which the Rev. Mr. McClure explains thus:

"Engle is the name of Miss Schott's aunt; the 'R' stands for reading, refreshment, rest resort. We call it 'First,' because we expect to establish others, should this prove successful. Our idea is very similar to that of Dr. Rainsford, except that religion enters into it only to the extent that the infusion of Christian virtues into the breasts of our customers is our objective point. We hope to secure the patronage of working men from the neighboring oil-works, and brick-yards, who generally frequent the saloons."

ROSEMONT.—In accordance with the advice and consent of the Standing Committee of the diocese, Bishop Whitaker has given his consent to the taking down and removal of the church of the Good Shepherd to a site near the railroad station, and to the sale of the present site.

NEWARK.

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

CITY.—The Rev. Edwin F. Small preached his farewell sermon at St. Stephen's, June 26th, after a rectorship of seven years. Mr. Small and family will spend the months of July and August in Maine and Canada, and he will enter upon his new work in Cincinnati, Ohio, the first Sunday in September.

INDIANA.

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

The 49th commencement of the Indiana State School for the Deaf, located at Indianapolis, was held June 9th. On invitation of the superintendent, the Rev. A. W. Mann addressed the graduates. On the way there he held two services at St. Stephen's church, Terre Haute, June 6th, and baptized an adult deaf-mute.

The Living Church.

Chicago, Saturday, July 9, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

UNLESS there should be an extraordinary change in public sentiment within the next three months, it would seem to be settled that the process of Prayer Book revision will come to a close at the General Convention of this year. The announcement of the committee on the Standard Prayer Book a short time ago was an earnest of this, but the reports of episcopal utterances and resolutions of diocesan conventions from week to week make it, if possible, still more certain that the Church will not tolerate a longer continuance of the uncertain condition into which our formularies of worship have been brought by the movement for "embellishment and flexibility."

THE position of the Bishop of Connecticut gives his words more than usual weight when he refers to the understanding which was so explicitly entered into at the last Convention: "I do feel bound to say that, in my opinion, any attempt to offer any new propositions to the coming Convention would be a breach of good faith which ought not to be for a moment tolerated." The Presiding Bishop is not insensible to the evils which liturgical uncertainty have produced in many parishes and hopes that "the variations of parochial usages which have been creeping in may at least be greatly diminished." If these evils have been seriously felt in so conservative a diocese as that of Connecticut, it will easily be seen that they are likely to have become far greater in the newer dioceses which have had no very strong tradition behind them. This, with the impaired reverence for the Prayer Book which is the inevitable result of a system of fly-leaves and appendices, is the most imperative reason for bringing revision to a close without further delay.

THERE is every reason to hope that the Standard Prayer Book of 1892 will be a work in all respects worthy of the American Church and of the eminent gentlemen who have it in charge. The committee, competent as it is, has not disdained to take counsel with the best liturgical scholarship of the Church. In this kind of work at least, the aid of "experts" is seen to be valuable. The shape in which such a book appears constitutes no small part of its usefulness to the Church. The arrangement of the various offices

upon the page, the indication by spacing, or otherwise, of the traditional relations of the various elements of a particular service, the mode of printing the rubrics, and even correctness of punctuation and the style of type employed, all have an important place.

It may be hoped that care will be taken to avoid some of the disfiguring, and sometimes positively inconvenient, features so often met with in the older Standards; that a new office, for instance, will be made to begin on a new page, and that it may not be necessary to turn the leaf in the middle of a collect and even in the midst of the most solemn sacramental actions. The Standard, setting a good example in such respects, will naturally be followed in the publication of ordinary editions, and especially, where it is of considerable practical importance, in copies meant for use upon the altar. If the Standard Book exhibits the accuracy and perfectness which we have a right to expect, it will contribute in no small degree to a restoration of the ancient enthusiasm for "our incomparable Liturgy."

WE give in another column the remarks of Bishop Williams, in his recent convention address, on the Provincial System. The following, on the same subject, is from a sermon preached by Bishop Littlejohn a dozen years ago or more, at the consecration of Bishop Starkey:

It is now more than twenty-five years since it became apparent that we must organize into groups our multiplying dioceses, and thus introduce new wheels into our ponderous machinery. The urgency is admitted, the general scheme has been before the Church mind all these years; and yet so slack and feeble is our talent for organization, that we have got no further than the report of a committee expressing a cautiously worded opinion that it is expedient to divide into provinces, and to inquire how it can be done without offending anybody's prejudices, or hurting anybody's feelings.

We seem to be making very slow progress in this matter. Perhaps with Prayer Book revision ended, the General Convention may attend to this and some other important needs which have long been felt and often urged.

THE TRAINING OF CANDIDATES FOR ORDERS.

III.

A curious fact of English Church history since the Reformation is the controversial turn of almost all its theology. Many able works of Anglican divines are in existence, filled with convincing argument and containing here and there pearls of thought of great value. But the

same inevitable character is impressed upon them all. They are cast in controversial form. They bristle with polemics. Now theology presented in this form is necessarily unsystematic. It tells us at large what we are not to accept, but is much less satisfactory on the positive side. In fact we find in some of the ablest of these writers an explicit distrust of theology in systematic form. The result is that while Anglican literature is rich in noble apologetic treatises and works in defence of special doctrines or institutions, we have not one really great work in the department of dogmatic theology. Pearson on the Creed, the most valuable attempt of the kind, is, after all, only partial in the ground it covers. Its style, moreover, is difficult and forbidding. It has undoubtedly killed the interest of many a student in the most important of all subjects, at the very threshold.

This controversial twist has radically affected the curriculum of study in our theological schools. Under the name of systematic or dogmatic theology, it often happens that the method is polemical or apologetic throughout. The large space ordinarily devoted to the Thirty-nine Articles is an example in point. They have been made the basis of theological study. Yet it is transparent that the Articles are controversial almost from beginning to end, and since they were devised to meet the errors of a particular period, they are necessarily very far from exhibiting a complete system of revealed truth.

The apologetic bias crops out even in seminaries where a serious attempt is made to develop more scientific methods. Thus, in one such school the study of theology begins with an investigation of the scriptural support of the received doctrine of the Church. This may involve more than the words in themselves convey, but it seems, at any rate, to indicate the point of view. The defence of Christian doctrine is regarded as the first thing to be considered. But is it not more natural, indeed necessary, to enquire first what Christian doctrine is? It would seem to be implied that theology in its dogmatic form and scientific expression is already known to the junior student. This is putting a good deal of faith in the catechetical instruction of the Sunday school and Confirmation class.

What is theology? "We mean by theology," says a great writer on this subject, "the science of God, or the truths we know about God put into system; just as we have a

science of the stars and call it astronomy, or of the crust of the earth and call it geology." A science is commonly studied first in a systematic form. Its whole scope and meaning are unfolded by gradual steps, its definitions and distinctions are mastered, the proper relations of its several branches are expounded. It thus takes an intelligible shape in the mind as one harmonious whole. The essential and fundamental truths and their necessary results, both logical and practical, are firmly grasped, and these are clearly distinguished from less certain deductions, which, as lacking positive authority, belong to the realm of speculative rather than dogmatic theology.

The student who has had a thorough positive training of this character knows what it is that the Church expects him to teach. If he is called upon to defend Christianity, he at least knows what Christianity is. An adequate knowledge of the truths of the divine science will enable him to see clearly the relation to these truths of other teachings. He has a criterion which enables him to detect in the doctrines of men everything inconsistent with the Christian faith.

This is the reason for the fact so often observed, that a thorough knowledge of dogmatic theology is the best safe-guard against error; that to teach the truth in a clear and positive form is, in many cases, the best way of defending it, and obviates the necessity of any further Apologetics. It must be so, if Christianity is, as its teachers have always held, the one only complete and perfect satisfaction of the spiritual needs and instincts of humanity. The man who has obtained the medicine which manifestly heals his sickness is not likely, if he is sane, to cast it away in favor of some untried panacea. On the other hand, as the older and wiser among our teachers have often reminded us, the full and clear exposition of the Catholic Faith as the Church has received it, is generally, a more effective method by far of drawing men on to embrace it, than polemical attacks upon their special and erroneous doctrines. By the side of this system in all its breadth and depth, other systems are seen to be narrow, superficial, or erroneous, and it is hardly needful, in the case of the sincere seeker after truth, to point the comparison by many words.

But our purpose has been to show that in the seminary course, dogmatic theology, the science of God systematically set forth, ought to have the first and prominent place. That which is to be proved

must first be known. That which is to be defended must first be apprehended. Apologetics, the defence of the Faith against attacks, the proof of it in answer to doubt, must be based upon dogmatics, the intelligible scientific expression of it. Polemics, the attack upon false or defective systems, must begin from a clear rational apprehension of the truer and more perfect system. The knowledge of theology which has been obtained through the study of controversy and in the arena of attack and defence will always be one-sided. It may be effective in warfare, but the form in which it is cast will be seriously wanting in teaching power for the faithful. May not much of the acknowledged failure of the clergy, in many instances to become good teachers, be traceable to an original defect in their training? They do not fully know, or they do not know systematically, that which they undertake to teach.

THE PROVINCIAL SYSTEM.

FROM THE CONVENTION ADDRESS OF BISHOP WILLIAMS.

The other subject to which I alluded is what is termed the provincial system. When we ceased to be an integral part of the Church of England by the severance of the colonies from the mother country, and in 1789 entered upon our course as an autonomous national Church, few men could have anticipated that a time would ever come when this Church would need any change in the wise and simple plan of organization that was then adopted—the plan of a single province. One man indeed, the first Bishop of Pennsylvania, did in his far-seeing wisdom contemplate and speak of such a necessity. As time has gone on his anticipations have been verified. Few can fail to see—certainly one occupying the position which I am most unwillingly compelled to occupy, must see—the inconveniences and disadvantages which our present cumbrous system, or rather no system, entails upon us. It is not worth while to attempt to exhibit those inconveniences and disadvantages in detail. But of one, mention may be made.

Under our present arrangements, anything like an appeal from diocesan courts for discipline, appears to be impossible; and yet, in the interests of right and justice, such appeal ought to be provided for. I am as far as any one can be from desiring to see a race of ecclesiastical lawyers trained up among us. That condition might or might not follow on the provision for appeal from the decision of the diocesan courts. But granting, if you please, that where the question involved is one of simple fact, there is little or no room for an appeal, what shall we say when we come to questions of doctrine? What diocesan court whether elected year by year by the convention of the diocese, or constituted by the ecclesiastical authority for the special case, with whatever right of challenge on the part of the accused—how can such court possibly expect for its decisions the respect and

acquiescence of the Church at large? And besides, is it not in accordance with all the principles of our polity that the ultimate appeal should lie to the episcopate in all questions involving doctrine?

