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# The Living Church.

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

VOL. XII. No. 17.

CHICAGO, SATURDAY, JULY 27, 1889

WHOLE No. 560.

## MEMORIAL WINDOWS:

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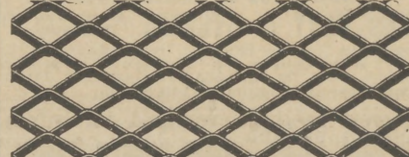
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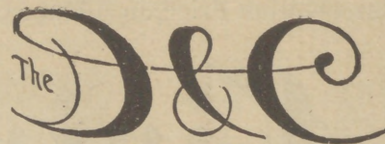
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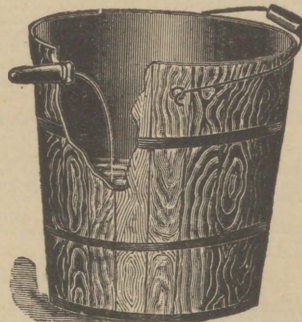
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# The Living Church.

SATURDAY, JULY 27, 1889.

## THE FEAST OF LAMMAS.

ST. PETER'S CHAINS.

BY WILLIAM B. CHISHOLM.

Bring hither loaf of the young harvestage,  
And spread it for the year's first offering  
Before the Lord, the King!  
He giveth sun, He giveth starlight dew,  
And gentle rains—unto His promise true.  
From age to distant age—  
So long as round the burning orb of day  
The earth shall roll in its appointed way,  
Sow seed in faith; and thou shalt garner up  
Bread for thy barns and vintage for thy cup.

In far fields of the olden holy land  
See pensive Ruth among the gleaners  
stand,

Eking her scanty store—  
Then in the pæans of thy harvest feast  
Forget not with thy succor e'en the least  
Of God's remembered poor.

In woe with the Churchly thread of song  
On Lammas-tide, a note of martyr's pain—  
See holy Peter, 'mid the jeering throng,  
Girt with the impious chain!

Yet at still midnight see the Heavenly  
Hand

O'er the Apostle spread—  
Vain every thong or four quaternions'  
band!

It is the Lord's command:  
Fall, futile chain! wide ope, ye gates,  
again!

And thus divinely led,  
He joins the throng of those who mourned  
for him

In prayer, ere dawning dim.

Go, bring a yellow Lammas sheaf,  
And seek the first red maple leaf  
Of year e'en now grown old—  
What though the noon of gold  
O'er wood and lea, o'er mountain-top and  
plain

Pours its full tide—the harvest-laden wain  
Shall soon with vintage groan,  
And dells that bask in undiminished beam,  
And low fields sparkling with bright  
threads of stream,

Yea, summer's every vestibule of dream  
Shall echo soon to moan  
Of autumn winds, as o'er the pæan's note  
Full oft the dirges float!

But on fair Lammas Day  
Forget sad dreams, I pray;  
Be chancel alcoves gay  
With first fruits of the mellow, golden  
year.

Shout, joyous harvester!  
Break bread of mercy with a thankful  
heart,

Ere yet in carnal mart  
Thy gleaming treasures turn to shining  
gold,

Let its first sheaves in temple haunts un-  
fold

Their fulness in high sacrifice, and may  
Thy soul on His hid treasures feast, this  
Lammas Day!

Lammas, August 1, 1889.

## NEWS AND NOTES.

THE writer of the letter in our last issue in aid of the church destroyed by fire recently at Seattle, Wash. T., inadvertently gave St. Andrew's as the name of the church instead of Trinity. He desires that we correct the error.

THE Ven. Canon William Lefroy, Archdeacon of Warrington, who has been appointed to the deanery of Norwich, started life as a compositor in Dublin, was subsequently sub-editor of *The Irish Times*, and afterwards worked hard as a curate in Cork.

BISHOP LIGHTFOOT on July 2, consecrated the new church at Sunderland, dedicated to St. Ignatius, erected

by himself as a thank-offering for his ten years' episcopate in the diocese of Durham. His lordship has just contributed £1,000 to the building fund of St. Aidan's, West Hartlepool.

IT may be noted as a mark of the continuity of the Church of England, that on July 7th, the 1215th anniversary of the dedication of the church of St. Peter's, Monkwearmouth, in the diocese of Durham, was commemorated, and the 1200th anniversary of the church of Pershore was celebrated on St. Peter's Day.

The *Church Army* has recently decided to employ not only working women as its Mission nurses, but ladies of education. The duties will be somewhat similar, seeking to tend the suffering and to evangelize the masses at home and in India. Some of the Mission nurses have signified their desire to go to labor among the lepers in India.

CONSIDERABLE curiosity has been aroused by the unusual event of a secret Consistory at Rome, on June 30th, no one being permitted to be present except the Pope and cardinals. It is surmised that it related to the possible departure of the Pope from Rome. The erection of the Bruno statue has been a source of grievance to the Vatican household.

ST. PAUL'S CATHEDRAL, London, presented a very picturesque appearance on Thursday morning, June 27th, the dome being crowded with members of the Girls' Friendly Society, in dresses of every conceivable hue, while members of the council and ladies of all degrees of the social scale, who are associated, received the Holy Communion with their proteges, to whom some words of wise counsel were addressed by the Bishop of Shrewsbury.

ONCE more the proposal to divide the See of Worcester is undergoing considerable discussion. The Bishop in his recent charge, suggested Birmingham as the new See town; but such response as has come from the Midlands capital itself is rather adverse than otherwise. On the other hand there is a strong feeling at Coventry that the ancient See should be restored, and there is already a suitable church for the cathedral in the great edifice of St. Michael's. An organized public movement in this direction is spoken of, and if the new See is not possible, then it is hoped the Bishop will see the way to have a suffragan, taking the title from Coventry.

THE Trinity ordinations in Great Britain were very numerous. The total number ordained was 514, of whom 168 were Oxford, 145 Cambridge, 34 Durham, 31 London, 16 Dublin, 14 Lampeter, 2 Royal University of Ireland, 1 Glasgow, and 1 Owen's College (Manchester) graduates; while 14 were educated at St. Bees, 13 at St. Aidan's (Birkenhead), 12 at the Church Missionary College (Islington), 11 at Lincoln, 5 at Truro, 4 at Chichester, 4 at Highbury, 2 at Queen's (Birmingham), 2 at the Isle of Man, and 1 each at Gloucester, Hereford, and Dorchester Theological Colleges, leaving very few literates. It is a very rare thing for Oxford graduates to take the lead.

The *Church Review* says that the attachment of three bishops to the dio-

cese of London has occasioned some harmless clerical mirth. Speaking at the mission hall of St. Mark's, Holloway, the Bishop of Bedford, Dr. Billing—known as the Omnibus Bishop and the Bishop of the East End—mentioned that a West End clergyman had likened Dr. Temple and his two coadjutors to Faith, Hope, and Charity. The Bishop of London was Faith, because he inspired confidence; the Bishop of Marlborough was Hope, because great things were expected from him; and the Bishop of Bedford was Charity, because he was always in the way and was always begging.

MR. JOHN P. MORTON, the veteran bookseller and publisher, who built the Morton Church Home in Louisville, Ky., at a cost of \$100,000, and donated it to the Church, died at his residence in that city July 19. He was born in Lexington, Ky., in 1807, and was educated at Transylvania University. He began clerking in a book-store at the age of 16, and in 1825 came to Louisville, where he engaged in the book business on his own account. He became a large publisher of educational works, and for a great many years had been at the head of the largest establishment of the kind in the South. His death was caused by general debility, resulting from old age. He left a fortune of at least \$1,000,000.

ON the evening before Bishop Barry's departure from his diocese, one of the largest meetings ever held in Sydney, assembled to deliver certain farewell addresses to him. The Governor, Lord Carrington, was in the chair. The Premier and one of the most prominent members of the ministry were present, to propose and support a resolution of regret at the Bishop's departure, and of cordial appreciation of his high qualities and influence as a citizen. The Bishop of Goulburn read an address from the Bishops of Australia and Tasmania. Many other addresses were read. The deep feeling of regret at the Bishop's departure was unmistakable. It is interesting to note that a prominent Presbyterian minister spoke as representing his fellow-Christians, and that the president of the Wesleyan Conference and the chairman of the Congregational Union followed him, all testifying to their high appreciation of Bishop Barry as a Christian, as a citizen, and as a prelate.

THE foundation-stone of the church of St. Frideswide, to be erected in connection with the Christ church (Oxford) Mission, in East London, was laid on July 7, by the Duchess of Albany. The occasion was significant, not only as indicating the progress and the popularity of these university settlements in the midst of densely-peopled industrial districts, and as showing the adaptability of the Church of England for the work of evangelizing the masses; but additional interest was imparted to the event by the presence of the Bishop of Lincoln, one of the founders of the mission, who delivered a spiritual, earnest, and impressive address. For eight years this mission has been working among a population of dock laborers and others, "all very poor." For the first eighteen months the services were held in a little room only 12ft. by 20ft., but in 1882 the pres-

ent mission-room, into which about 170 people can be crowded, was built. It is now proposed to erect a church in Follett street, Bromley, to accommodate from 600 to 700 people. The interest taken by the inhabitants of the district in the ceremony of the day was abundantly testified by the street and house decorations, and the route to the mission-room in Lodore street, where the preliminary service took place, was lined with spectators.

AT the annual meeting of the English Church Union of which we spoke in our last issue, the president, Viscount Halifax, said that the question involved in the Bishop of Lincoln's trial was "the right of the Church of England to celebrate the Holy Communion in the old traditional way sanctioned and enjoined in the main features by the whole of the Church, East and West alike—a right important in itself in view of the relation to the spiritual and historical claims of the Church of England, and important also under existing circumstances in view of its bearing on the claim of the judicial committee of the Privy Council to interpret finally the Church's formularies." The meeting was very enthusiastic. The chief resolutions carried were as follows:

That this Union desires to express its deepest gratitude to the Bishop of Lincoln for his maintenance of the ritual of the Church of England in accordance with ancient canons and the rubrics of the Book of Common Prayer, and for his defense of the rights and liberties of the Church of England by his refusal to acknowledge the authority of the judicial committee in spiritual matters.

That this Union congratulates the Dean and Chapter of St. Paul's on the erection in St. Paul's cathedral of a reredos, so well calculated to bring before the minds of those who worship within the walls of that church the great Evangelical doctrines of the Incarnation and the Atonement, and rejoices to think that it will long be a witness to the devotion of the Dean and Canons, by whose piety and munificence, aided by the funds at the disposal of the cathedral decoration committee, it has been effected, and who in this, as in so many other ways, have done so much for the glory of God and the cause of religion in England.

## NEW YORK.

CITY.—According to a circular issued by the Bishop, July 1st, none but the following clergy in foreign orders have been duly licensed under the canon to officiate in the diocese of New York: The Rev. Zachariah Vale Spinoza, diocese of Antigua, from May 16th to August 16th; the Rev. E. J. Wortley, diocese of Jamaica, from June 28th to September 28th; the Rev. H. L. Zelman, diocese of Goulburn, from June 3rd to September 3rd. From the dioceses in the United States, the clergy licensed by the Bishop to officiate in his diocese are: The Rev. E. B. De Beaumont, diocese of Fond du Lac, from June 19th to September 19th; the Rev. Edward Owen, diocese of Delaware, from May 31st to September 1st.

For the present, the congregations of the church of the Incarnation and Zion church worship in the latter, though, as in former years, they will doubtless alternate in August. Their rectors, the Rev. Drs. Brooks and Tiffany, are on their vacations.

For summer time, St. George's is



probably the most active church in town. It not only carries on nightly work at its Avenue A Mission, but to say nothing of its Sunday services, the meetings of its various associations, clubs, and classes, average three or more for every night in the week. In addition to this, it is carrying on an extensive work in sending the poor and sick to the sea-side. After five years' experience in this "fresh air" system, rector and Church workers are satisfied that nothing better could be well devised for such of their poor and needy or those hard-worked parishioners who are unable to leave the city in the summer. The total number of excursionists to St. George's cottage at Rockaway reached, last year, nearly 8,000, and will probably amount to as large a number the present season. In their excursions, which average five a week, they take boys and guests for the week on Mondays; infant classes with their mothers on Tuesdays; the Girls' Friendly Society, alternately with their Avenue A Sunday school, on Wednesdays; on Thursdays, the poor of the church of the Reformation, alternately with infant classes and mothers; and on Fridays, girls from the main school and Bible classes. To the children of the excursions for a day, are given a wholesome midday meal, and a bath in the ocean. The average number of each excursion, which is accompanied either by one of the clergy or by an Associate of the Girls' Friendly Society, is about 100. The total cost for the season, including rent of cottage, will be about \$3,300.

As to the Avenue A. mission, located in what was formerly a saloon and dance-house among the crowded population on the East side, it holds nightly services in addition to two or three services on Sunday, and in fact is never closed day or night. It is in charge of Major Hanley, but the Rev. Dr. Wilson, an assistant of St. George's, has spent a great deal of time at the mission, in which he is deeply interested. A novel way of reaching the masses is by means of stereopticon views, reproducing characters and scenes in our Lord's earthly career. These pictorial instructions are given in front of the mission every other night in the week, and attract throngs of as miscellaneous people as were ever gathered together. The views are interspersed with singing, brief appeals, etc., when after an hour or so the congregation is dispersed, while such as care to do so, retire to the mission rooms to be reached through the more regular services.

St. George's, it may be added, is taking down its stone spires some 250 feet, which a few years ago were damaged by fire to such a degree as to have become unsafe. Whether they will be replaced by stone or by iron, covered with slate, is not determined, though the latter is talked of. These noble spires were a kind of landmark, and are by far the finest to be seen on any church in the city.

Calvary church is doing an important work in taking "guests" to their Summer Home at Carmel, Putnam County, N. Y. Last year the Home was extensively repaired and added to, including an entirely new piazza ten feet wide, extending nearly around the house. Here, the companies of children, often accompanied by their tired mothers, have a delightful time which may embrace a few days or a week, but in a majority of cases embraces two weeks. The Home includes a house and farm and the latter is expected to become a help in paying expenses.

Holy Trinity church is doing similar work in sending the children of the poor and sick, etc., to their cottage at Norwalk, Ct., while St. Bartholomew's sends its guests to Asbury Park.

The Rev. Dr. B. F. DeCosta, rector of the Wainwright Memorial, sailed for Europe on July 11th. He will make his headquarters at Edinburgh, Scotland, where he will spend his time in looking up the traditions of the old Scottish Covenanters.

The Rev. Dr. Nevin arrived from Rome on July 14th, and will spend some months in this country. The Rev. Dr. Fulton is supplying at St. Thomas', in the absence in Europe of the Rev. Dr. Brown.

#### GEORGIA.

A recent dispatch announces the death in Brunswick, of the Rev. George W. E. Fisse, who some twenty years ago was rector of St. Luke's church, Church Hill, Queen Anne's county, Md., also at one time rector of Christ church parish, Calvert county, Md. He was a native of Philadelphia, a forcible preacher and cultivated man.

#### TENNESSEE.

On Monday, July 15th, the cornerstone of a theological hall for the training of colored candidates for the holy ministry, to be attached to Fisk University, Nashville, was laid by his Excellency, the Hon. R. L. Taylor, Governor of Tennessee. Appropriate services were held by Bishop Quintard, assisted by the Rev. H. R. Howard, S. T. D., Dean of the Convocation of Nashville, and other clergy. The attendance was very large. The music on the occasion was finely rendered by the vested choir of the church of the Advent, Nashville. Addresses were made by the Bishop, the Governor, the Rev. Dr. Gray, rector of the church of the Advent, the Rev. Dr. Cravath, president of Fisk University, and Dr. J. B. Lindsley. This event marks an epoch in the history of the Church in Tennessee, which, hereafter, will be found more than ever in the fore-front in the work of evangelizing the colored people embraced within its jurisdiction.

