

The Living Church.

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

VOL. XIII. No. 9.

CHICAGO, SATURDAY, MAY 31, 1890.

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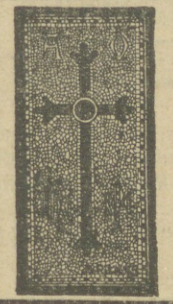
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The Living Church.

SATURDAY, MAY 31, 1890.

TRINITY SUNDAY.

BY M. A. T.

Christmas, with its chastened joy
In a Saviour, born to die;
Easter bliss, without alloy,
Bidding every shadow fly;
Triumph of Ascension-tide,
In her Bridegroom throned and crowned,
Weave a garland for the Bride,
As the year fulfils its round:
Whitsuntide beholds her shine,
Gemmed with flame and girt with power;
Gifts from Christ, her Spouse Divine;
Earnests of her heavenly dower.
Smiles each Feast for eight bright days:
Whitsun Feast, at its close,
Opens the door to brighter rays,
Where the earth no shadow throws.
Lifted is the pearly gate;
Seen, the rainbow-circled Throne;
Heard, the songs of those who wait
Where no light but God is known:
Holy, Holy, Holy, Lord,
Those in highest glory cry;
Angel hosts, with one accord,
Swell the ceaseless song on high,
Trinity in Unity,
Father, Son, and Spirit blest,
Tremblingly, yet lovingly,
Mortal gaze, on Thee, may rest;
And, on earth, the Bride all-fair
Holy, Holy, Holy, cries:
Sanctus hymns, that rend the air,
From ten thousand altars rise.

Philadelphia, 1890.

NEWS AND NOTES.

THE appointment of Dr. D. L. Lloyd to the bishopric of Bangor makes the fourth head master who occupies the Episcopal Bench. The other three are the Primate, and the Bishops of London and Southwell. Of English deans and ex-deans no less than seven were head masters.

THE best criticism that we have seen of the book "Lux Mundi," is a single sentence in *The (London) Church Review*: "Of what possible use is it to make concessions to a criticism which does not know its own mind two days running."

THE diocese of Alabama has elected the Rev. Dr. J. S. Lindsay, rector of St. Paul's church, Boston, assistant to the venerable Bishop Wilmer. The result was reached by a unanimous vote on the first ballot. It is a very good choice, and if Dr. Lindsay should accept the election, the diocese will have a most admirable bishop.

THERE are three Presbyterian sects in Scotland, says *John Bull*, that are absolutely agreed on all questions of doctrine and discipline. Yet they remain apart, with divided energies and divided interests. There are several denominations in this country of which nearly the same statement might be made.

The Church Eclectic for June is promptly at hand with its usual bill of fare, strong meat, and spicy dessert. There are thousands of our readers who would enjoy reading *The Eclectic*, and would find it a help to the understanding of Church life and thought at home and abroad. Perhaps there are thousands of our readers who do read it. Address the Rev. W. T. Gibson, D. D., Utica, N. Y., enclosing \$3 for subscription.

CONTRIBUTORS who expect pay for papers or poems forwarded should distinctly state the fact; except in the case of regular paid correspondents.

As a rule, THE LIVING CHURCH does not pay for articles, essays, and poems of a general character, having to use all its available resources in its distinctive work as a Church newspaper. It will, however, gladly publish articles of exceptional merit on literary topics, when space can be found for them.

THE compilation of a volume of poetry from the files of THE LIVING CHURCH is now nearly complete, and we shall be able soon to publish a list of the selections. We have been gratified to note the number and excellence of the poems marked for clipping, and have experienced no little perplexity in deciding which to omit. An artist in New York is now engaged in designing illustrations for the book which we hope to offer for the holiday trade. No expense will be spared to make it so attractive that every Churchman will desire to possess it.

THE Bishop of Capetown has notified the clergy and laity of the Church of the Province of South Africa, in the diocese of Zululand, that, pending the election and consecration of a new bishop for Zululand, the Bishop of Maritzburg has in his kindness consented to act in his behalf as vicar-general of the diocese, and has been appointed with full power to exercise the spiritual oversight thereof, and that it is their duty as he doubts not it will be their happiness, to submit themselves to him as to their chief pastor in the Lord, until a new bishop shall have been consecrated to the diocese.

It is gratifying to observe that Irish Churchmen have voluntarily contributed a no less sum than £170,724, 5s. for Church purposes, during last year, being an increase of £22,343, 6s. 8d. as compared with the previous year. The receipts of 1888 showed, however, a falling off, and this also happened in 1887, so that the Church may be said to have only recovered her former position. The Church of Ireland is now dependent upon her members; she is not a rich Church, and the clergy receive very small stipends. These facts, without any others, show the difficulty with which she has to contend in carrying on her work.

THE Jubilee Convention of Missouri meets this week. The cathedral is to be consecrated the first day, May 27. Dean Schuyler delivers the convention sermon and history of the diocese. In the evening the following commemorative addresses will be given: On Bishop Kemper, by the Rev. F. B. Scheetz; on Bishop Hawks, by the Rev. J. W. Dunn; on Bishop Robertson, by the Rev. R. A. Holland, D. D.; Wednesday evening, missionary meeting; Bishop Leonard and Bishop Talbot will make addresses. On Thursday evening the good-bye will be given between the Eastern and Western dioceses, and addresses will be made by Dr. Holland and Hon. J. C. Broadhead, representing the old diocese, and Dr. Mann and Hon. H. H. Harding the new. Next week the primary convention of the new dio-

cese meets in Grace church, Kansas City, beginning on Tuesday, June 3d.

THE Presbyterian General Assembly has just closed its session at Saratoga, after dealing with the Revision question in a conservative spirit, and with a happy unanimity. The subject is referred to a committee to be reported to the next assembly under the following instruction:

Resolved, That the committee on revision be hereby instructed that they shall not propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith.

This is probably vague enough to suit the moderate revisionists; it will at least suffice to keep the subject open, and the longer it is kept open the less there will be of Calvinism when the ax falls. The revision committee seems to be composed largely of college presidents and professors who will naturally adhere to the scholastic forms of the Confession and oppose the movement towards greater simplicity.

ADVICES from Rome say that extraordinary courtesies are being extended to Dr. Philip Schaff, the eminent Presbyterian divine of New York who is now in the sacred city engaged in gathering material for the fifth volume of his "History of the Christian Church." He has been accorded the rare privilege of free and unlimited access to the libraries of the Vatican and of the German Archaeological Institute, the National Library of King Victor Emmanuel, and to the archives of other institutions. It is said that no scholar or author has ever before been afforded such unusual facilities for gaining information regarding the papal view of Church history. It is said that Mr. Schaff took with him to Rome a letter of introduction to the holy pontiff from Cardinal Gibbons, but this is denied by those well acquainted with his plans and movements.

THE Sublime Porte Turk is a suspicious being. A Greek benevolent society in Constantinople recently published a pamphlet, on the title page of which was printed a quotation from Paul's Epistle to the Galatians. Of course one of the functionaries of the government soon heard of it, and on his complaint an officer was sent to the printing office to arrest "one Paul," who had been writing letters to the people of Galatia (which is a suburb of Constantinople) and to get a copy of these presumably seditious letters. He was told that Paul died some time ago, and that the Galatia referred to was a province of the ancient Roman empire. But it was no use; the editor was arrested and put in prison, where he might have remained indefinitely had not the Greek patriarch come forward with a New Testament and shown the officials Paul's letter.

SEVERAL hundred members of the "Guild of our Lady of Ransom," a Roman Catholic order, made a pilgrimage recently to the Tower of London, in order to visit the scene of the last hours of three martyrs of that faith, Sir Thomas More, Cardinal John Fisher, and Margaret, Countess of Salis-

bury, who were executed during the reign of Henry VIII. Under the custody of the Beefeaters, and accompanied by a number of Roman clergymen, five hundred or so of the pilgrims were enabled to walk through the church of St. Peter ad Vincula, where the bodies of the now canonized Sir Thomas More and Cardinal Fisher repose. Subsequently they were shown the spot where the scaffold stood and the headsman wielded the axe, and where these two stout Englishmen were respectively confined by Bluff Hal's orders prior to their execution. Prayers were silently offered that the three branches of the Church, the priesthood, the laity and women, had each given a martyr to the cause of the faith. In the evening there was a festival service held in the church of the English Martyrs, at which the Rev. Father Luke Rivington delivered an eloquent sermon.

The Church Review gives this interesting bit of gossip: "It was said that when the see of St. Albans was founded, we know not how truly, and when the late Bishop was expected to remain at Rochester, that Lord Salisbury asked Mr. Disraeli to let Canon Liddon become his diocesan at Hatfield. Be that as it may, there can be no doubt that to Lord Salisbury is due the credit of having offered the great preacher and theologian a mitre, for all the stories of his having been previously offered bishoprics are myths, and the fact was the great topic of discussion at Mrs. Benson's Convocation party at Lambeth on Wednesday evening, and was not overlooked at Lady Salisbury's assembly. Canon Liddon at once, we understand, declined the see of St. Albans, as one bishop said, 'by the next post,' and there is no doubt that his health is not strong enough for the exacting demands of the modern episcopate, while the remainder of his life's work will be almost wholly occupied with his *magnum opus*, the life of Dr. Pusey. All Churchmen, however, will rejoice that the illustrious Chancellor of the University which he adorns, obtained the Sovereign's permission to offer the greatest of English divines a recognition of the goodness and talent which has been too long delayed."

THE CHICAGO CHOIR FESTIVAL.

(FROM OUR CORRESPONDENT.)

One cannot well compare the festival service held last Wednesday evening in St. James', with that held in the same place last year. That had all the interest of a novelty, a surprise, and a success. It was the first real festival service held in Chicago, and in largeness of attendance, spirit of music, and appropriateness of all that made up the service it was really splendid. But, to one who is capable of judging, the service of last Wednesday, was a real advance in every respect. In all that pertains to the preparation of the service there was a marked improvement in the choirs, and more earnest work done in its preparation.

To a musician the rendering of the splendid *Magnificat* and *Nunc Dimittis* in B flat by Smart, was a revelation of power and majesty, against every difficulty, not the least being the fact that the various parts were scattered in their several choir groups all over the large space set apart for the singers, yet despite of this, the involved and grand fugal forms came out with brilliant effectiveness. It seemed wonderful that boys could thus with spirit and intelligence come in so accurately with such difficult music.

To a person not a musician it might seem all a confused jumble of sounds, but to those who knew, it was the best choir work yet done in Chicago.

Were Church music merely for a momentary delight, then the excessively simple and commonplace might suffice, a few plain chords and the compulsory rhythm of a fife and drum band, but Church music must appeal to every lofty emotion. It must be interesting to the musician in its construction, it must call for devout labor in its preparation, and for earnest and wrapt attention in its production. In this aspect the music used at this festival was of the best description, and, to the men and boys who worked hard in its preparation, it was a source of delight and an intellectual and spiritual joy.

The service had undoubtedly its faults. The association must learn by its failures as well as by its successes. The faults were—in the service, undue length; in the music, too much of one style, even if that was, as it was, the very best of the Anglican school; in the *personnel* of the choirs, too much dead wood; in the arrangement of the festival a hazardous acceptance of difficulties in placing the singers, which should not be tolerated except for the very simplest choral work. Given St. James' church with temporary seats placed choir-wise for the singers, with a gallery constructed over the western entrance for additional accommodation for the congregation, and you would have a fair field for a splendid choral festival. As it was, however, the work done has been most satisfactory, and the effect of the advanced music study on all the choirs taking part, has been evident in their home choir work.

The effect of the entrance of the body of singers into the church was most thrilling, the number of choristers and volume of tone constantly increasing has wondrous power on the heart and soul. There were many moist eyes as men and boys went marching by, singing as they went. The choirs of St. James' and St. Clement's led the way, and then followed in order the various choirs in the association, with the choir of the cathedral having the post of honor in the rear. This last choir is worthy of especial mention. For more than fourteen years it was under the personal guidance of Canon Knowles, and all that time was a strictly volunteer body. It still continues its useful work, on the same basis, in the same place. The end of the vast procession was brought up by the rectors of the various churches whose choirs were present, by Bishop Knight of Milwaukee, and by Bishop Grafton of Fond du Lac. These reverend prelates were accompanied by their chaplains, the Rev. Dr. Locke and the Rev. C. C. Tate being in attendance on the Bishop of Milwaukee; the Rev. Gustavus Tuckerman, priest in charge of St. James', and the Rev. Canon Knowles, president of the association, in attendance on the Bishop of Fond du Lac. Immediately preceding the Bishop of Fond du Lac were the cross bearer of the Ascension with two acolytes properly vested in scarlet cassocks and girded a'bs.

The Rev. Father Larrabee, of the Ascension, intoned the service, and the Rev. Morton Stone and the Rev. Walter H. Moore read the special lessons. Bishop Grafton preached an eloquent sermon on the nature of sacrifice, showing that it existed in the state of man's innocence, in his condition as under the law, in his present relation as under grace, and that it is to exist in his future destiny in eternal glory. Incidental

allusion was made to the glorious part which song ever bears in the sacrificial worship ordained by Almighty God. At the close of the service Bishop Knight offered two beautiful prayers written by our own beloved Bishop, for the well-being and true devotion of all those who serve in the sacred office of holy song.

Long drawn as the service was, and tedious as the exit of such a body of voices must be through the inconvenient choir stairs, yet the vast congregation stayed reverently until choristers and clergy had left their places in due and solemn order.

In addition to the service proper, by Smart, there were two anthems. The first, "I was glad," by Horsley, is a most useful work for choirs. It consists of two movements, each preceded by a soprano solo of exquisite melody. Either movement can be used as a separate anthem. On the evening of the festival the solos were sung by Glenn Hall, of Calvary choir, a lad of great ability and of sweet, modest bearing. The second anthem was really a great work, "Lo, summer comes again," by Stainer. The voices are managed with the rare and picturesque skill of that true Church composer. The opening phrase is for tenors and basses in unison, followed by the trebles in a graceful solo passage. A verse part follows, sung by the choir of St. James', to this succeeds a magnificent chorus which rings with the spirit of Beethoven, and while totally unlike, yet inevitably recalls the great Choral Symphony of that unapproachable composer.

The second annual choir festival came to a close with the glorious Gregorian hymn, "O what the joy and the glory must be." As one listened to the powerful trumpet-like effect of its grand unison, one longed to have a more eclectic programme for the next choir festival, in which the ancient music of the Church should have a more distinct and prominent part.

Record ought to be made of the faithful work done by the choir-master, Mr. P. C. Lutkin, in repeated drills on the North, South, and West sides of the city, and also of the skilful way in which he conducted the enormous and necessarily inconveniently placed choir.

Mr. Self, the organist of the occasion, considering the difficulties of a strange organ, did wonderfully well.

The arrangements by Mr. Smedley, who was master of ceremonies, were well devised, and, as a whole, the second festival of the Association was in all respects a most encouraging success. If the object of the Association was to give a momentary pleasure, that could easily be done by Rossini's *Inflammatus*, or Mozart's *Gloria*, but very properly, the aim is not this, but rather first, to make an annual and united act of worship to Almighty God, and second, to produce such music as will be of permanent value and of real avail in the cultivation of high principle and correct taste. This the Association has nobly done.

CANADA.

A high-class boarding school was opened at St. John's College, Qu' Appelle Station, principal, the Rev. W. Nicoll, on May 3rd, and promises to become one of the most flourishing seminaries in the Northwest. An agricultural department is also attached to the college, both being under the immediate superintendence of the Bishop of Qu' Appelle. It offers a temporary home for young men who are thinking of farming in the Northwest, and for \$72 a quarter, gives them comfortable board and lodging, and some knowledge of farming before they invest in land on their own account, with advice as to their place of settlement. The new church of St. Andrew, Weedhills, Grenfell, was consecrated by the Bishop on May 11. An ordination is appointed for Trinity Sunday, to be held in St. John's College chapel, Qu' Appelle Station.

CHICAGO.

CITY.—The vestry of St. Andrew's church are contemplating extensive improvements in the church building this season. The seating arrangements will be changed, pews

replacing the opera chairs so long in use. The change will add to the seating capacity. It is also proposed to build a new front to the church, doing away with the present unsightly approaches, and giving a handsome entrance with square tower. This parish is prospering under the administration of the Rev. Mr. De Witt.

ENGLEWOOD.—St. Bartholomew's church was crowded on Sunday last, when the Rev. C. C. Tate officiated for the last time as rector of the parish. In his discourse the retiring pastor exhorted the parish to steadfastness, and loyalty to the incoming rector. The Rev. B. F. Matrau, who has accepted the call to the rectorship, enters upon his duties next Sunday. The Rev. Mr. Tate will reside on his farm near Waukesha this summer. The vestry of St. Bartholomew's adopted resolutions expressing their profound appreciation of Mr. Tate's faithful labors.

NEW YORK.

CITY.—For some three weeks the Bishop has been assisted by Bishop Thompson, the latter holding Confirmation services nearly every day, and confirming more candidates than in his own diocese for a year. Bishop Potter has also been holding like services.

Zion church land and rectory have been sold by order of the rector, wardens, and vestry of Zion and St. Timothy for \$300,000, exclusive of organ, church furniture, stained glass windows, etc. The purchaser was Samuel Sloan, president of the Delaware, Lackawanna, and Western Railway, and an officer of the South Reformed church, at 21st st. and 5th ave., which is expected to occupy the newly-purchased premises.

The Rev. Dr. Rainsford, rector of St. George's, has been granted a five months' leave of absence. The church has 2,400 communicants.

The Bishop has given official notification to Dr. Rylance of the report of the commission appointed to investigate the charges against him, in which they absolutely exonerate him. The Bishop assures him how truly thankful he is to be advised that the commission has reached such a conclusion. It was at the request of Dr. Rylance that he brought the matter to their attention. The commission consisted of Archdeacon Mackay-Smith, the Rev. Dr. Shackelford, and the Rev. Arthur Brooks. They say in their report that they have taken all possible pains to get at the facts in the case, and have invited before them every one who either through direct statements or by rumor or conjecture could be in way supposed to have knowledge as to the truth or falsity of the charges.

A lady connected with Holy Trinity church, 122nd st., has given some \$6,000 towards the purchase of a summer house. It is probable that this year they will rent a house near Sing Sing, the lady agreeing to pay for rent and furnishing. Later on, after looking around sufficiently, they will purchase a house to accommodate some 20 boys and girls at a time from their east side mission. It may be added in this connection, that in the two appeals that were argued before the general term of the Court of Common Pleas, in the matter of the proposed consolidation of Holy Trinity and St. Stephen's, the former has employed Gen. Wager Swayne. He is a deeply conscientious man, and is understood to have taken hold of the case in behalf of Holy Trinity, because he believes in it. It is intended to have the matter looked into with all possible thoroughness.

St. Michael's church, the Rev. Dr. T. M. Peters, rector, has been moved back from its former site to make way for the new structure which, it is understood, will at once be proceeded with.

