

The Living Church.

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

VOL. XII. No. 20.

CHICAGO, SATURDAY, AUGUST 17, 1889

WHOLE No. 563.

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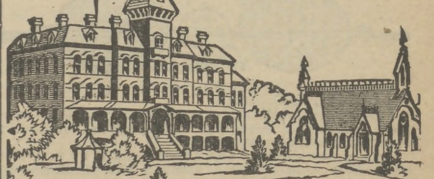
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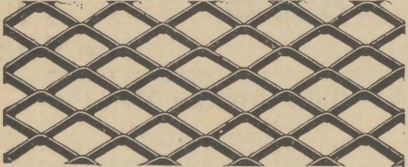


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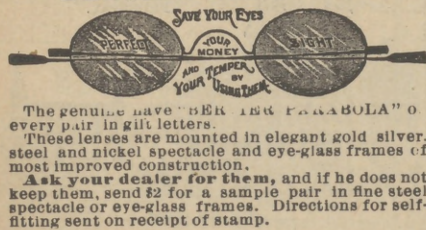
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The Living Church.

SATURDAY, AUG. 17, 1889.

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NEWS AND NOTES.

In the court of the Archbishop of Canterbury, the Bishop of Hereford has taken the place of the Bishop of Winchester. The latter, though recovering from his paralytic seizure, will not take further part in the trial.

THE Bill to facilitate the creation of new bishoprics, which has received the approval of the Upper House of Convocation of Canterbury, will be introduced next session. It proposes that the ecclesiastical commissioners shall provisionally settle the question of a new see, and that their arrangements shall be sanctioned by the Queen in Council after they have been laid on the table in both Houses of Parliament.

THE *Barbados Guardian*, in an obituary notice of the late Bishop Rawle, observes that during his episcopate of Trinidad, "nine parish churches and twelve chapels, besides two parsonages, have been built," and that perhaps no action of his life was more noble than his undertaking work at Codrington College, when in his seventy-seventh year he resigned his bishopric. "Yet no point in his character was more striking than his interest in our West Indian mission to West Africa."

DURING the recent visit of the Archbishop of Cyprus to England, it was reported that Archbishop Benson tackled his Beatitude in the lobby of the House of Lords in fluent Greek. Alas! the Greek spoken at Cambridge in Mr. Benson's time was not the same tongue as that familiar to the Archbishop of Cyprus. When the Cypriote cleric took up the wondrous tale, the Archbishop of Canterbury was equally at a loss to understand him, and after a few minutes of general confusion, the services of an interpreter were called in, and the two archbishops thereafter got along admirably.

"AN underground Lichfield Cathedral" is the description given of a cavern in one of the deep coal pits belonging to the Pelsall Coal and Iron Company. The occasion was a service, attended by over a hundred working miners, conducted by the Rev. W. T. Price, vicar of Lilleshall. "It was a sight never to be forgotten," says a correspondent, "to see over a hundred colliers congregated together in the depths of the earth singing, 'When I survey the wondrous Cross,' and their earnest faces and hearty thanks for this kindly visit and interest shown in their spiritual welfare were proof sufficient that the 'labor had not been in vain in the Lord.'"

WE are pleased to note that the educational work among colored people is assuming definite shape, and is likely to be guided by competent hands. The Rev. Henry R. Pyne of Wiscasset, Maine, has accepted the position of

warden of King Hall, the theological school to be established by the Commission in connection with Howard University at Washington. It is also announced that the Rev. Calbraith B. Perry has accepted the wardenship of Hoffman Hall, Fisk University, at Nashville, Tenn. Mr. Perry is so well known by his long and successful work at St. Mary's, Baltimore, that this announcement will give the best possible assurance of the results of the enterprise.

THE ancient parish church of South Petherwyn, near Launceston, has just been re-opened after undergoing thorough restoration. During the process, which was entrusted to Mr. G. H. F. Prynne, of Plymouth, a number of interesting Norman remains were discovered. A complete record exists of the names of all the vicars of South Petherwyn, dating back in consecutive order to the early part of the thirteenth century. Of interest also for its singular quaintness and candor is the epitaph which was to be seen on one of the tombstones in the churchyard:

Beneath this stone, Humphrey and Joan
Together rest in peace.
Living, indeed, they disagreed,
But here their quarrels cease.

THERE is considerable discussion in England over the increase of the Episcopate. One writer revives the proposal so much talked about at the passing of the Act of 1878, sanctioning the creation of four new sees: "The whole cost" (of increasing the episcopate), he says, "might be provided out of existing endowments, without lowering the social status or the real influence of the bishop in his diocese or in the country. By reducing all episcopal incomes and the incomes of all except those of the Archbishops, and the Bishops of London, Durham, and Winchester, to £3,500 per annum, a sufficient sum would be provided to found eight new sees with incomes of £3,500 per annum, leaving in each case £500 per annum to be raised locally."

THE last royal benefactress to St. Katherine's Hospital was Queen Philippa, the wife of Edward III., the patroness in 1351. Queen Victoria, as patroness, has exceeded all her predecessors in the munificence of her benefaction, and it may be taken as certain that, like Queen Philippa, she will have exercised her ancient right of making rules and orders for the administration of the foundation and its revenues. But the Queen has done more than this, from an historical point of view. By a second clerical appointment to the mastership of St. Katherine's she has restored the original constitution of the chapter, and has put an end to the exercise of the dispensing power, which had survived in the instance of the St. Katherine's mastership, and, as far as known, in no other. The dispensing clause in Sir Herbert Taylor's patent of 1819, is the same as that contained in the patent of a lay master in the reign of Edward VI.

THE latest gossip in Church circles regarding the Bishop of Lincoln's trial is given by the London correspondent of *The Manchester Guardian*, who, writing before the Primate's latest decision, says: "I hear that the Archbishop of

Canterbury has determined to hear the case of the Bishop of Lincoln on its merits, and that he will decide on the questions of ritual quite apart from the previous decisions of the Privy Council. Of course the complainant would have the right to go from the Archbishop's Court to the Privy Council if the Primate declined to recognize their ruling in *Martin v. Macknochie* and *Elphinstone v. Purchas*. The Privy Council would in all probability remit the case back again to the Archbishop for rehearing, but then would come the crux which I hear the Archbishop of Canterbury is quite prepared to face—the refusal of the Primate to be bound by a case to which he was not a party nor in which he was an assessor."

AN extended movement is in progress to further the cause of a real civil service reform, by sending invitations to the clergy of all denominations in the country to preach upon the subject on Thanksgiving day, or upon such other day as may be preferred. The project is endorsed by a large number of eminent clergymen, among whom many of our Bishops are named. The fact that the reform has been endorsed by both of the two great parties avoids the objection which would be raised if clergymen undertook to discuss a question from their pulpits which was distinctly a party question, approved by one party and opposed by the other. But the discussion of this question in the pulpit involves only (so far as principles are concerned) the advocacy of fundamental principles of righteousness which form the basis of religion, and which religion applies to all departments of human life, and carries with it the support of the best men of both parties. To ignore or to violate these fundamental principles leads to the same kind of evil results in national as in private affairs, hence the propriety of asking aid from the pulpit for the advancement of this reform.

THE Bishop of Rochester, it is stated, is about to issue an appeal to his own diocese, and to the Church generally, for funds to fit St. Saviour's church, Southwark, "to be the cathedral for the future for London south of the Thames." The building, which next to Westminster Abbey is perhaps the finest mediæval sacred building in London, is much in need of restoration. Frequent travellers between London Bridge and Cannon Street or Charing Cross, on the South-eastern Railway, cannot fail to have been struck by the fine building when they have passed it. It was erected in the thirteenth century. The style is early English, but the building has been much disfigured by reconstructions and additions. The beautiful choir, lady chapel, and transepts, however, remain almost entire. Of the very ancient church belonging to the priory of St. Mary Overy, which stood on the spot, a few seemingly Anglo-Saxon portions are incorporated in the building. Domesday Book speaks of the monastery of "St. Marie Overie" in Southwark in the time of Edward the Confessor. The work of the restoration will be entrusted to the well-known architect, Sir A. W. Blomfield.

THE Bishop of Manchester in a recent address, said that the choice between cremation and interment invol-

ved nothing further than public sentiment; and that he was quite sure that it had nothing whatever to do with Christian doctrine. People are easily frightened by ideas, and even by words; but it does seem strange that it should ever, even for a moment, enter any man's head that anything upon which human beings might resolve could shake Christian truths and frustrate God's purposes. Cremation may be a bad thing, an un-Christian thing; but what sort of Christian belief is that which imagines that the Christian doctrine of the Resurrection might prove a false one, supposing men settled upon doing something with their dead, which physically they have the power of doing with them, when they choose? From a Christian point of view the value of the introduction of cremation would be this, that it would decisively put an end to any such unstable beliefs. God's determinations about the world do not depend ultimately upon how the world chooses to behave itself; nor is there any real, manly, effective faith in God which does not clearly recognize this as the very basis of existence. Yet some people still do not seem to recognize it, as the reassurances of the Bishop of Manchester on the cremation question prove.

AT the session of the Archbishop's Court after the question of jurisdiction had been decided, Sir Walter Phillimore said that before they proceeded further in this matter, as this was the first time his Grace had sat since his decision on the question of jurisdiction, he was desired to make a very short statement by the Bishop of Lincoln. It was in these words: "My Lord Archbishop, I appear, by my counsel, in obedience to your Grace's judgment delivered on May 12, in which your Grace has overruled the protest which I felt it my duty to raise with regard to your Grace's jurisdiction over myself as a suffragan of the Province of Canterbury. While, however, in the interests of peace, and having regard to the difficulties which at this moment encumber the fuller and freer synodical action of the Church, I feel it to be my duty to abstain from questioning the judgment of your Grace, as my Metropolitan, by an application to the Civil Court for a prohibition, I desire to express my regret that it has been found necessary to adopt the mode of procedure which, notwithstanding the evidence on which your Grace's judgment is based is, in my humble opinion, less obviously in accordance with the principles and methods of the Primitive Church, and which later history would seem to teach us might be so used as to infringe on the proper liberties of the episcopate. Moreover, I cannot but consider that the alternative method of procedure in your Grace's Court—namely, the trial of a Bishop by the Vicar-General as sole judge—would be a grave disturbance of ecclesiastical principles. So grave do I consider these dangers to be; that, while I submit with full loyalty and devotion to your Grace as my Metropolitan, I am constrained to add that I think it is my duty to reserve such rights as by the laws of the Church may belong to me in common with other suffragans."

NEW YORK.

CITY.—The Church Periodical Club in charge of Mrs. Mortimer Fargo, at 249 W. 71st Street, and started some time ago with the approval of the Bishop, is furthering the excellent object of sending surplus reading matter in the shape of reviews, magazines, and books, to missionaries and lay workers in the more remote parts of the country. Since the club was formed 1,100 periodicals and 700 books have been forwarded. Eleven dioceses, including that of Chicago, are working with the club, in each of which is a correspondent who directs the work in that diocese. Through the secretary, Mrs. Fargo, names and addresses of such persons as may need to be supplied are procured from the bishops, clergymen, and laymen, and to such persons lists of the periodicals are furnished, and each person is allowed to select three. This surplus reading, of which in many libraries there is a great abundance, is now being sent into 18 or 20 dioceses.

The Rev. Mr. Briggs, of Philadelphia, has been invited to take charge of St. Mark's chapel and parish house in East 10th Street, and he will soon enter upon his duties. For some time St. Mark's has been sending the members of its Sunday School to Heightstown, N. J., where they are taken by the farmers in the neighborhood at \$2 each per week. The children are sent in relays of 40 at a time, their fares being paid by the Children's Aid Society. St. Mark's also sends about 20 invalids a week to its home in Morristown, N. J.; where they are suitably cared for. The chapel is located in a neighborhood which abounds in a mixed population, which on this account is the more difficult to reach.

The Rev. J. O. S. Huntington has returned to the city and resumed his work in connection with the Holy Cross mission, at Fourth street and Ave. C. While in his father's diocese he worked on week-days and preached several times on Sundays to open-air congregations. At the mission several services are conducted on Sundays in German and English, while in the evening the two congregations meet together, each hearing an address and singing hymns in their own tongue, but in the latter case, to the same tune. The clergy house connected with the mission is quite a substantial and unique affair. It embraces a reception, robing rooms, etc., on the first floor, a library above containing some 3,000 volumes, and in the stories above, committee rooms, bedrooms for the clergy, and also one or two for guests, a refectory, kitchen, etc. Although everything is done and cared for by the clergy in addition to the manifold and exacting duties of the parish, there is not so much as a show or smell of disorder and uncleanness. On the roof is a miniature garden, where under an awning the clergy or others may sit and look out upon the city in all directions. It should have been said that on one of the stories are several rooms for the Sunday School, which may be thrown together when need be, while there is also a school room in which the children are taught by the Sisters of St. John Baptist, who have their headquarters in East 17th street. The mission and clergy house constitute a valuable piece of property and have cost over \$100,000.

The mission, or rather the Order of the Holy Cross, by which it is carried on, is doing a good work by sending children to St. Andrew's Cottage, at Farmingdale, L. I. Here, in addition

to other outdoor enjoyments, the boys have the benefit of a swimming bath some 25x50, where 20 or 30 boys can bathe at once, and where for once, at least, cleanliness is achieved. The boys have a stay of two weeks before returning to the slums of the city. Through the generosity of friends in the city a chapel costing some \$700, has also been provided. It embraces a nave holding fifty chairs, a choir with stalls for clergy and a dozen choristers, a sacristy, etc. In this chapel the Holy Communion is celebrated on Sunday and once or twice on week days, while there is a daily service attended by all the children. The chapel, named St. Lawrence chapel, was dedicated on St. Lawrence Day, Aug. 10th, last year, and the festival was to be observed on Aug. 10th, this year, by a special gathering and appropriate services. It is the hope of those who have begun the work at St. Andrew's Cottage to make it an industrial school. They want to keep their boys until they feel that their city life is an unnatural state. By largely increasing their fresh-air work they could hope to establish homes which should be open all the year round, where the boys could be trained for a life on farms and in trades, as thoroughly as boys are now trained on the training and school ships for a life at sea. The spiritual care of the Cottage is under the charge of the Order of the Holy Cross, who are vowed to a life of prayer and manual toil. They not only kneel with the boys in chapel and help them to say their prayers, but every afternoon have a choral Evensong, in which the boys led by the choristers, join in singing. As to the results of manual toil, the salaries are paid in caring for a family of between forty and fifty.

MISSISSIPPI.

The journal of the last diocesan council gives the following figures: Clergy actively employed in the diocese, 27; clergy not so employed, 4, whole number of clergy, 31; candidates for Holy Orders, 2; lay readers, 24; parishes in union with council, 35; organized missions, 22; unorganized missions, 20; churches and chapels, 60; parish buildings, 1; rectories, 16; families reported, 1,773; souls reported, 6,776; baptized during the year—infants, 309, adults, 71; confirmed during the year, 284; communicants reported, 2,682; marriages reported 82; burials reported, 160; Sunday school teachers reported, 259; scholars reported, 1,770; total contributions reported, \$34,745.68; value of church property reported, \$304,740; insurance on same, \$53,732.

VERMONT.

The 11th annual festival of parish choirs will be held with St. Luke's church, St. Alban's, Thursday, Oct. 31, and Friday, Nov. 1, 1889, Mr. S. B. Whitney, of Boston, conducting. The order of music will contain the service for Evensong, and Woodward's Setting for the Communion Office, and an anthem for All Saints.

TENNESSEE.

CLEVELAND.—On the seventh Sunday after Trinity, the Rev. John L. Gay, a venerable priest of the diocese of Missouri, delivered an able discourse in St. Luke's memorial church, and assisted the rector, the Rev. C. D. Flagler, in the celebration of the Blessed Sacrament of the altar. He is revisiting different parishes of East Tennessee, in which he performed most successful missionary work nearly forty years ago. He conducted the first

Church service in this city. To him must be awarded the honor of founding the "University of the South." He suggested the importance of such an institution to Bishop Otey, the first bishop of Tennessee. With Bishop Polk, of Louisiana, Mr. Gay visited the suburb now called Wildwood, three miles southeast of this city, and proposed that as the site, while the copper mines of Ducktown were offered as an endowment. Subsequently thousands of acres of land on the Cumberland mountains were offered, which last proposition was accepted, and as a result, "the University of the South" was located at Sewanee. Although nearly 80 years of age, Mr. Gay's mental faculties are unimpaired. His voice is rich and deep. It may truly be said of him, "his eye is not dim, nor his natural force abated."