The regular meeting of the convocation of Nashville was held at Dickson, July 9th, 10th, and 11th. A celebration of the Holy Communion and services were held each day. The convocation sermon was preached by the Rev. Chas. T. Wright. Services were also held at Charlotte and Cumberland Furnace—towns respectively eight and 16 miles distant. During the business meeting papers were read by the Rev. R. E. Metcalf and the Rev. Chas. T. Wright on "A Mission in a Country Parish," and "Organization of the Sunday School." Encouraging reports were received from all the clergy present respecting missionary work within the limits of the convocation. At the missionary service, addresses were delivered by the Dean, the Rev. Dr. Gray, and the Rev. R. E. Metcalf. Too much cannot be said in praise of the earnest and efficient general missionary, the Rev. R. E. Metcalf. He has been in the field six months and his faithful work is already bringing forth abundant fruit. Those acquainted with the difficulties which were met at every turn when the idea of employing a general missionary was first broached, will understand how thoroughly his services are appreciated. New missions have been organized and the services of the Church are being held in those waste places which for years have been neglected. There is indeed reason to

thank God and take courage. A convocation paper to be devoted principally to missionary work in Middle Tennessee will be published quarterly by the Rev. R. E. Metcalf. The attendance at the services and meetings at Dickson was good, all things taken into consideration, and it is hoped that at no distant day a handsome chapel will be erected here to the memory of the first Bishop of Tennessee. A part of the funds has already been subscribed and it is expected that friends of the late Bishop, both North and South, will soon make up the deficiency so that the good work may go on.

The next meeting of the convocation of Nashville will be held at Fayetteville, commencing Tuesday, Nov. 5th. The regular appointees are as follows: Preacher of the convocation sermon, the Rev. R. E. Metcalf; essayist, the Rev. W. C. Gray, D. D., subject, "The General Convention;" leader on discussion, the Rev. T. F. Martin.

**SOUTH PITTSBURG.**—The flourishing parish of Christ church has recently been enriched by several beautiful memorial gifts. The Bishop of the diocese gave a triple window a short while ago, and now Dr. W. R. Townsend of New York—formerly junior warden of the parish—has presented a superb memorial altar, and Mr. R. M. Middleton a beautiful memorial font. On Sunday, July 7th, Bishop Quintard consecrated the altar in a short impressive service which was witnessed by a large congregation. He afterwards confirmed a class of three candidates and celebrated the Blessed Eucharist. The altar and font are both the work of the Rev. Johannes A. Oertel, of Nashville, Tenn. Mr. Oertel is the gifted carver who executed the magnificent reredos and altar of the church of the Incarnation, Washington, D. C., and is also the painter of the familiar pictures, "The Rock of Ages" which has been admired by so many thousands, and "The Shadow of a Great Rock." The altar is of full size, chiefly of Tennessee oak. The front is divided into three panels. In the center the "Slain Lamb" is seen offered upon a mound of earth—the primitive altar, symbolizing the world and the salvation wrought out upon it. The red background, emblematic of blood, is divided into cubes—the earth figures—and dotted with stars, teaching the efficacy of the Sacrifice to present sin-stained men pure and holy "to shine as the stars" before God the Father. Two cedar pillars—denoting the Law and the Gospel, surmounted by an arch (the Church) enclose the panel. On the capitals of the pillars is carved respectively the rose and the passion flower. On either side the arch, in sunk circles relieved by gold background, are the Greek letters Alpha and Omega, denoting the Divine Descent and Mission. The side panels are decorated with wheat on the left and grapes on the right, both exquisitely carved. On the frontal in sunk letters is the text, "Behold the Lamb of God." The three "Holies" is boldly carved in gold letters on the front of the retable. On the north and south sides, respectively, is carved:

"To the glory of God and in loving memory of Marguerite Townsend, entered into rest March 29th, 1888," and "Blessed are the pure in heart for they shall see God."

The work abounds in feeling and is worthy of the growing reputation of the artist. The font is also the work of the Rev. Mr. Oertel, and is in Tennessee oak, like the altar. Four chaste columns having carved capitals

rise from a double pedestal and support the body of the font, which is octagonal. Each of the eight faces contain a perfectly carved symbol, while above is carved the words, "One Lord, One Faith, One Baptism, One Body." Two intersecting double arches surmounted by a cross rise from the cover. On the pedestal is carved

"To the glory of God and in loving memory of Frances Alicia Middleton, entered into rest 23rd April, 1882, aged 16 years." and "Right dear in the sight of the Lord is the death of His saints."

On Wednesday, July 17th, Mrs. Geo. E. Downing gave a lawn fete in the grounds of her elegant residence at Ingleside, the proceeds to be devoted to purchasing a new dossal for Christ church. The parish is a most active centre of Church work, in which the Woman's Guild and the Woman's Auxiliary to the Board of Missions take a leading share. Besides its regular assessed contribution to the support of the Episcopate, the parish has a bishop's endowment fund which is growing gradually and which will be given into the diocesan treasury at the right time. The Sunday School supports several shares in the local building society which when, matured, will yield enough funds to build a good school-house. The rector, the Rev. J. H. Blacklock, has daily services and four Sunday services, besides afternoon services on alternate Sundays at Bridgeport, Ala., and in the open-air on the mountain near here. Altogether the condition of the church and its work is very satisfactory and encouraging.

#### MARYLAND.

The ladies of the parish of All Hallows' are to be congratulated on their successful efforts in raising \$95 towards placing an organ in the parish church. It is certainly a proof that they take a warm interest in the services and try to make them more attractive. This is one of the oldest churches on the continent, dating from colonial times. A few years ago it was renovated at a cost of about \$2,700 and is still incumbered with debt. The people of the parish were old planters with the chivalry and generosity always characteristic of that class, but since the civil war their property has depreciated in value and they are forced to place their lands in the market.

#### KENTUCKY.

Bishop T. W. Dudley has published a full list of the contributors to the endowment of the Episcopate of this diocese. To the circulars (5,000) which he sent out last January, 773 responses were returned with contributions aggregating \$3,342.94. The largest contributions were received from Christ church, Louisville and Lexington, Grace church, Louisville; St. Paul's, Newport; St. Paul's, Henderson; Trinity, Danville; Calvary and St. Paul's, Louisville.

During the past year the progress of the Church might be summarized as follows: Increase of clergy, 3; deacons ordained, 3; dismissed priests, 3; priests ordained, 2; candidates for holy orders—priests 6, deacons 1, postulants, 4; lay readers licensed, 29; churches consecrated, 1; corner stones laid, 4; new churches opened, 5; Confirmations on 69 occasions, 515; the Bishop's cent fund receipts, \$48.13. The contributions of the Kentucky Branch of the Woman's Auxiliary to the Board of Missions have aggregated in cash, clothing, etc., \$2,449.73, while the disbursements of the diocesan Board of Missions have been \$3,837.19.



**LONG ISLAND.**

The Bishop has been considerably annoyed over the baseless rumors that he had thoughts of resigning on account of failing health. The report seems to have started in one of the village papers, and was then taken up by the press at large. Consequently the Bishop has been overwhelmed with letters of sympathy and inquiry from almost every State in the Union, and his labors have been not a little added to in writing letters of denial. As a matter of fact, the Bishop's health has not been so good in ten years as it has been in the last six months, nor has he ever been better able to perform his duties. Such being the condition of his health, the Bishop, now only 65, bids fair to serve the Church in his present capacity for many years to come.

**BROOKLYN.**—In the absence of the Rev. S. D. Roche, rector of St. Mark's, who is on his wedding tour abroad, the services of the church are being carried on by the Rev. Dr. Brewster, rector of Grace church.

The Rev. Dr. Newland Maynard has removed from Brooklyn to take charge of St. James' church, Ridgewood, N. J. He is well-known as a traveller and lecturer. For his illustrated lectures on the cathedrals of England, France, Germany, Italy, Spain, and the Netherlands, he was made a fellow of the Royal Society of Great Britain. He was expecting to go abroad again this summer, and it is understood that his new duties will not prevent him from lecturing a part of the year.

The Rev. Dr. Walbridge, rector of Emmanuel church, who rarely takes a vacation, is on a visit to the Yellowstone Park.

It would seem that by a recent decision of the court, Trinity church, Rockaway, the Rev. T. W. Martin, rector, has come into possession of \$135,000, by the terms of the will of the late Abram Hewlett, of Woodburgh. It was found that out of an estate, real and personal, amounting to \$330,000, \$270,000 was to go to the heirs next of kin and the balance to Trinity church.

A letter from the Rev. Dr. Bancroft to a friend in Brooklyn, states that after spending a month with his sister in Worcester, Mass., and also a month at the Catskills, he finds his health so much improved that by fall he thinks he shall be able to take charge of a parish.

The old St. Luke's church will at once be torn down and the new church to cost from \$75,000 to \$100,000 be proceeded with, the Bishop and Standing Committee having given permission to place a mortgage on the property which may amount to \$40,000. Although the family of Dr. Bradley, the rector, is abroad, he himself will take no vacation except a Sunday or two in August. He has, however, a cottage near Sing Sing, where he can spend a day or two as occasion requires.

The Rev. Dr. Haskins, rector of St. Mark's, will spend his vacation at Lake George, his pulpit being supplied by the Rev. Mr. Stone. The Rev. R. W. Cochrane, sometime assistant at Christ church, E. D., and in charge of St. Michael's chapel, has accepted an invitation to become an assistant at St. Augustine's chapel, New York. He is now on a visit to his old home in Dublin, and will enter on his duties August 1st.

St. Augustine's chapel, Brooklyn, has been newly decorated, the chancel being ornamented with a trefoil repre-

senting the Trinity, with a cross, the "I. H. S.," Alpha and Omega, etc. In the panels on either side are the Lord's Prayer and the words, "Thou shalt love the Lord thy God," etc.

**FLATBUSH.**—Christ church has raised \$16,000 towards building a new church, the old one, though once or twice enlarged, having insufficient accommodations. It is not the intention to build, however, till this sum is considerably added to. The new rector to succeed the Rev. E. S. Snively is the Rev. Mr. Jackson.

**FOND DU LAC.**

**PLYMOUTH.**—Bishop Grafton's sermon Sunday evening, July 14th, closed the series of special Church services which has been in progress for a week or more at St. Paul's, and has been the occasion of a great religious awakening in the city. The Bishop's sermons have been characterized by an earnestness and zeal, and an irresistibility of argument, seldom heard from the pulpit, and have carried conviction to the hearts of many unbelievers, while Church people have been greatly strengthened in their faith. Sisters Emeline and Christine, of the Sisterhood of the Holy Nativity, of Providence, R. I., who accompanied Bishop Grafton to the city, have contributed materially in the work of the week. Their afternoon Bible meetings have been very largely attended and much interest engendered, and also by their kindly work among the sick and in the homes of the members of the parish and others.

**IOWA.**

The Northern Convocation was held in St. John's church, Mason City, Tuesday, Wednesday and Thursday, July 9th, 10th, and 11th, presided over by the dean, the Rev. Dr. Hoyt. On account of some other special engagements, only about one-half of the members responded to their names. But what was lacking in numbers was made up in harmony of counsel, zeal, and efficiency. Tuesday evening, the dean preached on the subject of missions founded on the Lord's command, "Go ye into all the world and make disciples," etc. Wednesday morning, after a short business session, a sermon was delivered by the Rev. A. Wetherbee, of St. George's, Farley, and the Holy Communion was administered. In the afternoon there was a long business session, at which oral reports were made by all the members present, participated in by the laity. The discussion which followed was very interesting. At the special request of the secretary, Tuesday evening, 8th of October next, was selected for the next meeting of convocation, in Christ church, Waterloo, that being the seventh anniversary of the opening of the church. After Evening Prayer, the Rev. G. A. Chambers was the preacher, followed by the Rev. Messrs. Wetherbee, Johnson, and Hoyt in stirring missionary addresses. At 10:20 Thursday morning, the convocation met for the closing service. The benediction was pronounced by the rector of the parish, and the convocation adjourned.

Mason City is a fine town of from 4,000 to 5,000, on the extreme north-west portion of the Northeast Deanery. There are three railroads centering there with the division shops and headquarters of the C., M. & St. P. R.R. The church, a frame structure, with seating capacity for a congregation of 150, is very delightfully located on one of the principal residence streets. It is finely

furnished and altogether is a gem of its kind. It is clear of all indebtedness, and is held by the trustees of the diocese. Besides the church building and the lot upon which it stands, the parish owns one or two other fine lots very suitable for rectory and parish house purposes. The present rector is the Rev. H. W. Robinson, formerly of North Carolina. He is working very diligently to advance the cause. A new bell, nearly all paid for by the Young People's Society, is being put up. The Rev. W. W. Estabrook, M. D., was the rector of the parish when the church was built.

**VERMONT.**

**EPISCOPAL VISITATION.**

- JULY.**  
 28. Trinity, Shelburn; Trinity, Winooski.  
**AUGUST.**  
 4. St. Augustine's mission, North Troy; P.M., St. Mark's mission, Newport.  
 6. Christ church, Island Pond.  
 7. St. Andrew's, St. Johnsbury.  
 11. St. Ann's mission, Rieaford; P.M., Calvary, E. Berkshire.  
 12. Union, Montgomery.  
 18. Trinity mission, Milton; Immanuel mission, Georgia.  
 19. Christ church, Fairfax.  
 25. St. Paul's mission, White River Junction.  
 28. St. Paul's, Royalton.  
**SEPTEMBER.**  
 1. Randolph; Grace; P.M., St. John's.  
 2. Christ church, Bethel.  
 8. Holy Trinity, Swanton; P.M., St. John's, Highgate.  
 15. Grace, Sheldon; P.M., Trinity, Fairfield.  
 16. St. Matthew's, Enosburgh Falls.  
 17. Christ church, Enosburgh.  
 23. St. Michael's, Battleboro.  
 25. Emmanuel, Bellows Falls.

**CALIFORNIA.**

The Southern Convocation of the diocese held its semi-annual meeting in Trinity church, Santa Barbara, on the 9th, 10th, and 11th of July. The Rev. David McClure, Ph. D., is the rector of the church. Tuesday, July 9th, after Evening Prayer, the subject "How to secure the interest of the young in Church work" was taken up. The Rev. H. O. Judd discussed it from the standpoint of spiritual teaching and thought, the Rev. B. W. R. Tayler dwelt on the value of enrolling the young people in some organization auxiliary to Church work, such as guilds and missionary societies. On Wednesday morning the Holy Communion was celebrated by the Very Rev. A. G. L. Trew, dean of the convocation, which was then organized for business. The Dean read his report. An interesting essay on "The Essential Entity of the *Ego*" was read by the Rev. F. S. Mynard at this session. The Rev. J. D. H. Browne gave his experience in raising money for the needs of missions. He found that the enrollment of every one in the parish as far as possible on the list of contributors to missions was a good plan. The discussion that followed was a very earnest one. The Church Extension Society made its report. Property of value has been transferred to it from the church of the Ascension, Boyle Heights, Los Angeles, and lots in San Jacinto, Inglewood. The Rev. T. W. Haskins of the committee on St. Hilda's Hall, reported that the Rev. John D. Easter, D.D., Ph.D., had been called to the rectorate and had entered upon his duties. The convocation afterwards passed a resolution commending the work of the school and heartily welcoming its rector to its number. The Rev. Messrs. Restarick and Ottman were appointed as a committee to draw up a pamphlet which should embody the facts which justify the division of the present diocese of California. This memorial is to be sent to the members of the houses of clerical and lay deputies to the next General Convention.