The ceremony of laying the corner-stone of the new Trinity chapel of St. Agnes, took place on Monday afternoon, May 19th, the Rev. Dr. Mulchahey, in the absence of Dr. Dix, having general charge of the service. In accordance with the invitations of the rector, wardens, and vestrymen of Trinity parish, the clergy and others met at 4 o'clock, at the Methodist Episcopal

Church Home, 10th ave., between 92nd and 93rd sts. In the meantime, some hundreds of ladies and gentlemen had gathered under the spacious awnings where the stone was to be laid. At the hour appointed, the procession singing the hymn, "The Church's One Foundation," etc., passed round through 92nd st., in the order of Mr. Thomas P. Brown, the sexton of Trinity church, followed by the other sextons of the parish, all in black robes; Mr. William A. Potter, the architect, and also the engineer of the chapel, the wardens and vestry of Trinity church, an acolyte bearing the church's banner, followed by the choir of the church led by Dr. Messiter, the organist and choir-master; four trumpeters; the vested clergy, some 50 or more, in Oxford caps or birettas, led by the Rev. J. W. Hill, of Trinity church, and the master of ceremonies; last of all, a crucifer with cross and the Bishop's mitre, followed by the clergy of Trinity parish, and the Bishops of New York and Mississippi. On reaching the place, Psalm cxxii was read responsively, the procession opening, and the bishops and other clergy passing through in inverse order, to a sort of chancel which had been provided for them. The Bishop standing near the corner-stone proceeded in due order, the Rev. Dr. Gallaudet saying the prayers, Dr. Mulchahey then stated that this would be the fourth chapel erected by the parish, in addition to the mission chapels. He also stated that St. George's and St. Mark's churches were originally chapels of the parish, or at least assisted by it, till at length they became independent and self-supporting. He then announced the deposits to be made in the corner-stone. The Bishop laid the corner-stone with a silver trowel, a square of rosewood with silver ornaments, and a mallet of boxwood, all of which are to be preserved as memorials. Next came chanting by the choir, Dr. Mulchahey saying the prayer, "Blessed be Thy Name," etc. The Bishop in a few words congratulated the parish on the noble work it had undertaken, and reminded Dr. Mulchahey that in his enumeration of churches indebted to Trinity, he had omitted Grace church, to which in its early history she was a nursing mother. He then called upon Bishop Thompson, who spoke of the importance of the occasion, and of what Trinity parish had done for the city and diocese; of the cross which surmounted Trinity spire as next after that which surmounted St. Paul's, London, the noblest in the world, etc. The *Gloria in Excelsis* was sung, when Archdeacon Van Kleeck read the concluding prayers, the Bishop pronouncing the benediction, and the choir singing as a recessional Luther's hymn, "Now thank we all our God."

The chapel of St. Agnes stands on the east side of a plot, 200x250, and has a frontage on 92nd st. of 68 ft. running clear through to 91st st., a distance of perhaps 175 ft. or more. The style is Romanesque, the roof 100 ft. high being spanned and supported by a series of arches of original design. It is understood that there will be two towers, one 100 ft. in height, and another at the junction of the church and morning chapel, 180 ft. The latter which springs out midway on the west side, will seat about 100, while it may be thrown together with the church, which will seat 1,400. The chancel on the south end or 91st st., will be semi-circular in form. To the left will be various rooms, while to the right will be the robing room, choir room, etc. Immediately adjoining and running along on 91st st., is a parish house, which is going forward with the church, and will embrace a large hall, various class rooms, lodgings for the mission clergy, and rooms to accommodate, it is understood, a large number of scholars. The ground and buildings will cost upwards of \$400,000. The church will be ready for consecration by December, 1891, when the corporation purpose to present it to the parish as a Christmas gift. On the north-west corner, fronting on 92nd st., will be a rectory, while between the rectory and parish house will be a garden. It is almost

needless to add that the work is being done in the most substantial manner, the material being a beautiful combination of brown stone and granite. It is the same as that of Holy Trinity church, Harlem, and was selected by the architect of the two churches both for beauty and durability. Nothing finer is to be seen in any church in the city.

NEW JERSEY.

CAMDEN.—Father Huntington preached a Mission at St. John's church, from May 2nd to the 11th inclusive, which was well attended and marked by great interest. The number of penitents was considerable. On the feast of the Ascension a corporate Communion was made by many participants in the Mission, Fr. Huntington coming over from Baltimore expressly for this service. The daily programme of the mission included Celebrations at 6:30 and 7:30, meditation at 7, instruction on the Christian Faith at 9, Bible class at 3, address to children at 4:30, and Mission sermon at 7 P. M. On the Sundays, extra sermons were preached to men and women separately.

Fr. Huntington also conducted a retreat for seminarians, at the same church, a few days previously. Some 15 or more candidates attended, coming from the Philadelphia Divinity School, the General Seminary, and elsewhere.

OHIO.

CLEVELAND.—The great festival of Ascension was impressively celebrated in the cathedral, lately Trinity church, by choral Evensong at 8 P. M., rendered by a union of the vested choirs of St. John's, St. Mary's, and Grace, with that of the see church. Preceded by crucifer with jeweled cross, the choirs passed slowly down by one side aisle and up by the other, singing with earnest and measured tones a hymn by Charles Wesley—"Hail the day that sees Him rise, Alleluia." The rich modifying effect of men's voices, especially the strong bass, was particularly noticeable. At the foot of the centre aisle several of the clergy, followed by the Bishop of Ohio, took their places just behind the choristers and passed thus to the chancel. The service was musical throughout, except the general confession, and the prayers after the third collect were omitted. Both *Magnificat* and *Nunc Dimittis* were by Dr. E. Bunnett in F. Perhaps, the most elaborate piece rendered was the anthem, "Leave us not, neither forsake us," by Sir J. Stainer. The thought of Ascensiontide was duly retained in the hymns "Coronation" and "Crown Him with many crowns." The sermon or address by the Bishop on the use of music in divine service and the duty of its careful adaptation to the surroundings of time, place, and material at command, was not only instructive, but in passages very beautiful—really poetry in prose, and cannot fail to have pleased and elevated its many hearers.

WASHINGTON.

TACOMA.—St. Luke's parish has outgrown the pretty stone memorial chapel erected by Mr. C. B. Wright in 1882. The immediate pressure was removed on Dec. 1, 1889, when the Rev. L. H. Wells, for five years the rector, opened Trinity church on North K st., and formed a new parish, but in a few weeks St. Luke's church was again crowded. The Rev. John Dows Hills entered upon the rectorship of St. Luke's at that time, and after a careful examination of the chapel and its grounds abandoned all plans for the chapel's enlargement, and with the hearty co-operation of prominent members of the vestry, began to seek a site for a future church which both in size and beauty would meet the requirements of the parish. The beginnings of this enterprise have now been made. The lots on North Tacoma ave., at the corner of Division ave., comprising the south half of block given some years ago for the church, at the upper end of which stands the residence of the Bishop of Washington, have now been deeded to St. Luke's parish. This is a pivotal point, and without question one of the finest sites in the city. It is proposed to erect a handsome stone church, to seat at least 800 persons, and a rectory for the residence of the rector. The parish will

at once build its long-hoped-for parish building on its lots at D and Sixth sts., back of the memorial chapel, and this, with its present chapel and the new church and rectory, will give it one of the finest church properties and equipments in the country. The generosity of Mr. C. B. Wright and Mr. John M. Brookman places this project at once in practical shape, and assures its success. Each of these gentlemen makes a subscription of \$5,000, payable in one year, provided \$30,000 besides shall have been pledged by that time for the purpose. The members of the vestry at once added pledges for \$7,200 to this amount, and have since begun the solicitation of subscriptions throughout the parish.

LONG ISLAND.

BROOKLYN.—A very beautiful window by Tiffany has been placed in Christ church, South Brooklyn. The window is in two parts, the pointed part above the gallery being done in opalescent glass, the foliated work in the two lights surrounding the I. H. S. and the Chi Rho. In the apex of the window is seen the descending dove. The part below the gallery represents Christ teaching in the temple, each light being about 2½ by 3½. In the left is seen the Christ child, or rather boy of twelve, in standing posture, his right hand resting on a table while He is slightly gesturing with the left, as if in the act of teaching. Sitting near is seen a doctor with elbow resting on a table and supporting his head with his hand just below the chin, while he is looking intently at the youthful teacher. To the right are seen three aged doctors, two standing and one sitting with book before him, and all looking and listening attentively. This part of the work is after a picture by Hoffman. So far as the doctors are concerned the work is admirable. The faces are full of intelligence and animation and as full of eager interest as could well be imagined. When it comes to the youthful teaching Christ, something is disappointing. He is somehow too old-looking and lacking in brightness. Above all, there is nothing, or at least too little, to show that He is the Divine Child. The dark background is slightly relieved behind with points of light, but they escape one's notice, while the face itself is too sombre and too purely human. This part of the work is not up to that of the original picture and could undoubtedly be improved, inasmuch as the hair and flesh in all the figures were painted by hand. As to the coloring in all other parts of the picture as well as the folds in the robing which were done in the glass, they could scarcely be better. They are not equaled or hardly approached by any other window in the church, though the great window above the chancel is of no ordinary kind. It should be added that the window is a memorial of Noel J. Becker and Deborah C. Becker, who died, the one in 1856, the other in 1876. It was erected by Mrs. Adele Van Brunt and grand-children.

By invitation of Bishop Grafton, the Rev. James Noble, deacon-in-charge of St. Mary's church, Amityville, will remove to the diocese of Fond du Lac.

The Sisters' House connected with the Church Charity Foundation has been completed and as soon as furniture is provided, will be ready for occupancy. As located to the east of the Home for the Aged on Herkimer st., it looks like a substantial home-like dwelling 40 x 50, separated from all other buildings, and neatly sodded on all sides with spaces for flower-beds. The material is of brick with front wall of un-hewn brown-stone, some eight feet high in front, and wall to the side entrance for piazza of the same material. Within, the basement has all the rooms and arrangements of a first-class kitchen, with room for furnace, etc. On the story above are reception and sitting-rooms, dining-room, and a long room at the south-east corner designed presumably for a chapel. These rooms are neatly papered, while outside in the rear is a piazza provided with a grateful shade and giving an outlook upon the grounds of the institution. The two stories above have

five or six rooms, each, with all that could be desired above and below by way of closets, bath-rooms, heating arrangements, plumbing, etc. The house will not only furnish a home for the Sisters of St. John, so long in charge of the Foundation, but also a home for disabled members of the order. It is also designed as a training school for this Sisterhood in adding to its number and assisting in various kinds of mission work in the city parishes. The cost was about \$15,000, of this sum \$10,000 having been provided by the gift of Mr. George A. Jarvis. This house is not only a just recognition of the long and faithful services of the Sisters, but is worthy of a Foundation which does honor to the diocese, and of which any diocese would be proud.

The Rev. John S. Moody assistant at St. Thomas, Mamaroneck, has accepted an invitation to become rector of St. Peter's, Bay Shore, while the Rev. T. M. Peck has announced his resignation as rector of St. John's, Huntington.

MASSACHUSETTS.

BOSTON.—The Episcopal city mission have just issued their annual report which is full of good works and reflects great credit upon the management of the superintendent, the Rev. F. B. Allen, who was only recently appointed to this charge, but has put more life in its organization than it has had for many a year. The new St. Mary's church for sailors will be built in East Boston. Nearly 10,000 ft. of land on Marginal St., at the corner of Cottage, have been purchased, and plans are now completed for a structure which shall contain a church, a hall, class rooms, officers' room, reading, game, and smoking-rooms, accommodations for clergymen and missionary, dining-room and kitchen, and dormitories where a few sailors or immigrants can be lodged. There is also now firmly established a Woman's Aid to the city mission, which has already manifested gratifying results. Every parish in and around Boston is proportionately represented and the society now numbers over 70 members. There is a proposition to purchase the church of the Messiah on Florence St., and make this a centre of missionary work stretching out even into the vicinity of South Boston. If this could be done, and it seems plausible, a bright and prosperous future awaits the board. Increased offerings are necessary and annual subscribers or regular donors would greatly accelerate the work that is necessary to be done.

EAST BOSTON.—The work of St. John's church, which begun so auspiciously a year ago, under the Rev. H. U. Monro, will be greatly impeded by the resignation of that clergyman. The field in that district is large enough for three clergymen, and it was sheer hard work and ceaseless worrying that incapacitated him.

St. Andrew's church have paid off their debt, and hold property now to the value of \$30,000. This parish is of very recent growth, and its various agencies, including a dispensary, a well-organized Swedish mission, and a weekly Armenian service, well attest to the valuable work it is carrying on under its rector, the Rev. Reuben Kidner.

At the 14th annual choir festival on Thursday, May 22nd, at the church of the Advent, the following choirs participated: Advent, Boston; St. John's, Jamaica Plain; St. Anne's, Lowell; Our Saviour, Longwood; Holy Trinity, Marlboro; Grace, Medford; St. Paul's, Newton Highlands; St. John's, Roxbury.

The British Charitable Society of this city, of which the late Bishop of the diocese was chaplain, and for some time, the present Bishop of Nova Scotia, kept its 73d anniversary by dining at Young Hotel, on Monday, May 26th. This organization seeks to assist needy Englishmen, either by furnishing them with lodgings and food, or by recommending them to their more successful countrymen for a permanent position. Last year through its chaplain, 466 persons were visited, 9 helped to positions, and 15 provided with lodgings. This does not in-

clude others helped by the regular Relief Committee.

The Joseph Warren Commandery Knights Templar attended a special service in St. Paul's church, May 16th. The address was by the Rev. Dr. Lindsay.

CAMBRIDGE.—St. Philip's church, under the energetic rector, the Rev. Mr. Gushee, is carrying on a noble missionary work. The parish was organized Easter Monday, 1888, and was incorporated Easter Monday, 1890. Article VI. of the Constitution of this parish certainly becomes very suggestive to some parishes. It reads: "The rector shall be nominated by the Bishop of the diocese, and shall be chosen by the parish at a meeting duly called for that purpose."

Dean Lawrence, of the Episcopal Theological School, has been conducting Morning Prayer in Harvard University.

ROSLINDALE.—The Rev. A. Codman will sail for Europe on May 31st, and expects to return about July 20th. The Rev. Dr. Winslow has charge of the parish during his absence.

PITTSFIELD.—The handsome new St. Stephen's church was opened for divine service upon Wednesday, May 14th, and fully 1,000 persons were present. The music was rendered by the choir of St. Peter's church, Albany, and the sermon was delivered by the Rev. Dr. Phillips Brooks, from the text, "Whosoever will, let him come." He urged that the attitude of the Church to the world should be that of invitation, exemplifying the attractions of the Gospel, and ever extending warm welcome and cordial sympathy. The new church is 70 ft. wide and 114 ft. long, and is built of Longmeadow sandstone. The cost has been about \$45,000, and all of this but \$5,000 has been raised. At one time there were two Church organizations in this place, and it has been a wise policy to combine them. It may not be generally known that one of the first Episcopal churches in this country was at Washington, a neighboring village, but this has been dead for over 50 years, and the growing work of St. Stephen's, under its well-known rector, will no doubt establish its missions, and probably revive the long-forgotten parish at Washington.

ALABAMA.

MOBILE.—The interior of the church of the Good Shepherd has been enriched by an exquisite stained glass window, made in Munich, Bavaria, the cost of which was raised through the efforts of some of the parishioners. It is placed just opposite the door (which is on the right of the chancel), and represents Christ as the Good Shepherd, a lamb in his arms, and his flock about him. The figure is natural size and is beautifully posed. The face is lovely, full of sweet dignity and gentle pleading. A handsome brass eagle lectern has also been placed on the chancel floor by Henry Schroder, a zealous and devoted parishioner. It modestly bears no inscription. The rector has also devised a most ingenious organ. A double banked reed organ behind a carved screen on one side of the chancel is coupled to a pipe organ on the other side, the trackers passing under the floor. The effect is odd and beautiful, it might be called anti-phonial, the pipes speaking on one side, the reeds on the other, and so arranged that either can be used at pleasure. This church and schools are supported almost entirely by Northern and Western Church people, the contributions from Mobile and the diocese generally being very small in proportion. This arises not from any indifference to or lack of appreciation of the work, but from the fact that the southern parishes have all they can do to support themselves and maintain missions in the country places.

ANNISTON.—The church of St. Michael and All Angels was open for services for the first time on Sunday, May 11th, the Rev. Thomas F. Gailor, of Tennessee, officiating. At 11 o'clock, the grand organ took up the strain, and the choir of men and boys to the number of 22, (though not as yet robed) filed into place, followed by the Rev. Mr. Gailor in his robes and col-

lege hood. He used a shortened form of the impressive service of the Church, reading the Lessons from the desk and coming to the steps to mingle his voice with the people in the petitions of the Litany. His sermon was on the subject of our Lord's Resurrection, and certainly made a profound impression. The collection plates were of solid silver embossed with the passion flowers and thorns of our Lord's Holy Passion, fit companion pieces to every thing connected with this almost perfect church; 980 persons attended this morning service. At 3 o'clock in the afternoon the rite of Holy Baptism was administered to 15 infants and 7 adults. The font, a memorial of three little ones gathered into the Saviour's arms, was used for the first time. It is a silver bowl in an alabaster stand, and is sufficiently large to immerse the child when so desired. At this service Mr. Gailor addressed the congregation on the subject of Baptism, and the duties of the sponsors. The church was opened again for service at night.

PENNSYLVANIA.

The 15th annual meeting of the Free and Open Church Association was held in St. John Baptist church, Germantown, on the evening of Expectation Sunday, the sermon being preached by the Rev. G. Woolsey Hodge. The report showed that 2,861 churches of 3,627 in 48 dioceses, or 78.3-4 per cent. have all their seats free. The association has 693 members. During the year, two more of the Bishops have become patrons—the Rt. Rev. Thomas F. Davies, D. D., LL. D., Bishop of Michigan, and the Rt. Rev. Anson R. Graves, D. D., Missionary Bishop of the Platte. While no claim is made for the list that it is complete, it shows that more than 112 churches have been added to the list of free churches during the year, the largest numbers being in the diocese of California, where there were 22, and the diocese of New York, in which 17 are reported. The following officers were elected: *President*, J. Vaughan Merrick; *Treasurer*, Charles W. Cushman; *General Secretary*, the Rev. John A. Goodfellow.

The annual meeting of the Convocation of Chester was held at the church of the Holy Trinity, West Chester, on Monday, May 19. There was a celebration of the Holy Communion in the morning. Mr. James C. Sellars was elected secretary.

At the meeting of the North-east Convocation, the Rev. Edgar Cope, of the mission of St. Simeon, Philadelphia, reported that \$39,000 had been raised in money and subscriptions towards the new church; \$6,000 was pledged, \$1,000 being conditioned upon the raising of \$3,000 by Whitsun Day. The Rev. John A. Goodfellow reported that \$1,000 was still needed to complete the new church of the Good Shepherd, Kensington. The Rev. R. Bowen Shepherd was elected secretary, and Mr. Joseph S. Goodbread, treasurer. One hundred and twenty dollars was appropriated to start a Sunday school in the neighborhood of 5th and Indiana avenue.

