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# The Living Church.

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

VOL. XII. No. 16.

CHICAGO, SATURDAY, JULY 20, 1889.

WHOLE No. 559.

## MEMORIAL WINDOWS:

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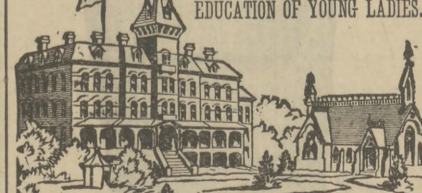
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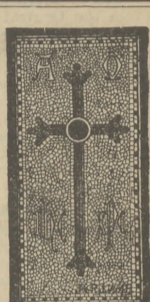
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## NEWS AND NOTES.

THE appeal of Mr. Bell-Cox to the House of Lords, much to the chagrin of Dr. Hakes and his legal adviser, has been again postponed, the Lord Chancellor having directed that certain Scotch appeals are to be placed on the list before the Bell-Cox case.

It seems almost impossible to raise the funds for the restoration of Croyland Abbey. Nevertheless, a few high-spirited individuals have begun the work, and the architects are unanimous in declaring that it is attempted not a day too soon if the ruin is to be preserved.

ARCHDEACON WATKINS, of Durham, is the selected Bampton Lecturer for 1890. The Archdeacon's subject is to be "The Fourth Gospel." The Archdeacon, who is a Balliol man, is the author of the commentary of St. John's Gospel in Bishop Ellicott's Commentary for English readers. Prior to going to Durham he was Warden of St. Augustine's College, Canterbury.

It is gratifying to find that a Damien Memorial fund will shortly be opened in England. The Prince of Wales, the Archbishop of Canterbury, Cardinal Manning, and Mr. Spurgeon have given their names to the movement. It is said that Father Conrardy, who recently went out to Molokai, "has been stricken down with what may be the first symptoms of the disease, and is now confined to the hospital at Honolulu."

THE Rev. Richard Harvey, Canon of Gloucester cathedral, died June 27th, in his ninety-second year. Though very infirm he officiated in the cathedral till last Christmas. He had been curate of Hackney; St. Botolph, Bishopsgate; rector of Hornsey; Chaplain in Ordinary to the Queen, and Prebendary of Brownswood, in St. Paul's cathedral. His wife died in her eighty-sixth year, twelve hours before him.

A PLAIN marble tablet has just been erected in the chapel of St. Mary Hall, Oxford, to the late Bishop Hannington. The tablet bears, under an engraved mitre and palm branches, the following inscription:

IN MEMORIAM,  
JACOBI HANNINGTON, S.T.P.,  
Episcopi;  
Cujus sunt apud Afros ossa;  
Inter Martyres anima;  
Per omnes Ecclesias laus  
Hanc tabulam posuere Aulares amici,  
Morentes gaudentes.  
Natus est Anno Salutis MDCCCLXVII.  
Passus est MDCCCLXXXV.

CANON BODY, preaching at a festival of Church choirs held at South church, Bishop Auckland, said the great revival of song in the Church of England, was preceded by a great spiritual revival, and England would never tolerate the services of the Church to be conducted by those simply clad in the chorister's robe and outwardly trained by the choirmaster's skill; but she would have those, and those alone,

whose outward life corresponded with the Christian profession.

SHEFFIELD has been waxing hot over a controversy in the daily Press between a number of Roman Catholics and Churchmen, in the course of which the Church of England was described as "a mere department of government, living on the breath of an Act of Parliament, and feeding on the spoils of the Catholic Church." Several able letters from leading Churchmen make short work of this string of falsehoods, and a notable one from Archdeacon Blakeney has awakened something like enthusiasm for the historical position of the Church.

THERE has been a conference between the Attorney-General and Counsel for the Dean and Chapter of St. Paul's. In effect, it has been decided to appeal in defence of the Episcopal veto, which is the only thing threatened by the Queen's Bench judgment. For, of course, the Crucifixion not being a "crucifix," and the Madonna not being a "Queen of Heaven," the reredos is in no danger. From the Court of Appeal the case will be taken to the House of Lords, and so the litigation has only just begun.

IN the matter of the Bishop of Lincoln's trial, on Tuesday, June 25th, the prosecutors' proctor exhibited articles, to which the Bishop's proctor took exception. After some sparring, in which the latter gained the advantage, Tuesday, July 23, was appointed as the day on which the arguments as to the admission of the articles are to be heard before the Archbishop of Canterbury at Lambeth. *The Church Review* is of the opinion that, although the Bishop of Lincoln has simplified matters by foregoing his right of appeal to the common-law courts, the technicalities of ecclesiastical procedure threaten to drag the case out to an abnormal length.

THE secular press, meanwhile, look with promising favor upon the attitude of Bishop King, and are hopeful of a satisfactory settlement from the Archbishop's Court. Thus the *Daily News* says: "The manner in which the case has already been dealt with by the Archbishop has made it clear that any decision of his, judicially given, will command respect, and after all a strong court is what is really needed. A speedy decision upon the points at issue, and a termination of the struggle now going on, are more important than any fighting over preliminaries, and the attainment of these is rendered possible by the course which the Bishop has decided to pursue."

THE report of the President and Council of the English Church Union, presented at the 30th anniversary of the Union in London, on the 26th and 27th June, records "the remarkable increase that has taken place in the strength of the Union, especially during the five months of the present year." The number enrolled from January 1 up to date is 4,164. The total number of communicants who have joined the Union during the past twelve months is 5,870, of whom 365 were clergymen (including five bishops), and 5,505 lay communicants. The total number on the books of the Union up to date is 27,164. Pretty well this

as the work of a rival organization! For of course the ritual prosecutions have swelled these numbers, and the prosecutions are the work of the Church Association.

THE dignitaries of the Scotch Presbyterian Church have been deliberating long, and not unwisely, upon the question of providing that Church (with a public liturgy. Professor Laidlaw, speaking of the present system, said the one long introductory prayer which contained everything; the two or three scrappy, characterless prayers, not distinguished from one another, were things which had produced their hateful Scottish habit of thinking the minister did not mean business till he came to the sermon. The Rev. Archibald Bell favored an optional liturgy as lawful and practicable and desirable. The Scotch Church had once possessed such a liturgy, and, while discontinuing the use thereof, had never surrendered her right to resume the use of such should she see cause.

THE number of the East Indian (Coolie) population in British Guiana is more than 105,000. During last year 4,356 East Indians arrived in the colony, whilst only 1,420 returned to India. There are also between 4,000 and 5,000 Chinese in the colony. The Coolie missions, under the direction of the venerable Bishop of Guiana, are doing a great deal of good work among these people. The Bishop considers the work so important that he requires young men whom he ordains to the diaconate to commence the study of one of the Eastern languages, either Hindi or Urdu, before they come forward to be examined for the higher office in the ministry. It is impossible to foresee the influence the conversion of these immigrants might have on other parts of the world, but missionaries both in India and China have testified to the help and assistance converts have been to them on their return to their native lands. What an immense benefit, for instance, it would have been to India if all instead of a part only of the 1,420 who returned there last year had been converts!

ON St. John Baptist's Day, according to custom, the annual services of the Order of St. John of Jerusalem were held in the Chapel Royal, Savoy, there being a celebration of the Holy Communion at 10:15, and shortened Matins at 11, with sermon by the Bishop of Gibraltar, and blessing by the venerable Bishop of St. Alban's, grand chaplain. This ancient and noble order of the Hospitaliers was founded in England above eight hundred years ago, suppressed by Henry VIII. (who seized the great and famous Priory of St. John, in Clerkenwell, founded by Heraclius, Patriarch of Jerusalem, but now lying desolate), and was revived about sixty years ago. In 1888 the Queen was pleased to incorporate it by royal charter, to grant it her protection, and to appoint H. R. H. the Prince of Wales Grand Prior. Among the *Dames Chevaliers* are the Princess of Wales and others of the royal family, who especially promote the work of nursing the sick and injured which the Hospitaliers of old began. An eye hospital in Jerusalem itself (where it was much needed) has been set on foot by the order, and ambulance work has

been carried forward, the corps having its headquarters at the venerable relic of the Priory known as St. John's Gate in Clerkenwell.

CANON COOK, the oldest of the Exeter canons, died on June 22nd. In early life he was a Prebendary of Lincoln. In 1856 he was appointed Prebendary of St. Paul's Cathedral. In 1860 he became preacher of Lincoln's Inn, a post he occupied for twenty years, his scholarly sermons attracting large congregations, and on their publication they secured a wide circle of readers. His first work was a Commentary on the Acts, but he became first known to fame by his important dissertation on "The Origin of Religion and Language," which went through many editions. Among his other works were "A Revised Version of the First Three Gospels," an explanation of the clause in the Lord's Prayer, "Deliver us from evil," which caused some excitement at the time, and a thoughtful dissertation on "Church Doctrine and Spiritual Life." His *magnum opus*, however, was editing the "Speaker's Commentary," to the success of which he largely contributed in bringing together a band of eminent writers proud to work under such a scholar. His association with the Bishop of Gloucester and Bristol and other living commentators on the New Testament paved the way to a brilliant success. He was appointed to the Exeter canonry on the promotion of Dr. Harold Browne to the bishopric of Ely in 1864. Canon Cook leaves behind him an exceedingly valuable library, which he has bequeathed to the chapter, and it will find place in the new cloister building, in that work of restoration in which the late Canon took great interest.

GREAT and painful surprise has been caused in Oxford by the refusal of the Provost and Fellows of Oriel, the lay impropriators, to allow the east window of St. Mary the Virgin to be filled with stained glass as a memorial of Dean Burgon. Oriel is a very liberal college, and is said to bear but a faint love towards the memory of its distinguished son. But the refusal appears to have been instigated by Mr. Ffoulkes, the vicar of St. Mary's, who is said to desire that the east window should be reserved for a future memorial of a still more distinguished Oriel man—Dr. Newman, who, like Mr. Burgon, was formerly vicar. Great, however, as is the reverence with which English Churchmen regard Dr. Newman, there are few who will think it seemly to honor in an English church—and that the church especially connected with his defection—one who at a vital crisis in the life of the Church of England cast off his duty and allegiance to her, and inflicted on his Mother Church, however conscientiously, the severest wound she has received since 1688. When Dr. Newman, eight or nine years ago, re-visited Oxford for the first time for five-and-thirty years, he was surrounded and courted by Liberals and half-believers, while all the elements of Oxford life that he himself would have most respected held aloof. Dr. Newman has been made an honorary Fellow of Trinity. If he cared for that honor, he may hardly care to receive tributes of admiration from the Anglican orthodox.



## AUSTRALIA.

SPECIAL CORRESPONDENCE.

SYDNEY, JUNE 12, 1889.

As I write the diocesan synod is sitting with closed doors for the election of a bishop. The procedure is somewhat complicated by the divergence of interests involved. The diocese of Sydney, the province of N. S. W., and the bench of Australian bishops, have all their share in the election. Whether the fixed primacy is a boon or the reverse, is a matter of doubt. For the present, however, the fact has to be reckoned with and if it has no other useful result, will, at any rate moderate the fervor of contending parties. Numerically the Church Association would carry the day in favor of an Evangelical nominee, but practically the 13 bishops under the General Synod hold an ultimate veto. It was this episcopal influence which five years ago secured the services of Canon Barry against the popular vote. The synod met in the Chapter House yesterday at 4 P. M., after a mid-day Celebration in the cathedral, a most depressing service by the way, not even the responses sung, although the boys of the choir-school were present. The vicar-general (Dean Cowper), presided, and read an admirably-toned address in the interests of forbearance and charity. There was little to be said beyond, as the issue is a simple one, despite the complicated machinery of election. Immediately on the closing of the address, it was proposed by the Hon. E. Knox, one of the oldest and most respected Churchmen in Sydney, that the synod should adjourn and pursue its deliberations meanwhile in an informal conference, to the exclusion of strangers. The plan seemed to commend itself to all sides of the house, and so was adopted with but slight discussion. It will be too late for me to give you by today's mail, any report of the proceedings, as synod will not resume until 4 this afternoon, and may perhaps decide upon a second adjournment, if no decision has been come to. It has first to be resolved whether open nomination shall be the method or a committee to act with the bishops. Members who desire a new party-bishop favor the latter on account of the restraining influence of the existing episcopate. Indeed there is a growing feeling here that one of such bishops might well be chosen for the primacy and that vacancies in the minor sees should be filled up from the ranks of the Australian clergy. But whichever method is adopted, it is earnestly hoped that the synod when it resumes, will be able to proceed to a practically unanimous vote, and so be spared the scandalous scenes which marked the last appointment to the see.

Kumor has it that more than one of the other bishoprics will soon be without occupants. After twenty years good service, Bishop Turner, of Grafton and Armidale, is said to be on the point of resigning. Newcastle has for a long time been virtually bishopless from the compulsory absence of Dr. Pearson, who is at last recovering from the mental affliction from which he has been suffering. Should he have recovered sufficiently to be able to resign his see, a speedy way might be found out of a really serious difficulty. Bishop Thomas, of Goulburn, is showing signs of advancing years. He is now the senior on the list, and has done admirable work. It is whispered also, I know not with what truth, that Bishop Thornton is not likely to return to the active duties of the see of

Ballarat. Bishop Hawes has entered upon his sphere of labor in the Brisbane diocese, and we are expecting the new bishop of Tasmania—Montgomery.

Our Church Congress, the second of its kind in Australia, passed off satisfactorily. A good deal of doubt was felt, but as the sequel proved, unnecessarily felt, as to the anticipated attendance. A fair number of tickets for the session was disposed of, and there was besides an increasing interest shown from day to day on the part of the general public. Some good papers were read, with occasional suggestions of a radical tendency; the parochial system, *e. g.*, came in for severe criticism, mission centres with a celibate clergy being the proposed substitute. On the subject of the future supply of clergy, very depreciatory remarks were made respecting the non university men at work in the several dioceses much to the indignation of more experienced Churchmen. More and more it is beginning to be felt that we must look to ourselves for an indigenous ministry which need not certainly be an uneducated ministry. Fresh life is being instilled into the management of the Sydney University by the munificent bequests of colonists as well as by the pressure of public opinion. Then we have the affiliated College of St. Paul, for sons of Churchmen, and the new theological Moore College, the first stone of which was laid by Bishop Barry, on the eve of his departure. Our bishops too, if we are ever to secure eminence in the clerical ranks, must be chosen from amongst our own priests. The custom of sending to England for these may have had its advantages in the past. It is now retarding our progress materially, in my opinion, and should be at least greatly modified, if not abolished altogether. S.

## CHICAGO.

Bishop McLaren has returned to Chicago after a brief visit in the East.

CITY.—On Sunday, July 14th, three services for deaf-mutes were held, viz., one in the morning at St. James' church, one in the afternoon, and one in the evening at the cathedral. The Rev. A. W. Mann conducted the services.

## NEW YORK.

CITY.—Nearly all the leading churches in town do a great and increasing work in summer in caring for the poor, especially for the children. In some respects, summer is the most trying time for the tenement house population. In the absence of the richer sort, very many can find little to do, while in their cramped and wretched quarters the stifling heat subjects them to great discomfort. Great as is the death rate at this season, it would be far greater but for the relief afforded them by Christian people. Trinity church, having its parish house at 211 Fulton St., sends each time about 50 children down to its cottage at Islip, L. I. They are taken in relays by some Sister, or other experienced person, and stay from Monday to the Saturday of the week following. This gives each party nearly two weeks in one of the favorite and most healthful towns on the Island. They have also taken down a number of working girls, and will take a larger number as the season advances. The parties so cared for come from the church and its various chapels.

In the basement of the same building is Trinity Dispensary, open from 10 to 12 M. For 25 cents, medicine and a physician are provided for the first visit, and for ten cents, each additional

visit. The very poor are cared for free of charge. In the basement immediately adjoining is another department for giving out to suitable applicants, groceries, clothing, etc., while Trinity church has a house in Cherry St. in which needy applicants are lodged and cared for until they can find employment.

The church of the Holy Communion, the Rev. Henry Mottet, rector, has recently provided a cottage at Ocean Beach to which it sends the inmates of its Babies' Shelter. The other poor of the parish are sent to its cottages up in West Chester Co. where it has two or three of these cottages on a farm comprising many acres.

St. Mary's Free Hospital for Children, at 407 W. 34th St., sent, the last part of June, as many of its inmates as were able to be transported, to its cottage at Rockaway. Here they will remain till about the first of October. The sea air is highly beneficial, and is probably the best tonic in the world for the weak and sickly. In the last two or three weeks, St. Mary's has taken in some 25 new inmates, and some, of course, are not able to leave the city. The institution has recently secured the house, No. 409, immediately adjoining, in which will be an out-door department for giving out prescriptions. These will cost ten cents each, while to the very poor they will be given out free.

