



# The Living Church.

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

VOL. XII. No. 24.

CHICAGO, SATURDAY, SEPTEMBER 14, 1889.

WHOLE No. 567.

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*Racine, Wis.*  
Thirty-sixth Year.

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*Peekskill, N. Y.*  
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Principals, Principal Emerita, MISS FRANCIS E. BENNETT, MISS H. A. DILLAYE, MISS SYLVIA J. BASTMAN.

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112 Newbury Street, Boston, Massachusetts, for Girls will reopen October 1, 1889. A limited number of boarding scholars will be received.

**CHELtenham ACADEMY,** Orontz, Pa. Unexcelled location and surroundings. New school equipment. Gymnasium of Military Drill, &c. Thorough preparation for College or Scientific School. For circular, &c., address JNO. CALVIN RICE, A.M., Principal.

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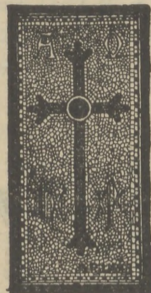
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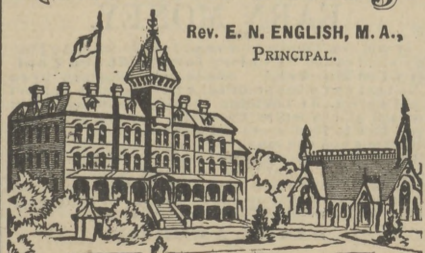
**PHILADELPHIA, GERMANTOWN, 202 and 204 W. Chelton Avenue.** Miss MARY E. STEVENS, Boarding and Day School begins its 21st year Sept. 23d, 1889. "Approved" by Bryn Mawr College and "Authorized" to prepare students for its entrance examinations. Pupils pass these examinations in this School.

**The Kirkland School,** 275 and 277 Huron St., Chicago.

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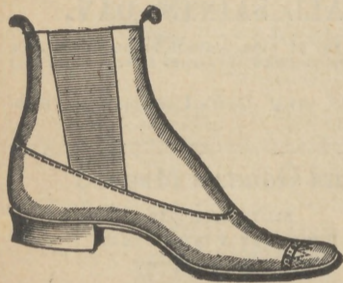
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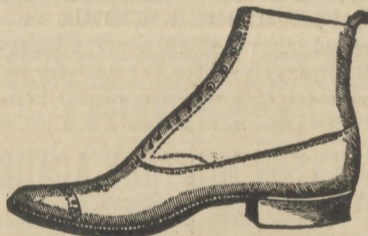
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"I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."—Charles G. Ernberg, Vasa, Minn.

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"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Drug-gists, Ball Play, Tenn.

"For several years afflicted with disorders of the blood, I have received more benefit from the use of

# Ayer's Sarsaparilla

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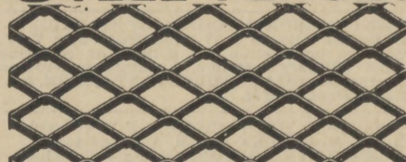
We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their announcements in papers that will be the most productive of good results.

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Tangent spokes, \$1 extra. Easy payments, Agts. wanted.  
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# The Living Church.

SATURDAY, SEPT. 14, 1889,

## NEWS AND NOTES.

THE Bishop of London is reported to have informally expressed an opinion that the litigation respecting the St. Paul's reredos might extend over at least five years.

THE Chancellor of London has granted a faculty for the erection of a second altar in a chapel in St. Paul's, Knightsbridge, to be erected in memory of Mr. Liddell.

MR. EDWARD TERRY, the actor, has been invited by the secretary of the English Church Congress to read a paper on "The Amusements of the People," and has accepted the invitation.

WRITERS who desire to compete for the prize story should forward copy so as to reach this office about the middle of November. Further particulars will be forwarded on application to the editor.

PERHAPS the oldest prelate living is the Greek Patriarch Sophronius, of Alexandria, who has just celebrated his ninety-ninth birthday and the seventieth anniversary of his entry into sacred orders. Notwithstanding his great age, he continues to perform all his duties with punctuality and regularity.

AT Truro, which is served solely by the Great Western Railway, a great parade of railway men took place on a recent Sunday. They marched to the cathedral, where a sermon was preached in aid of the Great Western Railway Servants' Widow and Orphan Fund. The procession numbered nearly eight hundred men, and the crowded cathedral presented a grand sight. As the procession entered the cathedral the organ pealed forth the National Anthem.

The *Irish Ecclesiastical Gazette* says "the committee appointed by the General Synod to revise the Church Hymnal have decided to recommend the omission of 21 and the addition of 151 hymns. The sale of copies of the Hymnal at the depository in Dawson street, has been considerably affected by the prospect of the issue of a new edition. The number of Hymnals (words only) sold in 1887 was 45,795, and in 1888, 41,500. The new Hymnal will have to be submitted to the General Synod for its approval before it can be finally adopted."

THE restored steeple of St. Michael's, Coventry, not being strong enough to stand the ringing of the bells, the Restoration Committee have resolved to complete the restoration of the structure on its ancient lines. This will involve the replacing of the groined roof of the lantern 100 feet from the ground, which will then, it is claimed, be one of the finest open lanterns in the world. The cost of the restoration has been nearly £40,000, of which £5,000 remains to be subscribed.

THE recent visit of the Archbishop of Cyprus to England, has been the occasion of another interchange of expressions of good will, and of interest in the work of Christ. This excellent prelate has rendered very valuable services to Bible circulation in Cyprus;

and his influence in the future promises to be equally important. His letter of thanks for the Bible in modern Greek, which was presented to him, is most cordial. A copy of the Specimens of Languages—a polyglot edition of St. John iii: 16—accompanied the larger volume.

IT is understood that the Archbishop of Canterbury will shortly be asked by the Church Missionary Society to approve the appointment of a clergyman, with large Indian experience, as Bishop of Eastern Equatorial Africa. It is now more than a year since Bishop Parker's death in Africa, which followed soon on the murder of Bishop Hanington, but, in view of the troubles both in Equatorial and Central Africa, no haste has been made to select one from among the many volunteers for this post of danger and honor.

CARDINAL GUILBERT, Archbishop of Bordeaux, whose death is announced, was only recently raised to the "purple" by Leo XIII., at the express request of the French Government, amid much opposition on the part of the reactionary French Roman Catholics. The Archbishop was of strong democratic tendencies, and he was the most thoroughly Republican member of the French Episcopate. The deceased Cardinal sturdily protested against all forms of religious persecution, which he considered to be dangerous to the interests of the Republic and thoroughly unjust.

LORD WOLSELEY presiding at a temperance meeting in London, spoke of the increased efficiency in the army resulting from the spread of temperance and said that as drinking decreased so in a corresponding ratio crime decreased. What brought good to soldiers must equally benefit civilians. The Rev. F. Gregson, who also gave an address, stated that 28 years in India showed him that soldiers could do any duty without resorting to intoxicating drink, and that commanding officers regarded with supreme satisfaction the depletion of the canteen funds which resulted from the spread of temperance in the various regiments.

THE committee who were entrusted with the selection of a place of residence for the Bishop of Wakefield, decided upon Mirfield, a decision which gave general satisfaction. The Ecclesiastical Commissioners, however, have not seen their way to confirm the decision of the committee, and have decided that the Bishop's residence must be in the neighborhood of his cathedral city. Bishop Walsham How, the "Omnibus Bishop," as he called himself, of East London, has therefore rented a house at Overthorpe, in the Dewsbury district. It will be recollected that the money for the episcopal residence was contributed by the ladies of the diocese.

THE Rev. Dr. Hart, the Secretary of the Revision Committee, writes us for leave to state in our columns that copies of the Preliminary Report of the Joint Committee on Liturgical Revision have been sent, or will soon be sent to the bishops directly, and to the secretaries of the diocesan conventions for distribution to the deputies-elect to the next General Convention. The printing of the report, as the committee had

no funds at their disposal, was a matter of private arrangement; but the committee are now able to send out copies to the members of the next convention. If deputies fail to receive them, they will doubtless obtain them most readily by addressing their diocesan secretaries. The final report, accompanied by a printed statement of the changes which the committee may make from the preliminary report, will be presented as soon as possible after the opening of the convention.

THE great exposition which it now seems 'is to be held in Chicago in the year 1892, will afford an excellent opportunity for a display of the work of Christian missions throughout the world. *The Spirit of Missions* urges that all promoters of missions should avail themselves of it. "Such a demonstration," it says "would make a showing of the extent and power of Christian missionary enterprise which would astonish the ordinary observer, who, as a rule, knows very little about it; would bring into more intimate sympathy and contact the supporters of missions of various Christian names, and would give a new and very strong impulse to mission work. We make this suggestion thus early because, if it is to be acted upon—as we earnestly hope that it may—and a worthy display is to be made, it is none too soon to begin the work of preparation. Will not the managers and other leaders of missionary work throughout the world consider the proposal for a department of Christian Missions in the World's Fair of 1892, and take favorable action upon it in common?"

CANON LIDDON has been dealing with the "New Reformation" of the author of "Robert Elmere." The canon says that if this new Reformation has no more to offer than "a vast heritage of feeling which goes back after all through the overgrowths of dream and speculation, to the strongest of all the forces of human life, the love of man for man," most men will say they could dispense with it, or could discover all worth having in it for themselves. When there is no longer any relic of a claim to bridge over the awful chasm which sin has opened between earth and heaven, or to satisfy the deeper needs of the human soul, it is better in the interests of the honest use of language to drop the phraseology of Christian faith. Other names had better be assigned to a "Reformation" which reforms Christianity out of existence; and to an "exquisite Christian heritage," which consists only of such "feelings" as exist in rich abundance beyond the frontiers of Christendom. However, the destructive criticism exhibits the naked truth that between the adoration of Christ as God, and the rejection of Him altogether, there is no reasonable standing ground.

THE Brotherhood of St. Andrew appears to have been fortunate in selecting a place for the fourth annual convention. It is doubtful if there is any city where the Brotherhood is so generally accepted by the churches. Every parish in the city has a chapter. The clergy are unanimous in their endorsement of the order, and laymen of all degrees are to be found in its ranks. Delegates from the West to the General

Convention will find it well worth while to stop in Cleveland, not only to see one of the most beautiful cities in America, but also to witness the united stand taken by all the parishes for the extension of the kingdom of Christ. An array of notable speakers adds to the interest of the occasion. The Bishop of Chicago, who is to preside at the opening session and deliver the charge, was formerly rector of Trinity church, in which the convention assembles. Among other speakers are Bishops Whipple, Talbot, Rulison, Vincent, and Knight, the Revs. R. A. Holland, H. A. Adams, T. N. Morrison, C. S. Bates, Father Huntington, John Williams, H. D. Aves, T. F. Gallor. Also Messrs. Fulton Cutting, Franklin McVeagh, A. P. Hopkins, C. J. Wills, J. S. Houghteling, and H. A. Sill.

THE thirteenth annual festival of the Church of England Workingmen's Society was observed on Aug. 3rd and 4th. On Saturday morning the council and delegates assembled in the large theatre of King's College, Strand, which had been placed at their disposal by the authorities. The annual meeting of members, associates, and friends was held the same evening at half-past seven, the chair being occupied by the re-elected president, Mr. E. M. Ingram. The proceedings commenced with the hymn, "The Church's One Foundation," followed by the customary office. The president said he could not help thinking that the Church public had failed to accord them that sympathy which such a society as theirs was entitled to. A great deal, however, of the want of practical sympathy was attributable, he regretted to say, to some of their own household. The Church of England Workingmen's Society, as they knew, had been the victim of attack. Some said that they were becoming too Catholic, and others that they were too Protestant. They had at least been able to take a share in the spread of Church principles, and it was a matter for great satisfaction to see how their cause was steadily but surely progressing. Mr. Charles Powell, general secretary, read the annual report, which stated that the closing year had been a very anxious one to the council by reason of the heavy debt hanging over the society. But in spite of many adverse circumstances, the income was quite up to any ordinary year. Its usefulness had in no way been impaired, and its work had progressed very favorably.

## AUSTRALIA. SPECIAL CORRESPONDENCE.

THE mother diocese is still without a head. A solitary whisper has been vouchsafed to the public respecting the recent episcopal nomination, and that is to say the least unreliable. I refer to a current rumor that the provincial bishops were divided in opinion, two against two, and that proceedings would have to be commenced *de novo*. Such a contingency has been known to be possible from the first, so that it is an immense relief to find the rumor without foundation in fact. Everyone is anxiously awaiting the final decision of the Bench, dreading lest some fresh obstacle should intervene between Australia and her new Primate. Were it not for the conflict of interests it



ould be far better to make it a necessity to fill up all future vacancies from existing list of bishops. But in any case I look upon the present method of election as doomed. The aspirations and wishes of Sydney Churchmen do not and cannot coincide with those of the occupants of the other sees in the choice of a presiding prelate. The one is of an individual tendency, the other national. Already the warning note has been sounded of an endeavor to solve the problem by freeing the diocese from the incubus of the primacy, thus reversing past legislation and leaving their lordships to select an archbishop from among their own number. The diocesan synod meets for its annual session next week, when the very Rev. the Administrator, may possibly have something definite to announce. Otherwise there is little of interest in the preliminary business paper, although one never knows what stirring question may rise up from day to day. The Centennial Fund, shorn of all extraneous items, stands at £14,000 immediately available for this diocese. The five years promises may raise the sum to about £40,000, a sad falling short of Bishop Barry's fond dream of £200,000. When our wealthy colonists wake up to a sense of their personal share in the Church's mission, we may expect a somewhat nearer approach to that high standard of giving. It is not a penny more than could be easily contributed within a month. Two important educational institutions will shortly be in active operation, the Church Grammar School on the North Shore, and the newly erected Moore College, under the shadow of the university. The former is an outcome of the resumption, by government of the old St. James' parochial school for which over £30,000 was granted by way of compensation. After sundry deductions for parish purposes, the balance was expended as above. Complaints have been made with some show of reason of the high rate of fees to be charged, and that no provision has been made in the endowment for sons of the clergy, notably of the struggling country parsons. Certainly too great stress has been laid upon an attempted resemblance to such old English foundations as Rugby and Harrow, a class of schools that would not bear transplanting to the antipodes. Moore College is a seminary of quite "another complexion. Hitherto it has been located at Liverpool, some 22 miles from the metropolis where it received the unstinted patronage and support of the late Bishop Barker during his long episcopate. For very many years, indeed, it was the sole training college for the home supply of Australian clergy, and in this regard was fairly successful in a few instances specially so. But since the establishment of similar institutions in Melbourne and other centres, its usefulness has considerably declined, until it was deemed advisable to remove it to Sydney. I speak now particularly of the theological college which was carried on under a rather free interpretation of the founder's testamentary wishes. These will for the future be more closely adhered to by the starting in the vacated buildings of a high class Church school for boys and youths. A much-needed impetus is likely to follow these changes. For even if we cannot yet look for an adequate supply of clergy from native sources, we should at any rate be careful to provide machinery for taking the tide at its flood, whenever it should be-

gin to set in. Brisbane has also just been holding its annual session of synod under the presidency of Bishop Webber. An increase of 25 clergy and of 32 churches was reported since 1885. Sixteen of the additional clergy and nearly £10,000 towards capital funds of the diocese was the result of his lordship's late trip to the old country. The Church was congratulated upon the consecration of Bishop Dawes in May last. In a previous letter I noted this as the first consecration of a bishop in Australia. A new bishopric is projected for Central Queensland at Rockhampton, towards the endowment of which £3,000 has been conditionally promised. Many years, however, must elapse before the scheme is realized, unless some generous donor should come forward with more substantial aid than has been the rule up to the present moment. The general prevalence of syndicates in the ownership of mining and station properties is fatal to the acknowledgement of responsibility.

#### CANADA.

A good deal of interest was shown in the ceremony of laying the cornerstone of Trinity church, Blenheim, at the end of the first week in August. The new church is in the diocese of Huron. The stone was laid with Masonic honors, and the proceedings were begun by a service conducted by the rector and the archdeacon of Chatham. The parochial reports for 1888 in this diocese give a total Church population of 56,149, of which 12,234 are communicants. The Bishop and Mrs. Baldwin are still in the White Mountains, and news comes that the health of the latter is much improved. Sunday school picnics are in order just now. At that given for the children of St. Mary's, Ardmore Park, the proceedings were varied by the presentation of an address and purse to Mr. Holmes, of Wycliffe College, who has filled the rector's place during the latter's absence in Toronto, for two months.

