

The Living Church.

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

VOL. XII. No. 18.

CHICAGO, SATURDAY, AUGUST 3, 1889.

WHOLE No. 561.

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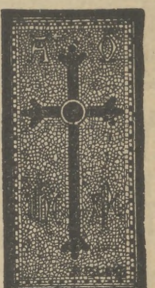
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We are constantly making such re-arrangements in churches in all parts of the United States; all we need to have is a photograph of the interior, approximate measurements, and some suggestions as to what it is desired to accomplish.
If such work is contemplated this summer, immediate correspondence will be necessary.



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"For a long time I was afflicted with salt-rheum, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla,

saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.
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And Carbuncles, take Ayer's Sarsaparilla. No other medicine produces such immediate and salutary results.



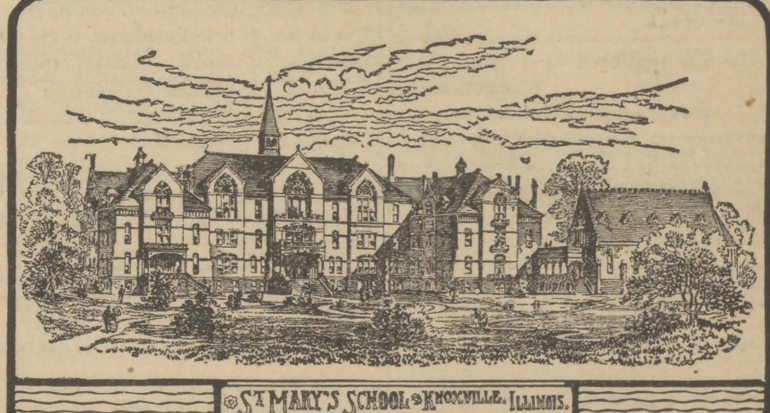
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"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

saparilla, and after taking four bottles I was cured."—S. Carter, Nashville, Tennessee.
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The Living Church.

SATURDAY, AUG. 3, 1889.

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

NEWS AND NOTES.

The *Church Union Gazette* for the current month bears witness to the great interest being taken in the case of the Bishop of Lincoln, and the indignation felt by Church people at this mistaken prosecution. In this *Gazette* is printed a list of some 488 persons who have sent in their names for membership during the past month, in addition to 460 women associates already elected, making the total for the month nearly 1,000! The amount received towards the first instalment of £1,000 proposed to be sent to the Bishop of Lincoln as a special gift from the members of the E. C. U., now reaches the very gratifying total of £940.

The sympathy of the Church will be extended to the Bishop of Northern California in the distressing bereavement he has suffered in the death of his son. The Bishop publishes the following card in response to the numberless tokens of sympathy which he has received:

ST. AUGUSTINE COLLEGE, }
Benicia, July 11th, }

Bishop Wingfield desires to express his deep sense of gratitude to the many friends who have tendered to him so much affectionate sympathy in his great affliction. His innocent and unoffending son has most unselfishly sacrificed his young and useful life in resenting a most unprovoked attack upon his father's good name and character. In great distress, gratefully,

J. H. D. WINGFIELD.

Missionary Bishop of Northern Cal.

A CABLE despatch to the daily press says that one of the principal reasons which determined the Pope on calling the last secret consistory was that he had received communications from France urging him to leave Rome and putting at his disposal a residence in any city he might choose in that country, besides promising him re-establishment of temporal power in Rome. The Holy Father told the Cardinals assembled in the consistory that he had refused the offer from France because he would not leave Rome except at the last moment in case of war in which Italy is complicated, and which, consequently, would put his person in danger. But he will never leave if his doing so would be the means of France declaring war for his cause against Italy, for whom from the bottom of his heart he wishes every good. "I desire above all things that peace be maintained."

A SPECIAL session of the synod of the diocese of Christ church was held on the 18th of last April. Its object was to promote a short bill to enable the Synod to reimburse certain mortgagees moneys paid for arrears of property tax. It appears that by inadvertence this tax has not been paid in respect of a loan raised by the Church Property Trustees in 1879, and that the

arrears, amounting to nearly £900, have been claimed by the Property Tax Commissioners, whose claim has been upheld by the New Zealand courts, and have had to be paid by the mortgagees. A bill was drafted, which it was decided to send to the House of Assembly, to empower the Synod to take the course indicated.

THE fourth annual convention of the Brotherhood of St. Andrew will be held in Cleveland, Ohio, on Thursday, Friday, Saturday, and Sunday, Sept. 26th to 29th. The indications are that the attendance will be very large and that the convention will be most useful and interesting. The circular which has been sent out contains a most attractive programme of conferences and addresses upon practical subjects of Church life and work. The committee have invited many of the most eminent clergy and leading laymen of the Church to make the principal addresses, and propose to publish these addresses in pamphlet form for distribution. A general invitation to all Church people is extended, and very extensive arrangements to provide hospitality have been made. The Brotherhood now numbers over five thousand members. There will be about five hundred delegates in attendance upon the convention. We shall take an early opportunity to publish the programme of exercises.

MR. J. R. DORE, of Huddersfield, has discovered an edition of Coverdale's version of the Bible in 16mo. hitherto totally unknown. It consists of thirty-two pages only, containing a portion of the Book of Proverbs, and had been used to pack or line the covers of a 4to copy of an abstract of the penal statutes collected by Ferdinando Patton, of Lincoln's Inn. There are twenty-three lines to the full page, the type is English black letter, the running titles or readings are in italic, and the chapter divisions in Roman type. The imposition is peculiar and can be hardly explained without the aid of a diagram. The page measures $3\frac{1}{2}$ by $2\frac{1}{2}$ of an inch. The wire lines go across the page. The fragment was identified as a portion of Coverdale's Bible from its having the words "he that beleeveeth in the Lord loveth mercy," in Proverbs xiii., as no other version contains the interpolation. It has been examined by the officials of the British Museum, and pronounced to be undoubtedly Coverdale's.

THE Archbishop of Canterbury gave the second of a series of four garden parties at Lambeth Palace, July 6th. The weather was most favorable, and more than 1,000 guests were present. A curious little incident at the party was the exhibition of a tortoise, which had belonged to the unfortunate Archbishop Laud. He brought it from Fulham to Lambeth when he was translated from the see of London to Canterbury in 1633. It lived for 130 years, saw eight archbishops come and go, and would have lived longer but for the stupidity of a gardener, who dug it out of its hole during the winter, and did not find it another. Professor Flower, hearing that the shell was in the Palace, obtained Archbishop Benson's permission to look it up, and place it under a glass case, with its history engraved on a silver plate. When this interesting relic was found and examined, it was seen that it had been much knocked

about, and had lost some of its parts, and that the description had been almost obliterated by time and ill usage. It was viewed by the guests with a great deal of interest.

THE Bishop of London has appealed for increased support to the Bishop of London's Fund. "It has aided in the erection of 150 permanent churches, 134 of which have had districts assigned to them, and have thus become regular centres of parochial work, and others will before long be put in the same position. The population of these districts amounted in 1881 to 895,118, and is now considerably over 1,000,000. Every one of these has its incumbent, and with few exceptions, curates to assist him. In many cases parsonage-houses have been provided. In almost all cases the clergy have been maintained until the Ecclesiastical Commissioners have been able to grant permanent endowments. It cannot be said that this work is yet complete or approaching completion. And now the supply from the Ecclesiastical Commissioners has come to a sudden check, and we have not only to build churches, but either partially or wholly to endow them. And yet the income of the fund is kept with difficulty at £23,000 a year." He considered this fund to rank among the first of all our charities for spiritual work at home, and above all those which maintain similar work abroad.

THE selection of two more suffragan bishops has been announced, the Queen having approved of the appointment of Archdeacon Randall to be Suffragan-Bishop of Reading, in the diocese of Oxford, and of the appointment of Canon Were to be Suffragan-Bishop of Derby, in the diocese of Southwell. Archdeacon James Leslie Randall is a late Fellow of New College, Oxford, where he graduated in 1852. He was ordained the same year to the curacy of Warfield, Berks, and was rector of Newbury from 1857 to 1878, Rural Dean of Newbury from 1867 to 1878, rector of Sandhurst, Berks, from 1878 to 1880, and rector of Mixbury, Oxfordshire, from 1881 to 1885. He was appointed to Hon. Canon of Christ church in 1878, and Archdeacon of Buckingham in 1880. Canon Edward Ash Were also graduated at New College, taking a First-Class in Moderations in 1867, proceeding to his degree (Second Class *Lit. Hum.*) in 1870. He was ordained in 1872, and was assistant master at Winchester College from 1872 to 1880, chaplain 1877-80, vicar of North Bradley, Wilts, 1880-5. In 1884 he was appointed examining chaplain to the Bishop of Southwell, and in 1885 Prebendary to Normanton and Canon of Southwell cathedral.

DR. LITTLEDALE writes to a contemporary to refute the Privy Council's theory that the Ornaments Rubric of 1662, prescribing the usages of the second year of Edward VI., is modified by the Advertisements of Elizabeth. The so-called Elizabethan Advertisements are perfectly well-known not to have been issued by the Queen at all, nor to have any legal effect, being simply recommendations to the clergy of the Southern Province issued by Archbishop Parker upon his own sole responsibility, and precisely because the Queen could not be induced to pub-

lish any similar rules in virtue of the powers committed to her by the Act of Uniformity for taking "other order" than that of the second year of Edward VI. The evidence on this head is copious and conclusive. Five letters from Parker to Cecil, written in 1564-5, mention that the Primate himself and some other bishops had drafted a set of rules for the conduct of public worship, which they desired to have clothed with the Royal authority, but that the long delay on the Queen's part was very discouraging, as they could do nothing effectively without her open sanction. Strype mentions that a copy of the Advertisements was extant in his time, being the very one sent to Cecil, and bearing the following endorsement in the Minister's handwriting: "Ordinances accorded by the Archbishop of Canterbury in his province. These were not authorized nor published." Dr. Littledale adds that there remains two reasons why the Advertisements cannot be justifiably used to prohibit the ritual of 2 Edward VI. First, they themselves contain no such prohibition, either verbally or by implication, so that it cannot be read into them. The argument that they do in fact implicitly forbid the alb and chasuble by enjoining the surplice breaks down, because, in point of fact, the surplice was often, and still may be in the Roman Church, worn concurrently with the Mass vestments. Secondly, while it is true that the Elizabethan Act of Uniformity is still in use, and has to be construed along with the Act of Charles II., nevertheless, by the invariable rule of law, where the two Acts cease to agree, and the second Act contradicts the earlier one, and does not merely supplement it, then the earlier Act is so far repealed. The Act of Charles II., by establishing the existing Book of Common Prayer, legalised all its rubrics, inclusive of the Ornaments Rubric, which differs from that in Elizabeth's Prayer Book (itself of very doubtful legality). The wording of the present Ornaments Rubric sends us back directly to the second year of Edward VI. as the ceremonial and vestimentary standard, thus overruling any contrary directions issued between 1548 and 1661. The one defence set up for the Puritan interpretation of this rubric, that the word "retained" excludes the use of any ornament which had been discontinued, fails by reason of the disappearance of the surplice itself after 1644, and all through the Commonwealth period.

CANADA.

The meeting of the synod of the diocese of Fredericton opened on the 2nd of July, Bishop Medley, the venerable Metropolitan, presiding. Among other matters, a warm discussion took place on methods of raising money for Church purposes. After a lengthy discussion, an amendment to an amendment stated that the synod desired to place on record its disapproval of all kinds of lotteries, popularity voting, and pie socials, as a means of raising money for Church purposes. On the recommendation of the Bishop the whole matter in the form of resolutions was withdrawn, the object of having it thoroughly ventilated, having been served. The close of this, the 20th synod of the diocese, was marked by a resolution

expressing warm affection for their aged Bishop from clergy and laity.

King's College, diocese of Nova Scotia, held its convocation recently. The president, the Rev. Dr. Wellets, called attention, in his speech to the fact that the college was not the private property of a small clique, but the common heritage of the whole Church in the lower provinces. By the will of a graduate, the late Rev. George Hodgson, his library and whole property, amounting to between \$30,000 and \$40,000, goes eventually to his Alma Mater. Towards the endowment of a professorship, another graduate, Dr. Jacob Mountain, has recently given about \$3,000.

Dr. Courtney, Bishop of Nova Scotia, has decided to create three archdeacons in his diocese, instead of two as formerly. He recently confirmed a class of 28 persons, at St. James' church, Kentville, ten of whom were married. The appointment of the Rev. Archdeacon Weston-Jones in Prince Edward Island seems to have given great satisfaction.

A fine brass altar desk has been presented to Holy Trinity church, Lombardy, in the diocese of Ontario, as a thank-offering from the mother of the Rev. R. W. Rayson, on his ordination to the priesthood. A full set of silk veils for the vessels for the Holy Communion, has been sent to the same church from the Kilburn Sisters of Mercy, London, Eng.

The Bishop of Algoma visited Thessalon lately, and preached and administered Confirmation in the pretty little church built last year. The building was crowded, many having to go away unable to obtain admission.

An impressive and interesting service took place at St. Thomas' church, St. Catherine's, diocese of Niagara, when a large number of the Princess of Wales Rifles were present. Many of the 19th battalion officers, in camp at Niagara, were also present, and the effect of the soldier's voices in the hymns, "Onward, Christian soldiers," "Soldiers of Christ, arise," and "Rock of Ages," was very fine. Miss Bland, who is engaged in the Zenana work in India, and has returned home for rest, gave an interesting address in the school-room of St. Thomas' church, on missionary work in India.

The Sunday School Committee of the diocese of Huron report that out of the 267 congregations in the diocese, 40 as nearly as can be ascertained have no Sunday schools. The total number of officers and teachers is 1,843, and of scholars 14,895. Only three schools report no Prayer Book lesson, while the greatest diversity prevails as to the hymnal used. A resolution was adopted, recommending the Prayer Book and Hymnal of the Church for use in the opening and closing of Sunday schools.

Two new churches are about to be built in Toronto, St. Matthew's and St. Margaret's. The foundations of the former are already visible, while the ground is being prepared for the latter. The new church of St. Mary at Dovercourt, in the same diocese, was opened lately. The Bishop visited the parish of Scarborough recently, holding a very interesting service and administering the rite of Confirmation to 28 young people.

The Bishop of Niagara in his charge to his synod says, that he has confirmed during the year 796 persons, of whom 169 were brought up outside the Church of England.

In the far-off diocese of Calgary, the

congregation of the cathedral church of the Redeemer, Calgary, have just opened their new Sunday school building. It is to be used also as a parochial hall and a Church school for girls when a teacher can be found. The Bishop has gone on a three months' visit to the far north, most of which time will be passed in boat or canoe.

The Bishop of Quebec has been hard at work in his diocese since his return from Europe. He administered the rite of Confirmation to 52 persons at St. Peter's church, Sherbrooke, on the 23rd. Holy Communion was celebrated afterwards, in which the newly confirmed participated. On the afternoon of the same day the Bishop consecrated the church of the Advent, East Sherbrooke, when a number of the clergy of the diocese were present. He visited the churches at Windsor and Brompton, holding Confirmations in both places.

In the report of the Committee on Sunday schools for the diocese of Montreal, an increase of eight schools is reported over last year, 47 teachers and 212 scholars. The Bishop of the diocese is taking a needed rest at Murray Bay. Dr. Norton, rector of Christ church cathedral, has gone to England for a brief visit. It was a matter of regret that the new mission church, All Saints', at Cote St. Louis, could not be opened in synod week as intended, when so many of the clergy and laity visiting Montreal could have attended the opening service.

CHICAGO.

