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more, as well as in other parts of the city. But the not infrequent "peltings of the pitiless storm," have been far more easy to bide, than the pressure of narrow means, and the sharp pinchings of want.

The Rev. P. Gibson is in charge, in the Rev. Mr. Rankin's absence, as assistant rector of St. Luke's. St. Peter's has a Church Home of her own, intended to give good rooms at a low rent to some of its needy members. Services, at proper hours, are held; to which the public also have access.

The new Sunday-school building (erected during last Convention year) cost \$3,650. When the untiring rector made his report, about \$3,000 had been provided for, almost exclusively in the congregation.

MASSACHUSETTS.

Bishop Paddock visited St. James' church, South Groveland, Tuesday evening, March 9th, and administered the rite of confirmation to sixteen candidates, most of them adults.

NEW HAMPSHIRE.

- March 14, Fifth Sunday in Lent, All Saints' Missal, Littleton.
17, Sixth Sunday in Lent, Christ church, Exeter.
20, First Sunday in Lent, Concord.
27, Second Sunday in Lent, Christ church, North Conway.

NEW YORK.

Correspondence of The Church Journal and Messenger.
The Convocation of Dutchess county, N. Y., held a regular meeting in the vestry room of the church of the Holy Comforter, Poughkeepsie, on the 11th inst.

HOME FOR OLD MEN AND AGED COUPLES.

To the Clergy and Laity of the city of New York:
The very name of such a Home calls up before the mind an image of touching interest. We think of the life within that Christian Home,—serene, patient, cheerful,—of the aged men rescued from lonely want and suffering, and brought into a family, where needed comforts are secured to them, whose love reigns, and whose by kindly looks and words they can contribute to each other's enjoyment.

We cut the following from the New York Times of Friday:
A meeting of the Standing Committee of the Protestant Episcopal Diocese of New York was held last evening, to take action upon the election of Drs. DeKoven and Jagger to the Bishoprics of Illinois and Southern Ohio.

NORTH CAROLINA.

Correspondence of The Church Journal and Messenger.
St. George's Church, Hyde County.—This new church going up—as a light kindling in a dark place—among a people educated and taught to look with suspicion and scorn upon the holy ways and teachings of our beloved Church, though Churchly and attractive in its appearance and appointments, is to be a plain, but neat Gothic structure of wood, with windows of stained glass, and built after a design kindly furnished by the Rev. Johannes Oertel of this Diocese, to cost, unfurnished, about \$1500.

cess, I must say that I know there are. And to all the many friends who have so kindly responded to our appeal for aid, I here express the sincere thanks of both the minister and people of St. George's parish.

S. S. BARBER.
Lake Landing, Hyde County, N. C., March 6th, 1875.

OHIO.

Correspondence of The Church Journal and Messenger.
The Standing Committee of the Diocese of Ohio have refused consent to the consecration of the Rev. Dr. DeKoven, as Bishop of Illinois.

TRINITY CHURCH, TOLEDO.—We learn from the Parish Guide that the Vestry of this parish have recently resolved to commence speedily the construction of a commodious and handsome parish building. The sum proposed to be raised for this purpose is \$20,000, eleven thousand of which were pledged almost immediately.
The building is to be of stone and brick, two stories in height, and will include chapel, school rooms, society rooms, parlor, &c. The Easter offering of the parish is to be devoted to this object.
During Lent there are two daily services in the parish, with a weekly administration of the Holy Communion.
Bishop Bedell met with a serious accident on New Year's while at Joppa. He had left his room in his hotel to find the proprietor, and in his way attempted to go through what he supposed was a dark passage leading to the office, but which unfortunately proved to be a little hall in which was a trapdoor at the head of a cellar stairway.

OREGON.

