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The Living Church.

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

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CHICAGO, SATURDAY, JULY 6, 1889.

WHOLE No. 557.

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It will wear just as good as any hand-sewed shoe made, and has just as much style.

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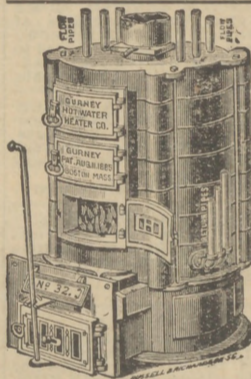
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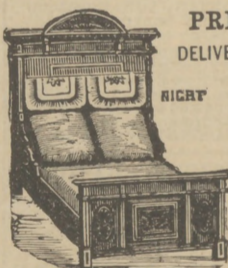
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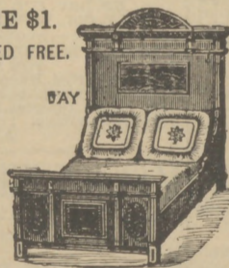
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The Living Church.

SATURDAY, JULY 6, 1889.

NEWS AND NOTES.

It is announced that the Bishop of London has decided to appeal from the decision of the Queen's Bench Division to the Court of Appeal, and that the notice has been lodged.

In 1869, there were in the Church of Ireland 2,174 clergymen; in 1889, the number has fallen to 1,590. But one diocese evidences an increase—namely, that of Down, Connor, and Dromore, where the numbers have risen from 213 in 1869 to 225 in the present year, showing the advance the Church is making in this particular diocese, which embraces the city of Belfast.

A VERY notable appointment is that of the Rev. J. Garraway Holmes, M.A., vicar of St. Philip's, Sydenham, to the deanery of Grahamstown, South Africa, which was vacated eighteen months ago by the death of Dean Williams, the *alter ego* of Bishop Colenso. The new dean will not take undisputed possession of the cathedral, but it is certain that the old schism is crumbling away.

A MEETING of subscribers to New South Wales Church Centennial Fund has lately been held in Sydney. The report showed that a total of £62,315 had been given or promised. Of this sum the diocese of Sydney contributed £38,514; Newcastle, £11,030; Bathurst, £5,256; Goulbourn, £4,964; Grafton and Armadale, £1,969; Riverina, £580. £200,000 was asked for, to be spread over a period of five years. There seems every likelihood that half this amount may be raised.

A RECENT comment upon the Bampton lectures for this year is: "Canon Cheyne has added another illustrious name to the list of Bampton lecturers who have grossly abused their privilege. As any one knows, John Bampton would rather have thrown his money in the Isis, or given it to a Secularist propaganda, than allow it to become the instrument for disseminating historical fads and theories about the Holy Scriptures. Inasmuch as he had to admit that the philological argument was against him, we think Professor Cheyne might well have postponed his thunderbolts."

AN amusing story is told apropos of the judgement in the case of the Bishop of Lincoln, which has the advantage of being authentic. It appears that the Archbishop was lately paying a visit to the Bishop of Durham who was staying at Bournemouth in a condition of convalescence. It seems that one wet Sunday, the two prelates turned somewhat unexpectedly into a small fashionable church in the neighborhood, where the curate had prepared to give his people the merits of the Lincoln case in a nutshell; and when to his dismay he perceived His Grace seated before him, it was too late to alter the sermon, which was a written one; and the enterprising preacher had to follow it out to the bitter end.

AN interesting paper on John Henry Newman is published in the current number of *The Church Eclectic*. There is also a letter from Bishop Whitehead on the subject of Unction, which will attract attention. We think that *The*

Eclectic deserves a better support from the Church. It is not a clerical magazine, though largely read by the clergy. No layman who takes and reads this excellent monthly, can fail to become a well-instructed Churchman. He will be made acquainted with the best thought of the Church. The veteran editor has done great service in establishing and developing this important publication, and has fairly earned the right to instruct his younger brethren how to conduct a Church journal.

WE note the death of the Rev. Dr. Theodore Dwight Woolsey, ex-President of Yale College, which occurred on the 1st inst. He was born in New Haven, in 1801. From 1831 to 1846 he was professor of Greek at Yale, the presidency of which he held from the latter year to 1871. A member of the American company of revisers of the New Testament, he was its chairman from 1871 to 1881. For several years he was a regent of the Smithsonian Institution at Washington. He was also at one time vice president of the Oriental Society. In 1847 Harvard College conferred upon him the degree of D.D., and in 1886 LL.D. He was regarded as an authority on questions of international law. Besides other literary work he edited *The New Englander* for several years after it first appeared in 1843, and he wrote for other periodicals.

A MAGNIFICENT white frontal has been presented by three ladies for the altar in the Lady chapel of Chester cathedral. The design consists of three figures, the Madonna and Child in the centre, and on either side St. Oswald and St. Werburgh, exquisitely worked on a background of cloth of gold. The panels between the figures are of white silk embroidery, and are studded with *fleurs de lys*. The canopy and dividing pillars are of gold, while on the super-frontal are the figures of four angels, holding shields, which bear the emblems of the Passion. The robes of the angels are clasped with jewels. This and the white frontal at St. Paul's cathedral are probably the two most beautiful altar vestures in the Church of England. The work has been done by two of the ladies who have given the frontal, and the East Grinstead Sisters.

IN the course of an address to the boys of King Henry VIII. School at Chester, recently, Bishop Jayne, while recognizing the many advantages and merits of English public boarding schools, said that they had one radical defect—they were all to a very great extent unnatural, they were breaches of the law of nature and of the intentions of nature. Did nature ever mean us, he asked, to send our boys away from home as early as twelve, nine, or even eight years of age, and separate them altogether from the influences of home life, and above all, from the society of their mothers and sisters and girl companions, and put them into barrack life, however good the barrack life might be? With all the admirable characteristics of these schools, with all the conscientiousness of the masters, the system had upon it indelibly the stamp of unnaturalness.

THE installation of the new Bishop of Trinidad, West Indies, (the Right

Rev. J. T. Hayes), took place in Holy Trinity cathedral, Port of Spain, at 12 noon, on Tuesday, the 21st May. The cathedral was densely packed by an enormous congregation, who were most enthusiastic in their welcome of their new bishop. The administrator of the government attended with his suite. The Bishop wore his scarlet convocation robes, and a priest carried his crozier before him. A special meeting of the diocesan synod was afterwards held at which the Bishop presided. His address made a very favorable impression. It is evident that he is a strong Catholic-minded man, of great decision of character, in full touch with the leaders of progress; but one who will seek to advance with tact and judgment, tenderly mindful of the weakness, ignorance, or prejudice of those who may oppose or object. The Catholic clergy feel that they have gained a true helper, and are most thankful for the choice.

The Guardian is very severe in its comments upon Lord Coleridge's judgment. "It is a remarkable exhibition of a remarkable personality. Before its delivery we should have thought it impossible to introduce into a dry question of the interpretation of an Act of Parliament so much information relative to the individual tastes and feelings of the Judge. Anything that may have seemed inconsistent or unintelligible in Lord Coleridge's career is now accounted for. He is that most unhappy of mortals, the man who has missed his vocation. In matters ecclesiastical he is but an amateur, but he burns with all an amateur's enthusiasm to tread the regular boards. The laurels of Lord Penzance do not suffer him to rest. Behind the mere technical issue of the extent of the Bishop's discretion, he sees the immeasurably more attractive question: Did the Bishop exercise his discretion as I, Lord Coleridge, should have exercised it?" "He disclaims, indeed, all right to pronounce on the 'sufficiency of the Bishop's reasons for vetoing proceedings,' but he claims the right to 'examine their relevancy,' and the line between 'relevancy' and 'sufficiency' is so indistinctly marked that an eager advocate may cross it a dozen times in the course of a judgment. Still, Lord Coleridge's well-known dislike of the Episcopal veto must not be attributed to any narrow Puritanism. As a man he has 'no objection whatever to the crucifix.' Prove to him that it is 'allowed by law,' and he will 'gladly welcome it.' But to let it remain in St. Paul's for no better reasons than those assigned by the Bishop would be to admit that as to 'all religious observances, although we belong to a Church clothed with dignity and maintained in a magnificent position by the law, our rights are not those which the law gives us, but what a few dignified ecclesiastics may from time to time determine.'"

JAPAN.

The recent synod of the Japan Church was notable in the change made in the constitution of the synod. In future it is to be composed of not more than ten clerical delegates from each

local council. This will tend to strengthen the local councils, and hasten the erection of the dioceses of Osaka, Nagasaki, and Hakaodate, in addition to the metropolitan diocese of Tokyo, or Yeddo. Thus at a single stroke the Japanese solve the question of a federate council, which takes the more conservative American Church so long to settle.

A Standing Committee was elected constituted of three foreign clergy, three native deacons, and five native laymen. Women communicants can vote for parish offices. The Japanese of the Prayer Book is to be revised and a committee was appointed to prepare a Church supplement to the hymn book now in common use in Japan. The present is the American opportunity in Japan; our country's generosity in the matter of treaty revision makes us much beloved. The English tongue is now spoken everywhere by the educated classes. English history is read in all the schools, and the historic Church is known in connection with the history of our separated brethren. The desire for a permanent corporate union of all Christian bodies in Japan is in the hearts of native Christians. Several unions have been already effected. At this moment the native Congregationalists and Presbyterians are in council on the subject. Japanese Christianity needs a central core for crystallization. The Roman Church can hardly furnish it, on account of its past history here. The Russian Church is feared for political reasons. Catholic and Orthodox Christianity has been twice as successful here as modern Protestantism in winning the masses. The Japanese are a nation of artists, they need an ornate ritual. They love to listen to preaching. That form of Christianity which combines Catholic zeal and wisdom with evangelical fervor and sweetness, is the best calculated to win and hold the united Church of the undivided empire of the rising sun.

NIAGARA.

A very warm debate took place on the floor of the recent synod, on a resolution to petition the provincial synod to pass a canon which shall forbid practically the six points of ritual. The debate continued for 13 hours, and would doubtless have been still further prolonged but for the very abrupt departure of the supporters of the resolution.

An organization known as the Church Defence Association has been for some time working up this very agitation. It has been flooding the diocese with anti-ritualistic literature, holding caucuses for the election of lay delegates to provincial synod. At 4 o'clock on the third day of the debate, about 25 members of the synod, almost exclusively laymen, rose and walked out of the house; immediately on their departure two clergymen, as mover and seconder, respectively, asked to have the house counted. This evident plot to stifle further discussion was met by a storm of disapproval, so loud and prolonged that the gentlemen dropped their request to count the house. The members who had gone out had the audacity to send in a message that they desired to treat with a committee from

within. The mover of the resolution had gone out. The seconder asked leave to withdraw the resolution. It was granted, and so the matter ended.

Naturally there was plenty of heat, and some strong words would drop, which when objected to, in every case the speakers willingly withdrew, but through the thirteen hours, there was not a really unkind, spiteful word spoken. The debate was in every way worthy of the dignity and courtesy which should characterize the floor of a synod of the Church of God in session assembled.

CHICAGO.

CITY.—On St. Peter's Day, the Rev. Clinton Locke, D. D., completed the thirtieth year of his rectorship of Grace church. Both Saturday and Sunday were kept as a parish festival. Saturday morning the Celebration was largely attended, and in the afternoon and evening the rectory was thronged with parishioners and friends who came to congratulate the rector and his wife. The anniversary was made the occasion of the presentation of many elegant gifts in silver, and money, and flowers. The clergy presented Dr. Locke a handsome baptismal shell of silver, gold-lined, with the inscription:

Clinton Locke, 1859-89.

The accompanying note said that the gift was with the affectionate regards and cordial good wishes, of T. N. Morrison, L. Pardee, E. A. Larrabee, W. H. Moore, C. H. Bixby, J. Lindskog, D. F. Smith, Geo. B. Pratt, R. A. Upton, W. J. Gold, C. C. Tate, W. Delafield, B. F. Fleetwood, W. H. Vibbert, L. S. Osborne, T. D. Phillips, and E. R. Bishop.

On Sunday, the church was crowded both morning and evening. Dr. Locke preached at both services, his sermon being a review of the thirty years of his rectorship. He took as the subject, the words "Thirty Years," being part of verse 14 of the eleventh chapter of Genesis. We give an interesting extract:

The average terms of the rectorships in this country is said to be about four years. When, then, a rector remains fixed in one parish 30 years, that parish, moreover, being in one of the most changing cities of this changing western world, I ask you whether both the parish and he himself may not feel a pardonable pride?

I do not believe there can be found in the length and breadth of this great land a congregation more devoted to its head or readier to aid him in his arduous and never-ending task. I have had trials, private and public. What human being can escape them, and how unfortunate it would be to escape them? But I have never been called upon to bear the load so many of my fellow-priests groan under—loneliness, want of sympathy, going forth to the battle with your troops looking idly on.

It may interest you to know that during my rectorate I have administered the sacrament of Baptism to 1,392 persons, have presented 744 for Confirmation, have officiated at 652 funerals, and 667 marriages, and that the contributions of this church for its own support and for all good works have been in round numbers \$756,000. I cannot form an estimate of the number of sermons I have preached nor the services I have held. In all that I have done, my most efficient helper has been my wife, who deserves a noble share in all the honors and gratifications of this day. Well I know, for you have often shown it, the high esteem in which you hold her, and all her many labors.

Thirty years! Through what a long vista I look back to the little wooden barn, for it was not much better, with its feeble, half-hearted, congregation struggling in a sea of debt, to which I was called in July, 1859. What changes! What tremendous changes! I do not think ten families are with us now of those whom I found on the roll at my coming. This church seems filled this

morning, in addition to the living men and women who occupy the pews, with a great, viewless congregation of spirits, the silent forms of those who loved this church, who worshipped here, whose bodies rest in yonder cemetery, and whose souls are in the world invisible.

The Chicago Diocesan Choir Association has become a permanent organization, by the adoption of a constitution and the election of officers. One admirable feature of the former is a provision for prizes for composition and vocal work. The officers for the year are: Patron, the Bishop of Chicago; president, the Rev. J. H. Knowles; precentor, the Rev. E. A. Larrabee; choirmaster, P. C. Lutkin; organist, F. A. Self; secretary, F. H. Wheeler; treasurer, Mr. Williams; librarian, W. F. Scobie. Elected members of the Standing Committee: The Rev. Messrs. L. Pardee, W. H. Moore, and H. B. Roney, Wm. Smedley. It is purposed to hold an annual festival with services both morning and evening, and also to have a public performance of an oratorio, or some other compositions, in a public hall, with admission prices. No charge for admission to the religious services of the association will be made.

NEW YORK.

CITY.—The degree of D. D., has been conferred upon Archdeacon Mackay-Smith by Trinity, and also by Griswold College. A like degree has been conferred upon the Rev. William Dunnell, so long rector of All Saints' church. Mr. Cornelius Vanderbilt, and Mr. Thomas Whittaker, have each received the degree of M. A., the one from Hobart, and the other from Griswold College.

The Rev. Dr. T. P. Hughes of England, has entered on his duties as rector of the church of the Holy Sepulchre recently in charge of the Rev. Ralph Wood Kenyon. Dr. Hughes was for some twenty years engaged in missionary work in Northern India, where he built All Saints' church at Peshawar, to which the late Miss Catharine Wolfe contributed. He is a man of fine scholarship, being the author of a "Dictionary of Islam," and of a translation of the Bible into a dialect of India, for which he was honored with several degrees.

The first annual meeting of the archdeaconry of Richmond County, S. I., was recently held at St. John's church, Clifton, the Bishop officiating. The services consisted of a celebration of the Holy Communion, of an address by the Bishop, etc., followed by a business meeting, at which the Rev. Dr. Eccleston, rector of Trinity, made an address of welcome. The reports showed that the German Mission of St. Simon, at Concord, was flourishing, while St. Paul's free church at Edgewater, had in seven years risen from an annual income of \$1,800 to \$8,000. It had also money in hand with which to build a new parish house to cost \$11,000, the corner-stone of which was soon to be laid. In his report the Rev. Mr. Wayne made a plea for the Germans, of whom some 80 were communicants, and also spoke of a hopeful movement among the colored people. Action was taken by which to have the archdeaconry make provision for both these classes. The adjournment of the meeting was followed by a collation in the Mercer parish building.

A gentleman who owns the Mercereau Place, which formerly belonged to the Thurston estate at New Dorp, S. I., has offered to lease it to Holy Trinity church at a nominal rent, to be used as a summer home for the worthy poor of

the parish, the lease to run for 25 years. The place embraces about 160 acres, the house is furnished, and the property embraces live stock and orchards, and is understood to be one of the most desirable country houses on the island. But for the fact that Holy Trinity has incurred a debt in building their new church, and that to run the home would require several thousand dollars a year, the vestry would not hesitate a moment to accept this generous offer. As it is, the matter was to be considered at a special meeting to be called at an early day.

The Rev. Dr. Shackelford, rector of the church of the Redeemer, is to officiate in July and August in Trinity church, Cottage City, Mass. It is expected, however, that his church will remain open during the summer. The Rev. Dr. Brown, rector of St. Thomas', has taken his departure for Europe. In the meantime, steam for heating the church, electric lights for lighting it, electric motors for the organ, and additional ventilators, are to be introduced into the church. It is understood that the church will be open for service on Sunday mornings.