The North-west Convocation met the same day, Tuesday, May 20, in the church of the Epiphany, Philadelphia; the Rev. T. William Davidson was elected secretary, and Mr. John P. Rhoads, treasurer. Upon the presentation of the report of the missionary aid committee, the Rev. T. William Davidson was reappointed missionary in charge of the mission of St. John the Divine. Mr. Francis A. Lewis, on behalf of the committee on services and appropriations, reported the apportionment of the \$2,100 to be raised by the convocation among the churches; the report was adopted.

At the call of the Bishop a large number of the clergy assembled at the church of the Epiphany on Wednesday afternoon, May 21, to take action relative to preliminary arrangements for the assembling of the Church Congress in this city during next November. Upon motion, the Bishop was authorized to appoint a committee of 20 clergymen and 20 laymen, he being the chairman to whom the whole matter should be relegated.

Bishop Whitaker expects to sail for Europe during the latter part of July or early in August.

The Rev. Benjamin Watson, D. D., and the Rev. Wm. H. Harrison, will spend the summer in Europe.

Commemorating the wife of the Rev. Charles E. Betticher, the congregation of St. Barnabas' church have had made a fine brass tablet with a rich bronze border set upon a heavy oak back. Across the top in bronze work is an ivy vine with the Alpha and Omega and Chi Rho. Encircled across the lower part is a similar border in which is the badge of the King's Daughters. The inscription is:

"In Memoriam Lydia S. Betticher. Entered into the Rest of Paradise, January 8, 1890. I believe in the Communion of Saints, Jesus Christ of whom the whole family in heaven and earth is named."

The Rev. George R. Savage has accepted an unanimous call to the rectorship of the church of the Beloved Disciple, where he has been officiating for some time past.

DELAWARE.

A very interesting meeting of the Clerical Brotherhood of the diocese was held at Bishopstead on Tuesday, May 13th. The subject of discussion was "Evangelistic work among the masses." The Rev. Charles E. Murray prepared a paper on the subject, which he read, and such was the value set upon the paper, that he was requested to read it before the diocesan convention, to be held at Emmanuel church, Newcastle, June 4th. A general discussion of the subject followed in which a number of the clergy present participated. By request, the Rev. A. I. du Pont Coleman gave an account of his method of work at St. Michael's mission, which was listened to with much interest.

In connection with the regular meeting of the Clerical Brotherhood, a very interesting incident occurred. Dr. John B. Driggs, of Smyrna, Del., has been appointed by the General Board of Missions as medical missionary to Alaska, and is about to start for his distant scene of labors. After a brief devotional service in the chapel of the Good Shepherd, adjoining Bishopstead, Bishop Coleman presented Dr. Driggs with a Bible and Prayer Book, and gave him his blessing. The clergy present added their hearty God-speed.

The Rev. James C. Kerr, of Milford, whose appointment as U. S. Army chaplain, has received the confirmation of the Senate, has been assigned to duty at the military post at San Carlos, Arizona, and left for that place on May 15th, where he must report by the 22nd inst. Previous to leaving Milford, his many friends met and gave him a reception, at the residence of Col. Geo. W. Marshall, First Regiment, N.G.D. The Rev. Mr. Kerr has done an excellent work for the Church in building up the parish of Christ church, and he will be greatly missed from the diocese.

KANSAS.

At Great Bend, on May 5th, the general missionary, the Rev. Benj. Hartley, presented eight persons to the Bishop for the rite of Confirmation. This was interesting in that it was the first Confirmation ever held in Great Bend.

At Larned, Bethany mission has contracted for a chapel at a cost of \$900, of which \$500 has already been earned by the faithful Ladies' Guild. It is encouraging to see the efforts put forth by these little missions to erect a house in which to hold divine service.

The second church consecrated by the Bishop this spring is the church of the Nativity, Lewis. This consecration took place at his visitation, May 7th. The Rev. Benj. Hartley read the instrument of donation and the sentence of consecration. The sermon was by the Bishop. The church will seat 200 people, and cost \$3,500. The windows of stained glass are memorials, as are also altar and lectern. A beautiful cabinet organ, worth \$500, has been placed in the organ chamber near the chancel. The mission at Lewis is to be congratulated on its prosperity.

St. Andrew's, Emporia, is without a rector, but has resolved to offer \$500 and a

rectory to a clergyman for two Sundays a month and half his time on week-days.

St. John's Memorial church, Parsons, has received the gift of a brass cross for the altar in memory of a former rector, the Rev. Charles Clark Harris.

The little church of St. Paul's at Coffeyville, was prettily decked with flowers, and a large congregation greeted the Bishop on the evening of his visitation, Sunday, May 11th. Dean Ellerby presented five candidates for Confirmation, whom the Bishop specially addressed as is his custom. Dean Ellerby gives St. Paul's, Chetopa, one service per month. Here the Ladies' Guild have purchased and partly paid for four lots for a future church.

At Osage mission the Bishop found eight candidates prepared for Confirmation by the lay reader, Mr. T. S. Warner. The church here has been renovated and put in excellent order through the persistent efforts of a few faithful ones, anxious for the dear services of the Church.

Ascension Day was a real festival in Leavenworth. At 10:30 the Bishop preached in St. John's and celebrated the Holy Communion, and again in the evening preached and confirmed a class of 33 candidates presented by the Rev. P. Webber. The service was very inspiring and beautiful. The rector, with Dr. Tupper and Chaplain Swift, participated. The music was finely rendered by a surpliced choir. At 12 m., the Bishop confirmed 23 persons in the church of St. Paul, which with 8 confirmed the 1st Sunday after Easter makes 31 for this parish this year. Surely the work is richly blessed in Leavenworth. The church of St. John will be enlarged 30 ft. in length and 16 ft. in width. Nineteen have been baptized in this church since Easter Even.

CENTRAL PENNSYLVANIA.

On the 14th of this month intelligence reached South Bethlehem of the death of William Wharton Thurston, president of the Bethlehem Iron Co., in London, on the preceding night. Mr. and Mrs. Thurston and party had reached that city a few days before on the homeward journey from Egypt where he had been wintering on the Nile with the hope of deriving benefit to his health. At London the physicians were adverse to any attempt to proceed further. It was Mr. Thurston's desire that he should be buried wherever he died. The interment therefore took place in London.

Mr. Thurston was born in 1852. After taking his degree at the University of Pennsylvania, he turned his attention to industrial affairs, and although a young man of high social family and considerable fortune, he entered the works of the Bethlehem Iron Co., at the lowest grade of its service, working his way with diligent faithfulness through each successive step until he reached at length the presidency of the company, probably the youngest man in such position of whom there is any record.

In the year 1882, when South Bethlehem was ravaged by small pox, Mr. Thurston was untiring in his attention and generous benefactions to the sufferers and their families. By his frequent cheering visits to the Church clergyman, the priests of the Roman Catholic parish, and the members of the Sisterhood of St. Margaret, who were caring for the sick, and by his liberal aid of their work, he inspired them with courage and thankfulness; and when the plague finally disappeared, it entered his large and generous heart to establish an orphan's home for desolate children whom the fell scourge had bereaved, and for the many who should come after them. This Orphan's Home on Fountain Hill, near his own residence, he for a long time supported alone, until by and by other generous people became so interested in the gentle charity that with their help it was put on a firm and enduring foundation.

About six years ago Mr. Thurston built a chapel, St. Joseph's, for the religious benefit of the families of the Iron Company's employees and others living in the vicinage, and was for some time, while his health permitted, the lay reader and Sunday

school superintendent. Mr. Wharton Thurston, by birth a "Friend," was a devoted son of the Catholic Church; a warm-hearted, refined, generous and courtly gentleman; a man of strong convictions and in them immovable; loyal to every relation and sentiment of life; abundant in all graceful hospitalities; and the unfailing helper and friend of those who were suffering under poverty, oppression, or sorrow. He rests from his labors, and his works do follow with him.

SCRANTON.—St. Luke's has received a handsome addition to its beautiful church property. A costly and well-appointed rectory has been completed and presented as a memorial of Mr. and Mrs. H. S. Pierce, who were for many years devoted members of this church. An appropriate service of benediction was held therein, by the rector, who also delivered an eloquent and instructive address suitable to the occasion. The religious solemnities were followed by a delightful reception which was much enjoyed by the parishioners.

The Archdeaconry of Scranton had a very successful meeting in Grace church, Honesdale, commencing May 12th, which was followed by a Sunday school institute, conducted by the Rev. John Graham, of Shamokin, who, taught in a most skillful manner the "model" lesson, and otherwise contributed to the success of the institute. The ladies of the parish entertained at luncheon the visiting clergy and teachers.

LOUISIANA.

The Rev. Charles A. Cameron, after a prolonged illness, died at Provençal, May 16th, aged 42. He was admitted to Holy Orders by Bishop Wilmer, in 1870, and his whole ministry had been exercised in Louisiana. For some years extreme ill health had prevented his engaging in active clerical work.

NEW ORLEANS.—St. Anna's parish has just purchased an excellent rectory on Esplanade ave., and almost opposite the church. It is quite a nice house, has a large garden attached, and is a typical southern residence, with large galleries up-stairs and down, and surrounding the building. The rector moves into his new home by the first of June.

The feast of the Ascension was observed in Trinity church by several services. One of these services was very interesting, it being a pilgrimage of the Knights Templar to the church, where Sir Knight, the rector, the Rev. W. K. Snively, received the members of the order. This pilgrimage was made 15 years ago, and only revived this year through the efforts of Dr. Snively. At about three o'clock in the afternoon, the knights, some 50 strong, assembled at Masonic Hall, where they formed in line, and in procession marched to Trinity church. The church was reached a little before four, and in regular order the procession marched to the seats reserved for them in the front of the church, while the choir sang "Onward, Christian Soldiers." The church was adorned with many Masonic emblems, including the lighted candles. After the reading of the service, the rector preached on the text: "God forbid that I should glory save in the cross of Christ." When the benediction had been pronounced, the knights were entertained with a delightful lunch, and several toasts were made.

The Rev. A. J. Tardy, after a useful rectorship of five years, has resigned St. George's parish, and will enter upon his duties at Bessemer, Alabama, early in June. During Mr. Tardy's rectorship many improvements were made in the parish, and the best wishes of his people accompany him to his new charge.

MINNESOTA.

The Central Convocation assembled in Willmar on Tuesday, the 20th inst. at St. Luke's church, the Rev. D. T. Booth, rector. The first session, at 2:30 p. m., opened with "The Pastor's Study" under discussion, introduced by the Rev. W. W. Wilkinson. At 8 p. m. after Evening Prayer the Rev. W. S. Sayres delivered the convocation sermon from II Cor. v: 17. "If any

man be in Christ, he is a new creature."

On Wednesday at 8:30 A. M. Mr. Martin N. Ray was ordained to the diaconate by the Assistant Bishop. The Rev. T. H. M. V. Appleby preached the ordination sermon. Immediately after the Holy Communion, the convocation opened its morning session with a very spirited discussion of "the Inspiration of the Bible," led by the Rev. Messrs. J. H. White and W. B. Hamilton. This theme proved so interesting as to hold the attention of the house throughout the entire morning session. At 2:30 p. m. the Rev. J. J. Faude read an excellent paper on "Political Reform," which started much earnest speaking. The reports of district presbyter work made a very satisfactory showing, while the address of the Rev. Mr. Millsbaugh on the subject was sanguine for the future. The afternoon closed with a short account of work in China by the Rev. Mr. Sayres. The latter spoke by request to the quite large congregation.

In the evening, missionary addresses were made by the Rev. Messrs. Wilkinson, Halsey, and Millsbaugh after which Bishop Gilbert confirmed the large class of 18, presented by the rector, the Rev. D. T. Booth, (one candidate by the Rev. F. H. Potts of Benson.) The church was crowded to its utmost capacity. Indeed the attendance of the Church people at all the sessions and services was one of the most pleasing features of the convocation throughout. A delightful reception closed the evening at the house of Dr. Frost.

On Thursday at 8:30 A. M. 35 people made their Communion, the class just confirmed being among the number. The parish gave every evidence of the most thorough faithful work on the part of its rector. The morning session discussed "Sermonizing" in an instructive and suggestive manner. The Rev. Mr. Faude and Bishop Gilbert led, in the order named. The Convocation closed with resolutions of hearty thanks to the rector and Church people of Willmar who had made this meeting the most successful ever known in the Central Convocation of the diocese.

BENSON.—A very interesting service was that held at Christ church upon the visitation of the Assistant Bishop who delivered a masterly discourse on "Fidelity to Duty," founded upon the text, Daniel vi: 10, after which six persons received the apostolic rite of the laying on of hands. It was a touching sight, and deeply impressed the congregation that thronged the church, some of whom had never before witnessed a Confirmation service. This parish was founded through the efforts chiefly of the Rev. Messrs. Booth and Nash, and when the present rector, the Rev. F. H. Potts, assumed charge last July, he found a neat church building and comfortable rectory, and a congregation, who, though few in number, were "brave of heart," and ready to cooperate in all Church work. During the last six months, the rector has developed the musical abilities of his people so that now the music of the church is far superior to that heard elsewhere in the community. A double choir, aided by a faithful accomplished organist, renders the chants antiphonally, and is doing much to build up the parish. Nor is the growth of the parish in other respects forgotten. The observance of the Holy Days of the Church, a more frequent celebration of the Holy Eucharist and the inculcation of sound, conservative, Church doctrine cannot but tend to establish the flock yet more firmly in the Faith once delivered to the saints, whereby alone a vigorous, whole-souled Christian character can be developed. All in all, both priest and people have great cause to "thank God and take courage."

SPRINGFIELD.

CHESTER.—The Bishop visited St. Mark's parish on Rogation Tuesday and confirmed a class of six; though the smallest of the three classes the rector has presented during the last year, the persons were carefully prepared for the Sacrament of Confirmation, and made their first Communion

at the early service at 7 A. M. The Bishop preached at the 7:30 service.

BLOOMINGTON.—At St. Matthew's church on Tuesday evening, May 20, occurred the marriage of the Rev. F. W. Clampett, rector of Christ church, Springfield, and Miss Cornelia Ewing of Bloomington. The wedding was a large one, over 1,000 invitations having been issued. The betrothal was conducted by the Rev. Dan Lewis; Bishop Seymour performed the marriage ceremony. The elegant reception following the wedding was attended by many distinguished guests, among whom were the Rev. O. J. Boothe, Judge Foley, Colonel R. Latham, Judge Hoblett, of Lincoln; the Rev. M. M. Goodwin, of Decatur; Mr. and Mrs. W. G. Ewing, Mr. and Mrs. A. T. Ewing, of Chicago. A special train from Springfield brought over one hundred guests, among whom were Geo. and Mrs. Fifer, Col. N. B. Wiggins, Major Blueford Wilson, Rev. Mr. Whitley, Col. and Mrs. J. S. Lord. Mr. and Mrs. Clampett sailed for England on Saturday. On their return in September they will reside in the rectory at Springfield.

IOWA.

DUBUQUE.—At St. John's church, the Rev. W. B. Walker, rector, on the 5th Sunday after Easter, the Bishop, with the Rev. S. R. J. Hoyt, S. T. D., Dean of the North-eastern Convocation, was present at both morning and evening services. Dean Hoyt was the preacher at the morning service. The Bishop confirmed a class of 31 and addressed them at the evening service. This is the third visitation of the Bishop for Confirmation within the rectorship of the present incumbent, which covers a period of 14 months; first class, 12; second, 28; and third, 32 (one confirmed in private), total, 72. St. John's has an efficient vested choir of 65 men and boys, which under the instruction of Prof. B. F. Peters, is doing much to build up this parish, which owing to its location and possibilities, should be one of the first in the diocese. In the afternoon, the Bishop and Dean Hoyt spoke to the Sunday school of 300 scholars.

VERMONT.

BENNINGTON.—On Expectation Sunday, the Rt. Rev. W. H. A. Bissell, D. D., visited St. Peter's parish, delivered a forcible and instructive address, and administered the rite of Confirmation to a most interesting class of 32 candidates, the ages ranging from 12 to 73 years. At Evensong, Taft Commandery of Knights Templar attended in a body, and the rector, the Rev. Wm. Bogert Walker, prelate of the Commandery, addressed the Sir Knights on the obligations and duties of Christian Knighthood.

NEWARK.

The Rt. Rev. Thomas A. Starkey, D. D. Bishop of the diocese, sails for England on Wednesday, June 4th, for much needed rest; we trust that he will return in the autumn thoroughly restored to health and strength. The Rev. J. N. Stansbury, rector of Christ church, Newark, is slowly recovering from his very severe attack of illness, he was very much missed by his many friends at the convention on the 20th.

MICHIGAN.

Bishop Davies confirmed a large class at St. Paul's church, Flint, on Sunday, May 11th. Three were members of the State School for deaf-mutes, and members of the Rev. Mr. Mann's mission. On the following Monday, the Bishop held a special Confirmation for deaf-mutes at St. John's church, Detroit, when two persons received the rite. The Rev. Mr. Mann interpreted on both occasions.

The proceeds of the Easter bazaar at Ontonagon, were, all told, \$200.

NORTH CAROLINA.—CENTENNIAL.

On May 16th the dioceses of East and North Carolina, in Calvary church, Tarboro, celebrated the Centennial of the first attempt to organize the diocesan convention of N. C. in the same place just one hundred years ago. Bishop Lyman delivered the opening address, Judge Fred Philips the address of Welcome. This address, on "The Church and the Anglo-Saxon Race,"

set forth the place and influence of the church in the development of the dominant race. The last address of the evening was made by the Rev. Dr. N. C. Hughes on "The Church—Its Catholic Character."

After Matins, on Saturday, the Rev. Jos. Blount Cheshire, Jr., read an address on "The Church in the Province of N. C." The essayist combated with entire success the traditional view, that the early colonists were Quakers, Baptists, et al. Dr. Kemp P. Battle, president of the State University, expressed the belief, in his address on "Colonial Churchmen," that all of our governors were churchmen. Certainly many were surprised to learn that most of the eminent men whose biographies form so large a part of the early history of North Carolina, were churchmen. The address on "Colonial Parishes and Schools," by the Rev. R. B. Drane, showed that there had been a surprising activity in both in those early days.

An address on "The Conventions of 1790-94, and the Bishop-elect," by the Rev. W. S. Pettigrew, the grandson of the bishop-elect, who bore the same name, occupied the entire afternoon. It is a remarkable fact that South Carolina also had a bishop-elect who was never consecrated, the Rev. Edward Jenkins, a native of Glamorgan-shire, Wales. The venerable essayist thoroughly exhausted his subjects.

About 100 assisted and received at the 6:30 celebration on Sunday after the Ascension; the rector, the Rev. George Hebbard, celebrating, and the Rev. Mr. Quinn assisting. At the later service the clergy of the two dioceses, followed by the two bishops, formed in procession in the churchyard, and entered the west door singing. Matins having been said, Bishop Watson delivered an address on "The first three Bishops of N. C., Ravenscroft, Ives, Atkinson." It seemed plain that to its first bishop the Church in North Carolina chiefly owes that strong and thorough Churchmanship which has always distinguished it. Its position in the South in this respect, has often been compared to that of Connecticut in New England. Bishop Ives' perversion to Rome was handled with great tact and delicacy; and his defection attributed chiefly to mental aberrations. It seems that his example was followed by only one, a lady, who subsequently returned to the communion of the Church. His work, however, especially that of Valle Crucis, produced lasting impressions upon his diocese, the chief of which, no doubt, is the Romaphobia, so noticeable everywhere. Of Bishop Atkinson he said that his life had been such as to make "all eulogy unnecessary and every word eulogistic." Indeed Bishop Atkinson seems to have been true saint and an ideal chief pastor. He left no monuments of any consequence besides the fadeless memory of his life and character in the hearts of all who knew him. At the Holy Eucharist Bishop Lyman was celebrant, and Bishop Watson assistant. About 250 received.