THE GOOD SAMARITAN HOSPITAL AND ORPHANAGE, PORTLAND, OREGON.
Bishop Morris writes of this institution as follows:
"From my first connection with the Mission I have had the desire to establish both a hospital and orphanage to be under the control and management of our Church. For this purpose I selected a desirable location in the northwestern part of the city, about half a mile from the grammar school; concluding its purchase, and drawing the checks for the first payment, on the 18th of October—without any thought then of the coincidence of the day on which the Church reminds us of the life and labors of the 'beloved Physician.' The grounds obtained for this purpose are in a high and healthful position, and contain four and a quarter acres, in the two blocks separated by a street sixty feet wide.
The plan for the future is that the hospital shall occupy one of these blocks and the orphanage the other, thus being near enough to each other to be under the same general management and direction. The grounds were purchased for \$2,800, \$1,500 being paid down, the balance being due in two years. The generous abatement of \$500 in this contract price for one half of the property, has been of great aid in its purchase.
On Ascension day I laid the cornerstone of a large two-story building which is now under roof, enclosed and ready for inside finishing. The building is eighty-eight feet long by thirty feet wide, with a centre wing of the same width running back forty-five feet. It contains on the lower floor all the requirements for the administration of a hospital—with a number of rooms for private patients. On the upper floor are the public wards, with high ceilings, the operating room, reading-room, bath-rooms, laboratories, etc. The building has been planned with much care by a competent architect, and after conference with several physicians experienced in hospital practice, and is thought to be well adapted for its purpose. It has cost, to enclose it, with the windows and doors all in, the floors laid, stairs built, and the outside wall painted, about \$8,000. Toward this amount, \$2,500 have been contributed by citizens of Portland and other parts of the Diocese, and \$2,700 have been given by our generous friends in the East.
One thousand dollars more will be required to pay for the present indebtedness, and about two thousand to introduce water, complete the internal arrangement, and start the hospital in a limited way. Five thousand dollars would make all things ready and give us a most excellent establishment where ministrations to the sick and needy can be carried on in the true spirit of that Gospel that knows no distinction of 'creed, color or country.' An organization, called the 'The Good Samaritan Association' has been formed to aid in the management and administration of the hospital, to which we look for efficient help in the several departments of work in such an undertaking. We begin this work in faith, but with moderate expectations in regard to the rapidity of its growth and enlargement, cordially commending it to the sympathies and support of those who would have the joy and blessedness of providing for the sick and needy."
TRINITY CHURCH, PORTLAND, OREGON.
This church was built in the year 1873, and consecrated in the month of August of the same year. It is a wooden structure, designed by Mr. Jordan, an English architect, who also planned St. John's church, Detroit. It is finished throughout the inside with the different colored cedar of Oregon, and is, altogether, a very beautiful and churchlike building, costing, with its furniture and organ, about \$20,000. It has the largest bell in the State, the gift of the Hon. Benjamin Stark, now of New London, Conn., who was one of the early members of the

The Church Journal

AND

GOSPEL MESSENGER.

NEW YORK, MARCH 18, 1875.

ARGUMENTS WHICH ARE NOT STRONG.

A cloud of pamphlets have been called out, on one side or another, of the question broached by the famous Illinois Committee of Thirteen, as to the right and power of Standing Committees. Some of them have been wise and some foolish, some strong and some weak.

It has been very clearly shown that the right of absolute rejection has been always exercised, and twice before the present case, upon candidates presented by Illinois. To a lawyer one would suppose that unbroken precedent was a sufficient interpretation of a disputed law.

We do not care to go into the ground of the right of the Province to accept or reject the election of a Diocese. To any one, even moderately learned in Canon Law and Church History, the talk that "a Diocese should have the Bishop it wants, and if one wants an extreme Low Churchman it ought to have him, and if another wants an extreme ritualist it ought to have him, it is nobody's business beside," betrays utter ignorance of the Constitution of the Church Catholic. There has been a good deal of such talk, and we confess our amazement at the quarters from which it has come. Some have imagined themselves sound Churchmen, when they have uttered this pure and simple Congregationalism and Independency. They have, it would seem, not had the slightest conception of the Church in which circumstances had made them officers, or perhaps legislators.

For a Bishop is not and cannot be a Bishop for one Diocese. The Episcopacy is a unit undivided, of which each Bishop has his undivided share. He governs and legislates and speaks for and represents the whole Body. And the man and his views and character, while of first concern to his own people, are of very serious concern to the whole Body.