A Retreat has been announced to take place at Trinity College, Toronto, in the coming autumn, to be conducted by the Rev. Father Hall of the Cowley Fathers, Boston. A joint circular has been issued by the Bishops of Toronto and Niagara, calling the attention of their dioceses to this event. St. John's church, Centreton, in this diocese received a bequest of \$1,000, towards an endowment fund, lately, by the will of a deceased parishioner, Mr. William Holland. The church was built five years ago on land owned by him. Here is proof that the Church in Canada is awaking to the necessity of undertaking in a direct manner, her missionary work in the foreign field. The Rev. T. Mac Queen Baldwin, is on the eve of departure for Japan, to join the Rev. T. Cooper Robinson, in his mission work for Canada there. The Bishop of Japan has accepted the offer. The treasurer for the T. Cooper Robinson Japan Fund in the diocese of Niagara, has just received a cheque for \$500, from F. T. D. Smith. The Bishop of Niagara is spending his holidays at Cacouna. Subscriptions for the new chapel of ease for All Saints' parish, Hamilton, are coming in steadily, and a good site has been secured. The diocese of Niagara is divided into five rural deaneries, and the last synod report gives a total Church population in it of nearly 28,000, of which nearly 7,000 are communicants. Nine hundred candidates were confirmed in the year ending on the 31st of March last. The Bishop will submit to the Provincial

Synod, which is to meet in Montreal on the 11th of September, a canon "providing a mode of securing an accurate view of the statistics of the Church, with tables appended."

A number of subjects of grave interest are expected to come up for discussion at the time of the triennial session of the Synod of the Ecclesiastical Province of Canada, which represents many dioceses. Judge McDonald, of Brockville, will bring forward a motion in which it is stated, "that some of the methods adopted now-a-days to obtain money for church purposes are very questionable, and such as the Church of England in the province of Canada is called upon most earnestly to protest against." There is also a motion to be brought forward "to unite and consolidate the various branches of the Church of England in British North America," and for this purpose the synod will be asked to appoint a committee to consider the advisability of inviting a conference of representatives of the various synods; amongst others, from Rupert's Land and other outlying dioceses. Canon Partridge, D. D., of Halifax, gives notice of a canon on marriage and divorce which reads: "No clergyman of this Ecclesiastical Province shall solemnize marriage in any case where there is a divorced wife or husband of either party living." Of the business standing over from the last regular session of the synod there are 14 motions and amendments, including a motion providing that all seats in churches shall be free, and one on deaconesses, which has already caused considerable discussion.

The annual report of the treasurer for the diocese of Ontario, shows that the financial position of the diocese is good. The amount the Mission Board appropriated for grants is over \$12,000. The Rev. Mr. Prime has been preaching a series of sermons in All Saints', Kingston, in favor of advanced ritual. This church has been well filled of late.

On the day of the festival of the Transfiguration the Bishop Coadjutor of Fredericton, laid the foundation stone of a new church at Beaconsfield, which is in the mission of St. David. He also consecrated a burial ground. The next day Dr. Kingdon consecrated the new church of the Ascension of our Lord, and held a Confirmation service.

Dr. Courtney, Bishop of Nova Scotia, has been lately engaged upon his annual visitation tour of the parishes in Prince Edward Island. The Bishop arrived on board H. M. S. "Bellerophon," having been for a few days the guest of the admiral. Dr. Courtney has been appointed to preach the sermon before the synod at the opening service at the cathedral, Montreal, by the Metropolitan. Miss Ling, sent out by the Church of England Zenana Society, has been making a tour in Nova Scotia. She holds meetings in Prince Edward Island and Fredericton, before going to Montreal, and the more western dioceses. Miss Ling has been laboring for some time in India, and can give much interesting information about her work, to which she returns in December, so that she has only three months to devote to her tour in Canada. During that time she will give addresses under the auspices of the several diocesan boards of the Woman's Auxiliary, and is to be present and address the triennial meeting of that association on the 11th of September.

In the diocese of Qu' Appelle, the question of how best to serve the interests of mission work among the Indians by the Church, is exciting attention.

The last synod has passed a resolution for improving the existing organization by forming an Indian Mission Society or Guild of Workers. From the reports of parishes, there is an increase of communicants of 29 per cent over last year, and the number of Baptisms has doubled.

The great interest in Montreal just now, among Church people, is the coming Provincial Synod, and the Committee on Hospitality is taxed to the utmost degree to provide suitable entertainment for the clerical and lay delegates from all parts of the Dominion. Many of the residents of the city have not returned from country or sea-side resorts, and even those who have done so, are scarcely in a sufficiently settled condition, after the upheaval of all domestic arrangements attendant on the summer vacation, to be able to afford themselves the pleasure of visitors. The Dean of Montreal has been occupying the pulpit of his brother, Canon Carmichael, Magdalen chapel, with great success.

#### CHICAGO.

CITY.—The Rev. Dr. Locke officiated in Grace church on Sunday, having returned from Europe the previous week. During his absence the interior of the church has been re-furnished and re-decorated. The wall have been given a new coloring—the sides in oil and the ceiling in water colors. The colors in the chancel have been considerably modified. A new steel-blue carpet covers the floor, and a new slate roof has been put on the building. The vestibules have been improved with supplementary doors, and all of the wood-work, including the seats, has been newly varnished. The convenient new hymn-boards were presented by the choir. Large congregations attended the re-opening services.

On last Sunday, at the cathedral, the Bishop ordained to the diaconate Mr. C. N. Moller. He is a graduate of the Western Seminary, and will continue work at St. Stephen's, where he has lately been engaged as a lay reader and visitor. The Bishop preached a grand sermon on the duties and privileges of the ministry. His delivery was extemporaneous, rising to moving eloquence when he described the evils with which the ordained would have to contend, and the courage and power by which they must be overcome.

A house adjoining the clergy house has been rented, and is being prepared for the reception of the Sisters of St. Mary, who will take up their residence there on Saturday of this week. On St. Matthew's Day the house will be open to visitors. It is a small frame building, the best that can at present be rented in that locality. It is to be hoped that at an early day they may be provided with a home better adapted to the needs of their work.

The cathedral was once in the midst of what is called "a good quarter." The situation has been changing for many years. Rapidity of transit has brought it nearer the centre of the city, and this will be still more the case when the cable roads run west and possibly an "L" road. But the population that surrounds, stretching away for a long distance, furnishes only here and there a Church family, while the immediate environment embraces thousands of poor people of all faiths and no faith, and a large vicious population. The cathedral is there to stay. There is no field like it anywhere in which to show that this Church can do mission work among those classes. If the cathedral is not a "mission Church," then it is



nothing worth caring for. It is an idle waste of men, money and time to keep it up on any other policy. But it is going to be kept up on that policy, with the help of God, and the co-operation of those who have an interest in that kind of work. There are now, under the Bishop's general supervision, two priests, one candidate for orders, and a goodly number of lay helpers, trying to do something in this direction. The Sisters of St. Mary are about to add their prayers and labors. A house has been secured near by and fitted up, and they will go into residence during the present month. The St. Mary's Society, composed of faithful women, will continue their valued assistance, as will also the Girls' Friendly Society. Extensive repairs have been made in the old chapel buildings with a view to better facilities for the Kindergarten, Mothers' Meeting, and other branches of Christian work. The choir is now re-organized with 30 voices, the Rev. L. Pardee being Precentor, and Mr. Griswold, late of Racine College, organist and choirmaster.

**NEW YORK**

**CITY.**—The Rev. Dr. Rylance, for so many years rector of St. Mark's, has tendered his resignation, which has been accepted. It is understood that he will make his future residence in Paris.

The General Theological Seminary will be opened on the 18th of September. At present most of the professors, including the Dean, are in the country. It is expected that the incoming class will be from 30 to 35. Last year it was 25, to which six were added as special students. It may be added that a profusion of Boston ivy is giving the buildings on the north side of the quadrangle a very attractive appearance. The doors and windows of Sherred and Dehon Halls to the west are completely surrounded with it, while it already reaches to the top of the second stories.

**STATEN ISLAND.**—The corner-stone of the new chapel of St. Paul's memorial church, at Tottenville, was recently laid, Archdeacon Johnson conducting the services, assisted by the rector, the Rev. Mr. Wayne. The structure will be of brick, 60x25, and will cost \$9,000.

**FISHKILL-ON-HUDSON.**—On Saturday, August 30th, the Rev. Dr. John Henry Hobart, youngest son of Bishop Hobart, died in the 72nd year of his age. Dr. Hobart was born in New York, in 1817, while his father was rector of Trinity church; graduated at Columbia College in 1836, and was ordained to the priesthood in 1841. In connection with the Rev. Drs. Breck and Adams, he founded Nashotah, remaining there two years. He was made assistant of Trinity church, this city, in 1848, which position he held till 1863. In 1872 he went as the chaplain of Bishop Whittingham to the Old Catholic Congress held in Cologne. In 1859 he published a work entitled "Instruction and Encouragement for Lent." This was followed by "Mediævalism" in 1877, and the same year by his "Church Reform in Mexico." He also edited his father's "Festivals and Fasts," which had reached the 27th edition in 1862, and also his "Clergyman's Companion." For many years he had been rector of Trinity church, Fishkill. The degree of Doctor of Divinity was conferred upon him by Columbia College in 1856.

**LONG ISLAND.**

**BROOKLYN.**—The Rev. Dr. J. C. White, rector of St. Andrew's church, Pittsburgh, is taking the services at St. Ann's, in exchange with the Rev. Dr. Alsop, who conducts the services at St. Andrew's. Christ, and Holy Trinity churches, both of which have been undergoing repairs, were opened Sept. 1st. The Rev. Mr. Neilson, formerly rector of St. Michael's, Trenton, being in charge of the one, and the assistant, the Rev. Mr. McGuffey, of the other. The Rev. Mr. Breed, rector of St. John's church has returned from his trip to England and on the continent, and resumed his work on Sunday, Sept. 8th.

**GARDEN CITY.**—The cathedral was to have opened on September 1st, with full choir, but through some misunderstanding there was no organist or choir present at the morning service. In the absence of the Bishop the services are in charge of Archdeacon Cox, assisted by the Rev. Messrs. Jessup and Tracy. Archdeacon Stevens is at Lake George.

**SHELTER ISLAND.**—It is proposed to build a chapel at this place to cost \$3,500. Already over \$1,000 has been subscribed by the guests and cottagers.

**SAG HARBOR.**—Christ church has lately received a richly carved bishop's chair in oak, and a litany desk, also, of oak; the work of Geissler. The Holy Eucharist is celebrated weekly and on holy days, and four services, well attended, are held during the week. The members of the parish have, by hard work, raised \$780 toward its \$2,000 debt, and contribute to the missions of the church.

**MASSACHUSETTS.**

Summary of statistics for the conventional year, May 1, 1888—May 21, 1889: Lay readers, 62; candidates for Deacon's Orders, 3; candidates for Priest's Orders, 11; Ordinations (Deacons 7; Priests, 3), 10; clergymen, present number (Bishops, 1; Priests, 176; Deacons, 9), 186; corner-stones laid, 3; churches or chapels in building, 4; churches consecrated, 3; churches and chapels newly gotten, or opened without consecration, 9; parish houses gotten, 5; parishes in union with the convention, 113; organized parishes not in union, 19; chapels and missions, 50; total of parishes, chapels, and missions, 182; Baptisms (infants, 2,648; adults, 413), 3,076; Confirmations, 1,731; communicants, 25,879; marriages, 1,124; funerals, 1,675; Sunday school officers and teachers, and scholars, 20,986; aggregate of contributions, \$733,803.36.

The Massachusetts Altar Society has recently given to Emmanuel mission, West Boylston, a set of fair linen for the Holy Eucharist. Each piece is delicately embroidered with a single design, crown of thorns, I. H. S., etc. A silver chalice and paten of a neat design and two engraved glass cruets were also presented by the same society.

**WORCESTER.**—The people of St. Matthew's parish have been an example to many, in that while they are striving to raise funds for a new church building, yet they have not forgotten that the place where they have worshipped so many years is none other than the House of God, and should be kept in proper order, even though they may remain there but a short time. The building has been re-shingled, the interior frescoed, and the grounds kept in good order.

**FRAMINGHAM.**—The Rev. Arthur W. Hess, assistant at All Saints', Worces-

ter, has accepted a call to the rectorship of the old parish of St. John's, which was formerly connected with St. Paul's, Natick, both being under the charge of the Rev. Frank S. Harraden. This parish is a very important one, because of the State Normal School being located there. The new rector will also have charge of the new mission at South Framingham, which can eventually be built up into a strong parish.

Mrs. E. G. Davis of Boston, has presented to St. Paul's cathedral, Fond du Lac, a stone pulpit of massive character and chaste design. It is expected that it will be in place by October 1st.

The next meeting of the eastern Convocation of the diocese will be held at St. Paul's, North Andover, Sept. 24th and 25th. It is purposed to hold a memorial service in memory of the late Dean Gray, on Sept. 30th, at St. John's chapel, Cambridge.

A Retreat for the clergy, conducted by the Rev. Pelham Williams, S. T. D., is to be held at Holy Trinity, Marlborough, from the 16th to the 19th of September.

**MARYLAND.**

The clericus of Anne Arundel and Prince George's counties met in Christ church, West River. Morning Prayer was said by the Rev. James B. Avirett and the rector, the Rev. Thos. J. Packard. Mr. Barrett read the ante-Communion services, and Mr. Anderson preached on Diversity of Christian Character; Mr. Gambrall was Celebrant. After dinner, in the rectory, the clericus was called to order for business. After routine business, the Rev. Jas. B. Avirett read an essay upon "The Church in Southern Maryland," its proud past, its perilous present, and its probable future, which elicited considerable discussion. In the evening, after shortened Evening Prayer, addresses upon missions were made by the Rev. Messrs. Anderson, Avirett, and Gambrall. The next meeting will be held Monday, October 28th, in St. Thomas' church, Croom.

The Bishop confirmed on Wednesday, September 4, a class of five persons at Emmanuel church, Belair, and a class of three at Grace chapel, Hickory.

Bishop Paret has issued the following circular:

In forming a class for special preparation for deacons' orders, the Bishop wishes certain points and conditions to be clearly recognized, not only by the candidates, but by the clergy and people of the diocese.

- 1st. There is no thought of shortening the time which one must pass for gaining the priesthood. The usual time required is four years; of which three are to be passed in the studies of candidature only, and the fourth in the work of a deacon and candidate for priests' orders. But it is proposed to make effective the liberty clearly given to the Bishop by the Canons, of admitting one to deacons' orders only, upon satisfactory examinations, after one year as candidate. Instead of three years as candidate only, and one as deacon and candidate for priests' orders, it will be one year as candidate only, and three years as deacon and candidate. *Four years in either case.*
  - 2nd. There will be no falling from the full standard of study required. No deacon of this class will be admitted candidate for priests' orders, until he can meet the conditions required by the Canons. And the examinations, whether for literary qualifications, or afterward in theology, will be as exact and thorough as in any other case.
  - 3rd. After admission to the diaconate, the deacon, wherever he may be, will be required to follow thoroughly and diligently a regular course of study to be prescribed by the Bishop and his advisers. And he will be required to present himself in Baltimore three times yearly, for a week with the Bishop and his theological helpers.
  - 4th. Each such candidate for deacons' orders only, being unmarried, must agree to remain unmarried, until his candidature is entirely ended, and he shall have received priests' orders.
  - 5th. The deacon admitted under these conditions must be content with a moderate stipend. He is really a candidate still, though for special advantages the arrangement of the years of his candidature is changed.
- It cannot be expected that his salary as deacon will exceed \$400, or \$450; which is more than would

be allowed to a candidate under other circumstances.

6th. Those thus admitted to deacons' orders only, must not ask to be transferred to another diocese, until they shall have completed their full course and have been admitted to the priesthoods.

For the first year, the Bishop will be aided by the Rev. Philip M. Prescott, as head master, and lecturer in Hebrew, the Old Testament, and kindred studies; the Rev. Frederick Gibson, in the Prayer Book, and the constitution and canons of the General Convention, and of Maryland; the Rev. Thomas J. Packard, in Greek, the New Testament, the early Christian writers, and early Church history.

The Bishop will take as his work, the Articles, pastoral work, reading and preaching.

**EASTON.**

The Rev. Charles F. Sweet, rector of St. Peter's church, Salisbury, Wicomico county, Md., has tendered his resignation to the vestry, to take effect not later than October 1st.

**OXFORD.**—Grace chapel was consecrated Thursday, the 5th, by the Rt. Rev. W. F. Adams, Bishop of Easton. The sermon was preached by the Rev. Chas. S. Spencer, D. D., of Anne Arundel county. In 1866, the Rev. Chas. S. Spencer opened a small Sunday school, in a room over a grocery store, and out of this gradually grew up a congregation; and some years ago pretty little Grace chapel was built and placed under the charge of Whitemarsh parish. All the debt for ground, building and furniture having been paid off Thursday, Dr. Alex. Matthews Matthews, warden, presented the title papers of the church property to the Bishop. A large congregation was present.