The third annual excursion for the benefit of the Gallaudet Home for Aged and Infirm Deaf-Mutes took place on Saturday, July 13th, the steamboat Cygnus going to Oscawana Island, on the Hudson.

## NEW JERSEY.

ELIZABETH.—The Rev. H. H. Oberly, rector of Christ church, recently completed the tenth year of his rectorship. In these ten years the parish, which is not wealthy, but contains many generous givers, notwithstanding losses by death and removal, the financial crisis through which Elizabeth has passed, and the consequent depression of real estate, has contributed for the poor, \$7,551.18, more than half of that having been given during the last five years; for the increase and improvement of the church property, \$10,450.38; for current expenses, \$49,073.15, a very small amount of expenditure for so large a parish; for missions, charities, and other objects chiefly outside the parish, \$19,195.04, making, with the contributions of the Mite Society for the last six years, \$1,510, a grand total of \$87,780.10 since 1879. During the financial year 1888-9 (up to the end of April) the income had been \$2,614.95, larger than any previous year, a result almost entirely due to the general adoption of the envelope system. The spiritual growth had not lagged behind, and it was most encouraging to notice that the Christmas and Easter Communion had increased each year, and had nearly doubled themselves in ten years, the early fasting Communion having likewise greatly increased. During the last five years there had been an average of more than 1,000 Communion. There were now 633 instead of the 406 communicants of 1879. During the same period 964 persons had been baptized; 291 confirmed; 119 marriages had been solemnized; and 325 persons had been buried. Including daily Matins and Evensong, which had never been omitted during the church's 35 years of existence, 10,529 services had been held. The district visitors had made over 15,000 visits, while the laity had co-operated

zealously in every good work. The Sunday school at the mother church, and at the mission chapel, (St. Paul's), were flourishing, and were fairly well equipped with teachers. The mothers' meeting and industrial school were thoroughly successful; the Altar Society and the Guild of St. Elizabeth, were likewise productive of immense benefit. Two branches of the Girls' Friendly Society, at Christ church and St. Paul's chapel respectively, had helped many a young girl to lead a life of purity and holiness, and out of these had grown as an off-shoot, the Endeavor Club for girls at Elizabethport, whose benefits to the working girls of that district had been incalculable. St. Paul's Mission had been established, with its large Sunday school and frequent Sunday and week-day services, the Guild of St. Paul having not only shouldered all the expense, but also purchased a burial lot for the church in the city cemetery. A new organ had been bought and a proper organ chamber built for it, the church property had been kept in repair; a mortgage of \$6,000 on the rectory had been paid by a legacy; many costly gifts had been bestowed on the church, and the whole property, except St. Paul's Mission chapel, on which there still rested a small debt, was absolutely unencumbered. The music had been raised to a very high pitch of excellence by an entirely voluntary choir, and one monument after another had been placed in the church, till it was now fragrant with loving memories. *Digitus Dei hic est.*

## TENNESSEE.

CLEVELAND.—The morning service in St. Luke's Memorial church for the third Sunday after Trinity was memorial, conducted by the rector, the Rev. C. D. Flagler, in honor of Wm. F. Marshall, Wm. C. Steed, and John M. Hardwick. This place has sustained a very great shock and loss in the sudden and tragic death of three of its best and most esteemed young men, in the Roanoke, Va., railroad wreck at about 1:30 A. M., July 2d. Of the three bodies but one could be found, that of Wm. C. Steed, which was buried from St. Luke's church the morning of July 5th, with impressive services. Wm. F. Marshall was elected vestryman and secretary of the vestry on last Easter Monday night. He was born, baptized, confirmed, and entered into Paradise during Trinity-tide of successive years, and was but 22 years of age, when his life work was ended. The chancel rail and lectern were draped in mourning. There were beautiful designs of white flowers and evergreens consisting of the Trinity emblem, the cross, crown, anchor, etc.; and the sentence, "Blessed are the dead who die in the Lord." The church and vestry room were filled to overflowing and many were on the outside anxious to catch the eloquent words which fell from the lips of the rector, whose text was from Leviticus x:3, "And Aaron held his peace." The music was the anthem from Psalms xxxix and xc; the De Profundis; Hymns 509 and 323.

## LONG ISLAND.

BROOKLYN.—The first annual athletic championship of the Knights of Temperance took place on Saturday afternoon, July 13th, at the grounds of the Brooklyn Athletic Association, and under the auspices of the diocesan corps of New York. The events consisted of running at various distances, walking, leaping, tug of war, baseball competition, etc. First and sec-



and prizes will be given to individuals in each event, while prizes in the shape of banners will be given to the company gaining the greatest number of points. There was a good attendance, and the contests were highly interesting, but the weather was quite too hot and sultry to make it safe to run long distances, two of the competitors having fainted, of whom one, at least, was a winner.

#### VERMONT.

**BENNINGTON.**—A beautiful set of hangings for the Trinity season has been placed in St. Peter's church, the Rev. Wm. Bogert Walker, rector. The material is light olive green corded silk, embroidered with appropriate emblems, in shades of olive green, pink, and blue silk. The set consists of super-frontal, antependia for pulpit and faldstools, and brook-marks, also a stole to correspond. A dozel was made last year. All the work was done by ladies of the parish.

#### MASSACHUSETTS.

**WORCESTER.**—The good work of the Woman's Missionary Society of the parish has been exhibited in the grand showing of the past twelve months. By the annual parochial report, we find that the value of missionary boxes aggregates more than \$370. This amount does not include the sum of \$120 given to missions through the Society. This year they have prepared and sent a valuable box of clothing to the Rev. J. W. Perry, a colored clergyman at Tarboro, N. C. A special box containing 92 new garments has been sent for the Indians of Segur Colony. At the suggestion of Mrs. Vinton, the wife of the rector of All Saints, it was unanimously voted in Boston that the annual meeting of the Massachusetts Branch of the Woman's Auxiliary, generally held in that city, shall be held this year in Worcester. The meeting will probably be held sometime in October. The Rev. F. G. Burgess, rector of St. John's, left early in the month for Europe, where he contemplates spending his vacation. The rector of St. Mark's will also seek recreation in Europe during the summer.

**MALDEN.**—A reception was tendered to the Rev. Dr. and Mrs. Seymour by the members of the parish, when they were made the recipients of some very handsome and useful presents from the ladies of the parish.

**WOODS HOLL.**—The Rev. Henry H. Neales, rector of the church of the Messiah, writes to make a correction in the name of Mr. Fay who erected the new church, the consecration of which was reported in our last issue. The correct name is Mr. Joseph Story Fay. The magnificent altar cross, Eucharistic lights, and vases, were given by the Church Work Association of the parish. The altar cross is a memorial of the first rector, the Rev. Thomas Bimton Flower. The handsome stone font, of native granite, was given by Mrs. Henry H. Fay. The cross placed upon the wall over the west door, formerly surmounted the bell-cote of the old church, and was given by Mrs. Parsons, years ago, for that purpose.

#### CONNECTICUT.

The annual meeting of the Archdeaconry of Fairfield County was held at St. John's church, Stamford, on Tuesday, the 9th inst. There was a celebration of the Holy Communion at ten o'clock in St. John's church, the Archdeacon, the Rev. W. Tatlock,

D.D., being celebrant, with the Rev. G. P. Torrence, as server. After the service the meeting was called to order in the parish house, when 22 of the clergy answered to their names, with four lay delegates. The reports of the several mission stations were read and approved of. Very satisfactory reports were rendered from Sandv Hook, West Stratford, and North Bridgeport, Glenville and Round Hill. Appropriations to the amount of \$1500 were made to various mission stations for the ensuing year. The following office bearers were unanimously elected, viz: The Rev. W. Tatlock, D. D., re-elected Archdeacon, with the Rev. Louis French, rector of Darien, secretary, and J. B. Reid, Esq., treasurer. The appointment of the Rev. Mr. Davis to the missions of W. Stratford and North Bridgeport was confirmed.

A very chaste carved oak pulpit has recently been placed in St. Mark's church, New Canaan, the gift of Mr. Wm. E. Bond. The pulpit is in quartered oak, with panels, quatrefoil openings below and interlaced arches above. It is surmounted by an adjustable desk, it is low at the sides giving lightness to the structure, besides allowing the preacher ample freedom of movement. It is thoroughly tasteful and convenient, and was executed by the Messrs. Lamb of New York. Extensive repairs are being made to the church and Sunday school room besides the erection of an organ transept. The rector, the Rev. M. M. Fothergill, has received generous aid for the work. One member of the congregation has undertaken the restoration of the Sunday school at a cost of several hundred dollars. A sale of fancy articles recently held, netted the handsome sum of nearly \$500. The rector hopes to collect a sufficient amount in addition, which will complete the work of thoroughly restoring the church and parish buildings.

**EAST HADDAM.**—On St. Peter's Day, June 29th, Bishop Williams laid the corner-stone of a new church, more easily accessible in point of location, than the old edifice consecrated by Bishop Seabury. The Rev. Dr. Hart, the Rev. Messrs. Pardee, Randall, Knowles, and the rector of the parish, the Rev. A. T. Parsons, assisted in the services. The Bishop took as the subject of his address, the words, "The Rock was Christ." It is expected that the church will be completed this year.

#### ALBANY.

**JOHNSTOWN.**—St. John's church, of which the Rev. J. B. Hubbs is rector, has lately purchased a new and commodious house for a rectory. This rectory has been greatly needed for years, and the energetic rector is to be congratulated that it is now an accomplished fact. Under the present rectorship, the parish has been active in good works and more than \$10,000 worth has been added to its property. The congregation also has largely increased, so much so that it will be necessary to enlarge the church in the near future. The members of the Confirmation classes for the past four years recently placed in the church, as a thank offering, an elegant prayer desk and stall. On Whitsun Day, one of the classes of the Sunday school presented a magnificent silk altar cloth, embroidered with pomegranates and their blossoms. The Woman's Auxiliary of the parish have finished their work for the year, during which time seven boxes were prepared and sent to missionaries and charitable institutions of the Church.

**HOBART.**—Bishop Doane made a visitation to St. Peter's parish, on the 7th and 8th ult, and confirmed a class of 24 persons, 17 in the parish church, Hobart, and 7 at Grace chapel mission, Stamford. The Ladies' Guild at Bloomville made \$70 1st week at a festival, for the building of the new chapel at Bloomville. A building committee has been formed of five citizens, of which Mr. A. J. Corbyn is the chairman. A subscription paper is in circulation, \$700 pledged, and a lot given.

**PALENVILLE.**—Bishop Doane visited the mission of *Gloria Dei* on June 27, confirmed a class of three, two men and a young lady, and administered the Holy Communion. The permanent seats have been put in the church the past year, the leaks in the walls stopped, which was a matter of grave concern, endangering the stability of the structure. The rectory is being painted, and put in good repair, as it is hoped to have a rector here, in fact it is really greatly desired by Churchmen and others. The church is free from debt and has always been so, and the finances have a balance on the credit side. No money has been raised by lottery, or other questionable schemes.

#### CENTRAL PENNSYLVANIA.

**NEWPORT.**—Sunday, July 7th, was truly a glad day for the church of the Nativity. This prosperous mission had its handsome and well-appointed church ready to be consecrated, and was but waiting the pleasure of the Bishop, when on the night of May 31, down came the awful waters in the Juniata River, and completely flooded the building, the waters being on a level with the top of the altar. Kind and interested Church people at once came to the rescue with their means, and by hard and constant toil, a month after the inundation saw the church once again in at least a habitable condition. The Rev. Dr. Smedes, lately appointed priest-in-charge, in connection with the church at Mechanicsburg, delivered an instructive sermon to a well-filled church, after which the Holy Communion was administered to some 25 persons, and all went out feeling refreshed and thankful that at last the Church's rites and ceremonies were here established, giving opportunity to many, both up and down the valley for a long distance, who would otherwise be destitute of the glad some privileges of the Church's administrations.

#### PITTSBURGH.

The Bishop visited St. Thomas', Smicksburg, on July 7, where service was held and the Holy Communion administered. In the afternoon the Bishop drove 22 miles to Kittanning, and preached in the evening at St. Paul's, the Rev. Mr. Wilson taking the service. This parish which has shown a remarkable growth under the present rector, will be deprived of his valuable services after Aug. 1st, he having accepted an election to the rectorship of St. Mark's, Chicago.

The Rev. James DeQ. Donehoo is officiating at Tarentum and Freeport during the absence of the rector. The Rev. W. R. Mackay, of St. Peter's, Pittsburgh, is summing at the sea-shore. The church however will be kept open during the summer, as will also be all the other churches in the city, except St. Andrew's and Christ church, which will be closed for July and August. The general missionary is still on duty at Johnstown, where, with Mr. Snavelly, a lay reader, and with the assistance of what clergy can be secured, a hard and self-denying work is being done.

#### OHIO.

**TOLEDO.**—The Toledo Clericus, comprising all the Church clergymen in the city, was organized in Trinity Guild rooms, July 1st. The Rev. Dr. Atwill was elected chairman, and the Rev. M. H. Martin, secretary. It was voted to meet once a month, have a lunch and an essay, and open the meeting with prayers. The August meeting of the clericus is to be on the steamer plying between Toledo and Put-in-Bay.

The Rev. Dr. Atwill has left the city for a short vacation at Sault St. Marie. During his rectorship of now nearly eight years, he has never had a month's vacation. The Rev. H. E. Jephson, his assistant, takes the full duty during the Dr.'s absence.

Grace parish celebrated on July 7th, the seventh anniversary of the present rectorship. During those years the Baptisms have been 170; the Confirmations 180; the communicant list of 45 has grown to 171; the marriages were 51, and burials 84. The total raised within the parish was \$9,441.93. Of this sum, the largest given in one sum by any one man was \$300, donated by Judge F. L. Nichols. The mortgaged debt of \$4,200 has been paid chiefly by Trinity parish, Mr. H. S. Walbridge having given \$2,000 towards it. Other benefactors of the parish are Mrs. C. F. Curtis, of Trinity, who gave \$300 for the basement, and the late Mr. W. J. Finlay, who bequeathed \$5,800 to the parish. During the septennium the services in church have been 3,000, and the celebrations of Communion 500.

St. John's parish is looking up, under the new rector, the Rev. Belno A. Brown. The rectory is no longer rented as a boarding house, but has the rector as sole tenant. Rooms thus vacated have been fitted up attractively for the use of the Aid Society and the choir boys, providing for the latter play rooms, etc. The churchyard has put on new beauty with borders of flowers. The rector's black-board illustrations lend fresh life to the Sunday school, and his knowledge of medicine acquired since ordination, enables him to manage a free dispensary in the rectory.

**GAMBLER.**—The destruction by fire early last May of Milnor Hall, one of the four buildings of Kenyon Military Academy, seemed at the time, a great calamity. The building was of brick, and was the oldest of the four, having been erected in 1834. But the trustees met promptly, and decided to commence at once the erection of a much larger and better building. They also decided to build at once a large drill hall, expending upon the two buildings \$20,000. Their prompt and liberal action was a great compliment to the able and energetic management of the regents of the academy, Messrs. Lawrence Rust and H. N. Hills. The new Milnor Hall is of brick and stone, 100 feet long and 40 wide, a basement and three stories. It is admirably arranged, the basement affording large store-rooms, cellars, a shop for repairs, servants' bed-rooms and servants' hall, and a model bakery. Much of this floor is above ground. The first floor contains apartments for the regents and their families. The second floor, a beautiful parlor, a large reading room for the cadets, with hardwood floor and open fire, regents' office, headmasters' rooms, sick room, matron's room, and guest chamber, while on the third floor will be rooms for 30 cadets. The completion of this building and the drill hall, which is 100 by 50 feet, will give



to Kenyon Military Academy one of the most complete sets of buildings to be found among the schools of the land.

#### LOUISIANA.

NEW ORLEANS.—The mission Sunday school, established in St. George's parish, last Advent, has grown so rapidly, and has been the means of awakening such an interest in the Church, in this rapidly-growing part of the city, that efforts are being made to erect a chapel. It is the only white mission Sunday school of the Church in this place.

On the third Sunday after Trinity, the children of the parish Sunday school presented the rector, the Rev. A. J. Tardy, with an elegant baptismal shell of silver, gold-lined, made by Messrs J. & R. Lamb.

There are hopes of the comparatively small debt upon the church being soon cancelled. The value of the building and ground is more than four times the amount of indebtedness.