The Northern Deanery met in St. Peter's church, Sycamore, on Monday evening, July 15. There were present the Archdeacon of the diocese and two members of the Deanery, the rector of the parish, the Rev. B. F. Fleetwood, S. T. D., and the Rev. Mr. Whitney, of Amboy. The Dean, the Rev. C. Peabody, arrived later in the evening. The Rev. Mr. Mansfield of the Northwestern Deanery, was also present. Evening Prayer was said at 7:30, and addresses made by the archdeacon and the rector. Tuesday morning there was a celebration of the Holy Communion and a sermon by the Dean. A business meeting followed. Expressions of regret were passed at the departure of the Rev. Mr. Joss for the diocese of Minnesota. The time and place for the next meeting were left for the Dean to arrange. The Rev. C. A. Holbrook of Aurora, was one of the visiting clergy, and the Rev. Wm. Brittain, in charge at Morrison and Savanna, also. All present were pleasantly entertained at luncheon by the Rev. Dr. and Mrs. Fleetwood at the rectory of Waterman Hall. The afternoon was spent socially and in examining the new building. Situated in a lovely country, built with the modern improvements, and with an excellent corps of teachers, Waterman Hall is well equipped for its important work. People of moderate means will here find an excellent Christian home and school in which to place their daughters. Already a good number of pupils have applied for admission. The Deanery closed their meeting with services at St. Paul's, De Kalb, six miles distant, for which carriages were kindly provided at Sycamore.

St. Paul's is a struggling mission, until recently connected with Sycamore, but the rectorship of that parish being for the present connected with the rectorship of Waterman Hall, precludes any outside work. The Rev. Mr. Whitney of Amboy, will give DeKalb a monthly service, and a faithful lay reader sustains the work alternately every two weeks.

St. Peter's church, Lake View, has been receiving some more beautiful gifts. Last Sunday the congregation enjoyed the appearance of a beautiful bishop's chair, presented by Mr. Edwin H. Sheldon, and a pair of oak hymn boards, presented by Mrs. B. F. McConnell. The bishop's chair was made by Geissler, and is of solid oak, upholstered with red plush. It is surmounted by a gabled canopy supported by small pillars, and upon the back is a medallion containing a carved mitre.

MORGAN PARK.—In the presence of an assemblage of about 500 people, Bishop McLaren laid the corner-stone of the church of the Mediator at Morgan Park on the afternoon of July 28. When completed the church will be one of the most picturesque buildings near Chicago. It will crown the hill which gives Morgan Park so much of its natural beauty. The service commenced with the singing of a hymn. Then followed the *Gloria Patri*, the lesson for the day, the laying of the corner-stone, the *Gloria in Excelsis*, an address by the Bishop, and the collect and benediction. The theme of the Bishop's address was the existence of God and man's accountability to Him. Within the corner-stone enclosed in a leaden box were placed copies of the current issues of the local papers and the Chicago dailies, the names of the members of the congregation, of the Finance Committee, of the Bishop, Archdeacon, and other ecclesiastics of the diocese, of the Mayor of Chicago the Governor of the State, and the President of the Union, and other articles of possible future interest. Among the clergymen present were Bishop McLaren, Archdeacon E. R. Bishop, the Rev. C. C. Tate of St. Bartholomew's church, Englewood; the Rev. George W. Knapp, of St. James' church, Watkins Glen, N. Y.; the Rev. Henderson Judd, the Rev. Henry C. Granger. The laity of the Chicago and surrounding churches was well represented.

NEW YORK

CITY.—On Thursday, July 25th, the Bishop sailed for Europe in the steamer Augusta Victoria. On the Monday preceding, the Bishop assisted by the Rev. Dr. Dix, conducted the ceremony in which the Bishop of Springfield was married to Mrs. Harriett Atwood Aymar. The service was performed in Trinity church in which 11 years before Bishop Seymour had been consecrated. The wedding was private and was conducted in strict conformity with the English cathedral style, being however witnessed by a few friends and relatives. There were no bridesmaids, while Mr. Daniel Seymour acted as best man. Mr. John W. Aymar afterward gave a wedding breakfast to the bridal party at the Grand Union Hotel, when Bishop and Mrs. Seymour took a train for Niagara Falls. The bride prior to her marriage with Mr. John D. Aymar, was Miss Wentworth and was allied to Mr. John Wentworth, of Chicago. For many years she has resided in Jersey City, her former husband having been a prominent stock broker in Wall Street. She was actively identified with Church work in Jersey City and was an influential member of Holy Trinity parish.

The Rev. Clarence Buel, so long assistant minister in St. Luke's church, has resigned his position to take effect Oct. 1st.

The several architects whose plans for the proposed cathedral were preferred, have received instructions from the trustees for elaborating their de-

signs. The communications were sent from Newport and signed by the Rev. Dr. Dix, Col. Richard T. Auchmuty, and W. W. Astor, the committee on architecture. To this committee was left the preparation of instructions by the trustees, who were also aided in their work by Prof. Wm. R. Ware of Columbia College. Prof. Ware was one of the experts called upon to decide as to the merits of the original plans. The successful competitors are Messrs. Heins and La Farge, W. W. Kent, William A. Potter, Robert F. Robertson, George M. Huss, and C. C. Buck, of New York, and W. H. Wood of Jersey City. They have been asked to make such revision and alteration as further study may suggest, and are required to furnish five drawings, viz., a ground plan, front and side elevations, longitudinal section and perspective, as well as the transverse section, and a second perspective. In the first perspective the angle is designated by the trustees, but in the second the architects are free to select the point of view from which it may be drawn. This more elaborate work which the designers are expected to make complete, will show the texture of the stone, the various colors in detail, the lights and shadows, etc. It is requested that the architects also draw an interior perspective, which is also to appear in color. The drawings are to be done in India ink, and none other than those specified are to be received. They are also asked to give a careful and itemized account of the cost of erecting the various parts of the cathedral. The new plans must be placed before the trustees by February 1st, 1890, when the examination will be prolonged and thorough and many experts be asked to assist in making the final decision. The architects will have the privilege of exhibiting their designs at any time before Feb. 1, so that the public and press may pass judgment upon them prior to the final decision. The work of building will be begun as soon as possible after the plan has been selected.

KANSAS.

The journal of the 29th annual council of the diocese of Kansas recently published, gives for the conciliar year ending Dec. 12, 1888, the following statistics: Clergy, 35; parishes, 27; missions, 36; stations where occasional services are held, 73—total 136; Baptisms, 401; Confirmations, 354; communicants, 3,501; offerings for all purposes \$69 075.46. In comparing these figures with those of the preceding year it appears that the number of Confirmations and reported communicants has been increased about forty per cent.

QUINCY.

Summary of diocesan statistics: Bishop, 1; priests, 22; deacons, 5—28; candidates for Holy Orders, 5; ordination of priests, 1; churches consecrated, 1; parishes, 26; congregations and missions, 16; families, 978; Baptisms, 138; Confirmations, 149; marriages, 28; burials, 47; Sunday school teachers, 133; scholars, 1,244; communicants, 2,086; offerings, \$31,787.69.

LEWISTOWN.—The Guild of the Holy Childhood of St. James' parish placed upon the altar on St. James' day, a pair of handsome brass altar vases in memory of the mother of a former faithful and efficient member of St. James' Altar Guild. The ladies' guild of this parish have newly carpeted the church, and, although at present without a rector, are endeavoring to carry on the work.

NEWARK.

MORRISTOWN.—At St. Peter's church, July 24th, there occurred a quiet but pretty wedding, the Rev. Dr. Merritt officiating. The church was decorated for the occasion in a lovely manner with wild flowers; the chancel rail was a mass of smilax and golden daisies brightened by all varieties of wild flowers that grow in such profusion around Morristown. Owing to the family of the bride being in mourning, the wedding was very quiet, only the immediate family being present. The bridegroom was Mr. Edwin Bernon Sheldon and the bride, Miss Louisa Whitehouse, daughter of the late Bishop of Illinois. Mr. Edward N. Whitehouse, of the United States Navy, gave his sister away, while Mr. J. P. Ord acted as best man to the groom. After the ceremony the breakfast was given to the newly-married couple at the beautiful home of a friend, which was lent to them for the occasion, the family being in Europe.

WESTERN MICHIGAN.

GRAND HAVEN.—Akely Institute is now in a condition very satisfactory to the founders and managers. Improvements to the amount of \$1,000 are to be made during the vacation.

GRAND RAPIDS.—The Rev. Drs. Fair and Wright, rector and assistant of St. Mark's parish, are spending the summer at home, and the services are to be kept up as usual.

SOUTH CAROLINA.

St. Mark's church, Charleston, has received a very neat altar cloth for the Trinity season from the Altar Guild of St. Clement's church, Philadelphia. This guild is famed for the beauty of its needlework, and for its readiness to aid poor churches in their efforts to procure suitable appointments for the sanctuary. St. Mark's is a most deserving parish, has a most earnest rector, and a devout and devoted congregation. It has a weekly celebration of the Holy Communion at 7 A. M. It uses the Eucharistic and seven lights, and has a vested choir of men and boys.

Dr. Porter has gone to Europe in search of lost health and strength. The Bishop is at his summer home in Saluda, N. C., where he will remain until the 1st of October.

MARYLAND.

BALTIMORE.—St. Paul's church rectory is now undergoing a thorough renovation. The rectory was erected in 1790, and since that time but little has been done to preserve it from decay. The old shingle roof is to be replaced by a tin one, and after that is finished, the work of renovating and remodeling the interior will be begun. A large furnace has been placed in the cellar, so that the house can be heated by hot air. The amount raised thus far is \$3,012.25, but it is desired that this should be increased to \$5,000.

The congregation of St. George's chapel, Holy Trinity parish, Prince George Co., are raising funds to meet the debt on their new church, which is just completed, in place of the one blown down by the severe storm last August.

Bishop Paret confirmed a class of 18 persons at St. Luke's church, Bladensburg. The Bishop also confirmed a class of 11 at Christ church, Calvert Co., and a class of three at All Saints' church, in the same county.

COLORADO.

DURANGO.—St. Mark's was the first church established (some nine years since) in this city. It has ever been a

comparatively poor parish, but has continually done a good work in winning souls, and is building up the Church in this far west country. At the time of the late fire, the parish was in fair condition only, having a wood church building and rectory and the lots upon which these stood, all of which were paid for. As the business portion of the city had extended to the vicinity of this location, some time since the parish purchased lots more desirable for church purposes, on which it was hoped to erect a more commodious church and rectory. On these lots \$700 was still owing, and other debts exist to about \$600. Now the church and rectory are gone, the debts remain. St. Mark's is the only Episcopal parish for over 200 miles in every direction except to the north. In that direction the nearest parish is about 80 miles distant over the mountains. St. Mark's can pay its debts and have left the lots on which to build; but to do this, after meeting the demands of the suffering people upon them as individuals, the parish is simply unable.

LONG ISLAND.

As showing the activity of the Bishop, it may be stated that on Sunday, July 21st, he conducted the services at Grace church, Riverhead; in the morning, at the church of the Redeemer, Mattituck, in the afternoon; and at Holy Trinity, Greenpoint, in the evening. On Monday, the 22nd, he held a Confirmation service at St. Mary's, Shelter Island, and on Tuesday, at the church of the Atonement, Quogue. The Bishop authorizes the denial that he has any intention of retiring from his diocese or seeking assistance in the discharge of his duties.

The Rev. Dr. Mallory, of *The Churchman*, has been taking the services for several Sundays in July at St. George's, Brooklyn, while the Rev. Dr. Fulton is to take them in August. The rector, the Rev. Mr. Harris, is on his vacation.

ROCKVILLE CENTRE.—The Queen's County missionary committee met for the regular quarterly meeting in the parish of the Ascension, Rockville Centre, the Rev. Charles Martin Niles in charge, on Wednesday, July 24th. There were present seven clergymen and 22 delegates. A lunch was partaken of at the house of Mr. Niles under the large oak and chestnut trees which fill the beautiful grounds, after which the meeting was called to order in the new church, the Rev. Mr. Niles, acting president. The reports of work for missions were made, showing that although this quarter comes during the warm weather, it is no reason for not doing all that can be done for this great branch of the Church's work. The Ven. Archdeacon Cox, D. D., gave a most interesting account of his trip abroad, bringing out all of it which was of importance on the side of religion. The Rev. Dr. Smith, of Flushing, gave a touching account of what this part of what was, fifty years ago, his parish, was like, and the changes that have since been made. Addresses were made by the Rev. Messrs. Martin, Trew, Burr, and Noble. Mrs. Seaman, president of the Long Island branch of the Woman's Auxiliary, spoke of the work done for missions by gathering the children into bands, to collect one, two, or more cents each week. At the close of the meeting the Rev. Mr. Niles expressed the pleasure and gratitude which he felt at having been a member of the committee, and his sorrow at not being able to meet with them again, as he had been called to a

larger field as assistant in St. Andrew's parish, New York City.

CENTRAL PENNSYLVANIA.

A correspondent writes: "Having attended, to me, a very interesting service at one of the chapels connected with St. Stephen's church, Wilkes Barre, I thought an account of it might be interesting to your readers.

In April the Assistant-Bishop (Bishop Rulison) visited this parish, but some who were to receive the rite of Confirmation were prevented by sickness and otherwise; therefore, as the Bishop was to be at Bear Creek on the morning of July 7th, that being only a few miles from Laurel Run, where the log chapel of St. Stephen's parish is located, our rector conceived the idea of having the Bishop administer the rite to those who were prevented from receiving it at the former time. There were nine candidates, all of them adults; four ladies and five gentlemen, some of whom had been communicants in the denominations.

"It is in regard to the chapel itself, that I wish to speak particularly. It is built on the mountain several miles from the city, and in the midst of trees from among which the bell pealed out as a voice from heaven calling the worshippers together. As the name indicates, it is built of logs outside and inside; those on the inside having cement between them. The ceiling is of smooth, polished boards, but all the other parts are of logs. The chancel rail is made of the trunks of trees, and the supports of it also. The chandeliers are made of the same material. The pulpit and altar table are also supported by the trunks of trees being cut with as many of the branches left on as is needed for their support. There are short pieces of logs (say about a foot long) around the chancel, which are smoothed off on the top so as to admit of a person kneeling thereon. The steps for entering the chapel are made in the same way. There are vines and flowers all around, which help to add to the attractiveness of the place. I understand that this chapel is the gift of Gen. Oliver, who has a powder-mill in that vicinity, and who built it for the benefit of his employees.

"I forgot to mention about the rockery wherein comes the "water" for "the mystical washing away of sin." The rocks are covered with moss and ferns.

"There is Sunday school in the afternoon at the chapel, the teachers going up from the city every Sunday. Taking this chapel all-in-all, it is a most unique affair.

"Now, if it will not take up too much space in your valuable paper, I would like to tell you something about St. Stephen's church itself. There are several missions connected with it, viz.: Calvary chapel, in the north part of the city; Log chapel, at Laurel Run; St. John's, at Ashley; St. Peter's, at Plymouth; St. Andrew's Mission, at Alden Station; and St. George's Mission, at Nanticoke. This is like a cathedral, only we have the Rev. Henry L. Jones as the prime-mover instead of a bishop. To assist him in these various stations, he has the Rev. Messrs. Horace E. Hayden, J. P. Ware, J. Dudley Ferguson, and several laymen. There are 770 Sunday school scholars, and 67 officers and teachers. There are also schools at Ashley, Plymouth, Alden, and Nanticoke.

"The offerings within this parish for the past year were \$9,576.68; within the diocese \$4,200.25; without the diocese \$1,269.50, making a total of \$15,046.43.

Among the societies connected with St. Stephen's are the "Ladies' Dorcas Society," which has done much good by sending boxes to different missionaries, and helping benevolent societies in our own city; also there is a "Young People's Auxiliary," which has been of great assistance. There is an industrial school which has departments for sewing, cooking, and a kitchen garden. I think some of the ladies conduct a Temperance school; and we must not omit the "Knights of Temperance," numbering 35. There is a fine free library which has been selected with great care in reference to the needs of the Sunday school teachers. The rector issues a paper called *The Parish Guest*, at the four principal seasons of the Church year, viz: Advent, Christmas-tide, Eastertide, and Trinity, which is very helpful, particularly to strangers."

MASSACHUSETTS.