**MISSOURI.**

Bishop Tuttle visited Trinity church, Independence, Thursday, Sept. 5th, and confirmed two persons. This parish, which is 35 years old, and has suffered much in various ways, begins to show new life, and may yet, in time, become "fat and well-liking."

**PITTSBURGH.**

The Rev. W. N. Webbe preached his first anniversary sermon as rector of St. John's church on Sunday, Sept. 1st. A large congregation was present. During the year the number of baptisms was 57, of which five were adults. There were 21 confirmations, 9 marriages, and 14 funerals. The communicant list has grown from 130 to about 200. The rector of St. John's is also chaplain of the Church Home, which at present, is caring for upwards of 90 children and 10 aged women.

**PROVINCE OF ILLINOIS.**

**ORPHANAGE, SPRINGFIELD.**—It may be of some interest to our readers to know more of the particular needs of this institution than is generally understood. The persons at the head of the work are so modest, so afraid of begging, that some one not connected with it must come forward, and say a few words for them.

Of course there are the daily necessities of food, fuel and clothing for the sixteen girls. Many seem to think the children are all small and send clothing for such alone, whereas there are several large girls who need clothing, and for whom very little is provided in the boxes sent by the various guilds. Without these older girls to assist in the housework, the cost of keeping up the Orphanage would be greatly increased, for servants would have to be hired. Now the girls do all the housework.

The house is sadly in need of repairs;



part of the ceiling in the reception room has fallen and should be replaced at once. The house needs painting outside; if the property is left in the present condition, it will soon be quite worthless. If a furnace were put in, a great saving in labor and fuel would be accomplished. The plumbing should be put in better condition; kitchen walls and ceiling freshly painted or calsomined; the dormitories papered and several other things ought to be done to make the house comfortable and homelike. Why could not each one of these things be taken up and provided for by one of the branches of the Auxiliary, or by parish societies? In that way the burden would rest but lightly on each, yet all would be accomplished. The children are working hard to make a rag carpet before winter; all the carpets are worn and need replacing. Balls of carpet rags could be sewed by children's guilds and sent to Springfield, where they would be very gratefully received. Donation parties, too, can be given by children, each person attending to bring something in the way of groceries for the winter supply. Very much has already been done in this line in the past, and it is one of the most satisfactory means of helping the Orphanage. It is a lovely home, and very great honor is due to those who give their time and labor to this work, and they should be aided and encouraged in every way possible. No salaries are paid, it is purely a labor of love on the part of all engaged in it.

#### MINNESOTA.

On Tuesday morning, Aug. 27th, at 9:30 A. M., Bishop Whipple laid the corner-stone of a church at the Sioux Agency near Redwood Falls. There was a celebration of the Holy Communion in the chapel connected with the missionary's house at 7 A. M. The service at the laying of the corner-stone was a shortened form of Morning Prayer, and was in the Dakotah language, with the exception of the psalms and a proper lesson for the day. After the laying of the corner-stone, the bishop addressed the whites present and afterwards the Indians, the Rev. Samuel Hinman, missionary in charge, acting as interpreter. (Mr. Hinman was missionary to these Indians in 1862). The Indians at the agency are the Sioux who acted as scouts in the outbreak in 1862, which took place in this vicinity and neighborhood. Amongst those present at the laying of the corner-stone were several who had gone at heroic self-sacrifice to warn the whites. All the friendly Indians acted as scouts during the uprising and after this was quelled were left without a home. To have gone amongst the other Indians would have been certain death. Some went down to Missouri, and 150 Bishop Whipple took to Faribault. On the return of the scouts Custer could not let them go without testifying to their sterling religious character and their most exemplary behavior while with him. Good Thunder, one of the scouts and a noted Indian chief, settled in Missouri on 160 acres. He was anxious to return to the old home, sold his land in Missouri and bought 80 acres at the Agency here. Soon afterwards he wrote Bishop Whipple saying he must have a church, school, and burying-place for his family and those of his race who were settled here, and would give towards this all his land, saving the use of only a sufficient quantity to provide for the daily wants of his family. The Bishop would not listen to this project. The chief then offered 20 acres, and for years has been begging the Bishop to

accept the gift which he has at last done, and so the present structure is in course of erection, and there will be a church, school, and burying-ground for the good chief and his race till time shall be no more. The Bishop at the conclusion of the address counselled the Indians to be such worshippers in the building now being put up, that at the last they may find a home in a house not built with hands. The corner-stone laid was the corner-stone of the old church which was laid July 4th 1862, just before the outbreak. The stone is an unhewn prairie one selected at that time by the Indian Chief Wabashaw; the old tin box with its contents was inclosed in a larger one, together with diocesan journal (1888), papers, and ecclesiastical and civil lists of the year. The church will be built entirely of undressed stone, and will be ready for consecration next spring.

#### NORTH CAROLINA.

The eighth quarterly meeting of the Church Conference of the congregations and missions of Rowan County and parts adjacent, was held in St. Andrew's church, Unity Township, on Aug. 7th. The conference was opened with a celebration of the Holy Communion. The attendance was large, notwithstanding the recent heavy rains. A resolution was passed including All Saints' church, Concord, in Cabarrus County, and the church of the Redemption, Lexington, in Davidson County, within the limits of the Conference. The Rev. F. J. Murdock, president of the Conference, is the priest-in-charge of all the parishes and missions within the bounds of the Conference. There are only three townships in the county in which no Church families have been found, and it is possible that there may yet be found a few Churchmen in these. In Iredell County there is only one congregation, St. James', in union with the Conference. In Cabarrus County there is only one church, at Concord; and in Davidson county there is a church at Lexington. The aim of the conference is to plant the Church in every township within its jurisdiction, and the conference resolved to make an earnest effort to secure the services of a missionary priest, whose duty should be, under the direction of the conference, to visit vacant stations, preach to the scattered Church people, look up new mission fields, administer the holy sacraments, and provide for the building of new churches throughout the bounds of the conference. Two hundred dollars was pledged by the conference towards the annual support of such missionary. Steps were taken to secure the services of lay readers at several of the congregations, and the Bishop will be asked to license a young man of high character as a lay preacher. The following subjects were discussed: "How to secure support for more clergy to do missionary work;" "How to procure more frequent services in our parishes and mission stations;" and "What steps can be taken towards establishing a Church school." There were about 350 communicants and 350 Sunday school scholars reported to the conference. There is a Church Extension Fund of a considerable amount which is collected quarterly. A new church will soon be built in Franklin township, about six miles west of Salisbury, to be called St. Matthew's. The first annual Church picnic was held there on Sept. 5th. Liberal hearted Church people who feel disposed to encourage real missionary work in a very promising field, cannot do better than contribute to the support and ex-

tension of the Church in this portion of the Lord's vineyard. Church literature, including Church papers and periodicals as well as books, can be circulated to good advantage. The Church Conference is doing a wonderful amount of good, and we hope it may be the means, by the grace of God, of greatly building up and extending the kingdom of Christ in this portion of the diocese.

#### CENTRAL PENNSYLVANIA.

CARLISLE.—St. John's parish, and the Church of Christ in this land, will mourn the loss from the militant ranks of the host of God on earth which is sustained in the departure of the Hon. Frederick Watts, while they give God thanks for the good example of His servant, who for more than half a century had been the senior warden of this ancient parish, and over sixty years a member of the vestry, serving at various times through his unusually long and honorable life as deputy from his native parish in the councils of the diocese. He has entered into the rest that remaineth to the people of God, in his 89th year. Born and reared in the Church, he was found in his old age a faithful communicant at her altars. His distinguished career as jurist, and head of one of the great departments of the federal government, made the name of Frederick Watts, eminent in this Commonwealth and throughout the country. The published reports of the Supreme Court decisions show that he was instrumental in the adoption of very many new legal principles. In 22 volumes his name appears as reporter. He was concerned in nearly every important case, civil or criminal, tried in the courts for forty years. In the Orphan's Court he had charge of more estates than any other member of the bar. He was the last "appointed" judge who sat upon our Bench. Of conspicuous integrity, clear perceptive faculty, uncommon mental powers, high moral courage, and of strong, immovable convictions, he was the unrivalled leader of the bar and of the people of his native valley, and his influence and example elevated the moral tone of lawyers and laymen, and has left an abiding impression upon them.

As a Churchman, his memory will be cherished with tender recollections of his faithfulness, his generosity, his soundness of judgment and calmness of mind, his venerable presence and manly simplicity, his high rectitude and unshaken fidelity to principle and right, and, above all, the meek obedience of his well-trained mind and masculine spirit to the Faith and the Church of his fathers.

READING.—Thirty years ago mission services were held in the southern part of this city, and a parish was organized with the Rev. John Long as rector. In 1860 the congregation took possession of its new brick church, and since then the parish of St. Barnabas has struggled bravely for an existence. Its tenth rector was the Rev. Louis R. Dalrymple, a graduate of Berkeley, who took charge of the parish in July, 1886. His marked ability as a preacher, and his earnest enthusiasm, warmed the hearts of the faithful few and attracted new parishioners, so that, after much self-sacrifice on the part of all, a new church building is being erected, the corner-stone of which was laid on Sunday, Sept. 8. The new building will be 67x39 feet, with chancel 24 5x20, and will present a fine appearance, being constructed of a native gray stone, trimmed with brown stone. The rafters and ceiling will be of yellow pine, and the interior will be neatly finished

in natural woods. The chancel arch will be 24 feet high. The building will be pushed as rapidly as is consistent with good work.

The service authorized by Bishop Rulison was used at the corner-stone laying, which was at 4 P. M. The vested choir from Christ church (26 men and boys) sang under the direction of the organist and choirmaster, Prof. M. H. Keller. The opening service was read by the first rector of the parish, the Rev. John Long; the lesson, by Wm. Wirt Mills, of the General Theological Seminary, and the concluding service, by the Rev. L. R. Dalrymple, rector of the parish, who also laid the stone and made a brief address, and read a letter from Bishop Howe. The Rev. Dr. Wm. P. Orrick, of Christ church (cathedral), made a very happy address, and gave the benediction. The singing of the choir added much to the beautiful service. The day was an auspicious one for the rector and people of St. Barnabas. With the acquisition of a new and attractive church, the parish will doubtless grow rapidly.

At the morning service, the Rev. John Long preached an interesting historical sermon, detailing the early struggles of the parish, and drawing valuable lessons therefrom. The Rev. Mr. Schroeder, of Lancaster, was present at the ceremonies.

#### CALIFORNIA.

SAN FRANCISCO.—The consecration of St. Stephen's church, on the morning of the 10th Sunday after Trinity, drew a congregation of representative Churchmen that overflowed the handsome building. Bishop Kip was present with eight of his clergy, Bishop Wingfield acting for him as consecrator and Celebrant, and preaching a strong and appropriate sermon. Beautiful flowers and festal vestments adorned the chancel. The service was well rendered throughout the singing, led by surpliced choirs of St. Stephens and the church of the Advent, and the congregation's hearty responses were fully expressive of the joyful event.

At 11 o'clock the church wardens and vestrymen met the bishop and choir at the main door, and the procession marched up the centre aisle repeating responsively the twenty-fourth Psalm. Arriving at the altar, the senior Church-warden read the instrument of donation, and the regular service of the American Church for consecration of a church or chapel was read by Bishop Wingfield. The Rev. Dr. Spalding read the sentence of consecration. After the consecration service, Morning Prayer was read by the Rev. B. W. R. Tayler, and the Rev. E. B. Church, and the Holy Eucharist was celebrated by Bishop Wingfield, who also preached a strong and impressive sermon appropriate to the occasion. The following clergy were present: The Rt. Rev. Bishop Kip, the Rt. Rev. Bishop Wingfield, the Rev. Dr. Spalding, the Revs. W. S. Neales, (Epistoler), E. B. Church, E. J. Lion, (Gospeler), A. D. Drummond, John Gray, B. W. R. Tayler, and W. C. Young.

St. Stephen's occupies a peculiar position in ever changing California life. The Rev. E. J. Lion, born and educated there, on entering Holy Orders was placed in charge Feb. 7th, 1875, and so blessed has been his ministry, that no one in thought, separates him from his people. The old chapel, now a Sunday school building, was opened July 3rd, 1876; the new church entered Nov. 13, 1881. Two years ago, the debt remaining was assumed by the congregation, but honest in spirit as in letter, they



waited until it was all the Lord's, to consecrate it to His service forever.

Many blessed memories, many hallowed associations enriched the joy of worshippers in the consummation of this happy day, and enlarged beyond parochial limits the number of recipients at the sacred Feast.

**CONNECTICUT.**

**NEW CANAAN.**—The new Sunday school and guild room, (the gift of Miss Ada Lockwood), was opened on Sunday, the 1st Sept. at 4 P. M., by the rector, the Rev. M. M. Fothergill. The service of benediction consisted of hymns, versicles and benediction, collects said in the school-room, after which a procession was formed and marched to the church, singing the well-known hymn of "O. ward Christian Soldiers." Then followed special Psalms, Lessons, Canticles and Creed, with an address on Sunday school work by the rector; the attendance was large and much interest was manifested in the service.

**SPRINGFIELD.**

**DECATUR.**—The rector of St. John's church, the Rev. M. M. Goodwin, has met with a serious loss in the theft by burglars, on the 4th inst., of property and money to the value of nearly one thousand dollars. Many of the articles stolen were highly prized as gifts from friends. It is hoped that some if not all, may be recovered.

**PENNSYLVANIA.**

**PHILADELPHIA.**—The Clerical Brotherhood will, on the 16th, resume its regular weekly Monday morning meetings in the guild room of the church of the Epiphany. The session is from 11:30 to 12:30. All the clergy residing in the diocese, or near by, may become members upon the payment of a very small sum, which has been established as the annual dues. Strangers in the city are always welcomed to its meetings.

There has been opened at the central office of the City Mission, 411 Spruce St., an Employment Register, where applicants are entered free, but good references must be shown at the time of registration. We regret to learn that on March 31, there was a deficit of \$351.79, and also that on the beginning of this month, it was increased to pay the salaries then due. The work is too important to be in any way hindered. It should lengthen its cords and strengthen its stakes instead of having to restrict its work.

**RADNOR.**—Old St. David's, of which historians have written and which Longfellow has sung, with its quaint little stone church and Sunday school annex was filled with the congregation and visitors from the summer hotels in the neighborhood, on the 175th anniversary, observed on the 1st inst. Over the altar was a cross of marigolds, and floral emblems and festoons of green made beautiful the old structure for so unusual an occasion. Prominent among the designs were the figures, 1714 and 1889. Though there was a congregation there in 1700, in 1714 a Welshman, the Rev. John Clubb, was appointed missionary to Radnor and Oxford. On September 7, 1714, it was decided to build a church, the cornerstone of which was laid on the 9th of the following May. It had no floor for over half a century, and no pews, the worshippers being seated on benches which, at first, were furnished by the occupant. In 1765 it was floored. In 1767 a vestry house was built, where the Sunday school now stands. Bishop

White held the first Confirmation on July 30, 1829. In 1824, the Sunday school was organized. At the celebration of the Holy Communion, a rich service of solid silver, lined with gold, made especially for the occasion, and presented by the members of the congregation, was used for the first time. The chalice commemorates the late wife of the present rector, the Rev. George A. Keller, and is inscribed:

In memory of Mary F. Keller. April 26, 1887.

The original Communion service was stolen in 1742, and although a reward of £5 was offered for the apprehension of the felons who stole it, it was never recovered. Among the other gifts commemorating the occasion, were antique wrought iron candle holders, a bell, and an elaborate brass credence table. The rector's text was Isaiah liv:10. In the little yard are many quaint monuments, the oldest bearing an inscription dated 1716. Here, also, surrounded by his family and his grand parents, rests "Mad" Anthony Wayne.

**NEWARK.**

**HACKENSACK.**—Dr. W. W. Holley and Miss C. McK. Holley are spending their summer vacation at Tannersville, in the Catskills. In the absence of Dr. Holley, the Rev. James O. Drumm, of Ridgefield, preached in Christ church.

Miss Elizabeth Lowe entered into rest on Monday, August 26th. Her funeral services were conducted by the Rev. Mr. Wood in Christ church, of which she was a member. Miss Lowe was an accomplished teacher in the Hackensack Academy.