On Saturday afternoon, June 29th, was laid the corner-stone of the new Christ church at Boulevard and 71st street. At the hour appointed, the robed clergy preceded by the surpliced choir, passed from an enclosure in the rear of the walls to the place of laying the stone, chanting Psalm cxvii. In the absence of the Bishop, Archdeacon Mackay-Smith read the prayers. The Rev. Dr. Shipman, rector of the church, then read the list of articles to be deposited, including copies each of the Bible, Prayer Book, last journal of the General Convention, etc. He then proceeded to lay the corner-stone. In his address Dr. Shipman said, that with the exception of Trinity church, Christ church was the oldest in New York, having been founded in the last century. The first church was located on Ann street, where the congregation worshipped 28 years. It then removed to Anthony street, near the old New York Hospital. Within a few years the church was destroyed by fire, and though re-built, it was not long occupied before it again removed to 18th street near Fifth avenue, building the church which has so long been known as St. Ann's, in charge of the Rev. Dr. Gallaudet. The fourth removal of the church was to Fifth avenue and 35th street. In moving again, Dr. Shipman said they should of course be accused of trying to keep pace with the rich, but when the supporters of a church moved away, a church to remain where it was, if not endowed, would go to pieces. The church had been steadily making headway, and in again making a change, the rector, vestry, and all concerned, had no other thought than to make the church a greater power for good in the community. Archdeacon Mackay-Smith followed, saying that though he at first deprecated the change, he saw the increased opportunities for doing good. A hymn followed by the *Gloria in Excelsis* was then sung, and Dr. Shipman said the concluding prayers. The new church will be finely located in a rapidly-growing part of the city, and may be ready to occupy by next Easter. It is located about midway between Central Park and the Hudson, and will have a large area from which to draw its congregation. The church will be about 117x64, will have large Sunday school room, vestry room, etc. The style of architecture is Gothic, and the

material above the foundations will be the long and thin-edged Cincinnati brick and terra cotta. The architect of this handsome structure to cost about \$100,000, is Mr. C. C. Haight. It may be added, that on the south-east corner is abundant room for a spire to be added at some future time, while the church owns adjoining property north and west on which to build rectory, parish house, etc.

WEST CHESTER.—On Trinity Sunday, June 16th, the vested choir of 26 voices rendered the services in the chancel for the first time in St. Peter's church, the Rev. Frank M. Clendenin, rector. The careful training and energetic management of Mr. S. G. Potts, organist and choirmaster, have produced excellent results. The chancel has been very much improved by raising the altar on three white marble steps and the putting in place of richly carved oak clergy and choir stalls. Church life in St. Peter's has grown wonderfully of late. The offertory has largely increased, that for the Johnstown church amounted to \$160. On Tuesday morning, June 18th, the Archdeaconry of West Chester convened in St. Peter's. The Bishop of Springfield, assisted by the rector, and Archdeacon F. B. Van Kleeck, celebrated the Holy Communion. A business meeting and lunch in the parish house followed. In the evening the Bishop of Springfield confirmed 55 persons—35 men and boys, and 20 women and girls. The large number of adults was noteworthy. Under the guidance of the rector, who has been energetically aided by St. Peter's chapter of the Brotherhood of St. Andrew, St. George's Mission in the northern part of the parish, is rapidly growing and will undoubtedly produce a new parish before long.

MINNESOTA.

FARIBAULT.—The graduating exercises of St. Mary's Hall took place in the school-room of the institution at 11 A. M. Tuesday, June 25, in presence of a large audience. The school-room had been very tastefully decorated with plants, flowers, evergreens, ferns, and vines. After the choral service conducted by the chaplain, the Rev. Wm. Gardam, was concluded, an essay and valedictory by Miss Jennie Mae Buck were delivered, and the Assistant Bishop read the address to the graduating class which had been prepared by Bishop Whipple, previous to his illness, prefacing it by saying that "it is pleasant to know that he is much improved and that his physician thinks he will be fully recovered in a few days." 47 pupils received the testimonial of the school, and 48 were placed upon the Roll of Honor. There were ten graduates. The exercises closed with the Bishop's blessing. The annual concert and reception took place in the auditorium of the hall in the evening of the same day. Thus closed the 23rd and in many respects the most successful year of St. Mary's Hall. For this too much credit cannot be given to the accomplished principal, Miss Lawrence, and her talented corps of teachers.

On Wednesday morning 17 members of the alumni association held a business meeting in the young ladies' parlor of the hall. Class letters from representatives of many of the former classes of the school were presented, and three papers on the painter, J. W. M. Turner, were read. Resolutions regarding the death of the late chaplain, the Rev. Geo. B. Whipple, were unanimously adopted.

The prize speaking of the Shattuck School took place in Shumway Hall,

Monday evening. The speaking was interspersed with vocal and instrumental selections rendered by the Shattuck Cadet Band and the Shattuck Glee Club. The elocutionary efforts were all very good and a number of them excellent.

The alumni held their annual banquet at the Brunswick on Tuesday evening. It was the largest and most enthusiastic meeting in the history of the organization. Upon motion it was unanimously voted that a fund be raised for the purchase of a tower clock for Shumway Memorial Hall.

The competitive infantry and artillery drills took place upon the parade grounds Wednesday afternoon at 2 o'clock. The judges pronounced the artillery drill exceedingly meritorious. Company C. was declared the winner.

The rector's reception was given in Manney Armory Hall at 8 o'clock Wednesday evening, and was attended by little less than 1,000 guests.

Commencement Day exercises opened with prayers in Memorial chapel at 9:15 A. M., followed by the graduation of the class of 1889, in Shumway Hall, in the presence of a very large audience. The graduating class numbered 26, and 7 of them delivered orations. The Rev. Campbell Fair, D. D., gave the address to the graduating class. Bishop Gilbert conferred the diplomas. The rector, the Rev. James Dobbin, spoke a few parting words to the class and then awarded the medals and prizes.

Immediately after the close of the graduating exercises the corner-stone of the Smyser Memorial building was laid by Bishop Gilbert. The memorial is erected in memory of Henry B. Smyser, a former cadet of the school, by his mother, Mrs. Caroline Frances Smyser, and his grandmother, Mrs. Lydia J. Swett, of Glyndon, Minn., and both were present and participated in laying the corner-stone, which is of Berea sand-stone, and on its southern polished face are the words: "Smyser Memorial, 1889." The address of Bishop Gilbert was impromptu, but was an eloquent tribute to the generosity of those who have provided the means for the erection of this and other buildings for the Christian education of the youth of our land.

The exercises of the day closed with a dress parade on the campus and thus ended one of the most enjoyable commencements that ever occurred at Fairbault.

PENNSYLVANIA.

A notable function was performed in the laying of the corner-stone of St. Mary's church, Wayne, which the rector, the Rev. Thomas K. Conrad, D. D., as the inscription on the stone says, is about to erect as a memorial of his father and mother:

Dedicated to the glory of the Blessed Trinity, and built in loving memory of Harry Conrad, died August 19, 1888, and of Hannah S., his wife, died November 8, 1885.

A special train left Broad street station with the clergy and choristers from the city. Upon arrival at Wayne, the choristers, 141 in number, composed of the larger parts of the choirs of St. Mary's, Wayne, of the Good Shepherd, Transfiguration, Ascension, Advent, St. Mary's, West Philadelphia, and of the church of the Redeemer, Bryn Mawr, and members of several others, under the leadership of Mr. Lacy Baker, choirmaster of St. Mary's, Wayne, marched to the main entrance of the Louella mansion, which is to be the principal building of the Drexel Industrial College, where they

were joined by the Church wardens and vestrymen of the parish, the Bishop and 66 of the clergy in robes. They presented an imposing sight as they marched to the church, preceded by a crucifer bearing a jeweled brass cross, accompanied by two acolytes, and singing Stone's grand hymn, "The Church's one foundation" to Aurelia, accompanied by several cornets. A beautiful office was prepared by Dr. Conrad, containing the Nicene Creed, the Lord's Prayer, which was sung, the *Confitemini Domino*, and a special anthem by Mr. Baker, dedicated to Dr. Conrad, with rich Kyries. The list of articles to be placed in the stone, but contained in a large glass jar, was read by the rector. The corner-stone, which hung from a derrick, was lowered and set by the master-builder, John C. Kelley, and formally laid by the Bishop, after which, as at the close of the service, the clergy and choristers appropriately sung a beautiful triple Amen. The Bishop and the Rev. John Bolton, Dean of the convocation of Chester, delivered addresses. A delay in reaching Broad street station until after the train had departed, prevented the Bishop of New Jersey from being present. A reception at the rectory was tendered the Bishop and the clergy, and refreshments were furnished to the choristers at the grounds of the Merryvale Association. The church and parish house, which are rural Gothic, are from designs by Wilson Bros. & Co. They are to be of light grey stone, from Avondale, Pa., the cut work being in Indiana limestone. The church is to be 112 feet in length, the nave being 77 feet long and 45 feet wide. The transepts are to be each 28 feet wide and 16 feet deep, and the chancel will be 26 feet wide by 33 feet deep. The latter is a five-sided apse, and will contain handsome stained glass windows. A tower 80 feet in height will be in the angle between the nave and the north transept. The seating capacity is to be for more than 500 persons, and the chancel will be fitted up for choir stalls. The pupils of the Drexel Industrial College for Women will be accommodated in the transepts. The total cost of the church, when completed, about the beginning of next year, will be between \$30,000 and \$40,000. The parish building, which is to cost about \$8,000, will be 56 feet by 54 feet, and will contain a large Sunday school room, class rooms, guild room, infant school room, library, and kitchen. Immediately east of the church and parish building, Dr. Conrad is building a large and commodious rectory in keeping, as to architecture, with them, and which together will form as fine a group of buildings as can be found in any parish in the land.

The Rev. Alfred J. P. McClure, rector's assistant at the church of the Holy Trinity, will have charge of the church and parish during the Rev. Dr. McVickar's absence with the Rev. Dr. Phillips Brooks in Japan. The Rev. George F. Bugbee will preach at the united services of the church and memorial chapel during the month of July, the Rev. Mr. McClure, during the month of August. Mr. Bugbee will spend his vacation in Virginia, Mr. McClure, between Cape May and the parish.

The annual meeting of the South-East Convocation was held on Tuesday, June 25th, in old St. Paul's church. The Rev. Thomas F. Davies, D. D., declining re-nomination as, Dean, the

Rev. Leverett Bradley was nominated; the Rev. Herman L. Duhring elected secretary, and Charles M. Peterson, treasurer. It was resolved to concentrate efforts in the missionary line to Snyder avenue, a rapidly-growing section of the city, where a church will eventually be built.

The Rev. Charles A. Maison, D. D., rector of St. James' church, Kingsessing, with his children, has placed in his chancel a beautiful brass railing, as a memorial of his late wife. This, with an ash pulpit, a memorial of the late Isaac T. Jones, for many years warden, and a covered passage way from the vestry to the church, make a decided improvement in the ancient structure, and give the sanctuary a distinctiveness which it did not before possess.

Plans have been prepared by Frank R. Wilson, and work will soon be begun upon the new church and parish building of the mission of St. Simeon, the former of which is to be a memorial of Bishop Stevens, and will be a cruciform structure, having chancel, nave, aisles, and transepts; it will be English-decorated Gothic, with lofty clerestory, 123 ft. by 70 ft. Yardelyville stone with brown stone trimmings, will be used on the exterior. The interior will be lined with brick and Indiana limestone, the roof open timbered, and the ceiling dressed yellow pine. The parish building will be a three-story structure, having large rooms for the Sunday school and entertainments, as well as guild rooms, rooms for assistant minister and sexton, and a gymnasium. A lofty pinnacled and buttressed tower will join the two, and form a commanding entrance to both.

MARYLAND.

The Annapolis Convocation composed of the clergy and laity of Anne Arundel, Howard, and Calvert counties, began its semi-annual session Monday evening, June 17th, at the mission chapel near Annapolis Junction, and continued in session Tuesday. The Rev. T. C. Gambrall, rector of St. James', West River, A. A. Co., is dean, and the Rev. W. F. Gardiner, of Howard Co., is secretary. On Tuesday, the Rev. Hall Harrison preached the sermon upon "Toleration in the Church." A large congregation was present. A business meeting was held at 2 P. M., when missionary work in the diocese was discussed. The missionary work at Solomon's Island was represented as being in a very flourishing condition. Considerable discussion arose over the proposition to renovate old Marley Chapel, in the fifth district of Anne Arundel Co., near Tracey's Station. The Rev. Dr. De Lew addressed the convocation on the subject of his work among the Hebrews of Baltimore. A missionary meeting was held at 8 P. M., when addresses were made by the Dean, the Rev. Mr. Murphy and others.

WASHINGTON, D. C.—Arrangements are in progress to raise funds and establish a church, to be called the "church of All Saints," on the corner of Le Roy Place and the Columbia road. The edifice will be of stone and will be erected in sections, additional capacity being provided as the growth of the church demands. The seating capacity of the structure as planned, when complete, will be 1,500 people. The site is valued at \$30,000, and comprises about 22,000 feet of ground. The certificate of incorporation was filed Sunday, June 16th, and the incorporators are the Rev. Dr. Leonard, presi-

dent; Mary E. Mann, vice-president; H. K. Viele, secretary; Le Roy Tuttle, treasurer; with J. B. Wimer, R. J. Fisher, Henry E. Davis, and others.

PROVINCE OF ILLINOIS.

Through the Messrs. Lamb, of New York, the well-known school of St. Mary's, Knoxville, has been provided with a handsome font of white statuary marble. The font is hexagonal in form, with quatrefoils cut in each of the sides. The base is square, while the upper part of the stem, just below the bowl, is cut in lilies. The text on the bowl is, "Baptized with Him in Baptism." The inscription on the base reads as follows: "Presented by the guild of SS. Agnes and Agatha."

COLORADO.

The corner stone of a new church to be erected at Highlands, a suburb of the city of Denver, was laid on the 19th of June, by the Bishop. In the latter part of last year, Mr. H. Digby Johnston, a member of the Bar, was, under license from the Bishop, conducting services at All Saints' church, North Denver, which had been suddenly left without a minister. While thus engaged, he commenced parlor or cottage Bible readings in the remote parts of the parish, with the special view of attracting to them people who were not in the habit of attending church, and who were prevented by distance from doing so. One of these was at Highlands. The meetings held there proved highly interesting and attractive, and in less than four months it was felt necessary to open a Sunday school, and to have a public service on some part of the Sunday, and a vacant store being secured, a Sunday school was opened on the 17th of March last, with 25 scholars, and on the same day the first public service was held at which 38 persons were present. These services have been held under great disadvantages and inconveniences, but with results so encouraging that the erection of a church could not longer be delayed. The Bishop and Chapter therefore purchased three eligible lots and offered these as a free gift; the Bishop under a deep sense of the urgency of the case offered a sum of \$1,500 in cash as the starting of a building fund, and a generous Churchman in New York (Mr. John H. Wyman) moved by a letter from one of the ladies interested, offered a further sum of \$1,000 on condition that not less than \$5,000 should be expended and that the church should be free from debt at the time of its consecration. Thus encouraged, the people set to work, and by dint of indomitable effort they succeeded in raising the whole sum required, less about \$700. During this interval Mr. Digby Johnston, the gentleman to whose efforts this was so largely due, had consecrated himself entirely to the work of God and His Church, and (having been ordained deacon, and after a diaconate of six months with the unanimous approval of the Standing Committee, advanced to the priesthood) was enabled to comply with the wish of the Bishop and the earnest desire of the people and become the first rector of the new church, and (as he expressed it) to "nurse his own offspring."

The service at the stone laying was unusually interesting, the last number of THE LIVING CHURCH being among the documents deposited in the box within it, and then addresses were given by the Bishop, the Very Rev. Dean Hart, the Rev. Father Byrne (83 years of age) and the rector, the Rev. H. Digby

Johnston, at whose call three lovely little girls, dressed in white, collected dollar purses from the children, handing them one by one to the rector, who called out the donor's names to the evident delight of the assembled children and their mothers. Contributions were also offered by many of the parents and friends present in sums varying from 25 cents to \$50 until an aggregate sum of \$235 had been raised. The Bishop desires to base on this report an appeal for sympathy and help.

OHIO.

ASHTABULA.—Trinity Sunday in St. Peter's parish, the Rev. Geo. A. Holbrook, rector, was a memorable day. The boys of the choir were for the first time vested in cassocks and cottas, and seated in their proper place in the chancel. At the morning service, they sang McFarren's *Te Deum* and Woodward's setting of the Communion Office, with great precision and very beautifully. There never was a more reverent service in St. Peter's than those begun this day. This is due to the devout and pains-taking choirmaster, Mr. A. A. Aylward, late of St. Thomas', Salisbury, England, who is advancing the choir very rapidly.

LOUISIANA.

NEW ORLEANS.—At a meeting of the vestry of Grace church, a pair of handsome altar candlesticks of polished brass, were presented for use on the altar. They were a memorial gift to the church, and by the unanimous wish of the vestry, were placed upon the altar and used for the first time on Whit-sun Day. This is the second church in New Orleans to use altar lights, but many churches use them in the country parishes.

The Rev. S. M. Wiggins was advanced to the priesthood in Annunciation church, a short time ago. Mr. Wiggins has been doing good work as a deacon in the missionary portions of the diocese, and will continue that work as a priest. He has the good wishes of the Bishop and his fellow-priests.

Mrs. J. L. Harris, who so generously presented Christ parish with a \$50,000 chapel, which was described in a late issue of this paper, has given another proof of her love for the Church. She has just purchased and presented to the church two handsome lots fronting on St. Charles avenue, on which to erect a rectory. In this way, church, chapel, and rectory will all front on the avenue. The lots cost some \$10,000.

The Young Men's Brotherhood connected with St. Anna's parish, has just completed its labors in furnishing stained glass windows for the church. The improvement adds greatly to the appearance of this already beautiful building. St. Anna's has an excellent choir under the leadership of a fine organist, and the musical portion of the services is a feature much appreciated.

PITTSBURGH.