#### CENTRAL NEW YORK.

SYRACUSE.—The 18th commencement of the Keble school occurred June 19th. In the morning the large school-room was filled with the patrons and friends of the school to listen to the essays of the graduates and a fine musical programme. Miss Tilden, of Watertown, read an essay on "Dreams," and Miss Truesdell, of Cortland, chose "Water" for her subject. Both were thoughtful, well-written papers. The skill and proficiency of those who took part in the musical programme gave evidence of the exceptionally fine musical advantages enjoyed by the pupils of this school. The closing exercises took place in the evening in Keble Hall, and were largely attended by the friends of the pupils and invited guests. The Hon. Chas. E. Fitch, editor of the Rochester Democrat and Chronicle, and Regent of the University of the State of New York, delivered an eloquent address, the subject being "The Hopeful View." Bishop Huntington, in some exceedingly happy and timely remarks, conferred the diplomas upon the graduates, and testimonials of good scholarship upon those who have completed a special course of study. At the conclusion of the exercises, Miss Jackson gave a reception to the pupils and friends of the school.

WATERTOWN.—The corner-stone of the new Grace church was laid at two o'clock, July 11, by Bishop Huntington in the presence of a large company. The ceremony was very impressive. As the procession neared the site the Bishop led the clergy and congregation in reading Psalm cxxxii. The choir of the church led in the singing, which was taken up heartily by the congregation, especially in the hymns and in the Old Hundred. The rector gave notice of records deposited in the corner-stone, and then the latter was laid in its place, being lowered by a derrick. The stone is a massive and handsome block of Gouverneur marble, three feet long by two feet wide, and 20½ inches in depth. It is patent hammered on faces. On the Sterling Street front there is a sunken panel with letters raised and polished, bearing the following inscription:

DEO.  
A. D. 1889.

and on the Clay St. front is a Latin cross. The stone having been laid in its place, the Bishop said: "Our help is in the name of the Lord," the congregation responding, "Who hath made heaven and earth!" *The Bishop:* "Except the Lord build the house, their labor is but vain that build it." Then

the Bishop struck the stone three times with a shining silvered trowel, and said the usual formula. The *Gloria in Excelsis* was then sung, after which Bishop Huntington, the Rev. J. Winslow, and the Rev. Dr. McKnight, of Elmira, delivered addresses. The clergy officiating, in addition to the Bishop and the Rev. Mr. Nichols, were the Rev. R. A. Olin, and the Rev. Dr. Brainard.

A letter of congratulation was received from the Rev. Dr. Danker, who was rector of Grace church for a period of eight years, and is now assistant pastor of the church in Pittsfield, Mass.

In November, 1888, the present incumbent, the Rev. John F. Nichols, assumed charge. In March of this year the parish went seriously to work to build a place of worship, and this corner-stone is an earnest of the spirit of unity and determination which characterizes the parish membership to-day.

#### TEXAS.

HOUSTON.—There was a good assemblage at Christ church, July 10th, to enjoy the programme of exercises of choir day and to listen to a record of paramount excellence, and witness the delivery of medals to the prompt and untardy juniors. The services were participated in by about 30 voices, five brass and silver horn performers, Miss C. A. Fraser, organist, and the rector, the Rev. C. M. Beckwith, who made an address. Since the organization of the choir, October, 1886, its membership has reached 61 juniors and 35 seniors, three of these last coming up from the junior roll. The present membership is 29 juniors and 18 seniors, in all 47 members. In the year ten boys have been suspended. The choir has held 164 regular meetings since the opening of the term, hence each boy has had 164 chances to receive late or absent marks. The record is a remarkable one. Of the 34 juniors on the year's roll, two boys have been absent without excuse twice, and three boys have been absent once each. After the services in the church a programme of secular music was carried out, followed by an entertainment given by the vestry in the choir room.

#### MARYLAND.

BALTIMORE.—Mr. J. Crawford Neilson has drawn the plans for the parish house of the Advent Mission of Grace church, to be located on St. Charles St., near Ostend. The structure will be of stone, 89 feet by 189, two stories high. The first floor will be divided into guild rooms, and the second, devoted to chapel purposes. The lot was donated by the late George Hawkins Williams. The cost will be about \$8 000, seven-eighths of which has been already raised. The new edifice will probably be completed by January 1.

The guild of St. Barnabas, Christ church, has raised \$490 for Church work.

HYATTSVILLE.—An effort is being made by the Rev. Theodore Reed to raise funds sufficient to erect a new church. The new structure will be named in memory of the late Bishop Pinkney, and it is hoped to secure enough to build an edifice which shall be a credit to the town as well as to the diocese.

REISTERSTOWN.—The sum of \$5 000 has been given the trustees of Hannah More Academy, for an additional building.

MARLBOROUGH.—The amount of \$150 has been raised by the congregation of Holy Trinity church, for repairs and debt upon parish property.

#### THE VATICAN LIBRARY.

A correspondent of *The Guardian*, writing from Rome, says: "One of the most interesting sights in Rome, well known for the most part to students, but generally passed over by the ordinary sightseer, is the Vatican library. Nothing in Rome gives such an impression of the wealth of the Papal treasure as this matchless library, and a visit to it would help people to form a more just estimate of the contributions made at least by some of the Popes to the cause of learning, than that which is sometimes taken. The library, which is now extraordinarily extensive, particularly in its collection of MSS.—it is said to contain at the present time 23,580 MSS. in all, a large proportion of which are Oriental and Greek—is not very ancient. It practically dates from the beginning of the seventeenth century, when the most important collections were embodied in it. There had been, indeed, an earlier nucleus transported from the Lateran by Pope Nicholas V. in 1447; but it was the additions which were made in and about the year 1600 that raised the Vatican to its place among the great libraries of the world. The visitor on first entering the Vatican will probably be more struck with its extreme unlikeness to any other library he has before seen. He finds himself in a brightly, not to say gaudily, painted room, on the floor of which, dotted at intervals, are brightly painted cupboards. It is in these cupboards—safe, commodious, dry receptacles—that the great mass of the MSS. which form the glory of the library are stored. Every here and there among the cupboards are various works of art, gifts to different Popes, and glass-covered cases and tables, such as are to be found in other libraries, containing such illuminated MSS. and other treasures as are best suited for exhibition. The cases and tables of the Vatican differ, however, from the cases and tables of most other libraries, in being carefully covered up with wooden shutters.

"Among the treasures to be met with in these cases are not only a famous Terence, several famous Virgils, the Palatine Virgil among them, and many other MSS. of the classics, but also what most students will turn to first, the world-famous MS. of the Greek Bible, the well-known but little-studied Codex Vaticanus. This famous MS. has hitherto been so jealously guarded that even professed scholars have found it difficult to obtain more than a passing glimpse at it. More liberal counsels have now, however, come to prevail. Locked at merely as a piece of writing, the MS. is certainly singularly fine; the letters are clear, distinct, and well formed, and there is plenty of space between the lines, so that the reading of it becomes with a little practice by no means difficult. On one other treasure also to be found in the same case it remains to say a single word—the palimpsest copy, discovered by Cardinal Mai, of Cicero's *De Republica*. The most interesting feature in this interesting fragment is the complete success with which the ancient underlying writing has been recovered. It is hardly possible to believe that the clear well-defined letters before you have been covered up by other writing for perhaps a thousand years.

"The great hall which forms the main building of the library terminates in a corridor, or series of corridors, of enormous length. On the floor of these

are arranged the various presents given to the present Pope last year on the attainment of his Jubilee. All along the walls are cases filled with countless and almost inestimable treasures. In one is a collection of articles gathered from the catacombs and early Christian tombs; in another a series of jewelled icons brought from Russia; next comes a collection of chalices and patens and other early Church plate; after this a wonderful series of specimens of the early Florentine painters, from Cimabue downwards, arranged chronologically; opposite these again is a small collection of most lovely paintings, some of them early Christian paintings from the catacombs; others, heathen works found from time to time in the neighborhood of Rome. There is another series of most interesting rooms—the Borgia rooms, as they are called, built by and for the worst of all the Popes, Alexander VI. These rooms are now devoted to printed books which, as in an ordinary library, are here arranged on shelves along the walls. The ceilings are most beautifully painted by Pinturichio. The pictures seem singularly beautiful, particularly the series representing scenes from our Saviour's life. It is ordinarily asserted that in one room the artist has introduced the likeness of Vanozza Catanei in his picture of the Virgin, and the Pope Alexander worshipping at her feet; of the first part of the story there is, we believe, no doubt, but it is asserted that the adoring figure is not that of the Pope, and that the only authentic portrait of him is one kneeling in adoration before the risen Christ. Whether this is so or not, we are not able to judge; but we are afraid that whitewash, which in this and in other particulars has of late years been somewhat plentifully applied to the character of Alexander, will never be able to make that worthy anything else but a scandal to the Christian priesthood."

#### THE REV. H. R. HAWEIS ON THE SHAH.

The public still know very little about him. Nothing could be more puerile than the senseless jests and ignorant wonder lavished upon this eminent person by our music-hall 'Arrys and others who should have known better when he first visited us some years ago. "Have you seen the Shah?" was the then common but satirical inquiry.

"Do you know anything about the Shah?" is a rather more sensible question. This descendant of princes who once held the same suzerainty in the East that Charlemagne claimed in the West—this "King of Kings," as he is to this day called throughout Persia and Afghanistan—is in many respects a highly remarkable personality. He is between sixty and seventy, but looks much younger. He came to the throne quite a young man in 1848. No one knew much of him then. As Crown Prince he was taciturn, fairly well educated, without confidants, thoughtful, and reserved rather than studious. He was not supposed to be a man of action or specially apt for governing; but from the moment he ascended the throne a change came over him. Every province in his empire was then in open revolt. With the aid of a certain Grand Vizier of high genius—a man so great that had he lived he might have changed the face of the East—the young Persian monarch subdued the rebels, and soon got the reins of power into his own



hands. He then quietly gave his Grand Vizier the go-by, turned a deaf ear to his would-be counsellors, broke the intrigues of the harem, smiled down the dismay of the Jacks-in-office who had lorded it over his father, and proceeded to surround himself with numerous chamberlains, who became less his ministers than his executive officers. At first he showed signs of what is called Liberalism, and it seemed as though he might give his people some sort of Constitution; but those were stormy times. The Shah has marked the fate of Louis Philippe, of Bomba, of the late Russian Emperor, of Lincoln, of Garfield, of Napoleon III.: indeed, as he remarked some time ago, with the exception of Queen Victoria and the old German Emperor, there was hardly a crowned head in the world but what had been either assassinated, threatened, or deposed. So he elected to keep all power in his own hands; and he has reigned for forty years without a rival over the most mixed, wayward, and fanatical people in Asia. From the moment he ascended the throne, instead of exploiting the country for his pleasure, he applied himself to the arts of war in order that he might be strong, and then to an encyclopaedic course of study, in order that he might be wise. He has learned French since he became Shah. Geography is a passion with him. He is an excellent mathematician, and so good a financier that he controls personally the whole expenditure of his Court.

He revises the accounts and authorizes the payments. He is a clever artist, an elegant poet, and a voluminous writer. Our Persian minister, Malcom Khan, by far the most enlightened Oriental now in England—perhaps in Europe—has been heard to say that every despatch received in England bears signs of having been read and corrected by the Shah; and the clearest and ablest State papers are written with his own hand. He is surrounded by Oriental intrigues, but he dominates them all by sheer force of personal superiority; and he now leaves Persia without any government, except a shadowy authority left in the hands of three sons, all born in the same year of three different mothers. What other Eastern potentate would be able to wield so exceptional a sceptre without a catastrophe? At present the Shah rules through his chamberlains. These functionaries are personal friends, who, however, know only so much of his Majesty's mind as he chooses to reveal. They obey him implicitly, and he rules by keeping everything in a sort of fine equipoise. The harem, the princes, the state functionaries, the army, the religious fanatics, the merchants, the European and Asiatic Powers even, are all made to balance, to check, to counteract each other; and the results are remarkable enough.

No Shah for centuries has had such a reign both as to quantity and quality. In two centuries Persia has had about ten dynasties; but the Shah for near half a century has not only reigned supreme, but has been what perhaps no other potentate in Europe, Asia, or Africa can boast of in an equal measure—he has been his own master. The Sultan Hamed never ventured outside his palace grounds. The Shah has twice quitted Persia to travel; and he now leaves his three sons as nominal viceroys—all, however, rivals who agree in nothing save in a great regard for and allegiance to their father. His government is, in fact, a real tour

de force—the result of marvellous tact, knowledge of human nature, and consummate practical ability; and, we must add, a certain temperance, tolerance, self-control, and real magnanimity. The Shah is generous and forgiving. He is a great respecter of religion and devout in his personal habits, but no fanatic. He rises early. At ten o'clock breakfast he receives and converses with any learned and scientific or literary people, or other visitors who may be invited to Court. He talks a great deal and listens very well. He never uses a vulgar expression, and his language is singularly elevated and chaste in both matter and manner. He drinks very little; he eats of everything, but only a little of anything. Hunting is his great delight, and he pursues it regularly for the sake of his health. Otherwise he is incessantly engaged with secretaries, who write from dictation, and translate the foreign books and newspapers for him. Even when he rides abroad he is accompanied by a mounted secretary, who reads aloud to him. He shows himself in all parts of his kingdom without fear; though he has more than once been wounded, and nearly assassinated by a fanatical sect of Persian Nihilists.

From his great knowledge of history, and especially European history, he has at last become convinced that Western civilization cannot be successfully resisted. This is at the root of his desire to travel. He not only wants to make favorable terms with foreign powers, but to borrow their methods and learn the secret of their commercial and industrial success. He is convinced that Persia has an important part to play in the re-generation and re-construction of the East; and he comes abroad to seek the personal alliance and friendship of those whose influence and attainments he admires and respects, and whom he believes are ready to sympathize with his enlightened and liberal aspirations, and help him to achieve his objects. The Shah is fortunate in possessing such a man as Prince Malcom Khan, the Persian minister in England. The Prince is not only a near relative and intimate friend of his Majesty, but has throughout been his most trusted counsellor in all matters of foreign policy.—*St. James' Gazette.*

REFRESHMENT.

BY AGNES LEE.

I passed the teeming fields enriched with grain,  
The orchard's promised gold-and-ruby store,  
In rev'rent recognition of His reign,  
Whose bounteous Hand supplies our wants before  
We kneel to ask Him for our daily bread.  
"These are the tokens of His loving care  
For our frail bodies' common need," I said,  
"His pre-appointed answer to our prayers."  
And then I plucked a briar-rose from the hedge,  
And quaffed its odor in a draught sublime,  
And fed my spirit on the beauteous pledge  
Of that best gift, out-rating gifts for time.  
An emblem this, of Love supreme—love's own  
Sweet symbol given for love's sweet sake alone.

BOOK NOTICES.

THE WRONG BOX. By Robert Louis Stevenson and Lloyd Osborne. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

After an introductory chapter, which is a little confusing from the number of incidents and characters described, the unique plot is worked out with a

lively movement and exhaustless humor. Even the serious reader is compelled to smile at the grotesque tale, and in the face of the ghastly subject, which is, in short, the strange adventures of a corpse. The story illustrates the possible working of the original Tontine Insurance plan, in which the survivor gets all the proceeds of the class in which he is insured.

HISTORICAL MEMORIALS OF CANTERBURY. The Landing of Augustine; The Murder; Becket; Edward the Black Prince; Becket of Shrine. By Arthur Penrhyn Stanley, D.D., late Dean of Westminster. Second American Edition from the Eleventh London Edition. With Illustrations. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The first American edition of this attractive work was in three volumes, each the price of this one. The publishers confer a favor upon their large constituency by offering the memorials in one elegant volume at such a trifling cost.

DECISIVE EVENTS IN AMERICAN HISTORY. Burgoyne's Invasion of 1777. With an outline sketch of the American Invasion of Canada 1775-76. By Samuel Adams Drake. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Price 50 cents, cloth.

This is an extremely interesting sketch of one of the decisive events of the Revolution. The expedition of Burgoyne was one of the most remarkable as well as romantic incidents of the war. The author's analysis of the campaign, in the introduction, adds clearness to the narrative following.

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D.D., LL.D., in connection with a number of Patristic Scholars of Europe and America. Volume IX. Saint Chrysostom: on the Priesthood; Ascetic Treatises; Select Homilies and Letters; Homilies on the Statutes. Volume XI. Saint Chrysostom: Homilies on the Acts of the Apostles and the Epistles to the Romans. New York: The Christian Literature Company.

Volume X. of this series, before noticed, contains the Homilies on the Gospel of St. Matthew. With Volume IX. the works of St. Chrysostom begin. It contains a sketch of his life and labors, and homilies as noted above. These volumes are rich mines for sermonizers, "worth their weight in gold." In this portion of the series the editor has had the advantage of the assistance of the Rev. W. R. W. Stephens, who has made the works of this saint a specialty. Many imperfections of the Oxford Edition have been corrected. Vol. XI. has been thoroughly revised by Dr. Geo. B. Stevens, of Yale University, whose notes add clearness and value to the work.