At 4:30 p. m., the Rev. Dr. Buxton delivered an address on "Missionary and educational enterprises." He dwelt principally on the educational part of his subject, giving a brief sketch of St. Mary's, St. Augustine's, Trinity, Ravenscroft, and Valle Crucis. St. Mary's is a school for girls; is about 50 years old, and has done an invaluable work for the whole Southern Church, and now has a large patronage from a number of States. St. Augustine's, Raleigh, is undoubtedly the best Church institution for the education of colored youth. It has two departments, one academical, the other theological. Endowment \$3500. Its graduates in a four year's course number 450, of whom 275 have become teachers in public schools in N. C., and elsewhere; 18 have been ordained to the sacred ministry; a large number have been licensed as lay readers, and have collected congregations in different parts of the South. Trinity is a semi-diocesan school, founded by the Rev. N. C. Hughes, D. D., and is in the diocese of East Carolina. Of its pupils "15 or 20 have had their minds turned to the holy ministry." Ravenscroft, like St. August-

tine's, has a theological and an academical department; of its students 15 have there received their training for Holy Orders, in part or whole. In addition to these there are 19 parochial schools, (12 in North Carolina and 7 in East Carolina.)

The Rev. T. M. N. George read an address on the Work of the Church in Hospitals, Homes, Sisterhoods, and Orphanages. St. Peter's Home and Hospital, Charlotte, value of property, \$3,000 unencumbered; patients, 50 to 70 annually; income from voluntary sources, \$1,097.98. St. John's Hospital, Raleigh, patients, 10 to 15 per month; income, \$2,000 per annum; value of property, \$5,000; debt, \$1,100. Good Samaritan Hospital for the Colored People, Charlotte, not quite finished; cost \$2,500; amount required to complete, \$2,500; will accommodate when complete, 25 patients. Thompson Orphanage, Charlotte, inmates, 39 children; value of property, \$10,000; income \$3,325 last year. St. James' House, Wilmington (E. C.); day pupils, 75; laundry scholars, 100; income, \$1,000; value of property, \$10,000; industrial school includes the members of the day school and two orphans, endowment, \$5,000.

The closing service commenced at 8 P. M. It was "An Ancient Office for the Last Hour of the Day, with Hymns, authorized by the Bishop of the diocese," printed in pamphlet form. The Rev. Dr. Marshall's address on "The Present Condition of the Church in the State of North Carolina," was most gratifying to all, not only as a fine literary production, but also because it showed such solid and large grounds for "thanking God and taking courage." There was but one church in North Carolina not free, viz., Christ Church, Raleigh, and the speaker had confident expectations it would soon be free. The point of special emphasis was the comparison of the present status with that existing seven years ago, at the time of division. "In the last seven years the whole number of the clergy in the State has gone up from 76 to 85, and the communicants from 5,889 to about 7,500 (4,400 in N. C., and 3,100 in E. C.) During the conventional year which has just closed, there lacked only 93 of being as many Confirmations in the present diocese of N. C. alone, as there were in the whole State in 1883," when 513 were reported; this year there were reported in both dioceses, 639 (420 in N. C., and 219 in E. C.) In 1883, only 3 churches were consecrated in the State, this year 11 (6 in N. C., 5 in E. C.); 42 lay readers have been licensed in East Carolina alone. In 1883 there were only 108 parishes and mission stations in the whole State; now there are 165 (100 in North Carolina and 65 in East Carolina); an increase of over 52 per cent. The Rev. F. J. Murdoch made an address on "The duty of the Church with reference to unity among Christians." With clearness and sound logic, he maintained (1) that the destiny of the Anglo-Saxon race is bound up with that of the Church; and (2) that the Church has relations, historically and naturally, closer to each sect than any two sects sustain towards each other; that she was the only possible basis for unity.

The closing address by Bishop Lyman was truly an eloquent appeal to cherish the impressions received during the centennial convention. Few who heard it were unmoved; and it was a matter of universal regret that no provisions were made beforehand for its being accurately reported. After the benediction by Bishop Lyman, resolutions were passed, that all papers prepared for the centennial convention, should be published, and to thank the Rev. J. B. Cheshire, Jr., to whose forethought and energy the success of the enterprise was largely due. The centennial convention of 1890 then adjourned *sine die*.

One matter, though not strictly a part of the centennial convention, deserves special mention. It was an address on St. Andrew's Brotherhood, by a young layman of Norfolk, Va., Mr. Ed. S. Ruffin. There were other speakers, but Mr. Ruffin's simple, straightforward appeal to the good sense of men needed little enforcement by others,

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After July 1st, 1890, the subscription price of THE LIVING CHURCH will be \$2.00 a year if paid in advance; to the clergy, one dollar a year. Until July 1st, new subscriptions and renewals (in advance) will be received at one dollar, as heretofore.

THE letters which have so far been received in relation to the proposed change in the subscription price of THE LIVING CHURCH have been most gratifying. The business manager of *The Church Year* writes: "Allow me to congratulate you upon your courage in raising the subscription price of your valuable paper. It has been furnished too cheap. Our experience has been very satisfactory since we made such a change, and I hope you will meet with the same success." We print in another column a kind notice by *The Interior*, the great Presbyterian journal of the North-west. A subscriber in St. Louis, sending a renewal, writes: "I notice the advance in price after July 1st, and think the paper well worth it." A subscriber in Alabama writes: "I am glad you are going to raise the price of your paper. You have made it too cheap." Another in South Carolina: "I am one who will not be driven from your list by increase of price. I have often wondered how for one dollar or even two you could bring to our doors the best Church paper I have seen during a very long life."

NOT many weeks ago currency was given to a statement which appeared in a Roman Catholic paper in England as to numerous conversions from the Anglican to the Roman Church within a recent period. This statement was made the occasion for an attack upon the High Church party, in some papers of the opposite school, as it was imagined that most of these cases had come from that party. We sup-

pose that in the state of unrest and excitement which at present exists in Church circles in England, it would not be very wonderful if out of 25,000 or 30,000 priests, a dozen or so had been shaken from their steadfastness. On investigation, however, it appeared that there was very slight foundation indeed for the assertions which had been made. Some persons had been counted twice, and others falsely accused. Two of those whose names were mentioned, wrote to say that they had never dreamed of taking such a step and that their loyalty to the Church of England had never once been shaken. In short the falsity of the story was fully exposed, yet it still continues to go the rounds.

BUT that Romanism is making headway in some regions of England, though not among the clergy, appears to be only too true if we may trust the following extract from *The Christian*, an English Evangelical paper:

In a pastoral from the Roman Catholic Bishop of Liverpool which was read in the Roman Catholic chapels of that diocese, on Sunday week, much stress was laid upon the remarkable increase of priests and congregations in that district of Lancashire. The bishop points out that 50 years ago, there were in the six northern counties only 231 priests, whereas now there are 1026, and that in the diocese of Liverpool there were 115, whereas the number now is 396, "the increase having been gradual and steady." These figures, however, may be qualified somewhat by the fact that during the last three years 40 or 50 of the Jesuit priests exiled from Germany have found their way to Liverpool; but even after having allowed for that, and for the immigration of Irish Romanists to the banks of the Mersey, etc., the increase points to considerable energy on the one hand and to some lack of it on the other.

Here there can, of course, be no attempt to charge the growth of Romanism on the High Churchmen inasmuch as the Anglican Bishop of Liverpool is no other than Dr. Ryle, the well-known leader of the English Evangelicals.

In the discussion of Revision the Presbyterian Assembly last week came upon the passage relating to the Pope as Antichrist. Upon this subject, Dr. Patton, who once revised the denomination by eliminating the genial and progressive Swing, and now seems opposed to all other kinds of revision, declared:

My mind shall be unbalanced before I shall ever vote to confess that for 250 years the English-speaking Presbyterians have uttered a colossal slander in saying that the Pope is anti-Christ. If it is the settled purpose of the Church to have this revision inaugurated, would it not be better to have the benefit of a year's debate and let the next Assembly decide it? The question has already done great injury to our people in unsettling their faith. I will not hesitate to say in this pres-

ence, illiberal as it may seem, one reason why I strongly oppose revision is that those who advocate it want to remove from the book its high protestant character—its protest against the papacy.

So, even among the Presbyterians there are "Romanizers"! Remove from the book its high protestant character? That were enough to hang us all. What is truth if not negative? Yet no Catholic Creed contains a single negation.

CHURCHMEN hardly realize what a priceless treasure they possess in the Book of Common Prayer. Even as a missionary agency there is nothing like it. A strong reason for deprecating the growing use of "leaflet services" is founded upon this fact. The difficulty of making use of the Prayer Book in its complete form, even among those who are entirely unfamiliar with it, is greatly over-estimated. Those who with the volume in their hands begin to perceive the beauty of the public services, are easily impelled to search further into its treasures. Dr. James Lloyd Breck and the other pioneer missionaries of the Church in the North-west were keenly alive to the value of this use of our great devotional manual, and to teach a new congregation the right use of it, was felt to be a most important part of their work. Again, it may almost be said, that where the Prayer Book is there is the Church. The isolated layman may, if he will, by the use of it keep alive the fire of devotion and the sense of union with the Church at large, by reading it with his family, at least on Sunday at the usual hour of public worship; or, if he be alone, in the retirement of his closet. He has no call to join himself with an alien worship, merely because he is far removed from the Church of his affections, still less to allow his children to grow up in separation from the Church. Here is a true field for the exercise of the "priesthood of the laity." The father is the priest of his household, and, under the circumstances which we have supposed, a heavier responsibility rests upon him than is the case with those who live within the sound of church bells.

THE religious dialect in which the Prayer Book is cast makes it, like the English Bible, peculiarly dear to the devout heart. But beyond this is the deeper consideration that we possess here in this chaste and beautiful language a true presentation of the liturgical system of all the Christian ages. We have in our own tongue the forms in which the Christian Church from the earliest days has made her approaches

to God, whether in the Holy Mysteries or in the daily offices of prayer; and still more we have, wrought into many a prayer and rubric and confession of faith, the precious doctrines of the Gospel, as the great Councils of ancient times expressed them and many martyrs died for them. There they stand, untouched by the hand of time or the destructive thought of modern days; and there we believe they are destined to stand long after the conflicts of the nineteenth century are forgotten. Revision now ended, we trust for many a day, has passed by these things untouched, and has, on the whole, only strengthened and emphasized the permanent features of the worship of the Church.

THE inestimable value of such a treasure in our own language, would of itself almost justify the English Reformation, even if there had not been other considerations of vast importance involved in that movement. No one feature of the Reformation was so effective in meeting the requirements of the new age of printing and the spread of general intelligence, as the translation and simplification of the services. This is better appreciated by others than by ourselves. The Roman Catholic Church in this as in the matter of boy choirs, shows a strong tendency to copy after our example. It is reported that in at least one R. C. church in New York City the Vesper office is now sung in English, and a recent writer in *The Catholic World* is urgent that the principle should be extended. "The reasons," he says, "for the growth of Protestant Episcopalianism in this country, a growth proportionately far in excess of the increase in the general population, and dependent almost exclusively upon births and accessions from other Protestant bodies; a growth which exemplifies the secret of the accumulation of material wealth, making and saving, taking from others and holding what is taken; the reasons, we say, for this growth are not hard to discover. They are found in the fact that the Anglican Church, and her daughter in this country, has had the prodigious advantage of influencing the people by the public use of many of the choicest parts of the Catholic liturgy, having them constantly and impressively read in the churches."

FROM the same writer we quote also the following significant passage, notwithstanding its assumptions: "We maintain that in English-speaking countries, and brought face to face with intelligent English-speaking Protestants, the Catholic Church [i. e. Roman], cannot

successfully hold her own, still less draw as she should from the Protestant bodies, confronted as she is with the disadvantage of having another body or bodies using in their public worship the Roman (?) ritual translated into English. Especially is this true when the body mainly instrumental in doing this arrogates to itself the name of Catholic, adopts the externals of Catholicity, and by the sophistries of grave and learned champions presents to the unlearned or the credulous, deceptive arguments in favor of the truth of its claims." He concludes that in order that the Roman Catholic Church may maintain a proper standing, "*contemplative processes of individual worship* [italics ours] in the public services of the house of God must yield to prayers read in the vernacular in the full hearing of the congregation, to confessions of sin recited in common by the people, to ejaculations and songs of praise given and sung in the full voice of the assemblage." We can forgive the distortions of truth on the part of this writer, charitably setting them down to the account of "invincible ignorance," in consideration of the important though unwilling testimony which he bears to the power of the Prayer Book.

EARLY in the last century, "a good man in Guilford," says Dr. Beardsley, in his history of the Church in Connecticut,—"blessed be his memory! had a Prayer Book, which he put into the hands of the youthful Johnson, before he left his native town, and he read and re-read it until his mind was charged with its contents and he began to feel as the celebrated George Herbert of old felt and said, when he lay on the bed of death, 'there are no prayers like those of my mother, the Church of England.'" This Johnson was a Puritan minister of that day, whose first ministerial work lay in New Haven, and it was in no small measure through the influence of that one Prayer Book, that both he and seven of the faculty of Yale College announced to the trustees in Sept., 1722, their doubts of the validity of Presbyterian ordination, and were compelled to resign their positions. This was the beginning of the Episcopal Church in Connecticut, and the foundation also of that strength of conviction and tenacity to Church principles which has always characterized her. Many instances might be cited of the same kind, though on a smaller scale, to which the Roman Church can produce no parallel. A New York secular paper, for instance, has recently printed the history of a Prayer Book,

which, picked up on a battle field during the civil war, brought about the conversion of its finder who carried it with him during the rest of his army life, and after the war was over, carrying it with him to his home in the far West, "read it through many times." The result is not only a faithful Churchman, but the foundation of a parish in the place of his residence. In view of such histories, let Churchmen realize better the value of the inheritance they have in this book, and cherish it with jealous affection against all attacks from within or without. It is in fact the true bulwark of faith and worship, and the only form in all the world in which the ancient devotions of the Christian Church are open to be read and understood of all men.

THE LAMBETH CONFERENCE ON DEFINITE TEACHING OF THE FAITH.

The Bishop of Iowa, in the last issue of his diocesan paper, gives a chapter from the closing scenes of the last Lambeth Conference which has never before, so far as we know, been brought before the public. In view of recent occurrences, the action of the Conference, though negative only, is of great significance as showing the conservative position of the Anglican Episcopate.

(From *The Iowa Churchman*, May, 1890.)

It cannot escape notice that the published reports of the committees are deficient in not containing any paper from the important committee to which was assigned the subject, "On definite teaching of the Faith to various classes and the means thereto." The committee having charge of this matter was not derelict in duty in failing to consider the important theme committed to its consideration. A report was presented, in some respects the most able and masterly of all the reports offered; but after a discussion, the earnestness and solemnity of which could not fail to impress each member of this body, the report was recommitted by an overwhelming vote, in consequence of a few expressions which seemed to convey the impression, or at least to take the position for the sake of argument with the unbeliever, that the Church felt well assured only of the *substantial* truth of the New Testament; and, further, conceding, or seeming to concede, that the opening portions of the Word of God, like its close, were a vision or an allegory. The conclusions seemingly to be deduced from the few phrases we have indicated of this report, were denied by the members of the Committee, but the sense of the reverence due to the Word of God was such that no explanations were deemed sufficient to prevent the recommitment of the whole report, with a view to the elimination of its objectionable features. On its reappearance, with modifications in its language and expressions, at a later day, objection was still made to what were deemed unwise and unnecessary admissions, and finally the report, able and excellent in all but a few words, as it certainly was, was refused a place among

the printed proceedings of the Conference. This action of the assembled Bishops affirmed their reverence and respect for the Word of God, and their unwillingness, even for argument's sake, to make concessions as to its substantial verity, or admissions that might characterize portions of it as vision or allegory. It was feared that the language of the report might be used to detract from the confidence all should feel in God's Word as the revelation of His will and way.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

BY THE REV. GEO. T. RIDER., M. A.

XVII.

When I mentioned garden art, it was neither an accident, nor a slip of the pen. It stands first and earliest among the arts. It will help us to a better understanding of the subject if we refer to the Holy Scripture. In the second chapter of the Book of Genesis, the 8th and 9th verses are as follows: "And the Lord God planted a garden eastward in Eden; and there He put the man He had formed. And of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life in the midst of the garden, and the tree of the knowledge of good and evil." Here is the beginning of garden art; an art that earliest of all arts brings us into the ineffable Presence of the Divine Artificer Who hath appeared in "perfect beauty," as well in everything that He hath fashioned, as in the "Beauty of Holiness," in which He abides eternally. Whoever undertakes to express or represent the beautiful through any medium, whether it be language, or tone, or color, or form, or structure, is thus far an artist, and thus becomes a servant of the beautiful. Garden art, [is therefore, not only the most universally diffused of all the fine arts, but it represents an inexhaustible treasury of both spiritual and æsthetic suggestion. In no art is there wider and bolder range for the development of artistic individuality and creative invention. If we minimize and degrade the garden to a merely sordid and utilitarian level; shut our eyes against its countless opportunities, and so blunt and misuse our perceptions, that art withdraws its inspiring presence, we have no one to blame but ourselves. Men may come to have [eyes] that see little or nothing worth seeing, and ears that are quick to catch noise and din, but closely barred against the heavenly harmonies of the tone world.

Let the garden, then, become the household and family monitor of the beautiful. There the useful may abide with the beautiful, and in their union refresh body and spirit together. The most delightful and intellectually helpful of all the sciences, is botany; and the most deplorably neglected. Not that the prig or pedant who mistakes nomenclature and technical dissipation for science, answers our conception of the true botanist. Such an one has learned the mystery of considering the lilies, how they grow, and the myriad mysteries and sacred symbolisms of growth, efflorescence, and fructification. Here is inexhaustible room for awakening and stimulating that *sacra fames*, that divine thirst and hunger that leads from the lower to

the higher ranges of truth. The mother of wisdom and knowledge is interest and curiosity. Nowhere are such innumerable and fascinating persuasives for them as in the garden. Those are wise parents, therefore, who take the lead in this pursuit, and qualify themselves to liberally educate, lead forth, their little ones through these pleasant fields of knowledge. Let the children get acquainted very early with flowers and shrubs, with vegetation, with fruits, and vines, and leaves, and all manner of plant-life. That way lies the finest schooling of the perceptions, and children will soon come to help themselves to further knowledge. They will discover and cherish the higher joy and delight of seeing, and thereafter there will be no blank passages in existence, for the book of nature is never shut, day nor night. It is wide open through all seasons, and everywhere. It has always something to say. "The heavens declare the glory of God, and the firmament showeth His handiwork."