In saying what I have said, let me not be understood as expressing any wish that any *doctrinaire* scheme for dividing our one vast province should be even presented to the approaching General Convention. Legislation on mere theoretical grounds is never to be desired. And in the matter of which I am speaking, there are so many things to be taken into account, such delicate questions involving various relations, and those difficult to adjust, that anything like plans cut and dried *a priori* are surely to be avoided, and above all things hasty action is to be entirely deprecated.

Still, I venture to hope to see in October the first steps taken for a wise and careful treatment of this really pressing question; concerning which it will be well to remember on the one side, that provinces, as we term them, are only a human arrangement for securing efficient administration, and on the other that sometimes what at first appears as a multiplication of machinery really simplifies processes, and aids in reaching results.

A WINTER VACATION.

XXV.

DEAR LIVING CHURCH:—After leaving Oxford, I was induced to add a few days to my last Sunday in London, by the announcement of some choice music to be performed in the succeeding week. Beethoven's Posthumous Quartette was to be produced, with Joachim as violinist, at the Monday popular concerts, at St. James' Hall. Bach's great Mass in B minor was to be given at the same place, by the Bach choir, on Tuesday evening, and the new Requiem Mass, by Dvorak, would be performed under the leadership of Barnby, with choir and orchestra of one thousand persons, at the Royal Albert Hall, on Wednesday night. Was I not on a vacation? Ought I not to embrace the opportunity? I concluded to do so, and with this intent, stayed in London.

My Sunday had again its opening at the Abbey at 8 in the morning, then at 11:30, to the Royal Chapel of the Savoy, where Canon Curteis received me most cordially, and where again I renewed my acquaintance with the choir, arrayed in their purple cassocks, girt with crimson cords, and surplices open down the front, making due display of the royal colors.

The services in this quaint place were severely simple. The choir sang, in unison, single chants to the *Venite* and Psalter, double chants to the canticles; the Celebration was without either choir or music, but with great dignity and solemnity. The chapel has the organ at the west end, on the main floor; this, with the simple chanting of the choir, induced and aided the good congregational singing.

My afternoon was spent at St. Nicholas, Cole Abbey, one of Wren's old city churches, on Queen Victoria st. I saw that Mozart's Requiem was to be sung there at 3:15 P. M. I found the place well filled on my arrival, but the quick eye of Canon Shuttleworth, the energetic incumbent, soon espied

me, and at once I had a choice seat in the rector's pew in front. I could look around ere the performance began, and note every spot filled with city people, clerks, shop women, workmen, all intent on the music, and reverent in their quiet demeanor.

The choir was composed of men and women, and a few instrumentalists were in the organ loft at the west end. When the clergy entered with surplices on, the congregation arose, a short prayer was said, with the Lord's Prayer, then after the short rap of the baton, the music proceeded without break to the end. Canon Shuttleworth conducted with vigor and ability, arrayed in his surplice and Oxford hood. The music was quite fairly done, wonderfully well considering the place and the material. The orchestral players were from the East London Music Halls, and it is pathetic to know that they absolutely refuse pay for their services on those Sunday afternoons in church; they are glad, they say, to help on, and to play in, such music, which they never could use otherwise. At the close of the Requiem, which was printed in Latin and English for the use of the people, the whole congregation joined in the hymn, "O God, our help in ages past," to the grand "Old St. Ann's" tune. It was glorious. I fancied that as the choir sat and listened, they must have felt as I did, that that simple strain outweighed in magnificence all the music that went before. It was nobly sung by lusty English throats.

The performance over, I had a little chat with the incumbent, who told me that when he took the church, there were scarcely six people in attendance, now it is well attended and crowded on special occasions. "Come," said he, "and I will show you our club. It is for men and women, and the only one of its kind in London." After a climb of some steep stairs, we found ourselves on the third and fourth floors of a warehouse, nicely fitted up for social purposes, and well filled with people. The large drawing room looked a cozy place to lounge in, its large and irregular shape divided off by screens into sociable-looking nooks. In the shadow of one sat a good-looking young woman intent on her book, at ease in her chair before a good fire. At the end of the room was a raised stage, with scenery and footlights for dramatic performances.

Upstairs further we went and peeped into the smoking room, blue with the fragrant weed. Thence we went to the supper room, where a crowd of "pale clerks" and their lady friends were having a lay out of tea and cake. We happened in just at the moment when the "omnipotent British penny" in the shape of "thruppence a piece" was being collected from each.

What new phases of Church work and life it all sets forth. From shops and warehouses, utterly lonely in their Sunday seclusion, those lone atoms of humanity are garnered in and given a cheery word and some social pleasures. The rector moved among them a genial friend, a helper in this, their organized work to help and cheer each other.

Of the good kind hospitality which came to me in the parson's own home hard by, a cozy nest in the very heart of this London, I can but speak. A glimpse of domestic life, of beautiful

children and well-ordered home, is always a thing of joy to the traveller.

As I was on music bent I gave up the evening to an excursion to the northeast of London, where I had heard that the responses and Gregorian Psalms were wonderfully given in a Dominican Priory. I was not disappointed and found the place in good time, and the music to be all that it was represented. The monks' voices, the choir men, and the chorister boys, entirely without accompaniment, produced marvellous effects. I could not make out the service very well, possibly it had Dominican peculiarities. The Psalms were sung antiphonally, one side in unison, the other in harmonies, with the treble voices taking beautiful Faux Bourdon parts. The side which took the unison part always stood up while the other side remained seated, and so alternately from side to side through the psalms. Responses and Amens were all given in this free manner without organ. Some of the antiphons as sung by the Fathers, sounded quite like the efforts of Wagner. I did not see a soul about me pretending even to follow the service, either with book or posture, only at the Benediction after sermon, was there a show of congregational interest.

I came home on trams and omnibuses, through a very torrent of human life whose vortex seemed to be reached at Charing Cross.

My next night, when Joachim performed, was a joy to be remembered. I must however hasten on from this to an account of the great work by Bach, the B Minor Mass, given by the Bach choir, which I heard the next evening. The Bach choir itself is worth seeing. It is composed of real lovers of music which taxes the intellect, the physical powers, and then the heart. It is a sort of music which gives not up its charms to careless wooers. The members did not look like this sort of people, they were serious, refined, genteel, and reverent. It was pleasant to note their pleasant greetings of each other as they straggled into their places before the concert began.

A certain tone of sadness was cast over the performance by little printed slips with mourning edge, placed upon the seats, informing the audience that the Dead March in Saul would be played as an opening piece, in memory of the composer, Mr. Goring Thomas, who a few days before had, in a fit of mental aberration, cast himself headlong to death under the wheels of a locomotive.

The work of Bach shows the tread of a giant, the tenderness of a true soul, and the heart of a faithful believer. The *Kyrie* was a great burst of confident pleadings for a known pardon and peace, the *Gloria in Excel sis* seemed the very joy of the heavens, and the *Credo*, in its every iteration of text, first gave elaboration to the faith there uttered, and then to the musical thought. I never heard so rapturous a setting in my life, and never expect to hear it excelled; so on it went through *Sanctus*, *Benedictus*, and *Agnus*, to the grand triumphant close of *Dona nobis pacem*.

With the effrontery which grey hairs can give, I boldly shared my score with a dear English girl near me; I never saw her before, and may

not ever again. We enjoyed every bar of the music, and, when the *Benedictus* was ended, she said to me, with a very rapture of delight: "The Hosanna comes again!" We were completely *en rapport* in the study of that great music, and when she rose to leave with her party, and bent her gracious head and thanked me for the pleasure I had given her, I felt as if we had known each other for years. It is indeed delightful to touch the chords of sympathy in kindred hearts, though utterly unknown to each other in the lower planes of ordinary life. This occurs so often in one's travels in railroad cars, by the wayside, or in galleries of art.

On my way once to Oxford, I had a most delightful hour with two utter strangers. Our talk touched on all sorts of things, from Greek sculpture to economic questions of the present day. They were both Oxford men, and one of them hailed me heartily one day on the Woodstock Road, weeks afterwards, as an old friend.

But touching Bach's Mass, I must add one word more about the conductor, Dr. Villiers-Stanford. He quite charmed me with his gentle, quiet ways, and the genuine enthusiasm, always well restrained, with which he conducted. There were no frantic grimaces, or pantomime illustrations or suggestions, for orchestra or chorus, but a grave, gentle dignity throughout all. Dr. Villiers is a handsome, tall fellow, with his years yet young upon him. I could not but admire him as he glowed with pleasure while the stupendous work unfolded itself beneath his hand and before his eyes, as choir and orchestra gave splendid utterance to the great thoughts of Bach.

I noticed that the orchestra had in it some peculiar instruments, among them a long trumpet of most slender shining build, but with a voice like a mighty angel, pure, strong, and sweet. The symphonies, too, had most vocal effects, so that it really seemed as if reeds and brasses gave forth human tones. The whole performance, continuing through two hours and a half of solid work, was most magnificent. I must add one word more yet, and that is to speak of the solemn effect of the Dead March in Saul, as played at the opening of the performance. I never had heard it before with orchestra, and it gave the touching composition an added charm, increased by the standing attitude of the players and the whole audience in that vast St. James' Hall.

The next night found me in the Royal Albert Hall, to hear Dvorak's Requiem. Let me warn my friends to be always on good time at that place. The spaces are so vast to get to your seat, that it almost seems a century before you reach it, especially if the performance has already begun, as it had in my case. But what one loses in one way is gained in another. Those who were there in time, could not have my experience of that vast hall as it burst upon my sight from the almost dizzy height where I had chosen my seat. I could look down on the great concourse of people, and the ordered ranks of the enormous choir. The ladies of the chorus were all dressed in white, one side having blue sashes from shoulder to waist; the other, red sashes in the same manner.

This great mass of white touched with color, and enclosed by the great background of the men in evening dress, all against the silver grey organ pipes, made quite a solemn and stately picture. It suggested to me a kind of Egyptian magnificence. The statuesque, severe drapery of the singers carried out the effect. I could not see Barnby distinctly, across the immense space, but was glad to see him even in this dim way. He handled the tremendous difficulties of the Requiem in a wonderful manner. That vast choir did its work splendidly; but I felt sure that our own Auditorium with the Apollo Club, and Tomlins, could produce it as well. The work itself is built upon a wailing theme of four notes, which sighs out its prayer in the first phrase, and then ever reiterates it, *Dona eis requiem*. The most noble effects are the reminiscences or reproductions of ancient Church song, recurring in solemn phrase. The text is illustrated thoroughly by the sound, and the orchestra is used as a vast tone pencil to fill in the background with lurid colors and awful forms. Verdi's Requiem I have heard, and Mozart's, the first the more dramatic, the second perhaps the more strictly melodic; but Dvorak's has a glowing magnificence all its own, suggesting the tremendous spaces of some vast cathedral, with kneeling multitudes, and responsive choirs, and priestly voices uttering ever in solemn tones: *Requiem in eternam*.