**WESTERN MICHIGAN.**

The corner-stone of a brick church was recently laid at East Jordan, by Bishop Gillespie, assisted by Bishop Tuttle of Missouri, and the Rev. C. T. Stout of Petoskey. The building is to occupy an elevated position overlooking the lake. Before departing for California to attend the meeting of the National Board of Charities, Bishop Gillespie performed Episcopal duties in the Northern Peninsula. A special Confirmation was held at St. Mark's church, Grand Rapids, August 28th, at which six candidates received the laying on of hands. A meeting of the Kalamazoo convocation is appointed for Sept. 17th and 18th, at St. Mark's church, Paw Paw. The Rev. Edward D. Irvine of Hastings, is to preach the convocation sermon. The general missionary, the Rev. J. W. Bancroft, is absent on the Pacific Coast in search of health. His duties are taken by the Rev. Mr. Mead.

The second Sunday service in the church of the Good Shepherd, Allegan, will be held at 4 P. M. without sermon. It is hoped that many who have not regularly attended the services will learn to love the Prayer Book through worshipping at Evensong.

**RHODE ISLAND.**

Summary of statistics 1888-89: Parishes—present number in union with the convention, 45, number not in union with the convention, 3, churches consecrated, 2; churches and chapels, 51; mission stations (exclusive of those where there is an organized parish), 3; clergy—ordained to the diaconate, 2, priesthood, 1, present number, (bishop 1, priests 46, deacons 4.) 51; candidates for orders, June, 1889, 9; Baptisms, infants 833, adults 227—1,060; confirmed, 566; communicants—present number, 9,102; marriages, 361; burials, 728; S.S. teachers and scholars, 8,610; contributions, \$215,856.75.

**THE SUMMER SCHOOL AT SEWANEE.**

BY THE REV. D. D. CHAPIN.

At the request of friends I write, asking for a small place in the columns of THE LIVING CHURCH to give some account of the summer school of theology which has just been conducted at this place. The idea originated with the professors here, and in April last they sent out a *projet*, asking if such a scheme were considered practicable, and asking responses as to probabilities of attendance on the part of the clergy. The answers were so favorable that it was determined to undertake the "school," and a programme of the course was issued. This consisted of lectures by Professors Du Bose, Benton, and Gailor, of the University, Dr. Kedney of Faribault, Dr. Elmendorf of Racine, Dr. Clark of Connecticut, Dr. Price of Columbia College, N. Y., and Bishop Watson of East Carolina. On Tuesday and Friday evenings a symposium or free debate was held, under the presidency of the Bishop of Tennessee, at which matters of practical interest, especially in parish work, were discussed. There were present about fifty clergymen and theological students, and a number of prominent laymen from different parts of the Church. It is not possible here to give a detailed account of the services and lectures of the course, save to say that all who know the eminence in scholarship of the professors, will understand that the Summer School could not be otherwise than successful. Dr. Du Bose's lectures were upon the Soteriology of the New Testament; Dr. Kedney's upon the Fundamental Doctrines of the Faith; Dr. Benton's upon the Principles underlying the study of Theology; Dr. Elmendorf's upon the Relations of Faith and Philosophy; Dr. Clark's on Preaching; Prof. Gailor's on the Early History of the Reformation; Dr. Price's on the Principles of Dramatic Art; Bishop Watson's on Laws governing the pursuit of Truth. Interest and attendance upon the lectures, increased daily until the end.

Upon the last, day of the session the following action was unanimously taken:

The visitors at the Summer School of Theology at Sewanee, in the summer of 1889, desiring to put on record their appreciation of the privileges and opportunities of the same, offer the following resolutions:

*Resolved*, That we beg to offer our sincerest thanks to the promoters of the scheme for the inception of the idea, and their zeal and success in carrying out their plans, believing that they have begun a good work, which shall be continued to the good of the Church, and the honor and glory of God.

*Resolved*, That we express to the scholarly divines and others, who have given us so freely of the treasures of their knowledge, our profound appreciation of the same, and our thankfulness for the opportunity of sitting at their feet and learning something of the wisdom of men's philosophy, and the deeper wisdom of the knowledge of God.

*Resolved*, That we express the hope that this summer school may be continued through the after years, and that it may grow in influence and power for good, and that we pledge our efforts and co-operation to that end.

*Resolved*, That we tender to our friends resident at Sewanee, our thanks for the social opportunities and kindnesses they have extended to us, in opening their homes and hearts to bid us welcome, to make our stay among them the delightful visit it has been, assuring them that we shall carry to our homes the pleasantest memories of the delightful days we have spent among them.

*Resolved*, That these resolutions be printed in THE LIVING CHURCH, and other Church papers.

From this it is seen that this experiment has been so successful that it is certain to be continued, and it is hoped that another year will witness even a more successful "school," that the experience gained will enable the man-

agers to improve upon the plan, and that the attendance may be greatly increased.

A word about Sewanee as the place for such an undertaking: Many at the North, doubtless think that "going South" in August is a preposterous thing. I thought so until I tried it. It will seem incredible to those *stewing* on the prairies and in the valleys northward hundreds of miles, that the mercury during the month here has not more than once or twice reached 84 degrees! Yet such is the fact; the nights have been almost uncomfortably cool, and for several days fires have been lighted in the houses. I have never seen any where a sweeter air; the water is almost chemically pure. We are more than 2,000 feet above the sea, just the right height for comfort and health, upon the Cumberland Plateau, and this explains the facts,—but I am in danger of running away with the enthusiasm I have formed for the place. In conclusion let me call the attention of parents at the North to these schools. There ought to be two hundred boys here from the Northern States, and there might and would be, if Northern people only knew of the place. If any are interested let them write to Dr. Hodgson, the vice-chancellor of the University of the South, and he will give them all the information they may desire. I hope numbers of my Northern clerical brethren will be here next August.

Sewanee, August 27, 1889.

**BOOK NOTICES.**

SOME FEATURES OF MODERN ROMANISM. Christian Knowledge Society. New York: E. & J. B. Young & Co. 16mo. pp. 158.

This is a neat little volume, and can be put in the pocket, and read as one has opportunity. It will be found very instructive, and will make plain to a careful reader what a strange mixture of piety, superstition, and ignorance modern Romanism is. The writer draws his illustrations and proofs mostly from Romanism in France, but though various features of the same religion are different in the United States, the religion is substantially the same everywhere. The worship of the Blessed Virgin, of Joseph the husband of Mary, of the sacred heart of Jesus and of Mary, masses for the dead, and such like, are carefully described. The last chapter is on the Revival of Romanism, and furnishes food for meditation to Protestant folks, in seeing how personal self-sacrifice, poverty, hard work, and obscure deaths, among its teachers, are helping the position and claims of the Roman Church.

A COLLECTION of choice quotations will soon be published, with the title, "Musical Moments," by A. C. McClurg & Co., Chicago. The selections include many gems of English poetry, and relate not only to music of the voice and of instruments, but to the music of Nature and all sweet sounds.

The *Saturday Review* regards Dr. Emerson's book on his father, "Emerson in Concord," as discreet notwithstanding its intimate character. Referring to the fact that Emerson was soon after his marriage elected hog-reeve of the town, the *Review* says that "if Montaigne had been hog-reeve instead of Emerson, we should have known half the pigs in Concord by sight."

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

THE suffering laborers of the coal district near Chicago have addressed a letter to the Bishop asking for his counsel and the prayers of his people. We have not seen the letter, nor the reply which the good Father in God has sent, but we are deeply touched at the recital of the facts. Some of the hungry wives and children of the hopeless miners signed the letter. It is a sad case, yet only one of many. The world seems to be girdled with "labor troubles," and they grow worse from year to year. Men and brethren, something must be done to give the hard-working poor a chance to live in this land of plenty. Greed of wealth is generally at the bottom of these distresses; greed that grinds out the last dollar of dividend for watered stock; greed that grinds the life out of sewing-women and toiling men; greed that drives out weak mothers with sick infants in their arms, from their mortgaged homes. Talk about Ireland, India, China! We have ten thousand miners wanting work and food, in sight of the smoke of Chicago. And they ask for our prayers that they may be enabled to bear their sufferings with Christian patience.

THE remarks of *The Eclectic* of September relating to our editorial on the Revision of the Litany would give anything but a correct impression of our real position. We showed that the Litany as a penitential office must be introductory to any office of worship in the proper sense, and that therefore to give formal sanction to its use after Evening Prayer is a liturgical monstrosity. We drew attention to the fact that the new rubrics and directions cut the Litany entirely loose from its old place after Morning Prayer and before Holy Communion, leaving it to be used on Sunday as well as on other days at any hour and in any connection the minister may choose, save only that if he use it in connection with Evening Prayer it must be after and not before. We showed that the new suffrage was a departure from the settled style of the Litany in two respects. This we do not insist upon as a great matter, but as illustrating the ease with which liturgical revisers lose sight of the characteristics of the offices upon which they are engaged. We are not anxious that "fire and flood, wind and earthquake," should

be inserted, but we consider that such petitions would be more in harmony with the purpose of the Litany as used in America than any other additions which have been suggested. The restoration of the original words in place of "inordinate and sinful affections" we hold to be altogether admirable, but we do not think it so important as to justify keeping the revision open for another three years. *The Eclectic* refers to the exigencies of missionary work; we do not believe it either desirable or possible to frame the rubrics of the Prayer Book so as to provide for such exigencies. As to afternoon Celebrations, we are pained and surprised to find our contemporary even incidentally tolerating them. We do not believe that they are ever necessary or that the spirit of the Church allows them under any circumstances. Finally let us say that *The Eclectic* is quite right in concluding that we are "very anxious to stop the revision," and the unsettling character of many of the recent remarks of *The Eclectic* itself upon the subject have done much to increase that anxiety.

THE last issue of *The Catholic Champion* contains an able paper upon the indissolubility of the marriage bond. The subject is one which demands the serious attention of all Christian people, and indeed of all who are concerned for the well being of the nation and the race. The writer argues that the law of Christ is simply the re-enactment of the law which God gave to man in creation; a law which for the hardness of hearts and the corruptions of the age Moses had suffered to be relaxed. That law was and is that marriage can be dissolved only by the death of husband or wife; that separation for any cause whatever does not break the bond, so that either may marry again during the life-time of the other; that such re-marriage is adulterous and should not have the benediction of the Church. This view has the sanction of Holy Scripture and Catholic tradition; and is unmistakably set forth in the Marriage Service of the Anglican Church. The vow, "till death us do part," is unqualified, and the solemn warning is given, "Whom God hath joined together let no man put asunder." Without doubt this estimate of the marriage bond is the true one, and it is coming to be generally accepted in our communion. By the hardness of men's hearts, as in the days of Moses, the law has been resisted; amidst the warring of sects the whole subject has been left largely to the discretion or indiscretion of the civil power, with results that are alarming. There are signs of a re-action most encouraging. It is too much

to hope that the subject will receive deserved attention at the coming General Convention, in which so many other things must be discussed, but public opinion does not wait upon the resolutions of ecclesiastical bodies. The whole question, after all, is for the clergy to decide, whether they will solemnize the so-called marriage of divorced men and women.

### THE REVISION OF THE CONFIRMATION OFFICE.

The single alteration which was imperatively called for in the Confirmation Office is an extremely simple one. It consists in the omission of two words in the question of the bishop to the candidates. The title of the Office defines the meaning of Confirmation as the "Laying on of Hands." But in the question of the bishop, the candidates are spoken of as "confirming" the promises made in Baptism. Every one will probably admit that it is objectionable to use the same word in two such different senses in the course of the same service. Nevertheless, after nine years of revision no change has been made in this particular.

In the preliminary report of the present year this change is at last proposed, but unfortunately, along with it a mass of new matter, some of which has never appeared in any Confirmation Office in the world before. In the first place, it inserts a lesson after the Presentation of Candidates. The lesson selected, the narrative, in the eighth chapter of the Acts, of the Apostles going down from Jerusalem to confirm those who had been baptized under the preaching of Philip, is entirely suited to the purpose, if any lesson at all is in place here.

Next, in place of the present single question, the bishop may if he chooses ask three, being a repetition of the three vows of Baptism.

Our fundamental objection to all this is the evident tendency it has to humor the popular idea that Confirmation is chiefly a kind of "profession of religion" or act of "joining the Church." In the next place, it covers the ground which ought to have been already covered in the instruction of the candidates before they are presented to the bishop.

Moreover, the form in which these questions are cast is objectionable in point of style. The second and third questions are grammatically only continuations of the first, and are themselves infinitive clauses. Thus question two reads as follows:

*The Bishop*—And to believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

*Answer*.—I do.

Question three in like manner begins, "And to keep God's holy will," etc., to which the answer is as be-

fore "I do." Our criticisms on this method of constructing questions and answers are not new; they were made some years ago when this feature was first proposed in a report on Revision made to the diocese of Central New York. The persistency with which they have re-appeared without any correction of form is curiously significant. But it would certainly be hard to find a good liturgical parallel for questions and answers so constructed.

It has been urged that the presence of this didactic material in the service itself will help to convey to the candidates and congregation correct views of the rite of Confirmation, and that the lesson especially would make it perfectly clear that it is distinctly the bestowing of a gift and not the act of the candidates. But an unbiassed view we think leads to the conviction that the effect as a whole, of this didactic and subjective division of the service, is sure to be in favor of the impression to which we have referred, that Confirmation is a profession of religion, followed by appropriate prayers by the bishop. At least if we must accept such additions as those which we have been considering, let us have a new and distinct heading in capital letters, following the questions and answers, thus:

#### THE CONFIRMATION.

*Bishop*.—Our help is the name of the Lord, etc.

This would make the relation of the two divisions of the service perfectly evident. There is moreover a kind of precedent for it in the First Prayer Book of Edward the Sixth, which printed the whole catechism under the general title of Confirmation, but with a distinct separation between the two parts, so that no one could be in doubt for a moment where the actual Office commenced. No amount of didactic exposition or instruction, good as it may be, can convey so clear and vivid a notion of the nature of a religious rite, especially one of a sacramental character, as the sight of the reverent fulfilment of the rite itself. And if this latter is made insignificant in comparison with the former, nothing can make up for it. This we consider is the great point to be guarded in attempting to deal with an office the very heart and centre of which is the 'laying on of hands with prayer.'

Another proposal in this connection must not pass without notice, since it is a matter of grave importance. We refer to the provision that, instead of the present words, "Defend, O Lord, this thy child," etc., any bishop may use the old and beautiful form: "I sign thee with the sign of the Cross, and I lay mine hands upon thee, in the Name," etc., followed by "Confirm,



O Lord, this thy child," and the rest as at present. We have no doubt that this is one of the attractive features of the report, which have so fascinated some of our friends that they can see no danger in continuing the revision movement indefinitely. But observe, this affects the very core of the service. To use the old theological terms, the "laying on of hands" is the "matter" of this ordinance, while the "form" is the prayer for the sevenfold gifts, completed in the words uttered over each candidate; just as in Baptism, the application of water is the "matter," and the name of the Blessed Trinity the "form." It is proposed in this place then to give two "forms," leaving it to any bishop to use which he pleases. The new one would undoubtedly be preferred by the High Church side, while the present would be the badge of "Low" or "Broad" tendencies. Nay as the point came to be understood by the people, we should probably find persons refusing to present themselves for Confirmation, because their own diocesan used a form of which they disapproved. By no means let us add to our present difficulties this new occasion of dissension. It might have been possible to induce all sides to agree upon the change of the word "defend" to "confirm," but the committee, going so much further, and suggesting besides so dangerous a use of alternatives, have probably secured the loss of their whole project.

Some persons have urged in defense of additions to the Confirmation Office that as it stands at present it is the poorest and most meagre of the Anglican Offices. But it must be remembered that in all rituals, this rite appears as a very simple one. The starting point is the practice of the Apostles as recorded in the Acts: "When they had prayed, they laid their hands upon them." So it is that in all rituals this service has consisted of little more than the ancient prayer for the sevenfold gifts followed by the act of laying on of hands, with or without unction. Dignity has been added by the accessories, not by the addition of new elements to the office itself. Something may be done in this way to enhance the solemnity of the act, without the addition of a single word. Some of our bishops, for instance have reverted to the old practice of confirming while seated before the altar, each candidate in turn advancing and kneeling to receive the rite. If it is desired to impress the individual with the deepest possible sense of the importance of this step in the Christian life, the effect of such a mode of administering it will be found to be far greater than any amount of formal questions and answers.

#### "NATIONAL CHURCH-MANSHIP."

A pamphlet with the above title, by the distinguished rector of Grace church, New York, is the latest attempt at an eirenicon between the Protestant Episcopal Church and American Protestant Christianity. The author professes himself enough of an optimist to have a sanguine hope that in the near or the remote future, the Christian people of this country will attain to such a measure of agreement about religion and the administration of religion that a national church will take the place of the present miscellaneous congeries of denominations.

It is the object of the pamphlet to point out the part which the Episcopal Church is likely to take in this process; in fact, to lay down lines upon which she must, in the writer's judgment, proceed in order to take the leading part, to be the centre of unity.

