

the Florentine coin which he worshipped. In poetry and history these crimes look black. But poetry and history both are made out of human nature, and human nature survives. Worldliness takes other shapes besides mere venality. The love of ease, the love of success for its own sake, the love of reputation or of admiration, the love of having one's own way, that very disposition I spoke of to flatter influential or opulent hearers, the love of getting before professional brethren, it is all after the world, worldly. Paley, as De Quincy—who was as unlike him as possible—says, wrote a perfect English style; yet all his lucid thought and faultless diction are less to his honor, than his joining himself to the brave line of uncorrupt witnesses, and forfeiting a mitre at the hands of George III., by his faithful and witty caricature of a spendthrift crown. In the ministry unworldliness is always strength. In any minister it covers a thousand intellectual defects, it atones for faults of judgment, it disarms even personal dislike. For with it goes forever the majesty of the everlasting kingdom which is not of this world. "Stronger," says one of the Eastern fathers, are "the golden priests who drink from chalices of wood, than the priests with chalices of gold."—*Bishop Huntington.*

Communications.

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For the Church Journal and Messenger.

IMPORTANT TO STANDING COMMITTEES.

Permit me, as a member of one of these bodies that have suddenly become so important, to call attention to two canons which it fell to me to show to my colleagues who had not noticed them, and which may have been overlooked by others, although they are of great importance.

One is Canon 7, Title III., regarding a quorum. It is there said that a quorum is a majority of the members of the committee, and that a majority of the quorum shall be competent to act. Thus is it that three out of eight (a majority of the five that form a quorum) may exercise all powers. It may be counted strange, yet it is the law.

The other is §vii. Canon 12, Title I., where we read: No such letter (dimissory) shall affect a minister's canonical residence, until, after having been presented, according to its address, it shall have been accepted, and notification of such acceptance given to the authority whence it proceeded. The residence of the minister so transferred, shall date from the acceptance of his letter of transfer.

We had been asked to transfer a clergyman and to antedate his letter dimissory. This had been a frequent thing in our committee, and I have reason to believe it has been so in others. But when this law was unearthed, it appeared clear, that whether we could acquiesce in his desire or not, his acceptance by the Diocese to which he was going could not be antedated—for his residence in the latter, as it is very carefully stated, can be only reckoned from the date of "the acceptance of his letter"—"after having been presented, according to the address, it shall have been accepted." And to avoid the possibility of any antedating by the Diocesan authorities to which he goes, it is further specified that said residence shall only be reckoned from the time when notification of such acceptance shall have been given to the authority whence it proceeded. There seems no loophole here. It may be hard upon a minister, as it was in one case, but his transfer must date from the actual time when his new authorities notify the previous ones that they have received his letter dimissory. And the reason for such a law is plain, viz: to prevent the packing of Diocesan conventions by fictitious dates as to the transfer of clergymen. How often this law has been broken, I cannot tell; nor can any one say how much its infraction has had effect upon the action of Dioceses in conventions. PRESBYTER.

For The Church Journal and Messenger

The article "Squeezed Lemons" in the last issue of THE CHURCH JOURNAL, was true, if not very palatable, and perhaps if the evil therein described were kept more prominently before the Church, it might ultimately be righted. Is there really a scarcity of clergy in the Church? No doubt there is a scarcity of those who are willing to give their own private means and youthful years for poverty and neglect in age, but I think the facts do not prove the scarcity of clergymen. Not long since I was told by a Bishop that he had over a hundred applications from ministers for work in his diocese. Some of our Bishops appeal strongly for men, but write to them and see the answer received. I know of more than one who has gone through that experience, and they found that these Bishops could not promise a support for a family, but they wanted young men, who could live on little; and how little that is may be gathered from one instance whereof the writer knows, of a clergyman and family depending upon a salary, including missionary stipend, of \$250.

Are the clergy to make all the sacrifices? Or should there be some provision made for drowning the children of the clergy before they are old enough to become an incumbrance? The old horse, when unfit for work, has

the freedom of the pasture, and a warm corner in the stable, but the old minister is turned out on life's highway to starve and die, while the Church tries to conceal his struggles by crying aloud Give us more ministers.

It is true that an attempt is being made to remedy the evil by the "Clergyman's Retiring Fund Society," but that appeals to the clergy, who as a class can hardly afford to lay up that provision for old age which the Church at large should generously secure. I have not forgotten all the Scriptural words about faith and trust; but the Bible has also something to say about the laborer being worthy of his hire; about the muzzled ox; about living by the altar; and many other places which should shame the present experience of the Church.

In Apostolic times the laity brought their offerings to the Apostles' feet, but now the clergy lay their private means, their best years, their very lives at the feet of the Church, and when everything they can give has been "squeezed" out, then they are turned off with the assurance that there is no place for them, and again the loud cry goes up Give us more ministers. Young men are willing to face hard work; they are not afraid of poverty; but they do fear the probable suffering and genteel pauperism of old age. Once let the Church assure to all her ministry a support when the prime of life is past, and an honorable refuge in old age, and the problem of the increase of the ministry will be practically solved.

The following communication from the Rev. Dr. Langdon relates to a matter of such grave importance, that I scarcely need ask for it the serious attention of all whom it may concern. No one is better entitled to be heard on such a subject than Dr. Langdon; and many, I am sure, will be glad to know that he proposes to give personal attention to the education under Churchly auspices of such youth as may be entrusted to his pastoral charge in Geneva. His views and plans are worthy of special consideration by all who propose to educate their children wholly or in part abroad.

A. N. LITTLEJOHN,
Bishop in charge of Foreign churches.

Brooklyn, March 5th, 1875.

THE EDUCATION OF YOUNG AMERICANS IN GENEVA.