FALMOUTH.—The corner-stone of St. Barnabas' church was laid on Tuesday, July 23rd, in the presence of a large gathering, by the Rev. Henry F. Allen, rector of the church of the Messiah, Boston, assisted by the Rev. C. E. Perry, rector of the parish, and other clergymen. The church is being built as a memorial of the late Mr. James M. Beebe and wife, by their children. It was designed by Mr. Henry Vaughan, of Boston; and is being built of local granite, with brown-stone trimmings. Its area is 102x32.

LAWRENCE.—The Rev. M. L. Kellner, professor of Hebrew at Cambridge Divinity School, has taken charge of the parish of Grace church, during the absence of the rector, the Rev. A. H. Amory, in Europe.

SOUTH BOSTON.—The Massachusetts Branch of the Church Temperance Society and the Episcopal City Mission have joined hands and forces for a summer campaign in the neighborhood of South Boston. Together they have erected a large tent in the Marine Park City Point, where people assemble in large numbers, both on Sundays, afternoons and evenings, and on week days. The indefatigable organizing secretary of the C. T. S. has assumed charge of the work up to the present time, although many of the city clergy have assisted him at various times. During the month of August, the Rev. F. B. Allen, Episcopal city missionary, will assume the responsibility. The tent is capable of seating comfortably, 250 persons, and on Sunday evenings is crowded with eager and orderly listeners, many of whom would never think of entering the House of God. It has been truly said that South Boston is a world of its own. There is no portion of the whole city where the poor seem to congregate so densely. And perhaps it would be as well to mention that St. Matthew's parish has the largest poor population to deal with. With a reported membership of nearly 1,000 souls, situated as the parish is, in the centre of a teeming population of wage-workers, the whole work is in the hands of one faithful priest and an estimable lady missionary, Miss Annie L. Covert, who makes it her duty to look for those families who claim to be Church people in order to bring them to the notice of the rector. By her efforts, some 60 families have been thus found. But every family thus found adds an additional burden to the already too heavy duties of the rector, who, single-handed, is expected to look after the spiritual interests of all in St. Matthew's parish.

VERMONT.

One of the most satisfactory and gratifying instances of missionary work which has been known within this diocese for a long time has been that carried on since last October by the Rev. B. W. Atwell, the general missionary for the four southern counties, as a continuation of that done so earnestly and successfully a few years since in the same section by the Rev. E. H. Randall. Within these few months one defunct mission has been revived with good promise of future success and from it four candidates have recently been presented to the Bishop for Confirmation. In another town regular lay services have been commenced, and here, with half a chance, a flourishing mission might soon be established. In still another town a Sunday school has been started under Church auspices. In nearly every place which Mr. Atwell has visited he is urged to come again, not once but often. Can the Churchmen of Vermont afford to let this work come to a stand still when the year shall end?

ST. ALBANS.—Quite a novel corporation has just been formed under the laws of the State, in St. Luke's parish, independent of the vestry, but to stand back of the same, and assure them if any deficiency occurs in the finances it shall be made up each year before Easter. It is intended to raise as much as possible of the annual expenses through the offertory, as all seats in the church are free. The plan of St. Luke's Association, as it is called, is this: Stock is issued at \$25 a share, and shareholders cannot be assessed above the par value of the same. Of course if the offertory is large, the annual assessments will be much less. The association when called upon by the vestry, make the assessments and hand the money over to them. The directors have elected Albert P. Cross president of the association. One hundred shares of the stock have already been taken.

NEW JERSEY.

Statistics of the diocese, 1889, from the episcopal address, and the parochial, missionary, and other reports: Clergymen canonically resident in the diocese, 105; clergymen laboring in the diocese, but not canonically resident, 4; churches, missions, and chapels, 123; parishes in union with the convention, 76; ordinations: priests, 4, deacons, 2—totals, 6; candidates for holy orders, 13; postulants for holy orders, 3; lay readers, 48; Baptisms: children, 1,330, adults, 265, total, 1,595; confirmed, 892; marriages, 338; burials, 768; Sunday school teachers, 1,294, scholars, 11,116; parish school teachers, 6, scholars, 180; number of families, 7,132; number of confirmed persons, 12,749; communicants, present number, 11,840; number of those who have communicated during the last year, 4,137; total contributions, \$231,146.73.

THE CHURCH MISSIONS HOUSE.

The movement in behalf of a Missions House has reached a stage where prompt energy should carry it forward to speedy success. It is not now a question of expediency—that has been settled, and the plan has received most hearty approval. Now that the purchase of a site has shown that a thing which ought to be done is indeed begun, the wonder is that the Church has been content to do without a Missions House so long. The present time is favorable for urging the appeal for means, because in the summer other

things are not pressing, and contributions for this object will not detract from the support of the missionary work. For this reason, and so as not to encroach upon the season when other demands are active, it is most desirable to complete the subscriptions and be ready to begin the work of construction in the autumn.

The meeting of the centennial General Convention in New York, in October, is a strong reason why the work should be done now, since the Missions House will always be associated with that convention, and will be its memorial, identifying the missionary thought yet more closely with that legislative body. Whoever has a spark of Church love in his breast should testify it by doing all he can to secure the success of this effort to make a missionary building the abiding expression of the Church's life at the beginning of a new century. It will be the property not of one city or diocese more than another but of all the dioceses, and will be for the service of the whole Church.

Several of the clergy have shown their interest in the movement, not only by good words, but by personal gifts, and as the object gains attention, we may hope that clergy and laity in all parts of the country will, according to their means, claim a share in this work, which will be both historical and directly useful. Bishop Potter, chairman of the committee, requests that subscriptions be sent to Mr. George Bliss, treasurer, 22 Bible House, New York.—*Spirit of Missions.*

WESTMINSTER ABBEY.

From *The London Saturday Review.*

The letter of the Dean of Westminster on the projected Monumental Chapel to be erected in connection with Westminster Abbey illustrates some of the difficulties that beset a question of the highest public interest. The available space, for purposes of commemoration, is well-nigh exhausted; and the time is probably not far distant when the Abbey can no longer be open for sepulture. The necessity for some scheme of extension has long been felt, but the question can hardly be approached from any point of view without encountering the gravest obstacles. Plans are framed and subjected, yet of all it may be said that they suggest grave and even insuperable objections. The impeccable scheme, indeed, is not, and perhaps it never can be. To some of these plans the Dean incidentally referred in his letter. There was the proposed addition of a cloister on the north side of the nave. This was objectionable, as Dean Bradley says, because of the damp and sunless aspect. It would, moreover, have proved altogether inadequate in space, and at the same time would have spoiled the only view of the Abbey that can now be described as fairly unimpeded. Another plan once contemplated extended to the whole length of Abingdon street. Less extensive is the latest scheme set forth by "A bill to provide for the erection and maintenance of a Monumental Chapel in connection with Westminster Abbey, and the taking of lands for the purpose thereof and for other purposes." By this plan it is proposed that certain houses in the vicinity of Poets' Corner should be removed at public cost and a space cleared for the new chapel.

Through a "vestibule," by way of the Chapter House, it is planned that the Abbey and the chapel should be connected. And, finally, the new building

is not to be a mere "receptacle" for monuments, but, as the Dean observes, a part of the Abbey. Here, in this last feature of the scheme, we have to face one of the chief difficulties of the subject. The structural problem is not one that concerns architects only. It is obvious that the "connection" between the Abbey and the Monumental Chapel has a wider significance. Purists who regard Wren's additions with abhorrence, and consider even Henry VII's Chapel as an excrescence, rendered tolerable by the softening influences of centuries, will, of course, oppose the erection of any sort of building in the precincts of the Abbey, whether it be subsidiary or independent. They might in the first instance advocate utilizing to the utmost the interior of St. Paul's Cathedral, or, oblivious of the force of association, urge the selection of a site elsewhere. And there would be some value in the contention that the Abbey should be left as it is, if a "receptacle" for iconic sculpture were all that is needed. But such a view of the question ignores the very core of it. There must be some real and intimate connection between the new chapel and the Abbey. Whether it be of a structural nature or not, it must be local, and the more perfect the assimilation the better. The historical continuity that is so eloquent a characteristic of the existing memorials in the Abbey must be perpetuated in the future. The fact, not less than the sentiment, of nationality must be preserved.

A question of extreme interest is suggested by the Dean's remarks on the plan of the proposed chapel. He objects to its extent, which is equivalent, he estimates, to the whole "western limb of the existing church." Its elevation, again, would injuriously affect the exterior of the Abbey; though Dr. Bradley somewhat weakens the force of his objection when he says that "the scale of the proposed building" is a "matter of detail." From any point of view it is detail of the first importance. It would be folly to provide for accommodation in the future, except it be done in a generous spirit. An adequate provision must necessarily mean a large area. It is clearly desirable that any further interference with the Abbey should be postponed to the utmost possible period in the future. And it is not less desirable, judging from the experience of recent years, that the new building should "give ample room and verge enough." Dean Stanley was decidedly not illiberal with respect to the monuments he sanctioned, and it is exceedingly unlikely that his successors will do less than follow his example. What is meant by a wise discrimination in such matters is capable of elastic definition.

On the whole, perhaps it is better to err through excess of caution than through an amiable tendency to please all and sundry. Unequal are the sculptural honors accorded to the great in the Abbey. All sorts and conditions of eminence are commemorated, and in ways more or less appropriate and beautiful. There are windows contributed by Americans to the memory of English worthies, and in the bust of Longfellow the interchange of courtesy is complete. The tombs and monuments are, indeed, an inheritance it were well to have continually in view when providing for the extension of the record. The mere names cited by Dean Bradley comprehend the acquisitions and achievements of centuries of national life. Comprehensive is the

field of poetry suggested by Poets' Corner, in passing from the tomb of Chaucer—"poet Chaucer," the label calls him, as if he were of the school of poet Close—to the monument of Wordsworth. It will not be easy to establish a continuity of this kind in the new Monumental Chapel within many centuries, but it ought to be possible to make the connection with the past completely flawless. The suggestion that no name shall be commemorated until after a reasonable lapse of years is, perhaps, worthy of consideration, as a safeguard against a too promiscuous award of monumental honors. And this is but one more problem arising from the very complex theme of the Dean's letter.

A NOBLE RIDE.

BY L.

Adown the hill he rode;
Not for his noble blood
Shall he be known.
Not for an ancient name,
Shall his undying fame!
Be proudly sung.

Into the town he rode;
On came the mighty flood,
As he rode on,
"Run to the hills!" he cried,
"Turn to the mountain side!
My brothers, run!"

Through street and lane with speed,
He dashed his frantic steed,
His cry rang out:
"Run to the hills!" they turned
To see if he were mad, then learned
The meaning of that shout.

The mighty flood came on!
Rider and horse went down,
Their work at end.
The flood swept cruelly by,
A bitter, wailing cry
The people send.

Too late they understand
The rider's brief command:
"Run to the hills."
But he had done his best.
God grant him peace and rest,
Beyond all hills.

Bergen Point, N. J.

LETTERS TO THE EDITOR.

PRAYER BOOK REVISION.—COMMUNION OFFICE.

To the Editor of *The Living Church*:

One recommendation of the committee on revision is worth waiting for another three years; namely, to remedy a serious dislocation in the Eucharistic Office, by the transfer of "the Prayer of Humble Access," as it is called, to its proper place. As the prayer of approach at Communion it should immediately precede the reception. Now, this penitential prayer is in the midst of that part of the service which is pre-eminently Eucharistic; the highest worship of praise which the Church on earth can render, in which we join with angels and archangels and all the company of heaven, in word and in divine act, giving thanks for redemption. This strain, characteristic of all Liturgies, beginning with *Sursum Corda*, "Lift up your hearts," once begun, should, of course, proceed without interruption to its close at the end of the Consecration prayer. Used just before reception, this "Prayer of Humble Access" would be even more comforting and beautiful than it can be in its present position, and the Eucharistic praise would be uninterrupted.

And if suggestions are still in order, permit me to offer one or two more. The title to our Communion Office—is it felicitous? This name, "The Lord's Supper," occurs but once in the New Testament, (I. Cor. xi: 20) and its applicability strictly to the Sacrament is

questioned; and there is slight authority for its use from primitive writers. The Rev. Dr. Hook, in his Church Dictionary, says: "It is generally supposed by the most learned divines that reference is made (in I. Cor. xi: 20) to the love-feast kept in imitation of our Lord's Last Supper, which was previous to the original Eucharist." The Rev. Dr. Blunt, in his Theological Dictionary, says it is "a term originally belonging to the love-feast which accompanied the celebration of the Holy Eucharist," and that "it can hardly be said to have been known as a name for the Eucharist in ancient times." The Rev. Dr. Luckock, in his recent excellent work on "The Divine Liturgy," says "it is clear that it could hardly have been regarded as a recognized title of the Sacrament among the ancient Fathers," and that "in the present generation this name (which was a favorite one with Calvin and other Protestants) has happily been almost entirely superseded by others which are at the same time more ancient, and less liable to be misunderstood." It has a certain Puritan suspiciousness in its sound, of evening Communion, infrequency, etc.

Why not restore the grand old title, "The Divine Liturgy," which emphasizes the idea that it is the One Service given by our Lord for the worship of His Church, taking the precedence of every other. It would declare that the Holy Eucharist is "the Liturgy (*leitourgia*), "the ministration" (II. Cor. viii: 9-11) "exceeding in glory" all other ministrations. Doubtless the Greek words *leitourgos*, liturgist, and *leitourgounton*, "ministering," found in Rom. xvi: 16, Acts xiii: 2, Heb. x: 11, etc., refer to Eucharistic ministration. And this name would be a perpetual reminder of the "continual Memorial," and an argument for it, as expressed in our Lord's command, (*poieite*) "Do This," or rather, "Be doing This," "till I come." The name would be an "enrichment."

Is not this the time to erase from the last of the rubrics preceding the Eucharistic Office the words, "or in the body of the church," so that it shall read, "The Holy Table shall stand in chancel," thus getting rid of a Puritan innovation which once led to disorders and irreverence. The Calvinists wished to detract from the proper veneration of the Sacrament by carrying the altar out of the chancel and placing it "table-wise" in the body of the church. They contended for that position which seemed to represent the idea of the president of the feast distributing food to his guests, just as they would, if they had been able, have permitted the communicants to sit for reception; it was in their eyes 'a supper,' albeit of a sacred character, because it had been instituted by Christ; but the elements of mystery, and the awe which any conception of its mystical character creates, was wanting. Had their view, and the practices they introduced to express it, been allowed to pass unchallenged, the Church would have been in danger of losing that heritage of Catholic truth which had come down from primitive times." All our chancels are now railed off, the altars are never carried into the body of the church for a Celebration, and what use have we for such an alternative in the rubric? Why should this questionable clause be permitted to stand, as if to invite the repetition of the disorders of that unhappy period, the memory of which is to Churchmen as smoke in the eyes? Surely when the successors of John Calvin are getting ready, and making

haste, to purge themselves of every suspicion of holding his peculiar opinions, we may venture to remove this stigma which reminds us of his baneful influence, even in the Church.

One more suggestion. Instead of making the words of the Institution in the Consecrating prayer read, "This is My Blood of the new testament," restore the true reading, "This is My Blood of the new covenant." Every scholar knows that the Greek word, *diatheke*, does not mean, in sacred use, the last will and testament of one deceased; that neither our Lord nor His Apostles had any such idea in their minds in using it. How this foreign idea of "testament" came in, it is hard to explain. At any rate, it is a mis-translation of the words of Institution, and it is especially objectionable in the celebration of the Divine Mystery, because it is misleading, and obscures the real meaning right here where we need to have the idea of the Blood of the everlasting covenant most strongly present to our thoughts.

Canon Sadler comments thus on the phrase in St. Matt. xxvi: 28, "The word 'testament' is a most unhappy translation, and in this context a decidedly wrong one. It conveys to the English mind either the idea of a book, the New Testament, which itself ought to be rendered, 'The Book of the New Covenant;' or it brings in the idea of a 'will' by which property is bequeathed, which bequeathing is, of course, never connected with the shedding of blood: whereas the Blood of Christ ratified the new covenant between God and man, just as the blood of oxen ratified the old covenant. (Exod. xxiv: 8). The partaking of the Cup, *i. e.*, of the Blood, ratifies the covenant to each believer, for St. Luke and St. Paul paraphrase the words: "This is the new covenant in My Blood. It is not only the Blood of the covenant, but the covenant itself is with, and in, this Blood. It seals the new covenant to each soul that faithfully partakes it." In this correction of the Eucharistic Canon, truth would be "enrichment."