We can help the growth in many ways, since the love of the beautiful quickens every life; and the Gospel in nature, which proclaims the Divine Presence and the Divine Providence in and over all things, will open the way to a livelier and more loving understanding of the Sacred Scriptures. The young heart and head that have duly considered the lilies, and the germination of seeds, and kept watch over them unto bud, blossom, and fruitage, will have no difficulty about miracles. And all this implies that the Garden Artist has kept the Divine Presence and the Divine Thought constantly in the foreground. We have a faithless, cruel way of robbing God of His glory, when we make no mention of His Name and working in garden, field, and landscape. The Hebrews were unspeakably ahead of us in this spirit of practical devotion and recognition of the Real Presence. The Psalms and Prophets perpetually rebuke us. In our fumbling after scientific solutions and explanations, we have shut the Real Presence and the Divine Providence pretty much out of sight and thought.

I would have my children believe and confess that God works in the garden and field, as well as in the outlying stellar universe; that the rose and lily, the cluster of grapes, the corn in the ear, are God's handiwork; and not lose sight of the perpetual mystery and miracle in a smattering of acids, alkalies, and fertilizers. Garden art is a faithful evangelist, and, in the right hands, becomes a preacher of righteousness.

There is, especially, garden time of sowing, planting. Teach the children to plant something and then care for it. To know how to manage wisely and prudently the garden and do no wrong to vegetables, flowers, vines, and fruit, counts in and of itself for a liberal education. If there is a homestead with its acres, there may be a living year-book in which every one may make enduring record of unselfish forethought, and providences for coming generations, who shall gratefully read the memorial of loved ones in the over-arching shade, in the well-stocked orchard, in the countless delights of garden art that has converted the native landscape into a growing Eden of refreshment. Here is room for a lovely gloss on the old English poet, with

in whose inclusive lines all this may not unfitly find place:

"Only the actions of the just
Smell sweet and blossom in the dust."

MUSICAL MENTION.

The Rev. H. H. Oberly of Christ church, Elizabeth, N. J., is one of our most helpful and intelligent workers in practical liturgies, especially in the way of entertaining musical instruction for his own people. It would be for general edification could his illustrated music lectures aid some of the festival Evensong services to a definite educative purpose, which now have a degenerative tendency towards merely æsthetic recreation. His last music service was given up to a study of hymnody, and it supplies a capital reply to the frequent and somewhat cynical inquiry: "What are these festival services really good for?" This was a richly-stocked object lesson, as the lecturer glanced with sure and quick intelligence over the great field, beginning with the liturgic canticles, reviewing the unmetrical hymns, the missal sequences that assumed prosodial form, many of which find place in our own hymnals; then the adaptation of the Gregorian melodies for those newly-fledged hymns; then the German Chorale, under the great master, Luther, followed by a suggestive glance at the hymnologic experiences of our own Communion, its lights and shadows, its defects, abuses, and gradual redemption from sectarian infirmities, under the great Catholic renaissance. Mr. Oberly's people, at least, are thoroughly schooled in this important episode of musical development. Our musical clergy would find positive value in these aptly-illustrated object lessons. We have only to regret the lack of space for a detailed account.

This is the biennial festival week, for Cincinnati, opening May 20th, and closing with the 24th. There are seven concerts, all of them important, and representing all the higher forms of composition. Of choral works, there are the Messiah, Handel; the *Stabat Mater*, Dvorak; the *Deluge*, Saint-Saens; *Passion music*, (St. Matthew), Bach; and the great *Manzoni Requiem*, by Verdi. The chief orchestral numbers were the *Rhenish Symphony*, Schumann; the 4th and the 7th of Beethoven; the *C. Major* (9th) Schubert; with a finely contrasted selection of Wagneriana, from the *Flying Dutchman*, *Tristan und Isolde*; the *Volkyre*, and *Gotterdammerung*. The overtures and suites, were *Euryanthe*, Weber; *Fugue*, A minor, for string orchestra, Bach; symphonic variations, Dvorak; the *Melusina*, Mendelssohn; and the *Beethoven Septette*. There was a plentiful garnish of the standard arias. The soloists were exceptionally strong; *Clementina De Vere*, Mrs. Theo. Toedt, Mrs. Lawson, Miss Winant, Edward Lloyd, Theodore Toedt, Emil Fischer, A. F. Maish, Myron Whitney. The director was, as heretofore, Theodore Thomas. No such symposium of the noblest art will be heard elsewhere, or again until the next biennial.

CHORAL DIRECTORY.
FOR ASCENSION DAY.

Foremost and most important of all that we have received is the service *Kalendar of GRACE CHURCH*, Newark, N. J., vested, for the first Vespers of Ascension. Prelude, D minor Sonata, Guilmant; processional, "Rejoice, ye pure in heart," A. H. Messiter; *Magnificat* and *Nunc Dimittis*, Field in D; anthem, "Let not your heart be troubled," H. G. Tremblath; the festival anthems, first, "Unfold, ye portals everlasting," (from the *Redemption*), Gounod; second, "O Risen Lord and Saviour," *a capella* for five men's voices, Franz Abt; interlude, (organ) *Cantilene Pastorale*; third, for solo and chorus, "King, all glorious!" Barnby; after the offertory, aria, from the *Messiah*, (boy's voice), "Rejoice greatly," Handel; anthem, "O clap your hands," Dr. Stainer; recessional, "Crown Him with many crowns," postlude, fugue in G, J. L. Krebs. Harry R. Kingsley, organist, Harry L. Martin, choirmaster.

CATHEDRAL OF ALL SAINTS, Albany, vested, Dr. Jeffrey, organist. *Te Deum*, *Benedictus*, with service for Holy Communion, Selby in A; introit, "Unfold, ye portals," Gounod.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. *Te Deum*, F. N. Adams; *Benedictus*, Barnby in E; offertory anthem, "Leave us not, neither forsake us,"

Stainer; service for Holy Communion, Tallis, Adams, and Stainer.

TRINITY CHURCH, New York, vested, A. H. Messiter, organist. High Celebration, (the choir of St. Chrysostom's chapel, assisting); processional, "O Zion! blest city," Hiles; anthem, "Be Thou exalted, Lord," Haydn; service for Holy Communion, Niedermeyer in D; offertory, Psalm 100, Lachner.

St. PETER'S, Morristown, N. J., vested, A. S. Baker, organist. Choral Celebration; anthem, "In that day shall the Lord of Hosts be for a crown of glory," Stainer; *Kyrie*, *Sanctus*, and *Gloria*, Tours in F; *Credo*, Le Jeune; offertory, "Achieved is the glorious work," Haydn; *Benedictus qui venit* and *Agnus Dei*, Gounod.

St. PETER'S, Philadelphia, vested, Minton Pyne, organist. Service for Holy Communion, Merbecke in F; offertory, "Above all praise and majesty, Lord," Mendelssohn.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist. Introit, "The Lord is exalted," West; *Kyrie*, Whitney in G; service for Holy Communion, Sacred Heart, Gounod.

BOOK NOTICES.

THE BOYHOOD AND YOUTH OF GOETHE. Books I-XI. of his autobiography. Translated from the German by John Oxenford. 2 vols. Knickerbocker Nugget Series. New York: G. P. Putnam's Sons. Pp. 302.

These volumes form the latest issue of this attractive series, and will interest the admirers of the great German poet and his career. In Mr. Oxenford's capital version the reader will gain a clear idea of the wonderful intellectual force and acuteness of Goethe, and also how it happened that skepticism came to form a part of his very nature.

ENGLISH LANDS, LETTERS, AND KINGS. From Elizabeth to Anne. By Donald G. Mitchell. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth, price, \$1.25.

A pilgrimage through the realm of English Letters with such a leader as our old friend, K. Marvell, is something to enter upon with anticipations of pleasure. From Elizabeth to Anne is indeed over familiar ground; but with a companion who has so happy a knack of putting things, it is a pleasure as great to retrace one's steps, as to seek pastures new.

LITTLE SAINT ELIZABETH, and Other Stories. By Frances Hodgson Burnett. Illustrated by Reginald B. Birch. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth, price, \$1.50.

"Little Saint Elizabeth" is the story of a lovely, tender-hearted child, who has been translated from the environment of a French chateau to a "brown stone front" in New York City. The other stories in the book are: "The Proud Little Grain of Wheat," "Prince Fairyfoot," and "Behind the White Brick." All bear the impress of Mrs. Burnett's hand, and so will give pleasure, though they may not rank with her world-wide admired "Little Lord Fauntleroy."

EXPIATION. By Octave Thanet. Illustrated by A. B. Frost. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth, price \$1.00, paper, 50 cents.

The title suggests crime to be expiated. And so there is; but the horrors of the rude time in which the scene is laid—the last year of the war, when the lawless guerilla spread terror and desolation—is relieved by noble deeds worthy of knightly times. The reader is moved to deepest sympathy with the hero, and with that chivalrous old gentleman, his father, and rejoices heartily with the heroine—there is one, of course—when all stain is removed from the name she loves.

TRUTHS TO LIVE BY. A companion to "Everyday Christian Life." By Frederic W. Farrar, D. D., F. R. S., Archdeacon, and Canon of Westminster. New York: Thomas Whittaker. Pp. 372. Price, \$1.25.

St. Margaret's great preacher dedicates this volume of his latest pastoral sermons "with sincere affection and respect to George W. Childs, Esq., of Philadelphia, known and beloved alike in America and England for his munificent generosity, and endeared to me and to many by acts of great personal kindness." The main aspect of the companion volume was practical, while this is principally doctrinal, in cast. The first series of "Truths to live by," fourteen sermons, are from the teachings of St. John; the next, ten, are such truths as are taught by St. Paul. Appended to the sermons are printed four popular carols of

Archdeacon Farrar's; three for Christmas—"In the fields with their flocks abiding," "In sorrow and in want," "All jubilant with psalm and hymn;" and one for Easter—"On the cross we saw Him dying;" the first of which has been set to music by Mr. John Farmer of Harrow, the three others by Dr. Bridge, of Westminster. The sermons are aglow with Farrar's individual genius, clear, strong, musical, and wealthy in illustration.

E. & J. B. YOUNG & Co., Cooper Union, New York, have issued a cheaper edition of "Lux Mundi." The price, \$3.00, will place it within the reach of all who may wish to read this now famous work.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PERSONAL MENTION.

The Rev. A. J. Arnold has accepted the call to St. Mary's church, Ardmore, Penn., and will take charge of the parish June 1st.

The Rev. Charles Homer Boynton, Ph. D., has accepted a call to St. Michael's parish, Geneseo, N. Y., to take effect June 16, 1890. Address accordingly.

The Rev. Hobart Chetwood has resigned the rectorship of St. Paul's church, Oakland, Cal., and takes charge, for the summer, of St. Paul's church, San Diego. Address accordingly.

The address of the Rev. W. S. Sayres will be Broken Bow, Neb., after June 1st, Jurisdiction of the Platte.

The Rev. Wm. Gardam, of the cathedral parish, Faribault, Minn., has resigned, and accepted the parish of Trinity, Warsaw, N. Y., entering upon his duties there Trinity Sunday. Please address accordingly.

The Rev. W. W. Rafter is now rector of St John's church, Dunkirk, New York. Address accordingly.

TO CORRESPONDENTS.

M. J. M.—The whereabouts of the "Nun of Kenmare" are unknown to us.

A. C. L.—Your criticism is just. The color for the Ember days in Whitsun-week is red. The publishers of the Annual will correct next year.

C. W.—We have not followed the career of the Reformed Episcopal Church in England with sufficient interest to be able to give you the names of its "bishops" or an account of its troubles.

O. E. S.—The rule for Easter is that it "is always the first Sunday after the full moon which happens upon or next after the 21st day of March." If the almanac which you mention gave a different date, it was incorrect.

W. C. W.—We do not see that there is any reason for THE LIVING CHURCH to republish your correction of the Bishop's statement. The local paper will reach those most interested in the subject.

C. S.—We have decided to publish no more discussions of the Roman and Sarum Use. Your advice, however, is to the point, most sensible.

ORDINATIONS.

Wednesday, May 7th, Mr. Percy W. Jones was ordained to the diaconate, in St. Paul's church, Whistler, Ala. The Rev. G. C. Tucker, of St. John's, Mobile, read Morning Prayer, the Rev. J. L. Lancaster presenting the candidate and preaching the sermon.

On Ascension Day in St. Paul's church, Greenville, N. C., Mr. F. Joyner was ordained to the diaconate. The sermon was preached by the Bishop from Heb. v: 4-5. It was an exposition of the duties, privileges, and responsibilities of the sacred ministry, and an earnest exhortation to clergy and laity, which none who heard it will be likely to forget.

In St. Luke's church, Willmar, Minn., May 21st, Bishop Gilbert ordained to the diaconate Mr. Martin N. Ray. The ordination sermon was preached by the Rev. T. H. M. V. Appleby.

Thursday, May 22nd, at the church of the Ascension, Waltham, Mass., the following were ordained to the priesthood: The Rev. A. B. Shields, presented by the Rev. T. F. Fales, rector emeritus of Christ church, Waltham; the Rev. W. B. Thayer, by the Rev. S. Billings, of the Groton School for boys; the Rev. A. Lettingwell, by the Rev. Edwin Johnson, assistant at St. Paul's church, Boston. Mr. Shields was formerly a Baptist minister.

At Christ church, Williamsport, Central Pa., on April 27th, Bishop Rullison ordained to the priesthood, the Rev. D. Stuart Hamilton, presented by the Rev. E. J. Balsley. The Rev. Messrs. W. H. Graff and E. J. Balsley assisted in the laying on of hands.

OFFICIAL.

The annual Retreat for Associates and ladies at Kemper Hall, Kenosha, Wis., will begin June 17th, 6 P. M., and close with Celebration June 21st. Conductor, the Rev. N. F. Robinson of Philadelphia. Ladies desiring the privileges of the Retreat, please give notice before the 12th, to the Sister in charge.

TRINITY COLLEGE.

COMMENCEMENT WEEK, 1890.

Sunday, June 22, 7.45 P. M., Evening Prayer in Christ church, with Baccalaureate sermon by the Rev. David H. Greer, D. D., of New York.

Tuesday, June 24, 3 P. M., Class day exercises on the Campus; 8:30 P. M., Class day reception in the Gymnasium and Alumni Hall.

Wednesday, June 25, 10 A. M., annual meeting of the Alumni Association, in Alumni Hall; 1:30 P. M., Lunch for the trustees, alumni, and friends of the college, in the dining hall.

Thursday, June 26, 11 A. M., Sixty-fourth Commencement in the Opera House; 2:30 P. M., Commencement dinner at the Allyn House; 8 P. M., President's reception, at No. 115 Vernon St.

OBITUARY.

RANSOME.—Went to sleep, to awake with her loved ones in Paradise, on the 8th of May, Mrs. Melvina A. Ransome, of Woodside, near Lincolnton, N. C.

PHILLIPS.—Near Crownsville, Maryland, on Saturday, May 17th, Isabella M., wife of W. H. Phillips, priest, entered into life, having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; through Jesus Christ her Lord.

NEIDE.—Entered Paradise from Summit, Miss., May 16th, 1890, Geo. L. Neide, only child of the Rev. Geo. L., Jr. and Jennie Neide, and only grandson of the Rev. Geo. L. Neide, of New York.

"Lead, kindly Light, amid the encircling gloom."

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A. D. 1873.

OBJECTS.—1st. Intercessory Prayer—1. For the Dying; 2. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

ACKNOWLEDGEMENTS.

For church at White Earth, Minn.: Young Ladies' Lenten Missionary Society, of Christ church, New Haven, Conn., \$20.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., APRIL 16 TO MAY 20, 1890.

CASH—Quincy, S. S. Good Shepherd, \$10; Lynn, Mass., St. Stephen's, \$8.30; Boston, Mass., Mr. Proby, per Rev. Andrew Gray, \$5; Bloomington, Ill., Anon per A. M. Richards, \$1.50.

BOXES, etc.—Englewood, Ill., St. Albans; Evanston, St. Margaret's Guild; Independence, Trinity church Guild; Paris, Parish Guild; South Andover, Mass., diocesan Woman's Aux., per Miss Emery.

PROVISIONS, etc.—Mrs. W. P. Thayer, Mrs. Dresser, Rev. Fr. Waldo, Miss Murdoch, Miss Baker, Dr. W. H. Davis, Mrs. C. Ridgely, Mrs. Odam, Mr. Hellweg, Miss Crowell, Mrs. Edwards, Mrs. Herndon, Mrs. A. M. Gregory.

Funds are urgently needed to reduce the debt and to make necessary repairs on the house.

FREDERICK W. TAYLOR,
Financial Agent.

MISCELLANEOUS.

DEAN HART, Denver, can recommend a lady very exceptionally qualified, as matron of any institution. AN experienced teacher (a Churchwoman) desires position as principal of public or private school. Best of references given. "E.", care of LIVING CHURCH.

WANTED.—At Elkhart, Indiana, a young unmarried Episcopal clergyman to take charge of the parish. Correspondence solicited. Address J. W. PATTERSON, secretary.

ORGANIST (English, communicant.) at present engaged in a well-known church, desires a position now or next fall. Very successful in training boys. First-rate testimonials and references. Address, ANTI-PHONAL, care of THE LIVING CHURCH.

GUTHRIE, Oklahoma, population 8,000, needs a rector. Bishop Pierce will allow \$300 for 6 months. Some money can be raised here. A promising field for an active worker. Address FRANK R. PHISTER, secretary of vestry.

SUMMER COTTAGE for Rent. At Old Mission, Mich., on the shore of the beautiful harbor, among pine trees. A perfect summer climate. The cottage is furnished. Address the editor of this paper.

THE PEACE OF EUROPE.

The peace of Europe depends upon the will of one monarch. He has but to speak, and a bloody war will ensue. And yet, this mighty ruler, with thousands of his subjects, bravest officers and soldiers, has been forced to submit. To what? To an epidemic catarrh, a cold in the head. After all, disease is the great conqueror.

But read what Compound Oxygen has done for the alleviation and cure not only of catarrh, but other chronic diseases:

DRS. STARKEY & PALEN:—"Before using your Compound Oxygen Treatment, I supposed I had consumption, but now my lungs are sound." MRS. H. L. HADLEY, Seneca Falls, N. Y.

DRS. STARKEY & PALEN:—"I have had catarrh for about 23 years. I have tried various remedies and found no relief until I tried your Compound Oxygen Treatment." F. B. D. VAUGHN, Higley, Florida.

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This book is sent free. It is the result of twenty years' experience in the treatment of over 55,000 patients. Read the records of cases, and you will, no doubt, find some similar to your own. Address DRs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

The Household.

CALENDAR—MAY, 1890.

30. EMBER DAY. Red. (White at Evensong.)

JUNE.

1. Trinity Sunday. White.

THE FEAST OF THE HOLY TRINITY.

BY W. B. C.

Great mystery of Father, Spirit, Son,
Thy will on earth as in the heavens be done!
Before Thy unveiled glories, humbly all
Thy earthly flock in adoration fall;
Where through dim arches floats the sacred strain

We lift our vows and offerings again;
Hail, Ever-Blest! in Triune glory, hail!
Trembling yet glad we enter in the veil.

Oh, what of earthly garniture so bright
As that dear board bespread with spotless white!