CONNECTICUT.

ESSEX.—Bishop Williams visited St. John's parish on Tuesday, the feast of the Transfiguration, and confirmed two persons. In consequence of the introduction recently of new work, chancel furniture, windows, organ, etc, he also made use of a portion of the service for church consecration. The weather after long previous rains was very fine, and the service repeated after an interval of 68 years was highly enjoyed by the parishioners, and many friends of the parish from other places. There were present and participating in the services, besides the Bishop and rector of the parish, the Rev. Dr. Park, the Rev. Messrs. Binney, Townsend, and Mitchell, of Middletown, the Rev. Professor Hart of Trinity College, the Rev. Mr. Pardee of Saybrook, and the Rev. Mr. Alcott of Middle Haddam.

MILWAUKEE.

CITY.—The choirs of St. Luke's church, Milwaukee, and Trinity church, Wauwatosa, the Rev. E. P. Wright, D.D., in charge, enjoyed an excursion to Nashotah, on Thursday, August 1st. Upon arrival at the chapel (St. Sylvanus'), through the courtesy of the Rev. Dr. Carter, President of Nashotah, choral Matins was held, the choirs forming at the old chapel and entering the church at the west door, singing the hymn, "Holy, Holy, Holy, Lord God Almighty." The recessional hymn was "O Mother dear, Jerusalem," and as the choirs filed out the south door and assembled on the chapel ground, the vested choir of St. Luke's and clergy were photographed. After luncheon, which was a much appreciated feature of the day, the party spent the time in boating and in enjoying the beauty of the well-kept grounds of the seminary.

A marble cast of the late Bishop Kemper has been made, showing the bust in relief, life-size, by Robert Powrie, a sculptor in Fond du Lac. The work is chiefly copied after Stuart's painting of the Bishop, in the gallery of the State Historical Society at Madison. It is generally considered satisfactory by those who remember the first Bishop of Wisconsin. The cast is on exhibition at the office of The Young Churchman Co.

SOUTHERN OHIO.

Summary of statistics: Bishop, 1; Assistant Bishop, 1; clergy—priests, 37; deacons, 4, total 41; postulants, 5, candidates for Holy Orders, 5; lay readers, 15; organized parishes, 48; organized missions, 14; unorganized missions, 2; churches consecrated, 1; Baptisms—infants, 476, adults, 158, total 634; Con-

firmations—report of churches, 517, ecclesiastical authority, 457; communicants—present number, 6,969, non-reporting as per last report, 253, total 7,222; marriages, 188; burials, 348; teachers, 619, scholars, 5,248; parish schools, 2, teachers, 18, scholars, 301; families, 3,419; individuals, 7,940; church buildings, 51; chapels, 13; parsonages, 12; cemeteries, 5; glebes, 1; parish houses, 4; value of real estate and other property, \$900,062.00; total contributions, \$168,171.60.

PENNSYLVANIA.

The church of the Holy Trinity, West Chester, has been enriched by the placing in it of a handsome east window 25 feet high by 10 wide, of opalescent glass, as a memorial of the late wife of the rector, Katherine Schuyler Bolton and their two daughters, Mrs. William B. Jacobs and Mrs. E. T. Chambers. The design represents three holy women, above each of which there are two angels, suggesting triumphant glory. The inscription at the base is:

"In loving memory of Katherine Schuyler Bolton and her daughters Abby Jacobs and Katherine Schuyler Chambers, erected 1889."

The Rev. Henry B. Bryan has entered upon his duties as assistant minister of St. Peter's church, Germantown.

The Rev. Isaac Martin, M.D., who has been the assistant minister of *Gloria Dei* (Old Swedes) church, Philadelphia, and in charge during the rector's absence in Europe, continues very ill, grave doubts being entertained of his recovery.

Bishop Whitaker is at present in Canada, about 100 miles north of Quebec.

Grace church, Mount Airy, is rapidly approaching completion, but owing to the fact that the larger part of the congregation is absent, it will not be occupied until late in the fall. It will be a handsome structure and is situated in a prominent and growing portion of the city. It has already been described in our columns.

The sick diet kitchens of the City Mission, Philadelphia, show the following work for the month of July: Meals furnished, Central, 536; North-east, 583; South-east, 652; North-west, 810; South-west, 807; total, 3,488. Each kitchen costs about \$70 per month, and monthly expenses of the Home for Consumptives at Chestnut Hill are upwards of \$425, those of the House of Mercy, \$163. Institutions visited, 26; services held, 93; Baptisms, 13. The daily average callers at the central office is 47. The total visits to the House of Mercy were 1,200. The receipts for all purposes during July were \$504.40.

St. Mark's church, Frankford, under its energetic rector, the Rev. Frederic Burt Avery, is a hive of earnest work. The average Sunday attendance is 1,000. There are in the Sunday school 50 officers and teachers and 780 scholars, including the infant school. There are four Bible Classes, each having its experienced teacher, in these there are 460 members. The church has 800 sittings, all of which are free. The total receipts for the past year were \$61,923.49. There is no indebtedness on any of its property.

NEBRASKA.

SIDNEY.—The interesting and impressive ceremonies of the consecration of Christ church took place Sunday morning, July 28. The event was looked forward to with more than ordinary interest. It is scarcely three years since the corner-stone was laid, but they have been years of great industry on the part of the Church peo-

ple. Early Sunday morning loving hands had decorated the altar, reading desk, and lectern with flowers. Long before the hour appointed for service the church was crowded. Bishop Worthington was received at the church doors by the warden. The Bishop and rector, the Rev. T. W. Barry, went up the aisle to the altar, repeating the 24th Psalm alternately. The instrument of donation was read by Col. Stone, the warden, and the sentence of consecration was read by the rector. Morning Prayer followed, and immediately before the celebration of the Holy Communion, the Bishop preached an able and eloquent sermon. A larger number received the Holy Communion than at any previous time.

At 6 P. M., another large congregation assembled to witness the ancient and apostolic rite of "laying on of hands." After Evening Prayer the Bishop in a most solemn and impressive manner laid his hands upon each member of the class and invoked God's blessing on them. The choir rendered some very sweet music at this service. The evening shadows were lengthening as the Bishop pronounced the blessing, and the congregation dispersed slowly, listening to the recessional, "Abide with me." The church is now firmly established and prosperous. The revenues have increased and the attendance of worshippers is steadily improving. A spirit of harmony prevails and the outlook for the Church is bright. A pleasing feature of the services was the presence of ministers of the Methodist and Lutheran Churches, they having closed their churches in honor of the occasion.

IOWA.

Summary of statistics for the conventional year 1888-89: Clerical: bishop 1, priests 47, deacons 4, total, 52; ordinations, deacons, 3; candidates for Holy Orders, 6; lay readers licensed during the year, 13; whole number of lay readers, 50; churches consecrated, 1; parishes or congregations in union with convention, 49; organized missions, 31; unorganized missions, 26; families, 3,727; individuals, 14,018; Baptisms, 769; Confirmations, 507; communicants, 6,007; marriages, 168; burials, 261; public services: Sundays, 3,720, other days, 2,905, total, 6,625; Holy Communion: public, 1,142, private, 85, total, 1,227; Sunday school officers and scholars, 4,076; church sittings rented, 3,395, free, 11,660, total, 15,055; contributions for religious purposes, \$147,260.26; value of Church property in the diocese, \$1,271,725 00.

NEWARK.

No work in the diocese of Newark is more popular than that of the hospital of St. Barnabas at Newark. It has a skillful corps of surgeons and physicians, and is under the management of the Sisters of St. Margaret. Five years ago new buildings were built. Within the year the size of the buildings has been increased one-third, without any additional debt. The ladies' guild, St. Barnabas by name, has paid the whole cost of the chapel. Of the enlargement the annual report says: "It contains twelve additional rooms, which afford ample accommodation for the Sisters in charge, as well as space for private patients, which has been greatly needed, and will yield a considerable revenue. It contains also, at the eastern end, a chapel, in every way suitable and appropriate, which is adorned by a handsome altar and reredos, altar and chancel furniture, windows and other gifts

from loving friends, most of which are memorials. Beneath is a mortuary chapel. The whole building conforms in architecture to the original structure and harmonizes fully with it as to all interior accommodations.

"It will be seen that in 1884, when the hospital had been in existence 18 years, its entire property was worth but \$29,000, whilst now, only five years later, it amounts to \$86,776 above all indebtedness. In other words, our property has increased threefold in the past five years, a gain of nearly \$11,000 each year. We must not be misunderstood. Whilst the result of past years should make us brave and earnest in continuing our work, we must remember that in the future there will be an increase of labor to perform. The work of a hospital never rests. Night and day the blessed work continues. So with the expenses of a hospital. They never sleep. Care and medicine, and nourishment, and heat and light are needed every hour in the twenty-four. And these cost money. It will cost at least \$900 a month to run the hospital with its increased facilities and accommodations. And nothing but unceasing, systematic contributions from a great many hands will enable us to meet our current expenses."

Among the memorials in the new chapel, are an altar and reredos of Caen stone, given by Mrs. S. A. Starkey, as a memorial of her rector, and a brass lectern, a memorial from the Darcy family. Handsome tiling in the sanctuary is a memorial of Mrs. Keasbey, and a window is the gift of Judge Young. Among gifts promised is a window from St. Agnes' Guild, East Orange.

MISSOURI.

The Rev. Ed. F. Berkley, D. D., of St. Louis, reached the fiftieth anniversary of his ordination on the 16th of last December, and celebrated his golden wedding on the 2d of May. In an assembly of his family and friends, he stood up with his wife, and said: "Fifty years ago, I placed a ring on the finger of my then young and lovely bride. Twenty-five years ago, I repeated the act with another ring, neither of which have ever been removed from the now weary hand. After so long an experience of wedded life, I now renew all that it implies, by placing a third ring on the same finger, in the name of the Father, and of the Son, and of the Holy Ghost." One of their daughters, Mrs. Ward Childs of Clinton, Mo., then read a memorial poem, addressed to her mother. After this, the Dr. pronounced a blessing on his immediate family, more than 30 in number, and sang, "Praise God from whom all blessings flow," etc., the whole company joining heartily in the grateful words.

TEXAS.

MEXIA.—For many years the mission has been struggling against all odds. Services have been irregular and intermittent, and always in borrowed houses. On Sunday, July 28th, all this was changed. The first services were held in our own chapel, which the mission has been building for the past year, and has paid for, except about \$300. It is beautifully finished inside, and is a credit to the faithful few at Mexia, and an honor to the town. The engagements of the Rev. Harry Cassil, the priest in charge, are such as to force an afternoon Celebration at Mexia, or let the people go without. The first service was a Celebration of the Holy Eucharist at 5 P. M., followed at half-past 8 with Evening Prayer and sermon.

The text was Psalm cxxxiii, and the subject was Christian Unity. At both services the house was crowded, the responses were hearty, and the music was most excellently rendered. More than half of the choir were friends from the denominations, who cheerfully volunteered their services, and expressed themselves as highly gratified and pleased with a dignified and beautiful ceremonial worship. Five people have already asked to be prepared for Confirmation, and a large class is confidently expected to be ready for the Bishop's winter visitation. The chapel needs a Bible, Prayer Book, and Hymnal.

MASSACHUSETTS.

THE BISHOP'S AUTUMNAL AND ADVENT APPOINTMENTS.

SEPTEMBER.

- 8 A. M., Beachmont; P. M., Winthrop.
- 9 Evening, Manchester.
- 10 Evening, Rockport.
- 14 Evening, Lee.
- 15 A. M., Lenox; P. M., Stockbridge.
- 16 Evening, Van Deusenville.
- 17 Evening, Great Barrington.
- 18 Evening, Sheffield.
- 19 Evening, Pittsfield.
- 20 Evening, Williamstown.
- 21 P. M., Lanesborough.
- 22 A. M., Adams; P. M., North Adams.
- 26 Evening, Weymouth.
- 27 Evening, Cambridge, St. Bartholomew.
- 29 A. M., Mattapan; Evening, Everett.

OCTOBER.

General Convention, New York City.

NOVEMBER.

- 3 A. M., North Attleborough; Eve, Wrentham.
- 7 Evening, Athol.
- 9 Evening, Gardner.
- 10 A. M., Rochdale; P. M., Cherry Valley.
- 15 Evening, Millville.
- 16 Evening, St. James', Fall River.
- 17 A. M., Ascension, Fall River; P. M., Swansea; Evening, Fall River, St. John's.
- 18 Evening, Fall River, St. Mark's.
- 22 Evening, Melrose.
- 24 A. M., Wakefield; Evening, East Boston.
- 26 Evening, Beverly.
- 29 Evening, St. Augustine's, Boston.

DECEMBER.

- 1 A. M., Malden; P. M., Winchester.
- 4 Evening, Watertown.
- 6 Evening, Quincy.
- 8 A. M., Arlington; P. M., Lexington.
- 11 Evening, Clinton.
- 13 Evening, Boylston.
- 15 A. M., Hyde Park; Evening, Cambridge, Christ church.
- 18 Evening, Boston, St. Andrew's.
- 20 Evening, Boston, St. John Evangelist.
- 22 A. M., Boston, Good Shepherd; Evening, Boston, Emmanuel Mission.
- 26 Evening, Brighton.
- 27 P. M., South Boston, Church Home.
- 29 New Bedford: A. M., Grace; P. M., Olivet; Evening, St. James'.

The Rev. George Zabriskie Gray, D. D., Dean of the Cambridge Theological School, passed away at Sharon Springs, N. Y., on Saturday, August 3rd. The Dean had been in poor health for more than a year, being afflicted with Bright's Disease, which eventually caused his death. Early last spring he went to Bermuda, remaining there three months and returned home to Cambridge seemingly very much improved. While lecturing before the students of Wellesley College last April, he was taken suddenly ill, and, without any premonition, blindness came upon him. He partly recovered from this trouble, but was obliged to give up a series of lectures which he had arranged to deliver before the University of Michigan, and they were read, the subject being "The Nature of the Incarnation." He was advised by his physicians to relinquish active duty for at least a year, and he went to Sharon Springs, intending to go abroad in September, and to travel all over Europe, and to visit the Holy Land. Dean Gray was born in New York City, Jan. 14, 1838. In 1858 he graduated from the University of New York. He took his theological course at Alexandria (Va) Seminary. On April 22, 1862, he was ordered deacon, by Bishop Horatio Potter, and two years later he was advanced to the priesthood by the same Bishop. After serving the parishes of Vernon, N. J.; Kinderhook, N. Y.; and Bergen Point, N. J., he was in 1876, appointed Dean of the Episcopal Theological School at Cambridge,

Mass. In 1876 the degree of D. D. was conferred upon him by the University of New York. The Dean was a very scholarly man, and has contributed a large number of papers on theological subjects to several of the prominent magazines. Principal among his literary efforts of an earlier date were "The Children's Crusade in the Thirteenth Century," and "Recognition in the World to Come." Dean Gray was of a most genial disposition, and a man easy to approach. He was beloved by all the students, who sought his advice whenever occasion called for it. Being wealthy, he was a most generous giver to charitable purposes. To the tutors of the school he was a firm friend, and, by unostentatious benefactions, helped many a man on while he was studying for the ministry, who would otherwise have been obliged to give up the struggle. He was married to Miss De Forrest, and has three children, a daughter who married Mr. George Zabriskie, and two young sons. His father is still living in New York, and a brother, Judge Gray, of Newbury, N. Y. His other brother, the Rev. Albert Zabriskie Gray, warden of Racine College, died last winter. Dean Gray was buried from St. Thomas' church, N. Y., on Monday, August 5th. The diocese of Massachusetts loses a very valuable presbyter, and his place cannot be readily filled at the Theological School.