On Wednesday evening the convocation held a very interesting and enthusiastic missionary meeting. The Rev. H. B. Restarick gave an account of the work done in San Diego County, by himself and the Rev. S. Ilderton. Work had been begun in National City, Coronado, and other places. Dean Trew read a letter of great interest illustrating the kind of work done at St. George's church, New York, to attract the great masses of people in the eastern part of the city. The Rev. F. J. Mynard treated the subject of foreign missions. The Rev. Dr. Easter's speech on missions in their educational aspect was an able one.

On Thursday morning there was an early celebration of the Holy Communion by the Rev. Dr. McClure. At the business session following Morning Prayer, the Rev. Messrs. A. G. L. Trew, Thos. W. Haskins, H. B. Restarick, John D. Easter, D.D., and F. J. Mynard, and Messrs. R. H. Nolton, Wm. Pridham, J. M. Elliott, Jas. F. Towell, J. L. Carr, and Thos. L. Wyndham, were recommended as trustees of the corporation of St. Hilda's Hall. The committee on the fund for disabled and infirm clergy recommended annual offerings for this object and that the dioceses of the whole State be asked to act on provincial lines in this matter. After a hearty address by Dr. McClure, bidding the clergy God-speed in their work, the convocation adjourned to meet at the call of the dean. All the members of this convocation hope that the next meeting will be held as the primary convention for the formation of the new diocese. In the evening the clergy and lay delegates were given a reception in the parlors of the San Marcos hotel.

**EAST LOS ANGELES.**—On Sunday, July 14th, the Rev. Chas. A. Kienzle, rector of the church of the Epiphany, was instituted into the rectorate by the Rev. A. G. L. Trew, dean of the Southern Convocation. The Rev. Dr. Easter, of Glendale, preached the sermon from the text, "Pray ye the Lord of the harvest to send forth laborers into His harvest." His charges to the congregation and the new incumbent were very impressive. Mr. Wm. Ingram, the junior warden, gave the keys into the rector's hands. This is a comparatively new part of the city, but one of the finest residence portions of the place. We have a beautiful little chapel here with some indebtedness, which is being rapidly paid off. The last Confirmation class numbered 17; the number of communicants is about 80; about 40 of these received at the institution service. The altar and chancel were beautifully decorated and the music was well rendered.

The Rev. W. N. Burrows has been appointed missionary at Pomona, Los Angeles Co.

**QUINCY.**

The Church people of Hamilton have purchased a lot, well located, where they expect to begin building very soon. The Rev. Wm. Bardens of St. Paul's, Warsaw, also of St. Titus Mission, Hamilton, has procured a design for their church which is very complete, suitable and beautiful. The ladies of the mission are working earnestly to raise the money needed. St. Paul's has a new elegant set of altar hangings and an epistyle for prayer desk and lectern, of crimson cloth, embroidered in gold-colored silk. The design was imported from England, by the rector, and the work artistically



done by Mrs. M. T. Brown, a parishioner of Hamilton. The Alpha and Omega in the centre is enclosed by the double triangle which is surrounded by a deep halo or rays. They were first used on Whitsun Day. The rector is taking a few weeks' vacation, the first during the nearly seven years he has been at St. Paul's. While he is absent, the senior warden, Judge J. W. Marsh, and the Rev. Victor Webb, of Monmouth, will take the services.

#### MILWAUKEE.

CITY.—The Rev. C. L. Mallory has resigned from the deanery of All Saints' Cathedral, after 14 years' association in the work as deacon, assistant, precentor, and dean. Upon his retirement he was presented with a purse by the members of the cathedral congregation, and was also tendered a reception at the residence of Mr. L. H. Morehouse. Mr. Mallory remains chaplain of the National Soldiers' Home, where he will reside for the present. Canon St. George is in temporary charge at the cathedral, no appointment to the deanery having yet been made.

DELAFIELD.—The recent commencement exercises of St. John's Military Academy closed a most successful year. The corner-stone of the new DeKoven Memorial Hall was laid by Bishop Knight, assisted by the Rev. Drs. Wright, Delafield, Riley, and Carter. When completed, the new hall will accommodate 190 boys, and the full condition of the school has rendered the additional room necessary. The academy has been incorporated by Bishop Knight, the Rev. S. T. Smythe, and Messrs. A. L. Burleson, P. Bloodgood, Jr., and J. B. Kemper. Bonds secured by mortgage, maturing in ten years, and drawing five per cent. interest, to the extent of \$20,000 have been issued, and are being placed in circulation at par, meeting a ready sale. The prospects for next year, under the same management, are very favorable.

#### SPRINGFIELD.

Thursday, a. m., July 11th, Bishop Seymour laid the corner-stone of St. Thomas' church, Thomasboro. He was assisted by the Rev. Dr. Dresser of Champaign, and the Rev. J. H. Molineaux, of Mattoon. A large number of persons were present, including many visiting friends and brethren from Champaign and Rantoul. The Bishop delivered an address in his usual happy and forcible manner. The exercises were all very interesting, not excepting the picnic dinner on the lawn before Mrs. Thos. Deakins' hospitable residence. The church is to be completed by the middle of September. It is (or will be for the present), the only house of worship of any kind in Thomasboro or its vicinity.

#### PENNSYLVANIA.

PHILADELPHIA.—The annual report of Zion church shows that during the past year 6 adults and 34 infants were baptized; 17 persons confirmed; 18 marriages; 25 burials; 185 public services. The present number of communicants is about 180. The receipts from all sources \$5,288.83. The several societies show commendable activity. This parish under its earnest pastor, the Rev. W. R. Carroll, is doing a good work.

In the 21 years that the Rev. Herman L. Duhring has been rector of All Saints' church he has held 4,630 public services; delivered 4,600 sermons and addresses; baptized 1,623; buried 1,414; solemnized 941 marriages; and presented 823 for Confirmation. He has accepted

the superintendency of the City Mission and still retains charge of All Saints. The work of the City Mission at the various institutions is being pushed with vigor by the clergy under the direction of Mr. Duhring, and their various appointments for Sunday duty are regularly announced.

Two of the assistants at St. Mark's have received calls to the rectorships of parishes, the Rev. N. Frazier Robinson to the church of the Annunciation, Philadelphia, to succeed the Rev. Herman G. Batterson, D.D., now in Europe, and the Rev. Frank A. Sanborn to St. Stephen's church, Florence, N. J., to succeed the Rev. Henry B. Bryan, who has become assistant minister at St. Peter's, Germantown.

Bishop Whitaker left the city last week to be absent until September, he will spend much of the time at the Thousand Islands and Quebec.

The chapel of the mission of St. John the Divine was formally opened on the 4th Sunday after Trinity, when the minister in charge, the Rev. T. William Davidson, preached an appropriate sermon, taking as his text St. John i: 1, and celebrated the Holy Communion. This mission is under the care of the Northwest Convocation, by which the lot 100 by 180 feet, was secured, and the chapel erected. It is a neat frame structure void of any external pretensions, yet its porch and the crosses on its gables mark its distinctive character. The interior is cheerful and thoroughly Churchly. The yellow pine wainscoting is four feet high, the walls plastered in light terra cotta rough sand finish, the roof is open-timbered, the ceiling, dressed yellow pine, the windows are of rolled cathedral glass. The fine altar, eight feet long, of oak, rests upon a foot pace, and bears the inscription:

To the Glory of God and in loving memory of Daniel S. Miller, D.D., first President of the Northwest Convocation.

The stalls, lectern, credence, and chancel rail are of oak, as is also the altar cross. This latter with the Communion service and organ, are gifts of friends of the work. The font, a beautiful conception in rough stone bearing the inscription:

One Lord, One Faith, One Baptism, is the gift of Mr. John Struthers. Over sixty were present at the opening service and about seventy in the evening, when the Rev. Benjamin Watson, D.D., president of the convocation, made an address. While the building is finished, some things essential to the comfort of the congregation are needed, as is also the enclosing the lot, and the laying of a sidewalk, for which the mission must look to its friends. This auspicious beginning of the work shows its great need, and that it is deserving of cordial support.

#### ALBANY.

SANTA CLARA.—The visit of the Bishop of Albany, on the 8th of July, marked a day of much interest to the Church here. A goodly number of people assembled, comprising many from the churches of St. Regis Falls and Buck Mountain, which are included in this mission. As fruitage of the earnest and abundant labors of the rector, Dr. D. F. McDonald, a class was presented for Confirmation, numbering 17. The subject of the Bishop's sermon was the story of the lost sheep and the lost coin, as set forth in the 15th chapter of the Gospel of St. Luke. His words of solemn warning and tender invitation will not be forgotten by those that were present. The Sacrament of the Holy Communion was administered to a large number of com-

municants, including those who had just received the holy rite of Confirmation. During the past year, Sunday services have been held regularly at three points on the line of the Northern Adirondack R. R.: at Santa Clara in the morning, in the afternoon an engine conveyed the rector to St. Regis Falls, and in the evening to Buck Mountain. As this road is being extended to Tupper Lake, a distance of about 20 miles, at least two new missions will be established. The rector will then be provided with a deacon, in order that regular Sabbath services may be held throughout the entire line of this railroad.

SARATOGA.—A magnificent rod-screen of wrought-iron in the highest style of finish has just been presented to Bethesda church in memory of John W. Ehninger, a former vestryman and dear friend of the rector, the Rev. Dr. Carey. The screen is 28 feet wide and 28 feet high and weighs over 7,000 pounds. It was erected by men skilled in brass and iron work from Germany and combines the beauties of the French and Italian masters. It is a very handsome addition to an already beautiful edifice. The church is remarkable for the number of costly memorials it contains, and the rector and congregation are to be congratulated on having such a handsome church complete in all its appointments, so reverent in the rendering of services, such a power for good in the community and an ornament to Saratoga itself. At the first service after the erection of the screen, the Rev. Dr. Carey preached a most eloquent sermon from Psalm cxviii:20. He was assisted in the service by the Rev. Dr. Hall, of Baltimore, and the Rev. Dr. Eaton, of New York City. He also read a letter from Bishop Potter, of New York, expressing his inability to be present and paying a tribute to the worth of Mr. Ehninger. The church was filled to overflowing, every inch of standing ground being occupied. The parish is also improving and beautifying the rectory by repainting the building and erecting a new and beautiful piazza.

#### KING'S COLLEGE, CANADA.

##### SPECIAL CORRESPONDENCE.

The Eucænia of old King's College, Nova Scotia, was especially interesting this year. The college possesses a fine property at Windsor, near Halifax, consisting of a park enclosure of many acres, with the long line of college buildings ranged upon an elevation, and approached by a stately avenue of trees. King's is the oldest university in the British empire outside of Great Britain, and was established about a century ago, under a charter from George III., granting to its degrees the privileges and academic insignia of the University of Oxford. Besides the course of college study, there is a department of civil engineering—believed to be the only one in Canada—and a department of divinity. Provision is also made for degrees in law. The university is wholly under the control of the Church, and the Archbishop of Canterbury is the *ex-officio* head; the Metropolitan of Canada, and the Bishop of Nova Scotia, pleasantly remembered by American Churchmen, as Dr. Frederick Courtney, being members of the Board of Management. Though granting honors very sparingly, its D. C. L. has been conferred in past time on four American Churchmen; Bishop Perry, of Iowa; the Rev. Dr. Winslow; Archdeacon Stevens, of

Brooklyn; and the late President Barnard, of Columbia College.

The Eucænia brought together alumni and visitors in large numbers. The exercises began with a *conversazione*, June 27th. Next morning an early celebration of the Holy Communion took place in the Hensley Memorial chapel, and at 10 A. M., the university sermon was delivered by the Ven. Archdeacon Kaulbach. At 1:30 P. M., the "convocation" or commencement proper was held. The faculty and notable alumni assembled on the platform, in the Gothic convocation hall, robed in their many-colored gowns and hoods, which, as also the form of exercises, were essentially Oxonian. The degrees were conferred by a long and somewhat elaborate process, entirely in Latin. Degrees in arts and engineering were given to the graduating class, and the honorary degree of D. D., was bestowed upon Canon Brigstocke, and D. C. L., upon the Rev. S. T. Rand, D. D. Prizes and successful scholarships were announced.

The exercises were made especially interesting by the entrance upon his office, of the new President, the Rev. C. E. Willets, D. C. L., a graduate of the University of Cambridge, who in other capacities has had long and successful experience at King's. His address referred to the recent appointment of the Rev. F. W. Vroom, as professor of divinity, and the addition of a new professorship of modern languages, filled by the appointment of Dr. Jones, a graduate of the University of Heidelberg. He commended efforts made during the past year to increase endowments, and urged the alumni and all friends of higher education, to add to those already existing, other and more adequate and worthy foundations.

Addresses were also made by the Hon. S. L. Shannon, the Rev. Drs. Ambrose and Rand, the Rev. Canon Brigstocke, and in conclusion, by Bishop Courtney.

King's College has done noble work in the century past, and bids fair to accomplish, with proper and deserved sympathy, a great and needed work in its new century, now opening.

#### ALASKA LIFE.

FROM A LETTER BY THE REV. OCTAVIUS PARKER.

I am writing from Anvik, on the Yukon river, about 500 miles from its mouth, and at the point where the Anvik river forms a junction with it. Physically, it is a beautiful location and the scenery as far as the eye can reach is superb. Alaska, which, I believe, is one-sixth as large as the whole United States, is divided into six districts, the Yukon being the last north but one—the Arctic. The Yukon, however, passes the Arctic circle. The Yukon river, which attempts to drain the great Yukon valley, is said to be the sixth or seventh largest river in the world; but, in the absence of an official survey this is at present uncertain. It seems, however, to be a fact that it is navigable for 2,000 miles. It is studded with islands; is many-mouthed and is said to discharge one-third ore water per hour than the Mississippi. I think it kind to say that immigration to either of the two northern districts of Alaska would be unfortunately premature as yet. At the same time, I have met two or three miners who have been very successful, but in each case the man was a practical, experienced miner, and a worker.

My colleague and I dwell in a three-



roomed log house, purchased for us by the Board of Missions of the Episcopal Church. I executed the commission, giving for it \$400. One room is 12x16. The other two are about half the size. The large room serves as chapel, school-room, kitchen, dining and sitting room and the other two we use as bedroom and storeroom. Rather limited quarters, you may say, but we thank God for so good a home—the best house for 120 miles north, south, east and west of us. I may as well mention in this connection that it takes many months to erect a building in this country, and in some cases years, owing to the fact that every foot of lumber has to be gotten out and dressed by hand, and tools are very scarce in Alaska.

The natives are very ingenious; ready and willing to be taught, and quick to learn. We have now four men working ten hours a day who, two months ago, never probably knew what it was to work a whole day, or six days consecutively. We have had no reason to find fault with them.

The great industries of this part of Alaska are hunting and fishing. Fish—mostly salmon—is the great food staple of the country, and skins the medium of barter for other commodities. Salmon and white fish, also game, are mostly eaten alone. Bread the natives do not always get, for flour is scarce, but they love to dip their fish in seal oil. The dogs (Alaskan horses) are fed exclusively on dried fish—mostly salmon. We for this purpose purchased in the year past ending May 1st, nearly 2000. In winter the dogs receive each a salmon a day.

The salmon disappear in winter, and in their place we get several varieties of white fish—some very large. They are caught by placing large traps away down under the ice and below the ice line. The ice has to be cut out and the trap raised every time a catch is taken. Over a hundred is not unusual.

The Yukon district abounds in game. Moose, deer, bear, wolf, fox, lynx, wolverine, mink, beaver, marten, land otter, hare, rabbit, walrus, and whale, are all represented. St. Michael, on Norton sound, is the main station for the Arctic and Yukon districts. The agent there, I am informed, sends annually to San Francisco 25,000 skins.

I am agreeably surprised at the modesty of the women. I have never seen anything to shake my faith in this. They seem to be very subservient to the men, but not degradingly so. There is much affection between husband and wife, and great affection shown by the parents to the children.