It is important to note first of all, what theory of the Church is here adopted. The writer begins by stating three views; first, that the Church is altogether divine. This he says is the High Church or Catholic view. The second theory is that the Church is the creation of men, which he represents as the Protestant view. He himself adopts a third position, namely that which combines the two other theories. Our criticism upon this is that it is this third and not the first which is in reality the Catholic view.

But when we look further to see how Dr. Huntington proposes to combine these two views, most important questions are left unanswered. He says simply: "On the one hand it is indisputable as a matter of historical fact, that the founding of the Christian Church was due to an intervention from on high. The city of God would not be here today had there been no opening of the heavens. On the other hand, it is equally indisputable that in the actual, practical work of extending the Kingdom of Christ, building the Church, here, there, everywhere, error, infirmity, selfishness, pride, and lust of power, have had part quite as really as faith, love, righteousness, and holy zeal. The only just conclusion is, that in the process God and man have been co-operant." These are truisms, and we suppose neither Catholic nor Protestant, High Churchman nor Low Churchman would object to such statements. But the questions which seek an answer are allowed to drop out between the terms of the antithesis. What is the Church? What is meant by the "founding of the Christian Church?" Was it the founding of a visible institution? Has it any essential constitution? It is the answer to these

questions that men are really seeking, and in the answers given is found the difference between the Catholic and the Protestant view of the Church.

In the course of the pamphlet we soon perceive the character of the answers which the author would give to such questions. He lays down as constituting the strength of the Anglican claim, "or rather let me say, the Anglican invitation," four things, and so far as we can discern, only four. These are, first, that this Church is old, and so takes its present shape as "the historical growth of many ages rather than the pet theological and ecclesiastical notions of any one generation of men." Second, that in the realm of doctrine it represents "largeness and breadth of view," that the two creeds upon which alone it insists as essential are very venerable—they stand apart "in lonely majesty," they are like the pyramids. Moreover, they are the only creeds that have obtained anything like universal acceptance in times past. Third, that this Church is broad enough to contain, and has forces which have produced widely "varied forms of sainthood." Fourth, that "the traditions of English religion are enshrined in English letters," "an Anglican mood and temper pervade the whole body of our serious literature."

We certainly do not intentionally misrepresent the writer, when we assert that these four considerations are absolutely all he has to offer. For although he quotes the four essentials of Church Unity affirmed in the declaration of the bishops in 1886, he omits the assertion which accompanies them and is necessary to a correct appreciation of what is meant by calling them "fundamentals" or "essentials," namely, that they are a part of the *depositum* committed to the Church at the beginning, and are therefore of divine institution. Indeed when he has occasion to refer to the historic episcopacy he only does so to exclude it from the present consideration. Yet it certainly has as venerable antiquity as the creeds, and has had as universal acceptance in times past. One does not understand why these points may not be pressed in favor of one as much as the other. But our author assures us they cannot. We may prove our succession from the Primitive Church through the long line of the English episcopacy. But those whom we wish to convince will answer that, "such considerations do not interest them at all. Their memories run back on other lines, and their Christianity goes back to other fountains." We see not why they should not say the same when the

creeds are presented to them upon no other grounds than those here assigned.

The one thing which this eirenicon leaves out, and indeed expressly repudiates is authority. As to the question of a visible Church divinely founded, with institutions which are of divine appointment, at least so far as is necessary to ensure its perpetuity and its capacity to fulfil its mission in the world, and coming to men therefore with a claim which cannot be made for any human institution, however beneficent—the whole case is given up. In fact, to make any such claim, or at any rate to maintain that the Church in America represents such an institution, is treated as sheer madness. "The wildest delirium of Ultramontanism," says the writer, "is sanity itself compared to this."

Aside from the mode of statement, to which we should take exception in more places than one, as not fairly presenting the case, the teaching of this pamphlet resolves itself to this: We are to relegate to the tomb of the dead past everything which involves an authoritative claim, and take our place as a sect among sects; but in that sphere we are to assert certain superior excellences which we possess, namely, a long history, some very old creeds, "variety in the matter of personal characteristics, types of the spiritual man," and lastly, the alleged fact that the tone of Anglican Catholic religion pervades the classical literature of the English language. The writer condemns "boastful talk" and "self-assertion," yet the above is his exact platform, unless we have greatly misapprehended it.

It is impossible to believe that such a position, however attractive the language in which it is set forth, can inspire any great respect on the part of those who are to be conciliated by it. If the term "self-assertion" has any application in this discussion, it is certainly to those who, while leaving in the indistinct background, or actually denying the divine character and authority of the Church, would insist that its institutions and characteristics render it superior to all others and the best centre of unity. It does not rightly apply to those who are more than willing to acknowledge the error and defect which attaches to everything of simply human origin in the Church, but assert unflinchingly, though like St. Paul they may be accounted mad for doing so, the divine origin, constitution and mission of the Church, as the foundation of all its claims. Those who take this line may be despised as laboring under a delusion, they cannot be censured as boastful, for they assert nothing that is merely human and, least of all, themselves.



### "THE GREAT COLORED PROBLEM."

Nothing could be at once more laughable, unhappy, and pathetic than the way in which the Episcopal Church is treating the "Great Colored Problem." Laughable, because, like the faithful in Rome who, seeing the Bambino carried about, are bound to "make believe," although catching the nonsense of the thing, so our good Church people (especially those who ought to give and do not) must all pretend that they are deeply interested in the case of their colored brother, and most of them are constrained to write about him. Unhappy, because the Church, or the General Convention, or whoever is playing with the question must sometime answer to blood-guiltiness. Pathetic, at least to those who know the colored people, hear them talk when the doors are closed, and are amazed at their patience and charity. "Our burden is very heavy," comes from the people of St. Mark's, Charleston, in 1886, appealing to their Right Reverend Fathers against a separate organization. And from another, an individual, comes the appeal to his "brethren highly favored in the Lord," that they will "help us and have patience with us." Nothing, indeed, in the history of the Christianity of this century has been heard more touching save perhaps the story of old——, a free colored woman in Savannah, who twenty and more years ago, finding it unlawful to educate those of her own color, died leaving her earnings to establish a free school for poor white children—the first within the city.

Perhaps the General Convention, or the Church at large, or some of the stewards of God's bounties mean to do something real. Perhaps the Commission of Fifteen that has been trying so nobly to accomplish its duty and could not (though the fault does not lie with the Commission) will be encouraged to strike out more boldly. Meantime something has been done. A venture of faith has been made in Tennessee that seems as if it might succeed. Besides establishing a Theological Hall for colored students at Nashville, the Bishop of the diocese has further taken the matter into his own hands, and has appointed an Archdeacon for the colored work. Will not this help to settle the problem for Tennessee? And why not for other Southern dioceses? A system of Archdeacons will violate no principle of Catholic Christendom, will relieve the Bishops of much of their responsibility, and will give to every poor, starving, discouraged missionary of the colored people a personal friend who can advise and encourage in his work.

The objections briefly stated, against separate organizations, are these: First, many earnest people deprecate the plan as un-Catholic and un-Christian. Secondly, the colored people do not want separate organizations. St. Mark's, Charleston, has said so. *The Afro-American Churchman* in its issue of 6th November, 1886, said so. At the diocesan council of Virginia held at Lynchburg in May, the colored clergy and laity presented a protest against the proposed separation. And it is fair to say that the colored clergy and laity of the entire American Church are opposed to the plan. Thirdly, mostly of the southern bishops are opposed to it. I am told that the Bishop of Maryland (a prelate, as everybody knows, of convictions), has publicly declared that he will not allow a bishop to the colored

people to interfere with the work of his diocese. There would unquestionably follow in other dioceses a clash between authorities if attempts were made from outside to direct affairs within, while with archdeacons, each appointed by his own bishop, to be the bishop's representative, no such difficulty need be feared.

Three suggestions may be offered, of possible use in helping to solve the problem. Let colored missions remain missions until ready to be organized into parishes. There is no great fear of a rapid multiplication of such parishes. Let colored deacons like white deacons, wait before advancement to the priesthood, until they can stand the necessary examinations. And lastly, let the clergy engaged in colored work, while in no way shut out from the privileges which belong to them, be encouraged to meet as they are now doing every year in conferences upon matters concerning their peculiar interests. They do not seek anything more separate than this.

At the bottom of the trouble are likely to be found an un-Christian willingness to allow race distinctions in the Church of Christ Who hath "redeemed us to God . . . out of every kindred and tongue, and people, and nation;" a timidity on the part of those who see the sinfulness of race distinctions in the Church but do not say so; and a tendency on the part of others, mischievous or misguided friends of the colored people, to "darken counsel by words" which confuse the people of one race and try the patience of the other. At a conference upon colored work, held two years ago, one of the speakers said: "They have analyzed me and analyzed me until I am only skin and bones, now let them try a little synthesis with the colored man." It may be suggested as a practical method of synthesis, the putting together of more money for colored work. If one suggestion further may be made it is this, prompted by a recent outspoken letter from South Carolina, respectfully offered to the conference that is to meet in New York at the end of this month. Let diocesan councils or General Conventions (though God forbid the case should become so desperate), offer plans of this kind or that for separate organizations, let the word go round, accept nothing that cuts the race off from equal privileges with all God's children—as children of one holy Mother claim the rights of your inheritance.

HENRY R. SARGENT.

### AN EDUCATED MINISTRY.

FROM THE CONVENTION ADDRESS OF BISHOP HUNTINGTON.

Such a ministry as this Church ought to demand and ought to provide must be a ministry trained and furnished intellectually up to the mark of the highest education of the age. So far the Church is derelict, and we must confess to our share of the reproach. The only excuse that I know of for ordaining men whose literary attainments are below the average standard of the baccalaureates; that college-bred men are not forthcoming in such numbers as to fill the vacant places. Nobody pleads for ignorance. If it is argued that the Church in our day should be content with unlearned clergy because the apostolic age tolerated them, it might as well be said that we should dispense with handsome church buildings because the Apostles worshipped without them. The learning was not long in coming. It was meant to come.

At Antioch the classics of Libanius were taught to the young evangelists who went out on Sundays to do practical work beyond the Orontes, and Chrysostom was one of them. In the sphere of grace, mental life and activity are intended to keep pace with the same movement in secular society, from period to period. Most of our ministerial work will be best done when it is quickened and fed by the very best university discipline and instruction. Places that only scholars can fill should have scholars to fill them. There is another part of pastoral and priestly duty that can be done effectually to religious extension, if not entire edification, by men who can be called scholars only by a euphemism. I have all along believed, and believe now, that this distinction might be more distinctly, and practically, and canonically acknowledged than it is, with advantage to every department of theology. The theological schools being what they now are, inferior to corresponding schools in science and letters, in curriculum, staff, libraries, lectureships, examinations, and fellowships for advanced study, and the wealth of Churchmen being chiefly turned into quite other channels, we have to work our way as well as we can. Let it be understood that the helping forward to ordination of capable and devout young men without a thorough collegiate course and scientific equipment is not to be regarded as anything better than a regretted necessity, and is to be discarded just as soon as a wiser economy, which is a nobler liberality, and more generous endowments, shall provide what the Church deserves and the community challenges—a community where every Sunday, in almost every congregation, the Gospel is preached to some hearers who are accustomed elsewhere to hear or to read the productions of ripe, large, and cultivated minds. This is no reason why a particle of truth or simplicity should be sacrificed to critical tastes. It is a reason why truth should have the clearest and strongest possible expression, and why simplicity united with power should appear, as what it really is, the fruit of knowledge.

### PERSONAL MENTION.

Bishop Schereschewsky's address will be after September 3rd, Exeter, N. H.

The Rev. P. W. Stryker, in order to be near his mission work in Burlington county, has removed from Camden to Delanco, N. J. Address accordingly.

The Rev. W. W. Corbyn has accepted the rectorship of Trinity church, Jefferson, Ohio.

The address of the Rev. R. S. James, D. D., has been changed from Dardanelle, Ark., to Mammoth Spring, Fulton county, Ark. He will enter upon his duties at the latter place Sept. 15th.

### TO CORRESPONDENTS.

M.—There is no doubt about St. Michael's Day being superior, and we cannot imagine why our contemporary has ignored it.

C. T. B.—We published the list as given by our correspondent. The order of names is not of sufficient importance to justify a reprint of all. Doubtless other cases of needed transposition may be found.

W. S. S.—We do not think that at present the scheme is practicable.

A. C.—A list of the poetry selected for the volume will be published as soon as the selections can be made. Writers can then communicate with the editor.

CATHOLIC.—Baptism by a confirmed layman would be recognized as valid by the Church. Even baptism by a denominational minister, who may be a heretic, and is certainly a schismatic, is allowed, if performed rightly as to matter and form.

F. W. K.—We do not announce "calls" to parishes unless acceptance is reported at the same time.

### OBITUARY.

ROBERTSON.—Entered Paradise at Atlantic City, Aug. 10, 1889, at 9 P. M. Col. Wm. B. Robertson, in the 69th year of his age. Interred at Camden, N. J.

WENDOVER.—Entered into rest Sept. 3rd, at Louisville, Ky., Mrs. James A. Wendover, aged 79 years. Having finished her course in faith, she died at rest from her labors.

BENNETT.—At Guilford, Conn., early Monday morning, Sept. 2nd, very suddenly, Lorerzo T. Bennett, D. D., rector emeritus of Christ church, in the 84th year of his age.

STONE.—Entered into rest, on Sunday, Sept. 1st, Henry Morton Stone, father of the Rev. Stewart and Morton Stone.

PARKES.—Entered into rest, Tuesday, August 27th, 1889, Mrs. Mary W. Parkes, widow of the late Wm. J. Parkes, Esq., in the 49th year of her age. "Asleep in Jesus."

WATTS.—At Carlisle, Pa., on the 17th of August, the Hon. Frederick Watts, after he had served his own generation by the will of God, fell on sleep in his 89th year, having been for more than half a century senior warden of St. John's parish, Carlisle, and deputy to conventions of the diocese. "The memory of the just is blessed."

### WARNING.

W. W. Nooley, for some time a candidate for Holy Orders in the diocese of Indiana, has for sufficient cause been dropped from the list of candidates. The clergy are warned against lending him money or assistance as a candidate.

D. B. KNICKERBACKER,  
Bishop of Indiana.  
Indianapolis, Sept. 5, 1889.

### AFFAIRS.

#### CHURCH WORK AMONG THE DEAF.

The Mission to the 2,000 deaf in Pennsylvania and neighboring dioceses asks offerings, which are much needed for support, extension, and endowment. Headquarters, All Souls' church, Philadelphia, consecrated and free, 180 communicants, with Working People's Club, night school, etc., the only Church in America exclusively for the deaf. Itinerating in Penna., N. J., Del., Md., D. C. The Rev. HENRY W. STYLE, missionary, 2142 Mt. Vernon St., Philadelphia.

### MISCELLANEOUS.

ORGANIST AND CHOIRMASTER wanted immediately. Must be familiar with surplined choir, choral service and Churchly ways. City of 30,000; good field for vocal teacher. Unmarried man preferred. References. Apply to the Rev. F. W. TAYLOR, St. Paul's (Pro-cathedral) church, Springfield, Ill.

WANTED.—By Grace church, Detroit, Michigan, choirmaster and organist to teach and conduct vested choir. Churchman preferred, and must be well recommended. Address, stating salary, H. J. Caulkins, 29 State St., Detroit, Mich.

A PRIEST of the Church, a graduate from a French University (A. M.) speaking French and German fluently, and capable of teaching the classics (Latin and Greek) and other branches, would like an engagement in a school in the city or out of it, or would give private lessons. Address L., care of THE LIVING CHURCH.

A CHURCHWOMAN, lately returned from Europe, where for three years past she has made her residence as chaperon to young ladies completing their education, would be glad to conduct a party of four or six young ladies, upon a tour of six or eight month's duration, through France, Italy, Austria, Germany, Switzerland, and back to America, via Great Britain. Good introductions given and required. For full particulars regarding the proposed trip kindly address MISS APPA GRANT, 171 Jackson St., W. Hamilton, Ont., Canada.

WANTED.—A Churchwoman to take charge of a Church school, after the Kindergarten system, connected with St. John's church, Lake Benton, Lincoln Co., Minn. Must be able to teach the children Church music. References given and required. Address, J. D. GREENE, Lake Benton, Minn.

WANTED.—A clergyman in Priests' Orders, good Churchman, energetic, desires a parish, not afraid of work. Salary \$1,200. Address "D.," care of THE LIVING CHURCH Office.

RECTOR HOME for five boys. Best intellectual training with the influences of a refined Christian home. Highest references required. Terms with instruction \$400 per year, without instruction, \$300. Address RECTOR HOME, care of THE LIVING CHURCH Office.