PITTSFIELD.—The corner-stone of the new St. Stephen's church, was laid July 11th, by the rector, the Rev. W. W. Newton, D. D., assisted by the Rev. Albert Danker, D. D., and the Rev. Messrs. J. Field, A. Lawrence, P. Barr, Stewart, and Watson. The Bishop of the diocese and also Bishop Huntington, were unable on account of pressing engagements to be present. The services appropriate to the occasion were said by Dr. Newton, who has but recently returned from Europe. The new church is a fine structure of Long Meadow brown sand-stone, the architecture Gothic. The pulpit, lectern, organ, bell, windows, etc., are all memorial gifts. The design when completed, will eventually include a handsome stone chapel. The total cost of the new church, exclusive of the valuable lot, will reach \$45,000. The rectory, which was purchased by the ladies of the parish, is of the Queen Anne style of architecture. It is fitted with all the modern conveniences, and was built by Col. Cutting, at a cost of \$10,000. The whole property when completed, will form a very valuable parish property.

SPRINGFIELD.—The Rev. John Cotton Brooks, rector of Christ church, has always believed in and carried out the policy of concentration of parish work. The wisdom of such a course has shown itself in the steady growth of the parish. Instead of three or four struggling churches in a town, each one, perhaps, doing its utmost to keep its head above water, Christ church has now become a very strong central parish, with a membership of 350 families, as against 206 families ten years ago. But now the rector considers that the time has come for a new and still larger growth. It is suggested to establish mission chapels on Eastern Ave., and on Dartmouth St. and near Calhoun Park, a suggestion met with very general satisfaction by the members of his parish.

SOUTHBOROUGH.—The corner-stone of the new building for St. Mark's School, was laid on Wednesday, August 7th, by the Rev. George S. Converse, one of the original trustees of the institution. He was assisted by the Rev.

Waldo Burnett, rector of St. Mark's. The vested choir of All Saints', Worcester, sung the service. Many clergy and noted laity were present, the clergy taking part in the services. The new building when completed, will be a model of comfort and architectural beauty. It is to be constructed at a cost of some \$225,000, of brick and red sandstone. In connection with this enterprise, August Belmont, Jr., whose brother, Raymond Rogers Belmont, took the Founder's gold medal in 1880, at St. Mark's, gives \$10,000 for a memorial chapel. The new building will be arranged for the accommodation of about 100 pupils. It will be located in the middle of a large field of 40 acres, which will be attractively laid out with a large campus, containing base-ball and foot ball grounds, tennis courts, and as ornamental grounds. Its frontage will be 270 ft., and its depth 255 ft. The chapel is to be located on the front left hand corner, with the cloister beside it. Back of the chapel will be the boys' sitting room and library. The large school room will be two stories high with a gallery. On the second floor are to be the head master's room, the bishop's room, nursery, janitor's store, and bath rooms, and lavatory. There will be in the building, apartments for the hospital, nurses' quarters, and other important features that go to make up a perfect educational institution. It is expected that the building will be ready for occupancy in September, 1890.

MARYLAND.

The Bishop visited St. Thomas' parish, Garrison Forest, Green Spring Valley, and confirmed a class of nine persons. The rector, the Rev. Hobart Smith, and the Rev. E. T. Lawrence, of Pikesville, assisted in the services. The Bishop also confirmed at Ascension church, Westminster, 6; St. John's church, near Ellicott City, a class of 6; and a class at Christ church, Queen Caroline parish, Howard county.

EASTON.

Christ church, Easton, will be closed for about a month, during which time the interior of the church will undergo repairs.

Plans have been prepared by Mr. W. P. Wentworth, architect, of Boston, for a new building for Trinity cathedral. The new church is to be a memorial of Bishop Lay. The material for the walls is to be of Port Deposit granite, and the roof to be of slate. The church is to be cruciform in shape, with an apsidal sacristy. The style of architecture is composite, partaking of the Gothic, Romanesque, and Byzantine. In the plans, provision is made for the proper celebration of all the services of the Church, in such form as may be most suitable. The church will comfortably seat 300 people, while, if necessary, a great many more could be accommodated. The choir stalls have a seating capacity sufficient for 32 choristers; and in the west transept, adjoining the chancel, a large organ chamber is provided. The vestry, or robing-room, is immediately off of and adjoining the east transept, with all the necessary conveniences for vestments, church furniture, etc. There will be three aisles running down the nave; the two side aisles being 30 inches wide, and the central aisle six feet in width. The nave will be 40 feet wide, the transepts extending ten feet, and the length over all about 100 feet. The location will be very nearly in the centre of the cathedral lot, and when completed will be an ornament to that section of the

town. The plans are now in the hands of the stone men for their estimates, and when the cost has been ascertained, it is proposed to at once erect the main walls, a portion of the tower, and enclose the building so it can be occupied, leaving the finishing of the tower and interior decorations to be added as money is secured to pay for them.

SPRINGFIELD.

DANVILLE.—At a called meeting of the vestry of Holy Trinity church, July 23, considerable surprise was occasioned by the presentation of the resignation of the Rev. C. B. Perry, who has been the rector for the past six months. His resignation is not caused by any dissatisfaction among his parishioners, but is to enable him to accept a call as warden of Hoffman Hall, Fiske University, Nashville, Tenn. The resignation has been accepted, to take effect the 1st of October, and Bishop Seymour has been notified to fill the vacancy. During his brief residence in the city the Rev. Mr. Perry has drawn around him a large circle of friends, who will regret the duty that takes him from among them, while rejoicing at the recognition of his merit and ability by the call to a higher field.

"WE WOULD SEE JESUS."

St. John xii: 21.

BY THE REV. J. ANKETELL.

"We would see Jesus!" Dark the shadows gather,
The lingering light of day is almost done;
We raise our weeping eyes to Thee, O Father,
And pray Thee: Manifest to us Thy Son!
"We would see Jesus!" Angry shouts defy Him,
Proud science curls the lip at One it scorns;
Blind Pharisee and Sadducee deny Him,
Wearing another cruel crown of thorns.
"We would see Jesus!" Now His face is hidden,
The clouds receive Him up to realms of light;
Yet in the Sacrament His Love has bidden,
He stands revealed by faith to mortal sight.
"We would see Jesus!" Haste the happy morning,
That gives bright sunlight to a soul redeemed;
Long have we watched through darkness
for its dawning;
Oh, long and dreary has our vigil seemed!
"We would see Jesus!" Mocked and in derision
Our eyes have seen Thee, scourged and crucified;
Hasten, O Lord, the Beatific Vision,
That sees Thee seated at Thy Father's side!

July 9, 1889.

THE ZEAL AND LOVE OF WORKINGMEN FOR THE CHURCH.

During the spring of last year the men of Christ church, Newark, with their own hands, at night re-laid the tiling of the main alley of the church, re-fitted the gas pipes and placed new pipes in the lofty room, 42 feet from the floor, and did sundry pieces of needed carpenter work, all of which was performed in a workmanlike manner. During July of this year they have laid about 900 feet of pavement in the church yard, first laying for this pavement a foundation of stone and concrete 18 inches deep. An estimate made by a firm of this city in June (without the foundation) placed the cost at \$225. The foundation that the men thought best to lay after the manner of English roads, was the most laborious part of the work. Yet with this extra precaution the improvement has cost

the parish only \$140. The difference of the cost to it, of fully \$200, is in the skill and labor given by the men of the parish to this work. It was thought wonderful that these men during Lent of 1889, after they had done their day's work in shop, and factory and office, should come to the church and work until ten o'clock. But more wonderful was it to see those who were on their vacation working through the day, and those who had labored all day during the hot and exhausting July weather, come and gladly give hours of labor to the church.

The question has often been asked: "How can we get laboring men into the Church?" as though this was the proposition of a difficult problem. But the sight of 15 persons, all male communicants, working cheerfully and industriously at night, during the most trying weather of this summer, shows that at least in the diocese of Newark, there are workingmen willing to spend and be spent for Christ.

A PROWL IN THE FLEET.

BY THE REV. JOHN EDGAR JOHNSON.

It is safe to say that no American ever visited London without passing repeatedly through Fleet Street, which is a portion of the busiest thoroughfare in the city, and yet very few indeed have been aware of the interest of the historical associations by which they were at such times surrounded. Scarcely one of the little courts, passed so hurriedly, is without its literary reminiscences.

"Courts" are small streets out of a thoroughfare, whose mouths have been blocked by houses built into them, but pierced by an archway so as to admit foot-passengers. Fleet Street lies between the Strand and Cheapside, and is continuous with them, many of the London streets being named in sections, as is the case in Paris. It begins at Temple Bar and ends at Ludgate Circus. In old times this neighborhood on both sides of the street was the resort of fugitives from justice, certain classes of whom, such as debtors, could not be legally arrested so long as they remained within a particular circuit, and the whole population could be depended upon to rise at a moment's warning to defend what were called their "Liberties," which were not abolished by law until 1697. For a graphic picture of this section of London prior to that date, see Besant's "Chaplain of the Fleet," which is said to be founded on fact. The leading character of this charming fiction is a bad Dr. Johnson, the great and good man gone to ruin. It was not until nearly a century later that the "great moralist" himself redeemed the reputation of the neighborhood. Runaway couples came here to get married, and it was only after the abolition of the so-called "Liberties of the Fleet" that Gretna Green achieved its notoriety.

Just before the writer of these lines left London last summer, he said one evening to an amiable and intelligent gentleman whose name stands high in the alphabet and otherwise, and who is not unknown to the readers of *The Christian Union*, "How would you like to take a prowl to-night through the old haunts of Dr. Johnson and his friends?" The suggestion met with an immediate assent, and jumping into a cab, we were soon opposite the old Inns of Court, where we descended and dismissed our conveyance. The Fleet was nearly deserted, the multitude having departed to their homes, at a dis-

tance, for the night. We ran into Inner Temple Lane, where we were confronted with the building which occupies the site of Dr. Johnson's old lodgings, and which bears an inscription to that effect. We grope our way a little further along to the Temple church, outside which Goldsmith lies buried. There is the tablet on the wall. Then we wander through several corridors out into Brick Court, whose name is familiar to us, and a moment's reflection recalls the fact that it was in this court that Goldsmith died, in the same house, still standing, in which Blackstone wrote his Commentary. But, alas! we cannot remember the number, and there is no light or any sign of life to be seen anywhere. Presently there is the sound of an approaching footstep, and, accosting this prowler, we make our wishes known. Fortunately, he is a man of letters who is on his way from his office near by, and is able to direct us. There is the house, just opposite, No. 2, and, the outer door standing open, we make our way in and climb the stairs. The building is now occupied for business purposes. Goldsmith died in a room on the second floor.

In attempting to find our way from this point we lose ourselves, and wander about in narrow lanes in the dark until suddenly we meet a girl, apparently ten years old, with a baby in her arms and another child clinging to her dress, who is evidently on an errand to or from a tavern which we pass a little further on. From her we ascertain our whereabouts, and cross Fleet Street to the side where Dr. Johnson passed the last portion of his life, and where he died. It is said that it was with the greatest difficulty that he could ever be induced to recross the street, which may be accounted for by the fact that he was very near-sighted and somewhat deaf, especially late in life, so that he had good reason to fear being run over in such a busy thoroughfare. We stop and look into the window of No. 120 Fleet Street, but it is no longer filled with fishing tackle. It is Isaac Walton's old shop, or at least the site of it (1627-34).

From here we take a turn through Fetter Lane, an old resort of Johnson's, and a step or two further along we come to Bolt Court, where he died. We pause before the dingy house now standing on the old site, and meditate. There is scarcely anything in literature more pathetic than Boswell's description of Johnson's death. It was thought at first that he had committed suicide, an idea suggested by the condition of his lower limbs, which had been deeply lacerated, evidently by means of a pair of scissors found in his hands. He died alone. The explanation of the wounds lay in the fact that his limbs were badly swollen with the dropsy, and, in the delirium which he suffered toward the close, he attempted to relieve himself from great pain by letting the water out in this way. He had been tormented all his life by the fear of death. Boswell alludes to the efforts sometimes made by his friends to allay his solicitude on this account. He was reminded of the moral influence of his writings and his resolute espousal on all occasions of the cause of religion. It is scarcely possible that the "great moralist" and intellectual giant could have been in his last hours without that consolation which is vouchsafed the most ignorant and humble Christian. And yet there is no allusion to the subject by his biographer.

At the end of this court we enter Gough Square, a small open space surrounded by manufactories, prominent among which is a printing establishment with the sign of a certain Mr. Johnson over it. At right angles with this building stands the house in which the Dr. lived for a time, and in which the dictionary was produced, a large room having been fitted up with desks for that purpose. It is now occupied by a book-binder. Around the corner we go into Wine Office Court, where, at No. 6, we find the house in which were Goldsmith's lodgings, and where he wrote the "Vicar of Wakefield," in the second story back room, now occupied by a shoemaker who is as ignorant of the book as he is of the author, never having heard of either! The little old man in the front room on the ground floor, however, was better posted, and said at once:

"You are an American, I know; for no one but Americans come here to inquire about the house." A second question elicits the fact that only one or two of them come in the course of a year.

Just opposite this house is the "Ye Olde Cheshire Cheese," the only surviving tavern of Johnson's time; in fact, it was already old in his day. The Mitre, The Rainbow, and The Cock are new buildings on the sites of old edifices. Fortunately, The Cheese is open, and, like rats on a nocturnal prow, we creep into it. It is intact. The tables stand the same way they always did. Here is where William Shakespeare stopped in to get his mug of beer on his way down to his own theatre in Play-House Lane hard by; Bolingbroke brought his French friend, one Francois Marie Arouet Voltaire, to this tavern and filled him up with English beer and English skepticism. The latter remembered what he heard, and when he got back to Fernay, incorporated it bodily into his Encyclopedia and other writings. Pope, Congreve, and Ben Jonson were among the frequenters of this place, which was oftentimes the scene, of literary and poetical tournaments and encounters. A man by the name of Sylvester once hailed Ben Jonson as he came in with the couplet:

"I, Sylvester,
Kissed your sister."

Ben retorted:

"I, Ben Jonson,
Kissed your wife."

"Yes, but that is not rhyme," said Sylvester. "I know it," growled Jonson, "but it is true." Whereupon, we may be sure, there was a great laugh.

It was in the "Old Cheshire Cheese" that Isaac Bickerstaff made the epigram:

"When late I attempted your pity to move,
What made you so deaf to my prayers?
Perhaps it was right to dissemble your love,

But—why did you kick me down stairs?"

Charles II. took Nell Gwynne here and treated her to mutton chops, for which the place has always been celebrated. In later times both Dickens and Thackeray loved to sit down in Johnson's corner and regale themselves with bread and cheese, for you are still shown the exact place where the Dr. sat at the end of the table, with Goldsmith on his left hand, under the window, and discoursed for hours on almost every conceivable subject, browbeating every one who dared to contradict him or differ from him in the slightest particular,
My companion and I passed some

moments here over a cup of Bovril, which one sees advertised on all the tavern windows in London, and a piece of Cheshire cheese. We afterwards tried, a few doors away, what we were assured was an "American drink." It was called lemon squash, and proved to be a very poor specimen of lemonade. Finally, well on toward midnight, we wended our weary way back to the neighborhood of the British Museum, where we were lodging, and thus ended our "Prowl in the Fleet."

IDOLATRY.

From *The Indian Churchman.*

We are indebted to *The Indian Nation* for calling our attention to a striking and, as we think, a sensible article in the *London Spectator* on the subject of Idolatry. With the general purport of the article we are in entire agreement. Idolatry in the limited sense of the word is, we believe, wholly incapable of maintaining its own in the face of modern physical science. Idolatry, as it was practiced in the old civilizations and as it is still practiced by the masses in India, is essentially bound up with the mythological theory of the universe, a theory which is simply shattered to pieces by physical science. So far as India is concerned therefore we are convinced that amongst the educated classes the idolatrous worship which educated Hindoos still practice or countenance, and of which we believe they are in their hearts profoundly ashamed, is doomed to disappear, not so much before the onslaughts of theologians as before the doctrines of Huxley and Tyndall. We do not of course mean by this that idolatry in the deeper sense of the term, as it is often employed by the inspired writers of the Bible, will disappear. Men will continue to worship the creature more than the Creator in the form of Art, Fame, "the Almighty Dollar," and the like, but Kali, Siva, Doorga, and all the hosts of Hindoo mythology, are doomed to fall along with the essentially false theory of the material universe which called them into being. If not religious conviction, scientific culture at any rate will soon force the educated classes of Hindoo society to cast their images into the Ganges for ever. Would that with the images of plaster and tinsel they would cast in also all the vain imaginations which mankind everywhere loves to enthrone in his heart in the place of God.