The general missionary has been on the ground of the Johnston disaster, for nearly two weeks, devoting himself to the care of our people lost, or losers by the flood. During the first week he was assisted by the Rev. Wm. Heakes, of Wilkinsburg, and C. C. Craft, Esq., of Crafton, and has since been aided by the Rev. James Cameron, of St. Mark's, the Rev. Henry Bedinger, of Matteawan, New York, the Rev. A. S. Woodle, of Altona, and Messrs. Geo. Leslie and Snavely. Good work has been done and earnest care taken for those who have suffered. Letters of

sympathy have been received from all quarters, and in many cases substantial aid. Bishop Whitehead has secured a hall capable of seating over 100 people. The first service was held by the Bishop himself in a school house and 40 persons received the Communion, and the second was held by the general missionary, assisted by the Rev. Henry Bedinger, who preached a forcible sermon. The value of the lost property was about \$25,000, the number of communicants, 250, of whom only about 57 have been accounted for. There is no question as to rebuilding the church, and the thorough re-organization of the parish. In addition to the building used for Sunday services, another has been secured as a supply depot, bearing over the door the inscription: "Headquarters of the Episcopal Church," from which supplies of clothing and general necessities are given out. Eleven boxes will be sent out this week.

A Chapter of the Brotherhood of St. Andrew's, has been organized in St. John's parish, Pittsburg, the Rev. W. N. Webbe, rector, with a membership of 32.

EASTON.

At a meeting of the rector, wardens, and vestrymen of St. Michael's parish, Talbot Co. held in Christ church recently, a memorial was adopted, and ordered spread upon the records of the church, relative to the death of John Charles Adams, of his kindly, generous, untiring, and influential devotion to the church and her interest. His will, which was filed in the Orphans' Court of Talbot County, contains two bequests, one of \$1,000 to the vestry of St. Michael's parish, diocese of Easton, and one of \$500 to the Convention of the Protestant Church, diocese of Easton, for the relief fund of said convention.

CHESTERTOWN.—The chancel of Emmanuel church has been much improved by the addition of the new furniture placed in it recently. The eagle lectern was presented to the church by C. T. Westcott, and bears the following inscription:

In memory of George Bergen Westcott, for many years vestryman of this church. Born Feb. 10, 1801, died March 22, 1887.

Just above this inscription is the line:

"To the Glory of God."

A corona lamp was presented by the Sunday school children, and the other pieces, consisting of a pulpit, prayer-desk, bishop's chair, credence shelf, standard lamps, and sedilia, were presented by the Mite Society of the church.

NEBRASKA.

Canon Whitmarsh has recently visited the southwest portion of the large deanery of the North Platte, which embraces an area of 45,000 square miles. Everywhere he found openings for Church work in young and rapidly growing towns, if only the Church had means available to support men for a short time, but where meanwhile our few scattered and isolated communicants are either longing for the services of the Church in vain, or alas! in despair are allowing themselves to be absorbed by dissenting bodies established and well equipped. In Ord (Valley Co.) he found an earnest band of 12 faithful women and one male communicant who had, during Lent, raised \$400 with promise of \$400 more, towards building an \$1,100 church on a lot which they purchased last fall. Mr. Whitmarsh appointed a building committee with instructions to commence the erection and proceed as fast as money

came in; probably the church will be ready for consecration this fall. The gift of altar and chancel furniture would greatly encourage the faithful workers in this rising town of 1500, which, only three years old, is already an important centre for a large surrounding agricultural district. The nearest clergyman is at Grand Island, 60 miles to the East, and, between these points, are several rising towns in all of which are a few at least of the sons and daughters of the Church to form a nucleus in each place, around which a strong parish in time will grow, but failing which these towns will in a few months become strong-holds of Dissent in which the Church will be shut out for years to come.

On the Elkhorn Valley R. R., this deanery extends 100 miles east and 300 miles west from Norfolk, where Canon Whitmarsh is settled, and between these points are similar openings for Church extension all along the line which he found in the southwest portion of his jurisdiction.

ALBANY.

ESPERANCE.—A full set of altar hangings for Trinity-tide was used for the first time in Trinity chapel on Sunday, June 23rd. It was in *memoriam* of four of the communicants who have entered into rest, and was the gift of friends of the chapel and its work, outside of the congregation. The material used was heavy olive green felt with design in silk embroidery in four shades of gold. The design was very elaborate, being emblematic of the Trinity throughout. The work was done by an expert needlewoman, a member of the Church. The cost of the material alone was about \$40. The work was given.

NORTH CAROLINA.

BISHOP LYMAN'S SUMMER VISITATIONS.

JULY.

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| 7. Consecration, Weldon. | 16. Hillsboro. |
| 17. St. Mary's, Orange County. | |
| 19. Statesville. | |
| 21. Morganton, Ordinations. | |
| 22. 3 P. M., Marion. | |
| 24. Asheville, meeting of the Board of Fellows of Ravenscroft. | |
| 28. Hot Springs. | 30. Candler'sville. |

AUGUST.

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|--|----------------------------|
| 1. Brenard. | 4. Cashiers, Consecration. |
| 7. St. David's, Cullowhee. | |
| 8. Websters. | |
| 11. St. Agnes' church, Franklin; St. John's, Macon County. | |

Holy Communion at all morning services. Collections for diocesan missions. Further appointments for Western Carolina will be issued later.

SACHUSETTS.

The Episcopal City Mission Board of Boston have made arrangements to pitch a tent at City Point, South Boston, every Sunday afternoon, during the summer months. Services will be held at 5 o'clock P. M. The rectors of the city churches of South Boston will speak on each successive Sunday. It is proposed to have a band to furnish the music, and English hymns will be sung. The Mission Board hope, by these means, to reach some of the crowds of pleasure seekers who frequent this favorite locality on a Sunday afternoon.

The Rt. Rev. Thomas M. Clark, Bishop of Rhode Island, preached at St. Paul's church, Boston, on Sunday morning, June 23rd. The occasion had a special interest, for it was in this church that Bishop Clark was ordained more than fifty-four years ago, and there also he preached his first sermon as a Church clergyman. A very large congregation gathered to greet him who had thus survived all the active clergy of Boston, who were connected with the city churches at the time of his ordination.

The Rev. Chas. Arey, D. D., of St. Peter's, Salem, whose serious sickness

was noticed in a former issue, has so far recovered as to be in his parish again; but has been forbidden by his physicians to engage in active parochial work during the summer. The Rev. Chas. S. Hale, of Claremont, N. H., is taking Dr. Arey's duty until September.

MARBLEHEAD.—In St. Michael's parish, during the past conventional year, there have been: Baptisms, adults, 10, children, 22, total 32; persons confirmed, 32; present number of communicants, 150; burials, 10; marriages, 5; services with sermons, 92, lectures, 53; total expended for parish purposes, \$3,006.61; total given for benevolent purposes, \$1,189.40. Considering that there was a most disastrous fire last Christmas night, which destroyed nearly all the factories and business interests of the town, the parish has done nobly, and especially in her gifts to benevolent objects and missions.

FOND DU LAC.

APPLETON.—The Bishop visited Grace parish on Friday, June 21st, and administered the sacramental rite of Confirmation to a class of 15 candidates. Evening Prayer was said by the rector, the Rev. J. B. Williams. The Lessons were read by the Rev. J. W. Greenwood, of Oshkosh. There was a crowded congregation and the service was most impressive throughout. The brilliantly lighted altar, the flowers, the white apparel and veils, altogether were as beautiful in effect as the service was hearty and joyous. The Bishop preached an admirable sermon from the text, "I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ."

VERMONT.

ST. ALBANS.—On the evening of St. Alban's Day, June 17th, at 8 o'clock, Prof. S. B. Whitney, from the church of the Advent, Boston, gave a free musical recital on the new organ which has been recently placed in St. Luke's church, the Rev. A. B. Flanders, rector, by the parish guild, as a memorial of the Rev. Dr. Fay, who was for a long time rector of the parish. The church was crowded, and all acknowledged Prof. Whitney as a master hand at the organ. Mrs. Mimms sang very acceptably, as well as the boy choir, who added much to the pleasure of the evening by singing an anthem, Master Ellis Nutter, who has a clear sweet voice, taking the solo, Miss Mary Wardwell, regular organist of the church, acting as accompanist. At the close of the recital, an informal reception was tendered Prof. Whitney at the rectory, where he was cordially greeted by members of the parish and many others. The new organ was built by Geo. Jardine & Son, of New York, who also made the instrument that has just been removed, for the old church, 46 years ago. The organ now in place has 2 manuals, 20 registers, 3 pedals, and 745 pipes. It is well constructed and deserves the many good things that have been said of it.

MAINE.

A pleasant advance in the work in Saco and Biddeford is seen of late. Formerly, Saco, Biddeford, and Old Orchard, were under the care of one rector. Two years ago the Saco parish determined to work independent of the mission which had been started in Biddeford, but to retain Old Orchard; as a result, two rectors have been sustained with increased success. At the end of this year, Trinity church, Saco, found its condition so encouraging, that the summer chapel at Old Orchard was also

given over to the care of a third minister. The labors thus divided must needs prove beneficial to both pastors and people. On Sunday evening, June 9th, a service was held in Trinity church, Saco, in memory of those lost in the recent Johnstown flood, the collection of the evening, amounting to \$52, being sent for the relief of survivors.

AUGUSTA.—St. Catherine's Hall has just closed an unusually successful year, as regards its scholarship. Examinations on Monday and Tuesday were conducted in the presence of clergymen of experience in educational matters, and their unanimous testimony was, that the scholarship was the finest seen here or elsewhere. On Tuesday evening, a service was held in St. Mark's church, with sermon to the graduating class by the Rev. John McG. Foster, of Bangor. The commencement exercises were in two parts. First, an interesting programme of music and essays, held in the school hall, followed by the second part, conducted in the chapel where, after prayers by the Bishop, testimonials were delivered to the scholars of highest rank. Then five young ladies received diplomas from the Bishop, who also pronounced his blessing upon them. The motto of the class: "If you are a hammer, strike; if an anvil, bear," served as a key note for the Bishop's address. The exercises closed with the singing of St. Catherine's favorite hymn, "Angels of Jesus," and the Benediction. The reception in the evening was unusually pleasant. The school is to be congratulated upon its advance, and the hope for the future is bright.

ORDINATIONS.

At Christ church, Rochester, N. Y., June 16th, the Rev. Lansing S. Humphrey, M. A., was advanced to the priesthood, and Charles H. Boynton, Ph. D., to the diaconate, by Bishop Cox. Mr. Humphrey is assistant at Trinity church, Geneva, and Mr. Boynton enters at once upon his duties as assistant-minister in Christ church parish, Rochester, N. Y.

On Thursday, June 20th, at St. John's memorial church, Cambridge, Mr. Edward Drown, Jr., a graduate of the Episcopal Theological School, was ordained to the diaconate by the Bishop of Massachusetts. The preacher was the Rev. Percy Browne. The candidate was presented by his father, the Rev. Edward L. Drown, of the diocese of Rhode Island. A large number of the clergy were present. The Rev. Prof. Lawrence took the duties of Dean Gray, who has been compelled through severe sickness to relinquish his duties for a year, in order to take a thorough rest of mind and body.

Bishop Bissell held his Trinity ordinations in St. Paul's church, Burlington, Vt., the Rev. Dr. Bliss, rector, June 23, when Mr. G. B. Stone, Mr. Edward S. Stone, and Mr. C. O. Scoville, were ordered deacons, the Rev. A. B. Flanders of St. Luke's church, St. Alban's, preaching the sermon. There was a very large congregation, and the church was most beautifully decorated with flowers for the occasion.

At Trinity church, Washington, Pa., on Tuesday, June 25th, Bishop Whitehead ordained to the diaconate, Mr. James De Quincy Donehoo, and advanced to the priesthood, the Rev. Pedro Serene Mesny. The former was presented by the Rev. T. J. Danner, and the latter by the Rev. F. C. Cowper, rector of the parish. A very forcible and instructive sermon was delivered on the character and duties of the ministry, by the Rev. R. S. Smith, Uniontown. In addition to the above-named clergymen there were present, and taking part in the services, the Rev. Messrs. J. G. Cameron and N. M. Badger. The Rev. Mr. Donehoo takes charge of the mission work at Freeport and Tarentum. The Rev. Mr. Mesny is the rector of Trinity Hall Military Academy.

BOOK NOTICES.

ADVENT IN ST. PAUL'S. Sermons bearing chiefly on the two comings of Our Lord. By H. P. Liddon, D.D., D. C. L. Volumes I and II. New York: E. P. Dutton & Co.; Chicago: S. A. Maxwell & Co. Price \$3.00 (two volumes.)

The sermons of Canon Liddon need no praise. They are recognized everywhere as masterpieces of pulpit eloquence, and they have the quality which many really eloquent sermons have not, they are readable. Their power of impression is not largely dependent upon the voice and action of the preacher. The subjects of these volumes are

those which lie at the basis of our religion; the Incarnation, the most momentous event of the past; and the Judgment, the greatest event that can possibly concern man in the future.

FROM LADY WASHINGTON TO MRS. CLEVELAND. By Lydia L. Gordon. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price \$1.50.

This is an entertaining resumé of the social life at the White House during the past century. It seems a compilation of newspaper gossip, not always rendered into the purest English, and sometimes unearthing stories over which the veil of obscurity might better remain undrawn. Many pleasant stories are told of the earlier years of the century, and correspondingly unpleasant ones of the social life in the days of Jackson, Lincoln, and Grant. The régime at the White House during the last years of the century just closed seems to the mind of the writer to be a return to the elegance and refinement of the administration of Washington, Madison, and later of Buchanan.

EPOCHS OF MODERN HISTORY: The English Restoration and Louis XIV. From the Peace of Westphalia to the Peace of Nimwegen. By Osmond Airy, M. A., one of H. M. Inspectors of Schools, Editor of the "Lauderdale Papers," Corresponding Member of the Council of the Scottish Historical Society. With three maps. New York: Scribner's Sons; Chicago: S. A. Maxwell & Co. Retail price \$1.50.

This valuable work treats of the history of England and France, on parallel lines, during a most important period. The influence of the French Court on English politics is traced with great skill and learning, and passages occur at frequent intervals which rise into a noble vigor and eloquence. During the time of which Mr. Airy treats, England went through a series of apparently the most disgraceful humiliations, while France was apparently rising to greater and greater heights of power and glory. The book closes with this impression. The author's design does not lead him to show how soon the relative positions of the two nations was completely reversed. This will no doubt be the task of another writer in the same series. Probably no work has shed more light upon a comparatively unknown period or dealt with difficult materials with more thoroughness.

CHURCH HISTORY. By Prof. Kurtz. Authorized translation from latest revised edition by the Rev. John MacPherson, M. A. In three volumes. Vol. I. New York: Funk & Wagnalls, 18 Astor Place, 1889. Pp. 574. Price \$2.00.

"The Church History of Prof. Kurtz, first published forty years ago, is too well known to need any introduction to students of ecclesiastical history. It has already passed through nine editions, and is now about twice its usual size. The first volume covers the "History of the Beginnings," and of the "Development of the Church during the Græco-Roman and Græco-Byzantine periods," down to the year 1453. It is prepared especially as a text book for the theological students, and is arranged under divisions, sections, and paragraphs, large type being used for the most important matter, while the minor details are in smaller type. Of course there is a great amount of information in such a work, but the predilections of the author, and the fact that he relies so much on the testimony of the "Didache" and the theories of Harnack and his school, will not commend the work to a Churchman as a final authority on the history and constitution of the early Church, although it should be said, that the author writes without bitterness or acrimony, and in a spirit of candor. The general reader will, we fear, find the style rather dry, but this perhaps is unavoidable in a work

that is primarily prepared for a text book for students in divinity. The translator seems to have done his work well. We looked in vain for an index, but we suppose we must wait for that until the third volume appears. Still it would add to the usefulness of the volumes to the student, if each volume has its own index.

IDOLS BY THE SEA, and other Sermons. By Frank Montrose Clendenin, rector of St. Peter's parish, West Chester. New York: James Pott & Co. Price \$1.00.

A new volume of sermons, and by a new author in the book-world. Mr. Clendenin, all of whose ministry antecedent to his recent removal eastward, has been in the diocese of Springfield, has published sermons that will doubtless be welcomed by many personal friends among our readers. To begin on the outside, the book itself is a charming creation of the book-maker. There are eleven sermons in the volume, of varied merit and interest. The author's style is peculiar—his styles, rather, for he has three: an allegorical, which is inclined to be overdone in these sermons, losing much of its effectiveness by too much elaboration; a sarcastic or ironical, which the preacher uses often with tremendous effect; and a general style which is on the whole, terse, logical, and pure. The best sermons in the book are those that lack both in attempted allegory and in irony, such as those entitled "The Humanity of Christianity," "The Saviour from Sin," the Easter Day sermon, and the "Message of the Church to Men of Wealth." Than these it would be difficult to find more finished sermons, and among the mass of sermons of the day, it is refreshing to read so many and earnest words. The little volume deserves a wide reading; its teaching is Churchly, and its exhortation is for the earnest, practical religion that the world needs. It is to be hoped that we have only made a beginning in listening to these first words of a successful preacher.