N. BARROWS.

Short Hills, N. J., 1889.

THE DIOCESAN UNIT THEORY.

To the Editor of The Living Church:

Notwithstanding the very able editorials which have recently appeared in THE LIVING CHURCH on the proposed change in the basis of representation in the General Convention, *The Churchman* continues to ridicule the "Diocesan Unit Theory." *The Churchman*, of July 13th, editorially says: "We should like the maintainers of the 'Diocesan Unit' theory to tell us when the diocese ever was . . . the unit in ecclesiastical representation. To appeal to antiquity is out of the question, because antiquity furnishes no precedent," etc., and in its issue of July 20th, it says:

In the last issue of *The Churchman* the "diocesan unit" theory of representation in the General Convention was examined. We proved, beyond possibility of contradiction, that the diocesan unit theory neither has, nor can have, any countenance from ancient ecclesiastical precedent, since the formal participation of the clergy and laity with the episcopate in councils of the Church, is a modern device, first introduced in the constitution of the American Church one hundred years ago. We also showed, that the representation of diocesan constituencies, instead of the whole body of the clergy and laity of the Church, in the House of Deputies, was due to the pressure of a political doctrine of State sovereignty, which was not properly applicable to the Church, and which was rejected from the constitution of

the popular branch of the national legislature.

Such a statement is astounding, coming as it does from a metropolitan Church paper, and one wonders whether the shelves of *The Churchman* are adorned with any works on history or Canon Law. The constitution of the General Convention was not modelled after, nor does it in any way resemble, the Constitution of the American Congress. It was founded upon the canon laws of our Mother Church of England. True, the sitting of laymen in a national council is an Americanism, but the representation of dioceses by clergy (on the "Diocesan Unit Theory") has been practiced in the English councils from the earliest historic times.

1. "In 1257 Archbishop Boniface issued his mandate for a convocation to which the Archdeacons are summoned, and are ordered to bring with them procuratorial letters on the part of the clergy who are under them.

2 "In 1273 Archbishop Kilwardby summoned the bishops and bade them bring with them 'three or four persons from among the most discreet and prudent of their church and diocese'.

3. "Four years later Archbishop Kilwardby bids the bishops assemble, with 'proctors for the whole clergy of each diocese.' This probably meant one proctor for each diocese.

4. "In the Council of Reading (1279), it was agreed that at the next meeting there should come to the convocation two persons at least, elected by the clergy in each diocese.

5. "In 1282 a synod at Northampton would not vote money for the clergy because parish clergy were not represented. The following year Archbishop Peccham summoned the clergy to assemble. Each bishop was to hold a preliminary diocesan council, when two clergy were to be elected, who should be 'sufficiently instructed and have full power to treat and agree to what was decided upon at the convocation.' "Thus the present plan was reached" Stubbs', *Select Charters*, pp. 444-446; Perry's *History*, Vol. 1, p. 410.

I think this will sufficiently answer *The Churchman's* challenge, both for the representation of the clergy in national councils, and for the "Diocesan Unit Theory."

R. H. WELLER, JR.

July 20th, 1889.

BOOK NOTICES.

THE ISLE OF PALMS. By C. M. Newell. Boston: De Wolfe & Co.; Chicago: A. C. McClurg & Co. Price \$1.50.

An illustrated and spirited sketch of adventures while cruising for whales in Southern seas. Wrecking for gold, capturing a mermaid, and fighting pirates, are among the incidents of the exciting story. The author seems to be a physician and well versed in nautical terms and *mauvres*.

INDOOR STUDIES. By John Burroughs. Boston and New York: Houghton, Mifflin & Co. Price \$1.25.

One of the most charming of writers upon outdoor studies, Mr. Burroughs shows in this collection of essays that he has shrewd thoughts and keen observation of men and books within doors. There are the qualities of directness, sincerity, and independence of thought in all his work, and these command respect. There is not a dull page in these "Indoor Studies," the greater part of which are concerned with Matthew Arnold and Henry D. Thoreau. In the paper on "Science and Literature," the author is at his best, as in that theme his large sym-

thy with nature has opportunity for expression. Does he know that on page 78 he uses "would" for "should"?

THE GEOGRAPHY OF MARRIAGES, or Legal Perplexities of Wedlock in the United States. By William L. Snyder. New York: G. P. Putnam's Sons. 1889. Pp. 334.

The present volume is a very interesting contribution to a subject just now much discussed. As the laws of marriage in our country vary in the different States, the author uses the title he has adopted in order to emphasize the facts. He subdivides the matter of his book into twenty-two chapters, treating of: Who may lawfully marry? Who are forbidden to marry? Bigamy; What constitutes a valid marriage? Pains and Penalties, etc. In addition, he gives a chapter on Divorce, and proposes a remedy for existing troubles, viz., an amendment to the constitution, limiting the power of the States, and concert of action among the States. Mr. Snyder has shown good sense in furnishing an index to his book.

OUTLINES OF CHRISTIAN DOCTRINE. By the Rev. H. B. G. Moule, M.A., Principal of Ridley Hall Cambridge. New York: Thomas Whittaker. Pp. 267. Price, 75 cents.

The series of volumes in *The Theological Educator* is nearly completed. They have the rare value while intended primarily for divinity students, of being plain to the understanding of interested laymen. This latest issue, on Christian doctrine, by Principal Moule, is the work of an "Evangelical" Churchman, and his chapters on the Church, the Ministry, (with sub-sections on Confession and Absolution, Grace of Orders and Episcopacy) and the doctrine of the Sacraments, are guardedly constructed to make only for the reasonableness and historic justification of the "Evangelical" position. We find it not easy to think that Principal Moule can ingenuously use Bishop Lightfoot in support of his position on the doctrine of the ministry in disregard of that master's subsequent modification of his early and cruder work. Other chapters are on the subjects of Natural and Revealed Religion; The Holy Scriptures; The Doctrine of God: (1) Theism, (2) the Holy Trinity; The Doctrine of the Father, of the Son; The Work of Christ; The Doctrine of the Holy Spirit; and The Doctrine of Man.

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

BOOKS RECEIVED.

THE STORY OF PATSY. (Illustrated). By Kate Douglas Wiggin, author of "The Birds' Christmas Carol." Boston and New York: Houghton, Mifflin & Co. Price, 60 cents.

DAVID, HIS LIFE AND HIS TIMES. (Men of the Bible Series). By the Rev. William J. Deane, M.A., rector of Oshen, Essex. New York: A. D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

WILLIAM DAMPIER. By W. Clark Russell.

HENRY THE SEVENTH. By James Gairdner.

WELLINGTON. By George Hooper.

(English Men of Action Series.) London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 60 cents each.

BIRDS THROUGH AN OPERA GLASS. By Florence A. Merriam.

UP AND DOWN THE BROOKS. By Mary E. Bamford.

(Nos. 3 and 4 of the Riverside Library for Young People). Boston and New York: Houghton, Mifflin & Co. Price, 75 cents each.

THE PLEASURES OF LIFE. Complete Edition. By Sir John Lubbock, Bart., M.P., F.R.S., D.C.L., LL.D. Fireside Series. New York and Chicago: J. S. O'Leary. Price, 25 cents.

SHAD AND SHED. By E. Jay Edwards. Washington and New York: United Service Publishing Co. Price 25 cts.

AN OLD RELIGION. A Study. By J. C. F. Grumbine. Chicago: Chas. H. Kerr & Co. Price 50 cts.

BIRCH DENE. By Wm. Westall. Franklin Square Series. New York: Harper Bros. Price 45 cents.

ELSMERE ELSEWHERE, or Shifts and Makeshifts Logical and Theological. By a Disciple of James Freeman Clarke, D. D. Boston: Wm. Macdonald & Co.

RELIGION AND SCIENCE AS ALLIES, or Similarities of Physical and Religious Knowledge. By James Thompson Bixby. Chicago: Chas. H. Kerr & Co.

GOD IN BUSINESS. By H. J. Latham. New York: The American News Co.

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THERE is no more chronic evil that we know of in Chicago, and none that affects injuriously a larger number of persons, than the open saloons on Sunday. In fact, we do not know of a time when they were not open, or when any serious attempt was made to close them. Yet the law distinctly commands that they shall be closed. Why are they not closed? *Politics*. No municipal government, Republican or Democrat, dares to close them. It is not because the saloon keepers and their victims outnumber the voters who are opposed to them; it is because they hold together and work together, and constitute a most active and dangerous political machine, which is capable of smashing any party which may oppose it. The remedy is for all parties to unite in opposing it. If public opinion cannot so prick the sides of the Mayor's intent as to bring about a speedy reform, the issue of the next municipal election ought to be made on this one point. Victory in this will insure other reforms needed almost as much.

It is not on sentimental or strictly religious grounds that the closing of the saloons on Sunday is chiefly urged. It is because they are capable of doing, and actually do, more harm on that day than on any other day, not only to the greater damage of those who frequent them, but also to the far greater annoyance of the public. It is a day on which workingmen are free to carouse all day and have the money wherewith to keep it up all day. Add the dissipation of Sunday in the saloon to the drinking of Saturday night, and the man spends all his earnings, and loses his work and perhaps his place on Monday. A quiet Sunday at home or in the parks, if he will not go to church, will save his money, save him to his family, and fit him for his employment.

THE open saloon on Sunday is an injury to all classes of citizens; it makes the whole city disorderly and disreputable, unpleasant for adults and unsafe for children. An evil at all times, on Sunday it becomes an

insupportable outrage, an unendurable wrong, to a million of men, women, and children. The week-day traffic is bad enough but not nearly so bad as that of Sunday. We have no law that could be used against the week-day traffic; we could not get such a law enacted, and if we did we could not possibly enforce it. But we have a law that would close the Sunday saloon, and we can enforce that law. Begin with that, even if we have to stop there—begin at once

A SECULAR paper, in noticing Dr. Littledale's unanswerable refutation of the "Petrine Claims," gives full credit to the author for the strength of his argument, but goes on to say that it will convince nobody because no one now-a-days really cares anything about the Canon Law. "The appeal" it says, "lies rather to what Cardinal Newman has called 'the logic of visible facts.'" We have here an interesting evidence of the way in which extremes meet. According to this statement, which is no doubt sufficiently near the truth, the Roman Church, condemning the appeal to history as rationalistic, and ignoring the Canon Law of the Catholic Church, is content to appeal to "visible facts"; that is to say, the fact that the Pope has despotic power is sufficient proof that he has a right to it. Likewise of late years the numbers and "success" of one sect or another, being "visible facts," have been urged as convincing and triumphant proof that they are, as organizations, parts of the visible Church. It is the Anglican Church alone, it would seem, that can afford to appeal to history and to the ancient Catholic law and to the original constitution of the Church. She gives no heed either to Roman or to sectarian error merely because it may be supported by the "visible fact" of a numerous following.

"WHETHER one member suffer, all the members suffer with it." So also if one member do a wrong or commit a sin or make some grievous blunder, all the members are involved. We are sometimes told that the relation of the colored people to the Church, is a matter which must be left to the dioceses chiefly concerned. It may be that as constitutions and canons go, such a claim is true, but if so, the responsibility of those dioceses is very great, for any legislative action which they take in reference to a question of this kind, affects the Church throughout the land. The action of Virginia and of South Carolina cannot fail to have an influence upon the work among the colored people throughout the North and may furnish new occasion for attack upon the Church in the re-

motest regions of the country. Indeed we are assured that what has already taken place, though not yet final in either of the dioceses referred to, has had a discouraging effect upon this branch of missionary work even so far north as New York, and that congregations are falling off. And we could point to instances in the Northwest, in communities in which the Church is struggling for existence, where the unfortunate action of the two Southern dioceses has been made an effective engine of attack upon the Church as a whole, from sectarian pulpits. We do not ignore the difficulties and embarrassments which may have arisen in connection with this important question, but we cannot refrain from pointing out that no diocese can in such a matter act only with reference to itself. The whole Church is affected for good or ill. There is involved here a very solemn responsibility.

"MANY men of many minds," is a maxim which the clergy might well consider in matters of ritual. Except in large cities it is impossible to find congregations "assorted," so to speak, made up of people all of one mind, educated to one standard of ritual use. If the congregation is to be kept together, concessions must be made until agreement can be reached, and in some cases agreement never can be reached. Even in such cases there need be no discouragement. All can be suited to a degree, and all can be taught by precept and example to sacrifice something to the preference of others. The rector who entirely disregards the preferences and prejudices of the half of his congregation, when no vital principle is involved, must expect that the same half will resent his ordering of the services, and withdraw their support from his work. The wise way seems to be, to recognize the diversity which exists, and to give to all, as far as possible, their portion in due season. We know of one clergyman, for instance, who is classed as a "ritualist," who prizes all the "points;" who has built and furnished a church in an old, country parish; who has, upon great festivals, a very ornate service, and upon all Sundays one "ritualistic" service; and yet he keeps the old-style, conservative parishioners quiet and contented, by giving them on every Lord's Day a service that suits them, while he teaches them to grant to others what is granted to them. A similar arrangement is noted by a correspondent of an English Church paper. He describes the services in a country parish in the South of England, as follows:

The vicar is a High Churchman; there is a daily Celebration, daily Mat-

ins and Evensong at eleven and five, Litany on Wednesdays and Fridays, followed on Wednesdays by Holy Communion for the infirm and aged. The services on Sundays are Holy Communion, always at eight, choral Celebrations and sermons at ten, when (to use the words of the ex-vicar) mysterious symbolism is a mighty help to many in their religious worship. Matins and sermon at half-past eleven, when the chants are all Anglican and the service most reverent, without ritualism. Each of these services is well attended. On the first Sunday in the month there is a perfectly plain Celebration after Matins, at which many "old-fashioned" Churchmen and Churchwomen are found. On the last Sunday, Holy Communion is celebrated at half past six A. M., with hymns—a beautiful service—attended by many servants and others to whom the hour is most convenient.

Such a conciliatory course must result, we believe, in harmony and substantial progress. It is called for not only by considerations of policy, but also as rightly due to the older and more conservative members of the Church, who have borne the burden and heat of the day, and who cannot sympathize with new methods nor feel "at home" in a church where all the points of ritual are observed. A ruthless disregard of their feelings in this matter has destroyed the usefulness of many rectors and hindered the progress of the Church in many places. There are "many men of many minds" in the Church, and it behooves the clergy to be "all things to all men," in the true sense of the word.

THE OLD WAYS.

Churchmen should live up to their own principles and practice their own methods. Even a poor method, persistently followed, will give better results than a desultory, indiscriminate practice of a half-dozen better methods. Our Church ways are not only older ways, but better ways of doing Christ's work, than those that the denominations have galvanized into popularity. They are divinely sanctioned, historically attested, experimentally approved. Why, then, do we get such meagre results in our work in comparison with what might be expected from the means at our command?

Manifestly, because we do not use the means with half the energy and enthusiasm that are given to the novel methods which make such a stir around us. As it is, with our feeble following in the old paths, the Church grows amazingly. If the Kingdom does not come with "observation," it comes with steady and healthy growth. But what might we see, if we would all labor together with consistent devotion to edify the Church!

It is the ever present discouragement in our pastoral work, this lack of interest among the people in the

appointments of the Church. Communicants are irregular in their attendance, while often they are among the first to run after some "new thing;" reluctant to take their part in parish work, while they are most willing and active in enterprises outside; silent and indifferent in the responsive worship of the Church, while they bewail the exclusion of Moody and Sankey hymns. In how many Church families are the children not catechized, festivals and fasts not kept, family prayers not used, Bible not read, Church papers not taken, Church books not seen!