But idolatry in the commonly accepted sense of the word still unhappily exists, and that in a most pernicious form, even amongst the educated Hindoos. Only last degree day a B.A. gown, with a graduate inside it, was seen spread out prostrate on the steps of a *mundir* not a hundred miles distant from Mukhtaram Babu's Street. We may be thankful, as we are, that graduates do not always think religion and the exercise of the highest faculties which God has bestowed upon man to be incompatible with a moderate acquaintance with western science and philosophy, but the spectacle was one amongst many other evidences of the extreme difficulty with which intellectual light penetrates into the inner recesses of the Hindoo heart. It may be true, as the *Spectator* observes, that "There is no cult in the world, and there never was one, so full of idolatry as Hindooism; but no Hindoo, however low in the scale of intelligence, ever consciously worshipped an idol, or believed that it was of itself capable of

doing, or suffering, or being anything but just a figure. You might just as well say that Herr Joachim held that his fiddle was music. The figure might contain an influence from God, or convey one or stimulate belief in one, but it could no more be God than a trumpet could be a trumpet-call, or a china dish a dinner. It was a symbol, or a reminder, or a tenement, but that was all, even with the least intellectual or most debased of Hindoos."

In this passage the writer hardly gives sufficient prominence to the theory, which he does indeed just recognize, that the image may be regarded as the tenement of Deity. A more serious oversight is his failure to recognize the important consequences which flow from such a belief concerning a material image; but he very properly proceeds to point out that such symbolism was not therefore anything else but pernicious: "It was because such symbols led the mind to the objects which they represented—that is, false gods, unclean gods, or gods whose rites were evil—that the Jews of old and the missionaries of yesterday so bitterly and so justly abhorred and condemned them. The very object and life of monotheistic teaching was to lead human beings out of all these foulnesses, make them forget all their old philosophies and creeds, to drive into their minds that first and greatest of lessons, that if God exists, he must be a Spirit as much beyond the limitations implied in any representation whatever as the Universe or Space."

The educated Hindoo apologist then for the maintenance of idolatrous forms of worship, has a harder task before him than the proof that when he returns from college with Milton's *Areopagitica* under his arm to do *pujah* to Kali, he is merely worshipping the one God by the help of a symbol. There is the no less important question to be answered whether that symbol be true. If not, then however refined and subtle be the explanation of the mental act, and however philosophical be the theory of the worshipper, he is at once dishonoring God and degrading himself.

A harmless or useful symbolism in religious worship must be able to give a satisfactory answer to these two questions; first, is the worship which is due to God directed in any sense to the symbol? If it is, such worship is idolatrous and opposed alike to revelation and all forms of enlightened theism. Hindoos often assure us that they do not offer any worship to the image. We have serious doubts whether sometimes at least in making this disclaimer they do not deceive themselves more than they deceive us; but if the disclaimer be, as we believe it to be, not only made in good faith, but true also in fact, we are ready to admit that so far as method is concerned they are not open to criticism. A Christian poet like Wordsworth, or an artist like Ruskin, may be better able to worship God in the Alps than in the slums of London. No sane person would accuse either of idolatry, inasmuch as no worship is directed towards the mountains. The everlasting hills serve only to stimulate emotion and to elevate the mind to Him who is exalted above the hills—the one eternal Jehovah.

Thou Who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee
And read Thee everywhere,

Such is the attitude of the believer in the One True God as he stands or

kneels in the presence of natural or artistic beauty; and if the sight of the image of Kali served only the purpose of calling up such devotional affections there would be no theoretical objection against the method, but there still might lie, as there does in fact lie, very serious objection against the symbol itself as giving a distorted representation of God, and calling up emotions destructive of true worship, such as servile fear, which, as all history shews and the history of India no less than others, is the fruitful mother of superstition.

Christian symbolism therefore and Christian art as employed in Christian worship—as for instance in the recently erected *rededos* in St. Paul's cathedral, which forms the text for the *Spectator's* article—differs from the idolatry of the Hindoo masses in that no worship is directed to it. It is not an object of worship but an accessory to worship; and it differs no less from the refined image worship of the educated Hindoo, inasmuch as it is a symbol of truth and not a caricature. The pictures and sculpture with which we deck our churches, so far from being objects of worship are rather offerings to God, dedicated to the service of Him who neither in nature nor in the heart of man, nor in the Bible, has ever revealed that He loves to be worshipped beggarly. A Christian worships in the presence of material beauty, not towards it. Art does for him the same service that nature does for him in the distant splendor of the hills or the golden glory of the sunset, lifting him up far above the creature to the Creator, up from nature to nature's God. But, we repeat, lest any of our readers should say, "that is all that we do when we worship idols," granting that to be so—which we seriously doubt—it still remains necessary that the symbol be, we do not say adequate—for no symbol can be so—but true; and if the Hindoo maintains against the Christian theologian that the figure of Kali is a true symbol of the one God, modern science will ere long interfere, and either shatter his belief in God altogether, as it does in some cases, or lift him to so pure a conception of God as no form in the Hindu mythology can attempt to represent without dishonor.

We will add one concluding remark. It is often alleged by the intellectual Hindoo that idolatry is necessary to the uncultured, to serve as a ladder by which they may climb slowly to the spiritual conception of God. All history gives the lie to so monstrous an apology. There are three great idolatrous religions, the Mahomedan, the Jewish, and the Christian, and amongst these there are millions of unlettered poor who worship God devoutly every day, and whose conception of Deity, though less philosophical, is more spiritual than that of the most cultured Brahmin. They need no idol and they have never used one, and what is possible in the villages of Arabia, Palestine, Europe, America, and Egypt, can hardly be impossible in the villages of Bengal. On the contrary, the history of India shows clearly enough to those who are not afraid of self-examination and confession, as the history of ancient Greece and Rome shows, that idolatry amongst the masses has been one of the most fruitful sources of national degradation, filling the worshipper with servile fear, distorting the true conception of God and embodying an essentially false theory of the physical world,

The Living Church.

Chicago, Saturday, Aug. 17, 1889.

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A prize of one hundred dollars is offered by the publisher of THE LIVING CHURCH for the best original story suited to its columns; copy to be ready about Nov 1st. For further particulars address the editor.

SOME time ago, we ventured to deprecate the practice to which some of our bishops have committed themselves, of re-confirming persons who come to us from other branches of the Catholic Church. Some of our correspondents, however, have objected to our position, on the ground that the "laying on of hands" is the material sign in Confirmation, whereas in the other branches of the Church referred to, it is generally held that unction with consecrated oil holds that place. This argument must assume that the laying on of hands is a rite of divine institution and therefore not capable of change even on the authority of the Church. We may remark, in answer, that such an assumption seems to us to be in the teeth of the twenty-fifth Article, which distinguishes the "five commonly called sacraments" from Baptism and the Lord's Supper on this express ground, "that they have not any visible sign or ceremony ordained of God." Of these five, Confirmation is the first. Again, the practical results of the position in question are such as might well make the most logical mind draw back. For if it be true that the Russian, Greek, Oriental, and all the divisions of Eastern Christendom, together with the whole West, except the Anglican Communion, do not practice a rite which is necessary to the validity of Confirmation, then it follows, that from immemorial antiquity until the year 1549, Confirmation never took place in East or West, and, since that time only in the Anglican Church. For this is no question of Romish error, but one which affected all Christendom for many centuries, and for the greater part until this moment.

THE truth is, that it is some what too sweeping an assertion to say that there is no laying on of hands except in the Anglican Communion. Both that and unction existed in the early Church and were ascribed to apostolic institution, and it is probable that references occur in the New Testament to one as well as the other. The laying on of hands is mentioned so clearly and emphatically that the Anglican Church is fully justified in regarding that rite as the more important. Even Roman theologians in discussing the question, while in modern times inclined to regard unction as the proper material sign, have yet been careful to observe that in either case their usage cannot be condemned, since "he who anoints, lays on his hand," *i. e.*, in that very act the hand must touch the head. On the whole, it would seem that there is as good reason to accept even a Roman Confirmation, as there is to accept a Roman ordination. In the latter it is well-known that Roman theologians are inclined to regard the delivery of the instruments as the necessary outward act, though the laying on of hands takes place also. Yet we do not dispute the validity of the ordination on account of a special theory about it. In like manner, we are hardly warranted in rejecting a Confirmation, even if we maintain the highest view of the authority of the outward sign, on account of a special theory about the value of different elements in the act, so long as the manual contact takes place.

AN interesting conference has recently taken place between the English Bishop Blyth, residing at Jerusalem, and the Coptic Bishop for Palestine, in which this very question of Confirmation was discussed. Each of the prelates explained the practice of his own Church and the reasons for it. Bishop Blyth finished by stating, that notwithstanding the difference of custom, he felt bound to respect the view of sister Churches, and that he did "not re-confirm, any more than he would re-baptize, those who came to English congregations." The Coptic Bishop had distinctly stated that the Churches which he represented, held that the *Chrism* was "the laying on of hands." We are convinced that the violation of this rule which Bishop Blyth has so well expressed, grows out of the fact that our dealings in connection with this matter have generally been with converts from the Church of Rome, and in some cases out of the idea from which not even all our bishops have been free, that Confirmation is simply a mode of professing religion or "joining the Church." But those who believe that there is a gracious gift of a

specific character conveyed in Confirmation, will, like Bishop Blyth, no more re-confirm than they would re-baptize, lest they incur the guilt of sacrilege.

REVISION OF THE LITANY.

We have often insisted upon the danger, in these days of restless change and love of novelty, of forgetting the difference between those Offices which have for generations formed an integral part of the devotional system of the Church and the modern compositions of sects or individuals. The former have a history and a settled character. They express the mind of the Church, aided by the Holy Spirit, "making intercession with groanings which cannot be uttered." The Church being ever one and the same, inhabited by the same Spirit, necessarily preserves a certain sameness of speech, especially in her approaches to Almighty God. In her offices of devotion can be discerned a certain significance and a clear purpose and design. Modern newly-invented "liturgies" are but the expression of fleeting phases or fashions of the day, oscillating from the long prayers of the older Calvinists to aggregations of Psalms and verses, creatures of fancy without any law of composition or use, such as one may now hear even in the congregations of the sons of the Puritans.

But we cannot treat our formularies of devotion in the sect spirit, or as if they were creatures of our own. Those who undertake to revise or amend must first saturate themselves, so to speak, in the liturgical traditions of the Church. The primitive Fathers were so saturated. They had the liturgical instinct. In modern days this instinct has been dangerously impaired, and it is first of all incumbent upon those to whom this weighty business is intrusted, not to take as their guide the popular notions of the day, or some fancied adaptation to modern needs or local circumstances, but, to make themselves familiar with the original character and meaning of each form, its use and its history. In this way only can the correct use be distinguished from mere misuse and abuse, and new adaptations be devised in the line of harmonious development.

We may consider the Litany as it stands in our Prayer Book under two aspects; its history, and its style as a composition. The history of the Litany presents three stages; first, in its restricted sense, it came into use in the Western Church, as a special form of supplication in time of great public calamity. It is in the fourth and fifth centuries, in Italy and France, that we begin to find it used with frequency amid

the disorders arising from the decay of society and the alarm of barbaric invasion. That period was also strangely marked by successive droughts, pestilences, and earthquakes. Special fasts were appointed and whole populations took part for days together in solemn supplications, beseeching the Almighty Father to turn away His wrath and visit his people with mercy. The simple Christians of those days had not yet discovered that there is no relation between the government of God in the natural and in the moral worlds.

In the next stage in the history of the Litany, we find it adopted into the ordinary round of the services of the Church. It became a regular feature of the penitential seasons of the Christian Year, and was ordered by the rubrics with all fitting ceremonial.

One more entirely natural advance remained. Penitence and humiliation are the foundation of approach to God. The soul must be clean, the will subdued, when we draw near the holy of holies. Acts of humiliation and penitence are, therefore, in place at the beginning of any act of worship, most of all before the great central rite of the Christian Church in which the Lord's Death is set forth till He comes. This principle had led from the earliest times to the insertion at the beginning of the Liturgy of a penitential form after the manner of a Litany, of which "The Lord have mercy upon us" of the Western use is probably the last trace. This same principle now led to that arrangement by which the Litany was ordered to be said not only as the special mark of a time of fasting or abstinence, as in Lent, or on Wednesdays and Fridays, but also before the High Mass. In connection with the First English Prayer Book this arrangement appears fully developed. The injunctions in force when this book was issued ordered this use of the Litany, and the rubrics of the book itself added the direction that it be said on Wednesdays and Fridays, in its character as a penitential exercise for fast days. Such then is the theory which governs the use of this Office in the Anglican Communion. It is for use on certain days specially designated, as a penitential exercise, and before the Holy Communion on Sundays as a preparatory Office; and this last is the only justification for its use on Sundays at all. When in later revisions it was ordered to be said after Morning Prayer, this was not by way of marking any special relation to the morning service, but to indicate the rule that it must be said before the mid-day Communion. There was no departure from this rule in subsequent times. Even

when it became through growing carelessness and laxity, a common practice to omit all but the first part of the Communion Office, the Litany continued to be used before it, and such has been the common practice down to the present day.

With regard to the style of the Litany, only a word is necessary. In its present form it is said to have been the work of Cranmer, compiled out of the ancient forms. The result is one of the most perfect compositions in the Prayer Book, a fact which becomes almost miraculous when we remember the hopeless obscurity of some of Cranmer's theological writings. The style is simplicity itself. The language is the true vernacular, and no part of the Prayer Book has become dearer to the hearts of the people. It is almost totally free from all similes or figures, and is therefore completely intelligible to the least imaginative. Another peculiarity is its freedom from direct Scriptural quotation. Litanies may be and have been compiled out of Holy Scripture, and some of them are extremely beautiful, but it is not so with the Litany. While it could not be the vehicle of any other supplications than those of the Church of God, it is at the same time not expressed in borrowed phraseology, even the loftiest, but is spoken from the living heart of her who has read, marked, learned, and inwardly digested the written Word of God.

Turning now to our own work of revision, let us see how far it has been in harmony with the correct use of the Litany as determined by its history, and with the essential characteristics of its style. The only change which has thus far been legalized is one which affects the style, and we regret to say that it presents an unfortunate departure from the norm of that style in both the points to which we have referred. The change in question is the insertion of the petition: "Send forth laborers into Thy harvest." Though beautiful in itself, it is a figurative expression, and to the untutored may need explanation. It is moreover, a direct quotation from the Sacred Scriptures and thus departs again from the normal style of the Office. On the other hand, the single change in the body of the Litany, which the present committee propose, is a return from a generalized expression introduced by our fathers of 1786, to the original words as they stand in the English Prayer Book. The proposal is to substitute for the words, "From all inordinate and sinful affections," the precise and clear-cut phrase, "From fornication and all other deadly sin." If it were worth while to make any change at all, such restorations as this would

be much more desirable than any new inventions. Yet it might be questioned whether, in view of the special calamities to which this continent seems most liable, it would not have been a natural and proper thing, to include with those at present enumerated, the fearful visitations of "fire and flood, wind, and earthquake."