In the *Forum* for July Bishop Potter, of New York, treats of the place and prospects of "The Scholar in American Life." The Rev. Dr. Edward E. Hale writes of "A Market for Books." Copyright, he holds, is essentially of the same nature as patent-right, and should be governed by the same liberal principles. Senator Justin S. Merrill contributes the political article: "Republican Party Prospects." Mr. W. S. Lilly writes on "The Ethics of Journalism." Prof. George J. Romanes makes a spirited reply—"Anti-Darwinian Fallacies"—to the attack made by Prof. St. George Mivart upon the doctrine of Natural Selection in the June number. Dr. Austin Flint writes of "Late Theories Concerning Fever." "Organizations of the Discontented," by Richard J. Hinton, gives a statement of the numerical strength of the several organizations of the discontented. "The World's Supply of Fuel," how long will it last? Prof. W. J. McGee of the U. S. Geological Survey, considers this question in the light of the most recent research. The ever-present problem of "Domestic Service" is considered by "Jennie June" (Mrs. Jennie C. Croly), and the Rev. H. Price Collier presents "The Better Side of Anglo-mania." [Subscription price, \$5.00 per annum, with THE LIVING CHURCH. Send orders to this office.]

WILLIAM DEAN HOWELLS continues in *Harper's Magazine* for July the discussion of the dramatic outlook in America, begun by Brander Matthews in the number for June. William Blaikie writes upon the question, "Is American Stamina Declining?" and makes a number of practical suggestions for reforming our system of education in the direction of physical training. Mr. Justice Miller, of the Supreme Court of the United States, contributes a paper upon his own State, Iowa. The Rev. Atticus G. Haygood, D. D., LL.D., has a paper on "The South and the School Problem,"

in which he outlines the present situation. The eighth paper in the series on the "Great American Industries," deals with the manufacture of glass.

FREDERIC HARRISON'S article on "What the Revolution of 1879 did," in *The Fortnightly*, bristles with many interesting facts of that memorable time, and its effect upon the neighboring countries. "The Hawaiians and Father Damien," by Edward Clifford, in *The Nineteenth Century*, is a good account of that priest's noble work. The writer, we believe, is a devoted member of the Church Army. "From Metaphysics to History," by Dr. Hatch, in *The Contemporary Review*, we learn of the final triumph of history over metaphysics, and from the former and not from the latter, we can learn that action of God in the human soul no less than His action in the material world, has been gradual and progressive. [Leonard Scott Pub. Co., 29 Park Row, New York City.]

In the July *Atlantic*, Prof. N. S. Shaler writes about "The Problem of Discipline in Higher Education," which will be read by student and teacher with equal interest. Mr. H. L. Nelson has an article on "The Speaker's Power," not a consideration of the power of oratory, but the power of the speaker of the House of Representatives. Mr. W. H. Downes has an interesting paper on the "Old Masters" which may be seen in New York. The two specially literary articles of the magazine are "John Evelyn's Youth," an account of the early days of that worthy, full of anecdote, written by Mary Davies Steele, and "Books that have Hindered Me," by Agnes Repplier.

The Magazine of American History opens its July number—the beginning of its twenty-second volume—with a spirited "Story of the Washington Centennial," illustrated in the most unique and picturesque fashion from photographs by amateurs and other artists, executed during the progress of the celebration. It is safe to say that no great public event was ever before seized in all its interesting particulars and placed before the popular eye with such felicitous results. The editorial and all the departments maintain their high character. It is a brilliant number throughout. [Price \$5.00 a year. Published at 743 Broadway, N. Y.]

EVERY issue of *The Sanitarian* contains papers upon practical sanitation, of great value to all classes of intelligent readers. We know of no publication which is doing better service to the public in pointing out dangers to health and giving information leading to prevention. It has no hobbies and is not conducted in the interest of any clique. The editor, Dr. A. N. Bell, is well known as an authority on quarantine and sanitary regulations. [The subscription price is \$4.00 a year. Address the editor, 113 A. Second Place, Brooklyn, N. Y.]

THE publishers announce that the back numbers of *The Century* from November, 1886, containing the installments of the Lincoln History, are now all in print, and can be supplied to those who wish to complete their sets. Of several of these numbers two hundred and fifty thousand copies have been printed. There will be six more numbers of this popular series, giving a vast amount of information about the closing period of Lincoln's administration.

A NEW magazine idea has been struck by *Scribner's*, the July issue of which is a fiction number for Midsummer reading, containing seven complete short stories, bright, entertaining, and richly illustrated by skilful artists like Frederic Remington, Robert Blum, and Chester Loomis. Charles L. Buckingham, the electrical expert and attorney for the Western Union, has written the article on "The Telegraph of To-day."

The Literary Churchman of London, in a recent review of Dr. Snively's "Testimonies to the Supernatural," advises Prof. Huxley to read the fifth chapter in that book before he writes his next rejoinder in *The Nineteenth Century*. Dr. Snively is now rector of Trinity church, New Orleans. His book is published by Whitaker.

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

All subscribers to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by paying their subscription a full year in advance and 50 cents extra, or by sending \$1.25 and the name of a new subscriber. The edition so offered is bound in strong paper covers.

ON the completion of Mrs. Browne's popular story, "Count Oswald," THE LIVING CHURCH will begin the publication of a short serial by the Rev. H. F. Darnell, D.D., author of "Philip Hazlebrook," etc. It is a good Church story, and will be found useful as well as interesting. It ought to be widely circulated in every parish.

THE question is not, as one of our contemporaries states it, "whether a small minority of the clergy and laity of this Church shall in future control its legislation;" but whether one-half the dioceses of this Church shall be practically disfranchised. Clergy and laity, as individuals, are not and never have been represented in the General Convention. Only dioceses are represented in that body. This so-called "Proportionate Representation," if accomplished, abolishes the General Convention, *ipso facto*.

SUBSCRIBERS who are about to change their residence for the summer should promptly forward change of address, in all cases stating the address to which the paper is now sent. We cheerfully incur the expense of changing the address upon the mailing list, in order to remain in weekly communication with our readers. This is all the more important during the summer preceding the General Convention, when matters of great importance must be discussed and grave issues cannot be postponed "on account of weather." Subscribers in arrears are also gently reminded that expenses have to be paid whether the mercury goes up or down.

WE are constantly receiving enquiries as to the standing of "colleges" that advertise degrees for sale. We have three such letters

before us, received in as many days. We have answered several in our correspondents' column, and we wish to say here, once for all, that we regard all such concerns as illegitimate and fraudulent. Whatever pretence is made as to study "by correspondence," and examinations by letter, or by local examiners, degrees so conferred are a sham. "Incorporation" is no evidence of reality or of State supervision. We have no knowledge of any *bona fide* respectable institution that confers degrees in that way. It is literary quackery, and its claims are not worth a postal card of enquiry.

ACTING upon the advice of several readers, in whose literary taste we have confidence, we have arranged to publish a volume of original poetry, compiled from the columns of THE LIVING CHURCH during the ten years ending May 1st, 1889. We make this early announcement in order to give our contributors an opportunity to send revised copies of poems that have appeared, and to furnish their full names to be given instead of initials or pseudonyms, if they prefer to do so. We desire also to hear from those who object to such republication of their verses. It will not interfere with any future publication by the writers, under copyright. In every case, correspondents should state the date of the publication of their verses, and give the full copy of what they wish to have appear in the book; not the bare emendations which they wish to have made. A prominent artist of New York is now engaged in designing the illustrations, and a literary friend is aiding in the editorial work. In looking over the selections already made, we are pleasantly surprised to note the amount and variety of the good material collected.

"MEDICAL MISSIONS," in connection with our foreign work, are among the foremost agencies we have employed in opening the way for spiritual ministrations. The record of their noble work is known and read of all men, and it has led some thoughtful minds to consider how this great power for the furtherance of the Gospel may be more largely utilized. If by its agency the Church finds easier access to the masses of the heathen abroad, may not the same means be helpful in reaching the heathen at home? Convinced that such a work is needed in the domestic field, some American Churchmen have organized "The Guild of the Misericordia." Their purpose is to follow the Master Who went about doing good, healing the sick, comforting the afflicted, and befriending the poor. Their motto is: "Blessed are the merciful, for they shall ob-

tain mercy," and the special prayer of the guild is the collect for the eleventh Sunday after Trinity.

Branches of the Misericordia will be established as rapidly as possible. Charters for local branches are granted upon satisfactory credentials being presented to the council. Physicians, medical students, and other communicants of the Church, men, women and children, are eligible to membership. Priests of the Church are received as chaplains or associates. The badge of the Misericordia is the crucifix, on the reverse arms of which is the word, "Misericordia," a perpetual reminder of the Saviour's love and pity for mankind, and that the members should strive to follow His blessed precepts here on earth. Poverty is no bar to membership in this order of mercy. All are welcome, rich and poor alike. Those desiring to join the Misericordia, or to aid in its work, should address, W. Thornton Parker, M. D., Provost, 322 Benefit St., Providence, R. I.

KIRKSVILLE, Missouri, the location of the State Normal Institute, has recently been agitated upon the subject of ritual. It seems that during years gone by the ministers of the various religious denominations have been invited, in turn, to preach the Baccalaureate sermon, and this year the preaching was assigned to a representative of the Episcopal Church. The Rev. S. H. Green, rector of St. John's, St. Louis, was chosen, and the rector of Trinity church, Kirksville, proceeded to arrange the services so that the people might intelligently take part in the same. Leaflet copies of our shortened Morning Prayer were purchased, a service which no fair-minded Christian could object to using, and especially appropriate for the use of a congregation made up of individuals not accustomed to worship together. But the Protestant ministers of Kirksville were not pleased. They insisted that they ought to have a part in the service, and therefore the rector arranged for them to take part. This some of them positively declined to do, on the ground that no distinctive service should be held in a State Institution, though they have held their own distinctive services heretofore, from year to year. The rector then consented to a compromise, as the service was not to be held in one of our churches; preserving certain features of our services as the reading of such Scripture selections as were appointed for the day. But the preachers would not consent to read or hear read any portion of our service, nor to attend the exercises if any "form" were used. Mr. Green very properly declined to preach, and the sec-

tarian ministers had it all their own way. This shows what progress "Church unity" has made in Kirksville.

THE Archbishop of Canterbury in rendering his famous decision in favor of the jurisdiction of his own court, had of course, no occasion to discuss the subject of appeals. Nevertheless, it is a question of the highest importance whether any appeal is possible from the Archbishop's decisions, and if so, to what tribunal? The "Church Association" which prompted the suit against the Bishop of Lincoln, has contended all along that there is an appeal to the Privy Council. Such an appeal, however, it is well known, would not be submitted to. Neither is there any ecclesiastical court in sight to which appeal could be made. It is very correctly denied that the Pan-Anglican Conference has any legal status which the English courts would recognize. But there are principles which no amount of English law or precedent can affect one way or the other, and which, though indirect in their action, have a distinct bearing upon this question. In such an event, for instance, as the suspension or deposition of a bishop, the act is signified to all the bishops in communion with the Church of England. And such bishops or any number of them may, we take it, refuse to recognize the penalty imposed, may refuse in other words to acknowledge the validity of the suspension, deposition, or other sentence. They could not restore the bishop in question to the diocese of which they considered him to have been unjustly deprived, but they might, individually or in their formal assemblies, protest against the treatment he had received, and in their own relations with him, ignore the sentence against him. The precedents of the ancient Church afford abundant examples of the working of this principle, and it is one which no amount of purely English precedent could possibly annul.

REPRESENTATION IN THE GENERAL CONVENTION.

Some of the eastern dioceses are agitating the subject of "proportionate representation." A method is demanded which shall give paramount strength and influence in the General Convention to those dioceses which have the largest number of communicants. The favorite proposal is to graduate the number of deputies from the several dioceses according to the size of their respective communicant lists. This scheme when considered abstractly has a certain air of fairness, which is much insisted upon. It falls in with the tendencies of the age in civil government and commends it-

self to those who are fond of insisting that the Church must keep abreast of the nineteenth century, and who have little respect for ancient precedents, or patience to examine and weigh the deeper principles upon which they are based.

We shall, in this article, glance at certain practical considerations. A constitutional change of such importance as this is not to be discussed simply upon theoretical or *a priori* grounds. It will be judged chiefly by its practical results. In fact, the beginning of this agitation is traceable to the General Convention of 1886. That memorable session of our national council was held in Chicago. It was the first time in many years, and we believe only the second time in its history that that body ever assembled west of the Alleghanies. It was a completely new environment, and every philosopher or scientist knows that there is a great deal in environment. To a considerable extent the same familiar faces appeared in the hall of deputies as in times past, the same familiar voices were heard. But somehow or other, those who were accustomed to shape legislation lacked something of their old strength and confidence. Able leaders pursuing old lines had lost something of their former weight. Probably few could explain precisely what the matter was, but the convention felt that a change had come o'er the spirit of its dreams. The truth is, it was a case of environment. The Church life of the West is aggressive and confident. It is less trammelled by local or provincial precedents. There is a tendency to carry out principles to their logical results, and perhaps even too much impatience with time-honored inconsistencies. This showed itself, for instance, in the votes upon the "change of name," as the measure is called. It was in reality an expression of impatience at the inconsistency between the Creed and the title page of the Prayer Book. To this was added no doubt the conviction that it would give additional strength to the cause of truth in this great West, if the Church could assert her Catholic character without hesitation or ambiguity, and leave herself as little as possible to excuse or explain away. At the close, the deputies from the East turned their faces homeward, with an undefined feeling that the centre of gravity was shifting. The question was: "What shall be done about it?" and the answer in due time evolved, took the form of agitation for a change in the basis of representation. We believe that this is the real inner truth of the whole matter. As a preliminary measure a movement was quietly set on foot to introduce the principle of proportionate representation into

the constitutions of the several dioceses. It is true that this has no necessary connection with the mode of representation in the General Convention, but it would nevertheless familiarize the minds of people with the idea and make it seem only natural to apply it in the wider sphere. But the practical objections are of the same character in the one case as in the other, and are such as would seem to render it impossible that sane men could ever assent to it. In one growing diocese which we could mention, if this principle were adopted, the union of three large parishes would be sufficient to control the entire diocese, and they might impose what yoke they pleased upon the lesser parishes. It is a familiar fact that the presence of a large communicant list is very frequently no indication of zeal for the Church outside the parish lines, or even intelligent appreciation of the character and needs of the diocese at large. Indeed, cases have been known where the oldest and, in numbers and wealth, the strongest parishes have been opposed to Church extension and indifferent to the distinctive principles of the Church and the policy of the rest of the diocese. The introduction of proportionate representation would simply put bishop and diocese into the hands of a few such religious corporations.

Turn to the development of the plan in the larger field of the General Convention, and what do we see? It is a method of putting the control of the whole Church into the power of a few of the older and in point of communicants, larger dioceses. These dioceses, moreover, are all in one locality. Let any disinterested statesman say whether it is desirable that a few large and rich communities, close enough together to have most of their interests in common, should control others, hundreds and thousands of miles away? Or, on the other hand, let him say whether it is highly probable that the more remote communities, lesser at present in point of numbers, but growing and active, and increasing year by year in strength and influence, are likely to surrender their present equal rights or subject themselves to the obstructive influence of traditions inconsistent with their own spirit and the great mission opening before them.

We can see nothing but failure, and well-deserved failure, in wait for such a movement as this. It is inconsistent with sound principles of Church polity, unjust in its workings, restrictive of present rights, and for all these reasons impossible of success. Neither the parishes within a diocese, nor the dioceses within the general Church, are at all likely to commit suicide.

THE PRESENT RELIGIOUS PROSPECT IN JAPAN.

BY ISAAC DOOMAN.

Perhaps no other nation in the heathendom of the nineteenth century embodies so many wonderful powers and qualities of progress and civilization, as the Japanese race of the present day. It is true that this new progress is imitative, and not spontaneous and original. But we must remember that even in "imitation" there is a certain degree of originality and capacity. The Hindoo and Chinese are considered as more intellectual than the Japanese. But to-day Japan independently is farther ahead in the right path to the goal of civilization, than her ancient instructor and modern great rival—China. The attitude of the Chinese towards Christian civilization is like that of the Jew towards Roman, utter impassibility. Japan would be ahead even of India, if that historic country were not virtually a British province for the last fifty years at least. Therefore in Japan, and not in India or China, the struggle between Christianity and heathenism for the final supremacy of the world, can be witnessed at the present moment. And this struggle is more interesting to every student of history because it presents many aspects not found in the Græco-Roman paganism. In the fierce battle between Christianity and Græco-Roman culture, the war was rather between the spiritual and æsthetic natures of mankind. It was to the "beautiful" in the ancient religions that the pagan apologetical writers appealed, and not to their spiritual sublimity. But to-day the struggle in Japan is between two distinct religions—Buddhism as representing the very incarnation of the Indo-Chinese pantheistic religions, and Christianity.

Buddhism, in spite of many encomiums showered upon it by some superficial self-styled philosophers in Europe and America, is based upon erroneous theories abstractly, and upon suicidal renunciations practically. To Buddhism, as a religion, the great Christian virtue of altruism, viz: Self-sacrifice for the well-being of our fellow-men, is entirely alien. Even the noble self-renunciation of Buddha himself is not equal to the heroism of Father Damien, who volunteered to go to administer to the religious needs of the "Leper Colony" on the Hawaiian Islands. The asceticism of Buddhism is gradual suicide for the final self-absorption in the Nirvana. Even in the light of modern atheistic science, Buddhism is out of place, because it teaches absolute annihilation without any necessity of bodily mortifications. That such a religion as Buddhism will eventually produce both spiritual and physical torpitude and degradation of its votaries is inevitable. Buddhism has ruined Japan both mentally and physically. It has made them a sickly and stunted race. It has put man lower, and almost at the mercy of animal. It is no wonder that this outwardly attractive religion is gradually decaying in this country. I think not a single Japanese of education believes in Buddhism. The mass of the educated are either free-thinkers, disciples of infidelity, imported from Europe and America, or Christians. Now that Buddhism is disappearing as a religion, it cannot hold its ground as a system of philosophy. At present, on account of great popular and social prejudice against Christianity, it cannot in a single sweep supplant Buddhism; therefore it is Confucianism that

makes rapid progress. Even this is a good and encouraging omen for the final success of Christianity, because Confucianism is rather a code of morals like Solomon's wise sayings, not a system of religion; therefore it cannot satisfy the religious instincts and aspirations of the race, and sooner or later Christianity will fill up the gap. Confucianism, in one word, is the eulogy of a sage or a philanthropist; reminding us of the praises showered upon the "philosopher" by Socrates in the writings of Plato; and most of its wise and moral maxims could be incorporated with the Christian ethics, where, I presume, they can be found in the spirit if not in the letter. One of its oft-repeated maxims is, *Seign jies nari*: "A wise man is free." Who will object to the wise man's freedom, provided it is not degraded into license?