THE CENTURY DICTIONARY. An Encyclopaedic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D., Professor of Sanskrit and Comparative Philology in Yale University. Section I. New York: The Century Co.; Chicago: McDonnell Bros., 185 Dearborn Street.

The first volume of this great work is now before the public and is attracting deserved attention. "The Century Dictionary" is perhaps the greatest enterprise ever undertaken by American publishers. The first volume gives assurance that it will be the most satisfactory work. Taken all in all, it would be difficult to find a nobler production of the press, adapted to the ordinary uses of life, than this first of the series above noted. It is really a concise encyclopaedia, with many fine illustrations; it not only defines words, but also describes things, giving a vast amount of accurate information that no dictionary has ever before undertaken to give. Its researches extend into all sciences and specialties, and the most obscure as well as the most recent products of our tongue are included in its generous pages. As to spelling, pronunciation, etymology, the work is judicious and scholarly, as was expected under the distinguished editor, Prof. W. D. Whitney. In excel-

lence of definition, aptness and abundance of quotation, felicity of illustration, and perfection of mechanical work, "The Century Dictionary," we believe, is without a peer.

THE PETRINE CLAIMS. A Critical Inquiry. By Richard Frederick Littledale, LL.D., D.C.L. London: Christian Knowledge Society; New York: E. & J. B. Young & Co. 16 mo, pp.363. 1889. Price, \$1.50.

Dr. Littledale is doubtless the very ablest living controversialist against Rome. His "Reasons against joining the Church of Rome," and his more recent "Short History of the Council of Trent," evidence his superior ability and learning; and the present volume admirably carries the war into Africa, and places before the Christian world a complete refutation of the papal claim to sovereign authority over the Church Catholic. Dr. Littledale writes in a calm, clear, judicial style. He aims at nothing sensational, such as many modern assailants of Rome employ. He is uniformly exact in production of authorities, and he proves in the fullest manner, by the principles laid down by the Roman Canon Law, that neither in scriptural, conciliar, or historical aspects has the Papacy any ground whatever on which to stand. Of course, Roman controversialists will pooh-pooh this volume, as they do everything which they cannot answer; but as that is an old trick of theirs, it need disturb nobody. Let every good Churchman study the book for himself, and give any fair-minded Romanist an opportunity to do the same. The result can be for good only.

WHAT is probably the most important *pro* and *con* discussion that has ever appeared in print, of the great question regarding religious instruction in the public schools, is published in this week's issue of *Public Opinion*, of Washington, D. C. Cardinal Gibbons opens the controversy in a most remarkable paper. The other writers are ex-President Hill, of Harvard; Rev. Minot J. Savage, of Boston, and Prof. Wm. T. Harris, editor *The Journal of Speculative Philosophy*. *Public Opinion* has long since taken its rank among the great periodicals of America, and has added another good feature in opening its columns for original discussion of timely topics by leaders of the various lines of thought.

*Good Housekeeping* for July 6th will surely prove to be a specially acceptable number of an always valuable magazine. To specify but one or two features: It contains directions for more than fifty ways of cooking potatoes, an easy method of canning fruit, and a suggestive article on novel methods for evening entertainments and parties. [Clark, Bryan & Co., Springfield, Mass. \$2.50 a year.]

"The Renaissance of Stained Glass" is the title of a lengthy and interesting article by Chas. De Kay, in *Harper's Weekly* for July 13th, with several large illustrations. The article on Williams College, with the pictures of its various buildings, will be appreciated by many, particularly that part relating to the revered Dr. Mark Hopkins.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

A LITTLE MAID OF ACADIE. By Marian C. L. Reeves. The Gainsborough Series. D. Appleton & Co. Price, 25 cts.

ZIT AND XOE. By the author of "Lady Bluebeard." Franklin Square Series. Harper Bros., New York.

THE PHANTOM FUTURE. By Henry Seton Merriman. Harper Bros., New York. Price, 35 cts.

CLEOPATRA. By H. Rider Haggard. Price, 25 cts.

THE DAY WILL COME. By Miss Braddon. Price, 45 cts.

MICAH CLARKE. By A. Conan Doyle. Price, 45c. Franklin Square Series. Harper Bros., New York.

MARGERY (Gred). A tale of Old Nuremberg. By George Ebers. Translated from the German by Clara Bell. In two volumes. Price, 40 cts. each.

MY CONFESSION and IVAN ILVITCH. By Ct. Lyof N. Tolstol. Price, 50 cts. each.

T. Y. Crowell & Co., New York City.



## The Living Church.

Chicago, Saturday, July 20, 1889.

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162 Washington St., Chicago, Ill.

REV. C. W. LEFFINGWELL, D. D.,  
Editor and Proprietor.

OUR news editor notes with pride that of the forty-five conventions (including one convocation) occurring during May and June, THE LIVING CHURCH has had prompt reports, prepared in nearly every case expressly for this journal. It has been ahead of its most enterprising contemporary in thirteen of these, and behind in only four.

WE have received from Mr. Partridge, rector of the Bishop Boone Memorial School, Wuchang, several photographic views, showing groups of Chinese pupils and portions of buildings. These pictures are the work of the missionary's own hand, and are highly creditable for an amateur. What interests us most is the bright, intelligent appearance of the boys and young men. We thank our good brother for this kind remembrance of THE LIVING CHURCH.

MR PARTRIDGE says: "We have again raised the cross above Wuchang; it glitters from the ridge-pole of the church as I write. God grant that we may be faithful to the great trust which this emblem of our redemption holds before us." He then goes on to speak of the need of dividing the field and having one bishop for the coast and another for the interior. "We cannot," he says, "work these missions under one bishop, not on account of any difference of Churchmanship, but on account of distance, language, and other important matters. The clergy (foreign and native) are a unit on this subject."

The *Churchman* of July 13 says: "The advocates of the present factitious and inequitable representation of the clergy and laity in the General Convention do not, so far as we are aware, pretend to justify it on any ground of reason or common sense." THE LIVING CHURCH has been under the impression that it was precisely upon such grounds that the present arrangement is to

be defended, at least as against the radical change which is proposed under the name of "Proportionate Representation." We have the impression that we have offered during the last few weeks some very reasonable and common sense arguments indeed. We flattered ourselves that we had shown that the proposed new departure is inconsistent with sound principles of Church polity, unjust in its probable workings, and restrictive of present rights. Possibly the lucubrations of a paper which emanates from the remote West do not meet the eye of our Eastern contemporary, or it may be that the considerations we have ventured to present have not appeared to *The Churchman* to have any claim upon "reason and common sense." But this we must leave to the judgment of our readers.

THE chief arguments of the report of the committee appointed to consider this subject in the diocese of North Carolina, we think have already been met in these columns. If what is sought is to secure the rule of the majority of the membership of the Church, that end would not be effected by the method proposed. The plan of giving the various dioceses representation proportionate to the number of communicants, is strictly analogous to the system of electoral colleges under the constitution of the United States, a system under which it has more than once happened that a President has been elected who was not the choice of a majority of the people. The dangers which threaten us in national politics through the growing importance of "pivotal" states, and the monstrous abuses which have developed themselves in that connection, are familiar to all, and are certainly enough to warn us against the adoption of any similar system in the Church.

NOTHING could be more fallacious than the idea that the interests of wholesome discipline, sound doctrine, or pure worship would be served by giving to certain localities, whether on account of the number of communicants or any other reason, power to control the decision of disputed points. The very contrary is the case. The wider the extent of space from which the decision of such matters must be derived, the less is the liability to error. A few able but heterodox preachers, or the presence of a theological school in which false or doubtful doctrine is taught, may give a dangerous or even heretical tone to the Churchmanship of a particular locality in which the strength of the Church numerically is very great. In such a case it would be a most wholesome thing

that dioceses far removed from the centre of error should have each an equal voice in the settlement of any question that may arise. It is to be noted that in the Vincentian Canon as much importance is attributed to diffusion in space as to agreement of numbers.

At the same time we quite agree with those who believe that it is only through some provincial system of government that we can find the way out of many of the present difficulties of our organization, and in particular, relieve the General Convention of its present cumbrousness. That this is coming to be more and more felt is evident from many signs. The preliminary gathering of the New York dioceses not long ago, under a canon passed twenty years ago, was a very marked indication of the necessity of a better organization. And the esteemed Bishop of Central New York, though disapproving of that particular measure, has made it quite plain that he is by no means opposed to the provincial scheme, but on the contrary, regards the establishment of "a system of intermediate provincial legislation on some comprehensive and wise plan suited to the geographic and social conditions of the country," as one of the proper methods by which the difficulties arising from the expansion of the Church may be met, the others being a reduction of the representation, and the fixing of longer intervals between the meetings.

IN *The Church Eclectic* for July we noted with much satisfaction in a reference to Prayer Book revision, the expression of a hope "that our law makers will not seek to punish the whole High Church party for the erratic tendencies of one or two churches." But this satisfaction received a sudden check when we read further on, the following statement: "Those who oppose further revision are voting to allow our Holy Communion to be turned into a spectacular Mass without communicants. The rubric of the English Book on this subject should be restored, as the committee proposes." We had supposed that the charge of getting up "spectacular Masses" could be brought against only a very few churches. The rubric referred to is, we suppose, the one in which it is proposed to direct that there shall be no Celebration, "except there be some to communicate with the priest." Such a rubric was proposed in the "Book Annexed," but met with such opposition that it was not even heard of in the Convention of 1886.

To pass such a rubric would most assuredly be "to punish the whole High Church party for the erratic

tendencies" of a few. And it would not correct those "erratic tendencies" by one iota. The difficulty and embarrassment which it might cause would affect not so much the defiant and adventurous souls whose case it was intended to meet, as a completely different class of faithful and conscientious men, who desire to carry out the whole system of the Church. An illustration will make our point clear. A clergyman recently asked us whether we thought it a matter of obligation to celebrate the Holy Communion on the minor holy days. He acknowledged that, so far as the Prayer Book is concerned, there is no order or direction which makes a Sunday Celebration any more binding than one upon saint's days for which Collects, Epistles, and Gospels are provided. But he was embarrassed by the fact that the attendance was so small, ordinarily only five or six, and out of these not all were certain to receive at any one time. He was constantly worried lest it should happen that out of the "two or three" no one should come up to receive. Of course it was easy to show him that while the Prayer Book evidently expects the clergy to celebrate on every such occasion, and to do so is necessary in order to carry out the full rounded system of the Church, as it now stands, there is no requirement as to communicants more or less. His duty therefore was to do what he could to secure the presence of devout communicants, and to give himself no trouble of mind as to what might happen on rare occasions. The insertion of this proposed rubric, however, would make this difficulty very real.

THE chief point urged in favor of this rubric, is the fact that a similar one was placed in the First Prayer Book of Edward Sixth, which still remains in the English Prayer Book of to-day. In that case, however, it did not stand alone. The responsibility was distinctly thrown upon the communicant members of the Church, who were required by another rubric, if they intended to receive the Holy Communion to "signify their names to the curate, at least some time the day before." According to a common mode of procedure now-a-days, it is proposed to restore the order which binds the priest, but not that which affects the layman. Yet these two rubrics supplement each other and the one is, in strict legality, nugatory without the other. This being the case, one class of men will snap their fingers at such a requirement. Others will consider it of paramount importance to carry out the system of the Church, regarding the rubric as obliging them simply to take the best means they can to insure lay



Communion on every occasion. But for many others such an order will be simply an invitation to laxity. Their parishes are small, the number of communicants few, they cannot be sure that on all occasions without exception the two or three who may be present will receive. They will therefore make no effort to observe holy days by Eucharistic worship. Now we submit that it is unadvisable, for the sake of gaining a fancied advantage over a few exceptional cases, to introduce a principle which will actually encourage an already too prevalent laxity.

#### THE CHURCH CLUB, NEW YORK.

There are some things so good and promising about the Church Club started in New York about two years ago, that something of the kind might well be organized in other cities. The club may possibly be improved upon, and in the course of time will no doubt improve upon itself, but the idea is too good not to have it turned to the largest and best account.

First of all, the Church Club is composed of the more influential laymen of the Church, who are banded together for the purpose of bringing to bear their influence and usefulness. If the club were merely social, there would be little to say for it. At least there would be no more to say for it than for clerical or other clubs where men of mutual tastes get together for social enjoyment. But the Church Club has a purpose beyond that of mere clubbing and good fellowship. Its idea is to call out and concentrate the laity and make them in some sort an organized, working force. It is an arm of the service. It is not only a stronger arm than its members could be in ordinary Church relations, but an arm which can take in hand special, and definite, and much-needed work.

Still further, the Church Club is composed of laymen without taking account of schools of thought or anything of that sort. Its method is not exclusive but inclusive. It acts on the principle that persons good enough for the Church are, other things being equal, good enough for the Club. Indeed, when men are proposed for membership, the question of Churchmanship is not once considered. The executive committee may, of course, reject cranky or incompatible persons, professional and chronic kickers, inevitable antagonizers who are never happy save in stirring things up, these, and any others who would be likely to hinder the Club's usefulness; but for being such and such Churchmen, never. If it might seem that a body so composed would find itself incongruous and discordant, the Church

Club, on the contrary, finds itself the second year of its organization remarkably harmonious. It finds, indeed, that the majority of its members have too much good sense to try to take advantage and have other than fair play. Moreover, in a great city like New York, it finds too much important and urgent work on hand to waste its time and energies in wrangling.

For another thing, the Club will undoubtedly do much to harmonize the parishes. Organized as it is on a broad basis, and taking no account of party lines, concerned for the Church as a whole and especially in the diocese and city of New York, made up of the more influential and broad-minded communicants belonging to different churches, it not only will not hedge about and magnify the parish, but it will inevitably do something to remove the hedges already existing. Indeed the Club is already showing that it has little or no interest in the parish as such, but is chiefly concerned about that work which is common to all the churches, and is in most urgent need of doing.

As to what the Club is doing to justify its reason for being, it has for one thing caused a course of lectures to be given under its auspices this last winter, entitled "The History and Teachings of the Early Church as a basis for the re-union of Christendom." These lectures are now published in a goodly volume by the Messrs. Young, and any one can see for himself how far they are worthy to have been put forth by a club of laymen, or by a club of clergymen for that matter.

Again, when it comes to something more practical, it is a part of the Club's proposed work to look into the various charities and institutions of the city, and see with what efficiency they are carried on. The Club may also come to the rescue in case of feeble churches. Indeed, with the consent of its aged rector, the Club took hold of the church of the Holy Martyrs, some three months ago, a church which in a populous neighborhood was in the way of being abandoned and overwhelmed; and now a Wednesday evening service which began with two persons, has a congregation of 70 or 80. Where, surely, is there a better place for a body of laymen to begin than with a little down-town church whose congregation was but a remnant, whose rector had reached his three-score years and ten, and whose church of the Holy Martyrs was in a fair way to be unholily martyred and extinguished! These are but examples of half a dozen kinds of work which the Club has arranged to take hold of. What is more, it comes within its province to take hold of any kind of work,

ecclesiastical or civil, that concerns a Christian citizen.

That such an organization can be of great service to the Bishop, goes without saying. Indeed, the fact that he gave the Club a room in the diocesan house in which to hold its meetings, shows how much he thought of it; and it is certain to repay his hospitality. It needs but half an eye to see that a body of influential laymen which in two years has reached three hundred members and at no distant time is expected to reach a thousand, can become almost indispensable to the Bishop, and that in many directions in which the clergy could not possibly render an equal service.

#### PRAYER BOOK REVISION.

CONVENTION ADDRESS OF BISHOP PARET.

The changes in the Book of Common Prayer, which were proposed in the last General Convention, or having been proposed before, were left with undetermined action, were, as required by the Constitution, made known to the several dioceses, and at our own diocesan convention of last year a committee was appointed to consider them and to report to us at our present meeting. I ask for that report, when presented, your full and careful consideration, and that your opinion and judgment should be expressed in clear form of resolution, to go before the General Convention. Should any statement accompany the resolution, it should be so brief that we may have hope that it will really reach those to whom it is addressed. In the General Convention of 1886 not one of all the memorials and resolutions which came up on this matter from many dioceses reached the ear or mind of either house. Without being read, they were at once referred to the Committee on Revision and buried there. For myself, alike in my personal opinion and in careful remembrance of my responsibility as bishop in the Church of God, I fear that unless in some way the thoughtful judgment of the several diocesan conventions, and the wish and will of the great mass of lay Churchmen, can so reach the General Convention that it may have some weight, we are in danger of sore disaster. The Joint Committee of the General Convention have put forth their outline of a report. Their proposals bring up for fresh consideration matters on which it was thought final vote was taken in 1886. They suggest additional changes, some of them startling, and some, which in forgetfulness of principles set forth when the work of revision was first begun, involve serious points of doctrine. I am satisfied that a substantial majority of the clergy never desired revision, and that the overwhelming majority of the lay people regret that a line or a word has been touched. Their quiet unwillingness has been lost in the restless eagerness of a minority hungry for change. I fear we shall have no settled Prayer Book this year; unless bold, strong opposition to this continued disturbing is made, we shall have the matter still undetermined in 1892. I pray that the outspoken voice of the Church may compel final action at once, before the simple grandness of the Book of Common Prayer, its powerful but comprehensive brevity, and

its grand ideal of what is really necessary for God's worship and service, be lost in the flood of particular and personal petitions, which in language of weak modern sentiment is poured out for us.