PARENTS in Chicago and vicinity who desire an interview with the rector of St. Mary's School, Knoxville, should address him at this office. Letters on other school business should be addressed to Knoxville, Ill.

### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 83 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to *THE LIVING CHURCH*, 162 Washington St., Chicago.

### THE SEABURY DIVINITY SCHOOL.

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

### BURLINGTON ROUTE.

#### THROUGH SLEEPER DAILY TO TEXAS POINTS.

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



The Household.

CALENDAR—SEPTEMBER, 1889.

- 15. 13th Sunday after Trinity. Green.
- 18. EMBER DAY.
- 20. EMBER DAY, (Red at Evensong.)
- 21. ST. MATTHEW, Evangelist. EMBER DAY. Red.
- 22. 14th Sunday after Trinity. Green.
- 29. ST. MICHAEL AND ALL ANGELS, 15th Sunday after Trinity. White.

THE MASTER OF THE SHEEPFOLD.

BY SALLY PRATT MCLEAN.

De massa ob de sheepfol'  
Dat guard de sheepfol' bin  
Look out in de gloomerin' meadows  
Whar de long night rain begin—  
So he call to de hirelin' shepa'd,  
Is my sheep, is dey all come in?

Oh, den says de hirelin' shepa'd,  
Dey's some, dey's black and thin,  
And some dey's po' ol' wedda's,  
But de res' dey's all brung in,  
But de res' dey's all brung in.

Den de massa ob de sheepfol'  
Dat guard de sheepfol' bin,  
Goes down in de gloomerin' meadows,  
Whar de long night rain begin—  
So he le' down de ba's ob de sheepfol'  
Callin' sof', come in, come in,  
Callin' sof', come in, come in!

Den up t'ro' de gloomerin' meadows,  
Tro' de col' night rain and win',  
And up t'ro' de gloomerin' rain paf  
Whar de sleet fa' piercin' thin,  
De po' los' sheep ob de sheepfol'  
Dey all comes gadderin' in,  
De po' los' sheep ob de sheepfol',  
Dey all comes gadderin' in.

Selected.

The wild Indian is a perfect child, and when he wants anything, he wants it with all his heart, immediately, and will not take anything else. He will give anything he possesses for the merest bauble to which he takes a fancy. In 1867 a Sioux Indian came to Fort Sedgwick, having with him a buffalo robe. Many efforts were made by the officers to purchase that robe; money, sugar, coffee, flour to the value of twenty dollars was offered and refused. Some time after a sergeant passed, who had in his hand a paper containing two or three pounds of loaf sugar, cut into cubic blocks—cut-loaf, then new to frontier people and to Indians. He gave the Indian a few lumps and passed on. In a few moments the Indian came running after him, took the robe from his shoulders, and offered it for the paper of sugar. The exchange having been made, he sat down on the ground, and deliberately ate every lump.

In Dean Burgon's account of Dean Mansel, it is said the metaphysician was once driving out with Prof. Chandler and others, including a little girl, who suddenly exclaimed, apropos of a donkey by the roadside: "Look at that donkey! He has got his head into a barrel and can't get it out." Mansel was heard to mutter: "Then it will be a case of as-phyxia." Equally good was his suggestion, on seeing the figure of Neptune in St. Paul's cathedral, that the only Christianity it had to do with would be "Tridentine." On a student's stumbling vaguely through an answer in class, he is said to have addressed him with the words: "Really, sir, if you cannot be definite you had better be dumb in it." But best of all, for neatness and brevity, was his remark on the appearance of a candidate having for Christian names "Field Flowers." "That man," said Mansel, "was born to be either plowed or plucked." Only he was neither, and is now the Bishop of Melbourne.

The life of Sheridan, senior, was not a moral one. He drank to excess, and he ran in debt to support his extravagant style of living. But he disliked skeptical notions, and held to orthodox ideas in philosophy and religion. Tom one day tried to engage his father in a discussion of the

doctrine of necessity. "Father," said he, "did you ever do anything in a state of perfect indifference—without motive I mean of some kind or other?" Sheridan, who knew what was coming, and didn't relish such discussions, answered: "Yes, certainly." "What? Total indifference—entire, thorough indifference?" "Then tell me," persisted Tom, "what it is you can do with total indifference?" "Why, listen to you, Tom," replied the father. When Tom was a young man he one day announced his approaching marriage. His father, thinking it an imprudent act, threatened "to cut him off with a shilling." "You haven't got it about you, have you, sir?" asked Tom, knowing his father's impetuosity.

In a recently published collection of letters by the great Duke of Wellington, the following story is told:

The Duke was frequently appealed to in matters of right and justice; it was felt not only that his judgment was most acute, but his calmness of decision perfect. On one occasion he received a letter in the following terms: "Mr. Tomkins ventures to address the Duke of Wellington. Mr. Tomkins's mother is a washerwoman; Mr. Tomkins regrets to say that, having washed for the Marquis of Douro for many years, his mother has been unable to obtain payment for the last three years. Mrs. Tomkins is very poor, and cannot afford to lose the money. She hopes the Duke will kindly pay it. Mrs. Tomkins's address is —."

After carefully reading and considering the letter, the Duke sent the following reply:

"Field Marshal the Duke of Wellington has received a letter from Mr. Tomkins, stating that the Marquis of Douro is in debt to his mother, Mrs. Tomkins.

"The Duke of Wellington is not the Marquis of Douro.

"The Duke regrets to find that his eldest son has not paid his washerwoman's bill.

"Mrs. Tomkins has no claim upon the Duke of Wellington.

"The Duke recommends her, failing another application, to place the matter in the hands of a respectable solicitor."

Some six weeks later the Duke had a dinner party at Apsley House. One of the guests, with whom he was on intimate terms, introduced the subject of autographs, and some one present asked the Duke if he was not tormented in this respect. The Duke replied, "Oh, yes, constantly." The friend then said: "A few days ago I was examining a most interesting collection put together by a person who has labored at it for many years. I saw your Grace's in the place of honor in his book."

"Which was that?" said the Duke. "Well, the collector's plan is to write to every person of eminence, and to accuse his eldest son of bilking his washerwoman. He pastes his own letter, and the reply, face to face."

I should like to have seen the Duke's face when he heard the first Prussian cannon at Waterloo; I should also like to have seen it on this occasion.

THE CHRISTIAN YEAR IN ART.

BY E. O. P.

HOLY CROSS DAY.

O Tree of beauty, Tree of light!  
O Tree with royal purple dight!  
Elect on whose triumphal breast  
Those holy limbs should find their rest,

O Cross, our one reliance, hail!  
—Fortunatus.

The "Exaltation of the Cross," a well attested historical event, took place at Jerusalem in the year of our Lord, 629. It was an uplifting of a portion of the sacred wood which points us to a far earlier date, 335 A. D., when it was publicly set up in a basilica erected by Constantine the Great over the spot where his mother, St. Helena, is said to have found the cross of Christ. Back of both these exaltations lies the legendary of the cross, and it has been very fully reproduced by art in various forms.

From Adam to Heraclius, the whole story

is told in a series of frescoes by Agnolo Gaddi, in the church of St. Croce at Florence, and Pietro della Francesca has given another series in the church of St. Francesco at Arezzo. It has been rendered with some variety of detail by several Italian masters, and what they painted may be briefly sketched here.

They are partly effaced frescoes which take us back to the time when Adam is said to have become tired of his spade, and weary of his cares and of his life, was longing to die. Yet it still is legible, how Seth is sent by his father Adam to ask some oil of mercy from the angel appointed to guard the gate of Eden, where he learns that the oil of mercy, which Adam says was promised him of God, cannot be given until five thousand and five hundred years after the expulsion from Paradise. But the angel gives Seth instead, three seeds, signifying the Holy Trinity, and it is in accordance with the angels' bidding, that, as may be seen in Pietro's fresco drawing, the son plants these under his father's tongue. Finally uniting, one sapling growing out of Adam's grave is the result.

As some legends have it, the angel's gift is a branch from the tree of life, but in either case it is the same with which Moses, finding it in the valley of Horeb, sweetens the waters of Marah, and with which he strikes the rock, whence water gushes out for the thirsty Israelites. The sapling is used for miraculous purposes by David, and at last planting it in his garden in Jerusalem it grows into a great tree, which his son Solomon cuts down to make a beam for his temple. The builders failing to fashion the beam as they would, it is refused of them and thrown aside on the ground, where long after, a woman resting against it, her clothes at once take fire and the beam is cast into a stream, where it is used as a bridge for all who pass that way, until the Queen of Sheba, going to visit King Solomon, falls on her knees in adoration of the sacred wood. She fords the water on foot, and afterwards tells of a vision in which she had seen One Who shall be the Saviour of the world hanging on the holy wood which has served for this bridge. Solomon now has it encased in precious metals and places it over the Temple door. When the covetous Abijah comes to the throne he takes for himself the gold and silver, and to hide his theft buries the beam.

It is over this buried beam that many years after a well was dug and was called the Pool of Bethesda. That it was the healing virtue communicated by the holy wood which caused all lame and impotent folk who at any time went down into the waters next after the angel who stirred them, is especially brought out in a fresco by Gaddi. It shows a hospital, and the patients, lying in their beds, are drinking the waters brought them from Bethesda, and are receiving cure.

The Jews, looking for a beam on which to crucify our Lord, saw what they deemed suitable floating in the Pool, and in their wicked hands was fulfilled its destiny as the tree of mercy for all mankind. Three hundred years after the Crucifixion, the Empress Helena, who is reputed a British princess, and who as we know, was the mother of Constantine the Great, went in pilgrim habit to Jerusalem to find the cross on which our Lord suffered. We have it from St. Ambrose, that the Empress digging on Golgotha discovered the cross, and it is further related about the same time by Rufinus, that first of all, a heathen temple having been built on the hill, it had to be demolished, and that the ruins had to be grappled with in digging for the long lost treasure.

St. Helena finding also the two thieves' crosses, no one could know which of the three was the cross of Christ, until Bishop Macarius of Jerusalem, it is said, had a dead man on his way to burial laid on one after another of the three crosses, and when on the third he was restored to life, there could be no longer any doubt as to which was the holy one. Sending a portion

of the sacred wood to Rome, where the church of St. Croce was built to enshrine it, and taking another part with her to Constantinople, the Empress left a third portion in Jerusalem, whence the Persian king, Chosroes, sacrilegiously carried it off. He was thereupon summoned to an engagement by the Emperor Heraclius, who at the head of a great army was victorious, and regained the sacred reliquary. Devoutly enfolding it in his arms, the Emperor, attended by a courtly retinue and with much regal pomp, presented himself on horseback at the gate of Jerusalem. The wall mysteriously closed against him, and he was reminded by an angel, that when our Lord entered that city to die for the sins of the whole world, He was bare-footed and riding on an ass. At once divesting himself of his crown and of his royal robes, the Emperor now stood at the gate without sandals, and bearing the cross on his shoulder. The wall opened before him, and the feast of the Exaltation of the Cross is attributed to this occasion, although by some it is considered due to the first exposition, 335 A. D. During war with the Mohammedans some years later, the same Emperor took the precious treasure with him to Constantinople and deposited it there. Since that time we get no further history of the cross, except as disposed of in fragments.

The Emperor Heraclius before the Jerusalem Gate, is one of the most striking frescoes of Gaddi. In the Munich Gallery is a great picture by Beham. It represents very fully the laborious search for the cross and the finding of it, and the way in which it was identified. Pomponio Amalteo also has rendered the story in frescoes.

Another exaltation of the cross was when it appeared to the Emperor Constantine on the eve of a great battle, and as this again brings before us the sacred monogram X. P., here may be answered inquiry as to the N sometimes appended to it. The cross as seen by the Emperor was in the centre of a luminous cloud, and was surrounded by a Greek inscription, which has been translated "Conquer by this sign," and the letter N, which is the initial of the Greek for conqueror, when attached to the monogram has the meaning of this word.

"Holy Rood Day in September," an old English designation for the fourteenth of this month, is marked in a certain ancient floral calendar by a blue variety of the Passion flower. It means faith, and you may find in the flower a representation of the scourge, the nails, the sponge, the cross, the crown of thorns, and the five wounds of Christ. To "Holy Rood Day in May," is assigned the largest of the white kinds of Narcissus.

Flowers thus exalt the holy cross in a language that is all their own. Nor only they, for who does not know the old legend of how birds too, have a gift in token of it! "Marks of blood and holy rood" are upon all his tribe, who with persistent beak pecking at the iron nail in our dying Saviour's bleeding hand, did his part in striving to set him free of the cross.

"And that bird is called the crossbill;  
Covered all with blood so clear,  
In the groves of pine it singeth  
Songs, like legends, strange to hear."

Holy Church has picturesquely presented the "Elevation of the Cross" in her own beautiful way, for according to old service books, it is a festival which has red for the color, and has a special Collect, Epistle, and Gospel, and the 14th of September appears in the present Church of England Prayer Book—set down in its calendar as Holy Cross Day. All our daily lives, however things seem to us, we do know are of God directed, or by Him are overruled to be an unceasing exaltation of the cross. It is an ever unfolding drama and in full survey of a great cloud of witnesses—saints and angels, yet even these may not know all the blessed meaning,

Not even to dwellers on the mystic height,  
Not to the saints is full enlightening given;  
The cross they hold by powers beyond their sight,

On the hill, peak, opens a deeper heaven,  
—Lyra Innocentium.



## A PREACHER'S JEST-BOOK.

BY THE REV. S. BARING-GOULD, M.A.

The day has gone by when sermons were held to be necessarily dry, and spiced with anecdote, illustration, and simile. The press now issues hand-books of stories or parables, that may be suitably used in the pulpit to point a moral and enforce a truth.

At the close of last century and the beginning of this, a sermon was nothing unless ponderous, lengthy, and dry. We are now, perhaps, swinging into the opposite extreme, and we hear, occasionally, pulpit discourses that are a trifle too lively. It is thought, especially among our young preachers, to be necessary to thrust an anecdote into a sermon, and they are not always careful that it shall be apposite to the subject of their discourse.

The gravity and heaviness of the sermons of last century were due, in a measure, to a recoil from the quirks and fantastic jokes which were tolerated in the pulpit in an earlier age. Certainly, just after the Reformation, every effort was made, by both the reformed and the non-reformed preachers, to lay hold of the attention of their hearers by whatever means lay in their power, and they sometimes exceeded the bounds of good taste in so doing.

At this period there appeared a good many volumes containing stories suitable to be used—suitable, that is, in the opinion of the collectors—for pointing morals and enlivening pulpit discourses.

Perhaps the most curious of all these is one by John Pauli, a Franciscan friar, written in 1519, and published at Strasburg in 1522. He did not give it an appropriate title, "Schimpf und Ernst" (Abuse and Earnest); but what he meant by his title was that some of his stories were appropriate to be used by a preacher when giving his congregation a scolding, and others when delivering an earnest exhortation to piety. He sorted his stories according to this somewhat arbitrary division, and tacked on to each an indication whether it was to be used in scolding or in edification.

Sometimes Pauli seems to have been puzzled to what category he should count a story he has told, and to have designated it hesitatingly, like his 59th tale, which he labels "Scolding or Serious."

But perhaps we may take it that by "Schimpf" he really means joke; but if so, we can only say that there is much more of joke than gravity in his book.

Pauli, though a friar, had no hesitation in telling stories that hit the Pope and the prelates hard—as hard as any Reformer. For instance, he relates how a rich man, wanting to plead a cause before the Pope, put 400 ducats in the lap of his Holiness. The Pope turned the money about in his lap, and said:

"Irresistible! quite irresistible!"

Here is another. One day a beggar-woman asked the Pope for a shilling.

"Pshaw!" said his Holiness; "too much! far too much."

"Then—sixpence."

"Still too much! a great deal too much."

"Then—threepence."

"You are exacting, still too much."

"Well—a penny."

"No, I will not give you that."

"Then, your holiness, may I have your blessing?"

"Certainly—most cordially."

"I won't have it," said the beggar-woman; "it cannot be worth a penny, or you would have refused it me."

There was once an abbot, "a simple

sheep, and not very learned," who was accused to the Pope as ignorant, and therefore unsuited to be abbot. The Pope put him through his grammar.

"What part of speech is 'the Pope'?" asked his Holiness.

"A participle, I suppose," answered the abbot.

"Why so?" inquired the Pope.

"Well," replied the abbot, "I think so because he somehow participates in all the good things everywhere; he has a part out of every income he can finger."

"Get along," exclaimed the Pope; "you know too much."

To show how men excuse the sins they are inclined to, and condemn those towards which they have no leaning, he tells how the ass was accused to the lion of having eaten three leaves of parsley without salt.

"Infamous!" said the lion, "he shall die, and I will eat him."