The progress of Christianity in Japan is steady, although not satisfactorily rapid. The difficulties in the field also must not be overlooked: religious prejudices rooted in the Japanese nature for centuries, bitter opposition almost verging on persecution, social ostracism, the unrelenting enmity of one of the best established ecclesiastical hierarchies; add to these, last but not least, the furious antagonism of the infidel teachers and merchants who swarm here from all parts of Europe and America, with the venom of their life and press. Any Christian who cogitates much on the numerically-unsuccessful progress of foreign missions should not under-estimate these difficulties, especially the last one.

Our mission has suffered (and is still suffering) from the lack of a central first-class educational institution. In this period of mental fermentation of the Japanese race, a first-class institution of learning is the best means for spreading Christian life and civilization. Why should not another Harold Browne be the instrument of building up the Church here? Japan in the very near future will belong to Christ and not to Buddha. Blessed is the Christian man, yea, tenfold blessed is the Churchman, who helps a nation in the throes of its birth to a new spiritual existence.

Nara, Japan.

"PROPORTIONAL REPRESENTATION"—THE PENNSYLVANIA IDEA.

BY G. R. FAIRBANKS.

The question of proportionate representation seems the peculiar idea of the diocese of Pennsylvania, which has taken up the subject and is apparently endeavoring to impress its views upon other dioceses, as we find the same language employed in the Massachusetts resolutions.

There is apparent a very strong desire to cut down, not only the number of delegates from the numerically smaller dioceses, but what is of far greater importance, to destroy the parity of the dioceses in the General Convention. The subject is of importance therefore to all the dioceses, and seems to have come to the front just now in consequence of certain proposed action, and the vote supporting it, in the last General Convention at Chicago.

The subject, however, is not a new one; in the General Convention of 1863, at Philadelphia, a memorial was presented from the diocese of Pennsylvania for "representation proportional in some reasonable degree to the num-

ber of the clergy, or of communicants, or both respectively."

This memorial was referred to the committee on Amendments to the Constitution, who reported on the 10th day of the session, "that the committee do not feel prepared to advise so radical a change as that contained in the proposition before them, in the fundamental principles on which the Convention was originally constituted, and which have been continued in harmonious and successful operation for well nigh a century, and therefore report that it is inexpedient to amend the Constitution so as to provide for a graduated representation in the House of Deputies." The committee on Amendments to the Constitution, by which this report was made, consisted of the Rev. Dr. Hall, of Long Island, chairman, the Rev. Dr. Benedict, of Southern Ohio, the Rev. Dr. Huntington, then of Massachusetts now of New York, the Rev. Dr. Garrison, of New Jersey, the Rev. Dr. Harwood, of Connecticut, Mr. McCrady, of South Carolina, Judge Wilder, of Minnesota, Mr. Parker, of New Jersey, Hamilton Fish, of New York, Gov. Stevenson, of Kentucky, Mr. Bennett, of Massachusetts, Mr. Smith, of Western New York, and Mr. McConnell, of Louisiana. It will thus be seen that the committee not only embraced men of the highest standing in the Convention and in the Church, but was composed almost entirely of representatives of the older dioceses.

On the 16th day of the session this report of the committee came up for consideration, when the Rev. Dr. Goodwin, of Pennsylvania, moved to amend by inserting the following,

Resolved, The House of Bishops concurring that the second Article of the Constitution (which reads as follows down to the 15th line, viz.: "The Church in each diocese shall be entitled to a representation of both the clergy and laity. Such representation shall consist of not more than four clergymen and four laymen, communicants in this Church, residents in the diocese, and chosen in the manner prescribed by the convention thereof; and in all questions, when required by the clerical or lay representation from any diocese, each order shall have one vote; and the majority of suffrages by dioceses shall be conclusive in each order, provided such majority comprehend a majority of the dioceses represented in that order. The concurrence of both orders shall be necessary to constitute a vote of the Convention,") to be amended by striking out the first fourteen lines (above quoted) to the words "a vote of the Convention," inclusive, and insert in lieu thereof the following:

"The Church in each diocese shall be entitled to representation, by at least one clerical and one lay deputy. If a diocese have fifty or more resident clergymen having a right to seats in the diocesan convention, it shall be entitled to two deputies of each order. If it have one hundred or more of such resident clergymen, it shall be entitled to three deputies of each order. If it have two hundred or more of such resident clergymen, it shall be entitled to four deputies of each order and no more. * * * In all questions except amendments to the Constitution, each deputy shall have one vote; but when required by the clerical or lay representation from any diocese, the vote shall be taken by orders, and the concurrence of both orders shall be necessary to constitute a vote of the House."

It will be noted that the parity of the dioceses as to number of deputies is destroyed, and made to depend upon the number of clergy in each diocese; and secondly, that it will be no longer possible to have a vote by dioceses.

This amendment of Dr. Goodwin, after a full discussion, was put to vote and was lost, and the report of the committee was adopted.

Let us see how this proposition of

Dr. Goodwin's, now reiterated by the Pennsylvania convention, would work. Taking the clergy list as given in the last Church Almanac as a basis: The dioceses of New York and Pennsylvania would have eight deputies each; the dioceses of Long Island, Albany, Western N. Y., New Jersey, Central Pennsylvania, Connecticut, Massachusetts, Maryland, and Virginia, six each; Central N. Y., California, Chicago, Iowa, Michigan, Milwaukee, Minnesota, Missouri, Newark, North Carolina, Ohio, Pittsburgh, Rhode Island, and Southern Ohio, four each, and Alabama, Arkansas, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Louisiana, Maine, Mississippi, Nebraska, New Hampshire, Quincy, South Carolina, Springfield, Tennessee, Texas, Vermont, W. Michigan, and West Virginia, two each. To sum up, New York and Pennsylvania, two dioceses, would have each eight deputies; nine other dioceses (of which three are in the State of N. Y.), would have six deputies each; fourteen other dioceses would have four deputies each, and the remaining 24 dioceses would have two deputies each. So that the total vote of the eleven dioceses first named would exceed the total vote of the 24 dioceses last named by 22 votes; the first eleven having 70 votes, and the last 24 only 48; and adding the 14 dioceses next named to the first eleven, the combined vote of the 25 dioceses would be in a house numbering 174 members, 126, giving the remaining 24 dioceses only 48 votes. Or, to exhibit its inequality in a more striking manner, the dioceses within the two States of Pennsylvania and New York would have a vote equal to the entire vote of 24 other dioceses, supposing all to be present, and as the General Convention is usually held in N. Y. or Penn. where these deputies are likely to be all present, the preponderance would be greater of the votes actually cast, owing to the probable absence of deputies from distant dioceses.

This question did not come up before the General Convention of 1886 at Chicago, but a concerted movement seems to be now put on foot, originating in Pennsylvania, to bring up and press the question in the Convention to be held in New York in October, and put in such an unmistakable shape, as to give, if adopted, the whole control of the General Convention to a few strong dioceses, and make, as the committee say in their report in 1883, a "radical change in the fundamental principles on which the Convention was originally constituted." This would utterly destroy the equality of the dioceses.

The diocesan convention, May, 1889, of Pennsylvania, has, by a majority vote, clerical, ayes 69, nays 42; lay, ayes 57, nays 20, adopted the following resolution:

Resolved, That the basis of representation in the House of Deputies in the General Convention, should be so far modified that the several dioceses shall be represented in proportion to the number of the clergy, their parishes, or their communicants, or in some more just and equitable method than the present, and that the deputies in said convention shall vote individually, or by orders, and not by dioceses.

This is a plain proposition to make the General Convention a mass meeting, and to destroy its representative character as the delegated voice of the Church in the dioceses, which the constitution declares it to be, a most vital, radical, and revolutionary upsetting of "the fundamental principles on which the convention was originally constituted."

The first proposition is to reduce the number of deputies of the smaller dioc-

ceses, below the number given to the larger dioceses, and secondly, to take away the right of this reduced number to protect themselves, by calling for a vote by dioceses and orders.

It is safe to say that if such a proposal had been made and insisted upon, when the constitution was formed, no General Convention could or would have been created. The equality of the dioceses was the fundamental principle on which the General Convention was organized. It has been, as the committee say in their report, "continued in harmonious and successful operation for well-nigh a century," and cannot now be disturbed without impairing if not disrupting altogether, this hitherto harmonious Church.

The minority, in the same Pennsylvania convention, upon a proposition for proportionate representation of parishes, and which failed of adoption, say:

We should hesitate long before disturbing the fundamental idea of the equal rights of the parishes which are in union with the convention. It is one of the glories of our Church that the poor parish stands in as good a position as the rich. The money basis has no place and the commercial idea is eliminated. The concentration of power which would result from the proposed change is an evil always to be guarded against in representative government.

Why should there be any change? The larger States and their dioceses have already sufficient advantages. The State of New York has now 40 deputies and five bishops, Pennsylvania has 24 deputies and 3 bishops, and New Jersey and Maryland, 16 deputies and two bishops each, thus giving to these four contiguous States 12 bishops and 96 deputies, fully one-third of the number of deputies usually in attendance on the Convention. These older dioceses are always largely represented on all important committees and exert a great influence over the deliberations of the House of Deputies. Owing to distance and expense the smaller dioceses are seldom fully represented on the floor of the House, and at times not at all.

It is quite certain that a majority of the dioceses will not consent to such a radical change in the Constitution, designed to decrease their representation and equality in the General Convention, and it will be the part of wisdom not to attempt the change, but to let well alone. Such are my views as a conservative Churchman and layman.

PERSONAL MENTION.

The Rev. Henry B. Bryan has resigned the rectorship of St. Stephen's church, Florence, N. J., to take effect July 31st, and accepted the post of assistant minister of St. Peter's church, Germantown, Philadelphia.

The address of the Rev. Geo. F. Degen during July and August, will be 98 Blue Hill Ave., Boston Highlands, Mass.

At the centenary of St. John's College, Annapolis, Md., June 27, the degree of Sc. D. (Doctor of Science), was conferred on the Rev. Dr. Wm. C. Winslow of Boston, who gave the address last year before the literary societies of the college.

The Rev. H. M. Kirby of St. John's church, Detroit has sailed to Europe and will be away for three months. Address care of J. S. Morgan & Co., Bankers, London, England.

The Rev. Wm. W. Mix has taken charge of Grace church, Jefferson City, Mo.

The address of the Rev. Dr. Shackelford during July and August, is Cottage City, Mass.

The Rev. E. De Wolf retires from temporary work in St. Louis, to take charge of Christ church, Warrensburg, and Calvary church, Holden. P. O. Holden, Mo.

At the recent Commencement of St. Stephen's College, Annandale, N. Y., the honorary degree of Doctor of Divinity was conferred upon the Rev. Edward C. Bill, professor of liturgics in the Seabury Divinity School, Fairbault, Minn.

The address of the Rev. Matthew Henry is Rugby, Tenn.

The address of the Rev. W. Henry Bown, deacon, is All Saints' church, Rosendale, N. Y.

The Rev. F. H. Poits has resigned St. Peter's church, Shakopee, Minn., and accepted a call to Christ church, Benson, Minn. Please address accordingly.

The address of the Rev. Hubert M. Johnson from July to November, will be Vancouver, W. T.

The Rev. Wm. S. Southgate, rector of St. Anne's parish, Annapolis, Md., received the honorary degree of D. D., from St. John's College, Annapolis, at its centennial Commencement, and the same

degree was conferred upon him the same day by Bowdoin College, Maine.

TO CORRESPONDENTS.

PAPERS DECLINED.—"Christ our Life;" "Compulsory Education;" "The Master's Touch;" "An Incident of the Late Flood;" "Victoria Animae;" "Almost a Passe-partout;" "At Evening Time it shall be Light."

L. C. M.—We should need more definite information in order to make use of the circumstance to which you refer.

W. W. M.—The deacon should wear his stole crossed from left to right, not hanging free on one shoulder.

C. L. B.—Without official sanction, your selections of Scripture reading would probably fall as a publication for use in public schools. You should get information by correspondence with the State Board and superintendents. The Putnam's, New York, have published a volume of Bible selections that would perhaps meet the need.

FANNIE B. T. The secretary of the St. Andrew's Brotherhood is James L. Houghteling, 115 Dearborn St., Chicago.

GUTHBERT.—The use of the Invocation before sermon is very ancient. We cannot see the force of your objection, when by it the preacher indicates that he speaks in the name of God, and not of his own strength and wisdom.

F. W. H.—The Bible Commentary (known as the "Speaker's Commentary"), 10 vols., published by Scribner; Wordsworth's Commentary, O. T., 6 vols., N. T., 2 vols., the O. T. portion has the English text, the N. T., the Greek; Sadler's Commentary on the New Testament, 7 vols., so far issued, through Cornthians—an excellent work; The Expositor's Bible, now being issued at the rate of 6 vols. a year, twelve are now out; it is plain and practicable, having in view the wants of the sermonizer; by representatives of various denominations, published by Armstrong, New York. For prices write to J. Potts, Astor Place, New York, or Young Churchman Co., Milwaukee.

B. T. R.—We have forwarded your letter to Racine.

E. S. A., PORT HOPE.—The Church League is not in existence. Its publications can be had of W. Egerton & Co., 10 Spruce St., New York.

A. B.—Bowling to the altar is an ancient custom of the Church. It is enjoined by a canon of the Church of England. Where used it is intended as a token of reverence to the altar where the memorial of the sacrifice of the Death of Christ is made. Altar lights are of very ancient origin long before the Roman controversy arose.

MARRIED.

SKINNER—SNOWDEN.—June 13th, 1889, in St. John's church, Cornwall, N. Y., by the Rev. Harlett McKim, Jr., assisted by the Rev. P. C. Creveling, rector of the parish, the Rev. Frederick Nash Skinner, S. T. B., rector of Holy Trinity parish, Hertford, N. C., to Miss Harriet Augusta Snowden, youngest daughter of the late Rev. Wm. E. Snowden, of Cornwall, N. Y.

OBITUARY.

WRIGHT.—At Atlanta, Georgia, on the morning of June 27, the soul of Mrs. Jane Alexander Wright left its earthly tenement, and entered into eternal rest. Mrs. Wright was a native of Annapolis, Maryland, and had passed the age of fourscore. She was the widow of the late Rev. Lucien B. Wright, formerly of the diocese of Alabama, and the mother of Mrs. S. W. Grubb, of Galesburg, Ill.

GRANBERY.—On St. John Baptist Day, "fell asleep in Jesus," in her 60th year, Caroline Granbery, late of Norfolk, Va. "Blessed are the dead who die in the Lord." "Faith's journeys' end in welcome to the weary," and "heaven, the heart's true home, at last."

KETCHUM.—At Brooklyn, N. Y., on June 20, 1889, Harriet N. Ketchum, in the 25th year of her age. "Eternal rest grant unto her, O Lord, and let perpetual light shine upon her."

BUEHLER.—Entered into life eternal at her residence in Harrisburg, Penn., on Friday night, June 21, 1889, Henrietta Ruhama, widow of the late William Buehler, in the 78th year of her age. "Grant her eternal rest, and may light perpetual shine upon her."

THE GUILD OF THE MISERICORDIA.

Objects.—Domestic Medical Missions, and mercy to the sorrowing and suffering for Christ's sake. *Membership*.—Any communicant of the Church. *Badge*.—The crucifix. Fees and dues there are none. Supported by voluntary contributions. For full particulars address, W. THORNTON PARKER, M. D., Provost, Narragansett Pier, R. I.

MISCELLANEOUS.

WANTED.—A priest for small parish. One preferred who can manage surplised choir. Address, W. H. WARNER, Jefferson, Ohio.

A LADY of experience desires a situation as housekeeper in a school or institution. References exchanged. Address "H.," Box 48, Clinton, New York.

WANTED.—In a Church school for boys, an instructor in mathematics and an instructor in military tactics. Both must be unmarried men. It is desired that one or the other be able to teach German. Address HEADMASTER, care of LIVING CHURCH.

A PRIEST, good reader and preacher, desires to correspond with officials of a parish with a view to an engagement. Address "D. P.," care of THE LIVING CHURCH.

SANITARIUM. The desirable resort for invalids at Kenosha, Wis., on Lake Michigan, (established over 30 years), offers special inducements to those needing rest or treatment. Attractions: Cool summers; no malaria; good boating. Terms moderate. For circulars address Dr. PENNOYER, Kenosha Water Cure.

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 BISHOP TRENDA.

The Household.

CALENDAR—JULY, 1889.

- 7. 3rd Sunday after Trinity. Green.
- 14. 4th Sunday after Trinity. Green.
- 21. 5th Sunday after Trinity. Green.
- 25. St. JAMES, Apostle. Red.
- 28. 6th Sunday after Trinity. Green.

CHORUS NOVÆ HIERUSALEM. (Fulbertus Carnotensis.)

TRANSLATED BY THE REV. J. ANKETELL.