#### GOOD WORDS.

FROM WISCONSIN: "Mr. A. desires me to say how much he is pleased with THE LIVING CHURCH. We every week send one copy to Italy and one to Sweden."

FROM WESTERN NEW YORK: "Accept my sincerest thanks for your able and successful vindication of Father Grafton. His confirmation marks an era in our ecclesiastical history."

FROM FOND DU LAC: "We thank you for what you have done for God's holy Church, and especially for our diocese. Very few outside are acquainted with our necessities and know how much harm would have resulted from a failure to secure our choice of bishop."

FROM NEW YORK: "I wish you all success in publishing so excellent a paper for such an absurdly small sum. I am much obliged to you for your articles about my dear friend Fr. Grafton. It would have been a lasting disgrace to the Church, had a majority of the bishops withheld consent to his consecration."

FROM TORONTO: "I enclose one dollar to renew subscription to THE LIVING CHURCH. It is well worth the money; indeed I wonder how any American Churchman can do without it. I forward my copy to my vicar in London, who assures me he values it highly."

FROM NEW YORK: "As you know, I do not like the Churchmanship of THE LIVING CHURCH. But I am glad to bear testimony to its enterprise, outspokenness, and vigor. The color is always strong, the tone clear, the meaning plain. The drubbing your columns have now and then given me I have thoroughly enjoyed."

FROM PENNSYLVANIA: "Permit me here to express my appreciation of the positive teaching and pure Catholicity which distinguish THE LIVING CHURCH."

FROM MINNESOTA: "All Catholics, Anglican and American, admire and appreciate the stand you have taken on the great questions of the day. THE LIVING CHURCH is *The Church Times* of America to-day."

FROM THE PROVINCE OF QUEBEC: "Here is another subscriber. Let me thank you for the clear explanation of the good Bishop of Lincoln's case, also for another good showing of the court in last Saturday's issue."

FROM POUGHKEEPSIE, N. Y.: "Please pardon my neglect in remitting, I herein enclose \$2 in payment for any inconvenience my delay may have cost you. I consider the paper cheap at that price."

FROM LONG ISLAND: "Please allow me to thank you for the splendid stand you have taken in the case of the Bishop of Lincoln, and for your high standard in all Church matters."

FROM NASHVILLE: "I am rejoiced to see the tributes of commendation which are coming to you from all quarters. I am glad not only for your sake, but because you have been valiant for the truth, and have held the cause of Christ and the Church above all other considerations."

FROM BOSTON: "I do not hesitate to say that THE LIVING CHURCH deserves the gratitude of all Catholic Churchmen



throughout the land for the 'straightforward, manly, and honest course it took in this matter, as well as in many others. I know Father Grafton well, and congratulate Fond du Lac."

FROM QUEBEC: "I take a number of Church papers and magazines, but I find THE LIVING CHURCH ahead of them all. With such an advocate the glorious Catholic Revival cannot fail to advance in America."

FROM NORTH CAROLINA: "It not only suggests but is all the time answering questions connected with the Church. It is, indeed, a Church educator. It grows with each issue. Since it has begun to take hold upon my people, it has assisted me largely in carrying home the truths I have sought to impress."

FROM WESTERN NEW YORK: "I am convinced that THE LIVING CHURCH is the best Church paper published in the United States, and should be in the hands of every Church member. It is Catholic and therefore true to the Church. I shall endeavor to introduce it into every family in my parish."

FROM AFRICA: "Your excellent paper is growing and flourishing, and sowing good seed of Catholic Churchmanship with a steady and bountiful hand."

FROM CONNECTICUT: "The \$5 I sent you was for THE LIVING CHURCH. Can't get along without the paper. Don't expect to have another dollar in the next four years."

FROM NEW HAMPSHIRE: "Nor must I omit to express the thanks which have frequently risen in my mind for your decided and courageous position on questions connected with the Catholic Revival on this side of the water. Among the recent matters, I have felt especially thankful for your out-spoken defence of Father Grafton."

FROM PHILADELPHIA: "For quantity and quality I believe THE LIVING CHURCH to be the cheapest religious weekly in the United States. I cannot understand how you can afford to give your subscribers so much for so little cost. Having been connected with a prominent Philadelphia daily for a considerable time, both in the editorial and the publishing departments, I am fully posted as to all the various expenses which are incurred in printing, as well as in editing, a first-class paper; and especially when the 'ads' only occupy one-fourth of the space."

FROM FLORENCE, ITALY: "We miss THE LIVING CHURCH sadly, and had we known when leaving home that our absence would be of such duration we should certainly have renewed our subscription. Would you kindly let us know the best way to send it to you, that we may welcome again to these foreign shores that delightful old friend."

FROM NEW YORK: "I have great interest in reading THE LIVING CHURCH, and I send it away to other members of the family, who in their turn forward it to other places, and so its life is transmitted, and it lives again and again and gives zest to many fire-sides."

FROM SOUTH DAKOTA: "I read THE LIVING CHURCH with deep interest, and have from the beginning. Great life, and a new interest has been infused into the Church in the last ten years, and THE LIVING CHURCH has done much in this direction for the life and power of the Church. May you still prosper in your good work."

FROM SPRINGFIELD, MASS.: "Allow me to take this opportunity of express-

ing my appreciation of your paper, more especially to commend you in your noble and Christian-like defence and support of my dear Father in the Lord, the Rev. C. C. Grafton."

FROM BROOKLYN: "May I be permitted to say how my delight with the journal increases yearly. It is not a trimmer, but speaks the Catholic truth with boldness. God bless it and multiply its subscribers and readers!"

FROM WASHINGTON: "My own copy is read by two other families besides my own and, I am informed, is ultimately filed. I have been connected with the Catholic movement in this country, and by correspondence with England, for twenty-two years, and THE LIVING CHURCH is the only publication of its kind that seems to hold its own and improve with age."

#### SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Forum.....	\$5 00
The Art Amateur.....	4 60
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Harper's Weekly.....	4 50
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Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	3 75
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St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
The Kitchen, (Mrs. E. P. Ewing, Asso. Editor).....	2 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

#### PERSONAL MENTION

The address of the Rev. Dr. Gold, for the present, is Nashotah, Wis.

The Rev. Wm. Ross Brown, L. S. T., has been appointed by Bishop Bond to the Rural Deanery of Bromo. His address remains as before, Mansonville, P. Q. Canada.

The address of the Rev. D. Sessums, for July, August, and September, is London, England, care of J. S. Morgan & Co., 22 Old Broad St.

The Rev. Thomas Bell, of Yantic, Conn., has accepted a unanimous call to West Somerville, Mass. He will also be rector of St. John's, Arlington.

The Rev. Bradden Hamilton, rector of St. Joseph's church, Detroit, has accepted the call to the rectorship of St. George's church, Detroit, and his address will be 341 Fort St. West, Detroit.

The Rev. Edward Henry Eckel, B. A., may be addressed at Newport, Delaware.

The Rev. E. B. Schmitt will not take charge of Trinity parish, Norwich, Conn., until the 1st of September.

The Rev. W. Everett Johnson, resigns the rectorship of the church of Our Saviour, Plainville, Conn., Aug. 1st, and will go to New York to work in Trinity parish, St. Chrysostom's chapel, Sept. 7th. Address for the summer, Plainville, Conn.

The Rev. Messrs. L. L. Kinsolving and James W. Morris will sail for Brazil on August 17th and do missionary work under the direction of the American Church Missionary Society.

The Rev. S. Lord Gilbertson recently of Philadelphia, will become rector of St. Paul's church, Salt Lake City, the first Sunday in August.

The Rev. A. D. Heffern, recently associate rector of Trinity church, San Francisco, Cal., has accepted the rectorship of the church of the Good Shepherd, Hazlewood, Pittsburgh, and will take charge of the same August 1st.

The Rev. James E. Poindexter, rector of Christ church, Port Tobacco, Md., has tendered his resignation to the vestry of that church to take effect in October.

#### ORDINATIONS.

At Alexandria Seminary, Va., June 28, the following were ordained to the diaconate: Messrs. L. W. Doggett, John T. Foster, R. C. Jett, F. P. Clark, S. O. Southall, and C. E. Woodson. The Rev. Messrs. J. C. Ambler, Chas. Gauss, and J. P. Tyler were advanced to the priesthood.

At St. Philip's church, Richmond, Va., June 30th, Bishop Whittle ordained to the diaconate Messrs. Thos. W. Vaughan and Jos. F. Mitchell. The Rev. Thos. Spencer, professor in the Colored Theological School at Petersburg, presented the candidates and also preached the sermon.

At a special service held July 6th at St. Michael's, Wayne, Armstrong Co., Pa., the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburg, admitted to the sacred order of priests the Rev. Sampson Dimmock, who has so successfully and acceptably served as deacon in this historical parish, and

indeed has well earned a good degree. (Mr. Dimmock was formerly a Methodist minister at Kibzua, although born in the Church. The Rev. W. White Wilson, of St. Paul's, Kittanning, preached the sermon and presented the candidate, and the Rev. Edmund A. Angell, of the church of our Father, Foxburg, assisted in the service and with Mr. Wilson joined in the laying on of hands. The congregation was large, and three persons received the apostolic rite of Confirmation. The Rev. Mr. Dimmock continues in charge of St. Michael's and two missions in Armstrong county.

#### OFFICIAL.

THE secretary of the Board of Trustees of the University of the South, the Rev. Davis Sessums, requests that all communications concerning the next session of the Board be sent to the chancellor, the Rt. Rev. Alexander Gregg, Sewanee, Tenn.

It is proposed to hold a Retreat for the clergy in All Saints' cathedral, Albany, from the 17th to the 20th of Sept. 1889. The Retreat will be conducted by the Rev. Algernon S. Crapsey of Rochester, N. Y. Any clergyman wishing further particulars is requested to communicate with the REV. CANON FULCHER, 4 Pine St., Albany, N. Y.

#### TO CORRESPONDENTS.

C. P. S.—Accepted communications must wait their turn. If they do not relate to current topics they may have to wait a long time. The fact that a paper is not "declined," in answers to correspondents, indicates that it is accepted and will appear at the convenience of the editor.

PAPERS DECLINED.—"Further Need of High Churchmanship;" "What's in a Name?"

PAULA.—Your letter has been mislaid, hence delay in reply. 1. The "Six Points" (not eight) are the Eastward Position, Altar Lights, Vestments, Mixed Chalice, Wafer Bread, and Incense. 2. The church of the Ascension, Chicago, uses them. 3. The translation of A Kempis published by the Society for Promoting Christian Knowledge, London, is reliable. 4. We do not know the book. Bishop Grafton has published a valuable work on Vocation. 5. For information as to the Girls' Friendly Society, write to the Rev. Alfred E. Johnson, New Bedford, Mass.

S. J. F.—A pamphlet on the subject of Fasting Communion was published in the series called "Tracts for the Day." A smaller tract entitled "Communicant Fasting," is to be found in the publications of the "Committee of Clergy" (English), G. J. Palmer, London. 2. For authorities consult Bingham's Ant., Bk. XV. Chap. VII. Sect. 8; Lendrum's Principles of Reformation, Pp. 243, etc.; Jeremy Taylor's Worthy Communicant, Chap. VII. Sect. 1; Scudamore's *Notitia Eucharistica*, Pp. 36, 39, and 1036. There was an instructive correspondence on the subject and one or two editorials, in *The Church Times* (English), in 1885.

E. C.—You can learn of "The King's Daughters," and their work by writing to Miss G. H. Libby, 47 W. 22nd St., New York City. Their object is simply to do good "in His Name," and any thing, however small, by which others may be helped or benefited, comes within the scope of their purpose and aim. A silver Maltese cross, bearing the letters I. H. N., is the badge of membership. "The Daughters of the King," is another society more exclusively Churchly, of which particulars may be learnt by addressing Miss E. L. Ryerson, 508 E. 87th St., New York City. Its mission is to help girls and young women, and bring them into the Church.

A SUBSCRIBER.—1. Our statement was not contrary to Art. 18, because we do not hold that men are saved by means of their heathenism, or that living by the light of nature would save any, if Christ had not died. It is only through Jesus Christ that any man can be saved. The quotation was from Pusey's "What is of Faith as to Eternal Punishment?" 2. It would be difficult to give a clear account of the three great schools in the Church within the compass of a note. Briefly, the High Church school attaches special importance to the visible Church as a divine institution, with a ministry of Apostolic Succession, and to the Sacraments as divinely-ordained means whereby we receive spiritual grace; but it holds to these points not as taking the place of the inward and spiritual part of religion, but as complementing and preserving it. The Low Church school lays such stress upon the inward and spiritual and the emotional side, as often to lose sight of the outward and visible, as of divine institution, though not necessarily denying it. "Broad Church" is more difficult to define. It may fairly be said that there is in it a tendency to explain away the supernatural and to identify the Church with the world in its higher aspects of progress and enlightenment; to undervalue dogmatic statements, and to regard truth as dependent upon the human mind rather than upon an external revelation; to reduce religion to a system of higher morality with an atmosphere of sentiment; and finally, to look upon the Church as simply a human institution, with philanthropy as its highest end. We use the terms "High," "Low," and "Broad" as little as possible in our columns, and prefer the term "school" to "party." We are convinced that the number is comparatively small of those who hold so exclusively one or the other set of principles, that they deserve to be called partisans. 3. The expression "troublesome belt" was first used by a bishop in allusion to several of the Western dioceses, but was subsequently withdrawn by its author with expressions of regret. It had reference to the supposed High Church tendencies of the dioceses in question. 4. The reasons for objection to Bishop Grafton were never made public.

#### ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.—FOR JUNE.

CASH.—Chicago: Epiphany Guild, \$20; Springfield: The Amateur Reds, B. B. Club, \$7.15.

BOXES, &c.—Chicago: Epiphany Guild; Springfield: Mrs. C. A. Starne, Mrs. L. Dresser, Miss J. Hurst, Mrs. Sands, Miss Pateson, Mrs. Thayer, Mrs. C. Ridgely, Mrs. F. M. S. Taylor, Miss Kate S. Bishop, Mr. Cawley.

Funds are urgently needed for support, and clothes for the older girls.

FREDERICK W. TAYLOR,  
Financial Agent.

#### APPEALS.

ST. LUKE'S MISSION, at Auburn, Placer Co., Cal., asks for aid to build a church, there being no Episcopal church within the county which is larger than the State of Rhode Island. Address MRS. EMMA J. PREWITT, treasurer of St. Luke's Guild. REV. J. T. SHURTLEFF, Missionary in-charge. W. B. LARDNER, Secretary of Mission.

ON the afternoon of Thursday, June 6th, an awful conflagration swept over the city of Seattle, entirely blotting out the business portion, and levelling to the ground both Trinity church and rectory. As this was the only church edifice of our Communion in a population of 30,000 (with the exception of a chapel seating 100) the extent can be fully appreciated. An insurance of \$3,700, and one lot more suitable for business than religious purposes, are the total assets. Most of the parishioners have been, directly or indirectly financially crippled by the fire. To purchase new lots near the centre of the parish and to erect thereon immediately a chapel, seating 500, and a rectory (not to mention a future church), will require at least \$100,000 more than the parish can raise.

The vestry have formally requested the rector to make a plain statement of the facts in the case to the Church at large, and, without complaint or piteous appeal, to let the great need be known.

GEORGE HERBERT WATSON,  
Rector Trinity Parish, Seattle, Washington Territory. P. O. Box 6.

#### THE CONFRATERNITY OF THE BLESSED SACRAMENT.

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The Household.

CALENDAR—JULY, 1889.

- 21. 5th Sunday after Trinity. Green.
- 25. St. JAMES, Apostle. Red.
- 28. 6th Sunday after Trinity. Green.

VIA SOLITARIA.

BY E. J. P.

The night comes on—the silent night—  
And storms have ceased, the valley sleepeth.  
On forms beloved, far out of sight,  
My thought her solemn vigils keepeth.

With holy hush I walk the round,  
Remembered voices softly calling  
My pilgrim feet to rest profound,  
And chill with dew the night is falling.