The wolf was accused to him of having eaten three lambs without any condiment.

"Ah!" said the lion, "that is, nothing."

"Why not?"

"There is a difference," said the lion solemnly. "Lambs are only lambs, but parsley-leaves are—parsley-leaves."

Sometimes Pauli tells how he made a point in one of his own sermons. He was in Strasburg one year when two lazy loons deserted their wives and children to loaf about the country begging, and drinking, and doing nothing. The magistrates had them arrested, and condemned to wear long grey woollen cloaks, to mark them out among all men.

"As I was preaching in the cathedral," says Pauli, "I said, 'Ah! if all lazy loafers were to be habited in grey gowns, where should we friars get enough cloth to make one of our habits.'"

To show how we are inclined to let appeals to the conscience glide off ourselves, he tells another story of a great preacher who was discoursing on usury with wonderful force and thrilling power. After the sermon a usurer came to him, and put some money in his hand, and said:

"Preach away against that hateful sin of usury. Give it the usurers hot and strong."

"But," said the astonished preacher, "you are a usurer yourself."

"Yes," was the reply, "but there is too much competition in this town. Sting their consciences well, that some may give up, and then I shall do a roaring business."

On the extravagance shown in funerals, Pauli tells this tale. The Emperor Vespasian heard that the funeral of a noble Roman had cost sixty ducats.

"And, pray, what will my funeral cost?" asked the Emperor of his chancellor.

"Oh, sire! not less than three hundred ducats."

"Then, in pity, hand me the ducats now, and when I am dead chuck me into the Tiber."

The Emperor Domitian shut himself up in his room for some hours a day. The courtiers said:

"He is engaged on matters of State;" or, "He is studying philosophy;" or, "He is planning something great for the advantage of the city."

Then, one peeped through a chink in the wall, and saw that he was catching flies.

It is so with a good many people whom we suppose to be hard at work at profitable occupations; cultivating

their brains, storing their minds, executing great works—they are only catching flies.

Preaching on the absurd and trifling occasions of quarrel, occasions which sometimes cost a life, Pauli tells the following amusing story:

A Florentine gentleman came to Milan, where he saw over a house-door the shield and arms of the owner; argent—an ox-head couped at the neck, gules.

"Hallo!" shouted the Florentine, "that is my coat of arms; how dare any dirty Milanese assume it!"

He rushed into the house and charged the owner with having assumed arms that belonged to another.

"Not at all," said the Milanese, "I inherited that coat from my ancestors."

"Then your ancestors committed a fraud on mine. I challenge you to fight to-morrow."

On the morrow the two men met in a field.

"Only one of us two can live," said the peppery Florentine. "Only one shall bear on his arms—argent, an ox's head, gules."

"But," said the Milanese, "mine is a cow's head."

"Oh! a cow's head, and not an ox's! Then we need not fight; let us kiss and be comrades."

Pauli gives advice to husbands and wives how to maintain love and concord. One of his stories on this topic is as follows:

A man about to be married visited a wise man, and asked his advice how to make home happy.

"Follow me to my house," said the sage," and he led the way to his own dwelling.

On reaching the house door he called out to his wife, who looked forth from an upper window.

"Wife," shouted the sage, "pitch out to me my big bottle of turpentine."

"Certainly," answered the woman, and threw it down. It was smashed on the pavement, and the turpentine spilt.

"Never mind," shouted the wise man, "throw down the other."

"Certainly," said the wife, and presently did as ordered.

"Now, my friend," said the sage, "this is the secret of household order. Make your wife mind you and obey without arguing."

At table with company one day a farmer said:

"Well, I have been married thirty years, and only once have my wife and I been of one mind in all those years, and that was when the house was on fire, and each wanted to be the first to escape."

John Pauli gives us occasionally his own experiences, and things that have happened to persons of his acquaintance. He tells a rich story of "a great ball of a man called Herr Werner, at Villingen," but it smacks of irreverence, and can, therefore, hardly be reproduced.

And this next story—surely it could do no good when told in the pulpit, however well it might come in at table.

A priest had a loud, harsh voice, and when he sang the service, or preached, one of the women in the congregation wept. He noticed this, and was touched. He thought that this was an acknowledgement of the power of his sermons or the beauty of his singing, but was not quite sure which. So he asked the woman one day why she wept when he sang and preached.

"Oh, sir," she answered, "I had once a faithful, dear old ass, and one winter

the wolves ate him. Whenever I hear you, sir, I recall the bray of my ass, and my tears flow!"

Or, can this story do good?

A farmer's wife hanged herself on a tree in his garden. He married another wife, and, curiously enough, she, after a few years, hanged herself on the same tree. He married again, and the third wife did the same. The farmer wrote sadly to a distant married friend to tell him of the mournful coincidence. In reply his friend wrote:

"There is great virtue clearly in that tree. Send me a cutting."

Some of his fables are probably original; we do not remember to have seen them elsewhere. Here is one, new to us, with much dry humor in it:

Two wolves looked on whilst a sheep was licking its lamb.

"Dear me! Dear me!" said one wolf to another, "how unjust the world is! If you or I, brother, were to lick a lamb, what an outcry the farmers would make!"

Some are old favorites, as that of the farmer, his son, and the ass.

He mentions some well-known and widely-spread myths, as that of Rip van Winkle, and that of the Flowering Thorn of Glastonbury, which, however, he transfers to Wurzburg.

Sometimes he illustrates proverbs. Thus, on the saying that "Humors change manners," he mentions the case of a monk who always walked with downcast eyes till he was elected abbot, when he became proud, insolent, and fond of pomp. When asked why he who had looked down before with such humility now looked up and about with such pride, he answered:

"Oh, then I was looking for the key to my present office."

Pauli relates a story of a preacher, who most certainly cannot have been himself. A parishioner came to him with the petition:

"Sir, I want to buy of you a stone in the church wall near where I sit, and against which I rest my head when you are in the pulpit. It has an extraordinary soporific quality. No sooner do I rest my head against it than my eyes close. I want to buy it to be my pillow in bed, where I am very often wakeful."

We may be quite certain that old Pauli's sermons were eye-openers, and not eye-closers.—*The Quiver*.

## LETTERS TO THE EDITOR.

## PROPORTIONATE REPRESENTATION.

To the Editor of The Living Church:

For some time past, many of our Eastern brethren have been earnestly seeking to prove to the satisfaction of the Churchmen of the South and West, as well as to very many in the East, that they are sore oppressed by the present mode of representation in the General Convention. It is true, they cannot point to any oppression yet committed. Nor can they point to any yet proposed, except it be, perchance, as to the proposed change of name of the Church. For a hundred years, not a single act of oppression has been committed by the small dioceses against the large ones under the system of representation adopted, at the first, in the American Church. But now, it is urged by many, that the rights, privileges, and feelings, of the Churchmen of the large dioceses are put in deadly peril by those of the smaller ones, North, South, East, and West.

Now we do not hesitate to pronounce this professed alarm, concerning the power or disposition of the smaller dioceses, to wrong and oppress the larger, as the sheerest nonsense, upon the face



of it. It has never been done. No one can be found who proposes, or thinks of doing it now. The large dioceses themselves, or at least a majority of them do not think so. Even if the change of name, the only thing in the form of oppression yet complained of, were likely to be adopted in the near future, by both houses [of the General Convention, which it is not, it would not be oppression.

There are fifty dioceses in the American Church. If we reckon by communicants, sixteen of these are large, and thirty-four small; that is, sixteen have more than the average number of communicants in each diocese, and thirty-four have less. Probably seven of these sixteen, or a majority of the diocesan delegates in the conventions of the seven large dioceses, profess to be alarmed at some imaginary oppression; so they calmly ask the thirty-four smaller dioceses, and the majority in the other nine larger dioceses to put it out of their own power to oppress the majority in the large dioceses.

Upon the face of it, this request of our brethren, or of the majority of our brethren in these trembling dioceses is absurd. If the thirty-four small dioceses have any present purpose, or even any remote future purpose, to oppress the sixteen large ones, is it not the sheerest absurdity to ask them to put it out of their power to do it. If they have no such purpose, present or remote, why should they be called upon to efface themselves, for the sake of quieting the panicky fear of these seven large dioceses, or even of the whole sixteen, if the sixteen were all alarmed?

But in order that the thirty-four small dioceses may fully understand what their fearful brethren of the seven large ones look for them to do, let us resort to figures.

By the present rule of diocesan representation, the sixteen large dioceses have 64 lay deputies, and the thirty-four small ones 136, or more than two to one.

Change the basis of representation, from diocesan to individual, in a house of the same size, and the power of government is changed about. There are 394,340 communicants in the fifty dioceses composing the American Church. Divided by 200 we have a ratio of representation by communicants of one for every 1971.5. The sixteen large dioceses have 276,845 communicants, the thirty-four small ones 117,495. The sixteen large dioceses, under the proposed change, will be entitled to 140 lay deputies in General Convention, as opposed to 64 under our present system. The thirty-four small dioceses have 117,495 communicants. These will be entitled to 59 lay deputies, as opposed to 136, their present number.

Now we submit, if these thirty-four small dioceses stand ready to disembowel themselves, for the sake of an abstraction, of a sentiment, just to quiet the womanish fears of the majority in seven or eight large Eastern dioceses, they will perform an act of self-distrust and self-abasement almost unparalleled, either in secular or in ecclesiastical history.

Let us turn to the clergy. For they, at least, cannot be supposed to be representatives of communicants. They represent their order. In the fifty dioceses there are 3,500 clergy in round numbers. Seventeen dioceses have more than the average number, and so may be accounted large. Thirty-three have less than the average number, and so should be classed as small.

Under the present system they are in

General Convention as 68 to 132 in favor of the small dioceses.

Under the proposed system the ratio of representation will be, in a house of the same size, 1 in 17.5. The seventeen large dioceses will be entitled to 125 clerical deputies; the thirty-three small dioceses will be entitled to 75. Let us recapitulate.

Under the present system: Clerical deputies, large dioceses, 68; clerical deputies, small dioceses, 132; lay deputies, large dioceses, 68; lay deputies, small dioceses, 132. Under the proposed system: Clerical deputies, large dioceses, 125; clerical deputies, small dioceses, 75; lay deputies, large dioceses, 140; lay deputies, small dioceses, 60.

That is, under the force of the tears and fears, and sometimes threats of little more than a bare majority in seven or eight Eastern dioceses, the small dioceses are asked to impeach their own Christian charity and virtue, and consent to a revolution in the Constitution of the Church, lest they may be tempted sometime to wrong their brethren. If they have any intention, present or future, by a constitutional majority, to force upon a majority of their brethren, what that majority could not in conscience submit to, they will not be likely to surrender that power.

If they have not, as they most certainly have not, why should they be called upon by a minority, to disfranchise themselves, or to surrender a power that they have never misused, and do not propose or intend to misuse, either at present or in the future?

But they are asked to do more than revolutionize the mode of representation. They are asked to put into the hands of a majority in 16 dioceses, a power which can be so used as to deprive a majority of the smaller dioceses of equal representation, under any basis of representation.

None of the larger dioceses is farther west than Chicago, except, (as to the clergy), Minnesota, and none farther south than Virginia. They are mostly grouped within a few hours travel of one another, while the smaller dioceses are scattered from Maine to Texas, and from Florida to California.

For discussion, for convention, for action, the larger dioceses are geographically almost as one body; the smaller dioceses *dissecta membra*.

The General Conventions, even under our present mode of representation, have almost without exception, been held in the far east. It is by no means likely that the proposed change, if accomplished, would lead them farther west or farther south. The western and the southern clergy would have to make long journeys, at great expense. They are for the greater part, poor in pocket. The eastern clergy would have only short journeys to make, and those who would be chosen deputies from the large dioceses would be, as they are now in the main, the well-to-do.

The clerical deputies from the south and west would need to be absent from their cures from four to five weeks according to distance. Those of the large eastern dioceses can easily return, if they so desire every Saturday. The deputies from the south and west, as a rule, cannot afford to have assistants to leave in charge of their parishes. Those clergy who are usually chosen deputies in the large eastern dioceses, can and do. As to the lay deputies the large eastern dioceses would have almost the same advantage over the south and west. Professional or business men in the south and west can-

not conveniently abandon profession or business for four or five weeks, consecutively, at a very busy season of the year. Eastern men need not do it. Boston, New York, Hartford, Trenton, Newark, Brooklyn, Albany, Baltimore, Philadelphia, and even Richmond and Buffalo, are all within easy call. Business and professional men could go home from day to day, and yet be on hand, whenever they were needed, either to carry or prevent any proposed legislation. At all times they would be likely to have more than their proportion of deputies in their seats, after the first week or ten days. That is supposing them agreed, the large dioceses in New York, Pennsylvania, Massachusetts, Connecticut, New Jersey, Maryland, and Virginia, would govern and control the American Church. We might just as well delegate to them outright, all government and legislation in the future, so far as the lower house is concerned.

As to the upper house, how long would it be before its independence would be assailed? Why should the Bishop of Colorado, who may be chosen by 17 clergy and 1,250 laymen, have equal voice and vote with the Bishop of New York, who requires for an election 172 clergy, and 23,846 laymen? And then there is the money argument. Why should the Bishop of New York, with his unnumbered millions behind him, have only a like voice and vote with the Bishop of Nebraska, with no such wealth of which to boast? But a bishop is a bishop! Yes, and a diocese is a diocese. And even now, we know how the screws can be applied to a bishop of a small missionary diocese or jurisdiction, if he shows a manly independence in the government of his diocese.

Are the Churchmen of the south and west ready to surrender the entire control and government of the American Church to a bare majority of the Churchmen of seven eastern states? Are the Churchmen even of the smaller, poorer, eastern dioceses willing to surrender control of the principles and government to fourteen of the larger eastern dioceses in half as many states? If they are, then of course the arguments of *The Churchman*, and the appeals to the self-abnegation and humility of the 34 smaller dioceses will bear fruit. But in that event those same dioceses will quickly find cause to repent the stern virtue that led them to commit *felo de se*. *Obsta principii*.

JOHN WILLIAMS.

Omaha, August 7th.

THE GUILD OF THE MISERICORDIA.

To the Editor of *The Living Church*:

In accordance with the recent kind offer of *THE LIVING CHURCH* to place before its readers such notice of good works as space may permit, attention is now asked to one which it is thought will enlist the interest of many. This is the Guild of the Misericordia recently organized within the Church, with Providence, R. I., as its centre. The aim and motive of the work cannot be better presented than by giving the opening clause of the circular through which it is introduced:

"Recalling the life of our Merciful Saviour when on earth, we can plainly see how He blessed the art of healing, and how frequently He made use of curing diseased bodies in order to reach and save their souls. The Church has not made use of the mighty influences for good to be realized in medical missions in the home dioceses. The Misericordia will endeavor to develop, so far as possible, the invaluable opportu-

nities which exist for extending Christ's kingdom on earth through the aid of medical missionaries."

From this brief outline, it will be seen that the main object of this organization is to do for Domestic Missions that which has been found so valuable an aid to foreign fields. At first thought, the objection may arise that the same necessity does not exist at home, nor the same result attach—that of gaining access to souls otherwise inaccessible. But a little reflection will show that in this respect, as in many others, the same influences may with profit be brought to bear upon the heathen at our doors, as upon those at a distance.

Who has not felt, when visiting the poor and ignorant, the yearning for that knowledge which, while seeking to uplift perishing souls, might first minister to diseased and enfeebled bodies? With what longing hearts do we recall the power of that loving One Whose hand so often released the suffering body from pain before uttering the soul-healing command: "Go, and sin no more."

It is true our larger cities, in a great measure, supply this need through hospitals and dispensaries. But, as a rule, it is not to the cities that our home missionaries are sent, and a very meagre acquaintance with outlying fields will convince one of the immense advantage such adjuncts offer to spiritual agencies. Not only are physicians in such places generally less accessible, but how often does poverty close the door of cot or cabin to medical aid as to many other blessings. What might not be effected through a medical missionary in such communities, as a fellow-laborer to ministers of the Gospel, or combining the two functions in one. How often, in fact, might not deadened souls be awakened to a higher conception of the spiritual life were the message of God's love and law accompanied by instruction and aid securing an improved physical life. For true as it undoubtedly is that sin is the father of disease, it is none the less true that in its turn, disease is often the promoter of sin. The languid frame, the dejected mind, and the weakened will are truly but poor weapons with which to meet man's invisible foes.

Is there not call, therefore, for ministers of the body as well as of the soul? and how shall they minister except they be sent?