There heart to heart and soul to soul are we,
In Thy Blest Unity, O Father, Son,
And Paraclete! 'Tis here we wondering gaze
On heaven's arcana, hence earth fades away,
As from the garden tomb on that fair day
When at Thy rising earth and hell were dumb,
And hither heaven's bright seraphim are come.

Thy saints, O Lord, who sleep the blessed sleep,
Seem now each feast with earthly saints to keep:

They are not lost; their shining faces greet
The earth-worn pilgrim, and divinely sweet
Their note of welcome on that sinless shore,
While we lost joys and gaping tombs deplore;
Eye hath not seen, nor ear of mortal caught
Faint echo of that glory; feebly wrought
Our floral wreath or ministry of praise;
For halting steps are ours, and dusty ways.

Trinity-tide, 1890.

"THE ministers tie the marriage knots in Chicago," says *The Interior*, "and the judges untie them. At last accounts the preachers were a little ahead."

"AND speaking of choir-mothers," says a parish paper, "if anyone thinks it an easy task to manage, and plan, and mend, and fix the vestments for a great choir of men and boys, let them try it just once and be convinced that the choir-mother is one of the rector's most necessary and indispensable lieutenants."

ONE of the prettiest and most sensible girls in Mount Carmel, Conn., has just finished a four years' apprenticeship and is now earning her living as a full-fledged machinist. She had to make her way in life, so she learned the work for which she had a natural bent. Now she is pronounced as clever and efficient as any workman in the shop where she is employed, while her success has been accomplished without any sacrifice of womanliness.

THE New York *Evening Post* calls attention to the fact that, for the first time in many years, the United States Senate is now composed of three classes of members exactly equal in number. The Constitution provided that immediately after the first assembling of the Senators, in 1789, they should be divided, "as equally as may be," into three classes, the seats of the first class being vacated at the expiration of two years, of the second after four years, and of the third at the expiration of the sixth year, "so that one-third may be chosen every second year." An equal division has, of course, been possible only when the number of States was such that double that number of Senators could be exactly divided by three. This was not

the case when, after the admission of Colorado in 1876, there were thirty-eight States, nor when, nine years earlier, Nebraska made the number thirty-seven, and when Nevada was admitted as the thirty-sixth in 1864, a number of Southern States were without any representation. Indeed, the last time that there were three exactly equal classes of Senators was during the brief period from the admission of Oregon, as the thirty-third State, in 1859, until the Southern Senators began to leave their seats when their States seceded. With the admission of Montana, the number of States became forty-two, and the eighty-four Senators are divided into three classes of twenty-eight each, whose terms expire in 1891, 1893, and 1895.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

CHAPTER I.

It was a rare and golden afternoon in the month of September, 1883. The spacious lawn in the grounds of Henry Desmond, Esq., in the suburbs of the city of Atwater, was a scene of a merry gathering of youthful men and maidens, who had met to celebrate the birthday of the elder daughter Ethel in a *fete champetre*.

The sun was already bending low in the horizon, casting long shadows over the velvety grass and flower gardens. In the tennis court, a set of players were actively engaged with ball and racquet; scattered around in pretty groups, with pleasant chat and laughter, were other guests, who revolved about a picturesque centre, namely, Miss Desmond sitting under an awning and dispensing afternoon tea. Young maidens in white array provided æsthetic confections for the inner man, and the whole composed a Watteau-like scene of brilliant moving color, a harmony of grace and living beauty.

The lawn sloped broadly on the west to the river bank beyond; on the easterly side ran the street leading to the city, lined on either side with tall old elms, between whose arching branches could be seen the city's roofs and spires, reflecting the rays of the slowly sinking sun. On one of the garden seats, placed so as to command a view of the length of the street, a young man was sitting beside a fair-haired maiden of nineteen years. Her merry grey eyes roamed restlessly over the scene around, she smiled absently in reply as he spoke to her, displaying two pretty dimples and a set of white, even teeth. It was the younger daughter of the house, Miss Katherine Desmond, who had left her sister to perform the duties of hostess alone, for a few moments' chat with the young collegian, Richard Benson.

The young man's face was turned in earnest gaze upon his companion; a striking face it was, pale and thin, as if from close application and an indoor life, with eyes deeply set under heavy, straight brows. They were glowing now with intense inward light, indicating strong feeling underneath the quiet exterior; but the young lady saw it not. She was looking now beyond him, through the perspective of Nature's Gothic arches to where the distant spires glittered in the yellow sunlight. Her hands were idly playing with the roses in her belt, her

gaze was far away; and the young man, oblivious to the lively scene around him, saw only the fair face of the young girl, which reflected every mood of the moment whether "grave or gay, thoughtful or severe."

"Only a year more, and then—" said he, gazing at her with an appealing glance which she did not see. The shouts of the tennis players rang out upon the air, the sounds of laughter and conversation fell all about them. "Love all!" shouted a youth from the tennis court, springing into place, and sending the ball with a swift stroke across the net.

"Love all!" echoed the young man on the garden seat, glancing dreamily around. "Love all! I love but one, and you know who that one is, Kitty!"

"Now, Richard, don't be sentimental here," hastily replied Kitty. "The robins, if no one else, will hear you and laugh. For my part, I am free to confess that I love—ice cream! Won't you come and get one? It is getting late, and I have sat here too long already. O see!" she cried, catching his arm and pointing up the street. "There is the cross on the spire of St. Mary's; how plainly it stands out reflecting the sunlight! What an improvement it is over the rooster on the old church, which veered about with every wind of doctrine, as papa used to say! And there is the rector, too, just coming down the street. We expected him here to-day, but he declined on account of a funeral he was to attend. Look, Richard, you haven't seen him before!"

The young collegian looked discontentedly at a straight, slender figure walking with a quick, light step towards them. The rector raised his hat as he passed, to Miss Desmond, who smilingly returned his greeting.

"Who is he, anyway?" asked Richard, "and how long has he been here?"

"His name is Dutton," answered the girl, glancing around at the retreating figure. "Robert Dutton, and he has been here seven or eight months. Hasn't your mother written you about him? The parish called him before the new church was consecrated. Every one likes him, I believe, and Ethel says that he is 'ritualistic.' If he is, he does not offend any one. All the old ladies like him, and the children adore him!"

"How about the rest of the female members of the parish, who are neither old ladies nor children?" inquired Richard. "Are there any exceptions to this universal adoration?"

"Oh! I don't know," carelessly replied the young lady. "I like him because there isn't any nonsense about him. He treats every one just alike. He isn't spoiled by all the attention he gets, and he isn't a bit of a prig. Further than that, I have not considered the question. Come, let us go and get some ice cream."

As they rose from the garden seat, the golden sunlight fell with intense brilliancy upon the distant gilded cross surmounting the church spire, and flashed its splendor directly into the young man's eyes. A thrill went through his soul, a premonition? as if a shaft of fiery sorrow sped in a sudden moment through his heart. He stopped and repeated mechanically, as if some one suggested to him the words: "Via Crucis, via Lucis!"

The words caught Kitty's ear. "What is it?" she said lightly. "The

Way of the Cross, the Way of Light," repeated Richard, still with his eyes fixed in the distance. "What is 'the Way of the Cross, Kitty?' " "I don't know," replied Kitty. "Come! they will be waiting for me."

They turned lightly away toward the company; the momentary pain vanished; the cross on the spire no longer flashed 'in' the September sun. But more than once during the waning afternoon, light with laughter and merry conversation, there arose to Richard's lips the words suggested by the incident, "Via Lucis, via Crucis," and each time, a little cloud, born of the thought, cast a shadow over his soul. But no shadow flitted over the face of the young girl with the bright grey eyes and dimpled cheeks; in her heart that afternoon was no room for carking care or hovering cloud of sorrow. Her laugh was the merriest, her sallies were the wittiest, in all the company that made the lawn aglow with color and life. And when the twilight fell, and the merry-making ended, and the day was gone forever from the sight of those who would willingly bid it stay, a gay little face smiled a good-night, and a warm hand put itself for a second into Richard's as he lingered at the gate, the last of the guests, waiting for a parting word with no one by to hear.

"Kitty!" he whispered eagerly, "won't you come out for a little walk, or are you too tired? I want you just a little while before I go. Remember, to-morrow—"

"Kitty!" sounded a gentle voice from the open library window, "I am waiting for you to read me the evening paper, dear, aren't you coming soon?"

Richard's face fell. "Always 'Kitty' to do something," he muttered. "Why can't Ethel read the paper to your father this once? I have hardly had a sight of you for five consecutive minutes to-day."

"Ethel!" repeated Kitty. "She is at the top of the house by this time probably, in her 'oratory,' out of sight and hearing. Besides, she can't read the paper as papa wants it read. She couldn't read the shipping news; she doesn't understand the abbreviations; and she doesn't know where to look for the quotations of 'C. B. & Q.,' or the 'Big Four,' or the Jay Gould stocks, or anything! Yes, papa, I will be there in a moment!" she called, looking back at the window. "But Richard, won't you be in to-morrow? Mamma would be delighted to have you come and dine with us. I am going to make some frozen pudding with my own hands, and if you are good you shall have some. O, I forgot! I believe Mr. Dutton dines with us to-morrow, too, and I would like you to meet him. You will not leave before to-morrow night, will you?" "No," said Richard. "I go on the 9-20 train."

"Then we will expect you. I must go in now, papa is waiting, so good-night," and like a flash she sped up the walk, followed by a brown spaniel dancing at her heels, leaving Richard gazing after her, a disappointed look on his thin face. He lingered a moment at the gate, long enough to hear her through the window talking to a white-haired man sitting in an arm-chair, her ringing tones echoing on the still evening air. He heard the rustling of the paper, and saw the flash of the drop-light on the library table. At last the window was closed

and the curtains drawn. Richard turned away with a shut-out feeling in his heart, and a dim conviction that Miss Katherine's affections and interests were centred about the arm-chair and its occupant, to the utter exclusion of everything and everybody else that might exist outside the walls of her own home; and that, so far, she had no use whatever for lovers, or room in her home-keeping heart for them.

"Such a darling Kitty as she is," he mused, on his homeward walk, "but she is like a wild bird, now here, now there, some one always after her, but one might as well fall in love with a sparrow. What a hulla-baloo they would make there if she ever marries! Ethel would have to bestir herself, and think of some one besides herself, for once! Kitty shall marry some day, and she shall marry me!"

As this resolve formulated itself into words in Richard's brain, his rapid footsteps had carried him within a short distance of St. Mary's church, standing dark and silent, silhouetted against the evening sky. The cross surmounting the spire no longer flashed its gilded splendor in the sunset, but stood darkly outlined against the starry heaven; and just above it shone brilliantly the superb star Sirius, which excelleth all other stars in glory. So bright was this king of the stellar hosts, that its rays seemed to touch the top of the cross, like a benediction upon the symbol of the redemption of a sister world. "The Way of the Cross, the Way of Light," said Richard once more to himself, lifting his eyes to the picture in the sky. He wondered why the thought kept suggesting itself to him so persistently on this particular day; but with the reluctance of youth to cherish thoughts of future sorrow, he dismissed the idea from his mind. His soul reached out to the future as a discoverer dreams of untold wealth and glory waiting only to be grasped by his eager and daring hand. He knew others had said life was full of many crosses; but what could possibly lie before him that a resolute and manly hand could not overcome? He was determined upon the accomplishment of one endeavor, at any rate; and with thoughts full of plans for the furtherance of that, he walked rapidly on, and left the mute reminder of the thorny way still lifting its head meekly under the radiance of the golden stars, far out of sight.

(To be continued.)

HOLY WORSHIP.

FROM A SERMON PREACHED BY THE REV. CHARLES A. REY, D. D., BEFORE THE DIOCESAN CONVENTION OF MASSACHUSETTS, ON WEDNESDAY, MAY 7, 1890.

In the worship which God appoints for His ancient people, every circumstance was ordered to impress worshippers with a sense of the majesty, holiness, dominion, and glory of the Almighty. That worship was to announce the great Sacrifice for the world, the coming power of the Cross. It was the worship of sacrifice. There was reason why everything should be just what it was and nothing else. In tabernacle and temple, truth spoke to the eye, from form and structure, from altar and golden candlesticks, from the jewels of the holy vessels, from the magnificence of priestly vestments, from mystic colors and sym-

bols, from the grandeur of ritual, from everything in all the holy surroundings, God's mind in cedar and gold and precious stones, to show forth the riches of His gift to men, in the Sacrifice of the Cross. In divine accord herewith, the foundation of Christian worship is the sacred canon, the adorable liturgy of the Holy Eucharist, the Lord's unspeakable dowry to His Church. Whatever is in harmony with it, is true. Whatever is not, is false to God and the spiritual needs of men. Such a worship there never was before on this earth. Such another there never can be. None can create it, as none can create the Incarnation, out of which it springs. It comprehends the all-prevailing Sacrifice of the Cross. It is the reality of all praises, the highway of all thanksgivings. It is the means by which we present ourselves, souls and bodies, to be a holy and living sacrifice, and by which the Christian life becomes a perpetual oblation. By it we lift up our hearts. By it we are ourselves uplifted and upborn, that we dash not our foot against a stone. By it, we are put into communion and favor with the Everlasting Father. By it, we are exalted into the adorations of angels and archangels, and all the company of heaven. It is that voice, as of many waters, within hearing, the innumerable throng in sight. * * *

The heavens declare the glory of God, it is for worship to declare the glory of the new creation, to express to the eye the riches of Christ, and the greatness of our salvation, the starry splendors of the Faith, the blessing, and honor, and glory, and power due unto Him that sitteth upon the throne and unto the Lamb forever and ever, to fill us with a sense of David's words, "out of Zion hath God appeared in perfect beauty." Such is the liturgy of the new life. It has power to win, power to teach, power to move, power to hold. It is something infinitely beyond argument, which may convince and hold men by their heads. That is the word, but no fire under. By a more subtle power it takes the affections, which is a first object of our religion. What the eye sees, and the ear hears, which at the same time moves the depths of one's nature, as with heavenly minstrelsy, is like the inspiration which moves the angels, not because they think but because they love. That can true Christian worship do, beyond the arts of cold reason, for young or old. Let a child's first conception of his religion be this, let this be the charm which first wakes his wonder and love, let this be the vision to be forever associated with earliest remembrances, and by all the power of happy association, it will keep its hold like a mother's love, and though he were to become a prodigal, perhaps bring him back. So much wiser are the affections of the heart, than the wisdom of the head. "Even so, Father, thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It comes to them before tedious teaching. It takes them before lessons. * * *

Conceive, then, the violence done to the spiritual nature, by any worship which is not the outgrowth of the Holy Canon, but a fresh creation, independent of it, without one sympathy with it, without one inspiration from it and alien to the spirit of it! . . . a worship which has no con-

nection with, and no inspirations from, the great worship of the ages, a worship which has no understanding of the heights and depths of its spiritualities, its inexpressible efficacies, heavenly meanings, holy beauties, inward graces, and outward signs, sweet ways, and devout reverences, moulding might and prevailing power; a worship which, in its blindness, casts away the wealth of the Christian year, the witness of its festivals, the blessedness of its penitentials; a worship without a memory, and without an association; a worship which burns with no fires of devotion from the old altars of the Faith, with no blessed remembrances of the dead; a worship which, solitary and alone, undertakes to make out of the utterances of a feeble mortal, for the moment, a fit offering to take the place of the all-prevailing Canon of the Lord! * * *

You would not adorn the walls of your houses with daubs. You would not fill your libraries with dime literature. You take art into your confidence to make your surroundings beautiful. It is civilization. Objects tell. Good forms are kept in sight, and bad forms out of sight—as Joshua cautioned the Lord's people: "that ye come not among these nations, these that remain among you, neither make mention of the name of their gods." The public conscience is weakened by the sight and utterances of what is false. There is nothing bad, that does not cease to seem so bad, by familiarity. It is custom only that has reconciled multitudes to things which their true spiritual instincts would resent, if they had not been so long abused. Do you imagine that Michael Angelo would have expressed devotion by a figure in the attitude of a man, addressing an assemblage with his eyes shut? Would Raphael have painted holy reverence standing behind a counter? No! and the artist who should do it now, would have to explain his intention. Why, then, can it not be seen, that living spectacles of the same, deprave spiritual tastes? How should it not be a spiritual injury, when even truthful art rejects the false conception?

When, therefore, we know the repulsions and dreariness of a barren worship, how it shocks holy affections and freezes devotion, how it deadens a sense of the presence and majesty of God, how utterly weak and insufficient it is, and when, on the other hand, we know what secrets are hidden in the liturgy of the Holy Canon, what power it has to kindle affections, quicken love, stir the heart, nerve the arm, and refresh the weary, how it moves soul and body to holy adoration, how it puts gladness into life, how it gives the Church all the advantage of her native charms, beauties, and possessions, in her conflicts with evil, how it prevails with God, for the welfare of men, through the great Sacrifice—is it not one of our first interests that this instrumentality be used in its fulness, to draw men into the ways of the new life, and hold them there? Our daily experience is proving it to be desired, where it might least have been expected. The only opposing interests, consciously or unconsciously, have their motives from nowhere else but the old creation. Then, while the faithful are to know and walk in the ways and uses of this or-

dain instrument of spiritual destiny, while they live and grow, are renewed, upheld, and exalted in God's love, by its supernatural virtues, can the Church do a more blessed service to this generation, than to restore the lost knowledge of what Christian worship is, and do her utmost to recall starving millions in this land, to one of the mightiest powers of the new life.

LETTERS TO THE EDITOR.

GIRLS IN THE CHOIR.

To the Editor of The Living Church:

An article in your paper recently, whose writer wants the women singers to "go west," has moved me to make an appeal for justice. Let us have our choirs made from the baptized young in the Church, boys and girls. We have a fine boy choir here, but in order to make up the number, we have to hold out inducements to youths outside the Church, to those, who, aside from their services as singers, intend to remain outside. Personally I know of several of its members, who go for the privilege it offers of free musical instruction and practice. Yet we put on whomsoever comes the robe of purity and send him in to sing our praises to God as more fit than our daughter, regenerated by Baptism.

The idea of Botticelli is at least fresh—that boys are more capable of pure devotion, free from suspicion of either the world, the flesh, or the devil, than their sisters; and that allowing boys and girls to sing together must turn our choirs into "sensuous shows." The traditions of the past are well sacrificed when they will not stand the test of educated common sense. The proprieties of the present sanction the bringing together of our boys and girls in all intellectual duty. If both can sing unto the Lord from the heart, the chancel is the place for both and the surplice meet for both, as the emblem of purity and devotion, who are both equally grafted into the body of Christ's Church. It does also the same outward service for both, that of hiding difference of wealth and social position.

As to the kind of music sung, it must always depend on the priest and his servant, the choirmaster.

It is time the women of the Church wake up, shake off their indifference, and demand for the daughters of the Church, the future mothers of priests, Sunday school teachers, and workers, the same religious training and privileges she now gives only to her sons.

CARRIE H. BABCOCK.

Jamestown, N. Y., May 16, 1890.

A WORD TO THE INDIGNANT.