The weather here is sometimes very severe, but though this is so, men, women and children are, in the large majority of cases, without underwear. I know this to be so by numberless instances that have come before me. As a consequence, pneumonia, erysipelas, and other kindred diseases are very prevalent.

This winter, by the request of the Russian priest, 125 miles distant. I visited his brother (a case of pneumonia), and on my journey saw and administered to about twenty of the most distressing cases I have ever seen. I was out in a three days' blizzard—52 degrees below zero—and suffered, I can assure you. The journey, 250 miles, took me nine days, and again and again my heart ached for a box of under-clothing for distribution.

The village of Anvik is about a mile and a half below us. It is on very low ground, as being better for fishing. Anticipating high water the people de-

sert their village and come up here for about six weeks in the year. They put up temporary abodes (birabaras) and prepare for the fishing season. As I look out of the window I see many of them, some working for us, some making willow fish-traps, some birch-bark canoes, and others doing a variety of things too numerous to mention. The Anvik, quite a large river, broke up four or five days ago, and the mighty Yukon must do so in a few days. They tell me the volume of water in the latter becomes amazing, but just now we are thinking how many building logs we can secure and how many men we shall need for the service. After the broken ice has passed away the river rises and logs come down by the thousand, but are difficult and dangerous to secure. A good building log should be not less than twenty inches in diameter and as long as possible. The current of this river is ordinarily four miles an hour, but about the 1st of June it goes crazy.

You might be interested to know what food supplies this section affords. In the summer we get magnificent salmon, salmon-trout, geese and ducks, and in the winter fresh white-fish, rabbits, and grouse. In other sections, moose, deer, hare, seal, whale and bear, are forthcoming. In their season (they begin in a month) we get salmon-berries, raspberries, huckleberries, blueberries, black and red currants and cranberries. These are of course all wild, but here they are large in size and fine in flavor. The natives also eat the large red berry of the wild rose.

Vegetables we do not get; but turnips, radishes, lettuce and potatoes, have, I believe, been raised here. We hope to try these soon, as also some cereals, for we think something may be done with the latter. We know that millions of tons of hay could be baled on the Yukon, but as to the quality I am not yet able to say.

Although Alaska is about one-sixth as large as the United States, it has no roads. Consequently in the summer all travel is by water, and in the winter mostly by snow. I say mostly, for I believe that the waters of Southern Alaska do not freeze over, hence travel there in the winter may be largely by water. The dogs of these regions are a fine institution. They are hardy, little or no trouble to take care of, easy to handle, and will travel thirty to forty miles a day with a loaded sled. Quite a number go mad in winter. My colleague shot two and I shot two last winter, and this is a common occurrence. Nine dogs make a good team, but the natives do with less, some have but one, and that a very sorry affair.

We are now fixing up our boat. Early in June we shall make our way down the Yukon and across Norton sound to St. Michael's, 580 miles. There we shall meet or wait for the annual mail steamer (we get mail but once a year), get and briefly answer our mail, receive and pack in our boat our year's supply of provisions from San Francisco, and then return to our post. The round trip occupies over a month, during which we live on our boat, cooking, eating, and sleeping in her.

The Yukon has just broken up and is beginning its onward course to the sea. I cannot adequately describe it. As I look I see little if any water, but rather a conglomerate mass of ice and snow all the way from an inch to two feet above water mark, moving onward like a solid compact body. It is really very pretty and a phenomenon not seen, I think, in Oregon waters,

## BOOK NOTICES.

PHYSIOLOGICAL NOTES ON PRIMARY EDUCATION AND THE STUDY OF LANGUAGE. By Mary Putnam Jacobi, M.D. New York: G.P. Putnam's Sons. 1889. Pp. 120.

The training of young children has so many points of interest and importance that no one book probably could cover the whole ground. Some think one way, and some another, and there is really no sort of agreement as to what or which is the best way. The excellent lady who writes this volume is of opinion that the scientific method is the right one, and apparently she makes no account at all of the moral element in education. If ten or a dozen years are to be given to science to begin with, and language scientifically studied to follow, it seems hard to say what strangely unnatural creatures we should have as the result. So far as we learn from Dr. Jacobi's pages, there does not appear even a hint that children are sent into this world for a much more important purpose than her scheme of education contemplates. Her views on the study of language deserve attention. They are very forcibly put, and teachers and others may consult them to advantage.

THE ANALYTICS OF A BELIEF IN A FUTURE LIFE. By L. P. Gratacap, M.A. New York: James Pott & Co. 1888. Pp. 312. Price, \$2.00.

To many, perhaps to most thoughtful persons, the subject of a future life is one of supreme interest, although few men attempt to analyse the grounds of their belief in a life to come. In this volume we have an attempt made to gather what can be said upon this question into a single aggregate of statements, or in a line of consecutive suggestions, and to examine fairly and exhaustively the scientific postulates that afford a reasonable basis for the hope of a future life. In the treatment of the scientific aspect of the doctrine of immortality, the author finds three natural sentiments that are universal and inseparable factors of a mental conviction of the truth of a belief in a future life, viz. a sense of personal identity, a desire for gratification, and a moral judgment implying the punishment of sin and the reward of virtue. Each of these three subjects are very fully and clearly discussed. While the scientific review of the question offers no proof whatever of a future state of being, it does furnish a strong probability that there is for some of us another life, a fair suggestion of what it may include, and a reasonable basis for experimental effort in our own and others' behalf. Turning then to the analysis from Revelation, the author shows how these three natural sentiments that induce men to believe in a life to come are recognized and sustained in the elements and text of the Christian revelation which impart a certainty to the possibility reached by the scientific analysis, i. e. to the man who accepts the revelation. In the striking resemblance between science and revelation in regard to this question, there may be found not only a support for science, but also a correlative reasonableness in revelation. Of special interest are the chapters that treat of "The Genesis, Growth, and Durability of Mind." Despite the modesty of the author, we cannot but feel that his closely reasoned arguments have placed his positions on a solid and substantial basis; and those who have the patience and the interest to follow him in his reasoning on this most important subject will find a pleasure in this scholarly and accurate analysis of the belief in a life to come. As showing what the Christian religion that animated the

desire for a future life has brought, and as illustrating the author's style, we quote the following passage: "It has made the bondage of toil pleasant, it has unveiled the eyes of the poor, it has made the sordidness of common-places a stairway leading to heaven, it has chastened avarice and flung a mantle of delight around penury; to the sunshine of the world it has given the subtlety of the gayety of faith, and its gloom it has filled with the music of hymns; it has met doubt with smiles, and has turned away imprecation with forgiveness; twisted into the shapes each man desired, its influence has been generally benign, and whether so or not, has always been powerful."

From MESSRS. NOVELLO, EWER & Co., London and New York, we have several short settings of the Office for the Holy Communion, including *Benedictus* and *Agnus Dei*. One by Battison Haynes in E flat, is a smooth and tuneful service in a devotional key that can be easily compassed by an ordinary choir; the *Credo* is dignified and expressive, the *Sanctus* and *Gloria in Excelsis* are good without being noteworthy, but the *Benedictus* and *Agnus Dei* are excellent, the latter especially being a gem of chaste religious melody.

Few men have a better faculty for writing melodious services than the Rev. H. H. Woodward, *Mus. Bac.* the minor Canon of Worcester. His work is always popular, open perhaps to the charge of an occasional touch of secularism, not very flagrant. His anthem, "The Radiant Morn Hath Passed Away" has quickly run through the musical world. In the service before us we can only single out for special mention his *Sanctus*, *Benedictus*, *Agnus*, and *Gloria*; the first and third are the same melody in four parts, as found in an earlier service for treble voices, or unison, which we have heard very sweetly sung by the girls of St. Mary's School at Knoxville, Ill.; the *Benedictus* is a simple, tender theme, with a bright and skillful organ accompaniment, and the *Gloria in Excelsis* is most pleasing and satisfactory and free from difficulty at every passage.

The sub-organist of St. Paul's Cathedral, Mr. George C. Martin, has been engaged in editing a most desirable series of these short settings for the Altar Office, of which this is No. 5. We intend to notice briefly some of the later numbers, week by week. The present service, by Tours, will perhaps be not as easily compassed by an average choir as most of the others, a limitation especially applicable to the *Gloria in Excelsis*. But his Creed is not only simple, it is a model of solemn and stately recitation of the Belief, in music that a congregation would soon learn to sing; and the *Agnus* is instinct with sober devoutness in pleading tones that cannot fail to move the heart. The price of these "Settings" is 25 cents each.

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### PAMPHLETS RECEIVED.

FASTING COMMUNION. By the Rev. A. C. A. Hall. THE RELIGIOUS GIFT ENTERPRISE. By the Rev. Beverley E. Warner.

SOUTH DAKOTA—Resources, People, Statehood. By Frank S. Child.

THE DOCTRINES AND PRACTICES OF THE JESUITS. Collected from their own writers and from other Roman Catholic authorities by Henry Charles Groves, D.D., Prebendary of Clougher.

THE WISE QUILTER. A sermon preached at the opening of the 38th annual convention of the diocese of Iowa, by the Rev. Thomas S. Green, D.D., rector of Grace church, Cedar Rapids.



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

WITH this issue, the interesting story of "Count Oswald" ends. Next week, we shall hope to commence a short serial entitled "The Sexton of St. Mary's," by the Rev. H. F. Darnell, D. D., author of "Philip Hazlebrook," etc. It is expected that there will be a large demand for the numbers of THE LIVING CHURCH containing this story, for circulation by the clergy in their parishes. We therefore suggest that orders for extra copies, or for new subscriptions to commence with the first number containing the story, be sent in as early as possible. Otherwise, our friends may be disappointed.

DEPUTIES to the General Convention should understand that the movement which is euphemistically termed "Proportionate Representation," is really a movement to place the entire legislation of the Church in the hands of a few who may constitute the majority in the great centres of population. While it professedly aims to protect the franchise of individual communicants, it really would disfranchise many of the dioceses of which the General Convention is the representative body.

GIORDANO BRUNO, to whose memory a public monument has recently been erected in Rome, where he was burnt alive, as the phrase is (burnt dead might describe it better), in the year 1600, was a renegade Dominican; an erratic, obstinate heretic, who defied the Pope and denounced his "detestable enormities." He is now honored in Rome on account of his courage and independence. His monument is a witness to the failure of papal assumptions even in sight of the Vatican. *The Church Times*, commenting upon it, says: "What would the Roman clergy say of the Church of England, if a statue of Tom Paine were set up in London with general public applause?"

THE news that Cardinal Manning recently received into the Roman Church the Rev. Mr. Townsend, lately principal of the Oxford Mission at Calcutta, was telegraphed all over the world. Whenever an Anglican 'verts to the Roman Church, the fact is heralded to the uttermost part of the earth, but when a Romanist is received into our Communion the news is withheld. The membership roll of a single church in Philadelphia (St. Sauveur) contains no less than a full score of *ci-devant* ecclesiastics of the Roman Church. When priest and people of St. Joseph's church at Rome (diocese of Central New York) as a body were received by the Ordinary of that diocese, very little was said about it. Is the Associated Press in league with the Vatican?

THE reports of closing exercises in our institutions of learning exhibit the same tendency of the press of this country to magnify the work of this foreign element. Scarcely one in a hundred teachers in Roman schools are American by birth or education, and their work is not, as a whole, as good and thorough as that of our own teachers; but they are lauded in columns of newspaper puff, while our own schools of the same or higher grade are given a dozen lines. The same is true of our charitable work, and of our ecclesiastical functions, which are sometimes of the greatest interest to the public. Perhaps the explanation is, that our people do not go about asking favors from reporters and editors.

THE Rev. Dr. Cuyler does not like the marriage service of our Church, and though he sometimes uses it himself with such improvements as suggest themselves to him, he thinks it one of the poorest compositions in the Prayer Book. He has of course a right to his own taste in such a matter, which however seems to be at variance with that of an increasing number of Christian people of all sects and names, who, tired of the irreverent and often half-jocular accompaniments which the extemporaneous method seems specially addicted to on such occasions, are constantly insisting that their ministers shall use the Episcopal service at marriages. The reverend gentleman particularly objects to the prayer which follows the Lord's Prayer. He cannot understand why the case of Isaac and Rebekah, those "old Israelites," should be taken as an example of faithful and loving married life. He then proceeds to make certain comments upon the history of Isaac, in the gross and shallow spirit which is only too common at the present day, and which it should rather be the part of a Christian teacher to correct by

pointing to the higher lessons of the Bible history. Isaac, alone among the patriarchs, was a monogamist. The references to the relations between the two are peculiarly touching. Of their marriage it is said that Isaac "took Rebekah and she became his wife; and he loved her; and Isaac was comforted after his mother's death." On two other occasions their mutual sorrows are recorded. Geikie says (Hours with the Bible): "Wholly devoted to her in an age when Abraham and Jacob alike had concubines, and notwithstanding her childlessness for twenty years, the pair have always been the Hebrew ideal of chaste married life." But perhaps it is hardly worth while to deal seriously with a writer who is capable of such an anachronism as to speak of Isaac and Rebekah as "Israelites"!

THE history of Kentucky has brought to light at every important crisis a peculiar spirit of sturdy independence in State legislation, accompanied by a remarkable respect for law and justice. The action of this State upon each great political issue that has arisen since the Revolution has owed but little to direct influences from without. She has insisted upon dealing with each question in her own way. This was notably shown in her course at the outbreak of the civil war in 1861. It is gratifying to observe that this characteristic independence and tendency to deal with critical questions upon principles of right, regardless of consequences, belongs to the Church in Kentucky as well as the State. An instance of this is seen in the recent action of the diocesan council on the relation of the Church to the colored people. The report on this subject presented to the council makes short work of one argument which has been used, with great effect, to justify the establishment of some kind of separate organization. Its words are as follows:

Would God that we could see, as the result of the work of the Church in America in its God-given mission, even a semblance of danger by multiplication of colored clergy, that they might over-ride, if they would, the overwhelming majority of the white clergy; or, by multiplication of colored parishes that they might, if they would, overpower the vast preponderance of white parishes. In that event, the safeguards to maintain the present integrity of the dominion of intelligence might readily be found. But even to entertain the idea of rending the body of Christ in any diocese of the South, by establishing separate jurisdictions for white and black people, is so abhorrent to the very fundamental principles of the Church of God that the suggestion, even, of such a catastrophe must be deeply deplored.

These are noble words and touch the root of the matter. It is most cheering to know that they were

received by the council with unanimous approval.

### SOME ASPECTS OF REVISION.

THE further we proceed with our review of the changes in the Prayer Book, which have already been effected or which are now before the Church for consideration, the more clear it becomes that the really desirable propositions have been very few. In fact they do not go much beyond the limits of those which THE LIVING CHURCH has for some years indicated as alone required by any very general demand. The restoration of the New Testament Canticles, provisions for shortening the Daily Offices, the rectification of the Apostles' Creed and insertion of the Nicene in its proper place in the Communion Service, permission to omit the Commandments under certain conditions—these, with a few rubrical changes elsewhere—are the substantial and good results of the movement. And we hold that they are sufficient. The Church has been wonderfully guarded by the good providence of God, from the more radical and questionable alterations which the learned enthusiasm of the liturgical student or the ignorant zeal of the practical man would have intruded into her formularies.

At the close of the last General Convention, it cannot be denied that most people believed that the revision movement was substantially at an end, and that it only remained that the new propositions of that Convention be acted upon in 1889 to close the whole business and give us a new Standard Prayer Book suitable to the second century of our organized existence. The wide-spread expression of feeling which has followed the publication of the report of the committee appointed at the last Convention shows clearly enough that the general sentiment against further alteration remains unchanged. Bishop after bishop and convention after convention have expressed themselves in this sense.