Next morning I left London for a quiet visit with a dear friend, of which you will shortly hear.

J. H. KNOWLES.

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162 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. W. C. Winslow is passing the summer at Dublin, N. H.
The Rev. J. W. McCleary of Peterboro, Ont., has become rector of Ironwood in the Upper Peninsula, Michigan.
The Rev. L. B. Stinson is serving the mission stations at Forest City and Metropolitan, Mich.
The Rev. William D. Cone has become rector of St. Thomas' church, Alamosa, Colo., and should be addressed accordingly.
The Rev. James Stoddard, the newly-appointed head master of the Episcopal Academy, Cheshire, Conn., received the honorary degree of Doctor of Letters at the commencement of Yale University, held Wednesday, June 29th.

The Rev. W. Brown-Serman is to become assistant to the rector of St. Paul's church, Marquette, Michigan.

The Rev. Henry Mottet of the church of the Holy Communion, New York City, sailed for Antwerp in the Red Star steamship, "Belgenland."

The address of the Rev. Frederick Gibson, rector of St. George's church, Baltimore, till September, will be care of Brown, Ship & Co., London, Eng.

The Rev. Franklin Smedley Moore, having been appointed priest in charge of the church of the Holy Communion, Rock Springs, Wyo., should be addressed accordingly.

The Rev. R. W. Mico has resigned the rectorship of Trinity church, Waterbury, Conn., to accept the chair of systematic divinity, at the Philadelphia Divinity School.

The University of Vermont conferred the degree of Doctor of Divinity on the Rev. Wm. T. Webbe, of the diocese of Newark, at its 88th commencement, held June 28 and 29 in Burlington.

The trustees of Griswold College, Davenport, Iowa, have conferred the degree of S. T. D. upon the Rev. William W. Silvester, M. A., rector of the George W. South memorial church of the Advocate.

The Rev. William J. Robertson, of the Philadelphia Divinity School, has accepted an unanimous call to the rectorship of Grace church, Hulmeville, Pa., and entered upon his duties on the 3rd inst.

The address of the Rev. Lawrence Buckley Thomas will be 1208 Spruce st., Philadelphia, Pa., until further notice.

The Rev. F. J. Keech has resigned the rectorship of St. Clement's church, Greenville, Pa., and has accepted and entered upon the duties of rector of St. George's parish, Leadville, Colo.

The Rev. Chas. H. Hall, D. D., D. C. L., of the church of the Holy Trinity, has just received the honorary degree of LL. D., from his *Alma Mater*, Yale University.

The Rev. Arthur B. Kinsolving, of Christ church, Brooklyn, sailed for England on the steamship Alaska, Saturday, June 25th.

The rector of Trinity church, Elizabeth, N. J., the Rev. F. Marion McAllister, has received the honorary degree of Doctor of Divinity from Lafayette College, Easton, Pa.

TO CORRESPONDENTS.

RITUALIST.—Send cancelled stamps to Mrs. O. W. Mack, Brodhead, Wis., and Mrs. L. E. Chittenden, Carlinville, Ill.

ORDINATIONS.

The Rev. John Caldwell, of Rush City, Minn., was ordained deacon, by Bishop Whipple, at the church of the Good Shepherd, St. Paul, Minn., on the 1st Sunday in May.

At the cathedral of St. Matthew, Laramie, Wyo., on the 2nd Sunday after Trinity, Bishop Talbot admitted the Rev. Franklin Smedley Moore to the priesthood. The Rev. W. W. Love preached the sermon and presented the candidate, and with the Rev. E. H. Parnell joined in the laying on of hands.

A special ordination service was held at the cathedral of the Incarnation, Garden City, L. I., June 28th, when Bishop Littlejohn ordained Mr. J. H. Cameron, of Brooklyn, and Mr. Matthews, of Hollis, to the diaconate.

At St. Paul's church, New York City, the Rev. Thomas R. Harris, D. D., rector, a special ordination was held by Bishop Potter on the morning of the 1st Sunday after Trinity, when Mr. Robert Van Kleeck Harris and Mr. Samuel A. Weikert were ordained deacons, the former being the rector's son.

On St. Barnabas' Day, in St. Thomas' church, Thomasboro, Ill., by Bishop Seymour, the Rev. John Chamber White, deacon in charge of Rantoul and Thomasboro, was advanced to the priesthood. The Ven. Archdeacon Taylor presented the candidate, and the Rev. Dr. Dresser preached the sermon.

On Trinity Sunday, in Emmanuel church, Champaign, Ill., Mr. Charles Jacob Shutt was ordained deacon, Dr. Dresser presenting the candidate, and preaching the sermon. Mr. Shutt is a young man assisting Dr. Dresser, and pursuing his studies at the same time, for a year past. The newly made deacon has taken charge at Mansfield, and parts adjacent.

On June 1st, in Trinity church, San Jose, Cal., Mr. George Edward Walk was ordained to the diaconate, by Bishop Nichols. Mr. Walk comes from the Campbellite Society, his last pastoral charge among them being in San Jose.

On Trinity Sunday, at St. James' church, St. Paul, Minn., the Rev. A. E. Fillmore was ordained priest by Bishop Gilbert. The Rev. C. E. Haupt, rector, presented the candidate.

On the 1st Sunday after Trinity, at St. Peter's church, St. Paul, Minn., Mr. Chard was ordained deacon by Bishop Gilbert. The Rev. Stuart B. Purves presented the candidate. Bishop Gilbert preached a powerful sermon on the duties and responsibilities of the diaconate. Mr. Chard is a graduate of Fairbault, and will serve out his diaconate at Sleepy Eye, Minn.

At St. Peter's church, Pittsburgh, on Trinity Sunday, the Rev. Thos. Garland, deacon, and assistant in St. Peter's was admitted to the holy order of priests. The Bishop was the Celebrant and preached the sermon, a clear and forcible setting of the office and work of a priest in the Church of God. The rector, the Rev. W. R. Mackay, and the general missionary, the Rev. Geo. Rogers, united in the laying on of hands.

The following candidates were presented to Bishop Williams at the Berkeley Divinity School, Middletown, Conn., for ordination: Alfred Brittain, Wm. Herbert, Hutchinson, John N. Lewis, Jr., B. A. Wil-

iams Coll.; Edward Ernest Matthews, B. H. Wesleyan Univ.; George Sutton Sinclair, B. A., (Univ. of Toronto); Edward Stanley Wells, and Jacob H. Eckstorm, who has pursued his studies outside of the school. The two remaining members of the class, C. P. Beauchamp Jeffreys, Ph. B., (Univ. of Penn.), and E. J. Perot, B. A., (Univ. of Penn.), are to be ordained in their own dioceses at Philadelphia.

On the 1st Sunday after Trinity, Bishop Coleman (acting for Bishop Starkey, who is *en route* for Europe) advanced to the priesthood the Rev. N. Somerville Stephens, B. D., rector of St. John's Boonton, N. J. A scholarly and instructive sermon on the divine principle of Holy Orders, was preached by the Rev. N. Barrows, from St. John xx: 2. The candidate was presented by the Rev. John P. Appletan and the Rev. H. E. Somerville. The other clergy who assisted in "the laying on of hands" were the Rev. Nassau Wm. Stephens, diocese of Albany, N. Y., father of the candidate, and the Rev. James A. McCleary. Bishop Coleman preached in the evening to a good congregation, from Rev. iv: 8.

MARRIED.

TAYLOR—GLOVER.—Married at Portsmouth, Ohio, June 30th, 1892, by the Rev. Henry L. Badger, rector of All Saints' church, Miss Harriet Glover, youngest daughter of the late Hon. Eli Glover, to the Rev. Alfred Robert Taylor, rector of Christ church, Portsmouth, O.

OBITUARY.

WETHERBEE.—On Monday morning, June 13, 1892, at his residence, South Ashburnham, Mass., at the age of three-score years and ten, Benjamin Elbridge Wetherbee, brother of the Rev. Artemas Wetherbee. Faithful unto death.

EVANS.—Entered into rest, June 7, 1892, the Rev. Rees Cardwan Evans, aged 77 years, for many years a priest in the diocese of Pennsylvania, but more recently rector of the church of the Ascension, Gloucester City, N. J.

FRENCH.—At Athens, Pa., Monday, June 20, 1892, Andrew Winton French, aged 80 years, eldest son of the late Andrew French, M. D., of Milford, Conn., and brother of the Rev. Wm. G. French, of New York City, and of the Rev. Louis French, of Darien, Conn.

APPEALS.

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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.

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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.

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CHOIR AND STUDY.

CALENDAR—JULY, 1892.

| | |
|-------------------------------|---------------------------|
| 10. 4th Sunday after Trinity. | Green. |
| 17. 5th Sunday after Trinity. | Green. |
| 24. 6th Sunday after Trinity. | Green. (Red at Evensong.) |
| 25. St. JAMES, Apostle. | Red. |
| 31. 7th Sunday after Trinity. | Green. |

THE GATES OF PARADISE.

BY MARTHA A. KIDDER.

"Twas but a dream, and yet methought how sweet
To pass so near the gates of Paradise.
I scarcely dared to lift my tearful eyes
Above earth's anguish to the mercy-seat,
But wandered on with weary, bleeding, feet.
At last my spirit looking toward the skies
Seemed raised above its sorrow, pain, and sighs;
Then came the hour that made my life complete;
The gates of Paradise unclosed to me.
And yet methought I dared not enter in
Until at last, released from care and sin,
I heard sweet tones of richest harmony;
Then came a voice, "Thy faith a crown shall win,
E'en now the angel's song is meant for thee!"

THE LONDON GREGORIAN CHORAL ASSOCIATION.

The panorama moves on steadily—for the most part too rapidly for eager eyes and busy thoughts—and we find ourselves beneath the great dome of St. Paul's Cathedral, all its arches defined with countless tongues of flame, many thousands of reverent worshippers filling its vast spaces, and a great multitude of white-robed singers, like an army mighty with banners, with the battle songs of Christian soldiers on their lips. Let us pause to inquire, and learn something of this august occasion.

It is the 22nd anniversary of the London Gregorian Choral Association. The purpose of this association is, practically put, to circulate information on the subject of the ancient Plain-song; to amend the actual performance of this part of the authorized music of the Church, and by well-conducted and heartily-performed services in various churches, which are, or may become, each in its own locality, centres of attraction and good models for imitation, to exemplify the various portions of Plain-song as set to the Book of Common Prayer. It is designed to disarm prejudice, overcome objections, and commend to wider acceptance a style of congregational worship suited as well to the small congregations of two or three gathered together in the Name of our Lord, as to the assembled thousands of devout worshippers in cathedrals and the larger parish churches, on occasions of great choral gatherings.