The Rt. Rev. A. N. Littlejohn, D.D., Bishop in-charge, &c., &c.

RT. REV. AND DEAR SIR: During the eighteen months of my provisional charge of the American Episcopal Church in Geneva, I have been led to give serious attention to the advantages and disadvantages attending the education of American boys and girls in this city: and I have long felt that the Church's representative here owed some plain speaking to his fellow country-men at home upon this subject, as well as some practical efforts to counteract the evils to which so large a number of his young country-folk are subjected. As a mere *ocum tenens*, however, I could do little or nothing. Now that I have been definitely charged with the rectorship of Emmanuel church, Geneva, I think it one of my first duties to address myself on this subject to those who are responsible either as parents or as pastors, for these my young brethren around me, and for those who are yet to come after them.

I have indeed already referred to these responsibilities of our Church in a general way, in one of a series of letters lately addressed to the Bishop of Pennsylvania. In returning to them now with a more specific purpose, I address myself to you with the hope that you will add to my words the weight of your own personal and official influence.

The advantages which Geneva presents for the education of American and English boys and girls, are, under certain circumstances, undoubtedly great.

1. Geneva is a very healthy city.
2. The moral tone which pervades the place is also good, for the Genevese seem to be wholly given up to business, education, and theological controversy; and the city is therefore exceptionably free from those distractions and temptations to dissipation which make many of our European cities so perilous for the young left without friends.
3. Moreover, the best of instructors in the modern languages and in music are to be found here: and the numerous and varied courses of free lectures at the University and elsewhere, the advantages of the Conservatoire, and frequent concerts of the best character, give additional and valuable facilities for cultivation in both of these branches of study.
4. Finally, the central position of Geneva makes it most convenient as a point from which to make excursions in whatever direction, or for parents to leave their children while they themselves spend a Summer in Germany or Switzerland, or a Winter in Italy or the south of France.

But, on the other hand, it should be understood:

1. That however great the facilities for pursuing certain specific branches of study, such as those just named, the Geneva schools offer to American children no advantages for a solid general education and intellectual train-

ing over those which we have at home. Geneva teachers do not usually understand American children; nor is the system of instruction, or the discipline of these schools, adapted to their mental and moral wants or characters. The text books are far inferior to our own; and no attention whatever is given to some branches upon which we lay much stress. It cannot, of course, be expected that English would be taught as at home; and the knowledge of French which is acquired, is therefore very apt to be at the cost of that of their mother tongue.

While therefore there may be good reason why parents already in Europe with their families should avail themselves of those advantages which Geneva does undoubtedly afford, to leave their children here during their own wanderings;—and while special advantages in languages or music may well be sought here either for quite young children or by those who have finished or who wish temporarily to interrupt an academic course;—yet I feel it my duty earnestly to deprecate the habit of sending American boys and girls, away from home influences, to be educated here,—since there are, for this object, neither in Geneva, nor indeed, so far as I know, anywhere in Europe, any better schools than can be found at home.

And, secondly, deserving of more serious consideration still, is the subject of the religious influence upon our children of the school and social associations here.

In some instances this is distinctly and positively rationalistic. In others religious interests are simply ignored, while our children are encouraged to make Sunday a day of amusements, to regard it as set apart for excursions, visiting, games of ball, nay for dancing and card playing;—and even where there is a higher conception of the purpose of the day, and where teachers conscientiously take their pupils to their own churches and to hear the sermons of the more orthodox among the Geneva preachers, the practical result is little better, for the cold, drily theological type of Protestant Christianity which prevails here, and from which the devotional element seems to be scrupulously excluded, takes no hold whatever upon the hearts of our young country-folk, and only creates a strong distaste for religion.

I am doing what I can to secure the attendance of these American pupils at our own Church worship, to gather them into our Bible class and Sunday-school, and to obtain some personal influence over them; and I have not been wholly unsuccessful. In a few cases the principals of these schools appreciate the facts, have cordially seconded my efforts, and have brought me into the recognized relation of a pastor to those under their charge. In others, religious interests are regarded as of no present importance in comparison with the knowledge of French to be acquired from hearing the best Genevese preachers; and attendance upon either church or Sunday-school is discouraged, if not absolutely prevented.

It is therefore greatly to be desired, where it is possible, that parents wishing to secure for their children the special educational advantages of Geneva, should themselves accompany them, and thus keep them under family influences. Where this is not practicable, I would earnestly plead with parents proposing to send their children to Geneva, and to whom my words may come, for the sake of their most precious interests, that they would not entrust them to the care of those of whose probable religious influence upon their pupils they have not first informed themselves. I shall always be happy to give any information regarding such schools or pensions, or concerning other systems of education here: and especially to have parents or pastors commit young persons coming here, directly to my pastoral charge.

There are then, whether for boys or girls, some of these schools which I can consistently recommend.

But I am sure that there are not a few to whom it would be a great relief, in sending especially their daughters to Geneva, to place them even more immediately under the care of an American Church clergyman and his wife, than could be possible in any of these establishments. I have therefore coöperated with a German lady, of whose qualifications for such an undertaking I am well assured, from an acquaintance of some years, in the organization of a Church French and German Institute in which all the educational advantages of Geneva may be obtained, under the immediate protection and religious influences of the Church.

There would be no propriety in entering upon details in this place. These will be found in advertisements and circulars of the school; or they can at any time be obtained from me. Suffice it here to add that this lady—the Fraulein Hille, Mrs. Langdon, and I will do our part to make this school what the Church needs here: it must depend, however, upon the Church whether our efforts and experiment succeed.

Very faithfully yours, WM. CHAUNCEY LANGDON.
Emmanuel Parish, Geneva, Feb. 5, 1875.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almost all of doing mischief.