Nevertheless, it must be admitted that some very able and influential men, some of whom have been connected with the movement more or less conspicuously from its first inception, are making a strong effort to turn the tide of public opinion in favor of further revision. Their best argument is to point to some of the fine things contained in the report which has recently been published and to ask whether we ought not to embrace the present opportunity of adding them to our liturgical treasures. The answer to this, and we think a conclusive answer, is that not one of these fine things is really necessary to complete the work on the lines to



which the revision has been hitherto limited. One attempt after another has been made to break through those lines, but in every case the more conservative and moderate sentiment has, in the end, prevailed. Again, as no public demand has called for these new propositions, neither can it be shown that there is anything complete or final in them. They are, for the most part, merely selections from a large number of liturgical loci, neither better nor worse than many others which might be proposed. To this point we may take occasion to draw attention hereafter. It is sufficient to say here that, failing popular demand, we can discern no rule or method upon which these propositions are offered, rather than others.

We have spoken of the best argument that has been urged in favor of prolonging this work. There are, however, other arguments to which it is matter of regret to see men of high repute willing to lend the authority of their names. For instance, the attempt is made to bring all conservative men who know when they have had enough and are more than satisfied to retain the American Prayer Book without the addition of anything that would strike strangely upon the ear, and who moreover profoundly distrust the doctrinal atmosphere which now begins to environ this movement, under the suspicion of ulterior motives. They are charged with insincerity in their opposition, and with merely wishing to postpone the movement until they can attain some fancied "paradise" of "ritual and Catholic doctrine" sometime in the future. For ourselves and those who think with us—the many bishops and conventions who have recently expressed themselves with no uncertain sound upon this subject—we indignantly repudiate such an imputation. Has it come to such a pass that those who are still jealous of change in the Church's devotions, and who realize the transcendent importance of the fixed character of our formularies amid the restlessness of this age, when the very foundations are being shaken in so many directions around us; who dread the weakening of popular reverence for that which has hitherto been held sacred; and who most of all deprecate the introduction of fierce doctrinal conflict into the consideration of those forms whereby we approach the Almighty Father, can no longer speak without being misunderstood or having unworthy and partisan motives attributed to them?

Finally, it has recently been declared that those who oppose further revision are voting in favor of false doctrine or practice of some kind, for instance (for this is the case al-

leged), that they "are voting to allow our Holy Communion to be turned into a spectacular Mass without communicants." Is it possible that those who make such an astounding statement as this do not see in what a position it places them? It has often been seen how certain Evangelicals have reduced their own position to an absurdity by insisting that the Prayer Book contained "Romanizing germs." Revision was long ago demanded on that very ground. Are our brethren prepared to concede the whole position which they have hitherto contended against by acknowledging that it is necessary to alter the Prayer Book in order to get rid of an objectionable practice? For our own part, we do not for one moment assent to the proposition that the Prayer Book as it is either contemplates or tolerates "spectacular Masses without communicants." On the contrary, the idea of Communion is woven into the very warp and woof of the Eucharistic Office. And this has been made glaringly evident through the fact that the principal promoter of the kind of service referred to, was driven actually to omit large and important portions of the service in order to lend color to his undertaking, and even then found it impossible to eliminate the implication of lay Communion, so deeply is it imbedded in those central prayers which the most daring individualist would feel it sacrilege to tamper with.

We submit, then, that the arguments in favor of continued revision with which we have been dealing, are chiefly appeals to prejudice. It is ungenerous to attribute to men motives which they disclaim. It is exceedingly dangerous to contend that revision is necessary on doctrinal grounds. But it is disheartening that such weapons should be employed by some of those to whom we have been accustomed to look for wise counsel and fairness in discussion.

#### WHY I BECAME A CHURCHMAN.

BY THE REV. EDWARD P. GREEN.

I became a member of the Baptist denomination when about fifteen years of age, and continued in that Communion until I was twenty-seven. Then I withdrew, not knowing where I would go.

For years I had yearnings which could not be satisfied. As there was order, system, and beauty in the natural world, it seemed to me that there must be the same in the spiritual world. Hence, I was led to enquire: What is the Church? Did God leave everything in the chaos in which I found myself, or did He establish an institution here which was not to be altered and mutilated by man's device? Let me speak in order.

##### I. THE CHURCH.

My impression had been that it was what men made it. The fact of its be-

ing an organized body, of its having an appointment of God, the Kingdom of God, the Body of our Lord, the Household of God, had never dawned upon my mind. When this truth was apprehended, it seemed that the scales had fallen from my eyes, it was indeed to me a great revelation. It was a source of much comfort and joy to me then, and is more so, day by day. To those outside of our Communion, the fact of the Church is one of the first great objective points to which our teaching and preaching should be directed.

##### II. THE MINISTRY.

This, too, was as clouded as the notion of Church. It seemed to me, upon reflection, that there must be some significance in our Lord having men with Him three years or more before He saw fit to send them out to preach and to teach. I could not believe that He would, and that He did, leave His Church without any recognized leaders and defenders. I could not believe that He intrusted this great Kingdom to the spiritual illuminations of ignorant men, who believed that they were called of God. I felt that, besides the inward call, there must be some external authority to determine upon their qualifications. Such Scripture as the following was a deep mystery to me: "Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained." "I give unto you the keys of the Kingdom, whatsoever ye shall loose on earth, shall be loosed in Heaven, and whatsoever ye shall bind on earth shall be bound in Heaven." This is another great objective point to which teaching and preaching should be directed. When I got hold of this fact, this Kingdom was becoming grander and grander. Whilst its deep mystery must erst remain in some sort hidden from man, yet as I was led along in it by the Spirit, its precious truths unfolded themselves more and more to my soul.

##### III. THE SACRAMENTS.

No stress was laid upon either of these. They were simply unmeaning forms, not necessarily connected with salvation in the Church. I knew nothing about their position in the divine economy. From the instructions I received, I considered them almost useless appendages. Holy Communion was simply a sign by which the person showed his love to God. It was nothing more than a remembrance. I knew nothing about it nor did I care anything about it. There was no deep spiritual meaning in it, and no grace whatever to be derived from it. Baptism, too, was not essential. There was no spiritual significance in it. It was a mere form. Then why make so much ado about the form of immersion? The question arose: If there is no baptismal regeneration, why make a mere form the condition of partaking of the Lord's Supper. This appeared to me narrow and unreasonable. I could not believe in the vital importance of empty forms. I did not like chasing vapors. I have since learned that the Sacraments of the Church are deep spiritual things; that they are channels of grace, and that they were made effective by the Holy Spirit.

##### IV. INFANT BAPTISM.

This was the greatest prejudice I had to overcome. I had been taught to believe that the Baptism of an infant implied that conversion in after life was unnecessary. In other words, that it signified the completion of the work of grace. Of all Catholic doctrine, I had ridiculed this the most. I find now

that it is the key that unlocks much of the mystery of the Kingdom of God. That which I was the most strongly opposed to, I am the most zealously in favor of.

##### V. FORMS OF WORSHIP.

I could never escape the conviction that everything in the House of God ought to be done in decency and in order. I had observed the deep solemnity of the service of the Church, and notwithstanding that I believed it was heartless, yet I felt elevated and awed by it. Upon examination, I found authority for it not only among the Jews, in the Old Testament, but also in the New—in St. Paul's Epistles to the Corinthians, Ephesians, and Colossians. I found also that liturgical form of worship prevailed without a dissenting voice during the first fifteen centuries of the Christian era, and that the greater part of Christendom to-day uses this mode of worship. This to me is one of the great excellencies of the Church. Those outside the Communion are deeply prejudiced against "praying out of a book." It was indeed one of the great prejudices I had to overcome. I believed that prayer, to be fervent and sincere, must be extemporaneous. I find now that in the services of the Church, the soul's deep breathings can find their full expression.

##### VI. EMOTIONAL RELIGION.

I could not believe in the so-called revival system. I could not satisfy myself that I had to lay aside reason and common sense to be a Christian, that religion consisted in emotions. I considered the religious life a practical, every-day experience as the Holy Spirit moved in it. I found that emotional religion, to have activity, must move in the atmosphere in which it was born. I found that man by Baptism was brought not into a saved state, but into a state of salvation; in few words, that Christianity is a life and not an act.

##### VII. CHARACTER AND CHURCHMANSHIP.

The dignified and independent manner in which Churchmen attended to their Church duties made an impression upon me. They seemed to be living for something. They seemed to believe in something. They seemed to be actuated by principle. They made no apology for the course they pursued. There was no aping after others, no saying one Church was as good as another. Right here, I will state that the apologetic tone in which some members of the Episcopal Church now speak, would never have helped me on my way to be a Churchman. When outsiders come to the Church, they want something positive, definite, something that they can cling to. The aggressive spirit of the Church will never retard it, but build it up.

##### VIII. CHURCH GOVERNMENT AND DISCIPLINE.

As there is One Lord, One Faith, One Baptism, so in my mind, there ought to be One Church. As we are all in one household by creation, so ought we to be in one household by redemption. I had always learned that, in regard to the things of this world, there was strength in unity and weakness in division. I could not get hold of that sophistry that it was better to be divided in order to be united; that we must pull apart in order to work together in evangelizing the world. I found that the Apostles worked together. I did not find that every man was a law to himself as regards the Church. It was evident in St. Paul's



mind that he delivered what he received. Timothy is placed over the Church at Ephesus, and Titus over the Church in Crete, and they understood perfectly their duties for they had instructions. Elders were ordained in the different cities. All along there is recognized authority. The council at Jerusalem, over which St. James presided, shows that there was concerted action. Somehow, I could not believe that the congregation ought to determine solely upon the spiritual qualifications of its members. I could conceive of great injustice being done by the members of the Church making the standard of its spiritual life. Party spirit gets into the Church as well as into politics. I found that a great door was opened where such a state of things existed. I therefore came to the conclusion that the minister ought to regulate these things. It required great courage of conviction to break away from my old associations and come to the Church that I love so much. As might have been expected, I came through a storm of opposition, but the clouds have broken away, and the sunshine of peace is all around.

#### LAY READERS.

Bishop Paddock, in his last convention address, utters the following caution about the work of lay readers:

I am fully convinced that this important agency has of late come to be used unwisely in this diocese; not through any obscurity in the terms of the yearly license issued by the bishop, which terms are copied from Canon 9, Title I., of the Digest, but from forgetfulness or neglect on the part of parishes and readers. The law allows no bishop to issue a license for a vacant parish where the "congregation . . . is able, and has had reasonable opportunity to secure the services of an ordained minister," and no license has been seen in this diocese for many years, which has knowingly transgressed that law. But, in my judgment, transgressions of that law have become too common on the part of parishes employing, and of readers employed. The number of young men seeking readerships for eking out their scanty support in sacred studies has increased, and churches which have been paying ministers \$1,000 or more find it convenient, for a time at least, to pay one-third only of that amount. In many cases the church is not so much benefited by the one day's labor of the popular but inexperienced semi-minister as it fancies it is, or as it would be by the same labor of a minister of Christ; much less than it would be by the residence and every-day care of such minister. And often a thoughtless but cruel wrong is done to worthy ministers of Christ, who are for the time unemployed and who absolutely require opportunities for ministration during their passage from one settlement to another, to prevent suffering on the part of themselves and their families. Licenses are not given by your bishop available for such vacancies, unless after special consultation with him; but not infrequently a license for one specified place, and bearing on its face the statement that it is not available for other places, unless in an emergency, has been thoughtlessly used for other places for which it could not have been issued; so that it has happened, and that too when the bishop has been within easy reach, that parishes and missions have been found quietly and happily at work for weeks with a lay reader, without the

bishop's official knowledge of any such arrangement. Consultations are held, details are agreed upon, the work is in progress, but the bishop, who is canonically responsible, is apparently the only party who knows nothing about it.

I propose that this irregularity shall cease; and I believe that the clergy and laity of this diocese will support the bishop in putting under strict canonical regulations this most valuable agency, or in summarily cancelling licenses that are used unlawfully.

#### PROPORTIONATE REPRESENTATION.

—Our Church Constitution "takes the sense of each interest" or diocese "through its majority or appropriate organ, and the united sense of all as the sense of the entire community." The proposal to change is a proposal to destroy this organism "under the delusive hope of making government more democratic." Let me illustrate. In our General Convention we have but one truly representative house. The bishops sit; do the clergy in the diocesan conventions, by virtue of their office. They do not represent the parishes, nor the other the dioceses. The House of Deputies is the only true representative house. Now adopt graduated representation; consider the whole Church as a "unit having one common interest throughout;" fill your Lower House with deputies in proportion to communicants in each diocese. Then nine great dioceses will wield a majority of the whole and rule thirty-nine. Now these nine regnant dioceses stand together in one portion of the Church in almost solid phalanx. A great chain of lakes bound our country on the north; their waters do not touch one of these dioceses. A gulf bounds our Southern coast, but not these dioceses. The great western ocean does not touch them. They all are east of the Rocky Mountains—east of the Mississippi, east of the Appalachian chain. They are all clustered about our great metropolis. With that city as a centre, a radius of 200 miles in a country three thousand broad would touch or inclose them all. Do you ask why are these great dioceses likely to combine against others? Why, the argument for change is that the small dioceses are likely to combine against the great; and if small dioceses, scattered from lakes to gulf and from ocean to ocean, are likely to combine, how much more these nine dioceses contiguous and almost compact. And, therefore, so far as the action of your only representative House is concerned, these nine dioceses would have "absolute control of the constitution, the Prayer Book, the doctrine, the discipline, the legislation, the missions, the assessment, the treasury, of the whole Church."—*The Rev. Dr. Elliott.*

WHEN Bishop Philander Chase was in England, in a family where he was staying, he made use in the devotions of that beautiful prayer in our Visitation of the Sick, beginning "O God, whose days are without end," etc. It was new to those who heard it, not being in the English Prayer Book, and the head of the family was so struck with its beauty that he gave the Bishop a large sum of money for the college he was trying to build. We notice that a writer in one of our exchanges has been trying to mend the prayer by substituting "In the Communion of the Episcopal Church" for "In the Communion of the Catholic Church." It is not the first time, and with similar result, that parts have been made "to gild re-

finéd gold, to paint the lily, to throw a perfume on the violet." We would express our surprise that the writer, by omitting the word Protestant, should have failed to cap the climax. As it is, his work is "Hyperion to a satyr."—*The Churchman.*

#### 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
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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.

Until further notice, the address of the Rev. J. B. Whaling will be Pine Bluff, Ark.

The address of the Rev. Ernest McGill is Key West, Florida.

The Rev. J. N. Chestnut, B. D., having been appointed to St. James' church, McLeansboro, and Trinity, Mt. Vernon, desires to be addressed, McLeansboro, Ill.

The Rev. William C. Winslow, of Boston, is to be addressed during the summer at Petersham, Mass.

The Rev. D. C. Pattee having resigned the rectorship of St. Luke's church, Fort Collins, Colo., has accepted a call to St. Michael's church, Boise City, Idaho. Address accordingly.

The Rev. C. L. Mallory has resigned his position as Dean of All Saints' cathedral, Milwaukee, after a service of seventeen years as Dean and Canon. His address until further notice, will be National Home, Milwaukee Co., Wis.

The Rev. M. Cabell Martin, rector of Holy Trinity and St. Peter's church, Nashville, Tenn., sailed from New York last Saturday in steamer Etruria, for a two months' tour in Europe. His address during his absence will be Brown, Shipley & Co., London, England.

The Rev. Charles Clark Camp has resigned the rectorship of St. James', Westville, and the charge of All Saints' Mission, New Haven, Conn., and accepted the rectorship of Christ church, Joliet, Ill., where he should be addressed after Aug. 1st. All matter for the secretary of the diocese of Connecticut should be sent to the Rev. M. K. Bailey, Bradford, Conn.