It is not new ways, by-ways, that we need, but to walk straight forward in the old ways, the high-ways, which we have. If we make little progress in these, we should make less, or none at all, in those of later invention. The stimulus of novelty would soon be gone, and our last state would be worse than the first. The Church makes no exciting appeal or clamorous demand, but she is in earnest about saving souls. She proposes to us a life training, and we are in no need of a new Gospel of galvanic piety.

The "heroic" treatment of physical disease has passed away among intelligent practitioners, and a system more in harmony with natural laws has succeeded. We have seen, long since, and many not of our Communion are beginning to see, that the only safe and true way of ministering to souls diseased is by sober conviction and systematic training in religious life and habit. Such a nurture and admonition the Church provides, as she had it from the Apostles. We have only to use it consistently to find in it, all that we need and all that the world needs.

THE BURIAL OF THE DEAD.

FROM A SERMON BY THE RT. REV. GEO. F. SEYMOUR, D. D., BISHOP OF SPRINGFIELD.

The Burial Service in which we are now engaged is not an isolated service, it is the last in a series of services which reach, like a holy chain of blessed links, from the font to the grave. It looks back to Baptism, it looks forward to the Resurrection at the last day. The last service cannot in the nature of things be said, unless the first has been said before. A man cannot be buried as a Christian by the Church which is the pillar and ground of the truth, unless he is a Christian. The Burial Service is the same in all cases, but the subjects over whom it is recited are not the same. The interval between the lofty level of life, which the Church contemplates in her children, as she surrenders their bodies to the custody of the grave, and the height which has been attained in any given instance by the deceased, must vary, but as an outward expression of fact, that life seems to be most fitly closed and sealed with the triumphal words of the committal, which has passed in obedient sequence along the sacred series from Baptism to Confirmation, and from Confirmation to Holy

Communion, and from Communion to Communion down the journey of years, until the Visitation of the Sick and the Burial of the Dead close the scene, and leave the harmony of fulfilled duties as a fragrant and blessed memory to those who survive.

Probably it seems to most persons, who reverently stand, as the funeral procession advances up the aisle from the door to the chancel, and the officiating clergyman breaks at intervals the solemn silence with the three sentences to which you have just listened, that these words are simply in a general way appropriate to such an occasion, and that there is many another text which would answer the purpose just as well, and that the order of these texts is a mere matter of accident, that the first might be last and the last first with as much propriety as the present arrangement.

O! no, beloved friends, this is not so. As in nature everything has its place, and the more we study her economies and become acquainted with her laws and operations, the more we become impressed with the conviction of the fitness of things in her realm, of the divine order, from the music of the spheres down to the harmony of sequence in the blade, and the ear, and the full corn in the ear, so in the Church of God, which is the Body of Christ, we are met, as we confront her services, with reverential spirit and inquiring minds, with fresh revelations of God's hand, regulating and shaping all things after a heavenly method.

These sacred texts which we rehearsed, as we marched in the funeral train, are not taken at random from the Bible, nor are they arranged by chance in the order in which you find them.

First, our Saviour speaks through the lips of His servant, the clergyman, to welcome the body of the departed with His words of comforting assurance and blessed promise: "I am the Resurrection and the Life, said the Lord, he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth, and believeth in Me, shall never die."

Secondly, the brother or sister departed speaks, as it were from the coffin, the clergyman giving utterance to lips that are forever closed on earth by death, and putting upon them, as authorized by the Church, the only words which could adequately express the faith and trust of a soul that relies solely on Jesus for pardon: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another."

Thirdly, the relatives and friends speak, uttering, as taught by the Church, through their representative, the clergyman, their words of recognition of the vanity of all earthly things, and of their resignation to the Divine Will in the death of the loved one for whom they are mourning. "We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is a divine trilogy. The speakers are our Blessed Lord, the one who has fallen asleep in the Lord, and we who remain. The words are not of earth, but from on high. The Holy Ghost keeps alive the promise of Christ, and makes it an ever fresh reality; as we follow our dead to the grave the Holy Ghost rightly interprets and emphasizes the faith as it should be of the

obedient children whom He has regenerated in Holy Baptism and led forward in the custody and training of the Church. And the Holy Ghost goes before our sobs, and cries, and murmurs, with precious words of meek submission, which are said for us by our Mother, the Church, lest we should speak unadvisedly with our lips, and teach our hearts to rebel against the blessed will of God. We may trust ourselves to dwell for a few minutes upon this harmony, and unfold a little of the meaning which it treasures up for all who are willing to appropriate it and profit by it.

The risen and ascended Lord, He Who was dead, and is alive for evermore, He Who has the keys of death and of hell, He Who is one of us, although He is seated on the throne of God—for He was born of a human mother, and lived our life and breathed this vital air, and died and was buried and rose again—He meets us in His house the Church, as we bring the bodies of our loved ones, cold in death, within the sacred portals, and greets us as the Host with these wondrous words, "I am the Resurrection and the Life, he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." If these words be true—pardon the suggestion of a doubt, it is not because I have any doubt, but because I wish to build upon the suggestion a more emphatic affirmation of their truth—if these words be true, and we know that they are, they more than undo all that man's last and worst enemy has done and can do. They enable us to throw down the gauntlet even here, in sight of the coffin, and confidently and defiantly make the challenge, "O death, where is thy sting, O grave, where is thy victory?" Our Lord does not tell us as He welcomes our dead, "I am the Risen One," this was true of Lazarus, it will be true of every one of us, but He says, "I am the Resurrection and the Life." I am not only risen myself from the dead, but I am the Fountain of resurrection to all who shall ever rise again; I am not only One Who was dead and is alive forever more, but I am the Source of life to all who live and shall live hereafter. I am He Who took human nature to Myself, and wedded it to My personality, so that it became a part of Myself, and thus I filled it "with all the fulness of the Godhead bodily." Human nature in Me has become potential with omnipotence, with all the power of God. My arm can save to the uttermost; My lips can command, and all must obey; I can speak, and, as in the creation, it must be done. I Myself am the living witness of the truth of what I say. I entered this world as all men come here, by birth; I was born of a woman. I placed Myself, not by the cradle, but in the cradle; I was a baby, and faced life as it confronts every child of man, since I was born under the law, and so inherited by choice the curse of the law, which ends in death, and up to this supreme point I bore all the ills of life; I endured all its pains and woes. "I made Myself of no reputation, and took upon Me the form of a servant, and became obedient unto death, even the death of the cross." I died, not as other men die, in one respect; they die, because *they must die*; I died, because *I willed to die*; as I chose to be born, and to live this life which men live, so I chose to die, to suffer Myself to seem to be the helpless victim of the Jews and the Roman power and be crucified. I said then, ere I suffered, "I have power to lay down

my Life, and I have power to take it again," so after three days I rose from the dead; I brought My Body from the tomb and My Soul from the place of departed spirits, and united them in life to die no more. I belonged, after my resurrection, not to earth, but to heaven, yet I was content to remain on earth for forty days that I might give to hundreds of witnesses, chosen beforehand, such and so many infallible proofs that I was indeed alive again, that no one could with reason doubt the fact, which appealed for its acceptance to eye, and ear, and touch, and understanding, and the spiritual perceptions of the soul, and then I went up into heaven, taking with Me, and as part of Myself, manhood vindicated from the curse, victorious over all its foes, and seated Myself, in My rightful place, on the throne of God, and there I ever live to remember My brethren, to intercede for them and to give them, if they will receive, the gifts which I purchased for them by My Incarnation, even life eternal in bliss and glory at God's right hand, and now I am here in My Body the Church, in My Father's House, to welcome the sacred dust of the holy dead, and give the welcome, which I alone, as the Son of Man, can give, the pledge, the promise, and the assurance that through the grave and gate of death they shall pass to the life everlasting. As God manifest in the flesh made flesh, I have passed from the fountain-head of humanity, birth, through all its conditions and vicissitudes to its perfect consummation in heaven, and there I ever live to plead for men, to draw them, to give them power by the Holy Ghost to become like unto Me, the sons of God, and so to rise in the last great day in the resurrection of the just. It is for me, then, to stand at the door of My Father's House as "the first-born from the dead," having the keys of death and of hell in My hand, it is for Me to stand, as now I do, at the door of My Father's House, and say: "I am the Resurrection and the Life, he that believeth in Me, though he were dead, yet shall he live; whosoever liveth and believeth in Me shall never die."

The mourners hear these words, the living hear them, even the dead seems to hear them, for the response comes, as if in answer to the Blessed Saviour's greeting to the apparently helpless victim of death's power, "I know that my Redeemer liveth." Who is the I, that speaks? Doubtless this ought to be the confession of faith of all who are present at the funeral solemnities, and we may charitably hope that it is, but certainly our Mother, the Church, has chiefly in mind her child who can no longer speak for himself, whom she forsakes not when all of earth must leave him, and whose precious dust she will hold in her dear embrace in the grave until the resurrection; surely he must be the chief speaker, since he is the occasion of our Lord's salutation in words of pledge and promise to the corpse in the coffin when this world's power has failed, and this world's hopes are dead; he indeed must be the chief speaker, who now leads the faithful in asserting and emphasizing his belief, in the most positive and wonderful way, in the truth of all that our Lord has said. Listen to the words, and note how assertion is piled upon assertion of positive assurance that the speaker will live in his body again, and will see his Lord: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms de-

stroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold and not another." Such a confession of faith at burial implies that the life, which has been lived in the flesh and is now closed, has led up to this. The Church charitably supposes that her children have been loyal and true, that they have been obedient to their heavenly calling, and so she puts upon their lips when sealed in death the utterance of a most sure and certain faith.

"Vanity of vanities," saith the Preacher; "all is vanity." Such a scene as this ought to be able, if anything could, to disenchant us from the spell which this busy, noisy world puts upon us. Surely here we get a glimpse of the true relation of man to earth, of ourselves to the circumstances which surround us; now we can see, though it be but for a moment, how absolutely true it is, "that we brought nothing into this world, and it is certain we can carry nothing out." This reflection the Church formulates for us, for all of us, in words, and puts upon our lips, as a fit expression of the conviction which should take possession of our hearts in the presence of our dead. The lesson of the solemnities of this hour will be lost in its effect upon us if it fails to weaken the intense worldliness which is in the air we breathe, and holds us, as it were, under a spell, and makes us believe that business, and pleasure, and politics, and houses and lands, and marrying and giving in marriage, are the realities of existence, are meant to last forever. Let us go from this place, and from the presence of these memorials of the vanity of all earthly things, resolved to recognize the truth that the chief, I may say, almost the only, value of this brief life is in the opportunity, which it affords of preparation for a place and work in the eternal world, the world of realities, as this is the world of shadows. For us to make, or allow to be made on our behalf, a declaration embodying an acknowledgment of the instability and emptiness of all earthly things is in accord with our natural feelings, expresses what we would desire to say, but when our representative, the officiating clergyman, goes on, and speaking for us, blesses the Hand that smites, possibly the thought rises to the mind: This is in advance of us, the wound is too fresh, the shock is too recent for us to assume the posture of perfect resignation, of a resignation that not only acquiesces in what has occurred, but goes beyond mere passive submission, and blesses God for what He has done in the very acme of our desolation and our woe. This is above us; we are prostrate in the dust, our eyes are blinded with tears, our hearts are throbbing with poignant grief, our misery is complete; these words are not our words yet, they may be in time, in years to come, when we have recovered self-possession, and look upon this awful, this overwhelming experience; through the mist of the past, but, oh! not now, not here, in sight of the coffin. Such, doubtless, would be an adequate interpretation of what passes in the breasts of the mourners as they listen in their agony of bereavement to these words of the funeral service; and these mourners, if they were left to speak for themselves in such a crisis, would pour forth incoherent cries, or open their lips with reproaches or sentiments which would do sad injustice to their faith and practice. Not so the Church; the tenderest of mothers takes care of her

stricken child or children; she recognizes their helplessness, puts her arms around them and shelters them in her bosom and sustains them until the fury of the tempest is past, until the light begins to break, and hope springs up anew, and duty calls and is heard; meanwhile the Church acts and speaks for her desolate children, when they are beside themselves with sorrow. They come to themselves at length out of the darkness, out of their distraction and agony, and then they learn and acknowledge with gratitude the propriety of all that has been said and done in their stead, when their words and acts would really not have been their own, any more than a semi-insane person is accounted responsible while his frenzy lasts. What could be more considerate, more tender, more merciful than in such an hour as this for the Church to speak for her children, and say in their stead, words which more and more, as they pass from under these dark shadows and advance along life's journey, they will, with an ever-increasing sense of gratitude, rejoice were said on their behalf: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." What could be more fruitful of salutary and bracing effect upon all who are in attendance upon the funeral than to hear even then, when friends are plunged in sorrow, when relatives are bereaved, when a son becomes fatherless, and a wife a widow, to hear, as issuing from their lips, the response of faith and thanksgiving to their Saviour's pledge and promise of resurrection and life eternal to their dead, as they enter His and their Father's house? Oh! such a faith we have, and hard as it is to endure, the Church prepares us for death. We are not taken off our guard, we are not surprised. At Baptism, when we began, we heard of "life's end." In Confirmation, while the Bishop's hands were on our heads, our thoughts were directed to "the Everlasting Kingdom," and when the marriage bells were ringing, and the odor of bridal roses filled the air, and the music of the wedding symphony fell upon our ear, we heard alike from bride and groom the words of pathetic warning, "until death us do part." Oh! no, we are not surprised; Christians can never be. We are distressed, but not taken off our guard; we know whence all these blessings come; we know, for we have been told over and over again, on what conditions they were given, and now that they are gone, it is what we were forewarned to expect. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

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.

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

PERSONAL MENTION.
The Rev. John S. Lindsay, D. D., having accepted an election to the rectorship of St. Paul's, Boston, will enter upon his duties on August 1st.
The address of the Rev. Thomas Bell is changed from Yantic, Conn., to Arlington, Mass.
The address of the Rev. A. E. George, for the month of August, will be Lee, Mass.
After August 1st, the Rev. Wm. L. Reaney should be addressed at Reidsville, N. C.
The Rev. Walter Downes Humphrey has resigned the rectorship of Christ church, Bethany, Conn., and is rector of Grace church, Hamden, Conn.
The Rev. Mr. Bailey, who has had charge of the Henshaw Mission of St. Peter's church, Baltimore, Md., has accepted a call to Severn church, Anne Arundel County, Md. He will take charge in August.
The address of the Rev. W. J. Wilkie is changed from Guilford, N. Y., to Selwyn Hall, Reading, Pa.
The Rev. Sydney G. Jeffords, for the past four years assistant minister at Christ church, St. Paul, Minn., has resigned, and accepted the rectorship of St. Paul's church, Peoria, Ill., and will take charge of the same September 1st.
The address of the Rev. C. W. Freeland is Hampton, Va.
The Rev. Fredk. S. Jewell, late of Racine College, has accepted a call to St. Paul's church, Watertown, Wis., to enter upon his duties August 4, and will hereafter be addressed at that place.
The Rev. Charles Martin Niles has resigned the charge of the church of the Ascension, Rockville Centre, a parish under the cathedral of the Incarnation, Garden City, L. I., to take effect Sept. 29, and has accepted the assistantship of St. Andrews' parish, New York City, the Rev. Geo. R. Van De Water, D. D., rector.
The Rev. J. B. C. Beaubien has taken charge of St. Paul's church, New Orleans, for the summer months.
The Rev. William Henry Brown, recently of Rosendale, N. Y., has accepted a unanimous call to the rectorship of St. John's memorial church, Ellenville, N. Y. Address accordingly.
The address of the Rev. C. H. Bixby will be Mt. Hope House, Narragansett Pier, R. I., until the middle of August, and Frankestown, N. H., the latter part of August.

TO CORRESPONDENTS.
EMMA E. THOMAS.—I. Yes. Address the Sister in charge. 2. We cannot at this late date supply back numbers of THE LIVING CHURCH containing the articles on Sisterhoods.
GILBERT L. LYON.—The article to which you refer, was copied, as stated by us at the time, from an English paper as a matter of interest to our readers. We are not responsible for the correctness of the correspondent's statements.