Choir of the New Jerusalem,
In sweetest strains your voices raise;
To Him Who wears heaven's diadem,
Sing joyful songs of paschal praise.

For Christ, the Lion unsubdued,
Crushes the serpent—strong to save,
With every gift of life endued,
He calls the slumbering from the grave.

The prey, which mighty Death had snared
With loving voice He bids arise;
Set free and by His mercy spared,
The y follow Jesus to the skies.

He triumphs as th' Eternal Lord;
All power is given to His Hand;
And earth and heaven in firm accord
Are made by Him one Fatherland.

We, humble soldiers, sing Thy power,
And pray Thee, King of matchless might,
To raise us in Thine own good hour,
To realms of everlasting light.

Photographer (to weary clergyman):
"My dear sir, can't you assume a cheerful
expression, and throw off that jaded look?"

Rev. Sitter: "Take me as I am, I need a
vacation, and these pictures are for distribu-
tion among my parishioners."

A UNITARIAN paper gives this advice
about the internal arrangement of the
church building: "The Holy Table should
be placed against the wall of chancel or
apex of the church. It should be covered
with a cloth as richly embroidered with
suitable designs as possible. Behind the
Table should be a reredos of carved stone
or wood, or a piece of embroidery. Against
this, in the midst of a narrow shelf, should
stand a cross."

There was a merchant who, upon his way,
Marking one desolate and lamed, did stay
To draw the thorn which pricked his foot—
and passed—
And 'twas forgot; and the man died at last;

But, in a dream, the Prince of Khojand spies
That man again, walking in Paradise—
Walking and talking in the Joyful Land—
And what he said the prince could understand;
For he spake thus, plucking the heavenly
posies:
"Ajab!—that one thorn grew me many roses!"
Edwin Arnold.

THE Rev. Cameron Mann, in the St.
Louis diocesan paper, says; "It is a matter
of just congratulation among Churchmen
that this centennial has brought out clearly
the prominent part played in the Revolution
by Episcopalians. For there has been in
many quarters a bigoted belief that
every Episcopalian in those old days was a
Tory. I have no doubt that thousands of
fairly educated people were astonished to
learn of that service in St. Paul's, a hun-
dred years ago, with Bishop Provost in the
chancel, and President Washington in the
pew. But they know it now."

THE subject of retrenchment in the navy
has brought out the following letter to the
Secretary of the Navy, from a little girl at
Reading, Pa.:

MR. TRACY—My cousin was on the war-
ship and she said the sailors wasted the
potatoes, and I thought if they took thin-
ner parings you might build a ship to send
where the others got lost. I am only eleven
but I can take thinner parings. My
mother does not know I am writing this.

The secretary had the letter referred to
the Bureau of Provisions and Clothing, and
a reply will be sent to the little girl, thank-
ing her in due form for her suggestion.

In a recent lecture on "Christ and Criti-
cism," the Rev. Dr. Cairns asked why was
American Unitarianism so feeble that it

only had some 300 congregations against
70,000 Trinitarians? A human Christ had
been weighed in the balance and found
wanting. He brought no light from a
higher world. He brought no pardon, as
needing pardon for his own sins, though
the writer (of popular fiction) kept this in
the shade. They had no doubt got a sim-
pler Christ, but an infinitely poorer one,
who had no mystery because He had no
greatness; who was dead, but was not
alive; and who claimed a victory which
was only delusion or blasphemy. A Divine
Christ we might be unable fully to under-
stand; but it was the mystery of greatness,
of atoning love, of constant fellowship and
of full salvation, which would ever move
and the human heart.

You may still see in Ontario, a respect-
able-looking man fresh from the old sod,
come to church, stand bolt upright, cover
his face with his hat, literally for a single
second, as if praying, and sit down. Cor-
nelius a Lapide, the learned Roman Catho-
lic commentator of three centuries ago, re-
fers to the custom and its origin, at St.
Matt. vi. 6. After noticing a sect which
had lately arisen in Holland, and which,
like our Plymouthists, rejected churches,
and held their assemblies in private rooms,
he adds: "The Calvinists also, while grace
is said at table, cover the face with their
hat, that they may pray in secret; but a hat
is not the closet of which Christ here
speaks; and men more orthodox, with face
uncovered, pray secretly in their mind and
the closet of their heart, as I said a little
before out of St. Ambrose." In the Mer-
chant of Venice, Shakespeare refers to the
custom thus:

Nay more, while grace is saying, hood mine
eyes
Thus with my hat, and sigh, and say Amen.

on which a commentator observes: "The
practice of wearing the hats at meals, and
especially at ceremonial feasts, was prob-
ably derived from the age of chivalry. In
the present day, at the installation banquet
of the Knights of the Garter, all the
Knights Companions wear their hats and
plumes." But probably the origin of the
custom was quite different, as men three
centuries ago sat covered in the churches
as well; and it is almost certain that the
cold and discomfort of houses and churches,
when furnaces, stoves, and hot-water pipes
were unknown, was the true cause of the
custom.

The *Kentish Express and Oxford News*
published in England, contained in its edi-
tion for Saturday, Dec. 29, 1888, a descrip-
tion of an old church (St. Mary's) at Sutton
Valence, from which we clip the following
unique epitaph: On a large tomb in the
churchyard to Rebecca Dod, are these lines:

As some soft stream without a murmur flows,
Till in the ocean bed its waves repose,
So sure unruffled did thy spirit glide
To find its rest where happy souls abide.
Enjoy thy blessing, all thy pains are o'er,
We're left to suffer on life's troubled shore.
Weep for ourselves; for thee a useless tear,
Virtues will rise which only slumber here.
Whene'er the good ascend a happier sky,
They lived for others, for themselves they die.

Near the east end of the church is an up-
right stone of polished granite, bearing
this inscription:

"To the memory of John Willes, Esq., of
Bellingham in this parish. Born 1777. Died
1852, at Staunton near Gloucester. He was
a patron of all manly sports and the first to
introduce round arm bowling in cricket.
This memorial is erected by a few friends
who remember him as a genuine sports-
man, a staunch friend, a kindly neighbor,
and a genial companion."

On the wall of the church was formerly
a brass plate, on which was inscribed these
words:

William Lambe, so sometime was my name,
Whiles I alive did runne my mortall race,
Serving a Prince of most immortal fame,
The eighth Henry, who of his princelie grace,
In his chappell allowed me a place,
By whose favour, from gentleman t'esquire
I was preferd with worship for mine hire.
With wives three I joynd wedlocke bande,
Which all alive true lovers were to mee,
Ione, Alice, and Ione, for so they came to
hande,

What needeth praise regarding their degree?
In wivellie truth none steadfast more could
bee.

Who though in earth death's force did once
dissever;
Heaven yet I trust shall joyne us all forever.

O. Lamb of God, which sinne didst take away,
And as a lamb was offered up for sinne,
Where I (poore Lambe) went from thy flocke
astraye,

Yet Thou (Good Lord) vouchsafe Thy Lambe
to winne,

Home to Thy fold; and hold Thy Lambe
therein.

That at the day when lambs and goats shall
sever;

Of Thy choice lambs, Lambe may be one for-
ever.

□ This William Lambe was the founder of
the celebrated Sutton Valence Grammar
School. The register dates from 1577. The
living is a vicarage, in the gift of the Dean
and Chapter of Rochester.

THE CHRISTIAN YEAR IN ART.

BY E. O. P.

THE VISITATION.

She arose, and journeyed with willing feet,
Unto the far hills, light and fleet,—
In the early spring, when the tender green
On their sloping sides could just be seen;
Where scudding clouds and flashing sun,
Made golden light or shadows dun.

The birds broke forth in sudden song.
All unawares as she passed along;
Waking up from their winter's sleep,
Insects came out in sun to creep;
Little white star-flowers violet sweet,
Oped wide their buds to her passing feet;

The orchard branches so brown and bare,
In haste were clothed with a beauty rare;
And the bees, but now so drowsy and dumb,
Filled all the air with a joyous hum
As Mary passed—she in whom was borne
The Lord of Life—on that vernal morn.

R. V. E.

To-day, as noted in the present Prayer
Book Calendar of the Church of England,
our Christian year is marked by a re-ap-
pearance of the golden thread which enters
into it at our Annunciation festival. All
may know how, as at that time, the life of
our Blessed Lord on earth was begun in a
quiet chamber at Nazareth, and to-day may
recall to us how the same life was carried
"into the hill country into a city of Juda, in-
to the house of Zacharias." At the priest's
house, therefore, in his porch or garden, is
the scene of the Visitation, or as sometimes
it is called, the Salutation.

A drawing which shows the Virgin and
Elizabeth embracing, is the earliest picture
of their meeting that has been discovered.
It is in the catacombs at Rome, and the
date, which cannot be certainly known, is
assigned to the seventh or eighth century.
The subject early appears in the art of
mediæval times, and the Gospel story has
been told with poetic grace in painting and
sculpture, in tapestry and song, singly, and
in many a series.

In the Grosvenor gallery a composition
by Rembrandt, and confessedly a master-
piece, shows Elizabeth descending some
steps of her house to meet the Virgin, who
is alighting in the garden after her journey.
From the background the priest himself
approaches, his tottering steps assisted by
an attendant, while a maid removes a man-
tle from the shoulders of his guest. The
ass from which she has dismounted is held,
as some think, by St. Joseph. Others sup-
pose this is a servant, and at one time it
was maintained by able doctors of the
Church, that St. Joseph's presence upon
this occasion would be inconsistent with
the fact that he afterwards had ignorant
fears until an angel in a dream banished
them.

It may be mentioned here that some
legendary interest attaches to the beast
which has now borne the precious burden
over the Judean hills. The same upon
which the Blessed Mary subsequently rode
to the Bethlehem inn, it is the patient ass of
the memorable flight into Egypt, and again,
is the one upon which our Lord sat when
he entered Jerusalem on Palm Sunday.
The hen and chickens in Rembrandt's pic-
ture symbolize maternity, and the peacock
is an accepted emblem of the life ever-
lasting. Along the shaded walks of the

garden of Zacharias, as tradition has it, the
young Virgin often walked, meditating,
and here, one day plucking the flower of a
scentless plant, her touch filled it with fra-
grance, and thereafter it bore only fragrant
flowers. It is claimed that the marigold—
which means grief, and which constantly
blooming each day follows the sun in his
course—was elected for these qualities by
the Virgin, to be worn always on her
breast. The dress, it may be noted, is red,
signifying love, her mantle blue, denoting
purity. According to the old prescriptions,
these continue her colors until she appears
in the scenes of our Lord's Passion, when
they are grey or violet. St. Joseph should
always wear saffron over grey, and a saff-
ron which rather is amber, is assigned to
the mother of the Baptist.

In the Salutation by Albertinelli, (Uffizi
Gallery) the matron's face, aglow with ten-
derness and humility, happily illustrates
the words: "Whence is this to me, that the
Mother of my Lord should come to me?"
It may recall an expansion of this text in
Keble's *Lyræ*:

Whence is the mighty grace,
Mother of God, that thou to me shouldst
come,
Me, who but fill a sinner's place,
A sinful child hid in my womb?
Who in God's sight am I,
And who mine unborn boy,
That I should view heaven's Spouse so nigh,
He in my bosom leap for joy?

Immediately following Elizabeth's wor-
shipful words, is another note of the Visi-
tation which has been thus touched upon
by a sweet song writer:

Light is the Virgin's eye,
Light enkindled from the sky,
Glowings from her rapt lips start,
Glowings fresh from heaven and heart,
And the hymn the Virgin sings
Down through all the ages rings.

Raphael's conception gives only the two
figures—the heads remarkably fine. Far
away in the background, our Lord's Bap-
tism beautifully expresses the relation be-
tween Himself and the holy Baptist. In a
fresco which Pinturicchio painted in the
Vatican, several maidens appear as belong-
ing to the household of Zacharias, who
also is present together with St. Joseph.
A charming picture by the same painter
shows the two mothers meeting under an
archway, an angel in attendance on either
side of them. A notable fresco—one of a
series in the oratory of San Bernardino at
Siena, is the Visitation by Razzi. Here
Elizabeth, welcoming the Virgin, affection-
ately bends over her. In rare instances,
she is kneeling at Mary's approach.

The sweet meanings which the subject
has specially for mothers have been beau-
tifully pictured in verse:

Only mother hearts can imagine all the sweet
converse,
Or all the unspoken joy that the eyes of the
happy mothers
Told to each other, as oft they sat in worship-
ping silence.

* * * * *

Only mother hearts can picture their prepara-
tions;
The little garments they made, the cradle of
woven osiers,
Fashioned perhaps like that, wherein their
great law-giver
Had floated on the Nile, while his own mother
watched him.

Did they ever, like other mothers, trace out
the coming future,
Pure, and noble, and good, and fulfilling high-
est purpose?

Alas! if prophetic vision unto their eyes was
given,
The vision of the cross, and the gory head on
a charger—
Little they spoke of that; but, glad in the
happy present,
Left the future to God, to be as He pleased to
will it.

Oh, mothers of after time, ye who tenderly
linger
Over the touching picture, in womanly sym-
pathy linking
With the Mother of God all your deepest
affections,
Oh, mothers, take you to heart the lesson of
this last picture;
Make yourselves glad in the present and ask
not to know the future,
But leave it, with trusting prayer, in peace to
the will of heaven:

COUNT OSWALD.

BY T. M. BROWNE,
AUTHOR OF "DOROTHY," "THE MUSGROVE
RANCH," ETC.
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CHAPTER XVII.

There is great truth in the saying that the unexpected is the thing most likely to befall.

The Countess sat wiping away her tears at the thought of Oswald. She had shed so many of late that her handsome eyes were growing dim. The Graf stood, as he had that day of Adele's last visit, staring at the prospect from a window, but blind to the beauty of the wintry world as he had been then to the summer landscape. A messenger from the village crossed the terrace, leaving deep foot-prints in the snow. It was the lad who brought the mail to the Castle.

A few minutes afterwards old Bernhard entered and presented some letters to the Count.

"A letter for you, mother," he said, and while handing it to her he noticed the Mannheim post-mark. The sight of the name thrilled him with anger. He had given his mother but the vaguest outline of his visit to Otto Lahnfeld. He had said nothing of Adele's presence, of the calm look with which she questioned his authority to interfere with her actions, of the few words, neither unkindly nor indignant, but therefore all the more humiliating, which she addressed to him; of how she had requested her uncle to satisfy the Herr Graf that she had been justified in using the name Von Haldersdorf and then, with a gentle inclination of her head, passed out of the room. Her every word and look were present with him, and while he brooded over them, the Countess opened her letter, read a few lines, then sank with a cry upon her knees.

"My God, I thank Thee!" she sobbed, scarcely knowing, till the load was lifted, how heavy it had been. "My God, I thank Thee! Ludwig, Oswald is pardoned."

"Impossible!" exclaimed the Count, and the mother, in her overflowing joy of that first moment, was all unconsciously of the strange tone in which he uttered it.

"Kiss me, my Ludwig; I feel as though this sudden blessedness would kill me."

She looked indeed as though about to faint, and her son caught her in his arms and laid her on a couch. He poured some fragrant water on her forehead and chafed her hands. Then, as the color returned to her face and her eyes sought his, he stooped and kissed her.

"My son, my best beloved," she murmured, "it is for you too that I rejoice—your life will not be darkened."

And in the consciousness of this one supreme affection the Graf laid his head, almost like a tired child, on his mother's shoulder.

The letter was from the Princess Stephanie. It was written in a delicate, old-style character and seemed to have been penned in great agitation, for here and there it was scarcely legible.

"Dear Countess," thus it ran, "God has heard the prayers which I know your heart has put up without ceasing for your son. I write to tell you that the Grand Duke has pardoned him. I feel that you ought to know this at once, though a little while may yet elapse before you can embrace your

Oswald. In affectionate remembrance of youthful days together,
Your friend Stephanie.

The Palace Mannheim

"The Princess doubtless has pleaded for him," said the mother, "she was always tender hearted and the sight of you, Ludwig, recalled me vividly to her mind. It was your doing, my son."

The Graf did not seek to disabuse his mother's mind of a belief which added to her joy in the release of Oswald, but which he could not share.

The strange news about Adele and the unpleasant associations which it awoke, were for the time being forgotten in the unlooked-for delight of Oswald's pardon. For the first time for months the Countess ordered her carriage for a visit to one of the neighboring castles. Since Oswald's misfortune she had shrunk from all society, and truth to tell, those who had before sought hers, for the elegant and still brilliant woman had always been most popular among her peers, had acquiesced readily enough in her retirement. It was too great an anomaly that a Countess von Falkenburg should have a son in prison for an attempt to overthrow the government. It had not been possible to regard her in the same light as before. A few warmly pitied and sympathized with her, but for the most part, the nobility held themselves aloof.

But to-day the Countess felt with a sense of relief unspeakable, that the cloud had lifted, for the Duke's pardon when the penalty imposed had been so great, was a proof, or would be so in the eyes of the world, of the estimation in which the Falkenburg family was held. Nay, it might even add to their prestige. So thought the Countess as her magnificent horses flew along the snowy roads, themselves delightfully excited by the frosty air as was their mistress by the consciousness that she had regained what she had lost.

"To Katzenburg," she said to the footman, as he closed the carriage door. It was some indemnification for all that she had suffered, to visit the Baroness Katzenplanen, who was the old established gossip of "society" in that region. As that lady had been the first to spread abroad the intelligence of Oswald's disgrace, so she should be the first to hear of this extraordinary mark of the Duke's clemency and regard. The contents of the Princess Stephanie's letter should be known by to-morrow evening either by letter or word of mouth through all the neighboring *Grafships*. It was only necessary to tell the Baroness Katzenplanen, who would make it her most urgent business to spread the tidings.