#### OFFICIAL.

NOTICE is hereby given that the meeting of the Memphis Convocation is postponed until the first Tuesday in October. EDWARD WOOTEN, Sec'y Convocation, Bolivar, Tenn.

July 16, 1889

KIND friends sending packages of books or papers (either by express or post) to the Library Rooms, 18 S. Peoria St., Chicago, are requested to accompany same with a letter or card to the undersigned, that suitable acknowledgment may be made. ANNA W. LEE, Librarian.

#### TO CORRESPONDENTS.

L. M. H.—1. In New York City. 2. So far as is possible. Sometimes correspondents fail to notify us of them. 3. No.

I. C.—We took occasion in our issue of March 2, 1889, to say some commendatory words of "The Society for the Home Study of Holy Scripture and Church History."

#### OBITUARY.

SWEET.—Paul Grafton Sweet, son of the Rev. Charles F. and Matilda Sweet, born Feb. 23, 1889, baptized March 7, died July 11, 1889.

WILKINSON.—Entered into rest on Saturday July 13th, Mary Gertrude, beloved wife of Henry O. Wilkinson, of Milwaukee, and eldest daughter of Mr. George Dickens, of the same city.

#### APPEALS.

OLD friends who retain St. George's church, Mount Savage, Maryland, and its rector, in kind remembrance, may be interested in learning that a rectory for the parish is in course of erection, and may be glad to contribute something towards the completion of the work. Particular information can be obtained by correspondence with the rector, JOHN W. NOTT, Mount Savage, Maryland.

ST. LUKE'S MISSION at Auburn, Placer Co., Ca., 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. LARRNER, 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 leveling 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 \$10,000 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.

#### MISCELLANEOUS.

WANTED.—In an established Church school in the West, a teacher of French and German. Address, PRINCIPAL, Stanton, St. Croix Co., Wis.

WANTED.—A few summer boarders. Fine country homestead. Terms, seven dollars per week. Address Box 1774 Ottawa, Ill.

TO RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill., suitable for a small family wishing to be near the school. Rent \$150 a year. Address the RECTOR.

ORGANIST wanted at Trinity cathedral, Little Rock, Arkansas. Superior three-manual organ, forty choristers. A Churchman preferred. Salary \$300. Excellent opening for a young man of ability. Correspondence solicited. Address C. H. PROCTOR, Dean of cathedral.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

#### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL. By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committee, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

#### THE SEABURY DIVINITY SCHOOL.

The academic year begins the 1st of October. Full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, the REV. PROFESSOR CHARLES L. WELLS, Fairbault, Minn.

#### A HANDSOME GIFT.

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# The Household.

CALENDAR—JULY, 1889.

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

VIA MEDIA,  
or  
MODERATE SANCTITY.

BY DEMAS.

I don't believe in the dance,  
Nor in your monastic cloisters;  
But I follow the fashions from France,  
And dote on ice cream and oysters.

I don't believe in strong drink;  
That is, in convivial treating;  
I go for saving my chink,  
Or laying it out in eating.

In ascetic self-denial  
A dangerous principle lurks,  
Which cannot endure the trial,  
"That a man can be saved by works."

I don't believe in a hell  
As a fire to be put out never;  
Yet infidel Bob is a swell  
That ought to be roasted forever.

I love my dear mother's Bible  
At least, in a sense I do;  
Sans Jonah's whale and *Le diable*,  
I think, on the whole, it's true.

I hate and abhor rough swearing,  
And picking pockets outright;  
Such things are too bold and daring,  
But cheating in safety is bright.

Extremes are the hot and the cold;  
Extremes are the wet and the dry;  
But the hard I believe in—the god!  
True god of the earth and sky!

I really believe in hard work—  
For niggers, Chinese, and such;  
(The laws ought to punish a shirk),  
But in working myself—not much.

I believe in the mist and the doubt,  
But in nothing that's plain and clear;  
And a preacher should never come out  
Of his shell, but carefully steer

Between the aye and the nay;  
Between the black and the white;  
Between the sad and the gay;  
Between the dark and the light.

To Charybdis I don't incline,  
Nor yet to opposing Scylla;  
But would plow thro' the middle brine  
On top of a prosperous billow.

I'm a nineteenth century man,  
Long past the age of greenness;  
And I've struck on this as my plan,  
To keep the line of betweenness.

## COUNI OSWALD.

BY T. M. BROWNE,

AUTHOR OF "DOROTHY," "THE MUSGROVE  
RANCH," ETC.  
Copyrighted, 1889.

CHAPTER XXII—CONTINUED.

A bright fire burned between the magnificent, antique andirons, and shed a warm glow over the handsome face of the Countess, who in a becoming negligé, was lying back in a lounging chair near the hearth. As Oswald entered, she rose quickly, and with a little cry and outstretched arms fell upon his bosom.

"My boy, my dear boy," she exclaimed with emotion, and Oswald clasped his mother fondly to his heart.

In a few moments he was sitting beside her, his hand in hers, and she was asking him how he was? and had he seen the Princess Stephanie? and how she looked? and other like questions. He felt that his mother wished to spare herself and him the pain of referring to recent events, and answered her in the same spirit.

After a while he told her of Otto Lahnfeld's death, which she deplored feelingly enough.

"Then you saw them at Mannheim," she said, "and have you heard the strange news about Adele? Do you know that she is a Von Haldersdorf?"

"Yes, mother, I have heard all about it," "How singular, is it not? but as I said to Ludwig, there was always something

*distingue* about the child, something that seemed out of place in her position."

Oswald checked the answer that sprang to his lips, but after a pause he again took his mother's hand, which he had dropped just now. "Mother, I have something to tell you about Adele, which I think will not be unwelcome to you now."

The Countess looked at him with quickened interest in her eyes.

"Adele has promised to be my wife, mother."

She uttered a little cry of surprise. "My son, is it possible?"

It was certainly unexpected that Oswald should return from prison with the news of his engagement, but the fact of Adele being a Von Haldersdorf had made her suddenly so eligible, that the Countess could at least not disapprove.

Oswald, though not the lord of Falkenburg, had so considerable a fortune of his own, as to entitle him to marry a portionless wife, should he so desire, and, on the score of rank, thank heaven, thought the Countess, there could be no objection now.

Very tenderly and graciously then she drew her son towards her, and kissed his forehead, saying that he had his mother's blessing, and that she would receive Adele as a daughter.

It was at this moment that Graf Ludwig, who had just returned from the shooting, entered the room.

Prepared as he had thought himself for his brother's coming, the sight of him at that moment acted like an electric shock on the elder brother. He had intended for his mother's sake to welcome Oswald with at least a show of cordiality, but to see him thus, like the returned prodigal of old, the object of lavish tenderness as though his mere return had obliterated the memory of all the suffering, the dishonor, he had caused, was too much. It was as though a cup of gall were held to Graf Ludwig's lips, and he were bidden to smile as he drank it.

"Ludwig," cried Oswald, springing to his feet, and, eagerly advancing to his brother, he threw his arms about him, while the Graf so far conquered himself as not actually to repulse his embrace.

"So you have returned, *mon frere*," he said, drawing a seat for himself near the fire, while Oswald, with sensations impossible to describe, returned to his own.

The Countess reading displeasure in her eldest son's face, and in the icy tones of his voice, began speaking nervously of Oswald's journey, of the Princess Stephanie, of anything that would give a safe turn to the conversation, for there was something about Graf Ludwig that made her dread an explosion. So the smouldering fire did not break forth, and presently dinner was announced, and the self-control which the presence of servants made desirable, stood them in good stead.

Oswald, after a few moments of speechless pain, at such proof of his brother's animosity, was calm and self-possessed, giving a word of affectionate recognition to the servants, when he saw their familiar faces, as he might have done on his return from an ordinary absence, they for their part being extravagantly rejoiced to see *den jungen Herrn* once more.

Shortly after they had risen from table, Oswald, on the plea of fatigue, retired to his own apartments, and in truth his wan and exhausted appearance showed that he needed rest.

Graf Ludwig had himself been about to withdraw, but his mother anxiously beckoned him to remain.

"You are angry, Ludwig," she said deprecatingly, "and I know how much you have had to endure, my son, yet surely Oswald has been sorely punished for his folly. Can you not forgive him?"

"I cannot see that he should be treated as a returning hero," he replied, with a bitter sneer, "or that he should be fondled and flattered, as though his presence here were a special favor. I did not know till I returned this evening, of what small account my sufferings have been in your eyes."

It was a cruel speech and the Countess

looked at him with pained, reproachful eyes. Then, all unwittingly, she returned the pain he had caused a hundred fold.

"At the moment you entered, Ludwig, Oswald was telling me what I could not hear unmoved. It seems that at Mannheim he was with old Dr. Lahnfeld and Adele. The old man died while he was there, and I suppose the loneliness of the poor girl made him think of her future. At all events they are engaged to each other."

Graf Ludwig started as though a serpent had bitten him. The Countess paused as though expecting him to speak, then went on.

"Of course Adele being a Von Haldersdorf removes all possible objections, and it seems that the Princess Stephanie has quite taken her up—in fact she is living at the Palace. You know, Ludwig, I was always fond of Adele, and—in short I told Oswald that I should gladly welcome her as a daughter."

She had been speaking looking away from the Graf, but now she turned towards him expecting some response.

He was lividly pale, and his hands were clenched as though a sudden, deadly pain had seized him.

"Ludwig, Ludwig!" she cried, "what is the matter? What have I done?" She would have put her arm about him, but he repulsed her sternly.

"Never," he gasped, and there was a look of fury in his eyes, "never shall she enter these walls as the wife of my brother! Is it not enough that he has marred my life, stolen the hearts of my people, in all things placed me at a disadvantage, disgraced our name—and would you have him now thrust *her* upon me as a *sister*?"

Terrified at his violence the Countess sank trembling into her seat. "Good heavens, Ludwig," she cried, "what is this! What has Adele done that you should feel thus?"

"It does not matter what," he answered, frowning darkly. "It is enough that while I live, Oswald shall not insult me by his presence as her husband. Tell him so, if you will, and if it will make you happier to spare his feelings, more mayhap than I could. But, mind you, let there be no mistake."

He rose to leave her, but seeing how pale and shocked she looked, he stopped, and put his hand upon her arm.

"Forgive me, mother, if you can." He spoke harshly and hurt her delicate arm with his rough grasp, but there was that in his voice—some mysterious undertone of pain, which made his mother's heart go out to him as perhaps never before.

She raised her anxious face and kissed him, and he went silently away.

### CHAPTER XXIII.

No need to give Oswald his brother's cruel message—when the Countess on the following day hesitatingly and most unwillingly approached the subject, she found an unexpected solution of the mystery.

It was a perfectly beautiful day, and the young man had asked his mother to walk with him on the terrace. Wrapped in her cloak of sables and leaning on his arm she paced with him to and fro in the wintry sunshine, not knowing why his eyes rested with such infinite sadness on the well-loved scenes of his childish and youthful years, wandering from one spot to another with yearning tenderness. Soon the Countess introduced the subject of Adele, and with much painful stratagem approached the point of Graf Ludwig's unexpected opposition to his brother's bringing Adele as his wife to the castle.

Oswald's clear eyes turned to his mother as she spoke, and speedily unravelled for himself the tangled skein of her discourse.

"Dear mother," he said, sparing her in great measure the hard task which had been assigned her, "I have something to tell you which until last night was not fully matured in my mind, but which I may speak of now as, God willing, a certainty. It will not grieve you, I trust, *Mutterchen*," he had not called her so since he was a little child, "at least you will look at it as the least of

two evils. I have determined to emigrate to America."

"Oswald!" There was consternation, sorrow, and, yet, perhaps, a shadow of relief in the tone.

"Yes, dearest mother, I am going to see for myself how men live under that larger liberty of which I would fain have had a share for my dear country. Here, for the present at least, I should be condemned to an inactivity, which to me would be little better than my prison. Adele is prepared to live and work with me, wherever Providence may call us. Should my brother not return before I go,"—Graf Ludwig had left early in the morning with a message to his mother that he would be absent for some days—"tell him that I bid him farewell, that neither at this time, nor at any other, while life shall last, can I feel anything but a brother's love towards him. Tell him too that I ask his forgiveness for any wrong I may have done him, I could not have acted otherwise, but it was ever a grief to me to feel that my actions must inevitably cause you both distress."

The Countess was weeping, Oswald pressed her hand to his lips, and they walked for a while in silence, before he added:

"Mother, it will be a comfort to you to know that a woman, tender and true, and pure and strong, will be my help-meet and my ministering angel, come what may." And all that was best and most tender in the Countess Hilda's nature, prompted the loving message she gave her son for Adele.

Oswald intended leaving on the morrow, but his mother knowing that there was no probability of her eldest son's return, urged him to stay. "Give me one more day, my son," she said, in such a tone that Oswald could not refuse her.

But on the following day he held her for the last time, for many years to come, in his arms, and taking with him her fondest blessing, tore himself away.

\* \* \* \* \*  
Not many weeks later, one early morning in the opening year, the steamship *Morgenstern* from Hamburg was putting out to sea.

Surely of all God's wondrous works, nothing can strike the human soul with a greater sense of majesty than an ocean sunrise. Nothing can bring a fuller realization of Him who holds the universe in the hollow of His Hand.

To two at least of the passengers bound to the "New World," that world of hope and promise, the sight of that sunrise seemed as an opening of the gate of heaven.

Adele with a sigh of awe and rapture, looked at the wondrous pageant, as the tints of opal and pearl deepened to a crimson glory, and suddenly the glowing orb wheeled into sight above the heaving, glittering waters. "How great are Thy works," she murmured, and turned to see in the beloved face beside her, the reflection of her own thankful adoration.

O, happy the day when two souls go out to the battle of life, with lofty aims and living faith in the power and goodness of God; and happy the land where they may dwell unfettered by the narrow despotism that hedges in human lives and minds, shutting out the wide horizon that should open before all men.

To Oswald and Adele, mixed with the grief of loyal hearts in leaving the land of their birth and their love, was the thrilling hope that in that New World, whither they were going, they would find all that they had yearned to bestow upon their country, and which, in the years to come, with matured powers and experience, they might yet be the means of implanting there.

"*Mein Oswald*," said the newly-married wife, clasping her hands upon her husband's arm, "it is well that we have suffered; we shall be the stronger to help those who suffer."

"And it is well," he answered, "to be so blessed, that we may be a blessing to our brothers."

THE END.



### MALE CHORUS CHOIRS.

PAPER BEFORE THE MICHIGAN MUSIC TEACHERS' ASSOCIATION, BY THE REV. R. E. JONES.

There is much interest just now in the so-called surpliced choir movement. I wish to discuss it simply and practically on the basis of my own experience. I do not write as a musician from an artistic standpoint, but as one trying to answer the burning question: "How shall the average church of the country over have its worship led and rendered in a dignified, worshipful manner at the least expense of means and care?" This question and its answer is the beginning, end, and middle of this paper. I think it important that an influential company of musical educators should have the matter clearly in mind, free from the confusion in which it is usually enveloped. This is the more necessary because secular musical writers are mis-educating the public in regard to it. The June number of *Harper's Monthly* of the last year, contains an article called "Surpliced Choirs in New York," by Mr. H. E. Krehbiel, which is wholly misleading and likely to harm the movement. It asserts that surpliced choirs are difficult to organize and manage, very expensive, and but lamely satisfactory in musical results. I wish to maintain that they are easily formed and handled, cheaper and better musically than any other generally available form of chorus choir. I shall take pleasure in contradicting the *Harper* articles, but please remember that I have no animosity against misguided Mr. Krehbiel, I simply use him to mark the steps of my argument.