The fact is, that never in all Church History can the time be found when a Diocese had only itself to please in the choice of its Bishop. The Constitution of the Catholic Church, from the first day till now, has forbidden it.

But we leave this. Our object now is to consider some arguments which have been used by men from whose judgment and supposed acumen we should have expected better things.

They are arguments from consequences. It is said "If the Standing Committees or the House of Delegates go behind the certificate from the Diocese, you make laymen judges of doctrine." And again, "If they have the right to go behind the certificate, the Standing Committees may even prevent forever a given Diocese from having any Bishop."

To the scientifically trained intellect the argument from consequences is folly, with which it has no patience. A truth is a truth, and a fact is a fact, and if the inevitable consequences are not pleasant, so much the worse for the consequences.

To the legally trained intellect the argument from consequences should have no more weight, for the law should be carried out to its end, and if the end be bad then alter the law.

But while the law stands it is the part of neither a scientific nor a legal intellect to repeal it by refusing its consequences.

But let us examine these consequences.

"Laymen are made judges of doctrine." Certainly. We believe they always have been. Certainly they are to judge it for themselves. Moreover, they are more conservative in the holding of traditional doctrine than the clergy. The great heresies have been always started by the clergy. Arius was a priest. So was Eutyches. So was Pelagius. Nestorius was a Bishop, like Paul of Samosata before him. Laymen did not start, among ourselves, the novelties that disturb us. The layman, by his position, is conservative, and clings to the old ways, right or wrong. The new, confusing, and debatable thing in doctrine or practice, is always started by some clergyman.

But as a matter of fact (to pass this), the Church in America has purposely and deliberately made the layman, in a score of ways, the judge of doctrine. If she does not intend him to be so on the Standing Committee, then that is the one sole exception to an otherwise universal rule, and it ought to be proved to be an exception to the uniform intention in a way that cannot be doubted.

By giving to the laity the patronage of every parish, by authorizing the laymen to fill every cure of souls in the land, the Church has made them judges of doctrine.

And they do judge. The vestry will unhesitatingly discuss "High Church" and "Low," debate about this man's "views" and that other man's "tendencies," get testimony and the opinion of other men, and decide according to the convictions of two wardens and eight vestrymen, point blank, often against their Bishop, and nine out of ten clergymen in the Diocese.

By making the laymen coordinate electors of Bishops, the Church makes them judges of doctrine also. And as in more than one case, of late, they have entered upon the business very heartily and confidently (small as their qualifications may have been), and have spoken without hesitation their opinion about the value and importance of very pronounced and decided doctrine indeed. No layman ever conscientiously or fittingly voted for a Bishop in a vacant Diocese, who did not pronounce, among other things, on doctrine; never signed a testimonial without certifying to the candidate's soundness in doctrine. We have never heard that the laymen in the late Illinois Convention, who did so sign, showed the slightest hesitation as to their fitness to certify on the question of the candidate's doctrinal position, though it has puzzled many a Bishop and clergyman.

Again, in the General Convention, which revises the Prayer Book when it will, and the English Bible when it will, and the Articles of Faith, and even the versions of the Catholic Creed, the layman sits, speaks, and votes coordinately, and all the Bishops and all the clergy can make no change in word or letter, nor carry one smallest proposition without his consent.

But enough! The notion of arguing that Standing Committees must take the candidate as he comes, lest laymen become judges of doctrine, is the most extraordinary argument we have ever heard, to be used to laymen who are officially, coolly, and deliberately made judges of doctrine all the days of their life, and who have no choice left, except to be wise and conscientious judges of doctrine, or hasty judges and shallow.

The other consequence is even weaker as an argument. "The Standing Committees might prevent a Diocese from ever having a Bishop."

So they might. So the Bishops might bind themselves together and never ordain another Deacon nor Priest nor Consecrate another Bishop! So the clergy might enter into a conspiracy and refuse to baptize another candidate or administer another Communion! So the laity might band together and refuse to contribute another dollar for Church purposes, or "call" another rector to parishes as they fall vacant! So the clergy and laity might conspire to refuse to elect another Bishop in any vacant See, and as the present Bishops die let the Church become as congregational as many seem to desire, where each parish and each man will have its own psalm and its own doctrine and its own ritual! So the officers of an army may surrender the army to the enemy. So the commander of a fleet may deliver up his fleet without striking a blow! So indeed any person in whose hands are power and trust may prove a traitor to his power and trust!