But the most serious aspect of the present revision as touching the Litany is that which concerns its use. One of our best liturgical scholars has recently shown in a letter to *The Churchman*, that the changes proposed in the last General Convention and now awaiting ratification, will introduce a serious and questionable departure from the previous rule. The present rubric orders the Litany to be said "after morning service on Sundays, Wednesdays, and Fridays." The history of the matter shows, as we have said, that this rule had reference to the Holy Communion, to which the Litany was in this way made a penitential introduction. But the alteration now before the Church, cuts loose from the old law and custom, rooted in history and right reason, which made the Litany on Sundays a preparation for the highest act of worship; and merely orders its use, without specifying its relation to the devotional system of the day. And more than this, in the proposed paragraph, "Concerning the Service of the Church," express sanction is given to the use of the Litany after Evening Prayer, which is a mere liturgical monstrosity. It would have been less objectionable to place it before the service, since penitence goes before praise, but to place it at the end is to throw into confusion the true sequence of ideas in our approach to Almighty God. There has evidently been, in this case, a blind following of the analogy of Morning Prayer, without observing that the cases are completely different. The progress made in a right direction by ordering the use of the Litany on Rogation and Ember days (on which it may be used now), is thus more than counter-balanced, by a proposition which would destroy the relation of this service to the other Offices of the Church. Only the day or season would be defined, no longer the time of day or the proper sequence. It is one thing to leave the use of the Litany free as a penitential exercise upon fasting days, it is quite another to leave it free on the Lord's day, and thus make it possible to give to the high festival of the week, the semblance of a fast. We sincerely trust that there will be a careful reconsideration of this subject and that in preference to such bold departures, the old service will be left untouched.

PROPORTIONATE REPRESENTATION.

BY THE REV. WM. C. LANGDON, D. D.

It has seemed to me that the discussion of this question has, thus far, been conducted with little clear perception of the real nature of the issue involved. It is, after all, only one—though, for the moment, that which the most widely arrests attention—of a number of cognate dilemmas in which the Church has involved us by a course of self-contradiction from the first.

The Church has clearly laid down—notably in her ordinal—certain great and fundamental principles; and then, she steadily insists upon a *working polity* which is the categorical negation of those principles.

In principle, the Church declares—in the words of Bishop Harris—"that the movement by which Christianity was formulated, was . . . the opposite of that which elaborated civil society;" that while "the latter rests upon the consent of men, the former rests upon the command of God;" that "the Church is theocratic" and "the authority upon which [it] rests is the enactment and institution of a divine founder." On this principle the laity receive the Gospel and the Church; and the clergy, through the episcopate, derive their office, their errand, their authority, and the law of their ministry, not from below, but from the Lord Jesus Christ and from Him alone. "What!" exclaimed the Apostle, "came the Word of God out from you?"

In practice, however, the Church organization is, with us, based upon and derives its institutional life from the concurrence of whomsoever may be disposed to constitute themselves in local parochial clubs, in accordance with the secular dictum that all power and opportunity comes from the people.

The Church will not suffer a denial of these principles; neither will she suffer a departure from this practice. In any one, therefore, of the many and important constitutional questions which arise and which will arise from this conflict of practice and principle, so long as it continues, any one can plead the warrant of his Church for whichever side he takes, and can find an accepted premise from which he can prove what he will. The clergy, firmly contending for those principles, are involved in a conflict with the very conditions on which depend their power and opportunity to fulfil their ministry. The vestries of secular parishes, exercising the rights and privileges which the Church has undoubtedly conceded to them, are involved in a conflict with the clearest utterances of the Church concerning the meaning and purpose of her own being.

In the present question for instance, nothing can be determined until it first be settled upon which premise we shall argue; on what basis the Church shall act.

If we are to accept the parochial practice of the Church, and if we are to concede that the Church is, therefore, constituted representatively from below, i. e., from the people, and that too on the basis of their respective contributions to the financial support of the Church, then it is utterly impossible to find a flaw in the subsequent argument. They who furnish the money and pay for the maintenance of the local organization—in other words, the local secular plutocracy—first choose their minister and set him over that organization, and then they send him *ex officio*, with certain others as direct

representatives of this local secularity, to constitute a diocesan convention, properly so-called, since it is not a religious or true Church synod at all. These diocesan conventions, in like manner, send up their representatives to constitute a general or national convention. In the one case as in the other, if these bodies meet in a purely representative character, in the name and by virtue of authority derived, in the last analysis, from the local secularity on the basis of a money franchise, then it inexorably follows that the right of proportionate representation is an inherent right of this secular constituency; and those who hold the largest amount of stock in the Church should control, in General Convention as everywhere else, the largest number of votes. Admit in words or accept in practice the theory, and it is impossible to escape the conclusion.

But if, on the other hand, we are to insist upon and to act upon the Church's acknowledged principles, and that too, in conscientious consistency, we shall be brought to very different conclusions.

Then we shall realize that the rector of a parish, however he be selected, is the minister of Christ; that the Episcopate, instead of exercising an office deriving its authority from below, represents, each in his own diocese, and collectively, together in the Church, the authority of Christ. Then we shall realize that, meeting in general council, the Episcopate sit to represent Christ and not in the name of their respective dioceses; that, whether with or without clerical and lay deputies, they sit by an authority which the canons can neither give nor take away; that whatever provision our canons may make for the selection of the men who accompany the bishop to the great Council of the whole American Church, they go and they sit only as assessors to whom the Episcopate has conceded a share in their power of consultation and legislation.

Realizing all this—and it cannot be questioned if the premise be once admitted that the Church is from above and not from below—then there is and can be no possible ground on which to base a claim for proportionate representation. Each bishop, sitting by virtue only of his office, can properly be permitted to bring with him just so many, an equal number of clerical and lay assessors, unless—and this will be the position to which the Church would be shut up—the one bishop has himself the more important place and a right to greater influence, because of his larger, more populous, or more wealthy diocese; and the principle of equality in the Episcopate is then destroyed at once.

Let this issue, then, be considered on its own merits and let it be decided first whether it shall be settled on the basis of the acknowledged ecclesiastical principles or on that of the secular working practice of the Church. Then, the number of the clerical and lay deputies who are to be so brought up to General Council may well be reduced; or, if a wise provincial system be devised—which shall withhold legislation from the diocesan synods, constraining them to give themselves wholly to missionary work, giving by far the largest part of the canon-making of the Church to such synods of the Provinces, and reserving for a General Council, meeting far less frequently than now, the vindication and the utterance of great principles—will not practice and principle be more nearly harmonized?

REVIEW OF THE TABLE OF SUNDAY LESSONS.

BY THE REV. EDWARD P. GRAY.

SUMMARY OF CHANGES PROPOSED.

In these papers I have shown that the changes made in 1883 in the Sunday Lessons did not have the trial and approval of the Church at large, as those of 1880 had, and that they were more in number and more serious in character than was generally supposed; but that now having been tested by use for several years, and certain very grave defects having become manifest, the opportunity should be embraced of amending the Table of Lessons for Sundays before it is permanently incorporated in the revised Book of Common Prayer.

The most common fault in these alterations is the mutilation of the unity of subject, by arbitrarily cutting off the ends of chapters, merely to shorten the Lessons; thus violating a principle announced by the House of Bishops on this very point, "that Holy Scripture should, as heretofore, be read in the ears of the people, not in fragments, but with due regard to the completeness of the subject matter in each Lesson selected." The first Lessons are those which have chiefly suffered in this way, especially the morning Lessons from Advent to Easter, and besides these the 1st, 3rd, 8th, and 11th chapters of St. John, and I Corinthians xv.

Other Lessons have been mutilated evidently as a concession to the vicious rudeness of the age, which objects even to the mention of sins of impurity, that call as loudly in our day for the prophetic denunciations as in the day when they were first pronounced. Such Lessons are: Jeremiah v, Lamentations i, Ezekiel xviii. If this Church would not be derelict in her duty in regard to such prevailing sins, these chapters must be restored, to be read in their integrity in the ears of the great congregation.

Some Lessons have been exchanged for the worse, still with the prevailing idea of making them shorter, or avoiding objectionable expressions. A startling example of this kind is the rejection of the 57th chapter of Isaiah, containing one of the most condescending and touching appeals of "the High and Lofty One that inhabiteth eternity" to be found in Holy Writ, to give place to 8 verses of the 156th chapter. The result is, that the former revision having unaccountably cut off the end of the 48th chapter, ending with the words: "There is no peace, saith the Lord, unto the wicked," the last revision left out the 57th chapter, ending with the like words; so that these words are no longer heard in our Sunday Lessons.

So again, the second part of Exodus xii, completing the account of the Passover, appropriate to Easter, has been set aside for the Song of Moses in the 15th chapter, which, though grand, is far less suitable.

For the great feast of Pentecost, Deuteronomy v, containing Moses' rehearsal of the Decalogue, which has no certain Scriptural connection with the feast, has been substituted for an account of the three great festivals, including the Pentecost. As a still more appropriate passage, I propose Leviticus xxiii, 9 to 23, giving the fullest account of the institution and typical rites of the feast.

These are only a few of the more important instances which emphatically call for a final revision of the Table of Sunday Lessons, before it becomes a

permanent feature of the Revised Prayer Book. Others that have been commented on will be found included in the following table.

In this Table all Lessons not otherwise marked are restorations of the Lessons of 1880.

Table with columns for season (e.g., IN ADVENT, AFTER CHRISTMAS, AFTER EPIPHANY, SEPTUAGESIMA, QUINQUAGESIMA, IN LENT, EASTER DAY, AFTER EASTER, WHITSUN DAY, AFTER TRINITY) and specific lessons with their corresponding Bible references.

Summary table showing Restorations (1880) 19, Old Lessons 4, New Lessons modified 10, English Lectionary 2, and New Lessons proposed 1, totaling 36.

-Standard of The Cross.

CARDINAL MANNING, having had the audacity in a recent sermon to say: "As the sovereigns of England have been the heads of Parliaments of England, so the successor of St. Peter has been the chief legislator in nineteen Ecumenical Councils," the Rev. Dr. Littledale refutes the assertion, and points out in The Notional Church that the facts stand briefly thus: The first Ecumenical Council at Nicaea, A. D. 325, was not summoned by the Pope. The Pope was represented at it by legates, but the President was not one of them. The second, at Constantinople, A. D. 581, was not convoked by the Pope. Its first president was a bishop who was disowned and excommunicated by the Pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western bishop was present in person or by proxy, and the Pope had no more to do with the Council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the Pope. The Council came to the same conclusion as the Pope had come to; but though the Pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the Pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the Pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had died in 628, as a heretic—a condemnation renewed by every Pope for 1000 years afterwards. The seventh—so called—compelled the Pope to retract a former assent of his, and to pro-

nounce what he had assented to heretofore. The remaining Councils were not oecumenical at all, not being received in the East.

BISHOP DUDLEY, of Kentucky, says: "Is there room in the ancient historic Church for the black man? Has he a right, indefeasible and equal, because Christ died for him as for his white brother? It must be plainly declared by our General Convention next October that the Catholic Church of Christ, of which she claims to be a part, knows no respect of persons. The action now proposed in some dioceses, and seemingly imminent with its destructive force, is not social, but ecclesiastical; not congregational, but diocesan; it is to stigmatize the black priest, however learned, however intelligent, however successful in his Master's work, and to refuse him equal rights in the diocese, which is the Church; and to deny to congregations of black men their rights, inherent and essential, not conventional and statutory, in the One Body. If this be done, then let us quietly abandon all expectation and all endeavor to do anything for the education and evangelization of these people."

SPECIAL COMBINATION OFFER.

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

Table listing subscription rates for various publications: THE LIVING CHURCH (in advance) and The Forum (\$5.00), The Art Amateur (4.00), Harper's Monthly (4.50), Harper's Weekly (4.50), Harper's Bazar (4.50), Harper's Young People (2.75), The Century (4.75), St. Nicholas (3.75), English Illustrated Magazine (2.50), Atlantic Monthly (4.50), Scribner's Magazine (3.75), Youth's Companion (2.50), The Living Age (8.50), Good Housekeeping (3.25). Includes a note about communications concerning these periodicals.

Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. R. G. Noland, having resigned the rectorship of St. Paul's church, Columbus, Miss., and accepted a call to Christ church, Springfield, Mo., desires to be addressed accordingly after Sept. 1st. The Rev. Wm. White Wilson's address is 30 Aldine Square, Chicago, Ill. Communications intended for the secretary of the diocese of Pittsburgh, should be addressed to the Rev. Andrew Fleming, North East, Erie Co., Pa. The Rev. Geo. Buck has accepted the charge of St. Paul's Mission, Willimantic, Conn., and has entered upon his duties there. The Rev. J. Avery Shepherd, S.T.D., deputy from Northern California, requests to be addressed care of Thomas Whitaker, New York, until the meeting of the General Convention.

TO CORRESPONDENTS.

A. G.—Yes. H. T.—1. There is at present no authority for using the Litany in the afternoon. It is one of the pending propositions to be acted upon by the General Convention. See our editorial in this issue. 2. An opinion of the House of Bishops is not authoritative, other than by the weight of influence and respect which that venerable body is supposed to exert and inspire.

OFFICIAL.

THE annual Convocation of workers of the Church among colored people will be held (D. V.) in St. Philip's church, New York City, Sept. 25th to 28th 1889. Subjects for discussion: "Expediency, not Christian duty, the Barrier to the Church's progress in the work among Colored People," writer, the Rev. J. B. Massiah, Annapolis, Md.; alternate, the Rev. W. V. Tunnell, Brooklyn, N. Y.; speakers, the Rev. Messrs. T. G. Harper, W. C. Clapp, and William P. Burke. "Our Position with respect to Special Color-line Legislation in the Church," writer, the Rev. T. W. Cain, of Galveston, Texas; alternate, Prof. W. T. Peyton, of Louisville, Ky.; speakers, the Rev. Messrs. H. S. McDuffie, J. E. Bryant, and W. L. Byrwell. "The Remedy for past mistakes and mismanagement on the part of the authorities of the Church respecting her missionary work among the Colored People," writer,

the Rev. R. B. Sutton, D. D., Raleigh, N. C.; alternate, the Rev. C. T. Coerr, Wilmington, N. C.; speakers, the Rev. Messrs. C. H. Thompson, D. D., E. N. Joyner, and J. S. Russell.

J. H. M. POLLARD, President. GEORGE F. BRAGG, JR., Secretary.

OBITUARY.

GOLDEN.—Entered into life at Marshfield, Oregon, Dr. Charles B. Golden, in his 79th year. BENBOW.—In Pittsburgh, Pa., August 5th, Leslie Winfred Benbow, aged 10, second son of B. F. and Mary E. Benbow. "Suffer little children to come unto me."

AFFAIRS.

TWELFTH Sunday after Trinity (Sept 8th), offerings needed to meet the expenses of the Western Deaf-Mute Mission. They may be sent to the undersigned, General Missionary, A. W. MANN, 123 Arlington Street, Cleveland, Ohio.

CHURCH MISSIONS HOUSE.

A site has been purchased on Fourth Avenue, next to the corner of 22d Street, adjoining Calvary church, on which to erect a building for the headquarters of our General Missionary Work. "As we are nearing the close of the first century of our Church's organization in this country," writes a clergyman of far-seeing wisdom, "I think the present time eminently fit and proper for this work. While it will be a great help and an almost inexpressible convenience, it may also in some degree express our gratitude for the past and inspire hope and confidence for the future." "When completed and paid for," writes a distinguished layman, in sending a generous subscription, "it will help the cause for all time." It will furnish the society a fitting habitation and equipment for its great future work. The sum of \$200,000 will pay for the land and building. If the requisite amount shall be pledged meanwhile, the corner-stone may be laid during the Centennial General Convention which is to meet New York, October 2 and the building will be an expressive memorial of that Convention at the beginning of a new century of Church life. Bishop Potter, Chairman of the Committee to receive subscriptions, etc., requests that remittances be made payable to MR. GEORGE BLISS, Treasurer, and that communications upon the subject be addressed to the REV. WM. S. LANGFORD, D.D., Secretary, 22 Bible House, New York.

MISCELLANEOUS.

TEMPORARY clerical duty sought. Highest references. "CLERGYMAN," 47 Hickory St., Rochester, N. Y. LADY desires position as teacher of music in a school. Is a graduate of Theology. Good references given. Address, A. G., LIVING CHURCH office, Chicago. EXPERIENCED teacher (English) is open to an engagement. School or family. English, Latin, French, business branches, military tactics, etc. Address, PRECEPTOR, care THE LIVING CHURCH. WANTED.—Organist and choirmaster for St. John's church, Milwaukee, for elaborate musical service. Must be a communicant and experienced with vested choirs. Address, RECTOR, St. John's Episcopal church, Milwaukee, Wis. WANTED.—A young unmarried clergyman, priest or deacon, to teach classics in a Church school. Address D. S. PULFORD, Tacoma, Wash. WANTED.—Head-master, who is a thorough scholar, well along in years, good disciplinarian, Churchman. Must have superior testimonials. Address THE PRESIDENT, Welles Military Academy, Menominee, Wis. WANTED.—Teacher in boys' college, Colorado. Active, experienced, energetic, and a good disciplinarian. To take full charge of mathematics, physics, German, and military tactics. Must be an Episcopalian and unmarried. Will act as commandant. Apply with references, "PRINCIPAL" office of this paper. 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 SISTERS TERESA.