I object to the term, "surpliced" choirs. Why? Because it beclouds the subject and diverts the mind from practical excellencies to æsthetics and costuming. To many minds it suggests that bugbear of Protestants, the Church of Rome. Like many writers on the subject, Mr. Krehbiel begins with a solemn discussion on the relation of the surpliced choir to Ritualism. He gravely says: "Surpliced choirs are obviously the creations of Ritualism, and to some extent serve to indicate its progress." Sheer nonsense! The surplice is a mere unform, a garment of decency and order, having no relation to ecclesiastical opinion. The presence of a surpliced choir is no guide whatever to the ecclesiastical complexion of the parish employing it. What the writer means by "Ritualism" is an imitation of the Roman Church. The Roman Church has never (with a few recent exceptions, copying Anglican patterns), employed vested singers stationed in its chancels. It is difficult to imitate from Rome what never existed there. The point is not one of costuming, though if I were addressing an Episcopal audience I would point out some practical advantages of the surplice.

Again, I object to the term, "boy" choirs. A boy choir is a very thin thing, an orchestra of first violins; the manly bass and tenor are indispensable and the term "boy" puts an indignity upon them; it too, confuses the subject by hinting that "the sweet little boys just like angels" whom the ladies rave over, are the only important persons.

You understand then that I advocate, as the title of the paper indicates, the male chorus choir in the church, men and boys. Nor do I use the term "church" in any exclusive sense. The male choir is not only best for the Episcopal church but for all churches—otherwise it would be presumptuous for

me to occupy your valuable time. The practical features of the male choir commend it to the non-liturgical churches also. In England it has been adopted by Methodists, Presbyterians, and Unitarians alike, and it will finally come to that here, indeed in some Eastern cities it has already come.

I have just now no quarrel with the quartette choir, let it depart in peace. Volume is absolutely necessary to sacred music—not a continual roaring fortissimo, but the power of pouring forth majestic praises—which puts the quartette, with its manifest excellencies, out of court.

But why does not a mixed chorus of men and women do as well? Now we have reached the point of discussion! A quartette is hard enough to manage, but every organist will bear me out with rueful retrospection—a mixed chorus is harder yet. Four people paid to sing may be handled, but forty people not paid have power to drive an angel mad. The vast increase of male choirs in the last ten years is evidence not of the excellence of the male choir, but of the difficulty and failure of other forms. The "musical problem" has long been the despair of pastors and committees. The male chorus displaces the mixed chorus and quartette because it is more workable, more peaceful. Mr. Krehbiel says: "No choir is as poor as a poor boy choir," which we cheerfully allow. It was long ago observed that two pigs under a gate are more effective ear-splitters than one pig under a gate. Thirty poor singers are worse than four poor singers.

But, to the question! Why are boys better than women as altos and sopranos in a church chorus? First, because they are more easily procured and in greater numbers. I have never yet seen a place where there was a dearth of boys from 10 to 14. After the first recruiting is over, more boys usually apply than can be trained; add small rewards and compensations with an occasional supper and you wonder why nature supplies so many of the article. But, after a score of boys have been procured, can they be made to sing acceptably? For my second point, I assert that they can. They can, if the choir-master knows his business. Of 20 average boys not more than two or three will prove intractable material. Both voice and ear develop wonderfully under training. Mr. Krehbiel makes the fundamental mistake of assuming that none but select material can be used. He talks of a city of from 50,000 to 100,000 people being necessary as recruiting grounds. Positively silly, in view of the exquisite choirs which exist in some very small villages in England. He assumes that none but boys promising and competent from the first can be wisely admitted. Most of the great boy choristers were once average youngsters on the streets and would have remained such had not chance carried them into the hands of some intelligent choir-master who discovered their voices and developed them. I have seen 20 average songless boys taught in four months to sing music of high grade—parts of Mozart's 12th Mass for instance—with an artistic finish that no adult chorus, not professionals, could excel. Boys properly trained have a genius for true, sweet, pure, high notes. They seldom, if ever, flat, and are never nervous, which perhaps explains their freedom from flitting. The average boy may be made a useful chorister. In my own choir I have had boys, both soprano and alto,

whose solo work for tone, flexibility, and expression, has been the admiration not only of the general public, but of professional vocalists as well. Every good choir-master expects to discover and does discover unusual voices. Choir recruiting is like fishing with a drag net, you don't know what rare fish you may catch. But I do not insist upon these phenomenal boys; it is the rank and file that tells. The point is that the average boy, easily caught and trained, may be made a useful chorister.

But could not the same be said of the average woman? Perhaps, if you could catch and tame her. The advantage of working with boys is, that you begin at the bottom, assume that they know nothing about singing, and teach them every single step. They have no pride of already acquired skill; they can be ruthlessly drilled, criticised, corrected, and have no dignity to be injured by the process; they expect to be disciplined. Lastly the choir-master has not to undo the poor work of some previous teacher. Every chorister has the same method. Thoroughness and unity are the results.

The weakness of the ordinary mixed chorus is the fiction necessary to shield its self-esteem, that its members are all capable readers at sight. In a male choir the junior sopranos are not expected to read, though the senior sopranos and altos are. The sopranos are taught largely by imitation, the teacher singing the phrase and the boys repeating it until perfectly mastered, laborious it is true; but what other method is fitted for a changing staff of different degrees of musical ability? What chorus of ladies would submit to be taught line by line, and how few such choruses are there that do not need it? Mind you, I am not talking about choruses of highly-trained lady amateurs, found in a few large cities, but of such as come together in our average towns. It is a misfortune for choral singing that a false dignity on the part of singers compels teachers to apparently assume that all are competent to read correctly. The ill results of this fiction—blurring, uncertainty of tone, flattening, are everywhere too sadly apparent. The point is that boys are highly amenable to drill and criticism.

(To be continued.)

### 1549 AND 1889.

The calendar of the present year coincides with that of the year 1549, in that Whitsun Day fell upon the 9th of June in both of them. And the Whitsun Day of 1549 is memorable in the history of the Church of England, as the day on which the Book of Common Prayer came into force and use, unbroken ever since, save for the brief term of its suppression by the Puritan faction between 1645 and 1660. The experiment was a bold one, and has resulted in a measure of success which the most sanguine of its compilers could not have looked for. In the first place, it has solved two problems which are yet unsolved by the remaining historical Churches of Christendom: that of vernacular services, and that of a practical method of reciting the Psalter and utilizing the remaining books of Scripture. It is the only real "Common Prayer" in the world. In all the other Churches an unwise conservatism has caused the public offices of devotion to become unintelligible, from the reluctance of the ecclesiastical authorities to recognise facts, and to adapt themselves and their rites to the change which the alteration of speech brought with it, as the once vernacular Greek,

Latin, Syriac, and Slavonic, gave way to younger dialects, and dropped out of use, and even out of knowledge of all save a few scholars. Probably not one person in ten thousand who hears Mass in Latin realizes that the reason why it is in Latin is because that was the vulgar tongue of Italy when the Missal was given its form, that form itself being a translation and adaptation of an earlier Greek rite, in use when the little Christian community in Rome was mainly a Greek-speaking colony. No one in those ancient days would have been foolish enough to hold public worship in a tongue not understood of the people, and the actual mischief came about by the operation of racial and linguistic revolutions which could not have been foreseen. And one very formidable evil which it has worked is that it has established a gulf of separation between lay and clerical religion, and therewith a divergence between the lay and clerical mind, which in many places grows into opposition and hostility. The laity have no share whatever, for instance, in the bulk of the Roman Breviary, which is the virtual equivalent of the daily morning and evening prayers of the Anglican rite. Not merely is the book peculiar to the clergy, but its recitation is for the most part private, with the exception of vespers, and the vast majority of the laity never are brought into contact with any of its remaining contents. And although the Missal is in universal public use, yet the dead language forms a very serious barrier to intelligent attendance on Mass, and an examination of the little books currently popular with the laity as manuals of devotion, shows that they are not only on a much lower level than the Missal, both intellectually and devotionally, but some of them have scarcely any proper reference to the very rite at which they are used, being all but exclusively occupied with devotions to the Blessed Virgin, to whom the worshipper is instructed to offer the Mass. The Greek office-books are even more inaccessible to the laity than the Latin ones, from their number, bulk, and costliness, though in Greece itself, from the great pains which have been taken with the written language by scholars, to assimilate it as nearly as possible to ancient Greek, the Romaic-speaking population can probably follow the Liturgy with intelligence; but this does not apply in the case of Russia, where the Old Slavonic of the offices is quite forgotten, and suggests about as much to the ordinary peasant or artisan's mind as Chaucer would to an English rustic of to-day.

Then, as regards the second point mentioned above, the orderly and virtually exhaustive employment of Scripture in the public offices of the Church, a few words may be usefully said. In theory, the Roman Church is far more zealous than the English in its use of the Psalter, for according to the structure of the Breviary all the Psalms should be said every week, instead of every month, as with the Church of England. But, in point of fact, the practice conflicts with the theory to so great an extent that most of the Psalms do not get said at all. The way this is brought about is this: Unlike the Book of Common Prayer, which appoints Proper Psalms for only six days in the year, the Breviary has Proper Psalms for each class of festival, for B. V. M., for apostles and evangelists, for martyrs, for confessors, for virgins and holy women, and for dedication of churches, besides adding other great



days in the year to the six which have Psalms peculiar to themselves.—*The Church Times.*

LETTERS TO THE EDITOR.

THE GENERAL SEMINARY.

To the Editor of *The Living Church*:

That republics are ungrateful is an aphorism. Ingratitude however is not peculiar to republics. Ecclesiastical organizations may and do manifest an insensibility to obligations. The recent rejection by the Board of Trustees of the General Theological Seminary of the nomination made by the alumni, of the Rev. J. H. Hopkins, to a lectureship in that institution, is a case in point.

Will any of the trustees who voted against his appointment affirm that Dr. Hopkins has at any time failed in devotion to the Church? Will any deny that he has unselfishly and successfully labored for a multitude of Church interests, including the welfare of the Seminary itself?

It is known that he has passed the time for parish work, but the objection that he has nearly attained the age at which professors in the seminary are retired, is not germane. The appointment was to be to a lectureship, and did not even involve the question of a pension.

Under all the circumstances, is his rejection less than an affront to the alumni? Those who know, as most of the trustees must know, the activity of his intellect, will give but slight weight to the claim that his rejection was due to the purpose to "put young blood into the Seminary."

Dr. Hopkins is acknowledged to be thoroughly qualified for the work; the Church is under obligations to him for a long and useful service; his appointment was the earnest wish and hope of the alumni. In view of these facts his rejection was an act of ingratitude.

M. D.

HYMNS ANCIENT AND MODERN.

To the Editor of *The Living Church*:

In response to "Layman" in a recent issue, allow me cordially to endorse all he says regarding "Hymns Ancient and Modern," and add my testimony—from observation as the son of an English rector—to the fact that this book has not only revolutionized and brought back the musical portion of the worship in that Church to its pristine purity and heartiness, but has also done more, by its true exposition of Church principles—clothed in the sweetest poetry, set to simple music—for the present revival of Catholicity than perhaps all other agencies put together. Personally, they came to me as a revelation, unveiling things in our worship that before were dry and meaningless, in all their truth and grandeur.

Doubtless many know that the present Hymnal is largely compiled from this collection (although some of the hymns have been mutilated to suit private interpretations) and it will be found that those taken "body and soul" from it are the most popular and the most sung in the American Church today, invariably, too, to the "A. and M." setting, while numbers of the tunes are used to other hymns, because we lack the magnificent ones to which these tunes belong. So broad and Catholic also is this work, that there is probably not a sentence in it unsuited for use in this branch of the Church. Our Prayer Book is now almost identical with the English, why should not our Hymnal be so also? X.

THE COLOR QUESTION.

To the Editor of *The Living Church*:

The opposition to the admission of colored delegates to the diocesan convention in South Carolina, which has caused such a scandal in the Church, has ostensibly based itself on the fear of the colored people coming into the Church in such numbers as to swamp the whites, dominate the convention, and ultimately elect a colored bishop to rule over the diocese, which of course the white Church people, human nature and race prejudice being what they are, could not be expected to submit to.

This fear of any such influx of colored people into the Church (God forgive us for having to speak of it as if a danger) is probably chimerical, yet we must admit that in any diocese where the negroes outnumber the whites, it is a possibility. The agitation and contention on this subject has been a severe blow to the colored Church work, and yet public interest has been so greatly aroused in this branch of missionary endeavor that it is progressing to a far greater extent than a few years ago. The Roman Church has followed our example, and is lately setting itself to work to "gather in" the negroes of the South, with a large measure of success.

The status of the colored congregations must soon be settled in our Church. The present situation is a danger and a disgrace. We lay ourselves open to the charge of being the worst kind of Pharisees and hypocrites, if we seem to try to keep any class of people from coming into the Church.

The "separate organization" scheme comes perilously near a "separate Church" for the blacks, and is not favored at all by the colored people themselves. Therefore, it cannot succeed.

Why cannot the main difficulty of the position be solved by having a coadjutor bishop, for the colored people, in every diocese where there are many of them? This would entirely remove the danger, real or imaginary, of a colored bishop coming in time to rule over white Churchmen. It would give the colored brethren bishops entirely devoted to their own branch of the Church work, and remove a heavy burden of responsibility and anxiety from the shoulders of our white bishops. Of course these "coadjutor" or "suffragan" bishops could be either black or white men, according to the exigencies of individual dioceses.

It seems, for many reasons, that it is of the utmost importance to the future of the Church, and her reputation among men, that the unity of the diocesan council should not be destroyed, and that no race barriers should be set up in our local synods, any more than in the General Convention. Is not the above a practical solution of this very real difficulty? SPECTATOR.

PRAYER BOOK REVISION.

To the Editor of *The Living Church*:

Assuming that our Prayer Book Revision may not be completed in 1889, let me suggest for recommendation by the committee, at our coming General Convention, by way of "flexibility and enrichment," a rubric to this effect, before the office: "THE LITANY which MAY be used on all Sundays after the third collect, at Morning or Evening Prayer, and which SHALL be used at one of such services, on all Sundays in Advent and Lent, on all Wednesdays, Fridays, Ember and Rogation Days, and on all occasions when especially appointed. But note it is not to be used on Christmas

Day, Easter Day, Whitsun Day, or Trinity Sunday."

It is well known that in the first Prayer Book of Edward VI, the Litany was not appointed to be said on *Sundays*; and for the very good reason, probably, that an office so peculiarly penitential is unsuitable to the Lord's Day, the "day of joy and gladness." The use of the Litany on Sundays came in at the "De-formation," when foreign Calvinistic influence gained the ascendancy in England, and the Puritan "Sabbath," with its atmosphere of gloom and sanctimoniousness, intruded itself in place of our "little Easters," and, with it, our Eucharistic Feast on every Lord's Day was crowded out.

Hitherto we have had too much of the penitential element in our Sunday services. Just think how it has been. Before we could reach the Eucharistic part of the one Divine Service appointed by the Lord for His own Day, beginning distinctively with the *Sursum Corda*, we have been wont to use four penitential services and two absolutions: namely, (1) the Confession and Absolution of Morning Prayer; (2) the Litany, a distinct penitential office; (3) the Commandments and Kyrie; and (4) the Confession and Absolution of the Communion Office, and by the time we reach the *Sursum Corda*, "Lift up your hearts," we are too weary to be very uplifting. We do not need, at all times, four penitential services to make an approach to the chief and proper service of the day. Doubtless this long preparatory and penitential introduction has had much to do with obscuring the real character of the Eucharist, and with crowding it into a corner.

The Litany in some parishes is preceded, at all times, by the singing of the first verse of the Litany hymn, "Saviour, when in dust to Thee." Considering that at Christmas, Epiphany, Easter, Ascension, and, in fact, at Trinity-tide, we are not "in dust" at all, quite the reverse, where is the propriety of that verse? and where is the propriety of the Litany which, at the proper time, it fitly introduces?