MARRIED.
SEYMOUR—AYMAR.—At Trinity church, New York City, on Tuesday, July 23rd, 1889, at 9:45 A.M. by the Rt. Rev. Dr. Henry C. Potter, Bishop of New York, assisted by the Rev. Dr. Morgan Dix, rector of Trinity church, Harriet Atwood Aymar, to the Rt. Rev. Dr. George F. Seymour, Bishop of Springfield. No cards.

OBITUARY.
RION.—Passed into the rest of Paradise, on the night of July 10, 1889, at Winnsboro, S. C., Lucile, infant daughter of Wm. C. and Lucile A. Rion, aged 10 months, 22 days. "Suffer the little children to come unto me."
PUTNAM.—In Brooklyn, Conn., July 17, William H. Putnam, aged 77 years, for many years senior warden of Trinity church, Brooklyn.
FISHER.—At St. Johnsbury, Vt., at twilight, Wednesday, July 3rd, Edith, only child of the Rev. Frederick S. and Mrs. Agnes E. Fisher, aged 21 years.
"Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her."
MUNSON.—Entered into life eternal, July 26, 1889, at Williamsport, Pa., Josephine White, beloved wife of C. LaRue Munson and daughter of the late Hon. Henry White, aged 33 years.
"For all the saints, who from their labors rest, Who thee by faith before the world confessed, Thy name, O Jesus, be forever blessed."

APPEALS.
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.
ST. LUKE'S MISSION, at Auburn, Placer Co., Cal., asks for aid to build a church, there being no Episcopal church within the county which is larger than the State of Rhode Island. Address MRS. EMMA J. PREWITT, treasurer of St. Luke's Guild.
REV. J. T. SHURTLEFF, Missionary-in-charge.
W. B. LARDNER, Secretary of Mission.
ON the afternoon of Thursday, June 6th, an awful conflagration swept over the city of Seattle, entirely blotting out the business portion, and leveling to the ground both Trinity church and rectory. As this was the only church edifice of our Communion in a population of 30,000 (with the exception of a chapel seating 100) the extent can be fully appreciated. An insurance of \$3,700, and one lot more suitable for business than religious purposes, are the total assets. Most of the parishioners have been, directly or indirectly, financially crippled by the fire. To purchase new lots near the centre of the parish and to erect thereon immediately a chapel, seating 500, and a rectory (not to mention a future church), will require at least \$10,000 more than the parish can raise.
The vestry have formally requested the rector to make a plain statement of the facts in the case to

the Church at large, and, without complaint or piteous appeal, to let the great need be known.
GEORGE HERBERT WATSON,
Rector Trinity Parish, Seattle, Washington Territory. P. O. Box 6.

MISCELLANEOUS.
TEMPORARY clerical duty sought. Highest references. "CLERGYMAN," 47 Hickory St., Rochester, N. Y.

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.

WANTED.—Competent organist and choir-master in one of the best cities in Southern California. Salary \$500 to \$600. A competent teacher can secure many pupils, vocal and instrumental. Address with references, D. R. RISLEY, U.S. Marshall, Los Angeles, Cal.

WANTED.—An unmarried priest, who, fearing God, and loving man, desires associated work among the neglected of a great city. Such a one can find Catholic worship, a comfortable home, congenial surroundings, large work, and something more than a livelihood, by addressing the "REV. N. M.," LIVING CHURCH office, Chicago.

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The Household.

CALENDAR—AUGUST, 1889.

- 4. 7th Sunday after Trinity. Green.
- 6. TRANSFIGURATION. White.
- 11. 8th Sunday after Trinity. Green.
- 18. 9th Sunday after Trinity. Green.
- 24. ST. BARTHOLOMEW. Red.
- 25. 10th Sunday after Trinity. Green.

THE FESTIVAL OF THE TRANSFIGURATION.

BY W. B. C.

Transfigured Christ! Immanuel!
Who did'st in light and glory dwell,
Ere yet the morning stars in song
Poured forth Thy praise in countless throng,
And yet Who deign'dst our flesh to take,
Thy throne, Thy glory, to forsake
For earth's low garb and toilsome round—
Be once again with brightness crowned.
Here on Transfiguration's hill,
Our Lord, yet tender Brother still.

Rise with bright healing in Thy wings,
Transfigured, Messianic Lord!
Thou Heir of worlds and King of kings!
Of every tribe and tongue adored—
Rise in Thy garb of dazzling white,
O'er this our earthly night!

Messiah, Prince of light and peace!
The Father's only Son,
With Father and Blest Paraclete,
Eternal Three in One,
Transfigured on the glorious hill,
Our Lord, yet elder Brother still!

THE CHRISTIAN YEAR IN ART.

BY E. O. P.

THE TRANSFIGURATION.

Among the happiest efforts to represent the Transfiguration of our Lord on Mount Tabor is the painting of the event in San Marco by Fra Angelico. As in earlier instances by others, the artist here seems not to have aimed beyond the historical fact, and he gives it in a way which merely indicates the mystery. Standing on a central elevation is the Christ, as when "His raiment was white and glistening." His arms, as on the cross, are outstretched to embrace the whole world. The heads of Moses and Elias—respectively representing prophecy and the law, are one on the right, the other on the left of our Lord, and at His feet the three disciples. St. John has turned quite away from Him, as from a dazzling brightness, while St. James, looking upward, rests upon one hand and with the other shades his eyes. St. Peter appears not so much beholding what is visible to the eye as entranced by an inner consciousness of the glory—that which in the Gospel is signified by his words: "It is good for us to be here." The devout Dominican has introduced into his composition two kneeling figures, the founder of his Order, and the Mother of our Lord. An old breviary hymn thus pictures the scene on Mount Tabor:

A type of those bright rays on high
For which the Church hopes longingly,
Christ on the holy mountain shows,
Where brighter than the sun He glows.

Tale for all ages to declare,
For with the three disciples there,
Where Moses and Elias meet,
The Lord holds converse high and sweet.

The chosen witnesses draw nigh,
Of grace, the law, and prophecy:
And from the cloud the Holy One
Bears record to the Only Son.

The old Byzantine form shows the Christ in the mandorla, and five rays which proceed from it touch alike the prophets at His side and the disciples, who, in characteristic attitudes, are at His feet. A splendid Evangelium which is in the cathedral at Aix-la-Chapelle, may be instanced as preserving the form seen in early miniatures. Here the light is symbolized by three rays above the Christ. Moses and Elias are at His side, full length figures, and below are the three disciples.

The twelfth century extended the art of illumination to the walls of churches, and

in some of them still may be seen drawings in simple outline and coloring on a background of dark blue. It has been all too easy by a few strokes of the whitewash brush to destroy all trace of these mural decorations, but among the few examples that remain—one of a series—is the Transfiguration. This is in the southern apse of a church near Bonn. Still further back in point of time are the sixth century mosaics, one of which shows a beautiful emblematic treatment of the subject. The head of Christ is represented in the middle of a large cross, richly jewelled; one on either side are the busts of Moses and Elias. At the foot of the cross three sheep symbolize the three Apostles.

The chief, many have said, of Raphael's pictures—"the greatest of all pictures," as some have claimed—the painter's last work, left by him unfinished—is the Transfiguration. Commissioned by Cardinal de Medici, subsequently Pope Clement VII., to paint an altar piece for the cathedral at Narbonne, it still lacked some figures in the lower half when the great artist died. One of Raphael's scholars, Giulio Romano, completed the work his master designed, and finally it was placed in the Vatican. As belonging to the wonderful painting, it should be stated, that, unfinished, it was hung over the funeral couch where the beloved master lay in state, and all Rome gathered together to pay him the last honors, "every heart was like to burst with grief."

In the upper half of the twofold picture we see our Lord in His glorious apparel—robes white "so as no fuller on earth can white them," and by His own inherent light He appears floating in mid-air. The prophets, one on either side of Him, seem upheld by divinely magnetic power, and the Apostles on the ground beneath, seem shunning the light as it were "intolerable day." The meaning of both parts of the picture, upper and lower, is perhaps more fully realized as we come to understand ourselves included in the lower, darker half of the composition, where the demoniac boy represents our human nature. How true, alas! that often in our life here we deliriously struggle against the loving hand that would restrain or help us. Yet also we know it blessedly true, that not neglecting the needful prayer and fasting which are mentioned in the Gospel story, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." It is the reading of Raphael's picture, life's fitful fever below, and above, the Transfiguration of our Lord—the same which is the earnest and pattern of our own.

Throughout the years of our Blessed Lord's life among men until the revelation on Tabor, His Divinity, as we do know, was concealed from human vision. An Eastern legend tells how through all those years His Personal Presence was ceaselessly communicating the gift of an after transfiguration.

Each growth upon that sacred soil where One died not in vain,
Though crushed and shed, though seeming dead, in beauty lives again;
The branching bough the knife may cleave,
The root the axe may sever,

But on the ground His presence lighted, nothing dies forever.

Where once amid the lowly stalls fell soft the Virgin's tear,
The littered straw 'neath children's feet turns to green wheat in ear.
The corn He plucked on Sabbath days, though ne'er it feels the sun,
Though millions since have trod the field, bears fruit for every one.

The palms that on His way were strewn, wave ever in the air;
From clouded earth to sun-bright heaven they form a leafy stair.
In Cana's bowers the love of man is touched by the divine,
And snows that fall on Galilee have still the taste of wine.

Where thy lost locks, poor Magdalen, around His feet were rolled,



THE TRANSFIGURATION.—Raphael.

Still springs in woman's worship-ways the gracious Mary-gold:
Men know when o'er that bowed-down head they hear the angels weeping,
The purer spirit is not dead—not dead, but only sleeping.

Aloft on blackened Calvary no more the shadows lower;
Where fell the piercing crown of thorns, there blooms a thorn in flower,
Bright on the prickled holly tree and mistle-toe appear,
Reflecting rays of heavenly shine, the blood-drop and the tear.

—E. L. Hervey.

WHEN Handel once undertook in a crowded church to play the dismissal on a very fine organ there, the whole congregation became so entranced with delight that not an individual would stir till the usual organist came impatiently forward and took his seat, saying, in a tone of acknowledged superiority: "You cannot dismiss a congregation. See how soon I can disperse them!"

A WEDDING had been arranged to take place one day recently at Stow-on-the-Wold, a small town perched high up on the Cotswolds, but when the happy couple, with a considerable number of admiring friends, arrived at the church at the appointed time, no clergyman was present. The minutes dragged on, and as he did not arrive a search was made for him, but without effect. After an hour had elapsed the bridegroom became impatient, so a sturdy farmer went up into the belfry and began tolling the bell, in the hope of attracting the attention of the rector if he was within earshot. It happened, however, that for many years the church bell had been used to alarm the town whenever there was a

fire, and so when the inhabitants heard it tolling at such an unusual hour they concluded that there was a "blaze" somewhere. A scene of excitement followed. Numbers ran towards the church to find out where the fire was, and the fire brigade hastily assembled, mounted the fire engine, and drove at a rapid rate to the church. When the sensation was at its height the rector came running up. He breathlessly explained that he had entirely forgotten about the wedding, and the couple were finally married in the presence of a far larger gathering than they had anticipated.

MISS JULIA C. DORR, in *The Atlantic Monthly* for September, describes a visit to a modern Welsh church, standing on the site of an old one, and with many old graves, in an enclosure bordered with shrubs and flowers. She says: "By ones and by twos the worshippers began to assemble, and we followed the crowd. It is a curious place to American eyes, that low Welsh church—long, narrow, with stone walls, immense stone columns, brick paved floor in the nave and choir, and tiled floor in the chancel. Imperishable it looked—even though it is the product of our ephemeral to-day—as if it might outlast the pyramids, and it is as severely plain as any flagstaff. The congregation, made up as it was of the common people, the working classes, interested us greatly. The clothes worn were rough and plain, but generally clean and comfortable. Many of the men were in their shirt sleeves. A surprised choir of men and boys discoursed sweet music, singing to Hamburg and other familiar old tunes, their wild Welsh hymns. The air of the place was reverent. The voices in the responses were low and earnest. The young men and maidens were quiet and attentive, their elders were devout. As for the sermon, I understood but three words of it, "Apostle Paul" and "Galatia;" but it was, after all, as interesting as any I ever listened to. Earnestness is contagious, and the pale earnest speaker held our absorbed attention from first to last. But it was easy to follow the service, which was that of the Church of England, and prayer is prayer whether the tongue be Welsh or English."

NORTH CAROLINA probably never produced, says the *Washington Post*, an abler preacher than Dr. Francis L. Hawkes, who a quarter of a century ago was pastor of Grace church, New York. Short, thick-set, swarthy, black-eyed, and black-haired, he was a striking personage. He was not only a great pulpit orator, but was considered the best reader in New York. One day a delegation from a Buffalo church waited upon him and invited him to accept a pastorate in that city.

"Well, gentlemen, other things being satisfactory, the question of acceptance narrows down to a business matter," said Dr. Hawkes. "What salary do you offer?" "Dr. Hawkes," said the spokesman, "we recognize that you have a high reputation and are willing to be liberal. Our recent pastor has received \$2,500, but on account of your standing, we have decided to offer you \$3,500."

"My good man," cried the Dr., gasping, "do you know what salary I am receiving here?"

"No, sir."
"I get \$15,000 and this parsonage, and as I have an expensive family, I do not see my way clear to accept your offer."

The spokesman looked rather sheepish, but made another essay.

"If we had known that fact, sir, we would undoubtedly have looked elsewhere; but you should remember that the work of the Lord must be done, and as for providing for your family, you know the story of the ravens."

"Now, my friends," responded the clergyman, quizzically, "I have made the Bible my study ever since I was twenty-eight. I have read it through carefully and prayerfully over a hundred times. I remember the raven incident perfectly, but nowhere can I find any reference to the Lord's providing for young hawks."

THE SEXTON OF ST. MARY'S.

BY HENRY FAULKNER DARNELL, D. D.

AUTHOR OF "PHILIP HAZLEBROOK," ETC.

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CHAPTER I.

The parish of Altonbury was in want of a sexton. The former occupant who had held the position for some eighteen years or more, and whose duties, like his pay, had been reduced within the narrowest possible limits, had at last quietly departed from this earthly scene. His remains had been consigned to the dust under the shadow of the old but not unlovely church with which he had always been more or less connected since his boyhood, and which he had served, poor fellow, "according to his lights," all these long years, upon the whole not much worse, if not better than his neighbors.

The parish was poor; at least the people said so; and yet a stranger passing through it would scarcely have supposed this to be the case as he noted the numerous comfortable homesteads and pleasant gardens, with here and there a more stately and pretentious mansion. Almost every house had its "best room," which, though rarely used, was neatly carpeted, and in many instances even elegantly furnished. In very many of the homes might be seen a piano or a parlor organ; not that these were often played upon, but then everybody now has an instrument in the house, and it would never do for Altonbury to be behind the times in such matters as these.

The two public schools of a higher and lower grade, were substantial, if not very tasteful buildings, and certainly cost the municipality a good round sum. But then in these days children are expected to know more and dress better than their parents, no matter at whose expense: in consequence of which it seems to be allowable for them to correct and take them to task, and that not only in private.

All this, it is true, is not quite in accord with the teaching of the Bible, which has now no recognized place in the public school system; nor is it at all similar to the condition of things when some of our readers were young. But we are only old fogies now, and must remember that times are changed and we are not nearly so smart as those that are coming up to take our places.

Well, we are aware that we have not filled them quite as well as we might have done, so there is no need to be too severe on the young folks. We can only pray God they may fill them better than we did.

Altonbury was a prettily laid out town, and in certain seasons of the year especially attractive. A narrow rushing stream struck through one part of it; and below "the falls," some fifteen or twenty feet high, the rapids foamed and glittered in the hot summer days very refreshingly. The roads and walks were well kept, for the soil was gravelly, and frequent shade trees lined the streets and avenues, except in the immediate neighborhood of the "four corners," where the stores were chiefly to be found.