To the Editor of The Living Church:

The letter which I wrote headed "Go West," was meant to be forcible and to arrest attention; hence perhaps the verbiage of it sounded disrespectful to woman as "woman." If so, I am heartily sorry, for none will go beyond myself in true respect for woman as "woman." But when she steps out of her sphere and masquerades for what she is not, then she ought to be arrested and set right, and this ought to be done for her own sake, and out of true respect for her.

I am sickened at the wild rush into the surpliced choir business on the part of clergy and congregations. After the first flush of novelty the intense hard work of keeping a boy choir in tolerable condition becomes

irksome; to dismiss the whole uncultured throng from the choir stalls would advertise failure, and so the semblance is kept while women are put in the choir to do the singing. In choir after choir this process is going on; would it not be better to return to the mixed choir in the west gallery rather than to have an unreality in the choir stalls and the utterly unprecedented condition of women masquerading as choristers in the chancel?

With kindly truth and deep respect one may be permitted to say that it is an unseemly thing to thrust women into the position of Church singers in our chancel choirs. I may add, also, that it seems to me a piece of lazy acquiescence with "the-best-one-can-do-under-the-circumstances" for clergymen to accept such assistance in the sacred offices. It is unchivalrous, and really disrespectful to our women. A true man will ever protect woman against her own loving self-sacrifice.

BOTTICELLI.

CHURCH TITLES ONCE MORE.

To the Editor of The Living Church:

One of your correspondents would call himself and any other of his order, priest, having in thought chiefly the offering of sacrifice. Another would hold the title priest to be but a shortened form of the Greek presbyter or elder. Both object to being named "minister," and would crowd this title out of the Church.

It may be noted that while all Christians are once in the Revelation styled "priests" and all the faithful in Paradise have that name in two places in the same Book, it is no, where else in the New Testament applied to any disciple of the Lord, on earth or beyond, ordained or layman. The names, "elder" and "presbyter," are given presumably of the second order of the ministry, sixteen times.

Before we permit the "degradation by modern usage of the beautiful word minister" to bury it in desuetude, let us recall that it occurs one hundred and fifty-eight times in the Prayer Book, and in one hundred and thirty instances it names the presbyter or the bishop in his priestly office. Outside of the service for the ordering of priests, this title will be found scarcely twenty times.

ONE NOT READY TO GIVE UP THE NAME "MINISTER."

PRESBYTERIAN REVISION.

To the Editor of The Living Church:

Not long since a prominent layman said to me: "Don't you think that this revision of the Presbyterian Confession will have the tendency to modify all Christian belief?"

Now it is not difficult to see how it is that persons may come to such a conclusion. The Presbyterians in common with other sects, originated at the time of the schism of the fifteenth century, and their formulas and confessions were gotten up at high-tide. As the tide gradually ebbs, the rubbish will be carried away, and the bedrock found; and that is where they stood before the separation from the Catholic Apostolic Church. We look upon the revision of the Westminster Confession as a most healthful sign of the time; not as a wavering in Christian belief, but demonstrating a desire on the part of the Presbyterians to come back to the broad, Catholic Creed of the Church, to the junction from which they wrenched off with

those non-union enquirers, Calvin and Knox.

To us Churchmen, there is perceived no shattering of belief in Christ and His Church, in this contemplated movement of our Presbyterian friends. They are sloughing off their sectism, and returning to the old creed of the Church, the Apostles'. We may well leave the elucidation of lesser doctrine, which may be encircled by the radius of opinion, to the individual mind, as the Church does. This makes us broad, tolerant, Christ-like, and borders closely upon Christian unity.

A. W.

THE CHICAGO CHOIR FESTIVAL.

To the Editor of The Living Church:

I want to say how much I enjoyed the Choir Festival, and how glad I was to be able to sing the music. When we first got it to practice, one of the choirmen said he could write a better *Magnificat* himself than Mr. Smart did, but we all laughed, and said he was not smart enough for that yet. I didn't like it myself first, but when I learned it, it was just fun to watch for the leads and come right in every time. It is almost as good as base ball. We was awful late in getting home, but one reason was, our choirmaster treated us to soda water after the service.

CHORISTER.

DIOCESAN CONVENTIONS.

NEWARK.

The 16th annual convention met in Trinity church, Newark, on Tuesday, May 20th. The opening service was, as usual the celebration of Holy Communion. The celebrant was the rector of Grace church, East Orange, Anthony Schuyler, D.D., the two arch-deacons acting as Epistoler and Gospeller. In accord with the usage of the diocese (in place of a sermon the Bishop read such part of his address as did not refer to the Missions of the Diocese. He spoke of the changes made in the Prayer Book, expressed the hope that when the Revised Book is in the hands of the people, after the general convention in 1893, it will be found that twelve years have not made much difference in its familiar features. He then alluded to various churches in process of erection or approaching completion. to the charitable institutions such as St. Barnabas' hospital, Newark, and very warmly commended the good work contemplated in St. Catherine's Home, Jersey City, a place of refuge for young girls not yet hardened in sin and still accessible to kindly Christian influence. Also to the House of the Good Shepherd, Orange, a home for aged and infirm persons, mainly supported by churches in that immediate neighborhood. The statistics given by the Bishop are as follows: Ordinations: priests, 3; deacons, 1; Candidates for Holy Orders, 8; churches opened, 1; churches consecrated, 2; Altars blessed, 3; font blessed, 1; parish buildings erected, 5; hospital opened and blessed, 1; other charitable institution blessed, 1; sermons and addresses, 107; meetings attended, 94; confirmations public, 1,108; private, 13; total, 1,121.

The convention business proper was very quietly conducted, no exciting topic being introduced, and the only matter that called forth any very enthusiastic action was the election of the Standing Committee. The clerical members are the same as last year: The Rev. Messrs. R. N. Merritt, W. R. Jenvey, W. W. Holley, and N. Barrows; and the lay members the same with one exception: Alfred Mills, E. A. Stephens, F. W. Stephens, and Henry Hayes.

The only other items of interest are a resolution offered by Mr. Alfred Mills in regard to the Rev. J. Nicholas Stansbury, who was stricken down by paralysis on the morning of Easter Eve, which was adopted by a rising vote:

The clerical members and lay delegates *** desire to place on record their regret at the absence of the Rev. J. N. Stansbury, who is kept from his accustomed place by severe illness. We miss his genial presence and wise counsel. We extend to him our most sincere Christian sympathy in his sore affliction which we know he has endured with great patience and fortitude. We rejoice to learn of the very marked change for the better in his condition, and we will offer our united earnest prayer that a

kind Providence may be pleased to speedily restore him to perfect health, and spare him to take his place again among the active presbyters in this diocese, where he has labored so long and so faithfully.

By resolution the Bishop was requested to appoint a committee to confer with a like committee from the diocese of New Jersey, to procure such legislation as shall be for the interest of the Church.

A resolution authorized the treasurer to pay to the Bishop the sum of \$300 for the services of a secretary or chaplain.

The Bishop said that he found it necessary for his health's sake to take a rest, and would go to England for three months. He said he should sail on June 4th, and requested the clergy and laity to remember him in their prayers. Minutes of the meeting were then read, and the convention adjourned *sine die*.

LONG ISLAND.

The 24th annual convention assembled in the cathedral of the Incarnation, Garden City, on Tuesday, May 20th, some 200 delegates in attendance. The religious service was followed by the Bishop's address and a celebration of the Holy Communion, in which the Bishop was assisted by various of the clergy. In his very able and striking address the Bishop first stated that the cathedral of the Incarnation had an available and productive endowment of \$1,300,000, and a property consisting of buildings and land whose present value was probably not less than \$1,500,000, making the total amount of the trust about \$2,800,000. He next took up the question of Sunday desecration, especially in Queens county, saying that in consequence of its nearness to the great cities, no community in the land was probably more directly and seriously threatened. He recommended that the clergy of the diocese present the subject directly and forcibly to their congregations as often as the magnitude and persistency of the evil demanded, and also, the appointment of a special committee of that body to call the attention of the proper civil authority to our laws for the protection of Sunday as a day of rest and worship. Then followed a discussion of the Sunday school question. The Bishop took the ground that the Sunday school came into being, partially, at least, as the fruit of the Church's constructive genius, that the same constructive genius must remedy its evils, and that catechising by the priest and teaching how to teach should be combined with instruction at the hands of the laity. An institution which had done so great a work for three generations, which planned and cared for the Christian training of a vast majority of the children of the country, and had drawn to itself more systematic and intelligent lay help than any other branch of Christian activity, which had the unanimous approval and co-operation of nine-tenths of the entire American episcopate, and ninety-nine hundredths of the clergy, might well plead for itself all the authority of which an institution was capable, not founded by divine inspiration and grounded upon universal tradition. Last of all, he took up the question of teaching in the public schools, set forth the fatal consequences of education without religion and morality; expressed the belief that the now well-nigh absolutely secular public school system could not long continue as it is, or far less be a finality, first, because the nation's life was composed of moral more than intellectual elements; and second, because the Christian conscience of the American people was already at work upon the problem which would ultimately be decisive in its action. He then took account of the action of the Roman Catholics, and of the protests and remonstrances which were being made in another direction, and ended by suggesting as a substitute for the scheme recently put forth by the Presbyterian synod of the State of New York, the Creed, the Lord's Prayer, and the Ten Commandments, giving the advantages which would recommend such a scheme of religious and moral instruction in our public schools. The address, as a whole, gave undoubted satisfaction, and a delegate, Mr. Roche, asked permission to print 2,000 copies at his own expense, which, as

understood, was afterwards made 3,000 copies.

Immediately after service, the convention organized for business in the chapel and crypt of the cathedral, the Bishop presiding and briefly addressing the delegates. The Rev. Dr. Drowne acted as recorder, and the Rev. Dr. Cooper as secretary. Mr. William H. Mole was re-elected treasurer, balloting being dispensed with. The Standing Committee, of which the Rev. Dr. Charles H. Hall is chairman, and the Rev. Dr. Drowne, secretary, submitted their report.

After speaking of the increasing abuse of the Lord's Day by the refuse of King's county going across the border into Queen's county, and indulging in all sorts of rowdiness and iniquity, Dr. Hall moved the appointment of a committee to co-operate with other organizations already in the field, as recommended by the Bishop. On motion, the Bishop appointed such committee to consist of the Rev. Drs. Hall, Cooper, Darlington, and the Rev. Messrs. Rice and Snowden, and Surrogate A. N. Weller, Judge A. Van Wyck, Benj. W. Strong, of Rockaway; Col. W. S. Cogswell, of Jamaica; and John A. Nichols, John A. Weed, and J. S. Powers.

According to the report of the treasurer, Mr. W. H. Mole, which was read and approved, the Bishop's salary fund deficiency had been reduced from \$1,903 to \$750; the Aged and Infirm Clergymen's Fund had gained \$2,855.61, the total being \$75,579.16; the diocesan fund deficiency had increased from \$478 to \$900, while the unpaid assessments amounted to \$800. The motion of the Rev. Dr. Stephens Parker, chairman of the Diocesan Fund, that 2 per cent be levied on the salaries of the clergy, to make up the deficiency, called out some warm discussion but the resolution making the assessment two and one-half per cent. was finally carried. The whole amount received for the diocesan fund was \$21,669, and the same had been disbursed.

The report of the trustees of the Episcopal fund showed that the receipts had been \$12,519.66, the disbursements \$11,650.71, that the bonds and mortgages belonging to the fund amounted to \$16,154.28, and that the increase for the year had been \$5,019.36.

The Rev. Dr. Cox after heartily commending that part of the Bishop's address, which bore on the secularization of the public schools, moved that the Standing Committee be empowered to confer with like committees from other Christian bodies.

The following offered by the Rev. S. S. Roche was unanimously adopted:

That in the letter of appeal for contributions, addressed by the authorities of the diocese of Canterbury to the Bishop of this diocese, and by him laid before this convention with the purpose of erecting in Canterbury cathedral, a pulpit to commemorate the historic grandeur of the see, and also a communication from the diocese of Durham to provide some suitable memorial of the late Bishop Lightfoot, we recognize a welcome and affecting reminder of that Christian communion and mutual interest in tradition and scholarship which exist between the mother Church in England and her daughter in America, and we heartily commend these appeals to the liberality of the clergy and laymen of the diocese of Long Island.

On the second day religious services were held in the cathedral at 9:30, and an hour later the Bishop called the convention to order in the crypt. He announced the appointment of the Rev. Drs. Alsop and Cox, the Rev. Mr. Brewster, and Messrs. L. R. Greene, and F. A. Parsons as a special committee on the inadequate support of the missions of the diocese.

The Rev. C. B. Brewster stated in regard to the American Church Building Fund that \$5,000 of loans had been returned, and that the fund was steadily increasing. The contributions of the year amounted to \$14,540.49. The report was adopted.

The report of the Committee of the Church Charity Foundation and other benevolent institutions was read by its chairman, the Rev. Dr. J. G. Bacchus. During the year 180 children had been cared for by the Sheltering Arms Nursery, while in the 20 years it had cared for 3,709. The Home for the Aged was accommodating 4 men

and 54 women. Applications were so numerous that an enlargement at a cost of \$15,000 was necessary, of which \$9,500 had been collected. The endowment of this branch of the work amounted to \$11,950. 43 patients were being treated in St. John's Hospital, which had treated 200 during the year. A legacy of \$10,000 and collections of \$3,000 had added those amounts to the endowment fund, the total of which was \$60,000. The general endowment fund had been increased by \$3,080, making the total \$162,642.49. A debt of \$40,000 rested upon the institution, and the endowments after paying the interest were inadequate to the expenses.

The report of the Committee on the General Theological Seminary, read by the Rev. Dr. Haskins, showed that the entire number of students was 62, in addition to 24 special students. It was expected that 27 would graduate the week following. The Rev. Mr. Warren had given great satisfaction as Professor of Systematic Divinity, while the Rev. Dr. Cady had acted as Professor of the Evidences of Revealed Religion. It was hoped that the chair would be permanently filled at the next meeting of the board of trustees. Since the last convention \$15,000 had been raised for the completion of Jarvis Hall, which was now ready to receive students. The space between Sherred Hall and the chapel needed to be filled with a similar building which would require \$30,000, one half of which had been pledged, if the other half could be found. Forty students had made application for the next term; a small endowment had been made to pay for ringing the chimes by the students performing that duty; the Seminary, in its addition of books had received nearly half the library of the Rev. Dr. Hopkins; while financially it was considered never so prosperous as now.

The report of the committee on Christian education, read by Archdeacon Stevens, showed that the three schools of the diocese, St. Mary's, St. Paul's, and St. Catharine's, had made satisfactory progress, that the first was laboring under great difficulties for the want of a suitable building while the second was completing the most successful year of its history under the admirable management of Headmaster Moore. Of the 101 students, 24 had been confirmed by the Bishop and 13 would enter prominent colleges.

As on the day preceding, lunch was served at 1 o'clock, when at the afternoon session, the convention gave a vote of thanks to Mr. Augustus Rapalye for the gift of a fine plot of land and a handsome stone church at Laurel Hill; voted the Rev. Dr. Drowne an allowance of \$250 as a partial reward for his services; also \$100 to the treasurer for clerical assistance.

Standing Committee—The Rev. Drs. Hall, Drowne, Carpenter, Smith, and Johnson; and Messrs. J. W. Gilbert, Wm. Floyd-Jones, A. E. Orr, and W. H. Husted.

Several other committees were appointed, when the convention adjourned at 3 o'clock after a brief devotional service.

QUINCY.

The 13th annual convention was held in St. Paul's church, Warsaw, on Tuesday, May 20th. After Morning Prayer, the sermon was preached by the Rev. C. C. Leman. The Holy Communion was administered, the Bishop of the diocese being the Celebrant. At the opening of the afternoon session, the Bishop gave his address, reviewing the work for the past year. One new church had been opened, the foundation of another one laid, two churches restored; 193 persons had been confirmed; there were 6 candidates for Holy Orders. Though the diocese progresses slowly, there was no cause for despondency or discouragement. The debt had been paid, and financial matters were satisfactory. He hoped the diocese would liberally support the Church schools within her borders, and commended St. Alban's, Knoxville, the new school for boys, to be opened next September.

The usual rules of order being adopted, the convention unanimously re-elected the Rev. E. H. Rudd, secretary. No change was made in the Standing Committee, the

Rev. C. W. Leffingwell, the Rev. John Wilkinson, the Rev. R. F. Sweet, and Messrs. Chandler, Williamson, and Grubb, being re-elected. The Rev. Messrs. Leffingwell, Rudd, Davidson, Leman, and Wilkinson, and Messrs. Chandler, Grubb, Parker, Boniface, and Williamson, were elected deputies to the Provincial Synod. The Rev. D. Davidson called the attention of the convention to the resolution of the last meeting of the Provincial Synod requesting a contribution from each parish and congregation for the liquidation of the debt on the Orphanage of the Holy Child, Springfield.

Invitations were received from several parishes for the next meeting of the convention, the one from Quincy being accepted.

In the evening, a missionary meeting was held, speeches being made by the Rev. S. H. Jeffords and the Rev. John Wilkinson. The necessity of greater activity in missionary work, in the diocese, was dwelt upon, and it is hoped that it will soon be possible to have a general missionary working in the diocese. Pledges from parishes and individuals for the Board of Missions, were given.

A resolution condemning entertainments and fairs for raising money for Church purposes, was discussed, but afterwards withdrawn.

The Committee on Church Education called attention to the importance of completing the endowment of a scholarship at St. Mary's, for the benefit of the daughters of the clergy, and favored action looking towards the adoption of St. Alban's as a diocesan school.

ALABAMA.

The 59th annual council was convened in St. John's church, Montgomery, on Tuesday, May 20th, 1890. The procession was formed in the chapel and marched into the church when the conciliar sermon was preached by the Rev. Dr. Spalding of Eufaula, from Psalm xlviii: 7. It was an able exposition of the bulwarks of Zion. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Dr. Stringfellow, after which the council returned to the chapel and was called to order by the Bishop. The Rev. Dr. Cobbs was re-elected secretary, and 35 parishes and missions were found to be represented by clerical or lay delegates.

Wednesday morning, the Bishop read his annual address, showing great progress along all the lines of Churchly growth, but stating that he had been unable to visit more than one half of his diocese during the year owing to long and severe illness. Yet still he reported the Confirmation of 217 persons, the ordering of two deacons, and the licensing of 22 lay readers.

Elections for various diocesan officers were then held with the following result: Standing Committee: Clerical—The Rev. Drs. Tucker and Stringfellow, the Rev. G. C. Tucker. Lay—Messrs. Toulmin, Clark, and Bunker. Treasurer of the diocese, Mr. George A. Wilkins of Selma. Registrar, Dr. B. J. Baldwin, of Montgomery.

At night a reception was tendered the Bishop and Mrs. Wilmer at the residence of Mr. Joel White.

On Thursday, the church of St. Michael and All Angels, at Anniston, and Tuesday, May 19th, 1891, were chosen as place and time of the next meeting of the council. Routine business filled up the day until at 5 P. M., the council went into a Committee of the Whole upon the State of the Church, with the Rev. Dr. Stringfellow presiding, and the Rev. G. C. Tucker, secretary, the object being to discuss the need of an assistant bishop, and ways and means for his support. After a long and animated discussion, the following resolutions were adopted:

Resolved, That it is the sense of this council that the Bishop of this diocese needs an assistant bishop.