Now that there is an effort to restore the Eucharistic service to its rightful place, as the Lord's own Service for His own Day, Matins and Litany together preceding it are found to be burdensome; and a custom obtains of saying Matins only (omitting the Litany), which is unubrical; or, at least, of saying the Litany at some earlier or later hour, when only a very few are present, which is not the proper and dignified way to offer this deeply penitential office; it is too much like a shift.

We think, however, that priest and people would welcome the use of the Litany on the Sundays in Advent and Lent, when longer devotions are expected, and when its significance would be appreciated. Used on distinctively penitential occasions, and "when the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," this office would be more often winged with fasting, and would have a new beauty, power, and significance, which it loses while used indiscriminately on Feast or Fast. Used on such days, our services would have a peculiar charm and character, which might increase our week-day congregations.

And to mark the dignity and penitential character of this impressive office, let us restore the Litany fold-stool to

its place, "between the porch and the altar" in our churches, as the Prophet Joel directs. N. BARROWS.

Short Hills, N. J.

P. S. It will be noted that the proposed rubric says, "may be used on Sundays," etc., leaving it optional with priests and congregations to use the Litany when they please, on any Sunday: while those who would follow the better way of an Eucharistic Sunday can more easily do so. And, by the way, "flexibility" might be promoted in other offices, by a judicious use of *may* instead of *shall*.

"THAT I OFFEND NOT WITH MY TONGUE."

BY HILLS.

A writer in a recent Church paper well suggests that the popular little manual of polite manners named "Don't," might have a useful and needed counterpart in a like series of negative instructions for avoiding common modes of speech that are un-Churchly if not positively incorrect. Some such are worth the attention and thought of the many readers of THE LIVING CHURCH. As examples, the following:

Don't speak of Dr. White's or Mr. Brown's church, if you know the name of the parish itself.

Don't talk of going to hear any specified preacher, as if you supposed the preaching ought to be the chief reason for attending church.

Don't call the offertory by the lower and more commercial name, collection. And don't forget the distinction between the *offertory*, as an act, and the *offering* therein given.

Don't speak of Sunday as the "Sabbath," nor of children's attending a "Sabbath School," for the Sabbath always has been and always will be (so long as it lasts), the *seventh* day—as the book of Exodus distinctly says. The Seventh-Day Baptists are right in this part of their doctrine. Nor did the Church ever change it to the first day. The Church observes the *Sunday* for a wholly different reason, as the Lord's Day, *i. e.* that of the Resurrection of Christ. In the Eastern Church "the great Sabbath" is the name of the Saturday during which our Lord's wearied body rested in St. Joseph's tomb. So in Italian *Sabato* is the name for *Saturday*.

Don't say thoroughly in reading the 51st Psalm, when *thoroughly* is plainly printed before your eyes.

Don't speak of one of our presbyters as an "Episcopal minister." As a rule only one really *episcopal* minister resides in a diocese, to wit, its bishop. The phrase Episcopal Church arose and has become common as meaning, provided with bishops. But even this is objectionable for tautology. The whole Church is episcopal, and not even the presence of dissenters alters the fact; for, as once forcibly expressed in a diocesan convention, every bishop lawfully established "is the bishop of every man, woman, and child in the jurisdiction." Therefore don't misuse the adjective Episcopal; and when a word is needed to distinguish our buildings, etc., from others, term them Anglican, according to the well-known enumeration of the three great branches, Roman, Greek, or Eastern, and Anglican. Of these all are "episcopal," not the Anglican only.

Thus, as already suggested, in correct use of terms an "Episcopal minister" is a bishop, not a presbyter; an Episcopal city is one having a cathedral,



a see city, not a city having many Anglican Churchmen; while to say "Episcopal bishop" as some ignorant reporters do, is precisely like saying a human man or an equine horse. To call a man a bishop, a priest, or a deacon, is better than to call him a minister, being more definite.

Don't speak of Roman Catholics or of any of their possessions without the prefix Roman. The reason is too well-known to need repeating to any intelligent person who habitually says in the Creed, "I believe in . . . the Holy Catholic Church, the Communion of Saints." The strange thing is that our people can go on in the misuse of Catholic, after all the instruction clergy and teachers have long labored to bestow. And conversely: Don't be too positive in ranking yourself among Protestants. There is a meaning of the word in which the Anglican Church is certainly Protestant. But the word as certainly suggests, if it does not convey, meanings in which we are not Protestant. Beyond the (American) title page, the Book of Common Prayer nowhere contains it. Cling rather, therefore, to the name given by both forms of the creed, the name that for long centuries has borne witness that Christ's Church is for all races, for all countries, for all time.

### THE SCIENCE OF NAMES.

Writers spend much time and thought in selecting a name for a play or novel, for they know that success is largely dependent on it. Parents, however, are strangely careless and unscientific in giving names to children. In the Harvard and Yale catalogues of last year I find but two or three really good combinations. Usually, when a new-comer arrives, some old family name is taken; or if the parents exercise an original choice, they are too much excited to be guided by any sound euphonic principles. They forget that not only from the social point of view it is very advantageous to have one's name remembered, but that from the business point of view notoriety is capital, and must be obtained by persistent and ingenious advertising. But if a certain amount of notoriety could be obtained for John Smith by an expenditure of time, money, and ingenuity represented by  $x$ , and spread over a period of three years, it is safe to say that the same amount could be obtained for Hans Arrowsmith by  $x-4$  in eighteen months. Nor is the saving of time and money on the part of the knocker at the gate of notoriety the only thing to be considered, for, from the altruistic point of view, the lessening of the effort of recollection on the part of the world is far more important. The economy of the public stock of energy wasted in innumerable unconscious efforts to remember a name without any corners for the memory to grasp, but persistently thrust before it, would result in an increase of available mental force applicable to settling the question of future probation, or to raising the ethical standard, or to reforming the tariff, or to disposing of the surplus. The importance of the subject leads me to suggest one or two of the chief fundamental principles of the science of naming children. The system is simple, and any provident parent can easily master and apply it.

(1.) Avoid odd, or eccentric, or poetic combinations, and be guided by euphonic quality only. It is true that an odd name may be remembered, but the associations with it will not be pleasing. The idea of oddity or affectation may attach to the shadowy personality built up in the mind of the public. Under this rule, hyphenated names, especially hyphenated Christian names, like Floyd-Jones Robinson, are to be avoided. Writing the first given name with an initial and the second in full is also evidently opposed to correct scientific principles.

(2.) The best form of a name is a dactyl and a spondee, like "Jeremy Taylor." Every one has heard of the "Shakespeare of divines," and has a dim idea of an agreeable personality attached to the name. Had his name been Charles Taylor, it is far within bounds to say that his reputation would be about one third of what it is now.

3. If the surname is not one that can be treated according to the above rule, it should be fitted with a given name, such as to bring the combination as nearly as possible to the above length

and cadence, as Sidney Dobell, Ellery Vane, Henry Ward Beecher, Dante Rossetti, Theodore Watts, and the like; or, otherwise, to two long syllables, like Mark Twain or Bret Harte. The sub-divisions of this branch of the subject are too numerous to be given, but all rest on principle No. 2. The phonic value of the surname is, under our custom, the controlling element in practically applying the science of names.

The great value of names beginning with Mac or O is evident, because they so readily combine with the ordinary Christian names. Any one would be favorably disposed to Arthur O'Connor for instance. A boy pervades our quiet neighborhood simply because his name is Johnny MacWhorter. He is not in any respect a remarkable boy, but his name forces him into prominence by its phonic value. There are some ten or twelve boys who are comrades, but he and another dactyl-spondee boy, Emory Watson, are the only ones ever spoken of. No doubt there are others who do as much mischief and make more noise, but these two reap all the fame.—*July Atlantic.*

### OPINIONS OF THE PRESS

*The Southern Churchman.*

**CHURCH FENCES.**—Not only farmers, but economists of all kinds ought to consider fences! At a late meeting of agriculturists Mr. A. W. Cheever, of Boston, spoke to them on this subject: "I have carefully gone over the statistics of farms, animals, crops, and cost of fences, and found that it takes on the average for the whole country \$1.24 worth of fence to keep \$1.65 worth of stock from eating up \$2.45 worth of crops." Millions of dollars spent each year by the farmers of this country to build fences and keep them in repair! Worth thinking about. Millions also spent by the churches to keep up their fences; few considering unity, and those who do, generally with a "come over to us." It will be a prodigious gain to Christian people when they only keep up considering. "This having five large denominations in Virginia and fifteen smaller ones is not according to Christ." Think of it, ye farmers, ye bone and sinew of this Commonwealth. There ought to be (according to Christ) but one Church in this or any other Commonwealth. If we can get people only to think of this it will be a prodigious help to unity.

*Irish Ecclesiastical Gazette.*

**TRIAL OF THE BISHOP OF LINCOLN.**—The Rt. Rev. Edward King, D.D., Bishop of Lincoln, has "prayed articles," or otherwise he has unreservedly committed himself to the Archbishop's court. This is just what might have been expected from Dr. King, and we may further feel assured that whatever be the ruling of his Grace's court on the several charges that will be prosecuted against him the Bishop will as unreservedly submit to it. The See of Canterbury has now a great opportunity to play a part that may be historical for centuries to come, nay, may be a step that will go far to save the Established Church of England. Where Dr. Benson rules it is not likely that any other Court will rule against him, and if the Church Association should see fit to appeal against the Archbishop in any particular, we would say so much the worse for the Association; it will thereby materially weaken the very small hold it has at present upon the affections of any so-called English Churchmen. The case will now be watched with the utmost interest when it comes on, the arguments will be duly weighed, and the result anticipated with no ordinary feelings. The Ritualists have always clamored for a spiritual court to try such spiritual cases; they now have got one against which they can cavil with no good grace.

*Church Bells.*

**THE USE OF FLOWERS.**—There is nothing in the world by which we can more naturally and more beautifully give expression to our feelings—be they feelings of joy, or triumph, or grief, or love, or sympathy—than by the use of flowers. But it must be a use disciplined by a sense of proportion, by that virtue whose name is nowadays so vainly taken, the virtue of temperance. On the great festivals of the Church, and at funerals, one is constantly being reminded of this. We read the other day that at the funeral of the Duchess of Cambridge it took four vans to con-

vey the floral tributes. No doubt on the occasion of a royal burial there is some congruity in this extravagant and overwhelming display; but in the case of private individuals it is too common to see the coffin smothered up with flowers, and the grave choked with them; and this is to use these exquisite things out of all proportion, to use them senselessly, ineffectively. On Easter Day, as we go up early in the morning to make our Communion, round most altars there will stand to gladden our eyes, and express for us the honor in which we hold this queen of festivals, the most choice and fragrant blossoms. How much more precious will these be where they are not crowded one up against the other, tier upon tier, like a flower-stall; but where a selection and severe arrangement of these incomparable elements of decoration leave room for their beauties to be revealed; and so in orderly minds increase the edification which they bring us.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured of dyspepsia.

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**DOMESTIC USE OF MINERAL WATER—CONCLUDED.**

BY TITUS MUNSON COAN, M. D.

Is it possible to drink mineral waters too freely? Undoubtedly it is in the case of those that are especially medicinal. The strong saline waters like those of Saratoga or Salins, alkaline waters like those of Vichy or Carlsbad, the arsenic waters of La Bourboule, all these and many others are excellent waters if taken in moderation, injurious, if drank in excess. My first advice to any one going to Saratoga is to find out the right amount of the especial water to be used, and not to exceed that amount. People forget too often that the medicinal mineral waters are really medicines like any other, and that they may be easily used to excess.

They should never be taken except by the prescription of an intelligent physician. The calcic waters for the stomach and liver, the saline, arsenic, or iron waters as tonics, the alkaline waters for complaints of the liver and other viscera, the sulphur waters so-called, for diseases of the lungs and skin—all these form a varied and extensive store of remedies, and each of them should be taken only under proper advice. Many patients go to a spring and treat themselves, choosing with the utmost confidence the water and the hygiene that they prefer. The man who should enter a drug shop and help himself to opium or arsenic, because he had been told that they were excellent drugs, would behave as wisely. I have seen scores and hundreds of people at our fashionable watering places who were doing this, and some of them I have advised in all seriousness as to their treatment. It was in vain; they knew all about it themselves, or thought they did. Then, failing of a cure, they have gone abroad to Mont-Dore, or Royat, or Carlsbad, only to have the same injunctions that I had given repeated to them by the local physicians. Then, at last, they were contented to take my advice; but they might have found the cure just as well at home.

But this is not the occasion to indicate the waters for the positively sick or ailing, or I would summarize what is known of this branch of an important subject. We are now speaking more particularly of the advantages of the table waters, both as regards their tonic and their preventive qualities, their value as blood nutrient, as aids to the digestion, and as safe-guards against the diseases that come of impure drinking-water; and I should add one point to what has already been said. One of the functions of properly mineralized waters is to promote physical growth. All over the world, where accurate observations have been made, it has been found that the tallest men and women live in the limestone districts; that is to say, the bones get a fuller development, as we should expect, in regions where the drinking-water is the most charged with calcic salts. The Kentucky soldiers, during our Civil War, were the tallest of our troops; and in Kentucky the calcic waters predominate. Now the growth of a child is proportioned to each year of childhood. I have pretty well satisfied myself, from the careful observation and measurement of children, that if the process of growth be checked for a time, Nature does not catch up, so to speak, does not make up for lost growth. If this be the case, and all the observations that I have made bear out this view, then the proper employment of mineral waters from childhood up will serve to increase the growth of the bones, and to make the ailments of childhood less a drawback to the attainment of perfect stature and development.

Coming to a practical question again: What table waters shall we drink? All the world can use Clysmic, Apollinaris, Bethesda, or Giesshubler, with advantage. None of these waters are too strongly mineralized to be used as every-day drinks; all of them are pure and appetizing, and those that are the most strongly carbonated are a powerful aid to digestion. Then there are waters that are almost absolutely pure, such as the Underwood Spring, the Poland Spring, and the excellent Hygeia waters, which are sufficiently charged with carbonic acid gas to make them palatable; and even these table waters have sometimes a directly curative effect. In many cases the free use of the right mineral water will act directly upon the diseased or sluggish gland; the liver or kidneys will be brought back to its right functions, and an invalid will become a healthy person again. In many other cases the stomach is stimulated and whipped up to its work. In other cases again, the sluggish bowels are stimulated and long-standing constipation is relieved; and if the right use of table waters will cure some complaints, it will prevent others. Filtered from all the impurities through the deep strata of the earth, a true mineral water is both a preventive and a cure. There is no better tonic and safeguard than a good table water; there is no better medicine than a good curative water rightly chosen.—*The Home Maker.*



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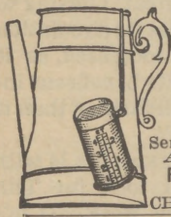
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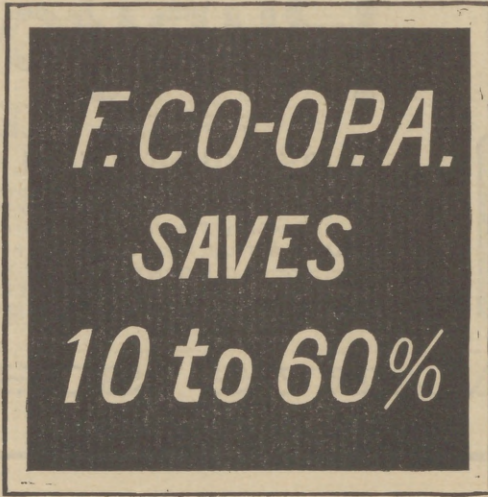
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