Nor were the citizens lacking in public spirit, at any rate upon occasions. We have been given to understand upon the best authority that a singularly large amount was raised by both the leading political parties during the last presidential election and that even the prohibitionists shelled out bravely. Indeed, it was whispered—a "stage whisper" which it was intended everybody should hear—that the magnifi-

cent banner displayed by these had cost in the neighborhood of \$175, a fact of which our temperance friends were of course only "soberly" proud.

The recent ball and supper, too, given under the auspices of the Odd Fellows Society, according to the report of the treasurer, must have cost the "Order" a considerable sum. The flowers, purchased in a distant city, were greatly admired; and the band, we are informed, would not give forth a note unless guaranteed \$50 and their expenses.

We have not a copy by us at the moment, but we can refer our readers to the columns of the *Altonbury Argus* of that date, as to the stylish and expensive character of the entertainment. The enthusiastic reporter's graphic description filled nearly half a page of that excellent journal, and judging from the detailed account of the dresses and jewels worn by the fairer portion of the assembly, money for such purposes must have been fairly plentiful, or grievous sacrifices were made in other directions in order to achieve so brilliant a display.

Yet, in view of all this, we are told that Altonbury was poor. Yes, and we regret to say that, in one especial direction, Altonbury, like a great many other parishes, was very poor. It always pleaded poverty in connection with its religious privileges and the becoming maintenance of its various places of worship, all of which betrayed a lack of interest and attention.

Perhaps it may have seemed a little hard upon a community of some four or five thousand souls to have to support six so-called churches, when two of moderate seating capacity would have comfortably contained the few hundred habitual church-goers, which were all the town could furnish. From a certain stand-point the community did seem to be too heavily burdened in this respect, more especially if we take into consideration the very moderate value that the majority of the inhabitants set upon the means of grace.

But, after all, this condition of things was of their own choosing. When we are not satisfied to ally ourselves either with the Church of the past—with its Scriptural creed, uninterrupted ministry, and devout and time-honored worship—or with any of the leading denominations of Christians who hold the Faith and maintain the decency of worship, then it is but fair that we should be prepared to shoulder the expense of erecting a tabernacle to please ourselves, and the maintenance of a preacher to deal out to us the particular "brand" of gospel which our palate may chance to crave.

Thus, after a full and fair consideration of the subject, we do not feel that we can honestly extend to our over-taxed friends any great amount of sympathy. It seems to us a state of affairs for which they are themselves chiefly to blame, and from which they may easily extricate themselves when they think fit by cultivating a spirit of greater meekness and docility.

Thus it was that the parish of Altonbury was poor—or thought itself so—which was much to the same purpose as far as this story is concerned; and when the poor, decrepit old fellow, deceased, who had hobbled in and out before them on so many Sundays and holy days, there was no doubt as to many having been considerably distressed. This distress, however, was occasioned not only by the fear that they might not readily find a janitor equally as efficient as old Zekiel, but rather—must we write it?—by the inward dread

that it might be very difficult, now that work was plentiful and wages high, to find any one willing to accept the pittance which he, with his faltering gait and shortening breath, was thankful to secure.

And yet the worthy old fellow lacked neither many a good quality of his own nor many a friend and well-wisher. He had been wounded in the service of his country towards the close of the revolutionary war. He never drank—that is hardly ever, or only when some friend or comrade of the past coaxed him into taking a glass for old acquaintance sake.

It is true, he rarely tolled the bell precisely at the appointed hour; but then he was, as he would say, "awful hard o' hearing," and the Altonbury folks were, as a rule, in no very great haste to avail themselves of the privileges of public worship.

The church was certainly at times very dusty and untidy looking; but then Zekiel could not see very well, a failing for which the well-dressed young ladies of the congregation had much less sympathy; since, while carefully gathering their silken skirts or white summer drapery, they would often abuse him soundly *sotto voce*, even, we are ashamed to say, within the sacred precincts. Being of the opposite sex, and consequently inexperienced as to the grievous character of such trials, we desire to exercise the utmost charity, simply alluding to the subject to point our narrative.

But if Zekiel was not the most efficient of sextons, there was yet one very great point in his favor—he was extremely cheap; and this stands for a great deal in a parish like Altonbury. No sexton in the memory of the oldest vestryman had ever held the position for so little as he. Hence it was that year after year he had held on to it undisturbed, in spite of frequent warnings and incessant grumbling. No one wished to oust him, for there was not an individual in the whole town who would be content to rate his services so low. No one cared to demand his retirement, since all were alike unwilling to be saddled with the responsibility of adding to the financial obligations of the parish.

But the poor old sexton was gone, and "his works had followed him." Weak and inefficient as they had been at best, and oftentimes negligently and irreverently rendered, they were, on the other hand but meanly recompensed. May we not hope that the Great Judge, who knows all and sympathizes with all, will take this into account when pensioner Zekiel, late sexton of St. Mary's, stands before that tribunal at which we must all one day appear?

Yet, might not the "game" old fellow, for game he was in his way, since he stumped about in the discharge of his duty to the last, have learned something in all these years of the true character and dignity of his position? And how easily he might have learned it, one would think, in connection with the Church in which he serves; a Church which, when congregations, ye and even pastors and bishops are irreverent or unfaithful, yet lifts her protesting voice from day to day, and from year to year on behalf of the sanctuary of God.

Did they never come to his weary, travel-worn spirit, with all their force and meaning, those solemn words with which the service opens? "The Lord is in His holy temple, let all the earth keep silence before Him."

Did the earnest words of the Psalm-

ist, heard so often, as they must have been, awaken no kindred feeling in his heart, nor lead him in some degree to "magnify his office?"

"One thing have I desired of the Lord, which I will require; even that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His Temple."

"I had rather be a doorkeeper in the house of my God, than dwell in the tents of ungodliness."

Did it never strike him how David, and Simeon, and Anna, and countless others in every age, earth's very best and purest, had loved and almost lived in the House of God?

Did he never think, there alone in the old church, of all the hallowed memories that encompassed it; the spirits that had been new born in it; the suffering and afflicted who had worshiped in it and been comforted; and when pursuing his duties within its walls, how near he had been to Him in whose honor it had been reared.

Oh, for the day when the lowliest office in the Church of Christ will once more be regarded as it ought to be, and when its occupants shall feel, like the angels on the lowest step of the "great white throne," that they are glorified by, and reflect the beauty and majesty of the Eternal.

(To be continued.)

MALE CHORUS CHOIRS.

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

PART II.

Our friend Mr. Krehbiel makes another mistake. He says: "No choir is so costly in money and care as a good boy choir." A downright error! How much would 20 lady sopranos, capable of singing the music of Mozart, Stainer, Tours, Bandegger, Sullivan, and Gounod, able to sing purely, sweetly, unerringly up to A, cost you? Twenty-five cents per week per boy is what such a staff costs here, and is hardly exceeded elsewhere. Slight payment permits of small fines in the interests of discipline, but the thorough musical training is the real incentive and compensation. Gentlemen will usually serve gratuitously out of love for the work and the musical training, and if paid, receive no more than similar singers in mixed choruses. The organist and choirmaster must, as he deserves, be well paid. He cannot be a secular musician, taking up Church work as a secondary thing; he cannot be one of those beings, according to the Mikado, easily missable, the piano-organist. He must know all about vocalization and other mysteries, and earn a large salary. The alleged costliness of male choirs resolves itself into this evident fact; if you pay your singers, it costs more to pay many than to pay a few. With this qualification, boy sopranos are cheaper than ladies, and can be obtained in sufficient numbers in places where a full staff of ladies cannot be procured at any price.

Careful inquiry shows that a male chorus choir costs about the same as a quartette of the same grade of excellence, or lack of it. A mixed chorus, men and women, costs two or three times as much as a male chorus of the same grade.

One more practical point. A male choir is free from many difficulties that are unavoidable in mixed ones. With boys there is no difficulty growing out of the hours of practice. Afternoon or evening will suit them equally well. With ladies night rehearsals necessitate

escorts, etc.; if the afternoon is chosen you get well on in your work only to have some one say that she must go home to get tea or to attend to some other duty; nor can very frequent rehearsals be wisely asked; both the latter part of the afternoon and the evening are valuable socially, and are not willingly given up; all of which difficulties [some of you must know to your sorrow, but with boys none of these things hold. They will come at any time when there is no circus in town, and then they won't come at all, but at other seasons, morning, noon and night, differ not to them, "they have all seasons for their own." True enough, their mothers exhibit an anxiety to have them at home by half-past nine, not shared by the boys themselves. They have no responsibilities and no duties, they are like the lilies of the field, they toil not, neither do they spin, nor get tea ready, nor make calls, they are free from care at all times. A heavy storm on Sunday night which would leave you without a single lady is to them merely a pleasant frolic; in short they seem to be made and constituted on purpose to sing and attend unlimited rehearsals. Five practices per week is our modest rule; give the boys interesting work of increasing difficulty and they are always present. Your work is not broken up by parties, the choir-boy is not a social factor. Again he is not a clannish being, consequently he gives rise to no social complications, no choir quarrels, nor any of the personal frictions which haunt the dreams of organists. The son of the banker will sing beside the laborer's with all cordiality; if there is a quarrel a friendly fisticuff will wipe out bitterness, and if their choirmaster punishes or expels one boy, does his friend immediately rebel and get up a general desertion? Not at all! A boy regards another's trouble in a humorous light; he grins to see punishment meted out at last. Among his other good points a strange impersonality is not the least. Seriously the absence of social complications, the possibility of severe discipline, and the summary expulsion of disturbing elements are great practical advantages.

Mr. Krebbiel hints also that his favorite ritualism regards women as instruments of the devil, to be made to keep silence in the church. His usual nonsense! Ladies are not used for reasons of practical expediency only, or rather, the conditions upon which they are available exclude them. Some churches employ an auxiliary choir of ladies, usually where the choir-master is an amateur who cannot develop boys' voices, and the result is almost always poor.

I do not enter into relative merits of boys' and ladies' voices for church work. Both have unique advantage. Boys have purity and great range. Ladies have mellowness and sympathy. Boys lack expression. Ladies lack reach of tone. To fault the boy voice because it has not fulness and color is to complain that pure tone and sympathetic tone have not the same excellencies; the great tenors are almost always cold; the great baritones have sympathy and color without brilliancy. It must always be so unless you change the laws of acoustics and the vocal mechanism.

Brilliancy and sympathetic quality are dramatically opposed to each other and are seldom combined. Pure voices are passionless. Full voices are replete with passion. Pure tones are the fittest for the expression of religious de-

votion. Again, for the leading of congregational singing, voices of brilliancy and reach are most useful.

Another point; for worship, you need voices that are impersonal, that suggest neither individuality nor sex (as ladies' voices mostly do.) Few good lady singers are willing to have their identity sunk in a large chorus; we cannot much blame them, for individuality is the very bloom and perfume of womanliness; but still in the praises of God's house, any individuality, however sweet, made prominent is an impertinence. There are, however, some occasions where ladies voices are much more suitable than those of boys, notably Good Friday, when the music is soft, solemn, wailing almost; the congregation cannot join in it from its unfamiliarity, the organ is subdued. Here the brilliancy and mechanical precision of the trained choir-boy is out of place, but on the whole, for the year round the boy is the best material. Under certain conditions lady auxiliaries could be made most valuable, but those conditions are seldom met with.

I might close by claiming that boys give better results than ladies, but I have made this claim implicitly all along and have given the reasons. The choir which receives all its musical culture from one teacher, which is regular at frequent rehearsals and amenable to thorough discipline, will always do better, more homogeneous, work than one which does not follow its example.

Now mark you, I have not been talking about mixed chorus choirs composed entirely of artists, highly salaried, such as that of St. Bartholomew church, New York. This choir can compete with that of Trinity church, and perhaps excel it except in the ability to fill the vast sound space of Old Trinity. I am comparing the average male choir with the average mixed church chorus the country over. Which is the best practically and musically? There is but one answer. There are hardly any grounds of comparison.

Most writers on this subject, Mr. Krebbiel among them, fail to grasp the point at issue, which is a practical one embodied in the burning question: "How shall the average church, the country over, have its sacred music led and rendered in a dignified, worshipful manner, at the least expense of means and care?" I answer, by organizing male chorus choirs in competent hands. If any one can give a better answer, backed up by successful experience, I shall be delighted to listen to it.

Our writers seem to think it all turns on the power of boys to sing solos. They compare Harry Brandon, the now shining star, with leading prima donnas. (I do not consider Harry Brandon or any star boy soprano equal to a first-class lady oratorio singer.) A whole choir of Harry Brandons would be undesirable. A single Harry Brandon, when his individuality had been made, the point would be equally so. Phenomenal boys are not discussed. The question is: "What is the relative capability of the rank and file choir boy compared with the chorus singer?" How best can you render the great, massive, impersonal worship music of the Church? The critics condemn the work of church choirs on the same grounds that they would fault defects in the chorus of the American opera company, the result of ransacking a continent, with unlimited means at command. This is silly! The question is: "How shall God's service not be dishonored by trivial, secular, ex-

hibitive music rendered with the maximum of carelessness and individual self-assertion?" You know my answer. The male choir is gaining ground because it is procurable, manageable, amenable to training, impersonal, comparatively inexpensive, and best in average results.

AN INDIAN WEDDING.

CORRESPONDENCE OF *The Evening Post*.

CROW CREEK AGENCY, Da., Dec., 1886.

We crossed the frozen Missouri in safety and arrived this evening, to the gay jingle of sleigh-bells. A sleigh-ride in Dakota, so far from what I had fancied to be the case, is literally a rare treat, and they tell us that there is seldom snow enough to cover the ground. As we slip musically along through the brisk, bracing air, warmly muffled in furs, our high spirits are raised to a yet higher pitch by the announcement that we are to have a wedding this evening. The daughter of the "head chief," White Ghost, whose visit to the East, two years ago, is remembered with pleasure by many who saw and heard him, is to confer the honor of her hand upon a young apprentice in the Agency blacksmith shop. Maria, who has been at school for three years, and is a member of the Church, is firm for a Church wedding; the bridegroom, although he is yet outside the fold, makes no objection. The greatest triumph of all, however, is that old White Ghost, who has seemed for some time to be "almost persuaded" and yet cannot quite make up his mind to take the final step which will, doubtless, lessen his influence among the wilder element, has consented to be present and to give away the bride. After we have alighted at the missionary rectory, and have been warmly welcomed, our talk is all of the approaching event. The details possess a peculiar interest for us. Weddings are always interesting, and there is something unique about this one. It seems that the past summer has been noticeable for the number of runaway matches among the educated and Christian Indians. It is true that the missionary in charge was away on his vacation—the first in fourteen years—but his assistant was holding regular services, and would have been glad to tie the knot at any time. With or without excuse, there was in fact a sort of epidemic of elopements which, among Indians, consist in taking a wife without any ceremony whatever, and which were by no means creditable to the young men, all of whom ought to have known better. The agent, as soon as he heard of those cases, called up the parties and married them legally; nevertheless, a conspicuous Church wedding, such as this of the chief's daughter, held at the time of the annuity issue, when everybody would be present, was a shining example and a delight to the missionary's heart.

It seemed, too, to have been a love-match, although arranged, after the Indian fashion, by means of a third person. Charles had written Maria a letter (which she never answered), but he had apparently never spoken to her—that would not be at all in accordance with etiquette. He had told the missionary who questioned him that he liked her, and that he thought she liked him—doubtless she could inform him by a look! He thereupon gave the father a pony, and the affair was arranged apparently to everybody's satisfaction.

The wedding is to take place after

the usual evening prayers, in the pretty mission chapel. Late in the afternoon the bride appears, with a girl companion, and is led, all graceful shyness, into the parlor, where we welcome and make much of her. She is pretty, as a bride ought to be, a thorough Indian beauty, with the drooping carriage of the head, the two thick plaits of black hair framing a delicately cut face, the soft black eyes, and a charming dimple in the dusky cheek. She is neatly dressed in a gingham gown, with two ruffles, made by herself, and a pretty new shawl. The silver cross lies on her bosom, and the neck is finished becomingly enough with the usual string of black beads, but with the lace collar and white ribbons produced by the missionary's wife, and timidly accepted, the effect is a trifle more "civilized."