The association wishes to make it more generally understood, that the restoration of Plain-song is an addition to the resources of musical art as applied to the public worship of the Church, and by no means opposed to any true development of it. Both ancient and modern music may, and ought to be, combined, in well-assorted proportion and in harmonious agreement, to swell the universal tribute of prayer, praise, and thanksgiving, to Him whose honor and glory the Gregorian Association desires to promote by all its efforts.

This announcement surely has the true ring, and voices the earnest pur-

pose of profoundly religious men. It further appears that many thousand members are thus associated, from all parts of England. His Grace, the Duke of Newcastle (in the far north), serves as president. Among the patrons are eight bishops, eight prominent clergy, Sir John Stainer, Mus. D., with dignitaries of the nobility, the army, and the navy. The committee consists of a large number of the clergy and laity, widely known for their devotion to every good word and work. Thus much for the foundation which is broad, comprehensive, and representative of the best elements to be found in both State and Church. It appears further, that now for twenty-two years, an annual festival, showing forth the devotional and liturgic adaptability of Plain-song, has been held with the best resources at the command of the association. With this prelude, let us return to the solemnities now beginning.

A steady concourse centres from all quarters, until the nave and dome seem filled with earnest and reverent people. Sobriety of manner is universal. There is little or nothing of that eager curiosity, or concert-going frivolity, and hum of brisk half-whispered gossip and comment. A singular uniformity of silence and profound interest is everywhere. There is plainly more of meditation and devotion in the air, than anything else. Perhaps a stranger tourist, here and there, betrays a secular eagerness and excitement. But, all-in-all, we are in the midst of a vast concourse of Church people universally penetrated by the spirit of orderly reverence.

Meanwhile the labor of marshalling the great choir of 1,000 men and boys begins, since for nearly half an hour throngs of choristers have been silently making their way through the north door, and thence into the north ambulatory. The organist, C. Warwick Jordan, *Mus. Doc.*, is at the keyboard, and his preparatory voluntary, while strongly phrased and enriched with fervent themes, has no savor of that ascetic severity with which Plain-song is popularly associated. It is free and exhilarating, while churchly in feeling. At a signal, a body of perhaps forty vested men group themselves at the gate of the choir, who, it proves, are to serve as cantors during the processional. Breaking an almost breathless silence of expectancy, the organist quietly gives out the intonation of the Fifth Tone when the cantors, with splendid vigor, yet wonderful sweetness, filling every nook and corner and setting the great Dome-echoes at work overhead, take up the first strophe of the *Benedicite*, "O, all ye works of the Lord, bless ye the Lord. Praise Him and magnify Him forever"—so seriously, so flushed with the spirit of praise, so unworldly, so heavenly, that for the first time in my life the great tidal wave of its worshipful significance overwhelms me and I find myself in a flood of tears. The spirit of critical observation has been swept away by this great outburst of grave, tender, overwhelming worship.

Immediately follows the response, not alone from the 1,000 gathered choristers ranged in the ambulatory, but it seemed that nearly every voice of the thousands elsewhere took up the sublime refrain with one heart, in

that same reverent deliberation, as if the words were an angelic salutation, "Praise Him and magnify Him forever!" For once religious art has lost its human consciousness and found its apotheosis in perfect worship. And so it advanced, breaker succeeding breaker, losing itself in the upper world of echoes and reverberations—every word uttered as if it were a sign and symbol of some ineffable and most sacred mystery of heavenly worship, steady, undeviating, and growing in fervor until the end.

Meanwhile the choristers began to emerge from the south ambulatory, the procession lengthening and strengthening the response to the cantors, and gradually making its way up the middle aisle, the boys first, four abreast, until it began gathering itself up in allotted places in front of the choir and at the head of the nave. At intervals was a quartette of cornets, trumpets, and trombones, the players keeping the interminable concourse in perfect relation with the cantors. It would seemingly never end, for long after the head had found place, choir after choir continued emerging from the ambulatory. The *Benedicite* was not enough; and after a crashing organ interlude, the hymn, "Hosanna to the living Lord," was given out to that ever memorable *Chorale* from Mendelssohn's Fifth Organ Sonata. The music was in the hands, and the words in the hearts, of all—choir and people—and the echoes again rang out responses. With solemn joy the procession kept on, and still it was continually augmented. At last, long after this supplemental song of praise was done, came a very long retinue of clergy, hooded in diverse and manifold ways, until at length the great multitude was in place.

Everything followed in the perfect simplicity of the Plain-song, choral service, the responses and *Amens* were universal and tumultuous. All of us may not know the touching beauty of the versicles and responses in the Anglican Evensong, constituting almost a Litany service in themselves. Multiply if you can the responses by the many thousands, nearly all of whom were wonted, habitual devotees, gathered in from the hundreds of churches where Plain-song voices their worship. And so it went, a strange, unworldly antiphon, preparing the way for the Psalter, selected from the Namur Vespers, and harmonized most feelingly by Arthur H. Brown.

A word in parenthesis concerning these ancient preludes which the fathers were glad to usher in the Psalms and Canticles, for these played a memorable part that evening. They cast a direct evangelic light, sometimes retrospectively, showing the spiritual unity of present and past in the Person of our Blessed Lord. The congregation knew and delighted in them, and without the slightest break of movement, kept step with the choir of boys in their delivery. These antiphons preceded and followed the Psalter, likewise both canticles. The Psalms were 47 and 48 to Tones vii, 6, and vii, 4.

They who have suffered under Psalters in Plain-song at home, under the compulsion of an ideal duty, may console themselves, since they have never for the most part heard the genuine

thing. How I yearned that night that our idealists at home could for once listen to and take part in this Plain-song, so deliberate, considerate, not a letter or syllable blurred or slighted, each and every part reverently sung as a very part of the Divine Word! As to its popular practicability, here were fully 6,000 persons who had never before met, participating almost wholly in perfect *tempo*, movement, and feeling. Could those organists and choirmasters who rattle through the Psalms in an irreverent way, for once catch a glimpse of the true secret of their devout delivery, as a part of divine worship, and not a liturgic bore, they would speedily alter their ways and possibly do penance for their past transgressions.

Magnificat was sung to the Peregrine Tone, the alternate verses in unison by those wonderful cantors, and then in chorus harmonized by Bach. Let us commend this setting to such as are not wholly given over to the semi-secularism of the modern art. *Nunc Dimittis* followed to Tone VI, French use, the *Gloria Patri* in splendid harmony; antiphons, for both, of rare and touching beauty. The Creed was sung in unison with organ obligato. In the proper place followed the anthem, a composition of such sterling worth that it did not seem out of place—"O praise God in His holiness," by Trinnell, a composer not unknown at home. Here, as throughout, the orchestra proved an inspiring adjunct. The anthem is rather long, not technically difficult, and for a large choir, on festival occasion, exceptionally valuable. It leans strongly to the solid English School. The Office hymn for the vespers of Pentecost, "Blest joys for mighty wonders wrought," was another delicious example of that school from which the antiphons are drawn, and was sung in unison triumphantly. An earnest, manly, and very helpful sermon followed, in turn explanatory, apologetic, and largely practical, concerning the true type of liturgic music. While the offerings were being gathered, the first offertory, "The Old Hundredth," was sung with two settings, the second being that exquisite bit of harmonizing from "Ravencroft's Harmonies," 1621, wherein the tenors take the melody, the trebles singing a counter-tenor, a very quaint and beautiful use; and the second offertory was the hymn, "Blessed and holy Three," by Vicar S. Childs-Clark, set to music by Sir John Stainer, in his noblest manner, and that is an exceedingly noble one, the right tune in the right place. The concluding processional was the hymn, "Sweet Saviour, bless us ere we go," to the old tune Carey, harmonized by Arthur H. Brown, and sung in unison.

Thus was concluded, for such a service can never end, in its reflex and spiritual determinations—the most inspiring, instructive, and worshipful musical service in which I have ever taken part. It was a true choral Evensong, plain, complete in itself, without one merely artistic or meretricious adjunct. The people came to worship with this mighty throng of choristers, and the one anthem aside, there was not a line or passage in which the people might not have joined. It all lies in the despised and flouted range of Plain-song, and yet was right gloriously exalted and magnified. No liv-

ng soul having hearing ears, could have borne anything more. The hearts were full and running over. It was a strange sight to behold many hundreds of men kneeling squarely on the marble pavement of the aisles, because there were no sitting and kneeling places for them—and the congregation was largely made up of men. The fascination and joy of it all, remain with the supreme and overpowering solemnity of divine worship, brought home immediately to the heart and conscience. That was sacred music, and its inner sanctities were as fair and luminous as the noon-day sun.

I recalled with misgiving and perhaps vain regrets, not a few such great annual festivals at home, where the divine service itself was starved and belittled by hurry and conventionalities, as a tedious but necessary preface to a long series of highly elaborated anthems and mottets, where the artistic purpose and spirit nearly eclipsed the sweet humilities and lovely delights of devotion; and prayed that some day and in some way our own beloved Church might catch the deep spirit of this festival of Plain-song, and plant the blessed secret somewhere in the heart of her own liturgical life. It will be good for us at home to guard patiently and persistently against this artistic degeneration of our holy services, and begin with the sacred simplicity of Plain-song, duly and reverently done, as the staple, adding whatever else we may find fitting and refreshing.

Here in St. Paul's we heard Mendelssohn, Bach, Trimmell, Stainer, and the rest, but very far and high over them all sounds that quiet, untroubled, worshipful voice of the Holy Catholic Church in her sacred canticles and offices, the same yesterday, to-day, and I doubt not, forever. The artist with his art was lost sight of and utterly swallowed up in the raptures of choral Plain-song, as on that festival night in St. Paul's.

With such an annual festival as this in St. Paul's its 6,000 worshippers go forth evangelists for that deep, inner "beauty of holiness" that flows down to us from the spiritual world and the life thereof.

Who can speak warmly enough of the grand Christian manliness of those English choralists; their rich, pure, resonant, worshipping voices, their reverent and perfect reading of the sacred text, their quiet, unconscious dignity and modesty, their ready perceptions and instinctive sense of duty and discipline. The English from long heredity are a nation of choralists, beginning with boyhood and culminating with manhood, and you may go the world over and not hear again such spontaneous and perfect service of voice and song as I heard that night in St. Paul's. The arrangements for the occasion were faultless.

G. T. R.

BOOK REVIEWS.

AN ORGAN CONCERTO, with solos for the Clarinet and Flute Stops, composed for the opening of the organ in the new chapel of St. Agnes (Trinity parish), New York, by Walter B. Gilbert, Mus. Doc. New York: Novello, Ewer, & Co.

An elaborate composition in grand form, consisting of three movements, Allegro, Largo, and Allegretto. This, like all the compositions of Dr. Gilbert, shows scholarly attainment and melodious writing without indefiniteness.

STORIES AND INTERLUDES. By Barry Pain. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.

These stories are well worth reading and study. They are of high merit, and far beyond the ordinary collections which one meets under similar guise.