BISHOP WHITEHOUSE SCHOLARSHIP.

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

THE SEABURY DIVINITY SCHOOL.

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

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R.R., will sell from principal stations on its lines, on Tuesdays, August 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at Half Rates to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago Ill.

The Household.

CALENDAR—AUGUST, 1889.

18. 9th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
25. 10th Sunday after Trinity.	Green.

THE ROSARY OF MY YEARS.

BY THE REV. A. J. RYAN.

Some reckon their age by years,
Some measure their life by art;
But some tell their days by the flow of their
tears,
And their lives by the moans of their heart.
The dials of earth may show
The length, not the depth, of years,
Few or many they come, few or many they go,
But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scenes that we pass on our
way,
And not by the furrows the fingers of care
On forehead and face have made—
Not so do we count our years:
Not by the sun of the earth, but the shade
Of our souls and the fall of our tears.

For the young are oft-times old,
Though their brows be bright and fair;
While their blood beats warm, their hearts
are cold—
O'er them the spring—but winter is there.
And the old are oft-times young,
When their hair is thin and white;
And they sing in age, as in youth they sung,
And they laugh, for their cross is light.

But, bead by bead, I tell
The rosary of my years;
From a cross to a cross they lead; 'tis well,
And they're blest with a blessing of tears.

Better a day of strife
Than a century of sleep;
Give me instead of a long dream of life
The tempests and tears of the deep.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the lone back
home—
It reaches the haven through tears.

Selected.

THE SEXTON OF ST. MARY'S.

BY HENRY FAULKNER DARNELL D.D.

AUTHOR OF "PHILIP HAZLEBROOK," ETC.

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CHAPTER II.

In the rear of St. Mary's church and facing on the narrow street upon the opposite side of the half block, were several detached buildings used as tenement houses, each being occupied by two or more families. One of these, the most neglected in appearance, with the exception of two rooms on the ground floor, was the home of a journeyman tailor, with a wife and eight children. The remaining portion of the building just referred to constituted the circumscribed abode of a painter, by name Hank Seaton, and his niece, Jeannie Wrayburn.

Tenement life under the very best of circumstances must involve a good deal of "give and take," one would think, and it is very rarely, doubtless, that either the "give" or the "take" is only one side. At any rate, this was certainly not the case in the present instance. To ordinary mortals such an existence might well seem the very height of infelicity; but "use is second nature," they say, and it is perfectly wonderful to see the equanimity with which multitudes seem to submit to this kind of life in our crowded cities, and sometimes actually to revel in it.

In the case of the families thus destined to make their home under the same roof, there had certainly been no ordinary amount of the "give and take" referred to above, as well as of the usual friction consequent upon the close contiguity of two separate households.

The journeyman tailor was a small, meek little man, gentle to a fault, and with a limp, deprecating manner. Any deficiency, however, in vital energy and force on the part of the husband was abundantly compensated for by the masculine proportions, short temper, and strident voice of the wife, who was very far from being, as her spouse well knew, the weaker vessel. The numer-

ous progeny with which this estimable couple had been blessed, was, too, of the rollicking and uproarious species, except when awed by the glitter of the maternal eye and beyond the reach of her chastening hand. But when she chose to exercise her authority, the result was sufficiently appalling; but since, as a rule, she only thought fit to do so when her own will happened to be crossed or her personal convenience interfered with, her neighbors seldom experienced any important advantage from her vigorous but uncertain administration.

The children, driven terrified from their own quarters, had a habit of swarming in upon other householders in the vicinity, finding a vent for their suppressed and irritated feelings by making things lively at the general expense.

The full brunt of all this naturally fell upon those nearest to them, and when Hank was out of the way, Jeannie would often have a hard time of it with this lawless horde of invaders.

But, as we have already hinted, in such matters the inconvenience is very rarely only on one side, and it was so here. Everybody agreed that Hank Seaton was by no means a bad fellow; and yet it must be confessed he was not precisely the neighbor for one to choose. He was all right, people said, when he was not in liquor, and if you let him alone and gave him plenty of room. But as he constantly was in liquor, and the journeyman tailor and his family, being under the same roof with him, could scarcely give him all the room he needed when he was on the rampage, they no doubt found it frequently anything but all right. Were it otherwise, they would hardly have thought it necessary to barricade the windows and doors and fly to an upper room to fasten themselves in securely, while Hank made things festive below; the children the meanwhile lying huddled together under the settees, trembling at the sound of the shivering glass and the universal havoc that was taking place.

In the general panic that prevailed—for there is no other term suitable—it was all in vain that the tailor's wife taunted her spouse with the pusillanimity she had herself been instrumental in developing. There was nothing to be done at such seasons but to give Hank all the room he wanted and keep out of his way until the festive outburst was over, and he had worked his will upon the premises generally.

Thus the "give and take" was fairly balanced between the different sections of No. 8 Myrtle avenue, and the recognition of the fact no doubt aided in the cultivation of a spirit of mutual forbearance highly essential under such peculiar social conditions.

But there was one pure and gentle spirit to whom all this turmoil must at times have been beyond endurance, but for the sweet patience, not born of earth, which the Divine Father seems ever to dispense to His tried and burdened children in proportion to their grievous need. Is it that he may remind us that to bear His will is often even more thankworthy than to do it? and that not so much among the higher and more conspicuous of His followers, but rather among the lowly and the suffering, are we to look for the grandest and truest exhibitions of the fruits of faith?

* * * * *

A light, frail, crippled girl was Jeannie Wrayburn—a strange nondescript between a child and a woman. A child she was, indeed, still, in the perfect simplicity of her nature, her sweet innocence, and tender, clinging affectionateness; but, alas! a woman—and oftentimes a too sorely taxed and tried one—in regard to the heavy responsibilities devolving upon her, and the constant demands upon her strength, forethought, and judgment.

Who is there that has had any experience among the poorer families of our crowded cities that can fail at once to recognize the species? The little "child-woman," with her spare figure, pinched features, prematurely anxious gaze, quivering mouth, and quiet, self-contained manner. The eyes that have no lurking laughter in them; the lips that have not learned how to smile, and

knit brows that tell of problems faced too hard and stern for that tender heart and youthful brain.

There is a world of undeveloped strength and endurance though in that slender frame, and untold devotion and self-sacrifice in the brave young spirit that looks out of those deep-set eyes upon the world without. Sweet, tender, brave "child-woman!" When we meet with her in the rougher walks of life, let us not pass her by with cold, unsympathetic looks; but let us take her to our hearts and give, even though in passing, some word of comfort and of cheer.

But there was a time in the past—how distant it seems to her now—when the little "child-woman" was more of the child and less of the woman, for she had been tenderly reared. Her mother, Hank's only sister, a sweet-tempered and lovable girl, had been happily married to an honest and industrious mechanic. Their pretty home, the very perfection of neatness, had been blessed but with this one blossom, and they prized it accordingly. It was the one supreme object of their thought and care.

And a winsome little thing was Jeannie in those days before the shadow of death had fallen upon that happy home, and the blighting effects of suffering and care had marred her childish beauty, taking the brightness from her eyes and the freshness from her cheek, sharpening the rounded features and chilling the young heart's blood.

Ah! those were happy days, indeed; and often to the over-taxed mind and body of the child-woman they would seem almost like a dream. But their very memory was a solace and delight. She loved to think that she had not always been overburdened and tired, but that loving eyes had followed her every movement, and tender hands had ministered to her every want.

The blessed privilege of a happy childhood, how sweet and precious a thing it is! Delightful in its actual enjoyment, it is even more truly so in the retrospect, lending to the most protracted and chequered career a something of warmth and comfort without which it is bleak and cold indeed.

But comparatively cheerless and full of care as Jeannie Wrayburn's life had been from the hour in which her parents—having fallen victims to a virulent epidemic which had almost decimated the population of the little town—had bequeathed her to the care of poor, weak, dissolute, but tender-hearted Hank, her mother's brother and only living relative, there was a darker destiny yet in store for her.

First, the pretty home had disappeared, for not only was her uncle a poor manager and provider, but his tastes and habits were depraved, and his associates of such a character that he proved a too easy prey to their cunning and rapacity. It is true his earnings were at times considerable, but they were too uncertain to be depended upon, and their circumstances and surroundings were soon sadly changed for the worse.

And the atmosphere about her now, how different was it from that which Jeannie had known in earlier and happier years. The peacefulness and orderliness; the care and thrift; the cheerfulness and content; the tenderness and forbearance; and the simple, unaffected piety which had underlain it all. Ah! where are all these now? And, in their stead, what misery and desolation; what violence and uproar; what horror and profanity for childish ears to hear and childish eyes to look upon. How man ceases to be man, in regard to all that constitutes true manhood, when he becomes the slave of appetite and passion!

It was not that Hank did not love the fatherless and motherless child entrusted to him. It was not that he did not mean to be all that was good and kind to her, all indeed that he had solemnly promised his dying sister that he would be, as—with his hands tightly clasped in hers, and with eyes that seemed to look into his very soul—she had besought his protection for her child soon to be thrown helpless and alone upon the world,

He loved the child not only for her mother's sake, but for her own. He would not, voluntarily, have hurt a hair of her head. He meant to toil and slave for her. When himself, he would have cut off his hand to save her pain; and in his generous and reckless fashion, would have given his worthless life for her at any time, without an instant's hesitation.

All this it is only justice to Hank to believe that he meant to do for his dead sister's child. But there was within him a spirit stronger now than the poor weak will which had been so frequently overmastered as to be but of little account in any conflict with it. It is easy to talk of our willingness to die for those we love or for some great principle. It is the "living" and not the "dying," to some noble end or generous purpose that makes the greatest demands upon our faith and fortitude, and is the grandest test of our loyalty and devotion.

If ever Hank thought of this, or endeavored to act in the spirit of it—as he very possibly did do at times—but little came of it beyond an occasional longer interval between his drinking bouts, and certain recurring seasons of remorse and self-reproach, only to be followed after a little space by a relapse into his normal state of well-nigh continual intoxication.

During this period of her life—between the ages of ten and fourteen—the life the child led was sad and pitiful indeed. How she came through it all pure and unharmed, as she did, God only knows. Was it in answer to her mother's prayers that some protecting angel watched over and kept her? Certain it is that, sweet and innocent in spirit, gentle, patient, and considerate to all about her, she grew up in that wretched home, and amid those degrading scenes, as something alien and apart. It almost seemed as if, like the "prophet amid the wild beasts," or the "three children amid the fires," she was encompassed by a grace and power which allowed no evil to attach itself to her, or mar the purity of her nature.

But from mental and physical distress and injury she enjoyed, alas! no such immunity. Who could tell—for she never spoke of them—the doubts and struggles, terrors and anxieties, concealed under that outwardly calm and self-contained demeanor; the harassing cares, the daily self-denials, the absolute drudgery; yes, and the positive physical injury which had chilled and dwarfed the fresh young life? Had she not, with almost preternatural instinct, been able in a measure to judge the changeful humor of her uncle, and find refuge with a kind and sympathizing neighbor, even her life might not have been safe. Even as it was, by many a cruel but concealed stain, that slender childlike form could have borne its silent testimony to her sweet and uncomplaining patience.

(To be continued.)

I HEARD, writes a contributor to *The Banner*, a good story the other day of a clergyman whose one ambition it seems to be to get some brother cleric to do his work, and who, it is needless to add, offers no remuneration for the aid given. When the name of the incumbent in question came up in a friendly talk, one of his neighbor's said: "Yes, — is a living illustration of Lord Nelson's famous *mot*—with a difference—for it may truly be said of him that '— expects every man to do his duty.'"

MR. FULLER, Chief Justice of the Supreme Court, was once a legislative reporter at the Maine capital. On one occasion he made a wager that on the following day, in his report, he would put a Shakespearean phrase in the mouth of every member of the House who spoke. He did it, even to the member who made the motion to adjourn. On the day following, the House was so pleased with the work of the young reporter that it grew magnanimous, and voted him an extra supply of pencils and rubbers. He was called out from his work, complimented, and called upon for a speech.

HELPLESSNESS.

BY E. LOCKWOOD.

This world, although abounding with evidences of God's blessings, is nevertheless crowded with suffering in an endless variety of forms. Antagonisms of creed and opinion, of inherited prejudice and cherished evil, tumultuously fill the daily haunts of men, while the air rings with their vociferous claims to be heard. In the rush and turmoil of this ceaseless strife, who shall lift up the weak and trembling, who shall revive the despairing, if there be not some endowed with this blessed gift of helplessness? Far down the ages, in the dim light of the morning of humanity, we hear the voice of one who dared to defy the Almighty, crying: "Am I my brother's keeper?"

And all along the vast procession of the years that have trailed their solemn length from thence till now, the cry of grasping, selfish souls has been still the same.

The boldness with which responsibility is evaded is notably emphasized at the present day. "I pay my debts, I ask no odds of anybody. I go to church every Sunday morning, and I'm not afraid to have anyone see what I put on the plate." So says A. as he strokes his mustache complacently on his way to the office. He disapproves of any attempt to play upon his sympathies.

Sympathies, by the way, are troublesome things; they upset one's equanimity. He is conscious of having lost a good bargain once in his life by stopping on his way down town to listen to a tale of sorrow. He will be careful that it does not occur again. "I say," he said to his rector soon afterward, "you get some sort of deaconess and whatever you want to run this charitable business, and I'll hand you a cheque every quarter. But don't bother me with any more of these details. I'm a business man, and I want everything to go by clock work in the Church and out; but hang me, if I want to hear any more of these stories; they spoil a fellow's digestion." Is there anything more belittling to life than this dollar and cent basis upon which it seems to rest in the eyes of so many? It crowds out the loftiest ideals, and leaves nothing but husks to appease the hungry soul.

One is led to ask if all indebtedness is to be paid in current coin at the present day, and whether souls are redeemed by letters of credit? The law of human sympathy, in which we can alone pay our weightiest obligations to one another, runs deeper than any mine of gold; and until we learn that fact, and live by it, we shall not know the full meaning of that word which expresses so much of earthly need and heavenly blessedness—helpfulness. But to be truly helpful we must come into personal touch with our fellows. The gentle voice and tender word sanctify the gift of gold, be it much or little. Man does not live by bread alone. Those who have no need of bread or money may be starving for some kindly token of appreciative regard.

We are indeed, all of us strangers in the deep chambers of the heart. There is an individual solitariness which no thoughtful mind can shut out from its consciousness. As Wordsworth has well expressed it there is

Something within which yet is shared by none,

Not even the nearest to me and most dear.

But there is a social contact, a reaching out of the heart and mind of one to another, which can and ought to be culti-

vated. Man is by nature a social being. We need the kindling touch of another's sympathy to rouse the drooping energies, and inspire as to loftier endeavor. No matter what one's natural gifts or culture, by dwelling apart from one's fellows, and wrapping one's self in the mantle of self-sufficiency, the heart grows cold, the sensibilities are dulled, and the mental and spiritual perceptions lose their keenness.

Is there any place where all the gentle courtesies—those helpful springs of mental and spiritual vitality, ought to be cultivated so much as in the Church of God? Are not those churches where the distinctions of rank and wealth are ignored, and the great fact that men and women are brethren bound by the sacred bond of holy fellowship, is recognized—are not those churches very rare?