Presently the groom appears, looking possibly no more constrained than men usually do under those circumstances, in the very unusual get-up of a well-fitting black suit, spotless shirt front, and polished boots. He is, however, a fine manly fellow, although he does not speak English and doesn't say much of anything. The amusing part is to see him sitting stiffly opposite his bride, while we try to talk to both, and the two absolutely ignore each other.

Now comes the trying scene of the rehearsal—the bride's father having arrived—and all three go through it remarkably well. He is a little slow to take her hand, but finally manages to do so, and all goes smoothly until the ring is produced. The minister turns it over in his fingers and slowly spells out the motto—"Mary has a little lamb!" "Very good—very appropriate—the bride's name being Maria," he murmurs reassuringly, anxious to hurt no one's feelings by a smile. But we have a hearty laugh afterwards over the coincidence—it was probably nothing more—and wish that poor Charles knew and would live up to the deep significance of the words! White Ghost, tall and dignified, without a trace of embarrassment in his courtly manner, listens to the solemn words with paternal interest, and readily performs his part.

For a few exciting moments the little "Princess" is spirited away up stairs, and the finishing touches are put to her simple toilet by willing fingers. She consents to leave her shawl behind when she goes up to the altar—a great concession for an Indian maiden to make—and accepts prettily the red pin-cushion, the dainty apron and handkerchief, which are all we see of the "wedding presents." We ask her where Charles's house is—she "doesn't know;" we hope she will be happy—she casts down her eyes and says nothing. The bell is ringing for service; we make our way into the crowded chapel and are ushered into the front seat reserved for us. On the opposite side sit the bride's father, the groom, and presently the agent, Maj. Anderson, and his guest. The sweet evening service in Dakota begins. Maria shares our hymn-book and sings in a clear soprano. She joins audibly in the prayers, and is wonderfully self-possessed, but the white lace rises and falls heavily to the quick beating of her heart. At last the short, solemn marriage service of the Prayer Book. Most impressive and touching is the tender expression about the stern, wrinkled face of old White Ghost, as he stands there like a statue in bronze; and the grace with which he lay the bride's hand in that of the minister, when the time comes to give her away. Little Maria's re-

sponses are clear and unflinching, and the groom does not need to fumble for the ring.

When they have been pronounced man and wife, the pair stand still for a minute, while we all crowd about to shake hands and congratulate them, and one or two of us go so far as to kiss the bride. The bridal party have been invited to a supper at the blacksmith's house, and after the congregation has dispersed, they go out through the snow and the moonlight, into their new life—not hand-in-hand, nor arm-in-arm, but walking at about two yards' distance from one another. We watch them long enough to see him open the gate for her, and wait for him to pass through, and then turn away with a heart full of good wishes for the long journey auspiciously begun.

ELAINE GOODALE.

THE CZAR AT GATCHINA.

Gatchina has always been a favorite country residence for the present Czar. The house was built by Peter the Great; but until the accession of Alexander III. none of the Czars had lived in it much, and the place was chiefly known as the breeding-place of the famous Gatchina mastiffs. No more signal mark of favor could be received from the Czar Nicholas than the present of a mastiff from the Gatchina kennels. The palace is not very large, and there is nothing remarkable in its architecture; but it is pleasantly situated between the two summer residences of Tzarskoe-Selo and Krasnoe-Selo, and is at a convenient distance from St. Petersburg. There is a large park, very artistically planted, and beyond it is a forest. A few years ago, when Nihilism first became very formidable, both park and forest were surrounded by high walls, the cost of which must have been enormous. One thousand pounds a mile is, we believe, the average cost of an English park-wall, and the boundary walls at Gatchina extend for many miles and are of unusual height. When the Czar is at his favorite country house he is even more closely guarded than at the Winter Palace. The roads for miles around are guarded by mounted patrols, who stop every person they meet and allow no one to pass until he has exhibited his papers. The railway station, despite that it exists solely for the use of the Court and that no person not in the service of the Imperial household is allowed to start from or alight there, is closely watched. Around the park and forest walls is a chain of sentinels twenty-five yards apart; and, that there may not be even momentary relaxation of watchfulness, the sentries are relieved at very frequent intervals. No one, of whatever rank, is allowed to enter the gates without exhibiting a permit, the color of which is changed every week; and this permit has again to be shown before admission to the palace can be obtained. Within the palace the regulations are far more stringent and minute. No lady or gentleman is allowed to lock the door of any room in his or her occupation, day or night. The Surveyor-General of the Imperial Residences and the Chief of the Imperial Secret Police have the right to enter any apartment at any hour; and this right is not infrequently exercised. The task of the police who are charged with the Czar's safety when he is at Gatchina is excessively difficult, since his Imperial Majesty insists upon following his favorite amusements—shooting, fishing, walking, and boating. He often walks in the park and forest, as he was doing when he was shot at some time ago. The Czarina, who is constantly in a fever of apprehension for her husband's safety, has lately had built an annex to the palace, containing two long galleries; and has, at last, induced the Czar to take his daily walk there when the weather is bad. Yet all these precautions, and the presence of thousands of soldiers and policemen, have not prevented attempts upon the life of the Czar within the jealously-guarded demesne of Gatchina.

OPINIONS OF THE PRESS.

The (London) Church Review.

TEMPORA MUTANTUR.—Is Presbyterianism, like all the other isms, developing, or do they manage these things better in America? We do not mean doctrinally, for that denomination being essentially Protestant, that goes without saying, but in other and less

important respects. The question is naturally suggested on reading this week the announcement that a Presbyterian church in Pittsburg has taken the favorite soprano from Chicago by offering her \$2,000 a year, which, it appears, is \$500 more than she was paid in Chicago. Shade of John Knox! What has Presbyterianism to do with \$2,000 a year for one singer alone? Shade of Jenny Gaddes! To think that one of her sex, though not necessarily of her sect, should stand up to be listened to by reverend elders and gazed at by irreverent youngers in a church professing the faith for which she sacrificed her stool to preserve from the enormities of a Liturgy! And here is a woman singing the lauds of the congregation to the tune of all these dollars a year! Clearly Jenny is at a discount in these degenerate days, for what with the pro-Liturgical Presbyterians at home and the æsthetic Presbyterians abroad, neither she nor her stool has (metaphorically) a leg to stand on, and like that famous improvised anti-Episcopal missile, she is thrown, legless, to the wall.

Church Bells.

THE CHANGE OF NAME.—One of the minor excitements of last month was the conference of "Protestant Churchmen" held during two days at Exeter Hall. The proceedings were not open to the public; but rumors reached the public of what went on—and they were rumors that within that secret conclave all was not peace. The Church Association has no doubt grown to be greatly discredited in the eyes of many people, and the Evangelicals have for some past felt that they must establish another society to take its place and to rally the scattered forces of Protestantism as it is within the English Church. Hence, as the outcome of the recent Exeter Hall Conference there has been formed the "Protestant Churchmen's Alliance," whose aim, indeed, is to be much that of our old friend, the Church Association, but which is to differ from this distinguished body by not devoting itself to prosecutions. We are glad of that for its own sake. Religious prosecutions are bad things—for the prosecutors. It is further to be noticed that those who met last week to set going this new body were not entirely agreed as to the desirability of using the word "Protestant" in connection with it. Finally indeed, it was determined that word should occur in the title, but it was not without some vigorous opposition. A new phase surely has come over Evangelicalism when any Evangelical hesitates for a moment as to whether or not he shall use the word "Protestant" on every possible occasion.

"L. N." in Church Year.

DIOCESAN RIGHTS.—The small dioceses of the West will not willingly vote to deprive themselves of the advantage they enjoy, and the East is not strong enough, even if united, to carry the point. But it is not united; there are many who believe that the Church should stand by the compromises of the Constitution. When the federation of the dioceses was made there was no question of inequality raised, and if it had been it is very certain the union between them would never have been formed. Each diocese was a sovereign, and as equal sovereigns they came under the eyes of the Constitution. Meanwhile in population and resources the Eastern has outgrown the Western portion of the Church, but there are nevertheless many in the East who do not adopt the Rob Roy rule, as given by Wordsworth:

"Because the good old rule
Sufficeth them; the simple plan,
That they should take who have the power,
And they should keep who can."

Like the Psalmist, if they swear to their neighbor they should not disappoint him, though it were to their own hindrance. That may not be good law in the State, history shows that it is not, but it is thought to hold true in religion. Bishop Huntington would seem to think so, for he says: "No principle is more clearly and uniformly declared in our system than the equality of dioceses before the whole law, irrespective of dimensions or date of organization. Any denial or invasion of that principle is to be resisted promptly, peremptorily, *ab initio*. The smallest diocese as a diocese is the equal of the largest." Under the cir-

cumstances, while it may be well to discuss the principle of representation, it is certain that for a long time at best it cannot come to any practical result. The Church will not remove the ancient landmarks.

Irish Ecclesiastical Gazette.

PERSECUTION IN IRELAND.—Here we are with a most modest ritual, enforced upon us by the most stringent of canons, and yet a cry of "Ritualism" has been got up, a united and devout congregation is to be disturbed, a respected and beloved pastor, who has won the affections of his people, is to be prosecuted in the Church courts on the charge of having violated some particular canon in some minute point. We really do not know what the nature of the charge is, or who the clergyman or clergymen are whom the association have selected as their quarry. All we do know is that the bad traditions of the Church Association in England are about to be adopted by some persons in the Church of Ireland who wish to disturb the peace and happiness of a united and devoted congregation by prosecuting its clergyman. We believe that things would never have come to this pass were it not for the action of one or two individuals in the diocese of Dublin, urged on by extreme articles and letters in the English [Irish] *Churchman*, who have determined to force matters to an issue, and whose turbulent and violent counsels have overruled wiser deliberations. While we regret that the peace of the Church is about to be broken by this effort to narrow the liberties of Irish Church people, and put an extreme interpretation on the law, we otherwise do not regret the action of the association in thus forcing matters to a crisis. We take for granted it will be determined what is—within the limited ritual allowed to Irish Churchmen—an illegal ritual, and then, perhaps, when this question is settled, the ridiculous cry of "Ritualism" will be allowed to subside, at least for a time.

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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 10th, 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. E., 501 First National Bank Building, Chicago, or to William Hill, General Agent, Chicago.

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The attention of our readers is called to the "Dutcher's Fly-Killer" advertisement that appears in another column of this paper. Mr Dutcher has without question, one of the most effective fly-killers yet placed upon the market, and we do not hesitate in recommending his goods to all who may be inimical to flies.

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COLD DESSERTS FOR HOT DAYS.

BY CARRIE M. ASHTON.

Spanish Cream.—Dissolve one-half box of gelatine in one pint of hot milk in a double kettle. When thoroughly dissolved, add the yolks of three eggs and five table-spoonsful of sugar, stir constantly and when it begins to thicken a little, stir in the well beaten whites of three eggs, and one and one-half teaspoonsful of vanilla. Remove from the fire immediately and pour in a pudding mold or dish which has been previously dipped in cold water. This cream can be made in less than half an hour and should be left to stand in a cool place until the next day. Serve with cream whipped or plain. Cake can be served with it.

Lemon Jelly.—One box of gelatine dissolved in one pint of cold water for about an hour. Then add three pints of boiling water, the juice and grated rind of four lemons and sweeten to taste. Strain through a flannel bag and pour in jelly molds. It must be made the day before using and should stand on ice.

Steamed Custards.—Boil one quart of sweet milk in a double kettle, add four eggs well-beaten, and two-thirds of a cup of white sugar. Let it come to a boil, then remove from the stove, and when cool flavor with one teaspoonful of vanilla and pour into custard cups. Have your steamer ready over boiling water and put your cups into it, steaming them until they thicken like custard pie. Try them with the handle of a teaspoon. When cold, grate nutmeg over the top. Serve in the cups for dessert or tea.

Fancy Pudding.—Boil one pint of milk, add three table-spoonsful of corn starch, three table-spoonsful of sugar, and the whites of three eggs beaten stiff. Cook until thick and pour in a pudding mold which has been previously dipped in cold water. When cold and ready to serve, turn out in a large glass dish and pour around it a custard made of one pint of milk, the yolks of three eggs, one-third of a cup of sugar and one teaspoonful of corn starch; flavor with lemon extract.

Orange Pudding.—Peel and slice four oranges in a large, deep dish and pour over them one-half cup of sugar. Boil one quart of milk, add three eggs, one cup of sugar, three table-spoonsful of corn starch wet in cold milk. Cook until it is stiff and clear. Remove from the fire, and when cool pour over the sliced orange. Whip the three whites and add three table-spoonsful of sugar, spread over the top and brown in the oven. Set on ice until cool.

Tapioca Cream.—One quart of milk boiled with four table-spoonsful of pearl tapioca, which has been previously soaked in milk or water for an hour. Cook three-quarters of an hour, then add the yolks of four eggs and two-thirds of a cup of sugar, cook fifteen minutes longer and pour in a pudding dish. When cold, flavor with vanilla. Whip one-half a pint of cream stiff, add the well beaten whites of four eggs, three table-spoonsful of sugar and two table-spoonsful of vanilla and pour over the top.

Whipped Cream.—Whip with an egg beater one pint of cream until firm, (place your dish in a pan of ice and it will beat sooner.) Add eight table-spoonsful of fine sugar, the well-beaten whites of four eggs, and one and one-half table-spoonsful of vanilla. Let it stand on ice until thoroughly cold. Serve with angel's food or other cake.

Bavarian Cream.—One pint of milk, yolks of four eggs, one-fourth pound of sugar, one-half ounce of gelatine, put all over the fire and stir until the gelatine is dissolved, then strain through a fine sieve, and when cool add one pint of cream and flavor with vanilla.

Lemon Sponge.—Two ounces of gelatine, pour over it one pint of cold water, let it stand fifteen minutes, add half a pint of boiling water, three-quarters of a pound of white sugar, and the juice of four lemons. When the gelatine is cold, before it begins to get firm, add the well-beaten whites of three eggs; beat the whole fifteen minutes, until the mixture is quite white and begins to thicken; then pour in a mold that has been previously wet in cold water.

Snow Pudding.—One-half box of gelatine dissolved in one pint of boiling water, when nearly cool, add one cup of sugar, juice of one lemon, strain, add whites of three eggs beaten to a stiff froth, beat all thoroughly and quickly; pour into molds. Serve cold with soft custard made of the yolks of three eggs and one-half teaspoonful of corn starch stirred in one pint of boiling milk and one-half cup of sugar. Flavor with vanilla.

Chocolate Cream.—One box of gelatine, dissolved in a pint of cold water, three pints of milk put to boil with one cup of French chocolate. When the milk is just scalded, pour in the gelatine, sweeten to taste, boil five minutes, then take from the fire, flavor with vanilla and pour into molds. When cold, serve with powdered sugar and cream.—The Household.



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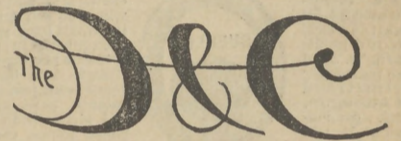
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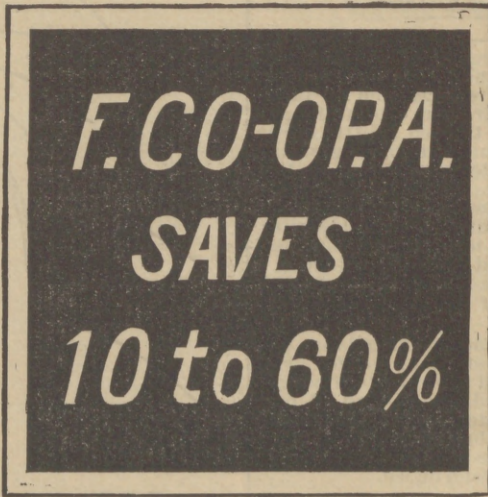


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