PAROCHIAL MISSIONS; their Results and After-work. By the Rev. Joseph Cullin. London: S. P. C. K.; New York: E. & J. B. Young & Co. Price 40 cts.

The title page sufficiently indicates the value of this book. Parochial missions continue and increase. The consolidation of their results is a work of grave importance.

QUESTIONS OF FAITH AND DUTY. By the Rt. Rev. Anthony W. Thorold, Lord Bishop of Winchester. Phila.: J. B. Lippincott Co.

In enforced seclusion from the actual duties of his office last year, Bishop Thorold solaced himself by writing the Gospel as the next best thing to preaching it. Under such headings as The Personal Life, The Home, Sorrow, Service, etc., he gives short sermons or essays upon the sub-heads of his subjects. They are eminently practical and give strength and comfort to the reader.

A CAPILLARY CRIME, and other Stories. By F. D. Millet. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

Mr. Millet is a painter who has laid aside the brush for the nonce to take up the pen of the story teller; the result is six short stories, all marked by an abundant imagination and a high degree of originality. Their chief characteristic, however, is that they are bizarre and open to the charge of being fantastical. But our author in a preface, which he puts at the end, explains their natural growth, and thus palliates the offence if there be any. They are interesting reading but better perused at any other time than at the midnight hour.

A GIRL'S WINTER IN INDIA. By Mary Thorn Carpenter. With illustrations. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

Next to seeing a country with one's own eyes is seeing it through the eyes of another, especially if that other's eyes are keen enough to see, and have a mind back of them which is equally quick to note and discriminate. From Rome to Naples, to Port Said and through the Suez Canal, across the Indian Ocean to Ceylon and Bombay, and then into the very heart of India, we travel by easy stages under the guidance of the accomplished author. India is interesting, strange, historic—all this Miss Carpenter encountered in a way that is charming and instructive. We lay down the book with the feeling that the fair traveler has not only steered clear of the dullness of the ordinary tales of travel, but has given us an account that is valuable as well as amusing. A number of illustrations add beauty and interest to the volume.

TEN-MINUTE TALES FOR EVERY SUNDAY. By Frances Harriett Wood. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. In two volumes, price, 50 cents each.

Neatly and attractively bound in two handy volumes, these are a series of concise, interesting, and moral tales, for older children, arranged according to the Church year. With but one or two exceptions, each story's text is supplied by a few lines, or a verse, from Keble's Christian Year, and the writer has evidently kept to the same principle which characterizes those widely known sacred poems, the stories not being always originally suggested by, but rather adapted to, the peculiar teachings of each Lord's Day respectively. A number relate either to the same topic, or introduce individuals who have figured in the tale for a previous Sunday, thus sustaining lively interest throughout. They would also be excellent as an occasional help for Sunday school teachers to fill in, or to vary the occupation of, the few minutes sometimes found at the close of the session, their moderate price placing them within reach of all.

RECORDS OF AN ACTIVE LIFE. By Heman Dyer, D.D. Second edition, revised. New York: Thomas Whittaker. Pp. 458. Price, \$2.00.

Very pleasant reading these records make and they will be most interesting to those

who with the revered author have lived through the events in Church and State which mark the days of the years of his active life. It was a happy conclusion of Dr. Dyer's, in arranging the material for this book, to give us the criticisms and judgments which were contained in his notes made at the very time that the events found in the narrative occurred, and expressing just what he then thought and felt. The records cover a period of little over sixty years. They are very thorough-going in the introspection which they are intended to afford us of the great happenings of his times; are penned in an easy running and very readable style, often marked by quiet gentlemanly humor; and none can help feeling the force of the deep and unrestrained religious sentiment and of the broad charity which underlie all the reflections of the writer upon actions and the men, with their resultants. Upon the first appearance of this work, some six years ago, we gave more at length our impressions of it, and are glad to see a new edition with the added value of an appendix carrying down the records even as far as the election of Bishop Brooks and the discussion now going forward amongst the Presbyterians in regard to the revision of their Confession of Faith, and the position of Dr. Briggs and the Ardover School. At the conclusion there is printed for the first time, a lengthy letter addressed to Dr. Dyer by Lincoln's great Secretary of War Stanton, (our author's old friend at Kenyon College), on the case of Gen. Geo. B. McClellan, as possessing "both intrinsic interest and historical value."

OUTLINES OF A PHILOSOPHY OF RELIGION. By Hermann Lotze. Edited by F. C. Conybeare, M. A. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, 90 cents.

These lectures of Lotze are among the last of his writings, and to understand them one ought to be familiar with his metaphysical system. Metaphysics are tough reading for most men, but outlines of philosophy are more unintelligible still. These lectures are entitled "Outlines of a Philosophy of Religion," but of what religion it is not declared. From the table of contents, e.g., "On the Existence of God, On the Nature of the Highest Principle, On the Notion of Creation, On the Maintenance, Divine Government, and Actual Course of the World," it is plain that the religion referred to is not what we usually understand by the Christian religion. No reference whatever is made to the central truth of Christianity, the doctrine of the Incarnation. We are permitted to call Christ the Son of God, using the title as one of honor, but in a literal sense Christ cannot possibly be the Son of God. The assumption of a solidarity between all men so that the blame and punishment of all can be thrown upon one person who can bear it for all, is impossible. There is no such person as the devil, and we must seek the origin of evil in God Himself, but in such a way as not to conflict with His holiness. The visible Church is only a human institution of the community of the faithful. While place may be found for the philosophical possibility of miracles, experience testifies that they never occur. The method of the writer is to find out how much the unaided reason can tell us about the supersensuous world; and then to discover how far the matter and contents of a religious revelation agree with these fundamental principles. It appears then from these "Outlines" that we are permitted to believe in one, absolute, personal God who created spirit which generated matter, and that He maintains the world. As the author sums it all up, "the belief in a personal God conflicts with none of the metaphysical convictions to which we must hold fast" (for which we are very grateful); "the spiritual life cannot arise out of the forces of mere matter, and it is the height of perversity to set up an unconscious and blind principle as the origin of the world." It would seem as if Mr. Conybeare had edited these lectures as an endeavor to liberalize theological opinion; and from the signs of the times he ventures to hope that "the old cicatrix of

miracles and Thirty-nine Articles will drop away, and the standpoint of the average Churchman become the same as that which is to-day Dr. Martineau's!" We cannot therefore, conscientiously commend these "Outlines" to those who would hold fast to the Faith once delivered to the saints.

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

MACARONIC VERSE.

The Journal of Education commends this ingenious poem, written in five languages—English, French, German, Greek, and Latin—as one of the best specimens of Macaronic verse in existence, and worthy of preservation by all collectors.

In tempus old a hero lived,
Qui loved puellas deus:
He no pouvait pas quite to say
Which one amabat mieu.x.

Dit-il lui-meme un beau matin,
"Non po sum both avoir,
Sed si address Amanda Ann,
Then Kate and I have war.

Amanda habet argent coin.
Sed Kate has aureas curls;
Et both sunt very agathae
Et quite formosae girls."

Enfin the youthful anthropos,
Philoun the duo maids,
Resolved proponere ad Kate
Devant cet evening's shades.

Procedens, then, to Kate's domo,
Il trouve Amanda there,
Kai quite forgot his late resolves,
Both sunt so goodly fair.

Sed smiling on the new tapis,
Between puellas twain,
Coepit to tell his love a Kate
Dans un poetique strain.

Mais, glancing ever et anon
At fair Amanda's eyes,
Illae non possunt dicere
Pro which he meant his sighs.

Each virgo heard the demi-vin,
With cheeks as rouge as wine,
And off'ring each a milk-white hand,
Both whispered, "Ich bin dein."

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.

DODD MEAD, & Co., New York.

LOVE FOR AN HOUR'S LOVE FOREVER. By Amella Barr. Price, \$1.25.

ANSON D. F. RANDOLPH & Co., New York.

THE EARLY RELIGION OF ISRAEL. The Baird Lecture for 1889. By James Robertson, D. D. Price, \$3.00.

UNITED STATES BOOK CO., New York.

THE AVERAGE WOMAN. By Wolcott Balestier, with a preface by Henry James. Price, \$1.25.

THE LAWYER'S CO-OPERATIVE PUBLISHING CO., Rochester, N. Y.

A TREATISE ON SUNDAY LAWS. The Sabbath, The Lord's Day, its History and Observance, Civil and Criminal. By George E. Harris, of the Washington, D. C., Bar. Price, \$3.50.

JOHN D. WATTLES, Philadelphia, Pa.

THE KNIGHTLY SOLDIER. A Biography of Major Henry Ward Camp. By Captain H. Jay Trumbull. Price, \$1.50.

A. C. ARMSTRONG & SON., New York City.

THE EXPOSITOR'S BIBLE. Edited by W. Robertson Nicoll, M. A., LL.D. The Epistles to the Thessalonians. By the Rev. James Denney, B. D. Price, \$1.50.

(PAPER COVERS.)

CASSELL PUB. CO., New York City.

A WINDOW IN THRUMS. By J. M. Barrie. Price, 25 cents.

HARPER & BROS., New York City.

A CHARGE FOR FRANCE, and other Stories by John Heard, Jr. Price 50 cents.

THE BLACKSMITH OF VOE. By Paul Cushing. 50 cts.

MR. EAST'S EXPERIENCES IN MR. BELLAMY'S WORLD. Records of the years 2001 and 2002. By Conrad Wilbrandt. Translated by Mary J. Sanford. Price, 50 cts.

THE JONAH OF LUCKY VALEY, and other stories by Howard Seely. Illustrated. Price 50 cts.

THE BARONESS. A Dutch Story. By Frances Mary Peard. Price 50 cts.

THE HOUSEHOLD.

TRUST.

BY ALICE CRARY.

Trust is the power that smiles through pain,
And says, "Tis well," in woe;
The soul's sun shining through tear's rain
That forms hope's radiant bow.
Trust is the bowing 'neath God's hand
Though blows should seem to slay:
The looking up to understand
God's pointing of life's way.

Trust clings to God and feels His love
Through struggles hard to bear,
Trust learns to leave to God above
The tangled web of care;
Trust knows, in blackest shades of death,
That life's sun soon shall shine,
And learns to lose earth's failing breath
To win the Life Divine.

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

(All rights reserved).

CHAPTER XI.—TREE PLANTING.

Chrissie's little heap of gold pieces was again growing steadily. So many rows of young orange and lemon trees to gladden the heart of Louis, and to make the ranch on the *mesa* a ranch indeed!

She had made friends through sheer persistency with the overseer at the Palms, a somewhat surly old man, difficult to approach, averse to unnecessary conversation, with a keen eye to the work under his charge. Chrissie had watched him directing the laborers and had taken such an unusual interest in their proceedings, that the old man's slow curiosity was finally aroused.

Before Nina had left her bed, Chrissie regularly took a little walk about the grounds, and old Thornton had grown accustomed to the sight of the little figure walking hither and thither and pausing, now and then, to watch the orange gathering, or the irrigating, or the pruning, as the case might be.