Dear scenes! where once my Eden bloomed;  
The fairest flowers so quickly gathered,  
Storm-tossed and blighted, lie entombed,  
Cut down like grass, dried up and withered.

And strangers walk those windings sweet  
Where sleep the loved ones, free from ills,  
And other eyes with rapture greet  
The rosy dawn, the grand old hills.

So far, and yet, so near they seem,  
The greenwood groves, the shady dells,  
The sunset glow, and in my dream  
Your holy chime, sweet Auburn bells!

I scarce could see through tear-filled eyes  
Ancestral homes and haunts forsaken.  
On golden blooms in other skies  
I gaze, and happier thoughts awaken.

Though lost to mortal sight, I know  
They live again, in homes Elysian,  
Where streams of living waters flow,  
I see them still, O wondrous vision!

Then will I stand beside the loved,  
When time is not, and love an ocean,  
All sin and striving far removed,  
And soul meets soul in rapt devotion,

There walk with them the golden street  
With Him Who Life Eternal giveth,  
Loved Jesus! mine, O rapture sweet!  
To know that my Redeemer liveth.

DR. OLIVER WENDELL HOLMES and the venerable Dr. Peabody, of Cambridge, once had an appointment to see a statue of Eurydice. Dr. Holmes arrived first, and when, a few minutes later, his friend drove up in a buggy, he greeted him with the obvious pun: "Ah, you rid, I see." Dr. Peabody was wonderfully pleased with this sally, and on his return home attempted to repeat it for the benefit of his family. "Dr. Holmes was extremely witty this afternoon," he said; "we went to see the Eurydice, and when I drove up he said, just as quick as a flash, 'Ah, Doctor, I see you came in a buggy.'"

THERE never has been any question as to the usefulness of medical missionaries. Kindness, manifested in a free healing of bodily infirmities, has always been a potent factor in preparing the hearts of the heathen for spiritual healing. The responses to such acts of mercy have been many, but we rarely meet with them in verse. Here is one of this sort, from a Chinaman who seems to have special reason for gratitude. He shows more feeling, and certainly no less felicity of expression, than many of our American spring poets:

He lavishes his blessings, but he seeks for no return;  
Such medicine, such physician, since Tsin were never known;  
The medicine, how many kinds most excellent has he!  
The surgeon's knife, I pierced the eye, and spring once more I see.

—The Interior.

WHEN the Bishop of Edinburgh was in this country, he visited Bishop Williams of Connecticut, at Middletown. Habited in the English Episcopal costume of knee-breeches and black silk stockings, he alighted from the train and was at once accosted by Bishop Williams, although the two men had never met each other before. "Tell me," asked Bishop Williams, after the first greetings, "how did you know me?" "Oh, by your face," replied his Lordship of Edinburgh, "I have one of your photographs, you know. But tell me in return how you knew me?" "Oh, by your legs," replied Dr. Williams, glancing with an amused smile at the well-turned calves of his guest.

THE poet Milnes had a mind of penetrating sagacity and brilliant intuitions. He was one day told by a friend of the grief of a poor laundress, whose little boy had wandered off to a common near London, and there, with another lad, mounted an old horse grazing there, and taken a ride, only to be arrested for horse-stealing. The laundress had engaged counsel for her son, but was in great doubt as to the issue of the case. When the matter was suggested to Milnes, his fertile mind was at once ready with an expedient. "How old are the boys?" he asked, and was told that they were about eleven. "Then," said he, "tell the laundress to take care that they both appear at the trial in nice clean pinafores." The effect was almost magical. The two little boys in their nice pinafores, appeared in the dock, and smilingly gazed around the court. "What is the meaning of this?" asked the judge, who had read the deposition, and now came under the spell of the pinafores. "A case of horse stealing, my lord." "Stuff and nonsense!" said his honor, with indignation; "horse-stealing, indeed! The boys stole a ride!" Then the pinafores had almost an ovation in court, and all who had to do with the prosecution were obliged to suffer from the judge's indignant comment.

THE Rev. Thomas Burney, rector of Braccon Ash, writes to *The English Churchman* as follows: "The account in a local paper of 'The Stag Hunt in Norwich,' in which a deer ran for sanctuary into a bake-office in old Lakenham, reminds me of an incident which occurred to myself while rector of Hockering-cum-Mattishall, Burgh. I had just concluded an occasional duty at the church, and all were gone save the clerk and myself, when a poor hare, flying from the harriers of my friend, Mr. Henry Thompson, of Witchingham, ran into the church, and 'took sanctuary' under the Communion Table and its ample cloth, and I heard the cry of the hounds. 'Shut the window in the north transept,' said I, and rushed to the door, pulled out the key, shut the door, securing the latch with the head of the key, for it could not be locked on the inside. 'Now come into the steeple and stand quite quietly.' Scarcely were we so ensconced before the pack came full cry into the porch, giving tongue vociferously; but all in vain, and, after some futile 'casting' by the master, they were called away. 'Now, sir,' said the clerk, 'if you will go to one end of the Table, I will go to the other, and we'll soon have her.' 'What, clerk! Kill a poor creature that has taken sanctuary here in my church? As the Lord liveth, not a hair of her head shall be hurt.' 'What shall we do, then?' 'You may go, and leave it to me. I will lock her in till nightfall, and then she shall be free.' And so my cottage visiting occupied me till six o'clock, when, knowing that Henry and his hounds were gone, I opened the door, and set her free with a smile of heartfelt pleasure; and the thought crossed my mind, 'When next poor Puss seeks sanctuary, may I be there to save!'"

A DOLL IN A COFFIN 1800 YEARS.

In the course of some excavations at Rome for some new law courts which are to be erected, two sarcophagi have been discovered. One of them proved to be of great interest. In it was the skeleton of a girl, and around her were her ornaments, pieces of the linen which had wrapped her, falling rapidly to dust, broken myrtle leaves brown with time, evidently the wreath with which she had been crowned in death, the myrtle emblematic of her youth. On the bones of the fingers were four rings, one of these the double betrothal ring of plain gold, another with the name of the betrothed, "Filetus," engraved on it. A large and most exquisite amethyst brooch in Etruscan setting of the finest work, carved amber pins, and a gold necklace with white small pendants, were lying about. But what is most strange, as being almost unique, a doll of oak wood beauti-

fully carved, the joints articulated so that legs and arms and hands move on sockets, the hands and feet daintily cut with small and delicate nails, the features and the hair carved out in the most minute and careful way, the latter waving low on the forehead and bound with a fillet. From these remains and from a touching sculpture on the sarcophagus, we can (says a correspondent of *The Guardian*) tell the story of Tryphaena Creperia, for so her name is given, with nothing more to identify her. It is known that when girls were betrothed in early times, their dolls were presented as an offering to Venus, so this young girl had doubtless been betrothed to Filetus, who had presented her with the double ring, and with one on which was engraved his name, when fatal illness overtook her on the very threshold of life. In the carved stonework of the coffin, Tryphaena is represented lying on a low bed, trying to raise herself on her left arm to speak to her disconsolate father, who stands leaning on the bedstead, his head bowed with grief. The mother sits on the bed, her head covered, weeping. Such is the parting, and the ornaments which were to have been for the bridal of their child are laid by loving hands in her tomb, where she has slept unknown for nearly eighteen centuries.

THE CHRISTIAN YEAR IN ART.

BY E. O. P.

THE MIRACULOUS DRAUGHT OF FISHES. Raphael's cartoon quite faithfully renders, in his own poetic way, the miraculous event as portrayed by St. Luke in the Gospel for the fifth Sunday after Trinity. Devout commentators long ago interpreted the sacred text as a parable of the Church. The nets let down into the water and the washing of the nets by the apostolic fishermen, may symbolize her sacraments and her ministry of them. The fish are the good and the bad who are drawn into the ark of Christ's Church, and the miracle itself shows the riches of God's blessing upon toil that is not discouraged by seeming failure, and upon the humility which taking God at His word, is prompt to obey.

The facts are familiar to readers, yet some may like to have it recalled, that Pope Leo X. wishing to complete with costly hangings a system of decoration in the Sistine chapel, which some of his predecessors had begun there, appointed Raphael Sanzio d'Urbino to the work of furnishing the designs. These were presented in 1516, in the form of eleven colored drawings—cartoons, so called from *cartone*, the Italian name for the very thick paper on which they were executed. In the Arras looms they were copied in tapestries of wool and silk and gold. The figures are larger than life size. The work is thought to be all by Raphael's own hand except the birds, and possibly the fish; these are attributed to Giovanni da Udine, who excelled in such things. The subsequently eventful history of the cartoons need not be traced here; yet it may be noted that four of them are lost, and that seven, including the present subject—in point of time the first of this series—are in the Royal Gallery at Hampton Court.

Raphael's treatment of the subject discovers to us, if we will have it so, a flow of underlying springs of Scripture. Woven into his representation, pictured there, may be found so many of the Psalmist's inspired utterances that none may have doubt as to the source of his own beautiful inspirations, or question about the nature of his preparation for them. Afloat on the lake of Gennesaret are the two ships, and in one of them the Christ is seated. He has taught the people out of the ship, and now speaking to Peter, the beautiful refined face of our Lord is seen in profile. It is the moment of success after a night of failure. Two men, evidently with great effort, are dragging to the surface of the water their nets, which have been miraculously filled to overflowing. Deeply expressive of love and contrition is the countenance of the disciple, who fallen on his

knees before the Master, is saying: "Depart from me, for I am a sinful man, O Lord," yet holds and will not let Him go. In the boat on the right are other disciples, their dark figures and weather-beaten visages appearing in strong relief against the brightness which surrounds them. The blue sky is filled with morning light. The Saviour—even His vesture, is radiant. Light, as it were a smoke went out in His Presence, rests upon the water. Over the populous shore the brightness of His Presence has removed all clouds—everywhere it is light. Three black birds—cranes, add to the fine effect of the scene, and as their food is fish they seem part of the parable.

The plain of Gennesaret, the Judean mountains beyond, and the Galilean lake with all the mighty wonders which were done there, these we do know may be our very own. We may make personal visits to the waters, the garden, the tomb, and the mount, and how this may be for us all is very beautifully expressed by our own poet Whittier:

With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have lingered before:  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.  
Blue sea of the hills! in my spirit I hear  
Thy waters, Gennesaret, chime on my ear;  
Where the Lowly and Just with the people sat  
down,  
And thy spray on the dust of His sandals was  
thrown.

\* \* \* \* \*

I tread where the Twelve in their way-faring  
trod,  
I stand where they stood with the chosen of  
God—  
Where His blessing was heard and His lessons  
were taught,  
Where the blind were restored and the healing  
was wrought.

Oh, here with His flock the sad Wanderer  
came,  
These hills He toiled over in grief, are the  
same,  
The founts where He drank by the wayside  
still flow,  
And the same airs are blowing which breathed  
on His brow!

And what if my feet may not tread where He  
stood,  
Nor my ears hear the dashing of Galilee's  
flood,  
Nor my eyes see the cross which He bowed  
Him to bear,  
Nor my knees press Gethsemane's garden of  
prayer,

Yet loved of the Father, Thy Spirit is near  
To the meek, and the lowly, and penitent here;  
And the voice of Thy love is the same even  
now,  
As at Bethany's tomb, or on Olivet's brow.

The celebrated composition by Rubens, over the high altar of the church of Notre Dame at Malines, was painted for the Guild of Fishmongers, and at first was hung in their chapel. Vivid coloring and vigorous execution make this a brilliant picture although the conception is coarse. Fish seem to embody the ruling thought as expressed in the painting. A net carved in wood and containing a great number of fishes, their scales of gold and silver, is hung about the pulpit of a church belonging to the Jesuits, at Traunstein. The Apostles Peter and Andrew, are represented standing at the corners to draw in the net. Luni, who was one of Raphael's scholars, has a composition—probably fifty figures—Christ preaching from the ship. It is in the National Gallery at London, and has been beautifully engraved. Our Lord is with His disciples in a small boat and teaches a crowd of people standing on the shore. The painting has been attributed, but wrongly so, to Raphael.

That we too, have a duty to perform, aiding our fishers in their work, Miss Proctor reminds us in "Fishers of Men:"

He Who sent them fishing is with them still,  
And He bids them cast their net;  
And He has the power their boat to fill,  
So we know He will do it yet.

They have cast their net again and again,  
And now call to us on shore;  
If our feeble prayers seem only in vain,  
We will pray and pray the more.

Though the storm is loud and our voice is  
drowned  
By the war of the wind and sea,  
We know that more terrible tempests found  
Their Ruler, O Lord, in Thee!



## COUNT OSWALD.

BY T. M. BROWNE,  
AUTHOR OF "DOROTHY," "THE MUSGROVE  
RANCH," ETC.  
Copyrighted, 1889.

## CHAPTER XX.—CONTINUED.

"Tell me, Adele," he asked after another silence, "how was my liberation brought about?"

"It was the Princess Stephanie."

"The Princess Stephanie! but who interested her in my behalf? I am personally unknown to her."

"She was an old friend of your mother."

"True," and for the moment Oswald was satisfied with the explanation, "Poor mother!" and with a pang of deep compunction he thought of all she must have suffered. What more likely than that she should herself have besought the Princess Stephanie's intercession for her son. But then how came it that it was Adele and not his mother or Ludwig who was with him now? He knew nothing of course of Dr. Lahnfeld and his niece's removal from Falkenburg.

"Adele," he said a little petulantly, as a sick man might have spoken, "you must tell me everything. You do not come from my mother? Then from whom did you hear that I was to be set at liberty to-day?"

"From the Princess Stephanie."

"Was she at Falkenburg?"

"No, we have seen her at Mannheim."

"You must not speak to me in riddles, Adele," said the young man, "I cannot see your face or you know you could not deceive me."

"I will not deceive you," she said softly, "it was my uncle, my dear old uncle, who was the means of saving you. He too knew the Princess many, many years ago, and he sent me to her with a message, reminding her of those old days, and imploring her for the sake of him who sent me, to intercede for you. She did so, and—you are here."

The exquisite gladness in her voice was in itself enough to touch Oswald to the heart; but how much more was the knowledge that it was to her and to the old man whom he loved as a father, that he owed his freedom.

The lights of the city of Mannheim began to twinkle through the darkness. They had reached the bridge over the Rhine, and its rows of lamps were reflected in the dark water. As the carriage slowly rolled across, Oswald turned towards Adele, and caught the first sight he had had of her face. It was paler, and oh, so much thinner than when he had seen it last, but it was almost transfigured at the joy of seeing him beside her. Her dark eyes, suffused with tears, met his, reading with angelic pity the ravages of the past months in his beloved face. He rested his hand upon her shoulder, and they looked at one another, as they had done that day at the *Johannisbrunnen*, "as those look whose souls are knit together and who meet after a cruel parting."

"My love," he said, bending his beautiful, worn face to hers and touching her forehead with his lips—"my wife, if this poor life that she has saved from ruin be worth the offering."

When they reached the hotel where Otto Lahnfeld was awaiting them, they entered the room in which he was sitting, hand in hand. The old man did not rise from his cushioned seat to meet them, and Oswald was deeply shocked to see how wan was his face and how feeble the hand he reached towards him. "Welcome back, dear Oswald," he said faintly, "our good God has heard me." Oswald knelt down beside

his old master's chair, and put his arm about his shoulder. He could but thank him in a few broken words, overpowered as he was by intense emotion.

## CHAPTER XXI.

That very night as Oswald lay, sleepless, living over again the last eventful hours which had transformed his life, there came a quick knocking at his door and Adele's voice, in hurried, trembling accents, bidding him rise and come to her uncle.

The young *Graf* sprang from his bed, dressed in a few moments, and hastened to the bed-side of Otto Lahnfeld. He saw at a glance that the end was near. Death had laid his hand imperiously upon him and would not be denied. Adele was kneeling beside him; her long brown tresses had become loosened, and veiled her as she lay there in the abandonment of grief, clasping the chill hand between her own.

As Oswald entered, Otto Lahnfeld fixed his large, bright eyes, upon him, and moved his lips. The young man stooped to catch the words.

"Stephanie," the pale lips said almost inaudibly, "Stephanie—she will come to me."

Oswald looked inquiringly at Adele. "I have sent to her, dearest," she said to the dying man, "she will soon be here. It is the Princess," she said to Oswald. "I know that nothing will keep her from him. Only, God grant she may not come too late. God grant his last, his only, wish for himself!"

They knelt beside him, speaking tender words of love, of love eternal, of Him who for the love He bore us, became the man of sorrow, that we might taste the fulness of joy where there are no more partings. And Otto Lahnfeld looked from one to the other of these two beings who were dearest to him of all the world, save one, and laid his feeble hands upon their heads, smiling upon them with a look which said all that their hearts could ask. Then he lay back and watched and listened.