Now then, for a practical outlet to these convictions. There are few households among our people, it may be safely asserted, to which each year does not bring special cause for thanksgiving either for the blessing of uninterrupted health, or else health restored through medical aid under God's blessing. Shall not these remember the shadowed homes, the suffering ones cut off in a large measure from such aid, and to whom a few words of skilled and kindly counsel might bring life and sunshine? Only recently we have read of a generous donation on the part of one in straightened circumstances, who, in reply to a remonstrance, answered: "I have usually spent twice that amount in doctor's bills, shall I not gladly give to God at least a portion of that which has so often gone to procuring the blessing He has for a year past freely given?"

How many might find similar motives for a thank offering in return for mercies received on behalf of self or those dearer. Who, moreover, has not felt when released through the ministry of the healing art from a bed of



suffering, the yearning to send to other bed-sides the same inestimable benefit.

Here, then, is an opportunity for all such impulses of the heart. The guild affixes no sum as an entrance fee, but members are expected to make an offering, as they are able, upon entering the guild, and on each Good Friday.

As funds thus accumulate, they will be applied toward the support of medical missionaries in the Domestic Mission service. A circular setting forth more fully the scope and aims of the work may be had on application, of WM. THORNTON PARKER, M. D. (Provost), 322 Benefit St., Providence, R. I.

Reminded as we are through its earnest words of our blessed Lord's own ministry to man in this work, it may be hoped that many hearts will be moved thus to send forth in His Name those who shall endeavor to follow His blessed example. L. L. R.

THE DIVISION OF MISSOURI.

To the Editor of The Living Church:

As secretary of the committee on the subject, will you permit me to give the public, through your columns, some information concerning the division of the diocese of Missouri, the ratification of which will be asked from the next General Convention?

First, the necessity of it: When Bishop Tuttle completed his first visitation in 1887, he thus addressed the convention, after speaking of the work that lay before him: "A diocese should, therefore, be small enough for the Bishop to go personally to start this new work. This diocese, the largest in population in America, is, I fear me, too large for the Bishop to command the time to give to such new work. There is little doubt that the diocese ought to be divided, that each of two bishops might have the needed time."

In his addresses of 1888 and 1889 he again spoke earnestly as to the necessity of division. As at present constituted, the diocese of Missouri has an area of 67,380 square miles, the population of which in 1880 was 2,169,091. In 1888 the convention appointed a committee to report upon the advisability of division, and in 1889 the committee's report, emphatically recommending such division, was adopted by the convention without a dissenting voice.

The division as made sets off the sixty western counties to be the new diocese. These counties embrace an area of 36,720 square miles, and by the last census had a population of 1,078,997. But during the nine years past the population has grown rapidly and largely without the usual advertising efforts to induce such growth.

By a personally estimated census, which I have procured from county clerks and post-masters of the sixty counties, the present population is 1,617,705, a gain of 538,708 in nine years. The official school census for the State, just completed, warrants a larger estimate (1,652,500). In the immediate future, the growth of the western half of the State will be rapidly increased because of the more numerous efforts made to attract an emigration which has already begun.

Within the limits of the new diocese, besides Kansas City, with 175,000, and St. Joseph with 75,000 population, are numerous small cities, such as Joplin, Sedalia, and Springfield, with populations ranging from twelve to twenty-five thousand. A comparative view of the new diocese with fifty existing dioceses will show that it will have a greater area than 32, greater population than 42 had in 1880, greater number of parishes and missions, and clergy, than 8 in 1888, greater number of Baptisms than 13, greater number of Confirmations than 19, greater number of communicants than 17, greater increase in communicants than 35, greater increase per cent than 47, and a greater aggregate income than 23 dioceses.

These facts show the overwhelming necessity for an immediate division of the diocese, unless we want to quickly kill off another bishop. The resources for the support of the new diocese will be one half of the present endowment fund, or say \$4,210,555. The additional sums pledged from parishes and missions, with the present assessment, and with income from endowment fund, will give a current income of \$3,600. In addition to this the new diocese will have one half of the Aged and Infirm Clergy Fund, (say \$5,142,777), and of the Theological Education Fund (say \$1,653,16). The convention unanimously resolved to

equally divide all permanent funds. A study of the situation will show that ere another General Convention meets, the portion of the State included in the new diocese will have a population of over two millions. Work as hard as he may, with all his great vitality and energy, the Bishop of Missouri cannot now give the present diocese the labor it demands. Without division, what will he do within the next four years? M. M. MOORE, Sec'y.

CHURCH UNITY.

To the Editor of The Living Church:

The Young Churchman Company has just issued, for the Church Unity Society, a card, on one side of which is a prayer for unity, and on the reverse an address.

It is hoped that those interested in unity will procure the card as well for their own use as for distribution amongst our dissenting brethren, especially the ministers. I believe the price is one cent each.

THE GEN'L SEC'Y OF THE CHURCH UNITY SOCIETY,

Box 153 Montevideo, Minn.

"UNIFORMITY DESIRABLE."

To the Editor of The Living Church:

Your correspondent, M. E. Beauchamp, is strangely mistaken. The verses added (rather restored) to the Benedictus are the same as contained in that hymn in the English Prayer Book. The Nunc Dimittis also is alike in both books. The words of these hymns, on the other hand, as they occur in the Gospels for St. John Baptist's Day and the Purification, respectively, in both Prayer Books, are those of the authorized version of the Bible.

GEORGE W. DUMBELL,

Chattanooga Rectory, Sept. 4, 1889.

OPINIONS OF THE PRESS

The Evangelist (Presbyterian.)

MODERN SCEPTICISM.—Every pastor must of course use his own judgment, as to how he can best shield his flock against the destructive influences of "modern scepticism." Recognizing this fact, we venture to suggest that the desired shielding may often be accomplished best by not making the subject too prominent, and not calling special attention to it by a direct attack—in brief by letting it alone. His people do not bother themselves about it so much as he supposes, and they will care less and less about it if their attention is not called to it from the pulpit. Private conferences with those who are in any perplexity of mind is the best way of meeting it. Pulpit discourses against scepticism must state fairly the arguments in its favor before attempting to answer them; and when the pastor has done this, his people may remember the arguments more than his reply. After all, the old Gospel is its own best evidence, as it has lost none of its conquering power. It is still able to take care of itself, and the pastor who goes on preaching its truths, without special regard to the new-fangled infidelity, will prove himself the best shepherd of his flock.

Irish Ecclesiastical Gazette.

THE EPISCOPAL CHURCH IN SCOTLAND.—The Episcopal Church so bravely carrying on its work in Scotland is a glowing example for the Church of Ireland. We in Ireland have larger means, more Church members, more clergy and bishops; we want very much what this active Church in Scotland has among its adherents—it is noticeable everywhere—its members are of one heart and one soul. There is an esprit de corps among the clergy which is delightful to notice, and this is spread to the laity. Why should we not emulate this here in Ireland? It may be thought by some that it exists strongly among our Scotch friends because they are all more of the same school of thought. This is not so, for there is every school there, High, Low, Broad, with every variety in practice and ritual, from incense and gorgeous vestments down to the fat cushion and black gown. There is no uniformity in the services; as one visits church after church he is surprised to find that no two churches have exactly the same rules for regulating the services, and he must conclude either that every man does what is right in his own eyes, or that there is great liberty in the Church

in Scotland. However this may be, there is a united body of earnest servants of Christ working in a remarkable manner, and every member devoutly attached to his Church. The result is that the numbers are ever increasing, churches are springing up in every direction, and large congregations exist to-day where a few years ago the members of the Episcopal Church might be counted on one's fingers.

I THINK that time will vindicate the wisdom of the position that has been taken. Namely, that praying and striving for unity, we still maintain the positive convictions which we believe we are set to maintain, because the hope of unity depends upon their maintenance; and that we are not willing, for a sentiment of inward communion to sacrifice any actual principle of order or of truth. If we are to invite communion with ourselves, from those who are in a way separated from us now, we must surely hold out something to them, in the way of an inducement, which they have not themselves. And that something is not merely the Catholic Faith, but the Apostolic Order. Just how the two are related to each other it may be difficult to say; but I believe it is true, that the faith has never been fully and entirely maintained apart, from the Apostolic Order; while, in the face of history, no one would of course, dare to maintain that the Apostolic Order has succeeded always, in preserving the purity of the Faith.—The Bishop of Albany.

If you have made up your mind to buy Hood's Sarsaparilla do not be persuaded to take any other. Be sure to get Hood's Sarsaparilla, which possesses peculiar strength and curative power.

Any of our readers wishing to make investments in the West will do well to drop a postal card to Hard & McClees of Pueblo, Colo. They are a reliable concern and offer special bargains in Pueblo property. Read their double column advertisement.

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A new through car route has been established via Chicago & Alton and Union Pacific Railways, between Chicago and Cheyenne, via Kansas City and Denver.

This through train will leave Chicago on Chicago & Alton, "Kansas City Limited" train, 6:00 p.m. daily, arriving at Kansas City the following morning, Denver the second morning, connecting at Cheyenne with the "Overland Flyer" for Ogden, Salt Lake City, and all Pacific coast points.

For all further information, tickets, and reservation of berths in sleeping cars, please call at city ticket office of Chicago & Alton R. R., No. 195 South Clark street, Chicago.

The Monon's Velvet Vestibuled Trains.

The Pullman Company has just equipped the Monon Route for its service between Chicago and Cincinnati with sleepers, that are, perhaps, the finest ever seen. Besides all the latest ideas in interior arrangement and decoration, these sleepers are equipped with Pullman's first-class Safety Vestibule. This vestibule is a most remarkable invention. By means of vertical bumpers and other ingenious appliances all swaying motion is overcome and telescoping is made impossible. The acme of safety and elegance seems to have been reached in this equipment of the Monon Route.

The public has learned to expect the latest and best of the Monon management, and the public is never disappointed. This latest move, however, surpasses all previous efforts. The public appreciation is so great that the Monon Route will increase its "Velvet Vestibuled" service to four solid trains as soon as the Pullman Company can furnish the additional equipment, which will be about October 1st.

At the same time that it has introduced this elegant equipment, the Monon Route has also cut the rates so as to sell single tickets between Chicago and Cincinnati, Louisville or New Albany for \$4.00 or round trip tickets for \$7.00.

Tickets can be purchased at the Chicago city passenger office, 73 Clark Street, in the Palm House, or at the Grand Pacific Hotel, or at the Dearborn Street station from whence trains leave Chicago.

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SOLY LAND.—Gaze's Special Cheap Conducted Party sales by the Cunard Steamer "Umbria" Sept. 28th, 30th. Stand for programs. HENRY GAZE & SON, Tourist Agents, 940 Broadway, New York.

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**HINTS TO HOUSEWIVES.**

**WELL WATER.**—The common well is the most undesirable source of all. If it is deep enough to strike a living spring of water, and removed from all sources of contamination, it may be unobjectionable, but these conditions are rarely met with in the country, and, we may say, never in large towns and cities. A well is usually placed near the house for the same reason that the barn-yard, privy, and sink-drain are, but their existence in the same vicinity is incompatible with a pure and wholesome water supply. Some even go so far as to dig the well in the cellar, and we recall the case of a refined and cultured family who actually had *both well and cess-pool* underneath their dwelling, and only a short distance apart. Such a barbarous practice is unworthy of a civilized race, but it is to be feared that a large proportion of wells are not much better situated.—*Popular Science News.*

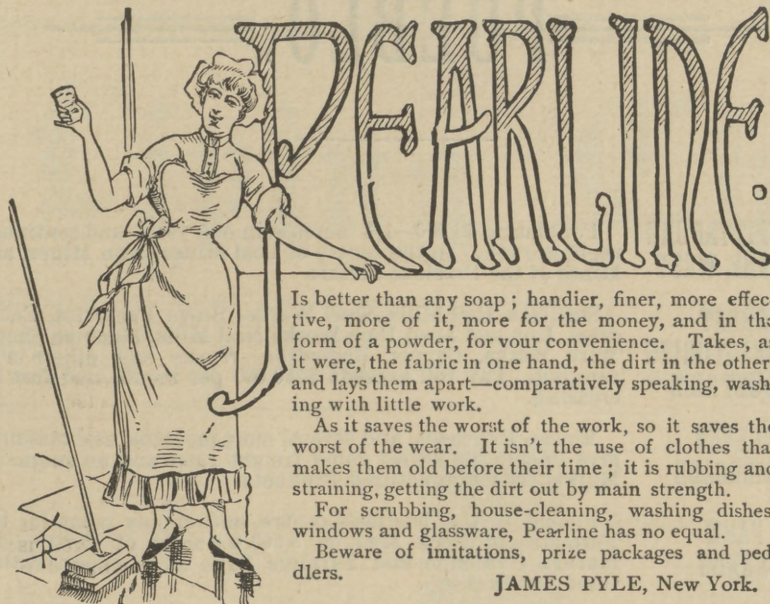
**ICED TEA** is constantly growing in favor and is now considered a standard beverage in many homes. The question was once asked us, "How is iced tea made?" and while some of our readers may smile at the question, yet we assure them there's nothing so very ridiculous in it. To be sure, it is only to drop a piece of ice into a goblet of tea and the thing is done. But then, the tea itself! It isn't every one who knows how to make that tea, and this hint will not be unprofitable. Put the tea in an earthen or agate-ware pot and set on the back of the stove where the pot and contents will get thoroughly warm; then pour on water that has been freshly boiled, and boiling thoroughly at the time; let stand on back of stove for fifteen minutes by which time the tea will be perfectly drawn. If you desire the tea to be perfect and to remain so, separate the liquid from the leaves by pouring it off into another vessel. If your intention is to *spoil* it, you have only to boil it, and let it remain with the leaves in the pot.

**FRUIT—DANGERS AND REMEDIES.**—An excessive amount of fruit, or, if eaten either in the unripe or over-ripe state, produces various disturbances in the system, chiefly so because of its tendency to ferment and decompose within the digestive tract, and to produce stomach and bowel disorders. If these disturbances are not too great or too prolonged, they need occasion no special anxiety. A dose of castor oil, to which a few drops of laudanum have been added, is usually sufficient to clean out the irritating "debris," and in a day or two the natural equilibrium is restored. If there is much griping and pain with the movements and these become too numerous to be comfortable, the dose of oil should be followed by curtailing activity—by quiet and repose—by a diet of meat broths, containing rice, barley, or sago; by rice and milk, milk toast, etc.—*Medical Classics.*

**CANNED FRUIT** should always be kept in the dark to preserve its rich color and flavor. Tomatoes will often spoil in glass jars, becoming thin and watery simply from the action of the light, and preserves thus lose much of their richness and flavor. Try keeping all fruit in a covered chest or trunk down cellar, if you have no enclosed cupboard there.

**MANAGING THE CELLAR.**—If the cellar openings are manipulated correctly, the place may be kept cool and dry during the summer. The openings should be mostly closed during the day and opened after the outdoor air has become cool at night. If kept clean, the cellar will not need a great deal of airing, but ventilation and dryness will prevent its becoming unhealthy. Lime will absorb the moisture and noxious gases, if they cannot be expelled or their formation prevented. Charcoal is also a great absorber of gases. In some parts of the South whitewash is the great agent of purification and cleanliness in cellars, the walls and ceilings being coated with it. The temperature of a cellar may be lowered by putting a tub of broken ice and salt in it. Double windows are made to keep the temperature at the right point in summer as well as in winter. Keep the cellar well drained and well ventilated, and there will be less fever, less diphtheria, and fewer diseases that breed from dampness and the putrefaction of vegetables.—*Good Housekeeping.*

**THE DANGERS OF "PADDLING" IN WATER.**—At almost any of the seaside resorts numbers of children, usually little girls, may be seen, with their clothes tucked up around their hips, wading out as far as their little legs will permit. Dr. Raven writes to *The Lancet*, pointing out the danger to health in this sport. The water around the legs is cold, and the sun beating upon the head and trunk is hot, and a common result, this writer states, is a condition resembling heatstroke. Twice he has seen peritonitis brought about by this practice, and in several cases the symptoms attributed to "paddling" have been sufficiently serious to cause anxiety.—*Medical Record.*



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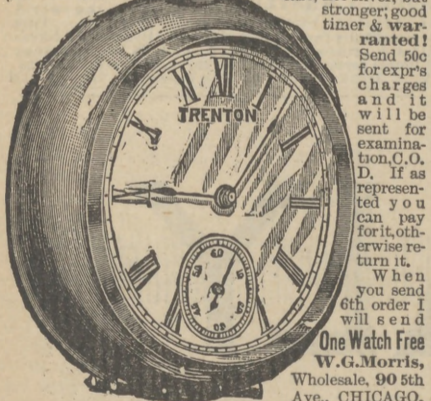
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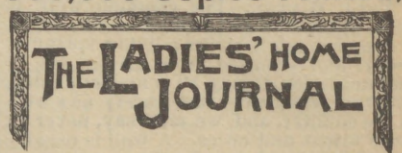
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