Slowly taking his pipe from his mouth one morning, as he came up to her, he touched an ancient hat, and vouchsafed the remark that she seemed to like ranching.

"Oh, yes, indeed," said Chrissie, delighted at this approach, for she had greatly wished but rather dreaded to accost the grim old man, "you cannot think how much! My brother is just beginning work on his ranch, and I should like to learn a great deal about it, that I may help him."

Old Thornton smiled as he looked at the slight figure.

"Now, how might you be supposed to help that brother of yours?" he asked.

"Oh, in a great many ways; there are ways, you know, of helping with the head as well as with the hands," she answered, smiling.

"That's so," he remarked, and replacing his pipe in his mouth nodded briefly, and walked on. But the ice had been broken, and in a little while Chrissie had so far cultivated the acquaintance that she felt she could confide to him her intention with respect to the purchase of those young trees. She began by asking his advice as to the best varieties, and tree culture being in the estimation of Elias Thornton, the chief end of a reasonable be-

ing, he thawed to an extent that surprised himself, and poured forth a large amount of sound information for Chrissie's benefit.

Finally, seeing how deeply she was in earnest, and his heart, for he had one under his crabbed exterior, being touched by her gentle earnestness, he volunteered to take the matter into his own hands, to expend the money she wished to intrust to him, to the best advantage, and, more than all, to convey the trees himself to the *mesa*, and give Chrissie's brother the benefit of his experience and advice.

The look of gratitude in Chrissie's eyes as she raised them to the old man's face, made him her friend to an extent she did not dream of, and perhaps nothing in his whole life had given him more heartfelt pleasure than doing this act of kindness and helpfulness to the young girl who had conquered him so completely with her meek simplicity.

Chrissie asked for a holiday to celebrate that most auspicious occasion of the arrival of the trees on the *mesa*. She told Mrs. Jennifer of old Thornton's offer, and that lady gave her good-humored and somewhat amused consent that Chrissie should drive up with the old man in his wagon. So he arranged a comfortable seat for her beside his own, and behind were piled, with carefully wrapped roots, the trees which he had specially selected, and which he, being an authority among nursery-men, had bought at the lowest possible price.

It was still early in the forenoon, when Louis stopped for a while in his work of clearing the land, to wipe his forehead, and to look wistfully, as he had done many and many a time, across the space from which his strong young arm had removed the tangle of sage-brush, cactus, and a hundred other wild growths, whose luxuriance testified to the wonderful qualities of the soil.

The young man, so like his youngest sister in quiet, earnest persistency, had done with his might the work that lay ready to his hand; but now the planting season had come and the land lay empty! Dear Chrissie, he knew indeed how gladly she would help him, but she had already done so much, he could not really expect help from her now.

Just then a prolonged yell from Jimmie and Oliver, who were not far off, caused him to start from his not very hopeful reflections. He looked—there was a wagon slowly making its way towards him, a wagon, on the front seat of which, beside the driver, Chrissie herself was seated, and in which were piled bundles, precious bundles of young trees!

Louis stood speechless for a moment. Here was the answer to his doubts. And in a few moments more Chrissie had her arms about his neck, kissing his brown cheek, laughing, and introducing him to her friend, Mr. Thornton, who had done so much for her. The old man extended a horny hand and grasped that of the young rancher with a greater exhibition of friendliness than he had ever shown in his life to a new acquaintance.

"I guess you're the right sort," he said gruffly, but with unmistakable kindness. "You've got this land into good shape, and let me tell you it's as good soil as you will find in the foot-

hills. You'll do, you'll do. Now I've come up with the young lady here, for a holiday, and I'm going to spend it in my own way." So saying he divested himself of his coat, and commenced unloading the trees, Louis, having recovered from his surprise, lustily helping him.

"We'll get a good share of them in by sundown," said Mr. Thornton.

Chrissie knew him well enough to feel that it was best to leave him entirely to his own devices, and, with a smile and nod to Louis, ran off with the children to surprise her father and Elaine.

Her father, she found, composing his next Sunday's sermon, under the live oaks, but his thoughts were, for the time, scattered to the four winds by the embrace of his dear daughter.

Elaine was busy—she had really learned to be busy—in the house, and she greeted her sister with a little cry of pleasure. "You dear, delightful infant," she exclaimed, throwing down the duster she had been wielding, and clasping Chrissie in her arms, "just when I was longing for you, to have a good talk! How did you come?"

When Chrissie told her that she had come with Mr. Thornton and the young trees, Elaine looked at her, without speaking for a moment, then laying her cheek against her sister's, she said: "Chrissie dear, I wish I was as unselfish as you are."

"Nonsense," said Chrissie, "do you think I could have enjoyed any money while poor, dear Lou was working so hard, and not able to get the trees?"

"Well, I won't insist," said Elaine, "have your own way, dear, and now sit down and listen to all I have to tell you."

It was a great deal that she had to tell, chiefly about George, his love, his thoughtfulness, his plans for their future, and Chrissie listened with unfeigned sympathy to it all.

"Of course when we are married," said Elaine, rather loftily, "there will be no need for your staying with Mrs. Jennifer. If I had had my way you would not have gone at all. I hate condescension from a person who is in no way my superior, except in the fact of having money."

"I thought you liked her, Elaine."

"Oh, I am civil to her, of course, and she is most gracious to me, but I know as well, my dear, as that you are the most innocent creature living, that she would be rejoiced to know I was on the other side of the continent, at least."

Chrissie remembered too well that look in Mrs. Jennifer's face, and felt guiltily conscious of Elaine's meaning. She was silent.

"I expected you to be amazed," said Elaine, "perhaps, after all, dear, you have learned to be worldly-wise."

"I think I know what you mean," said Chrissie, faltering, "I—I thought I noticed the last time you and father were at the Palms."

"Well, dear, you were quite right. Mrs. Jennifer was on thorns, because she thinks that 'Cousin Douglas' may have the good taste to admire a certain person of your acquaintance."

"But, Elaine, would it not be better, perhaps, to let her know of your engagement, and," she turned her sweet, agitated face towards her sister, and added, "that he should know also? Dear Elaine, is it not a poor re-

turn for Dr. Ventnor's great kindness to us, to let him suffer such a disappointment?"

Elaine put her hand under her sister's chin, and looked at her so steadily and quizzically that Chrissie's eyes drooped and her face flushed.

"Chrissie, do you think it follows that because a man may like and admire a charming person, he must necessarily lose his heart to her?"

"Not necessarily, but in your case too probably, Elaine," she answered gravely, "and I have wanted to ask you why you have kept this about George a secret from Dr. Ventnor?"

"Well," said Elaine, airily, "in the first place, Inquisitor, because it did not concern him, and then because, being, as you know, rather a frivolous creature, and finding this dear *mesa* a trifle dull"—

"Oh, Elaine!" There was a world of pained reproach in Chrissie's voice.

"Well, dear, there is really no harm done, so don't break your heart over any evil-doing."

"Then why not tell him now?"

"Because I have a surprise—a delightful surprise—in store for him. Only think, George, my George Dalton, was his most intimate college friend. They drifted apart, as men do, ceased corresponding, and lost sight of each other. And now, when George comes, imagine the tableau! Dr. Ventnor shall be his 'best man,' at our wedding."

Of course, Chrissie was interested and pleased at this piece of news, but her heart was not set at rest; her father's voice, however, calling her, put an end to the sisters' conversation.

They went out together and watched the tree-planting, and then the girls prepared the most festal meal which the resources of the house afforded, and at which Mr. Thornton, unbending to an extraordinary degree, became positively sociable, told some quaint old-time stories, and encouraged Oliver in his alarming sayings.

When the planting was resumed, Mr. Burton proposed that each one of the family should set out a tree, to be called after his or her own name. Accordingly the places were made ready, two for Mr. Burton, for the tree next to his own he set in memory of the dear lost mother of his children. Elaine's came next, and as she set it in its place, a momentary look of sadness passed over her bright face, remembering that while her tree would be growing with its fellows, she herself would have taken root in a distant home. Then came Chrissie's tree and the others'. "Mr. Thornton must have his tree," said Chrissie, "for without him we could not have had them;" and when an Elias Thornton had been added, Oliver insisted that there must be a Dr. Ventnor, "because, he really belongs to us," he said, "and Chrissie must plant it, because she was the first of us who knew him." So Chrissie set the "Douglas Ventnor" among the others.

By sun-down a goodly number of orange and lemon trees stood bravely in the rich brown earth; and already seemed to feel conscious that a career of honor and usefulness had opened before them, on the *mesa*.

Mr. Thornton expressed his intention of sending up a stout boy he knew, to assist Louis on the morrow, for the trees should be got in as speedily as

possible. He put in the horses which had been resting in the shade, and told Chrissie that it was time to set out for The Palms.

"You will be tired, dear Lou," she said to her brother; "it has been a hard day's work for you."

"It has made me more a man, Chrissie, than I ever was before. I shall work with a heart, now."

The old man stood patiently holding the reins, till the good-byes were said. He had formed his idea of Chrissie before he saw the place she held in her family.

Night fell before they were out of the canyon, but it was clear and starlight, though sharply cold. The old Californian drew on his heavy overcoat, and Chrissie wrapped herself closely in her shawl. It was a silent drive, and soon the young girl fell into a half dream, in which the shadowy form of rocks and trees approaching and receding, the even trot of the horses, and the wild, solitary cry of a night-bird, mingled with vague thoughts and anticipations. They had emerged into the open valley. Overhead, in the deep purple sky, stars innumerable twinkled or shone with a steady lustre. Below, the dim stretches of open country, or the dark outlines of ranches, lay in silence. There was no more sign of human existence than as if all the passions, and perplexities, and joys of life had gone out like an extinguished fire.

To an imaginative person, such a night ride has a peculiar fascination, and Chrissie's dream, with its misty shapes and fancies, was so pleasant, that the great white gate, and the palm avenue, and the lighted house, came all too soon.

At the end of the veranda she alighted, with the help of her escort, and, wishing the old man good night, with warmest thanks, went her way into the house. To reach the entrance on that side, she had to pass near the lighted windows of the large drawing-room, whence the hum of many voices proceeded. The windows opened to the ground, and the filmy curtains floated out from the heated room. Chrissie passed quietly by, indifferent whether she were seen or not; but at that moment, one voice came to her which had grown very familiar to her ear and heart. Dr. Ventnor was speaking to a gentleman, very earnestly, it seemed. She caught a glimpse of the two figures as she passed.

"It has come to this," he was saying in a low, intense tone, laying his hand upon the other's arm, "a thinking man must enter into these questions. If he passes them by, as of no moment, or shirks them, even to apply himself to matters of import to humanity, then he places himself outside that higher order of minds who have ever recognized them as the most vital questions."