Ah, with what awful haste those last hours were speeding past, bearing him onward to the end. Speechlessly Adele watched the growing pallor and heard the failing breath, and spent herself in an agony of longing that he might not die until his wish were gratified.

At last, just as the watching look was giving way to one of patient suffering, the door softly opened and she stood within the room. She looked neither to the right hand nor to the left, but went and knelt beside him in the place Adele had occupied, for she and Oswald had withdrawn from the bed as the Princess approached.

"Otto," said the soft, trembling voice, "mein Otto—I am here." Then the eyes which had been closed, suddenly opened with a look of joy which was surely a foretaste of paradise.

"Geliebte," that was all.

"I have been faithful to you through life and will be in death," she murmured. "One—last—kiss." His words came slowly, like the last drops of a spent fountain.

The Princess Stephanie stooped and laid her faded cheek beside the one that was growing cold in death, then pressed her lips to his.

"Auf wiedersehen, mein Otto," her voice was a low cry of anguish and tenderness. But no answer came; his head had fallen forward on her bosom, and, with her arms locked about him, he was gone—gone to find out the secret and the blessedness of perfect freedom.

They unlocked the clasping arms and

while Adele, sorely weeping, laid the beloved dead back upon the pillows, Oswald carried the Princess to a couch, for she had fainted.

\* \* \* \* \*

They buried him in the cemetery at Mannheim—one disused long since—in a spot chosen by the Princess, remote from other graves and shaded by two large lindens. There you would find upon the base of a plain Latin cross of granite the name of Otto Lahnfeld, and underneath the words: "Faithful unto death."

It was a singular fact that the three mourners who stood beside the grave on that clear, still, winter day when the body of the *Herr* Doctor, once so well-known as the passionate democratic leader, was laid to rest, all belonged to the class whose abuse of power he had combated. Adele herself, though so nearly allied to him, was yet an aristocrat, a descendant of one of the oldest and haughtiest of the noble houses of South Germany; Oswald, *Graf* of Falkenburg, no less so, and the Princess Stephanie, the nearest of kin to the man under whose arbitrary power Otto Lahnfeld had suffered imprisonment and exile.

Adele had felt a yearning desire to have her uncle buried at Falkenburg. The place would be forever tenderly associated with his memory, and she loved it fondly, but it was evident that the Princess Stephanie desired his last resting-place to be near her, and Adele could not doubt that he himself would have had it so.

From that day forward, through the remaining years of the Princess Stephanie's life, the direction of her daily drive was changed. It was no longer to the Schwetzingen Gardens or along the Rhine-bank, but always to the cemetery gates. And here the coachman invariably stopped and the Princess with her companion alighted and walked into the cemetery.

Within the enclosure, however, the Princess walked on alone to that solitary grave beneath the lindens, spending some moments beside it in memories of the past, and in silent prayer.

The people of Mannheim, and more especially her own dependants, were plunged into a state of hopeless mental confusion by this upsetting of the state of things to which they had been accustomed for so many years, and looking upon the change in the light of a personal grievance, until, by slow degrees, they learned to adapt themselves to it.

After the funeral of his old master, *Graf* Oswald still lingered for a day or two in Mannheim. He knew from the Princess Stephanie that his mother's mind had been set at rest concerning him, and it was hard to part from Adele even for a season. True, he was not leaving her alone, for the Princess would fain have claimed her as a daughter, and had insisted upon the homeless girl coming to live with her at the palace for the time being. Adele urged the young *Graf's* return to Falkenburg.

"Think of your mother, Oswald, first of all. I know she is yearning for you. You owe it to her, after all that she has suffered, not to delay any longer."

And so they parted, without having spoken of the future, for the past threw its solemn shadow upon it and seemed to forbid for a while at least new ventures and new hopes.

Adele in her deep mourning dress, looking pure and stately as a lily, with the dew of tears upon her cheek, bade

her lover a tender farewell, looking with sweet compassion into the noble face, from which the bloom of youth had been stolen by the past cruel months, never to return.

"We shall soon meet again, my beloved," he said, knowing that whatever life might bring they would share it with each other.

The fact of Adele being his equal in rank could make no difference to Oswald. She was herself and could neither be lowered nor exalted in his eyes by external circumstances. Yet, on his journey homeward it occurred to him that the discovery of her birth would necessarily remove any objection on the part of his mother and brother to his marriage with one whom, he bitterly remembered, they had always undervalued. He had most surely no desire to cause his mother further pain and it was therefore well that the woman whom he would make his wife should be acceptable to her, though their lives were to lie apart.

As he travelled through the country which he had last traversed as a fugitive, thoughts of deep sadness possessed him, and he felt that only far away from the land for which he had vainly sacrificed so much, he could recover his tone of mind and the power of living for the great ends for which he conceived life to have been given him.

## CHAPTER XXII.

The wintry sunset reddened the walls of Falkenburg Castle, as Oswald was driven through the park. At sight of his home, the past with all its sweetness and pain rushed upon him, and he felt how passionately he loved this spot which he knew could be his home no longer. The thought of Adele was inextricably interwoven with it all. She had never told him under what circumstances they had left their home, but he inferred that they had done so on his account. Had he known of *Graf* Ludwig's cruel insolence to his old master and Adele it would have been impossible for him to meet him as a brother.

At the foot of the terrace steps, Oswald alighted and dismissed the carriage, which had brought him from the nearest railway station. Very slowly he ascended the steps, his heart beating painfully at the thought of the meeting now so close at hand. Old Bernhart was sitting in the vestibule, thinking of his young master, and longing for a sight of his loved face, when looking up, he saw *Graf* Oswald before him.

"*Vater im Himmel!*" he exclaimed. It seemed for a moment to the old man that he was looking at an apparition; then the certainty that it was indeed *Graf* Oswald, whom he had carried in his arms as a little child, and whom he loved with tender, loyal affection, smote him with a strange mixture of joy and pain, for where was the brightness and gladness of his young master's face?

"*Gott sei gedankt!*" he said in a trembling voice, as he seized Oswald's hand and carried it to his lips. "Oh, *Graf* Oswald, we have sorely missed you."

"Good Bernhart, dear, old friend;" it was all that Oswald could say. His voice failed him in his deep emotion. "The *Frau Graf* is well, she is at home," said Bernhart, answering the questions in the young man's eyes; "the *Herr Graf* has been gone all day, there is here shooting at Lindenfels."

Oswald with another pressure of old Bernhart's hand, turned away and went to his mother's boudoir.

He knocked softly that she might not be altogether unprepared, but she was



expecting him, had been expecting him this day or two. 'By-gones should be by-gones' she said to herself; she would receive him as though these last dreadful months had never been.

(To be continued.)

### A UNIFORM DIVORCE LAW.

From *The New York Herald*.

*The Herald* proposes that amendment [that Congress shall have power to make a uniform law of marriage and divorce] to the constitution of the United States. It is designed to avert the evils that now menace the institution of marriage. Read on another page what lawyers and ministers say on the subject.

Marriage is the foundation of the family and the home. On its loyal observance depend the maintenance of manhood and the honor of womanhood, the good name of children, the rightful inheritance of property. It is a sacred tie in which are bound up domestic happiness, public morality, national welfare.

To assail the sanctity of lawful wedlock is to assail the heart of the nation. Whatever undermines the home undermines the Commonwealth. Danger to one is jeopardy to the other.

What do we now see in this country? In thirty-eight States polygamy and polyandry are declared crimes. Yet both are tolerated, if not encouraged, by the multiplicity of our conflicting marital laws. A man may be the husband of more than one living wife. A woman may be the wife of more than one living husband.

The domestic relation is assumed for life. It is to be severed only for the most imperative reasons. Yet it is now sundered on the most trivial pretexts. The obligations of marriage are so easily thrown off that divorce is increasing with alarming rapidity.

Marriage should be one and the same everywhere throughout the country. Divorce should be one and the same. Yet on one bank of a stream the union of a man and a woman may be lawful wedlock and on the other a crime. In one place the law holds two persons to be man and wife. In another the courts proclaim them divorced. Here divorced persons are barred from marrying. Here they are free to marry.

The evils that result from these loose and conflicting laws are simply national perils. They are rapidly increasing and must continue to increase until checked.

The only remedy is a uniform law—one system of marriage and divorce from ocean to ocean, from lakes to gulf. Such a law can come only from Congress. To enable that body to enact it the constitution must be amended.

An amendment requires a two-thirds vote of Congress and the approval of three-fourths of the States. Let it be carried through Congress at once and submitted to the States for ratification.

Congress is now empowered to pass uniform laws relating to money, mails, commerce, bankruptcy, naturalization, and copyrights. Are matters of trade more important than the relation which touches the very foundation of our social institutions? Is the shop of more concern to the nation than the home—pursuit of gain more sacred than purity of domestic life?

Let the press and the pulpit of the country arouse the people to the danger that threatens them. Let every State Legislature demand of Congress the constitutional amendment so essential to the national welfare.

### LETTERS TO THE EDITOR.

#### OUR GERMAN MISSIONS.

To the Editor of *The Living Church*:

At the time of the publication of the article, "Church Work among the Germans," signed by four German clergymen, I received a note from a signer of the article demanding of me in the strongest way possible to keep silent. I would have done so, had the Rev. Mr. Duerr seen it advisable to substantiate his statement by saying emphatically, that the four priests signing the above-mentioned article can not show from the journals of the General Convention, that their *Deutsches Ritual* is the work of the duly appointed committee, or that it has been recommended and approved by the General Convention as a good and idiomatic translation of the Prayer Book for the use of the German congregations of the Church. Being intensely desirous that the Church should know what is wanting for doing good and thorough work in order to remedy defects, I beg the brother's forbearance when I hereby publicly endorse my predecessor's statement. It is not the question what the Church German Society or any one individual, can furnish and sell us to do German Church work, but what the Church has authorized and what therefore is only to be used for such work throughout our whole land. I cheerfully admit, that the *Deutsches Ritual* as used by the four "active and inactive" members constituting the so-called Church German Society, and by myself and others who are not members of that body, is a step in the right direction towards giving the Germans of this country Germanized services of the American Church. But since the two "active" members of the Church German Society are at work to prepare for publication a new book on the foundations of the present *Deutsches Ritual*, with the view of eliminating from its pages all unchurchly and offensive expressions, (the advance sheets are by the courtesy of the Rev. Mr. Rockstroh in the hands of the writer), there are strong reasons for assuming that the present book, parts of which I called "farical," will never seek and less will it find the authorization by the Church.

To do good and thorough Church work, "a Hymnal and a Church Catechism in the German language are needed," was another of the Rev. Mr. Duerr's plain statements, most emphatically denied by our German missionaries. Why do they not point out to your readers the existence of books, and give the year and date when their use was authorized by the Church? One of the four missionaries uses printed cards with translations of some American hymns; another uses a collection of German hymns, printed in Germany, not by any means for the use of German Church congregations of the so-called P. E. shade; another uses the very same hymn book (Dr. Schaff's) on account of which the Rev. Mr. Duerr not long since was so severely criticised! Now, gentlemen, which is the authorized Hymnal? and which is the authorized Catechism, or a better book than the one that has been used in Christ church, Cleveland, for so many years? The want of a catechism was so painfully felt by you only two years since, that you thought of preparing a book for publication, and I gave you my opinion on the manuscript. I hope it has not been printed. If it has, meanwhile, in that form and substance, I must ring the alarm bell, unpleasant as the duty may be!

The want of authorized books for doing good and thorough Church work exists, and it is one of the reasons why the German work has not been so successful as we all wish and reasonably might expect. Instead of finding fault one with another, let us all go to work, as soon as possible, and prepare the needed apparatus, not indeed as "masters in Israel" and skilled to make the tools ourselves, but sitting in humility at the feet of the pious and learned divines of the Fatherland who translated before us the Latin liturgy into a language pure and holy and to be understood by our people. Such work done on the lines as laid down by the House of Bishops in their famous declaration on Church Unity, will find the approval of the General Convention and will do away with the present want of an authorized apparatus for doing thorough work.

KARL E. G. OPPEN,

Rector of Christ church, Cleveland.

#### HELP FOR SEATTLE.

To the Editor of *The Living Church*:

Having recently visited Seattle and witnessed the destruction caused by the late fire, and heard from friends the stories of disaster, desolated homes, privation and want, it seems to me that our people should not yet stop their benefactions, for there will be great suffering during the coming winter unless more money is sent there.

This letter has special reference to the burning of our church in that city, and of the rectory together with everything in it. This is the second time the Rev. Mr. Watson has been burned out—once before in California. A very affecting incident was told me in connection with the burning of St. Andrew's church. While the flames were fiercely consuming the building and sending their forked tongues up around the spire as it succumbed to the raging fire, the cross on the top of the spire stood there, its gilded surface doubly bright amid the flames, but it did not burn. Those watching it spoke of the fact to each other: "See the cross is not consumed by the fire," and there it stood intact till the timbers of the spire falling in, the cross went down with it, and hitherto unscathed, it fell into the burning embers below.

I write to ask the aid of our Church people who read this, for St. Andrew's, Seattle. Let the response be as hearty in proportion as was that for the stricken parish in Johnstown.

The Church people of Seattle are not crushed by their great disaster. They are self-reliant and hopeful, and will do their share towards rebuilding their church, but they want some aid from the Church at large and it will be worthily bestowed, for this very important frontier station of the Church should be maintained and strengthened for the great work before it in the future.

G. W. P. A.

#### PRAYER BOOK REVISION.

To the Editor of *The Living Church*:

The suggestion of "K" for an optional use of that part of Morning Prayer following the *Te Deum*, when there is to be a Celebration is, in my opinion, the most practical one that has been made during the whole work of "liturgical revision." I want to commend the resolution suggested, and hope you will see fit to reprint it in the most conspicuous place in your paper, or at least in connection with this endorsement.

Permit me, in this connection, to endorse another suggestion which has come to my notice through *The Ameri-*

*can Church Times*, concerning the solution of the non-communicating attendance question. It is that the prayer for the Church Militant, in idea, and rubrically also, belongs not to the ante-Communion but to the Communion service proper. This might be made plain by the singing of a hymn just before the prayer was offered and after the alms and oblations had been placed upon the altar. This would afford opportunity for the non-communicating to depart, and yet not imply that they must. Perhaps it would be better to appoint special verses of Scripture to be said or sung instead of a hymn. I would suggest either of these, or both, as alternatives: 1. Phil. iv: 8: "Finally, brethren whatsoever things are true, &c., think on these things;" 2. Rev. xxii: 17. Both these passages are beautifully fitted for arrangement to chant or anthem music. OLD HARMONY.

#### DIOCESAN EQUALITY.

To the Editor of *The Living Church*:

I have read with great interest your two admirable editorials upon the subject of "Proportional Representation in General Convention." The cardinal idea of the proposed change is to get rid of the provision of the constitution which guarantees the equality of the dioceses by allowing a call for a vote by dioceses. A greater or less number of deputies from a diocese would not be regarded by the promoters of this movement as of any particular importance unless accompanied with the setting aside of the vote by dioceses. The position of *The Churchman* is untenable. It was never intended to model the Church in this country on the plan of secular government. The diocese has always been held to be the primal organic unit of the Church organization.

To carry out *The Churchman's* logic, it would be necessary to elect deputies by a popular vote of individual voters, at church polling places, and thus secure a democratic assembly.

The present constitution is entirely consistent in providing for diocesan representation by an equal number of deputies, and a diocesan vote when called for. The Pennsylvania plan would be a radical change for which there is no necessity and no warrant, and its being brought forward now looks like a menace to the smaller dioceses to beware of too much self-assertion. I am glad to see that you have so ably considered the subject on its merits.

G. R. FAIRBANKS.

#### QUESTION.

What am I to do when friends visit me on Sundays, or call during the week at the hour of church service; stay at home, or excuse myself, leave them, and attend church?