"Poor Oswald! poor, dear, misguided boy," the mother murmured to herself, "what has he not suffered for his folly! A terrible punishment, and one that will surely cure him of his fantastic notions for the rest of his life."

She longed to see her son, longed to clasp him in her arms, but after all it was Ludwig on whom her thoughts dwelt most even then, Ludwig in whom her deepest pride as well as tenderness centered, the bearer of the honors of Falkenburg, his mother's idol since he was first laid in her arms.

Wrapped in her costly furs and enjoying for the first time, for so long, the cloudless sunshine and the keen, pure air, the Countess drove to her destination, and found all the satisfaction she anticipated in the eager curiosity and unconcealed astonishment of the old Baroness, who overwhelmed

her dear friend with her delighted congratulations, and exclaimed that it was "just like that charming Princess Stephanie to be the first to impart the delightful news."

"Bring the dear prodigal to see me as soon as he returns," were the old lady's last words, as she bestowed a farewell kiss upon the Graf's Hilda.

The afternoon had been passed very differently by Graf Ludwig. The news of his brother's pardon had not sufficed to gladden him as it had his mother. The root of bitterness had struck too deep into his heart, and the wrongs which he considered himself to have suffered at the hands of Oswald, were not so easily to be righted. His mother found him just returned from a long gallop on his favorite horse, but it had not dispelled the moody look which his face had worn since his return from his journey.

That evening they spoke again of Adele.

"I shall write to her," said the Countess, "she will readily understand that my distress about Oswald would make me seemingly indifferent or even discourteous to herself. She was always a generous-hearted child. Indeed, Ludwig, I have missed her, I would like to ask her to visit me."

A dark flush mounted to Graf Ludwig's forehead.

"If you take my advice, mother, you will spare yourself that trouble, she would not come."

"I am sure you are mistaken, Ludwig. Adele always showed great attachment to us, and is incapable of harboring resentment for any imaginary slight."

"And would you include her uncle in the invitation?" asked the Graf, mockingly.

"It is not probable, though, as regards his dangerous views and his influence on Oswald, I differ from you, and believe him to be a harmless eccentric. But Adele, as a Von Haldersdorf, stands in quite a different category. Indeed, Ludwig, I shall not be satisfied till I have seen her."

Graf Ludwig frowned and was about to speak, but feeling that he would only draw forth fresh questions from his mother, he was silent.

CHAPTER XVIII.

And how had the months passed for Oswald since the day of his arrest at Karlsbad? To those who loved him they had been grievous for his sake, what, then, had they been to him? It is a piteous sight to see a bird which has been rejoicing in the blessed air and sunshine, free as the wind itself, suddenly taken captive and helplessly beating its bright wings against the cruel bars. We human creatures feel so strongly for it because the instinct of liberty is the strongest of our nature, and something in us rebels at the sight. I can liken Oswald best to a young eagle who was flying sunward in the joy of his strong pinions and has been brought down maimed by a cruel shot, and thrust into an ignoble prison. And yet, how poor a simile, for, here was a human soul, endowed with God's best gifts, one whose aims were most true and noble, helpless and hopeless and treated with the indignity befitting a criminal.

Such months as these count as years in a man's life, and when, as in Oswald's case, the future stretches out a long, grey, dreadful vista of like days, one feels that death itself would be a sweet alternative.

But Oswald was not one to succumb

without a desperate struggle, even to circumstances such as these. There were moments, it is true, when despair laid a burning hand upon him, but again the true strength of his nature asserted itself, and his faith in a God of love and justice made him say: "Though He slay me, yet will I trust in Him and His power to bring good out of evil and to right the wrongs of the oppressed." And sometimes a brief vision of hope and love, with the form of Adele, would visit him and speak words of tender comfort. In his dreams he sometimes lived over again those parting moments in the *Johannis brunnen*, and saw the beautiful upturned face and the eyes that said more than lips could utter.

He had been denied the poor comfort of writing to tell her of his fate, and it was one of his crowning miseries to feel that after weeks of suspense she would learn in some chance way, or through the public prints, the result of his trial. He thought much of his mother and Graf Ludwig, also, but he had known from a child that in his mother's affections his brother held the highest place, and he, too, said to himself: "If Ludwig were in my place she would die, but as it is, she will grieve chiefly on his account."

(To be continued.)

GOOD LUCK AND BAD LUCK.

BY THE NUN OF KENMARE.

I fear there are very few people who are not at some time of their lives addicted to superstitious observances, and assuredly it is in youth when first impressions are given, that such ideas should be eradicated if they have been implanted, or that the greatest care should be taken to prevent the young from imbibing ideas which cannot fail to prove of the most serious injury in their future life.

Superstition and faith cannot live together in the same soul. Superstition is the devil's imitation of faith, and like all his snares it has a foundation of, or the appearance of a foundation, of truth. It cannot be too strongly impressed on the young that we make our own good or bad luck; if we may use the word luck at any time or in any connection. The basis of superstition is the idea that there is a power outside ourselves, apart from God, which controls our lives with all their events of joy or sorrow. It needs only a little reflection to see quite clearly that those who believe in luck really believe in some power apart from the divine power of God, and this is a direct sin against faith. There are many believers in luck or fate who would be very much perplexed if they were obliged to answer the question: What do you mean by luck? Who is luck? Is luck a power strong enough to influence, or rather to control your life? How do you know that there is any such power, and why do you act as if you believed in it? If there is such a thing as luck, if there is a power which can control for good or evil the actions of our life, then we are indeed most unhappy, for we are at the mercy of we know not what.

One moment's reflection on the power and omnipotence of God is quite sufficient to decide all questions of any control outside of the Divine Will. It is the providence of God which rules the world, but He allows, if we may say so with all reverence, our human will to control His Providence. We have all this so-called luck absolutely under our own control, and yet there are

many who never realize this. We may say reverently that the Providence of God waits our asking, 'to do our will. What more can mortal desire? Ask, and you shall receive from the very hand of your Father, through His loving Providence, all that you need for your peace of mind, for your health of body, for your temporal interests, for your eternal interests.

A belief in "luck" is demoralizing and deteriorating to the character in more ways than one. If every thing happens according to the will of some blind fate, or according to the influence of some obscure and irresponsible power, what is the use of trying to accomplish any end? According to the believers in luck the end is not within our reach, it is not in our power to command success, why then weary ourselves in trying for it? How often we hear a person who should know better, saying: "Oh that is just my luck;" when if this person said: "O that is just like my carelessness," it would be truer.

The sooner we realize that we make our own good and bad luck the better. It is what we do ourselves that controls our destiny, under God, and not the courses of the stars. But it is so convenient to put off our responsibilities. It is so much easier for a person of careless habits to lay the blame on "her luck" than on her laziness.

There certainly are circumstances in all human lives when some events are entirely beyond control. But faith tells us that these events are in the hands of God. What a blessed thought it is that the term of our lives is in the hands of Eternal Wisdom and Eternal Love. We can see plainly, in later years, how wisely the chief events of our lives have been ordered for us. But we must note also, that we have had very often, if not always, a certain power to modify circumstances which it would be well for us to realize. For example, take the case of life or death. Man has an "appointed time" to die, but man has also free will to die at any time he pleases; yet he cannot do this without sin. Now between the sinful act of suicide, and the doing of what may shorten life, there is a great gulf, but we may quite unconsciously go a long way in the direction of a self-inflicted death through our own self-will or culpable ignorance.

A person who believes in luck, does not believe in God, just in proportion as he believes in an irresponsible power which controls events. Dear girls, for whom I write this specially, think of these things. Your whole future is before you; see to it. Let me say once more that superstition and faith cannot live together in the same soul. Choose, choose firmly, choose decidedly, now in your young life, and you will never regret it.

The young, looking out with anxious and eager eyes to know what is before them, are often sorely tempted in their desire to know what God has mercifully hidden. Dear ones, whenever this very natural desire arises in your mind to know the future, compose yourselves; still the anxiety of your thoughts by the one word: God is my Father, He knows. Can you not trust your Father that He will tell you in his own good time what He has for you in your life, of sorrow or of joy? If I could give to each one who reads this, all the pleasures of life, and take from her all the sorrows, how gladly would I do it, even at the expense of suffering to myself; and if I, a stranger to you, having only the great love for the young which has

caused so many of the sorrows of my life, and I must say, given it its few joys also—if I would do this for you, how much more would your Father in heaven spare you the sorrows and give you the gladness. How much rather would not He send you the laughter and keep from you the tears.

The belief in good or bad luck, which begins in childhood and is often impressed on the mind of children by servants, who believe only because they are ignorant, takes a much stronger hold of the mind than might be supposed. It becomes an unconscious motive power of the most injurious kind, and it is extremely difficult to free the mind from it. Children who have been frightened while young by a pretended ghost, or by some such cause, will retain the fear, long years after they have ceased to believe in the cause of it. It is just so with early impressions of the possibility of the interference of luck or chance in human affairs. The reason, the intellect, the spiritual life of our souls, all speak loudly against this senseless belief.

This indefinite belief in luck or fate, leads to a deeper evil. We naturally wish to know our future. This desire is specially great with the young, and I must say it, with girls. A boy's future is generally a real and well-defined course in life. He knows that he will have a certain occupation or position. To him the one great event of a woman's life, marriage, is a very secondary and remote consideration. A girl knows that her place in life will almost certainly be settled by her marriage, and she naturally desires to know what is before her. But if our dear girls will remember that God has hidden the future from us for His own wise reasons, they will be well content to wait His time for revealing it to them. Even if we could know the future, from a fortune teller or a spiritualist, what benefit would it be to us? The eating of forbidden fruit is sweet to the taste for the moment of eating only; after, it is bitterness and gall. God does not give us grace to bear future trials, nor to meet future joys; for we may add that it needs grace to act well in our times of pleasure, as well as in our time of trouble.

There is another view of this subject also, which should keep us from having any thing to do with attempts to know the future, however harmless they may seem. We have all the responsibility upon us of giving good example to others. I happen to know that the practice of going to fortune tellers, and a certain class of spiritualists who are simply fortune tellers, is greatly on the increase amongst the poorer classes, and especially amongst domestic servants in large towns where there is every facility for carrying it on without discovery. Dear girls, the responsibilities of life are before you in so many ways, that the thought may well make you anxious. But do not let this thought press upon you so as to burden the happiest time of your existence. When you think of these things, remember that you not only can, but that you ought to cast all your burdens on that dear Lord Who will prepare you for them, and help you in them when they come.

LETTERS TO THE EDITOR.

AN IMPERTINENCE REBUKED.

To the Editor of *The Living Church*:

The Southern Churchman, in a late editorial, spoke of the Bishop of Louisiana as being on the fence regarding the change of name of the Church, and gave

him some advice as to what to preach against. Without enlarging upon the, what seems to me, exceedingly indelicate and unbecoming expression, "being on the fence," when applied to a bishop of the Church, permit me through your columns to state that the Bishop of this diocese has expressed himself as definitely as any one could desire, concerning the change of name. He is in favor of a change, but does not think the change expedient just at present.

In connection with this subject, it is but just to add that the Bishop of Louisiana is too courtly a gentleman, too saintly a character, too pure a thinker, to ascribe ulterior motives to either those in favor of, or opposed to, the change of name. "To the pure, all things are pure." Having no ulterior designs upon the Church, himself, he sees none in any school of Churchmanship permitted within the Church.

As far as preaching against local evils is concerned, the Bishop needs no advice, as his voice is heard when it is necessary that he should speak. I add that the Methodist paper in this city, *The Christian Advocate*, has re-published the editorial of *The Southern Churchman*, referring to Bishop Galleher's "being on the fence." The editors of the Methodist paper doubtless thought its readers would relish such remarks upon a bishop of the Church made by a Church paper, else why should they have re-published the editorial?

E. W. HUNTER.

HYMNS ANCIENT AND MODERN.

To the Editor of *The Living Church*:

Now that the plan of authorizing "Hymns Ancient and Modern" by the next General Convention, for the use of the American Church, has been advocated in print by one of our bishops, surely the time has come when priests and laymen may be allowed to speak and write strongly on the subject. If our next council of the American Church should accomplish this alone, it will have done more, under God's blessing, for the spread of sound Church principles, than many of its predecessors have accomplished altogether.

It is admitted on all sides that our present hymnal is unsatisfactory, and its final revision is a long way off. It is also admitted that "Hymns Ancient and Modern," is the finest collection of hymns in English yet produced. Everywhere, in the Anglican Communion throughout the world, except in the United States, it has forced its way into general use, the reason it has not here being that we have a collection authorized and commended by the General Convention, while the English church parishes chose their own hymn books. Yet even in this country "Hymns Ancient and Modern" are used in many churches, with entire satisfaction.

While too "High" for lovers of Moody and Sankey, and *The Southern Churchman*, perhaps, and too "Low" for some extremists, there can be no doubt that this collection well expresses the religion of the Bible as taught by the Prayer Book and the Church of the ages, and if authorized by the General Convention, and commended individually by bishops, would soon be in use from one end of the American Church to the other, from Maine to Florida, from New York to California; our religious life would be enriched thereby, and a most powerful teacher of sound doctrine added to the Prayer Book, teaching the self-same religious system, in the language of sacred song.

It has been said by a hostile critic of the Church revival in England that the publication of "Hymns Ancient and Modern," sounded the death-knell of English Dissent. The great mass of the people love to be taught their faith by hymns. Then, why in the name of common sense, not adopt this hymnal in America, and so forge anew a link in the chain of unity binding us to the mother Church, as well as strike a blow to the spirit which hates our Church?

It is not too much to say that every Churchly parish in America would be delighted with "Hymns Ancient and Modern," and those which would not like it, at first, could continue to use the present hymnal, until of a better mind. The great reform in the true direction, can certainly be brought about, if the bishops, clergy, and lay deputies, who favor sound Church music, as well as the Church papers, will unite to work for its accomplishment.

A LAYMAN.

SEPARATE ORGANIZATIONS FOR COLORED PEOPLE.

To the Editor of *The Living Church*:

Seeing that the action of the diocesan convention of South Carolina has been lauded for not making a "separate organization" for the negroes, though they are trying to reach the same thing in another way, I feel it my duty, in justice to St. Mark's parish and myself, to make a statement of the said action. The convention, by the adoption of the Porter (the Rev. A. T. Porter, D.D.) resolutions of 1888, pledged the diocese to the establishment of a "separate organization," and the schismatic arrangement would have been inaugurated, had not St. Mark's parish protested so strongly against the movement and declared that they would never recognize any other organization than that under which the Church is at present constituted, or something not contrary to the traditions of the Church.

The committee appointed under the resolutions held several meetings; formulated their plans, and then invited us to meet them in Columbia, S. C., Feb. 26, 1889. We met them on the day appointed, and protested against any special legislation on account of race and declared that we would not recognize any such legislation, if adopted. St. Mark's parish sent a delegate instructed to present the following resolutions, viz.:

Charleston, S. C., Feb. 13, 1889.

At a meeting of the vestry of St. Mark's church, Charleston, South Carolina, held on the above date, the following resolution was adopted:

Resolved, That we are most profoundly impressed with the good intention and sincere desire of the commission, in their endeavors to settle the question of the status of the colored Churchmen of this diocese, by offering to them a separate missionary organization. But we do most respectfully decline to accept it as a solution of the difficulty, because in our race is placed in a position totally at variance with the Catholic spirit and teachings of the religion of our Blessed Lord and Master, and subversive of our manhood and self-respect.

I must state that every word of the above resolution emanated from the vestry, and is therefore, the full expression of the laity of the parish on this question.

We believe the Church to be a divine institution. The diocesan convention is only a committee of the Church. The Church of the diocese is greater than the convention of the diocese, and can repudiate any action of that body. Now, if we are members of the Church, the superior body, how is it that the convention, the inferior body, arrogates to itself the right to deprive us of the privileges of membership? Is it right? Is it justice? Is it a manifestation of brotherly love? We wish it to be dis-

tinctly understood by all true Churchmen. that the rector and St. Mark's parish will never affiliate with any spurious organization, whether a child of Church legislation or one of spontaneous generation. The good old ways are satisfactory to us and we desire to walk in no other. We are Churchmen from conviction, not sentiment, and our convictions deepen with a larger experience and broaden with a greater acquisition of knowledge.

It seems to us that those who oppose us on the ground that we are not competent to take part in the legislation of the Church, have forgotten the promise of the Christ when he said: "Lo, I am with you always, even unto the end of the world. Amen."

We believe that he is fully able to guide His Church, both in the manner of living and also in legislation.

We do not presume to dictate to such a learned body as the General Convention, but we venture to assert that should that body pass any special legislation, that it will not be worth the paper on which it may be written.

Pro Christo et Ecclesia,
J. H. M. POLLARD,
Rector of St. Mark's church.

A CANINE HERO OF THE FLOOD.

A large crowd of people attracted my attention about 6 o'clock this evening on Main street, says a Johnstown letter to the Philadelphia *Inquirer*. On going closer I noticed that a number of men and women were surrounding a dog, on which each and every one of the crowd was anxious to lavish attentions and endearing terms more appropriately bestowed upon a favorite child than upon an animal.

"Come here, Romeo, my noble old dog!" said one woman.

"Give me a kiss, there is a dear. Ah, Romeo," said another, "it was a pity Johnstown had not more such noble creatures as you are, and there would not be so many people dead here now."

The dog, a beautiful water spaniel whose fur was clipped so as to give him the appearance of a miniature lion, stood as quiet and dignified among the people as if he understood each word addressed to him, taking the evidences of appreciation as matters of course which he had every right to expect. Soon I understood what it all meant.