Chrissie involuntarily slackened her pace, to hear the voice rather than the words, but the words came to her, and impressed themselves upon her memory. She passed on to her own room, which was next that of Nina's, and softly opening the door between, went in to look at her pupil. Nina was sleeping peacefully. Chrissie noted with joy that the outline of her face was growing softer and fuller, and the expression was so serene that it was difficult to believe it to be the same as

that sharp, eager, dissatisfied face, that had so strongly aroused her compassion.

At the foot of the bed, where Nina's eyes could rest upon it the first thing on awakening, was Chrissie's Christmas gift, the *Talitha Cumi*.

Carlo was slumbering on a mat near the threshold of the outer door, and, as Chrissie passed, he blinked affectionately, and sleepily wagged his tail, acknowledging the friendly touch of her hand.

(To be continued.)

TO THE REV. DR. CORBYN'S LETTUCE.

BY REV. J. H. KNOWLES.

A crown of glory is the hoary head,
When found in wisdom's path of holiness;
But from the garden's tranquil, humble bed,
Our Corbyn brings a head of happiness.

Wet are its locks with dew, and all its curls
Of green and purple, each of tender hue;
A pyramid, it seems, of peace and pearls,
And plainly says, "Eat me, I'm good for you."

Like his own salads, does our Doctor grow,
More large of heart, more tender every year,
More willing all his goodness to bestow,
And satisfy our souls with his good cheer.

May Heaven make his bed while yet he's here,
May peace and plenty ever crown his lot,
May rain and sunshine through each coming year,
Reward his virtues—ne'er to be forgot.

Quincy, Ill., June 30, 1892

ABOVE THE WATER FLOODS

A BIBLE STUDY.

BY SISTER BERTHA.

Marvellous indeed is the way in which Christ reveals Himself and opens His Word to His children in their manifold needs. "The disquietudes of this world" are so very distressing, we cry out, "All Thy waves and storms are gone over me." But above them all He sits calm, strong, and wise, unshaken and undisturbed, and in this peaceful refuge He would have His loved ones find their peace and rest. "The Lord is King, be the people never so impatient, He sitteth between the cherubim, be the earth never so unquiet." "The Lord sitteth above the water flood, and the Lord remaineth a King forever." "Who stilleth the raging of the sea and the madness of the people. "Thou rulest the raging of the sea, Thou stilleth the waves thereof when they arise." "The floods are risen, O Lord, the floods have lift up their voice, the floods lift up their waves, the waves of the sea are mighty and rage horribly, but yet the Lord, who dwelleth on high, is mightier." "Thou shalt hide them privily by Thine own presence from the provoking of all men, Thou shalt keep them secretly in Thy tabernacle from the strife of tongues." Psalter xcix:1: xxix:9; lxxv: 7; lxxxix: 10; xciii. 4, 5; xxxi: 22.

There above the water flood, the strife of tongues, the unquiet of earth, where He sitteth so calm and strong, He would hide us in the secret of His presence. He sitteth between the cherubim and there He listens as we kneel before the mercy seat. "Now mine eyes shall be open and mine ears attend unto the prayer that is made in this place . . . and mine eyes and mine heart shall be there perpetually." II Chron. vii: 15, 16. What a restful, beautiful picture of our dear Lord! The water floods of strife and unrest, of slander and lies, of unkind tongues and wrong judgments, may dash themselves against the rocks, the tumult of the waves is terrible to hear, but there above them in peaceful quiet He sits and looks down upon them all, and there above them would He have His loved and loving children come up into the secret place, the pavilion of His peace, where they, too, can be hidden from the provoking of all men, and tell into His heart, as well as into His ears, all that troubles them in this earthly strife, this tumult. There would He speak "comfortable words" to them. Comfort-

able, in all marginal readings, is given, "from the heart," "friendly," "for rest," so would He, in this secret place above the waterflood, not only have us tell into His heart the provoking of all men, but He would, from His heart, speak back to ours, friendly words for rest, of love, of calm wisdom, of comfort, of guidance, and so shall we be able to hear the dashing of the water without fear, because we are on the Rock above it, in peace with Him.

SEED, GROUND, AND HARVEST.

SELECTED FOR THE LIVING CHURCH.

Peter Stuyvesant, director-general of New Netherlands, entered into correspondence, in 1647, with the several New England colonies, with a desire to reach an amicable understanding on the question of boundaries and jurisdiction. But the policy of New England was to come to no understanding whatever.

There was no lack of courteous words, and on his side an earnest purpose. On the other, fair words only, covered up with the determination to keep crowding the Dutch. —Bryant, *History U. S. A.*, I, 123.

The first settlers of Connecticut were Dutch from New Netherlands, who founded a fort on the site of Hartford, in 1633, but were driven out by settlers from the Plymouth colony.—*Living Church Annual*, 1882, 62.

The English settlers colonized the Connecticut without a shadow of right. . . . A sea captain named Stone, with his ship's company, was slain at Windsor by the Pequots. . . . The Boston men sent Endicott to exterminate them, but he not doing the business as the Bostonians wished, Capt. Mason was sent, who did it thoroughly. This was in 1637. All the horrors of Indian warfare which have deafened us, have occurred since then. The madness of Salem witchcraft may be considered as the Indian's revenge for inhuman conduct towards savages, on the part of men whose mouths were full of cant.—*N. Y. Times*, June 28, 1889.

There were, perhaps, in the Connecticut off-shoots of the Massachusetts parent stock, something more of a worldly disposition, and something less of that spirit of fanaticism which led the Boston brethren to welcome above all things a plunge into the uproar of a theological controversy, and to subordinate all else to the establishment of a uniformity of faith. . . . They saw they might be prosperous without ceasing to be pious, and that worldly thrift was not necessarily incompatible with a due regard to the things of everlasting life. . . . A steady compliance with the suggestions of worldly wisdom, a prudent attention to the conditions of worldly thrift, not less than an implicit obedience to the highest sense of religious duty, has ever characterized this branch of the family of New England Puritans. Wherever they have gone, they have carried with them this profitable mixture of puritanic rectitude and wise worldliness.—Bryant, *U. S. A.*, II, 357.

I dwelt to my father (Governor Trumbull) upon the honors paid to artists in the glorious days of Greece and Athens: "You appear to forget," said he, "that Connecticut is not Athens." How often have these few, impressive, pithy words recurred to my memory: "Connecticut is not Athens."—*Reminiscences of Col. John Trumbull*. 89.

New York was the refuge from Puritan persecution in New England, and those very Puritans who landed at Plymouth in 1620, were men who had first been entertained and tolerated in Holland before they came to this continent.—*Church Eclectic*, Feb., 1887. 1048.

In May, 1637, the three little communities, Hartford, Windsor, and Wethersfield, in close alliance with each other, set up an independent government, with not even an implied reference to parliament, king, or any other external authority. . . . In Jan. 1639, they adopted the first written constitution in the history of nations. It rested

on the doctrine previously elaborated by Thomas Hooker, that champion of democracy, that the choice of public magistrates belongs to the people, from their free consent alone springing the fountain of authority, and that they have the further right to define and limit the powers of their rulers.—*Hartford Board of Trade*. 16.

Uncas was a rebel chief, who was glad to avail himself of such aid as he could find, and the more powerful the better, against his master. Why he has received the laudations of so many writers it is not easy to say, unless it is in their love for the treason that helped them to crush a troublesome enemy, they have learned also to cherish the memory of the traitors.—*Hollisters' Hist. Com.*, I, 35.

Though the New England clergy were debarred from holding civil offices, they nevertheless, in large measure through the Church, controlled the State. The franchise of citizenship could only belong to the church member, but church membership was under the control of the minister. This ecclesiastical government suited the Puritans and was of their own creation, but the influence of the bishops of England was never more potent.—Bryant, *U. S.*, I, 539.

Too much of the old Puritan spirit exists in Hartford to the present time, but its influence has not tended to make the people less hard in their bargains or more equal in their dealings.—*Dickens' American Notes*, IV, 84.

Not two years have elapsed since the close of the roll of our national centennial commemorations. For six years we listened to words of unmingled congratulation, not to say of boasting, about the past and present. Also of equally unmingled anticipation about future prosperity and glory, . . . and now from a usually quiet and orderly New England city, we have an account of the principal streets thronged with boys on the late 4th of July, many of them the children of respectable New England parents, having been pupils in Sunday school, flushed with strong drink, blaspheming at every other breath, going to the devil as fast as their vices can carry them.—*Churchman*, July 28, 1883.

Perhaps the Congress of Churches could nowhere have met with a better local atmosphere than in Hartford, where, for a long time the unity and goodwill between the pastors of all the religious societies have been so marked that the religious life of the whole community has felt the uplifting influence of Christian unity, and where there has been unconsciously inaugurated the days of the Christ that is to be.—*Ibid.*, May 23, 1885.

I do not think the curse of Hartford lies so much in drunkenness as in prostitution. This vice is not only common among the lower classes, but has invaded the homes of the so-called respectable people to an alarming extent. Prominent business men can be convicted of countenancing the evil, and it is my opinion that many of the sons of families living in aristocratic localities, whose parents believe them pure, are being ruined.—*Rev. G. R. Vandewater, D. D.*, in *Ibid.*, Dec. 21, 1889.

LETTERS TO THE EDITOR.

"CHRISTIAN SCIENCE."

To the Editor of *The Living Church*:

Your recent article on "Christian Science" has suggested that I send you a few extracts from "Science and Health," the Bible of these Christian Science women. These extracts, as can be seen, are the reproduction of those gnostic heresies against which St. John directed some of his inspired utterances. And while the horrible nature and concentrated nonsense of them reveal their Satanic origin, yet as an increasing number in the Church are being deluded by them, I hold it to be our duty to let all men know that these so-called healings are based on the contradiction of every truth Christians hold dear.

The positive teaching of their bible we need not be concerned about, for this Mrs.

Eddy, to whom the revelation was made, so far as we can understand her, explains away the existence of a personal God. She rejects prayer, for with her "prayer is desire." "Prayer cannot change the science of being."

In order to pray aright we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings and demands we must deny and overcome sin. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, truth, and love. Page 320.

Denies a soul to man. There is no finite soul or spirit. A soul cannot be in matter. Page 152.

With her matter is eternal. No Trinity in God.

The theory of three persons in one God, (that is a personal Trinity), suggests heathen gods, rather than the one ever present I Am. Page 152.

Consequently she rejects the atonement made by Christ. And her denial of the Incarnation is thus put:

The illumination of Mary's spiritual sense puts to silence material law and its order of generation, and brought forth her child by the revelation of truth, demonstrating God as the Father of men. The Holy Ghost or Divine Spirit overshadowed the pure virgin mother with the full recognition that being is spirit. The Christ dwelt forever in the bosom of the principle of the man Jesus, and woman perceived this idea though at first faintly developed in the infant form." Page 334.