Shall we, therefore, refuse to put power and trust into men's hands? Shall we have no Bishops and no clergy, no Standing Committees and no Conventions? Shall we have no commanders-in-chief, no admirals, no judges, not even a bank cashier, because trusts may be betrayed or used for evil?

If the argument as above is of the value put upon it, it would bring life to an end: civil and business life, as well as ecclesiastic.

Standing Committees have such power—a power they might, were they composed of utterly evil and unprincipled men, very badly abuse. But all life goes on the supposition that men are not utterly evil or false. They may be trusted. We do trust them, and our dearest interests are safe in the care of upright hearts and pure consciences.

Each member of a Standing Committee acts in this business on conscience before God. He is acting wickedly to act from caprice, or personal feeling. No earthly power has the right to call his act in question. So much the more is he bound over to have it honest and true before conscience and God.

And we know no way to prevent it from being the solemn, deliberate, conscientious action it ought to be, and is required to be, by the very words of the testimonials to be signed, than to persuade the signers that those solemn words formal, unmeaning, and perfunctory, and are to be subscribed *without thorough examination, full knowledge, and absolute conviction.*

We print in another place a letter from the President of the Standing Committee of Illinois, giving as its writer claims, Dr. DeKoven's "views."

We would much rather have Dr. DeKoven's own explanations. One man's mind filtered through another's, is scarcely clarified in the process. And we like to take Dr. DeKoven pure and simple.

It will be distinctly noted that Dr. Cushman does not deny that Dr. DeKoven teaches and practises Adoration of Christ in the Elements.

As to "Ritual of Posture" which he lumps with it, Dr. DeKoven has fully explained how easy it is to get along without it. And in fact he is too bright a man to have found a high ritual with a false or a true doctrine. There are many churches where the ceremonial is higher than in the chapel at Racine, in which Adoration of Christ in the Elements is condemned as a perilous error.

Of course Dr. DeKoven does not enforce Confession. He could not if he tried. No such charge was ever, we believe, made. It is not denied that he encourages it, and habitually defends and persuades it among those under his charge and influence.

If Dr. DeKoven defends (as he has) the *Treasury of Devotions*, and gives it about, and recommends it as a book of private devotions, it is a waste of words to say Invocation of Saints and Angels is not taught by him. There is here a mere quibble, of which Dr. DeKoven would not, we think, take advantage; and which Dr. Cushman, if he had examined the book, would see to be a quibble.

As to Prayers for the Dead, right or wrong, Dr. DeKoven advocates them, as we have evidence in our files.

"The Perpetual Virginity of the Mother of Our Lord!" It is wonderful to find Dr. Cushman writing on the supposition that this needs defence or excuse. It weakens one's confidence in his correct theological hearing, or theological stating, of what he has heard. We suppose if there be one matter of Opinion in the Church, which by the universality of its reception is almost (indeed, for ourselves, we believe it is) a matter of Faith, it is the Perpetual Virginity of the Blessed Virgin! We trust all good Churchmen in Illinois and everywhere else believe that much.

MESSERS. EDITORS: In THE CHURCH JOURNAL of Feb. 11, and again more positively in the issue for Feb. 25, it is stated that we have no record that any divine honors were paid to our Lord when He was on earth, and that such passages as St. Matt. ii. 11 and xxviii. 9, do not indicate that He was worshipped as a divine being. May I ask you to compare with these passages other texts, such as Acts x. 25, 26, and Rev. xix. 10? It seems to me that the comparison will show that Christ was "worshipped" as divine. It will be observed that the very same worship which our Lord accepted in the texts first named, and on many other occasions, was positively refused by St. Peter when offered by Cornelius, and also refused by the Angel at the hands of St. John. Both St. Peter and the Angel base their refusal upon the same ground, namely, that they have no right to it, because they are (not divine, but) only fellow-servants. The original word rendered "worshipped," is in every case the same.