Resolved, That a committee of three consisting of the Rev. Messrs. Barnwell and Fitts, and Mr. R. M. Nelson, be appointed to wait upon the Bishop of the diocese, and ask his consent to elect an assistant bishop of Alabama—informing him that the council will raise the sum of \$3,000 for the salary of said assistant bishop without reducing the salary of the present Bishop. Also stating that a furnished residence is provided for the assistant bishop should

he elect to reside in either Montgomery or Anniston.

Friday, council met promptly at 9. The committee appointed to ask the Bishop's consent to the election of an assistant, reported a letter from Bishop Wilmer giving his full canonical consent, and also reported his entire approbation of the proposed procedure, which was received with applause. After considerable debate it was finally decided to proceed to the election, and the Rev. Dr. Lindsay of Boston, Mass., was unanimously elected. Four new parishes were received into the council.

OHIO.

The annual convention met in St. Paul's church, Mt. Vernon, the Rev. H. W. Jones, D.D., rector, on Tuesday, May 20th. The convention sermon was preached by the Rev. G. S. May, from I. Cor. ii: 2. The opening service and that on Wednesday evening were rendered peculiarly inspiring by a grand surpliced choir of 30, besides violins and cornet, and large organ. The old church is now at its best, having been lately renovated and beautifully frescoed, at a cost of about \$6,000. The Rev. Mr. Shepherd having left the diocese, the Rev. E. W. Worthington was elected secretary. He appointed as his assistant, the Rev. F. M. Munson. There were Celebrations on Wednesday and Thursday mornings.

After Matins on Wednesday, the various routine committees were duly appointed by the Bishop. The Rev. Y. P. Morgan reported for the missionary committee: Total receipts for the year, \$5,378.37, being more than \$1,700 increase over the year preceding; and 18 missionaries, a net increase of 3, and an increase of 7 new stations.

On suggestion of the Bishop, the diocese will have an official seal, provided by the convention. The action of the General Convention on the Clergymen's Retiring Fund Society was heartily endorsed. The Disabled Clergy Fund was reported as having received \$1,097.30, and as having invested fund \$11,644.55. The Episcopate Endowment fund has received \$3,144.35 the past year, and other assets amounting to \$16,402.55.

On Wednesday afternoon the entire convention made a delightful trip to Gambier. The members were received at the station by the cadets of the Military Academy, in full uniform, and by the undergraduates of Kenyon and Bexley Hall, who escorted them to Ross chapel. The chapel was draped with bunting, and beautifully decorated with flowers. An address of welcome was made by Mr. O. J. Davies, of the Junior class. Other speeches followed by the Bishop, Dr. Bodine (who, after a longer administration than that of any of his predecessors, has decided to resign the presidency), Mr. G. T. Chapman, and Judge Marvin.

In the evening of Wednesday, the convention re-assembled in Mt. Vernon, and heard the first address of the new Bishop. Full, comprehensive, racy, eloquent, it left nothing to be desired. The Bishop has visited 66 congregations since Oct. 1889, having held his first service on All Saints' Day; 968 were confirmed since last Confirmation. There are 5 postulants, and 11 candidates for Holy Orders, 23 lay readers have been appointed, and 1 clergyman, H. E. Jephson, deposed, he having renounced the ministry; 2 churches have been consecrated, and 5 blessed. The Bishop has held 233 services, preached 248 sermons, held 36 Confirmations, and confirmed 877. He eulogized the Rev. Dr. French, who, after 43 years as secretary of the Ohio convention, had at last been transferred to Pennsylvania. In connection with his reference to Bishop Lightfoot, the Bishop made a grand appeal for a more learned clergy, an earnest protest against frequent clerical changes, and a noble setting forth of the cause of Christian culture. He urged the appointment of one general missionary for each of the four convocations, and showed how his cathedral is already a missionary centre, and belonged to the whole diocese.

The Finance Committee reported new assessments for \$7,000, and were empowered to raise the endowment of the episco-

pate to \$50,000, using if need be, a salaried agent. The treasurer reported receipts of \$5,089. The society for the relief of the widows and orphans of clergymen reported a cash balance of \$281.00, and the Rev. C. S. Doolittle was elected its secretary, to succeed the late Dr. Bronson. A resolution offered by the Rev. Dr. E. R. Atwill, was passed, warmly commending the Bishop's plan to appoint four general missionaries, and urging both the missionary committee and the convocations to carry it out as far as practicable.

The new Standing Committee is the Rev. Drs. C. S. Bates and R. L. Ganter, the Rev. E. W. Worthington, and Messrs. W. W. Williams, H. O. Bonnell, and D. L. King. Mr. Levi Buttes was re-elected treasurer. The Rev. Dr. Bodine resigned as registrar of the diocese, and Mr. S. N. Sanford was elected in his place.

Voted on motion of Mr. D. L. King, that the Committee on Canons shall report such changes in the canons as will admit women to equal eligibility with men both to vote in parish meetings and to be members of vestries. The vote on the first was unanimous, and the latter nearly so, and the speeches showed a general unanimity in favor of the change. A resolution prevailed urging the clergy to seek for and prepare fit persons for the order of deaconesses. The convention adjourned to meet May 12, 1891.

NEBRASKA.

The 23rd annual council convened in Trinity cathedral, Omaha, on Wednesday, May 21st. It was the first council of the diocese, as limited and diminished in area by the last General Convention. The compact area of the new, as compared with the old diocese had a good effect upon the representation of the clergy in the council, but it did not so favorably affect the lay representation. Of the 30 clergy actually resident within the bounds of the diocese, 26 were present. Of the lay representation only 11 of the 21 parishes in union with the diocese were represented. Of the 30 organized missions in the diocese, only seven were represented. This too, in the face of the fact, that for two years all organized missions, however small, have had a vote in the council. The Holy Eucharist was celebrated by the Bishop. The Rev. Thos. E. Green, of the diocese of Iowa, preached the council sermon, which was said to be, by those who heard it, both strong and eloquent. After the Celebration, the roll was called, and an adjournment had until 2 o'clock. Lunch was served in the Sunday school rooms of the cathedral.

At 2 o'clock, promptly, the council re-assembled in the cathedral to hear the Bishop's annual address, which was devoted chiefly to local questions, the Episcopate Fund, diocesan missions, diocesan education, Sunday schools, the Woman's Auxiliary, St. Andrew's Brotherhood, and the diocesan paper. The Bishop is extremely anxious to raise the present fund for the support of the Episcopate from \$32,000 to \$50,000, in order to maintain the present salary and dignity attached thereto. To this end, he offers to apply the bequest of the late Mr. Miner, of Detroit, of \$10,000, to the increase of the fund, upon condition that the diocese raises \$8,000 more, by the 1st day of January, 1891. The summary of statistics of the diocese were presented as follows: Confirmations, 389; ordinations, deacons 2, priests 2; candidates for priest's orders, 7, for deacons, 1; postulants, 2; lay readers, 27; churches consecrated, 5. After the delivery of the Bishop's address, the council retired to the session room, while the Bishop remained to convene and address the diocesan branch of the Woman's Auxiliary, Dean Gardner taking the chair until his arrival. The Bishop's appointments on the several standing committees of the council were read; also reports from the different standing and special committees, none of which was of any special general importance, except that of the special committee appointed last year on the part of the Bishop's address which related to the proper observance of the Lord's Day, purity, and temperance. Dean Gardner presented from

the committee a most excellent report, insisting upon the better observance of the Lord's Day; upon a single standard of purity, for men and women, alike; and in favor of restrictive, rather than prohibitory legislation for the controlling of the saloon.

A missionary meeting was held in the cathedral on Wednesday evening to receive pledges for the support of diocesan missions for the coming year. The attendance was not large, but pledges to the amount of \$4,000, or a little over, were made.

On the second day the council reconvened, after Matins in the cathedral. A report was made by the committee on Christian education with regard to the establishment of a diocesan school for boys, at Lincoln, and asking the council to endorse the proposition of certain gentlemen in Lincoln relating thereto. This the council did, after certain amendments were made, making the offer more definite and binding. A canon for the assessing of parishes and mission stations for the support of the diocesan missions was offered by Dr. Zahner. The non-payment of the assessments was made by the proposed canon, punishable by the loss of lay representation in the council. A failure to meet the present diocesan assessments for the necessary expenses of the diocese has attached a like penalty. A warm discussion ensued on the re-assembling of the council in the afternoon. Amendments were offered, modifying the force of the canon. The penal attachment was stricken out, and in this modified form the canon was passed by a majority of both orders, but as it required a two-thirds vote to pass a canon in one council, it goes over to next year for final action. A canon was also passed incorporating and prescribing the powers of a board of trustees of the Aged and Infirm Clergy Fund. On motion of Mr. Woolworth, a proposed amendment to the constitution of the diocese, changing the title of the diocese, was carried; if carried again next year, it will name the diocese after the see city, Omaha.

The old Standing Committee was re-elected at the close of the session, without opposition. During the second day, several additional pledges for diocesan missions were received. The council adjourned *sine die* at 6 P.M.

OPINIONS OF THE PRESS.

The Chicago Times.

"LUX MUNDI."—We are glad to see that Dr. Maclagan (Bishop of Lichfield) paid a high tribute to the personal merits, to the learning and scholarship, and to the good intentions of the writers of "Lux Mundi"; and that he also pointed out the great value of that extraordinary volume. His criticisms upon a small portion of one of the essays were in perfect good taste, and exhibited that sobriety of judgment which it is necessary to preserve upon the subject. For the rest, we can only hope that the Bishop's example will be followed generally, and that the controversy, if it proceeds, will be kept within definite limits, and conducted without unnecessary alarms upon either side.

The Interior.

PRICE OF RELIGIOUS PAPERS. — The LIVING CHURCH (Episcopal) has doubled its subscription price, and it ought not to, and we do not believe it will, lose considerably in circulation by the change. The subscriber will receive as much value for his second dollar as he has received for his first. It will be information to some to say that literature, as a mass, is cheapening. The ranks of good writers are crowded—but almost wholly in the departments of secular or irreligious literature. In religious literature the good work is advancing in pecuniary value, and with it the cost of any religious periodical. The total expense per annum of contributed articles to any first-class paper has quadrupled in the past ten years, while in secular literature it is less by half than before. The "star" writers are brought out by literary syndicates, and their produce is retailed out at small prices for simultaneous publication in many papers. No first-rate religious periodical can be sold cheaply.

TIMELY SUGGESTIONS.

MOths IN WOOLLENS AND FURS.—Most persons think it necessary to hang their winter clothes in the open air before packing away for the summer. Experience has taught us that this method is not only useless, but injurious. The clothes certainly do not need airing, having been in use all winter, most of them out of doors, and a moment's reflection will convince any one that clothing thus exposed is more likely to be seized upon by the tiny moth millers which fly about in such numbers during early spring. Winter clothing should be thoroughly brushed immediately before being packed away, as it is liable to receive the germs of destruction if allowed to lie about for even a few minutes, and if the tiny eggs of the moth are once deposited, we put them comfortably away in the trunks with the clothes, and irreparable mischief is set on foot. Gum camphor is the best thing to be put with the clothing, and about a pound of it should be used in each trunk, but the most essential part of the whole proceeding is the brushing. All woollen garments that are worn during the summer, shawls, jackets, gowns, etc., should be taken out of the closet and brushed regularly if not kept in constant use.

EVERY night the kitchen sink should be cleansed by a solution of two table-spoonsful of washing soda in a gallon of boiling water. This should be poured in while at boiling point.

The Annals of Hygiene has discovered there is nothing so quickly restores tone to exhausted nerves, and strength to a weary body as a bath containing an ounce of aqua ammonia to each pail of water. It makes the flesh firm and smooth as marble, and renders the body pure and free from all odor.

KICKING babies predisposed to throat trouble are put to sleep in bags of eider-down or thick flannel. A draw string ties about the neck, and the novel night-gown being roomy, baby is allowed to kick all night if he likes, fearless of croup, cold, or catarrh.

ANY gold jewelry that an immersion in water will not injure, can be beautifully cleaned by shaking it well in a bottle nearly half full of warm soapsuds, to which a little prepared chalk has been added, and afterwards rinsing in clear, cool water, and wiping it dry.

FURNITURE STAINS.—A lately-discovered, but extremely simple, use of camphor is appreciated in the household. If the varnish on woodwork or furniture is changed in spots to white from drops of cologne or bay rum, or from heated dishes, it can be changed back by rubbing the spot with a cloth wet in camphor.

A HOT iron takes the "life" out of silk, making it seem stringy and flabby. To smooth out silk ribbon, use an iron only moderately heated and protect the silk by two thicknesses of paper.

A PIECE of sponge fastened to a stick or wire, is a good thing with which to clean lamp chimneys. It is a good plan to be rather particular about the care of lamps. Clean them often; rub the burners when dim, or gummy; sometimes boiling them a short time in soap suds is good for them when the wicks will not move freely. Always fill every day and in the day-time. Never light a nearly empty lamp, as the space is filled with explosive gas. Neither is it best to blow down a chimney when nearly empty of oil and turned up high. The practice is said by good authority to be very dangerous. When new chimneys are bought, place in a kettle of cold water, let it come to a boil, then set on back of stove where it will gradually cool. This is an excellent toughening process. All glass-ware, dishes, tumblers, and the like, treated this way will break less easily. Keep the kettle covered tightly until the water has had time to cool.

THE right side should be the position chosen for sleep, as it aids both digestion and the circulation of the blood.

REMEDY FOR SPRAINED ANKLE.—Take caraway seed, pound it, put it in a tin basin with a little water, put it on the stove and stir until it thickens, then bind it on the ankle; it will take out the inflammation and ease the pain.

It is a common occurrence for children to get beans, grains of corn, and other foreign substances up their noses. This simple remedy is worth remembering: Get the child to open its mouth, apply your mouth over it and blow hard. The offending substance will be expelled.

CURE FOR TOOTHACHE.—At a meeting of the London Medical Society, Dr. Blake stated that extraction or excision of the teeth is unnecessary. The most desperate case of toothache could be cured (unless connected with rheumatism) by the application of the following remedy to the diseased tooth: Two drachms of alum reduced to an impalpable powder, seven draehms of nitrous spirits of ether; mix and apply to the tooth.

A GOOD story is told of Bishop Grafton, of the diocese of Fond du Lac, by a resident, Alfred Hutchins, a guest at the Continental. According to Mr. Hutchins, one of the first visitations made by the Bishop was to Waupun, where there has been much dissension in the past and where the prelate was a guest of a Mr. Webster. After the Bishop retired, he was annoyed by a mouse in the room. He quietly arose, took the remains of a luncheon which he had been enjoying, placed it on the top of a glass in the centre of a washbowl, filled the bowl half full of water, leaned a photograph from the table to the edge of the bowl, so as to give the mouse a runaway, then calmly went back to bed. In a few moments he heard the pattering of the mouse's feet on the photograph, a splash, a few struggles, and all was quiet. Then the Bishop turned over and slept the sleep of the just.

Mr. Webster remarked the next morning: "Bishop Grafton will have no difficulty in governing the diocese if he can so easily handle a mouse."

Civil service reform has a champion in Mr. Oliver T. Morton, in a paper called "Some Popular Objections to Civil Service Reform" which appears in *The Atlantic*.

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Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled.

Millions Use Pearline. Do You? 179

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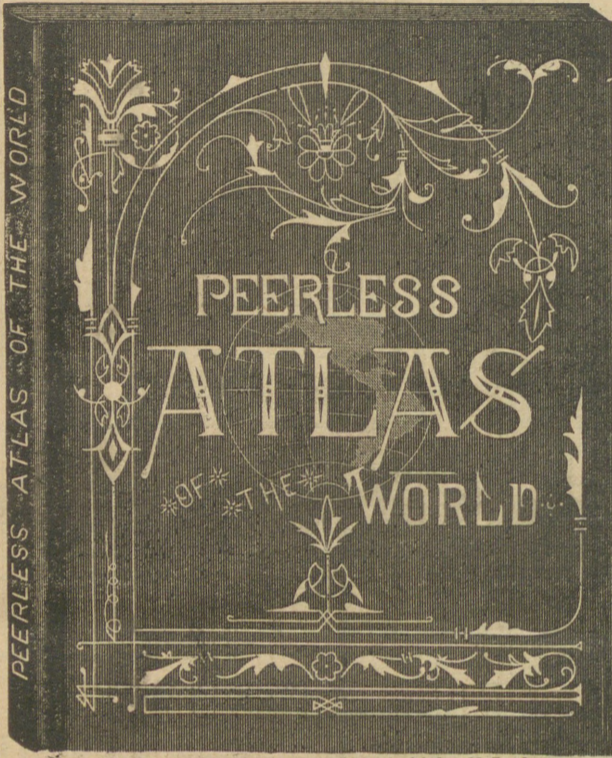
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THE Archdeacon was to hold a visitation, and came to the church. He was stepping up the chancel steps to go to the vestry, when a boy in a cassock suddenly confronted him. "Ye canna go any further," said the boy. "But I must," was the reply, "I am expected." "I tell ye ye canna go in, I am put here to keep people out, and I wanna let ye pass." "Oh," quoth the Archdeacon, "I see; you are the rude screen."

THESE two came from Lincolnshire. In the gable of a village school may be seen a stone bearing the following inscription: "In the memory of the late Solomon Goose, laid by his friends." On a sultry summer's day, when thunder and hail showers had prevailed in the early morning, a wedding party came to the church from a distant part of a long parish. When the register had been signed, the vicar asked the bridegroom: "Have you had any hail this morning?" The man blushed and hesitated, but at length replied, "We I, sir, we did just have a glass apiece before we started."

THE Boston correspondent of The Book Buyer quotes an amusing letter sent by T. B. Aldrich to Prof. E. S. Morse, of Salem, Mass., ex-president of the American Academy for the Advancement of Science. Professor Morse, it should be said, has a handwriting quite indescribable in its legibility:

"MY DEAR MR. MORSE: It was very pleasant for me to get a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date (which I knew) and the signature (which I guessed at). There's a singular and perpetual charm in a letter of yours, it never grows old, it never loses its novelty. One can say to one's self every morning: 'There's that letter of Morse's; I haven't read it yet. I think I'll take another shy at it to-day, and may be I shall be able in the course of a few years to make out what he means by those t's that look like w's and those r's that haven't any eyebrows.' Other letters are read and thrown away and forgotten, but yours are kept for ever—unread. One of them will last a reasonable man a lifetime. Admiringly yours, T. B. ALDRICH."

A GOOD tale is told of a Scotchman, who, on being made a deacon, was informed by some wags that the remuneration was a shilling each Sunday, after taking round "the plate," and a sack of oatmeal at the end of the year. Before retiring from office, he interviewed the minister respecting the oatmeal, and was told that the whole thing was a joke. "Well," he replied, "the meal may be a joke, but I took care that the shilling out of the collection on Sunday, was not."

"FATHER, the paper says you officiated at the wedding, clothed in the traditional garb of the clergy." What does traditional mean?" "Traditional, my son," replied the poor minister, as he looked at his cheap suit of black with a sigh, "refers to things that have been handed down."

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