Consequently we have no Jesus, for

This dual personality of the seen and the unseen, the Jesus and the Christ, continued until the Master's Ascension, and then the human, the corporal concept of Jesus, disappeared, while the invisible, the spiritual idea, or the Christ, continued to exist in the eternal order of divine science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes. Page 229.

And I know of very intelligent earnest members of the Church who believe in such concentrated nonsense as the following:

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil. Page 46.

Most of our members who are being led away by this science healing, do not know that such as the above are the basic doctrines of this healing.

FRANCIS MOORE.

Geneva, Neb.

OPINIONS OF THE PRESS.

The Church Advocate.

VIRGINIA.—The division of the diocese of Virginia marks a great event not only in the history of the general American Church, but also in the advance of the work of the Church among Afro-Americans. There is no state in the entire union where there is a better opportunity for the Church among Afro-Americans than in Virginia. The progress already made in that direction has been very great. In this diocese is the great bulk of colored work. It has been rather unfortunate respecting the advance of this work that it has been operated upon such extremely narrow lines as necessarily precluded the employment of many innocent but profitable means by which the people could have been attracted towards the Church in greater numbers. Virginia Churchmen are noble people, and Virginia Churchmanship, as far as it goes, is sound, godly, and most wholesome. But there is a great need for more tolerance on the part of the authorities respecting methods of works universally allowed and practiced in nearly every other diocese in the land. With the old Virginia fervor, zeal, piety, and vigorous preaching of Christ and Him crucified, together with a freedom in the use of the things allowed and generally in use in other dioceses, the Church progress would be wonderful. The Afro-American is by nature Baptist or Methodist. The sects have them. We are to get them. How are we to attract them? If a beautifully ornate service with vigorous preaching of the Gospel, re-enforced with a plenty of John Wesley fire and enthusiasm will attract and hold them, it seems to us that we should employ such means even if it be termed a "novelty" because they did not use to do it "before the war."

SCHOOLS AND COLLEGES

HOBART COLLEGE, GENEVA, W. N. Y.—On Tuesday, June 21st, commencement exercises began with the competitive declamations for the faculty prizes, followed on Wednesday by the White rhetorical contest. On Thursday, in the opera house, the commencement orations were delivered and were fully up to the standard of excellence, which has characterized Hobart's graduates for some years past. Bishop Dudley gave "The Chancellor's Address," with his usual eloquence. The prizes were then awarded. The honorary degrees conferred were Doctor of Divinity upon Rev. John Binney, of the Berkeley Divinity School; Rev. Chas. Henry Hibbard, rector of St. Mary's Burlington, N. J.; Rev. Osgood E. Herrick, Post Chaplain, U. S. A., (retired) Watertown, N. Y. LL. D., upon Rear Admiral Edw. Yorke Macauley; Prof. Richard T. Ely, John Hopkins' University; Hon. Henry R. Gibson, Chancellor of Tennessee. The alumni dinner took place at 2 P. M. Thursday. The Rev. Dr. Olin, president of the alumni, was toast master. Bishop Cox, Bishop Dudley, President Potter, the Rev. Dr. Prall, and others, made addresses.

AKELEY INSTITUTE, GRAND HAVEN, W. MICHIGAN.—The Diocesan School for Girls closed on the 21st ult. with a grand reception in the new hall. On the Sunday preceding, the Bishop preached the annual sermon. It was full of wise counsels, practical lessons, and great tenderness. Monday was Class Day. In the evening the teachers in the musical department gave a grand concert, which was the finest in the whole history of the school. Tuesday was commencement day proper. It opened with a celebration of the Holy Communion at an early hour. At 11 A. M. there was a short service in St. John's church, followed by the address to the graduates by the Rev. R. E. Macduff. It was able and scholarly. At the close of the address the Bishop presented diplomas to a class of five. After these exercises all adjourned to the new hall, where a bountiful lunch was served, and addresses made by the Bishop and others. In the evening occurred the reception, one of the great events of Akeley commencements. Altogether, this second commencement of the Diocesan School was a most happy event, and one full of hope and encouragement to the venerable Bishop and his assistants. The new building will be ready for September, and will increase the accommodations largely.

THE CATHEDRAL INSTITUTE, MILWAUKEE.—The commencement week began on Tuesday, the 14th inst., with an art reception at the studio, where the work of the children in drawing was exhibited. On Wednesday, the kindergarten held its closing exercises, and the military drill was held on Wednesday evening, before a large audience. After a general military exhibition, followed a competitive drill for a handsome gold medal known as the Commandant's Medal, to be awarded to the cadet showing greatest proficiency in the manual. The judges were three officers of the Wisconsin National Guard. Much credit is due the drill master, Howard L. Morehouse, for the proficient work of the company. The regular closing exercises were held on Thursday evening, when two pupils were graduates. Three medals of gold and one of silver were awarded by the Bishop, who also made an address. The school is in a prosperous condition, having finished its first year in the new memorial building. The principal is Miss Emma L. Dean.

KEMPER HALL, KENOSHA.—Finished another prosperous year on the 16th inst. A musicale on the previous day showed that the school contained unusual musical talent this year. In the evening the alumnae held another of their annual love feasts. The regular commencement exercises were held in Armitage Hall, where the papers of the graduates were interspersed with music of a high quality. Afterward, in the chapel, the Bishop conferred diplomas upon the four graduates. Action was taken upon the proposed Memorial scholarship in honor of the Rev. Dr. Lance. The \$1,000 offered at the outset was quickly raised to \$2,500, and it is confidently hoped the full amount required will soon be pledged by others interested in the matter.

WHITAKER HALL, RENO, NEVADA.—The closing exercises of the 16th year of the school, formerly known as Bishop Whitaker's School for Girls, occupied the evenings of June 13, 14 and 15. The first evening's program consisted of essays, recitations, etc., by members of the classes of '93 and '94, and was held in the gymnasium. The commencement exercises were held the next evening, when the graduating class read their essays, and Bishop

Leonard awarded the medals and prizes. This was followed by a reception which was largely attended. On the morning of the 15th, at Trinity church, after a brief service and an appropriate address by the Bishop, the diplomas were presented to the six graduates. In the evening the 33rd rehearsal of the Department of Music took place in the opera house, which was filled to its utmost capacity. The Bishop stated that the past year was the most prosperous the school had enjoyed under his administration as rector, but that he had at last succeeded in a long cherished plan, viz, of placing the school under the management of the rector of the parish, and that the Rev. Mr. VanDeerlin, the new rector of Trinity, will also be rector of the school. The Rev. Erasmus VanDeerlin, of Cambridge University, is a man of wide experience, of ripe scholarship, a loyal Churchman and an earnest worker. The school in future will be known as Whitaker Hall. It is situated in Reno, Nevada, a beautiful town in a yet more beautiful valley, traversed by the Truckee river.

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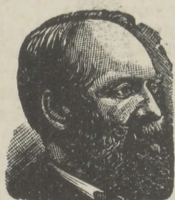
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HINTS FOR CAMPING OUT.

BY J. M. BURGONE.

First select from last winter's wardrobe a warm flannel, which you must shorten. Then get a coarse, wiry serge, dark blue or gray, and make it up plain and short, with a blouse waist. A Turkish or gymnasium suit is almost a necessity, if you are going far into the woods, for the constant bother of holding up a longer dress, and the tears it will get going over fences, will blunt the edges of any one's pleasure. Two pairs of thick boots and a pair of rubber boots, with a pair of moccasins, will be all the footwear needed. This advice is for girls, men will wear what they please, anyhow. A rubber blanket and a couple of ordinary comforters should be taken along. Comforters are better than blankets because they are not so heavy, and then one does not mind taking them out and throwing them down on the ground under a tree of an afternoon. Borrow all the old sheets and things you can about the house, and then you need not worry about them, for the great secret of enjoyable camping out is not to be disturbed by having to take care of anything.

In the way of kitchen utensils, a frying pan, a gridiron, and a couple of saucepans will, with a coffee pot, make up a sufficient equipment. A pail and two pitchers for milk and water are necessary, and for every camper, a plate, cup, knife, fork, and spoon. Of course, you expect to do most of your cooking over a fire built in a delightful fireplace, to be constructed of stones out of the brook, but in case of rain or hurry or ill-success in managing the fire, it will be well to take along a small alcohol lamp or stove. It will take up very little room, and will prove a blessing many a time. A dozen or so of wooden plates, used by grocers for butter, will be found useful, and so will a couple of extra knives. By the way, don't forget the can-opener. In the way of food, get condensed coffee and chocolate. They come just like condensed milk in little tins, and are made simply by putting a teaspoonful in a cup and pouring on boiling water; not a bit of trouble, and done in a minute. Salt, sugar, and a big tin of biscuit come next. A boiled ham. Also a box of some good cereals. Don't try hominy, it takes too long to cook, and is apt to burn if extraordinary care is not taken. Bread will get very hard in a day or two, so take some flour and cornmeal and a small tin of baking powder for cornpone that can be baked in the ashes. American cheese and some cakes of chocolate should not be omitted. The latter is especially valuable, for a nibble or two satisfies hunger at night, or between meals, and it is very wholesome and nourishing. Also a few tins of potted meats and some potatoes, then a lot of lemons or a box of lemon sugar. This is easy for making lemonade simply by putting a spoonful in a glass of water. A jar or two of jam, and the same amount of marmalade will take the place of butter, which would not keep nicely. Anything in the way of meat and milk must be sought for by the pioneer of the party, who will locate a farm house or an itinerant butcher somewhere near enough to be visited once every couple of days. Rides can be begged from passing farmers in the direction of the source of supplies, and the little uncertainty about the result of the foraging expeditions will make them all the more fun. It will be the event of the day to have the caterer return, rather tired, but very triumphant, set down near the camp by a friendly wagoner, and produce one by one from the depths of her basket mysterious parcels containing delights, which would be commonplaces at home, and finally, perhaps, a packet of letters. Ah, those letters! Campers-out will write such a lot of them when the long, drowsy afternoon is nearly gone, and you have dozed and read yourself into an absolutely beatific state. It will be almost irresistible, the desire to sit down and tell people, or some one, all about it; so take a goodly store of letter paper and pencils, pens, too, of course, but only plain ones, don't depend on fountain or any kind of patent pen warranted to contain enough ink for an hour's writing. They will one and all desert you in the hour of your greatest need. Put your postage stamps in oiled paper, or they will all stick together and get pasty.—*Good Housekeeping.*

(To be continued.)

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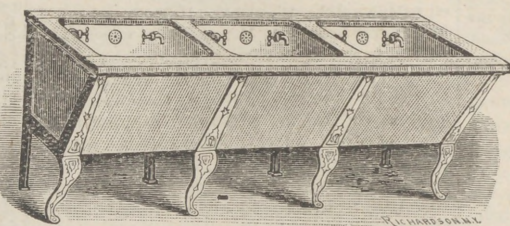


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