I will add to this a quotation from the present Bishop of Winchester, Dr. Harold Browne. It is from his Lectures on the Thirty-nine Articles, article 1, section 2, page 42 of the American Edition, 1865. He is proving the divinity of Christ, and says: "Another reason why we infer that the Son is God, is that the worship due to God is offered to Him. . . . (1) He receives worship as God, and is prayed to. See Matt. ii. 11; viii. 2; . . . xxviii. 9," etc., quoting many other texts to the same purpose. If I mistake not, the work from which I quote is a standard in the most of our theological schools. H. T. W.

As an argument for the divinity of our Lord, which is the purpose for which Bishop Browne and Dr. Liddon, and other writers, use these texts and the like, they are unanswerable.

The Lord accepts without rebuke, as Dr. Liddon says, "acts of homage ranging, as it might seem, from the wonted forms of Eastern courtesy up to the most direct and conscious acts of divine worship"; whereas St. Peter refuses to receive "the worship" of Cornelius.

But in order to show that these acts were acts of divine worship, it must be shown that the person offering them believed in the divinity of our Lord. It is impossible to suppose that Cornelius intended to worship Peter as God. Nevertheless, Peter forbids him. Christ, in such case, does not forbid; for while the person may be only "worshipping Him" as a rabbi or a wonder-worker, he is in no danger of rendering Him undue homage.

Now to admit that the Magi, in their intention, adored the Babe as God, is to admit that they knew more of His divine nature than his own Mother and brethren, and even His Apostles, after years of intercourse.

The truth of our Lord's nature dawned but gradually, as it is clear, even upon His chosen Apostles. On the very last journey to Jerusalem, they are still contending about earthly thrones in an earthly kingdom. Even Peter, who first confessed the great Confession, so soon lost the vision, that he denied Him. And after all His teaching, they were all unbelievers, at first, in His resurrection.

After the Resurrection and Ascension, the whole truth flamed upon them, and all He had said came to them, and they knew who He was who had walked with them all those years. St. Thomas' exclamation is the recognition of a truth toward which he and the other Apostles had been slowly educated.

The Lord rebukes no suppliant for his most lowly expression of homage, because all homage was, and is, His; and from lower steps He was training His Disciples to higher—from their conception of Him as a Jewish earthly political Messiah, to the belief in Him as the Lord Jehovah incarnate.

So His unrebuking acceptance of homage, is unanswer-

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.

To CORRESPONDENTS.—The Editors are not responsible for the views of correspondents. No attention is paid to anonymous communications. Under no circumstances can we undertake to preserve or return unused manuscripts.

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 exceptionally free from those distractions and temptations to dissipation which make many of her 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 cooperated 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.

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Acknowledgments.

Mrs. Editors: Please permit me to acknowledge the following amounts for Dakota sufferers: Rev. Mr. Gray, Tennessee, \$3; Rev. Mr. Phelps, Milton, Pa., 5; Mrs. F. F. Thayer, Chatham, N. Y., 5; Rev. Mr. Van Dyck, Buffalo, 9; Ladies of the Mission Association of Zion Church, Greene, N. Y., through Mrs. C. Y. G. Cunningham, 15; One box of clothing, Buffalo; One barrel of clothing, Guilford, Conn; Yankton, D. T., March 6, 1875. M. HOTT.

DIocese of Central New York.

Treasurer's Report.—The Treasurer acknowledges the receipt of the following sums during the month of February, 1875, viz:

DIocesan Missions.

Table listing various churches and their contributions to Diocesan Missions, including Emmanuel, Adams, St. Paul's, and others across different districts.

Main financial report table with columns for various categories: Foreign Missions, Bishop's Relief Fund, Home Missions to Colored People, Domestic Missions, Education Fund, Religion and Learning, Expenses Diocesan Convention, Christmas Fund, New York R. & P. B. Society, Foreign Missions, Domestic Missions, Expenses General Convention, Episcopate Fund, Increase Ministry, and Recapitulation.