A young man comes as a stranger into your midst. He is from a refined and loving home. He is poor, but well educated. He is engaged six days out of seven at some laborious occupation. Often the rude jests of his uncultivated companions fall heavily on his ears. He goes to his boarding house at night; he is tired, not only his hands, but his heart. He has been accustomed to the pleasant evening readings with mother and sisters. Here there are no books. Possibly his landlady is not interested in such trifles. He goes to church on Sunday morning. He goes away again; no one has spoken to him. He goes the next Sunday, he takes a seat as near the door as possible. No one asks him to take a pleasanter one. No one seems to see him. He becomes painfully impressed with the thought of his own invisibility. He goes the third time and then stays away; his home-sickness keenly aggravated by the apparent indifference of every one to his presence. The anxious mother writes: Beware of bad company. But what if no good company is offered? Young men are not fond of solitude. He becomes weary of sitting over his landlady's stove through the long evenings. His working companions laugh at his quiet ways, and urge him to join in their hilarious sports. At first the unfamiliar ways and rude language jar upon his more finely strung nature, but there is a hearty greeting here which he finds nowhere else and so the downward path becomes easy.

"But what of all this? Am I my brother's keeper? If I hire a man and pay him, that's the end of my obligation. If he chooses to go to the bad because he finds no congenial companions, or is a stranger, that's not my look out." And a solemn voice makes answer, even from that first awful manifestation of judicial sternness: "Thy brother's blood crieth to me from the ground."

Oh! ye Christian men and women, living in happy homes and worshipping in luxurious churches, have you nothing to do with that crowd of young men whom you pass lounging on the street corners? Did you ever try to persuade one single one of them to enter the church door with you? Suppose one should accept your invitation, and with a coat not quite of the fashionable cut, sit beside you in your pew; call to mind that wonderful picture of the Saviour sitting with publicans and sinners at the feast given in his honor by Matthew, the tax-gatherer, and let your aristocratic prejudices be stilled. A poet has well said: "To be saved is only this, salvation from our selfishness." And selfishness is not always and altogether in the pocket-book. We

must sacrifice our pride of position, our pet whims, our cherished likes and dislikes, and exchange them for that loving courtesy which makes the sunshine brighter and our daily life a blessedness, if we would have our churches something more than nominally houses of God. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen." You take the young stranger by the hand: "I am glad to see you in church, you must always feel at home here. And by the way, let me say I am glad you have left those boisterous Sunday companions I used to see you with; keep on the right track, my young friend." His eye kindles with a new light: "Then there is some one cares whether I go up hill or down!" Or you pass out with a look of haughty indifference, it may embitter an already soured spirit, and cause some one to go away declaring that all religion is a mockery, since those who kneel at the same altar walk out of the church door as if Chinese walls were reared between them and their humbler brethren. In this bustling, selfish world where cares and temptations jostle each other in quick confusion, the effect of little acts of helpfulness can hardly be over-estimated. Oh! this world is a weary place for many. There are hearts that can never feel the thrill of buoyancy and gladness with which others pulsate. They are by nature weak. They do not see the glory of the heavens, nor the beauty of the earth. They are touched with no poetic glamour. Their religion is of a faltering nature. They have never known what it is to rejoice in the free gladness of the children of God. They grovel in the dimness of earthly obscurity, unglorified by the flashes of heavenly light which shine into other hearts. Let us pity them. Let us bear with their infirmities. Let us help them along the weary way, until the great transformation comes, and the scales fall from their eyes, and they behold the King in His beauty.

LETTERS TO THE EDITOR.

ON REVISION.

To the Editor of *The Living Church*:

In the last Milwaukee Council I offered the following memorial. It was not accepted. Perhaps it may supply some thoughts to the readers of THE LIVING CHURCH.

W. ADAMS.

Memorial of the diocese of Milwaukee to the General Convention:

This diocese humbly represents to the General Convention of the Protestant Episcopal Church, that the alteration of the Prayer Book and the Hymnal of the Church has been going on in committees appointed by the General Convention and acting under its authority for a series of years, and that the effect of the continual attempts at change in all things, small and great, in these two Church books, the constant debating upon them in the councils, both national and diocesan, the discussions in our Church papers, often anonymous, and not seldom irreverent, has been in the opinion of this diocese very injurious, as tending to leave upon the public mind outside the Church, the impression that we are in a chaos of controversy, and upon those within, of destroying the feeling of certainty as to doctrine and position which the Church normally does produce in all her children, and which the older presbyters and laymen among us remember to have been our position, our tone and temper of feeling and conviction, from the days of Seabury and Hobart, down

till the time about twenty years ago, when this craze for altering the Prayer Book and creating a perfect hymnal began.

We do feel and are convinced, that this work has produced in its continued existence during these years, a vast deal of mischief upon the mind of the Church and the public, which the majority of the clergy and the laity deplore. In fact we are convinced that if the clergy and laity were to be polled, ninety and nine out of the hundred of both orders over the whole extent of the Church, would say: "We are contented to accept the changes already made, but we desire for the present, that we may have time to breathe; no more discussion and debate, looking to further alteration."

In accordance with this feeling the diocese of Milwaukee humbly requests of the General Convention to bring to an end at their present session, canonically, all action under their authority tending to continue the movements of the last twenty years for the amendment (or rather alteration) of the Prayer Book and the re-writing of the hymnal. We are content with the results up to the present time, but we desire the machinery of change to be removed and no longer to be a continual disturbance and standing menace to the quiet and calm of those who desire to worship God, in these two books, in certainty and faith.

"REVISED REVISION."

To the Editor of *The Living Church*:

Your editorial article, July 27th, "Some Aspects of Revision," was very much needed, as showing with clearness and emphasis, the drift of the Committee on Revision of the Prayer Book. There seems to be a reaction from the movement that was carried on by the able parliamentarian who guided the report of the Committee of 1883 and their report embodied in the Prayer Book Annexed, through the General Convention of 1886. At that time there was no doubt of our having a flood of "enrichment and flexibility" (?) offered to us, while now there seems to be an attempt to balance that, by giving us a code of restriction fast bound by two rubrics; one forbidding the priest to celebrate the Holy Eucharist without some (two or three) to communicate with him, and (the irony of this) the other compelling the priest to "pause" after the offertory and prayer for the Church, to enable those who are so minded to withdraw. This cuts off the very best opportunity the pastor has for the instruction and representation to his people "of the exceeding great love of our Master and only Saviour thus dying for us," and the "ordained Holy Mysteries as pledges of His Love, and for a continual remembrance of His Death," for how can the pastor expect to have the necessary number always present and prepared to communicate with him, if he tries to carry out his duty in celebrating the Holy Mysteries as the Prayer Book implies he should, with this rubric against him, and in favor of the weakness of human nature?

The Church Eclectic seems to have taken up the "championing" of these two rubrics, and I shows considerable heat in the July number, in its summaries, denouncing the "turning the Holy Communion into a spectacular Mass," as matter of intention on the part of some.

Why does it apply such a derogatory term as "spectacular" to such a service? Whether the Eucharist is celebrated by a priest with much ceremonial ritual

and splendor or not, and whether there be hundreds to communicate or only the priest himself, it is always and forever will be the most profound and miraculous act, until time shall be no more, "until He come" when "remembrance will pass again into sight." How one with a belief in the doctrine of the Real Presence can take such grounds and use such an expression is to me simply strange. Did not our Lord, knowing our spiritual infirmity, condescend to take the elements of bread and wine and declare that "This is my Body," "This is my Blood," and command it to be offered "until He come again," that we might know that He, the Living Christ, would be with us always even unto the end of the world? He is not dead, nor far away, but alive and exalted above us, not localized afar off, but with us in our Celebrations, and in the heart of the faithful communicant, (be he priest or people) and to be adored and worshiped by all the faithful there present. No doubt the scoffer and unbeliever does see the outward sign of His Presence, as the Jews and Romans saw Him in His Body, in His Flesh, yet many confessed Him as Christ, and as He said that if "I be lifted up I will draw all men unto me," so He left us the "most comfortable sacrament of His Body and Blood," that being a "perpetual memorial of His precious Death and Sacrifice until His coming again," we might not only communicate for body's and soul's health, but worship, adore, and confess Him in that Sacrament, that the scoffer and unbeliever might through our confession be led to believe also. "Solitary Masses," as then practised were no doubt abuses, and were properly abolished by the Anglican Church at its reformation, but that was a vastly different Celebration from the whole parish gathered together with the priest, offering their worship, praise, adoration, and prayers, even when none but the priest communicated, and while this was constant in practice, the effort was made by the three rubrics of Edward VI. First Prayer Book, to bring the people more often to the Communion under the discretion of their priest, but nowhere was it intended that all others should depart. Imagine the possible effect of there being no Celebration allowed without the two or three, and the opportunity being given of a "pause" (by rubric) to enable all, but the two or three, to depart if so they desired! How long would it be before we would find the "two or three" the only ones left, and the general practise of annual Communion again customary? No! I cannot believe there is any reason for crippling any priest in this Church by putting such rubrics into the Prayer Book, and especially as they would be directly against the Catholic practice of the Church since the time of the Antiochene fathers to this present. Abuses of Christian liberty can be corrected by the proper authorities, but do not punish the many who are not the most careless in their "bounden duty and service."

W. C. D.

REASONS FOR BECOMING A CHURCHMAN.

To the Editor of The Living Church:

My curiosity was thoroughly satisfied in reading the Rev. E. P. Green's "Reasons for becoming a Churchman." I often wondered what could have induced the Rev. gentleman to take such a step, but never had the opportunity of finding out until I read it in last week's LIVING CHURCH. How manly

and straightforward are his reasons for taking a step that certainly must have caused him untold pain, and how different his reasons are to those given of men who 'vert into "Romanism." There are many 'verts amongst the clergy scattered throughout the country who doubtless could furnish the numerous readers of THE LIVING CHURCH with interesting reading matter, if they would only send to you for publication "their reasons for becoming Churchmen." I trust we shall hear from them all in time, if only to teach the apologetical Churchmen, "that it does make a great difference with some men which Church they belong to." I am going to read Mr. Green's reasons at our guild meeting, afterward I shall mail the paper to some prominent dissenting preacher. "If our religion is true, propagate it," that's one way of doing so.

AMERICAN CHURCHMAN.

BOOK NOTICES.

FISHIN' JIMMY. By Annie Trumbull Slosson. With illustrations by G. F. R. and A. F. B. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price 60c. Pp. 53.

A simple story which first appeared in *The New Princeton Review* and was received with much interest. A New England tale drawn from the heart of nature, and having a fresh, deep charm for every lover of the simple hearted and the true.

AUTHORS AT HOME. Personal and Biographical Sketches of well-known American Writers. Edited by J. L. and J. B. Gilder. New York: Cassell & Co.

In reading the following pages one gets a more intimate view of the authors sketched than their writings could possibly afford, and is relieved from any sense of intruding upon their privacy by the fact that the papers are gathered from *The Critic*, and were all written with the approval of the authors themselves. It is a book to take up with profit for a spare half hour.

PICTURESQUE ALASKA. A Journal of a Tour among the Mountains, Seas, and Islands of the Northwest, from San Francisco to Sitka. By Abby Johnson Woodman. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

This modest little volume is a piquant account of a summer's journey to our great northwestern peninsula which is now attracting numbers of summer travellers. The book is a good summer reading for the traveller, or the stay-at-home who can see only through others' eyes. Mr. Whittier has written a commendatory introduction to the volume.

THE DESPOT OF BROOMSEDGE COVE. By Charles Egbert Craddock. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

By the many admirers of Miss Murfree's stories, this will be considered one of her best. Though, as in all of her stories, the scene is laid in the Tennessee mountains, there is a unique charm about the book in spite of the familiar type. If the volume were of three hundred rather than five hundred pages, the interest to many would be enhanced. Condensation would improve Miss Murfree's style.

THE SPIRIT OF CHRIST. Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church. By Andrew Murray. New York: A. D. F. Randolph & Co.; Chicago: A. C. McClurg & Co.

This book contains 31 addresses or meditations upon the Holy Spirit in the human soul. The author seems to be an English or Scotch dissenter. His reflections completely lack the definiteness of Catholic theology, as we see it in Hutchings' work on the Holy Spirit or Ewer's Conferences. With that side of the subject he seems to be completely unacquainted. His view of it is purely subjective. Nevertheless, there is a depth of earnestness and devotion

throughout the book and a spirit of humility which cannot fail to produce the best effects in those who may use it for spiritual reading.

CHOPIN AND OTHER MUSICAL ESSAYS. By Henry T. Finck. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.50.

Mr. Finck who showed himself rather erratic in thought in his "Romantic Love and Personal Beauty," has given in this volume of musical essays not a profound, but a very readable book, containing many sensible ideas on the subject of modern music. To his mind Chopin stands in the very front rank of creative musicians, the appreciation of whose genius is rapidly on the increase. So great is this admiration of Chopin that he says, were he to choose between never hearing a pianoforte piece by any composer, Mozart and Beethoven not excepted, and never hearing a composition by Chopin, he would decide in favor of Chopin. As a pianist he stands without a rival, but he is the composer for the few, and the composer *par excellence*, for musicians. Among the other essays are, "How Composers Work," "Schumann," "Italian and German Vocal Styles," and "German Opera in New York," all readable and worthy of thoughtful consideration.

THE BOOK OF ISAIAH. By the Rev. George Adam Smith, M. A. In two volumes. Vol. I. Isaiah i-xxxix.

THE EPISTLE TO THE GALATIANS. By the Rev. G. G. Findlay, B. A.

THE PASTORAL EPISTLES. By the Rev. Alfred Plummer, D. D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

The three volumes named above belong to the series of commentaries called the "Expositor's Bible." This work which is intended to be both scholarly and popular, is issued at the rate of six volumes a year. These three have appeared during the first-half of the present year, six having been previously issued. We have already noticed some of the former volumes. Those now before us sustain the high character of the series. For the earnest layman who wishes to become more familiar with the meaning of the sacred books and for the busy preacher who has not the time to spend upon the closer study of the original Hebrew and Greek, we suppose no commentary could be more useful than this. It is true that only a few of the books are to be edited by Churchmen; they seem to emanate largely from the galaxy of scholars which at present adorns the Presbyterian Church of Scotland; but the peculiar character of the commentary is such that it is but seldom that any ground of difference upon ecclesiastical lines is likely to appear. The work on Isaiah covers the first thirty-nine chapters, commonly called the First Isaiah, on account of the marked division which takes place at this point, which has caused some scholars to embrace the theory of a second author for the latter portion of the book. The author's plan is to give the narrative and historical exposition of the prophecies the first place, and "to render their contents in terms which appeal to the modern conscience." His "main purpose is to enable English readers not only to follow (the life of the prophet) but to feel and be elevated by its divine inspiration." These designs are well carried out. The divisions are intelligible and the style eminently clear and readable. It were much to be wished that, in these days of superficial reading, the more thoughtful of our lay people might be induced to study an exposition of this kind. On every hand we find people eagerly embracing every new theory about the sacred

books which any one chooses to announce as a result of "higher criticism," but few indeed take the pains to acquire an intelligent notion of the meaning of the books themselves. At least the clergy would find in this volume material for a most useful series of expository lectures upon one of the noblest books ever written.

We have our own views of the true exposition of the Epistle to the Galatians, founded upon the interpretations of the ancient Church, and cannot in every case agree with Mr. Findlay, nevertheless many very clear and excellent explanations of difficult passages are to be found in this volume, and the general course of the Apostle's argument is very well presented.

We are glad to observe that for the Pastoral Epistles an Anglican scholar has been procured. The fitness of Dr. Plummer for this work is attested by the favorable notices which have appeared in the English Church papers. In his introductory chapter he defends the genuineness of these important epistles, against which, for well-known reasons, such determined attacks have been directed by German and English critics. The tenth chapter contains a very valuable essay on the origin of the Christian ministry. The author seems purposely to grant as much as possible to the opponents of episcopacy, more indeed than we think quite justifiable, but that very fact makes the force of his conclusions all the stronger. On the whole we heartily recommend these volumes to all who desire to gain a fuller knowledge of the riches of divine revelation.