Romeo belongs to Mrs. C. F. Kress, of Washington street, Johnstown. The day the flood-gates of the South Fork reservoir broke loose that lady went to the house of her sister, Mrs. A. C. Kress, on Main street, taking the dog with her. While there the awfully disastrous waters came sweeping down upon them from Conemaugh, so that all the people in the house were compelled to get upon the roof. There were seven in the party and Romeo made a good eighth.

But soon the terrible waves and floating debris raised horrible havoc with the buildings. Suddenly a big wave dashed upon the roof. Mrs. C. F. Kress was knocked off her place of refuge and rapidly floated along with the wild stream. No human being attempted to jump after her or make any effort for her rescue, because the surging flood had already dragged her beyond all human reach. But Romeo, the lady's dog, forgetful of his own danger, had apparently been expecting what was coming.

The waters had no more than closed above the sinking lady when the dog jumped after her, and when her dress again appeared above the surface, he immediately grasped it between his teeth. It was a heavy burden, but the animal seemed to make a double effort. Holding the dress in his mouth he gently but firmly pushed her forward through the waters toward a frame house, which was still defying the waves. Romeo's noble efforts proved successful, and in a few moments Mrs. Kress was able to lay hold of one of the spars on the frame house and drag herself into comparative safety.

But alas! it was only temporary safety. Even before the woman had realized her escape the devastating waves came mountain high, rushing against the frame house. This time the building could not withstand. With a terrific crash the wooden sills seemed to be bursting apart, and once more the woman and her dog were at the mercy of the flood.

The noble brute, however, was not to be daunted. Again he clung to his mistress very closely, not as if he were to rescue her from a watery grave, but as if his whole life depended upon her safety. Constantly swimming by her side while she was borne upon the current, he contrived to keep her head above water so as to prevent her drowning. For over half an hour the dog battled with the waves for her preservation. His noble, faithful endurance was at last rewarded. He succeeded in directing his valued burden toward Alma hall, and here Mrs. Kress was pulled out of the water.

As she reached the roof unconsciousness overcame her, and during all that time Romeo, who seemed to think the woman dead, barked and howled in the most frantic manner. Only her returning breath pacified him and then he quietly and contentedly lay down at her feet.

This was the story gleaned from the people surrounding the dog, and when I called to see Mrs. Kress at her sister's home she verified every particular of the above.—*Chicago Times*.

OPINIONS OF THE PRESS

Springfield Republican.

BAPTIST WIT—Some of the Baptist ministers of Detroit, Mich., profess to see a danger in orthodox Protestantism in the observance of Easter Day, and at their ministers' meeting Monday, discussed the topic: "Shall we observe Easter services in our churches?" The sentiment of those present was largely against any special observance of the day, and the Rev. S. W. Titus went so far as to say that "it was the duty of the Baptist ministers to show their people there was no authority for the observance of the day. It was simply a get-up for display and not at all elevating in its religious effect." "It is after a pattern with these newspaper advertisements of Confirmation hats," said he, "and baptismal pants," added the Rev. C. R. Henderson. With these remarkable specimens of refined clerical wit in mind, one is not surprised that the authors fail to find anything elevating in the religious effect of an Easter observance.

The Churchman.

A FRUITLESS ATTEMPT.—The attempt to provide for all sorts of devotional contingencies by means of "offices" and "litanies" is certain to fail. The practical work of the Church everywhere, but especially on missionary ground, requires and demands constant adaptations to the exigencies of the hour. One conclusion to which the liturgical discussions of these years have been bringing the mind of the Church is, that it is impossible to provide special forms for every conceivable occasion; and there are not a few who incline to the opinion that if it were possible, it would be very undesirable. All over the country, and among all classes of Churchmen, there is a free use of the Prayer Book which would have shocked the rubricians of even twenty years ago. Here again it seems that we have signs of a reaction from the rubrical stiffness of former years, and also, it may be, from the stiffness of Anglican formularies, which certainly surpasses anything attempted by national Churches of other rites.

The Christian Intelligencer.

"FASHIONABLE CHURCHES."—A penny-a-liner in one of the dailies speaks of Grace church as one where people go to look at the bonnets and hear the music, but where a stranger, if he entered the broad aisles, would be quickly shown the outside, or even the curb, where the prancing horses would seem to him an odd appanage to the house of the Lord. Such statements as these are frequently made, because persons know that many fashionable people attend Grace church, and that the appointments are all handsome and costly. But they do not know that there is not a more active, working, and useful congregation in this whole city than the one whose headquarters is at Broadway and Tenth Street. It maintains chapels, schools, guilds, clubs, libraries, reading-rooms, diet kitchens, and indeed every sort of institution which experience has shown to be of service in aiding and permanently benefiting the less favored classes of the community. To maintain these requires not only money, but a great deal of person-

al, unpaid effort, and this effort is freely and continuously rendered. In short, if we were called on to name a church which exhibited the spirit and glorified the name of the Lord Jesus by its efficient work among the poor, we should mention this very Grace Protestant Episcopal church which is so often spoken of as if it were a mere home of fashion, a rich man's chapel of ease, a place where the children of this world could display their robes and equipages.

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

"PESSIMISM."—Sidney Smith used to say that one could not get a joke into the head of a Scotchman without trepanning him. There must be other people who are born without a sense of humor and who cry when they ought to laugh. THE LIVING CHURCH recently had an article in defense of Bishop Potter's centennial words. It was in a humorous, satirical vein. The Bishop was a pessimist; that accounted for his heterodox opinions on political subjects, and was without doubt the source of error in many directions. The sectarian press agreed on that point, did he not differ from it? and there were other pessimists besides. It went on for a column in much the same vein, and when the paper reached this city a man with a long face came to us and regretted the attack from that quarter on our Bishop. We did not try to convince him of his error. What would have been the use? If he was Scotch, we were no surgeon, and if we had trepanned him, should not have been able to find any brain. But it seems he was not the only man with Scotch characteristics. The editor of THE LIVING CHURCH has received several remonstrances on the subject, and no doubt some of his subscribers have sent to him the dreadful words: "Stop my paper." Editors do not always sleep on beds of roses, and it must be very hard to labor for hours on some little jokelet, and then have it mistaken for an abstract of a funeral sermon. We do not joke ourselves, and have only an itching humor, but this little occurrence really did raise a smile, and we thought it the best thing in *Punch* or out of it. When it was told, it "set the table in a roar."



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It is the claim of W. G. Morris, No. 90 Fifth Ave., Chicago, that outside buyers can send orders by mail for watches, clocks, solid gold and silverware, Roger's table ware in all grades of silver plated knives, forks, and spoons, etc., and secure them as reasonably as if bought over the counter. His catalogue, with about 1,700 illustrations, which show so clearly what his goods are that buyers can easily select and we think will find good value for their money. Many years in business in Chicago and a reputation of integrity unquestioned are his commendations. Refers to banks or commercial agencies. See advertisement elsewhere and mention this paper when sending for catalogue, prices, and discount.

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Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sulfur Hair Renewer.

FROM "THE IRON AGE," MAY 2, 1889, PAGE 655:

As the result of the work done by the Michigan Stove Company, of Detroit, in testing and applying aluminum alloys to iron in making castings, they were the recipients of many letters containing inquiries, &c. They have made arrangements with a producer of aluminum, who makes about 50 pounds per day, to supply the metal to purchasers at \$5 per pound. The quality of the metal has steadily improved. One of the first lots contained 95.5 per cent. aluminum, 1.62 silicon, and 2.88 iron. Another lot showed by analysis 96.35 per cent. of aluminum, 2.16 per cent. of silver, 1.47 per cent. of iron, and 0.02 of copper. A few days since a 50 pound lot just received carried 98.34 of aluminum, 1.34 silicon and 0.32 iron. At first considerable trouble was experienced in endeavoring to roll the metal, but now it is rolled to any thickness. The Michigan Stove Company has recently received some foil, and also a quantity rolled to No. 8 Brown & Sharp gauge. They are ready to supply it from 1/2 inch down. They attain good results down to 0.005 inch in plates 9 inches wide. The Michigan Stove Company certainly deserve credit for the energy which they have displayed in this matter. They have done more than any one to bring the properties of aluminum into public notice, and are instrumental in bringing the price down to a point where the metal can come into general use.

National Educational Association Meeting will be held at Nashville, July 16th to 19th. Go via the Evansville Route. It is fifty miles the shortest, eight hours the quickest, and is the only line running through Chicago and Nashville. Its facilities are unequalled, and the finest and most luxurious Pullman Palace Buffet Sleeping Cars and elegant Day Coaches run through without change.

For this occasion a very low excursion rate will be made, which includes a side trip to Mammoth Cave, either going or returning. Also, those who desire to vary their trip by going or returning via Louisville, will have the opportunity given them of doing so. Tickets will be on sale from all points July 1st to 15th, good until Sept. 5th returning.

The Chicago and Nashville Fast Train leaves Chicago (Dearborn Station) at 3:50 p.m., daily, and arrives at Nashville the following morning for breakfast at 7:10 o'clock, a run of only 15 hours and 20 minutes. Night Express leaves at 11:20 p.m.

No extra fare is charged on Fast Train, and the sleeping car rate from Chicago to Nashville is less by this route than by any other, being only \$2.50 for outside berth.

Reservations for sleeping cars can be made ten days in advance by addressing Ticket Agent, Evansville Route, 54 Clark St.

For further particulars address William Hill, Gen'l Pass. Ag't, Chicago and Eastern Illinois R.R., Chicago.

The Chicago Conservatory—An Institution that Has Won Wide Fame and Deserves It.

No point of interest in the great Auditorium building in Chicago has attracted more attention than the home of the Chicago Conservatory in the Wabash avenue wing of the great structure. The school occupies two floors—the eighth and ninth—which were specially designed for its purposes. The furniture and decorations are an esthetic treat to visitors, so rich are they and at the same time so harmoniously subdued. The Conservatory is destined to be the nucleus of the musical and artistic interests of the West, and musicians and artists are already looking to the Auditorium as their headquarters.

The regular season of the Conservatory begins September 15, but private classes will be open during the summer to those who wish to study vocal and instrumental music, oratory, Debussy's theory of expression, and all the subsidiary branches that constitute an education of accomplishments. A particular advantage to teachers of the pianoforte will be a series of lectures for their benefit which will be delivered by Prof. Colvin B. Cady, formerly of Michigan University and now permanently attached to the Conservatory faculty. The staff of the institution is being added to in proportion to its greatly enlarged scope, and next season will see it with a faculty drawn from the best talent at home and abroad. In the meantime a catalogue of the summer studies may be obtained by addressing Samuel Kayser, Director Chicago Conservatory, Auditorium, Chicago.

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"BREAKING UP FOR THE SUMMER."

BY MARION HARLAND.

In the country, the danger of malarial disease and every form of drain-poison is the more imminent because nobody dreads it. With the casting away of business and household cares at quitting town, parents are apt to dismiss prudent common-sense; to take it for granted that, because the air of country-meadows, mountain-top, and seaside, smells sweet and feels fresh, there are no neighboring sources of pollution. It is but a few years—perhaps three—since we were shocked into a spasm of sense on this head by the decimation of a Pennsylvania township by typhoid fever, the wholesale poisoning of a community in one of the healthiest situations in the country. There had been a sporadic case of typhoid in a farm-house high up on the hill-side. The rains washed the drainage from the infected slope into a pond which supplied the lower town with drinking water. Our fathers would have said that the five hundred slain "died by the visitation of God." We know that they fell, instead, into the hands of their brother-man.

Last summer, the half-dozen boarders in a pretty farm cottage upon a breezy upland not fifty miles from New York, became slightly or seriously ill, as the state of the system regulated, in consequence of drinking from a polluted spring. The host and hostess denied the agency of the water in producing the prevalent disorder, until confronted with the truth that the contents of pitchers and glasses, after standing a few hours, became offensive to smell and taste. Then it transpired that the family drank habitually nothing but boiled water, and had concealed the precautionary circumstance from the guests.

A few simple rules, untechnical and non-professional, may be useful:

1. Avoid the vicinity of marsh-lands and stagnant pools. If the evening air smells dank and rank, it is unwholesome. If, at morning, your bed-room walls are clammy, and linen towels damp, you are not safe.

2. Test the drinking water of the place before engaging board. That it is clear, sparkling, and, when freshly drawn or iced, tasteless and odorless, is not an indication that it is not impregnated with noxious gases. Let it stand until flat, and of the same temperature as the room, then smell and taste it for indications of organic or effete matter. If the cause of unpleasant odor or flavor be an infusion of vegetable matter, the evil may be corrected partially by boiling. It is the excellent custom of some parents to let their children drink no water, while away from home, that has not been boiled and then cooled. Babies, certainly, should have no other in summer.

3. When possible, secure a room where you can have a fire on wet days and cool evenings. An open wood fire is the best ventilator that can be put into a bedroom. The blaze made by the proverbial "two sticks" has barred many a door against diphtheria and malarial fever. One judicious mother, who brought up seven children to healthy man and womanhood, who had never had a case of dangerous illness in her nursery, and whose home was not entered by death for over thirty years at a time, used to say that the only respect in which she differed from her neighbors; was in her habit of having a fire night and morning, in the room where the children were bathed and dressed, from the first of October until the first of July, and whenever else the spirit of the weather moved her to kindle it.

4. Take with you into the country some tested and trustworthy disinfectant. I know none more efficient and more easy of transportation and use than the Sherman "King" Vaporizer. It can be "charged" for three months, closed, and carried in a corner of the trunk wherever the traveller goes. Set up in stuffy hotel bedrooms, in farm-chambers opening toward creek or morass, or in the sick room, it does its beneficent work gently, without the disagreeable odor of thymol or copperas or carbolic acid, and, I believe, effectively. There are other "germicides," or what claim to be such, such as chloride of lime, camphorated powders, and the like, but they are bulky, liable to break in boxes and hampers, and proclaim their presence aggressively wherever used.

5. Avoid in warm weather, hot soda biscuits, feasts of fat things, pastry, and stale fruit; draughts, sitting on the grass while heated, and whatever else predisposes the system to the attacks of that which walks in darkness, rather than wastes at noonday.

6. Cultivate cheerfulness. Be optimistic, trustful in God, and in your kind. Fretfulness engenders bile. A resolute, sanguine spirit that "polishes up the dark side," when it cannot find the bright, is a catholician all over the world.—The Home Maker.

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WONDERLANDS OF COLORADO.

Far in the west there lies a desert land, where the mountains Lift through their perpetual snows their lofty and luminous summits. Numberless torrents, with ceaseless sound, descend Like the great chords of a harp in loud and solemn vibrations. Spreading between these streams are the wondrous beautiful prairies, Billowy bays of grass, ever rolling in shadow and sunshine.

With the beautiful poetical description just quoted and the heading "Wonderlands of Colorado," begins a charming pen picture of the attractions of Colorado to the summer tourist and health and pleasure seeker, that is a prose poem all the way through. To the gifted words of the writer is added a wealth of illustrations by the scenic artist which together leave nothing to be desired.

The little volume that affords this timely summer reading and information, is entitled "Summer and Winter Health and Pleasure Resorts," and is issued by the General Passenger Department of the Missouri Pacific Railway Company.

The dedication of the work reveals its aim: "To those who are in search of climate and scenery, who desire to see their own country, and understand the custom and manner of the people of another, this pamphlet is dedicated and presented." Pages 63 to 85 are devoted to the "Wonderlands of Colorado." The industrial wonders of Pueblo and the marvelous attractions of Colorado Springs, Manitou Springs, under the shadow of Pikes Peak—Denver—Boulder—Idaho Springs, Georgetown, and other points are eloquently set forth.

This section of the work very truthfully closes with these words: "Glowing words cannot so stimulate the imagination that disappointment will follow a personal visit to Colorado."

It is now pretty generally understood by the traveling public that the Missouri Pacific's Colorado short line which enters Colorado via Pueblo to Denver, is as desirable in all respects and in some points superior to all other routes to Colorado. All those contemplating a journey westward should post themselves fully by writing for a copy of "Summer and Winter Health and Pleasure Resorts," addressing H. C. Townsend, General Passenger Agent Missouri Pacific Railway, St. Louis, Missouri.

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At the Centennial Celebration in New York, in April, many wondered where Trinity church secured its fine acquisition of a 10th bell to the old chime of 9 Bells.

Other noted Concerns had tried to produce the Bell required, but failed, and one founder went so far as to say that the only thing for the Church Corporation to do was to go to England and try to secure the Bell there from the same foundry which supplied the original Bells, and admitted that he could not supply it. In this doubtful position of success the Corporation found itself in January last, and the Carillon of Old Trinity, having played a Chime of McShane Bells. After consulting the Bell could be had of the McSHANE BELL FOUNDRY. He suggested it to the Board of Controllers, and they, after an interview and consultation with the late Mr. Henry McShane, decided to entrust that celebrated Foundry with the furnishing of the Bell, to be done and delivered in time for the Centennial Celebration. After casting two Bells, they were sent on and tried, and one of them was found to be just what was wanted, and Old Trinity Chimes completed. This is the story, told in a nutshell, and is a most conclusive evidence of the excellence and superiority of the McShane Bells.

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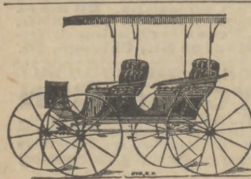
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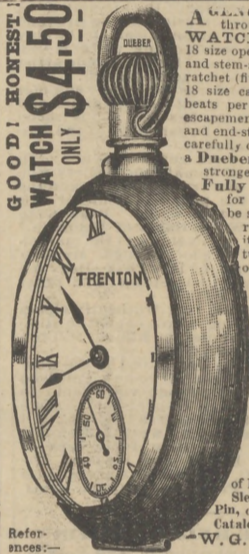
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