For repairs on the President's House—Rev. J. W. Robbins, \$5; Rev. W. B. Child, 25; J. V. Atkinson, 30. For Library—One package of books, Dr. Samuels, Mineral Point. A. D. COLE, Pres. Nashotah Mission.

Publishers' Department.

LADIES.—Two cut paper patterns of any style of dress: Harris's make will be sent to those subscribing for the YOUNG LADIES' FASHION JOURNAL. It has all the latest styles, with excellent reading.

Deaths.

In Arlington, Vt., on the 6th inst., suddenly, Mrs. WAITY CARLTON, wife of Edward Norton, aged 73 years. In Newtown, Conn., Feb. 28, 1875, ANNER BEERS, formerly of this city, in the 82d year of his age.

THE LATE JOHN TWEDDLE.

The Vestry of St. Peter's church desire to enter upon the records of the church a simple but sincere tribute of respect to the memory of their deceased member, JOHN TWEDDLE, for many years a member, and of late the Senior Warden, of the parish.

Notices.

CHURCH OF OUR LORD, 352 West 35th street.—Morning service, 10:30; Evening, 7:30. P. S.—A volunteer Organist wanted for an Evening Service. Address A. M., this Office.

House of Rest for Consumptives.

The increased accommodation obtained by the removal of the above institution to its new premises, enables the Trustees to extend a larger measure of relief and Christian aid to Poor Consumptives than heretofore.

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Annual Statement Jan. 1, 1875.

Ledger Assets Jan. 1, 1874.....\$961,697 26

RECEIPTS, 1874.

From other Companies—Reserve on Risks reinsured.....	\$3,221,809 28
From Premiums.....	1,682,473 42
From Interest.....	172,516 84
From Reinsurance.....	10,000 00
From all other Sources, Profit on Bonds, &c.....	6,840 18—\$5,106,459 72
	\$6,007,131 97

DISBURSEMENTS, 1874.

For Death Claims.....	\$77,919 57
For Endowments Matured.....	47,577 86
For Annuities.....	695 12
For Surrendered Policies.....	842,704 83
For Reinsurance.....	7,183 87
For Stock Dividend.....	16,800 00
For Taxes.....	4,320 86
For Expenses of Management.....	393,186 15—\$1,600,567 21
Ledger Assets Jan. 1, 1875.....	\$4,386,769 76

INVESTED AS FOLLOWS:

Bonds and Mortgages.....	\$2,126,461 72
Call Loans.....	291,915 09
United States, State, and City Bonds.....	497,512 50
Cash in Banks and Trust Companies.....	563,127 98
Premium Notes and Loans on Policies in force, and in no case in excess of the reserve.....	861,486 26
Due from other Companies for reinsurance of their risks.....	106,284 30—\$4,336,769 76
Add to the above:	
Accrued Interest.....	\$98,371 16
Deferred half-yearly and quarterly Premiums.....	119,914 85
Premiums uncollected and in course of collection.....	48,795 31—\$237,081 35
Assets Jan. 1, 1875.....	\$4,853,851 11

LIABILITIES.

Unpaid Death Claims.....	\$106,895 93
Reinsurance Reserve (New York standard).....	3,840,194 00—\$3,946,089 93
Surplus.....	\$707,761 18

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FORTY-THIRD SEMI-ANNUAL STATEMENT.

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Cash Capital.....	\$2,500,000 00
Reserve for Reinsurance.....	1,931,239 78
Reserve for Unpaid Losses and Dividends.....	290,924 42
Net Surplus.....	885,281 03
TOTAL ASSETS.....	\$5,027,416 23

J. H. WASHBURN, Sec. CHAS. J. MARTIN, Pres.

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ANNUAL STATEMENT Jan. 1, 1875.

Accumulated Assets.....	\$6,555,838
Surplus Jan. 1st, 1875.....	\$711,982

J. P. ROGERS, Sec. L. W. FROST, Pres.

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ASSETS..... \$4,000,000.

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CASH CAPITAL..... \$3,000,000 00

CASH ASSETS AT MARKET VALUE, JAN. 1, 1875..... 6,407,275 04

LIABILITIES..... 245,116 06

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