This is not simply a supposable question but unfortunately one that is often asked. The question indicates a wrong estimation or loose holding to an important principle. Religious services to the right-thinking and devoutly-religious mind are veritable duties and are not to be omitted except in cases of necessity—yet the faithful Christian mind seldom thinks of duty and necessity, but privileges and love are its incentives to action. But the question will be better understood and more readily answered when considered from a right standpoint; for doubtless the trouble arises from attempting to make equal, things unequal, and then claiming a right to make a choice. Now there is one fact about which Christ was very plain and particular. He is to be first and before all in our affections



and our services. Does this not answer the question? Yet it may help us to put the question with a somewhat different pointing. For example, suppose I have an engagement to drive or to dine with friends, do I lightly step aside from these engagements at the visits and calls of others? I trust not. No, it is not a question of strict or loose Churchmanship whether we are present or absent when the people with whom our lot is cast are assembled for prayer. Necessity only is the answer, and let this answer be given as in the sight of God and not as to man. Let Christian men and women be thoughtful, and time their visits so as not to interfere with the religious duties and practices of others, and Christians should not hesitate to ask "all those calling themselves Christians" to accompany and join them in Christian worship. Is not all this consonant and consistent with the vows of a Christian and Churchman? We may not be able in a short life-time to master all or many of the deep principles of our religion, but we can hold to the practices required, and this will be more helpful. Profession is but the outward form. Embracing all practical opportunities offered in religious services, is one of the greatest means of filling out the form given.—*The Narragansett Church.*

**OPINIONS OF THE PRESS**

*John Bull.*

**DISESTABLISHMENT.**—The Church is an anvil which has worn out many a hammer. If the Liberal party has come in two over Ireland, the first direct attempt at English Disestablishment will crumble to pieces. Severance of Church and State can only be brought about from within the Church itself, or, at any rate, with the assent of a large party in the Church. Liberalism is not likely for several generations to be strong enough to carry Disestablishment by a direct assault. The hope of the Liberationists lies in the chance of the Church of England guiding the dagger to her own heart. There is probably no deep-laid plot to bring this about. The vulgar Liberal idea is that the Church is the clergy, and that the clergy are only anxious to defend their incomes. The vulgar Conservative idea is not far different—viz., that all the Church asks is to be secured in her endowments. That the Church should be sensitive about anything but her "privileges"—whatever these may be imagined to be—is incomprehensible to politicians. The consequence is that neither the ordinary assailant, nor the ordinary defender, of "Church and State," is at all alive to the real causes which may at any time issue in their severance.

*"L. N." in The Church Year.*

**SCHISM AND SELF-WILL.**—To the statement of THE LIVING CHURCH, that the recent departure of an Ohio clergyman into the Cheney schism, "is the logical outcome of the teaching that there is no priest, no sacrament, no divine order in the Church of God, and that every man may make a Church to suit himself," the organ of the schism in Philadelphia replies, admitting the correctness of the statement. It seems thus to deny the divine origin of its own or of any Church and to class it with other human societies. It may have merits and claims but they are not authoritative, and whether one will be within or without such a Church is left entirely to his own will and pleasure. It starts on the same footing with the fraternity of Free Masons. It may be advantageous or not to be in it, but it is not a question of moral or spiritual obligation. We had supposed the notions of the followers of Mr. Cheney were lax but we did not think they altogether denied the divine origin of the Church of Christ. It is well to make a note of it. As to Mr. Noakes, his schism, like many other schisms, would seem to have been the result of a personal pique or quarrel. He could not have his own way—the law of the Church was superior to him and he was unwilling to bear its yoke—perhaps had never borne it in his youth. Mr. Cheney's schism had much the same origin. There were many motives to it, but not the least was his subjection to discipline for violation of the Church law. He was not allowed to have his own way and so turned his back upon the spiritual mother whose counsels he despised. The history of that schism,

though known to many, has never yet been written.

*The Oregonian.*

**THE COLOR LINE.**—If the color line continues to be drawn by all the "orthodox" churches at the South, what will be the result? The result will be that the Roman Catholic missionaries will capture the growing generation of negroes by their superior wisdom and humanity, for in the whole history of the Church of Rome, there has been no time when the humblest and most wretched son of the Church, no matter what his color or lineage, was not welcome to sit in her most gorgeous church edifices, whether in Europe or America. When a Southern negro finds out that a colored priest has all the privileges within the Church of Rome that are enjoyed by the recently ordained son of General Sherman, it will not be surprising if that Church should grow rapidly at the South at the expense of the Protestant Churches that insist on an Ethiopian "annex" to the white organization. The Church of Rome at an early day issued a bull denouncing negro slavery, and its fine devotional music, its impressive ceremonies, its superficial light and color, its literal imitation of Christ in its democratic devotion to humane work among its poor and ignorant communicants, are calculated to powerfully impress the mind and heart of the negro. All our Protestant Churches at the South, directly or indirectly, have drawn the color line in their ecclesiastical assemblies against the negro, but the Catholic Church has never done this, never will do it, and, as a consequence, it is quite likely that the Church of Rome will be as successful in winning the Southern blacks to her Communion as she has been in the past when her missionaries have devoted themselves to the work of the Church among Indians, the Chinese, and the primitive people of the South American States.

*Irish Ecclesiastical Gazette.*

**THE REREDOS CASE.**—The Bishop of London has decided to appeal from the decision of the Queen's Bench division in the matter of St. Paul's reredos to the Court of Appeal. It is a most unequal struggle. On one side is an association supported by public money to the amount of £10,000, and set in motion by two justices of the peace, a general officer, and a barrister; and, on the other hand, a solitary bishop, whose expenses, however, the suit turns, must be enormous. Dr. Temple is not, however, a man to turn back, and once in for it we have no doubt he will fight the battle to the bitter end. The Bishop of London, as every one knows, is not one of your "Ritualists;" he most probably has personally no interest whatever in ritualism, but he knows what Ritualists have done and are doing in the English Church, and he knows what a temple of worship they have made of St. Paul's cathedral. The day was when sleepy, monotonous, perfunctory services were the rule in the cathedral; when worship was the last thing thought of; when people crowded higgledy-piggledy to hear the brilliant preacher of that day, Canon Melvill; when a rationalistic Dean presided over the destinies of the cathedral; but nothing was said. The Evangelical party made no sign, no note of disapprobation was expressed at the cold, heartless services. Since then, under the direction of Dean Church and Canons Liddon, Gregory, and Scott Holland, the cathedral has leaped into spiritual life, services are frequent, a daily Eucharist is celebrated within sound of Bow Bells, busy men are invited within its solemn walls for meditation and prayer. All this was looked upon askance by those who desire to keep the worship of the Church at a low level, and it only wanted the sculptured representations of the mysteries of the Christian revelation—the Incarnation, the Atonement, and the Ascension—to fill up the cup of bitterness; and an association which calls itself a Church organization has been called into motion to have these symbols of the Faith turned out of the cathedral, on the score, forsooth, that they will make idolaters of Christian men and women! The result may be easily anticipated. Either the figures will be condemned, not for the reason the Association gives, but on Lord Coleridge's cold, dry, and unsympathetic reading of them, that they are not "legal" structures; or else their legality will be upheld, and then the Association will

find it has only strengthened "idolatry" (from its point of view) in the Church of England. A favorable judgment will see many more similar structures elsewhere; an unfavorable one, that leads to the removal of the reredos, will likewise leave the Association in a most deplorable position. Under either alternative, the agitation is likely to hasten disestablishment, and perhaps the disintegration of the Church of England. Is this what the Association is driving at?

MATTHEW ARNOLD was not, writes *The Boston Transcript*, quite in harmony with our American ideas of ordinary behavior, or what, at least, used to be our American ideas. His standard of courtesy was European. The story was told by a Boston lady at the time of his first visit, that, being bound for Tremont Temple to hear Mr. Arnold lecture, she got into a street car that passed down Tremont St., and found the seats all occupied. She happened to find herself, as she stood grasping a strap, exactly in front of a rather tall foreign gentleman of a somewhat-to her—uncouth appearance. She had stood there some little time when the foreign gentleman leaned forward and asked her whether the car went past Tremont Temple. "It does, sir," she said. "Ah, thanks," said he. "And how shall I know, please," he went on, "when we have reached Tremont Temple?" "I am going there," the lady said, "and I will let you know when we arrive." "Ah, thanks," he said again, and settled back into his seat. The lady hung to her strap until the car reached Tremont Temple. She beckoned the conductor to stop, and then said to the foreign gentleman, "This is Tremont Temple." "Ah, thanks," said he. They got off together, and the lady soon discovered, upon the lecturer's appearance at the desk, what she had already surmised, that the gentleman who had questioned her was Matthew Arnold himself. She thought it a little odd that, having ventured on the inquiry, he should not have returned the favor of her response by offering his seat; but the thought probably never entered his head. And the usage in this matter in Boston is assimilating so completely to the European standard that the lady, for that matter, might have just the same to-day with a Yankee lecturer.



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**Chicago Female College.**

Our readers would probably think something was lacking if they did not see the annual announcement of the Chicago Female College in our columns. This school has been so regularly advertised for years past with us, has grown so steadily, and developed so grandly as an educational institution, that it gives us pleasure to speak a word in its behalf. It enters on its new year with added numbers and a full corps of competent teachers.

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BY TITUS MUNSON COAN, M. D.

Pure earth, air, light, and water—these are the physical elements which, all would agree, are essential to the perfect home. Those of us who live in cities have but little earth to dwell upon, especially if we chance to live on the tenth story of a towering apartment-house. Air can be had in abundance and of good quality at that elevation, and also light; but pure water—that is not so easy to get. What shall we do for water that is free from impurities, that is agreeable to the taste, and that may be tonic or medicinal, as well as pleasant?

Any housekeeper knows that the ordinary sources of supply are not always safe or uniform. What dangers lurk in impure wells and tainted cisterns, in streams that have been accidentally fouled! One would think that a deep well would be safe; but no well that receives its supply by percolation from the surface is safe, however deep. On the other hand, an artesian well, though it may not be so deep, is safe. What is an artesian well? It is one that receives its supply from subterranean streams that flow great distances under stony strata; and it is not, therefore, immediately affected by the rains or freshets above. Such wells cannot receive any surface impurities; while all surface wells are more or less in danger of fouling. So often, indeed, is contagion carried by streams and wells, that one must exercise much care in choosing their waters.

I am not by any means going to write an alarmist paper upon the subject of drinking-water; and yet, when we bear in mind the contagious diseases like cholera, dysentery, and others that have been disseminated, both in city and in country, by the medium of impure drinking-water, I am ready to say that water has slain more people than whiskey. The assertion is literally true; but that does not by any means make it necessary to have recourse to stimulants as an alternative, for nature gives us beverages of the most delicious kind in the various carbonated mineral waters.

What are mineral waters? In the strict sense, nearly all waters are mineralized, since even the purest are not quite devoid of some saline, alkaline, or acid constituents. But we mean in general by mineral waters those that have a sufficient proportion of such constituents to have a tonic effect upon the drinker, and we may extend the definition to include those carbonated waters that are especially agreeable to the taste. A water to be agreeable to the taste must have more or less minerals in solution. A chemically pure water—one that contains nothing but oxygen and hydrogen—is hardly palatable. Either nature or art must add to it before it is really good to drink. How tasteless is rain-water! The distilled water that some manufacturers have upon the market is insipid until it is carbonated or charged with some of the salts that are natural to the human blood. Add to absolutely pure water a small proportion of salts or bases—throw in a little potash, a little sulphate of lime or magnesia, a little iron, a little common salt—and we have at once a drink that meets the need of the body for solid, as well as fluid, food. Nature supplies in nearly all countries an abundance of these admirable waters, the appointed drink of man. In Auvergne, in France, is a spring that has almost the exact composition of the serum of the blood. Of course it is an invaluable tonic.

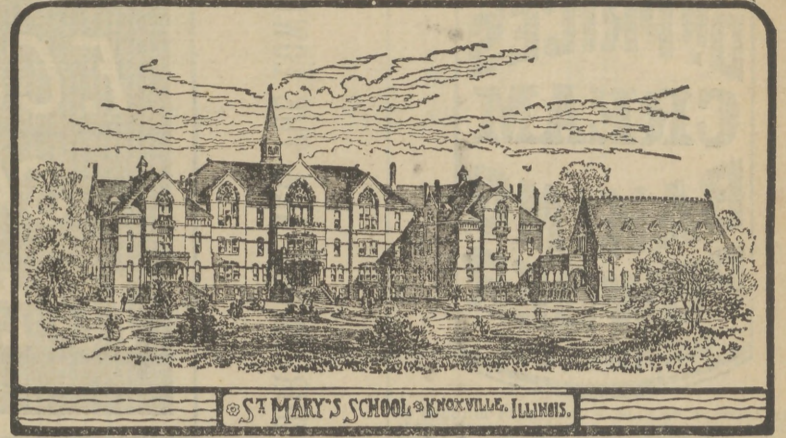
And aside from these mineral constituents, there is a gaseous constituent of equal value. It is carbonic acid gas—the same that is so dangerous to inhale into the lungs. Taken into the stomach it is, on the contrary, a most useful and perfectly harmless stimulant to the digestion. It gives a fillip to the nerves of the stomach, and it gently stimulates the appetite. To the sparkling wines it gives the greater part of their charm, notably to champagne; and it may be added that it not only imparts a good taste, but it tends to conceal any deficiency in the taste of wine with which it may be mixed. Champagne wine is not by any means the best of wines in itself; but in popular estimation it is the best, because of its sparkle, which is nothing but the carbonic acid gas that is produced in it by the saccharine fermentation. But as I have said, we may find a gentle stimulant to digestion in mineral waters as well as in wine.—*The Home-Maker.*

(To be continued.)

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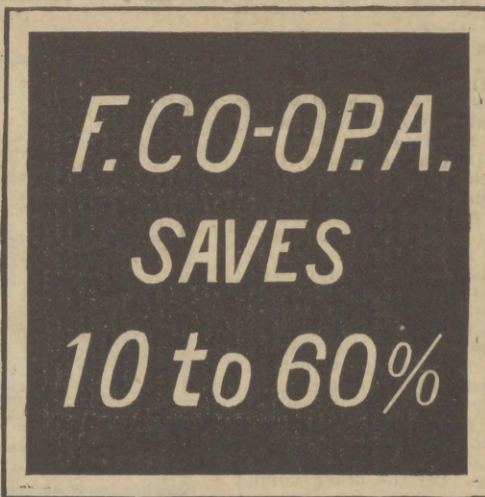
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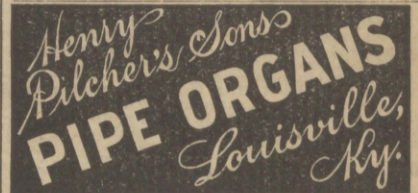
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Fair Rio.....	21	About 70 pounds to the Chest.	
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Golden Rio Fancy.....	27	Superior.....	18 20 25
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Maricao Choice.....	26	Fancy grade 'ngrow' h58	60 60 63
Java Prime.....	28	Gunpowder—Green.	
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Various grades of good ground Rio coffee can be furnished at 12c, 15c and 20c per pound.		Ordinary.....	20 22 25
Canned Vegetables.		Fine.....	35 35 40
2 dozen in a case.		Extra Fine.....	42 44 47
	Per can Per dozen	Fancy grade 'ngrow' h69	62 65 65
Corn, 2 lb cans, Standard.....	7 80	Sunshine grade.....	69 71 74
Peas "soaks" 2 lb cans.....	8 85	Japan—Green.	
Peas, Marrowfat, Standard, 2 lb cans	11 1.20	About 75 pounds to the Chest.	
Tomatoes, standard, 3 lb cans.....	8 89	Ordinary.....	18 20 23
Tomatoes, choice, 3 lb cans.....	10 1.10	Fine.....	31 33 35
Dried Fruits.		Extra Fine.....	35 37 40
	Per pound	Superfine.....	45 45 40
Dried Apples, new, Alden evaporated.....	7	Fancy grade 'ngrow' h55	45 57 60
Peaches, quarters, peeled Cal.....	15	Basket Fired Japan—Uncolored Natural Leaf.	
Apricots, California, new crop.....	13	About 60 pounds to the Chest.	
Blackberries, evaporated.....	5 1/2	Ordinary.....	19 21 24
Raspberries, evaporated, new and bright.....	25	Fine.....	33 35 38
Soap.		Extra Fine.....	41 43 45
BRAND Weight of bar No. lbs in box Price per box		Superfine.....	47 49 52
Blue India.....	16 oz 60 3.00	Fancy grade 'ngrow' h53	55 58 58
Mottled German.....	16 oz 60 3.00	Spice—Ground.	
Savon Imperial.....	16 oz 60 3.00	Black pepper.....	18 Per lb
White Russian.....	12 oz 75 3.75	White pepper.....	28
Canned Fruit.		Cinnamon, China.....	30
	Per can Per dozen	Cinnamon, Saigon.....	35
Blackberries, Standard, 2 lb cans.....	6 65	Ginger, Jamaica.....	20
Blackberries, New York, 2 lb cans.....	7 75	Mustard.....	15-25
Raspberries Standard, 2 lb cans.....	12 1.20	Allspice.....	15
Pineapples, sliced, 2 lb cans.....	14 1.50	Cloves.....	30
Peaches, table, 3 lb cans, seconds.....	12 1.30	Nutmegs.....	80
Peaches, table, good, 3 lb cans.....	17 1.75	Mace.....	80
Peaches, pie, 3 lb cans.....	9 95	Sage.....	18
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