CHURCH MUSIC.—A special need has long been felt for music to the Office of Holy Communion that should be both essentially religious and modern in structure, interesting to the singers, and not requiring extended compass in ordinary choir voices. Three more services of this character have been received from the publishing house of Novello, Ewer & Co. (London and New York): King Hall in C., Dr. J. F. Bridge in D., and G. J. Bennett in B flat—each 25 cts. They all include settings for the *Benedictus* and *Agnus Dei*. In the first-named, the *Kyrie Eleison* has a trifle of secular flavor, but will be popular, and in the other numbers of this service there is not a hint of such blemish. The *Gloria in Excelsis* is decidedly good. Dr. Bridge's service is uniformly quite the best of the lot, having regard to the requirements before stated. It contains two forms of the theme for *Kyrie Eleison*, the alternating one being arranged for unison singing. The *Credo*, mainly unison and richly harmonized in the organ score, is extremely simple, and a satisfying illustration of how adequate in religious beauty such form may become under skilled hands. *Agnus Dei* is short, easy, vivid with distinctive charm, and the *Gloria in Excelsis*, unison throughout, is finely pointed, well within range, and of such sort as we could wish that choirs generally might choose to the comfort of the congregation who yearn specially to join their voices in the angelic hymn. The last of these services, by George J. Bennett, has a threefold form of *Kyrie* and a threefold *Amen* after the blessing, and all the several numbers exhibit the desired characteristics for a service that shall engage the hearts and often draw forth the assisting voices of the people.

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

GREAT GUNS.

One of the most curious features of the great Krupp works, at Essen, Germany, is the monster steam hammer, which bears the name of "Unser Fritz." It is nearly 200 feet high, and the hammer, which weighs 1,000 tons, falls on a block of metal weighing no less than 20,000 tons. It has a steam engine of its own. On one of the cross-pieces may be seen the following inscription in large gilt letters: "Fritz, nur immer d'ruff!" (Let her go, Fritz!) It commemorates a visit of the emperor in 1877. Mr. Krupp presented the mechanic in charge of the hammer to the kaiser, and stated that he could bring down the enormous mass of metal on the most delicate and fragile object without breaking it. The emperor thereupon drew his watch from his pocket and placed it under the hammer. The man hesitated for a moment, whereupon the kaiser, with a view of encouraging him, exclaimed, "Nur immer d'ruff, Fritz." The experiment succeeded, and the emperor presented the watch in question to the man as a reward for his skill. All access to the Krupp gun-works by strangers is strictly forbidden, and even when foreign royalties visit Mr. Krupp's domains, their aides de-camp and gentlemen in attendance are not allowed to accompany them. When completed, the smaller guns are experimented with within a wonderful underground tunnel to insure secrecy. Every three months the heavy wood frame-work supporting roof and sides of the tunnel have to be renewed, so great is the concussion of the air. The great guns are tried in an immense inclosed space at Dummeln, which is over seven kilometers long. The Krupps employ a force of 25,000 workmen, and beside the immense establishment at Essen, own works at Newied and Sage in Germany, and enormous iron mines at Bilbao in Spain. The firm possess, moreover, four large and splendid steamships, twenty-nine locomotive engines, eighty miles of railway, ninety miles of telegraph, 880 railway cars, 439 steam boilers, 450 steam engines supplying a total of 19,000 horse-power, and which consume daily 3,100 tons of coal and coke. It may be added that no gun ordered by a foreign government leaves the establishment without the express permission of the German government.—*New York World.*

THE noblest part of a physician's calling and the one deserving the highest praise is the prevention of disease. Physicians, however, have little encouragement in the practice of preventive medicine, and cannot be blamed altogether for being remiss in the performance of this most important duty. People, as a rule, while enjoying moderately good health, will scarcely listen to, or accept kindly, to say nothing of paying for it, that which may save them from weeks of suffering and possibly from death. But when once really sick, they will pay any price for a cure or even that which gives a promise of relief. Physicians, therefore, find it far more profitable to visit the sick than to advise the well how not to get sick, though their services in the latter case are of infinitely more value to the individual than in the former.

BURLINGTON ROUTE.

THROUGH SLEEPER DAILY TO TEXAS POINTS.

On and after August 11, 1889, the C., B. & Q. R. R. will run in connection with the Missouri, Kansas & Texas Ry, from Hannibal, a sleeping car from Chicago to Galveston, Tex. without change, thus making a new short, daily line between Chicago and Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Austin, Houston, Galveston, and other points in Missouri, Kansas, Indian Territory, and Texas. The sleeper will leave Chicago on the Burlington's fast train "Eli" at 5:45 p.m. daily, connect with C., B. & Q. train leaving Peoria at 8:20 p.m. daily except Sunday, and reach Texas points many hours quicker than any other route. Through tickets can be obtained of Ticket Agents of the Burlington Route and connecting lines. P. S. EUSTIS, Gen'l Pass. & Tkt. Agt., C., B. & Q. R. R., Chicago.

OPINIONS OF THE PRESS.

The Rock.

THE TERM PROTESTANT.—There is, however, one suggestion which we venture to make, and that is that a better name needs to be chosen for this new organization than that of Protestant Churchmen's Alliance. As we have already pointed out, the extreme Ultra-Evangelical section who now support the Church Association will have nothing to do with the new society, so, if it is to be successful, it must appeal to another constituency, and that means that it must become the rallying point of the Liberal Evangelicals. Unfortunately, this section have over and over again shown their aversion to the term Protestant as commonly applied. It is not that they have no sympathy with Protestant principles, but because the term has become a party one, and is so suggestive of controversy. Liberal Evangelicals are as truly Protestant as are the members of the Church Association; but they prefer to contend for principles rather than for terms. They say that the English Church Union does not call itself the Ritualistic Church Union, and that the Church Association, in its title, does not use the term Protestant.

Episcopal Recorder (R. E.)

THE DRIFT OF THINGS.—In this country the evangelical party was never so strong or so well organized as in England, and the onward march of Ritualism has been consequently even more marked. Indeed, even those few who call themselves Low Churchmen, and proclaim themselves as opposed to ritualistic excesses, will be found almost without exception to both tolerate and practice things which but a few years since they held in contempt. It may well be doubted whether within the limits of the Protestant Episcopal Church there can be found either minister or congregation holding the same opinions with regard to ritualistic usages and methods which they formerly did. Upon almost every one in that Church the advance in opinion as regards questions of ritual has exerted a more or less positive influence, as is shown by such facts as those cited above. And this is true even of some who while their hearts repudiate the whole High Church scheme, are yet compelled to bow in acquiescence to the desires of their congregations. These persons are entitled to much sympathy and amid the drift which they disapprove, their own position is and must continue to be most uncomfortable.

The Record. (Evangelical, London.)

THE CHURCH'S NAME.—The name of Protestantism is consecrated by the blood of martyrs, and by the sacred truths associated with it, and by its connection with civil and religious liberty throughout the world. But, while we regard Protestantism as affirming the great doctrine of justification by faith, as is truly asserted by Dr. Tregelles in the quotation given by another of your correspondents in your last issue, the name "Protestant" is in itself merely equivalent to "anti-Roman," and thus, by implication, it concedes to Rome such a predominance in numbers and influence that it was enough for the teachers of truth in its purity to describe themselves as opponents of the system then prevalent throughout Christendom, and the remembrance of that very great predominance in numbers and influence deeply impresses the mind with a sense of the heroism of the men whom God raised up to contend earnestly for the Faith once delivered to the saints. But the circumstances are now very different from what they were three centuries ago, for, although it is true that we are even now in danger from the power and machinations of Rome, yet she has no longer such a predominance as to render it appropriate for us to designate ourselves merely by the word "Protestant," or "anti-Roman." We now have, in fact, a better title than any other Christian body to the name "Catholic." At the Reformation, Rome added to her other evils the sin of schism. With the voice of a trumpet, as it were, she was called upon to discard the corruptions of human invention, and to return to the simplicity of primitive and apostolic truth. But this she refused to do, because her course was governed by those who called themselves priests, and who were in-

terested in maintaining those corruptions; these having in fact originated in the, perhaps unconscious, bias of the clergy in favor of the power and emoluments of their own order. Thus, Rome having since the Reformation been a schismatical body, Protestants have represented the Catholic Church so far as it is an external and visible organization, and among Protestants the Anglican Church, with its daughter Churches in our colonies, and its sister Churches in Ireland and America seems pre-eminently entitled to be regarded as Catholic and Apostolic.

THE CHIEF CORNER STONE OF THE TEMPLE.—The following interesting account is abridged from the R. v. J. King's "Recent Discoveries on the Temple Hill at Jerusalem." The foundation-stone at the bottom of the southeast angle is the most interesting stone in the world, for it is the chief corner-stone of the Temple's massive wall. Like the other foundation-stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between two walls (Eph. ii. 21). It is three feet eight inches high, and fourteen feet in length. A the angle it is let down into the rock to a depth of fourteen inches; but, as the rock rises towards the north, the depth at four feet north of the angle is increased thirty-two inches, while the northern end seems entirely embedded in the rock. The block is further described as squared and polished, with a finely dressed face. The absence of the lower draft indicates that the block was dressed in the quarry in a somewhat peculiar style, with a view to its being the foundation corner-stone. The draft on the upper margin of the stone is four inches wide. Fixed in its abiding position three thousand years ago, it still stands sure and steadfast, a fitting emblem of the "Rock of Ages," that cannot be removed, but abideth fast for ever.

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Ayer's Sarsaparilla, by purifying and enriching the blood improves the complexion and the assimilative process strengthens the nerves, and invigorates the system. It is, therefore, the best and most thoroughly reliable alternative that can be found for old and young.

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Beecham's Pills cure sick-headache.

N. K. Brown's Ess. Jamaica Ginger is the monarch of medicines. Remember the full name

Many industries having been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route), has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8th.

All the railroads in the Northwest have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. R. R., 501 First National Bank Building, Chicago, or to William Hill, General Agent, Chicago.

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HOW TO WASH SUMMER DRESSES.

BY EMMA M. HOOPER.

If your dresses are trimmed with lace, remove it and clean separately. If you wish to stain it ecru, use diluted coffee for the second rinsing water. Never iron lace. Put it in a clean bowl and pour over it boiling water; when cool enough to handle, make a lather and gently dip the lace up and down; never rub it, but pass through the soapy hands until it looks clean. Then rinse in cold water, and in coffee if a tint is desired, squeeze dry, spread out on a sheet, pull out each scallop and pin it down, leaving it until perfectly dry.

Shetland shawls that are used in the summer for porch wraps, are cleaned in a lather of boiled soap and water, which when cool has the white shawl plunged in and out of it until clean; do not rub or wring it. Rinse and pat gently for a few moments until through dripping; then pin it on a sheet in an exact square, and sew it down, in this position or it will dry crooked. Go over the fringe and pull out each thread separately.

Silk, or nice lisle thread hose, black or colored, should be washed in warm salt water quickly and no soap rubbed on them. Make a good lather and squeeze the stockings in it, gently rubbing the heels and toes; then rinse them first in warm and then in cold water three or four times until all of the soap is removed. Squeeze dry and pull in shape; then lay over a thick towel to dry by the fire or window (in the shade) but do not hang them up without the towel to absorb the water or they will drip and become streaky. Do not iron them, and if possible pull them over wooden stocking forms just before they are dry, as this restores their original shape.

Balbriggan and silk undervests are treated in the above manner with excellent results. Many ladies like a little coffee in the last rinsing water used for silk vests, as they are more fancied when of a deep ecru tinge.

Paraffin wax and oil are highly recommended for laundry purposes. The proportions are one ounce of wax to twenty gallons of water, or a tablespoonful of the oil to seven gallons. The paraffin is not added until the water is actually boiling or there will be a disagreeable smell. It is said to whiten as well as cleanse white clothes. A little kerosene or gum arabic added to starch imparts a nice gloss to linen. A teaspoonful of turpentine boiled with the white clothes adds to the whitening.

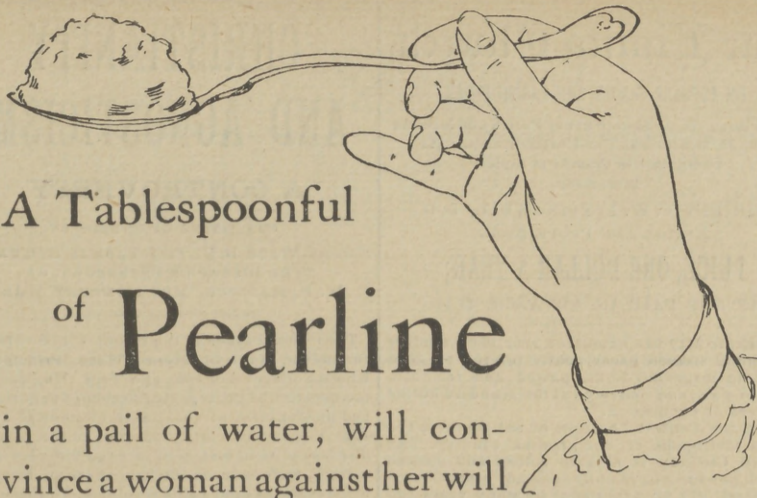
To stiffen and glaze collars and cuffs melt a lump of borax in half a wineglass of hot water; mix it in cold white starch. Have the things dry and then starch only once. Place collars and cuffs singly in a towel with a fold of it between each row, and roll shirts up tightly. Have very warm irons and a glosser, and iron quickly; the borax gives the glaze. Another plan is to mix two tablespoons of white starch in one pint of cold water, into which dip the collar, shirt fronts, and cuffs. Dissolve one teaspoonful of borax in half a pint of boiling water; add a pint of cold water, rinse the articles in this, and roll them up in a dry, clean cloth. Let them remain for two or three hours and then iron on both sides. Now with a clean damp rag moisten the outside of the fronts and collars lightly, and apply the glossing iron, using decided pressure. The articles should look like glazed cardboard.—*The Ladies' Home Journal.*

WHAT MAY BE EATEN WITH THE FINGERS.

There are a number of things that the most fashionable and well-bred people now eat at the dinner table with their fingers. They are:

- Olives, to which a fork should never be applied.
- Asparagus, whether hot or cold, when served whole, as it should be.
- Lettuce, which should be dipped in the dressing, or in a little salt.
- Celery, which may properly be placed on the tablecloth beside the plate.
- Strawberries, when served with the stems on, as they usually are in the most elegant houses.
- Bread, toast, and all tarts and small cakes.
- Fruit of all kinds, except melons and preserves, which are eaten with a spoon.
- Cheese, which is almost invariably eaten with the fingers by the most particular people.
- Even the leg or other small piece of a bird is taken in the fingers at fashionable dinners, and at most of the luncheons ladies pick small pieces of chicken without using a fork.

GRAPE JUICE.—The juice of pressed fruit with what, in wine countries, is known as the "must" from grapes, is the drink of all others for this season. Nothing is more beneficial than must. It revives the nerves and stimulates the brain, while the pure blood-making substances in its particles renew the wasted tissues of the body.—*Medical Classics.*



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- To brighten metals.
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- Engineers to clean parts of machines.
- Ministers to renovate old chapels.
- Sextons to clean the tombstones.
- Hostlers on brasses and white horses.
- Soldiers to brighten their arms.
- Wheelmen to clean bicycles.
- Housemaids to scrub the marble floors.
- Chemists to remove some stains.
- Carvers to sharpen their knives.
- Shrewd ones to scour old straw hats.
- Artists to clean their palettes.
- Renovators to clean carpets.



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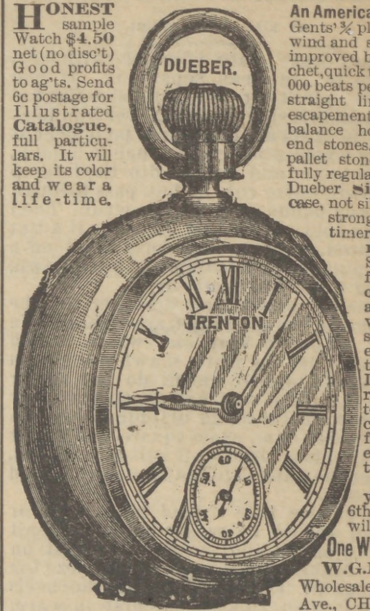
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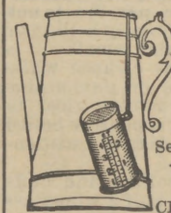
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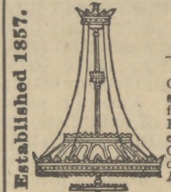
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