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CHICAGO, SATURDAY, JUNE 28, 1890.

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* * MONUMENTS. * *

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Advertisement for Geneva Optical Co., featuring an illustration of eyes and text about perfect sight and agents wanted.

Advertisement for The Great Church Light, featuring an illustration of a church steeple and text about Frink's Patent Reflectors.

Advertisement for Road Cart for Ladies, featuring an illustration of a cart and text about good carts for sale.

Advertisement for Joseph Gillott's Steel Pens, featuring text about gold medals and the most perfect of pens.

Advertisement for a new system of house construction, featuring text about fireproof frame houses.

Advertisement for Barlow's Indigo Blue, featuring text about its merits as a wash blue.

Advertisement for McShane Bell Foundry, featuring an illustration of a bell and text about quality bells.

Advertisement for Menely & Company, featuring an illustration of a bell and text about quality bells.

Advertisement for Cincinnati Bell Foundry Co., featuring an illustration of a bell and text about quality bells.

Advertisement for Deafness & Head Noises Cured, featuring text about Peck's Visible Tubular Ear Cushions.

Advertisement for Ayer's Pills, featuring the text 'By All Odds' and a testimonial about its effectiveness for various ailments.

Continuation of the Ayer's Pills advertisement, including a testimonial from F. C. Luce, a late lieutenant in the 56th Regt. Mass. Vol. Infantry.

Advertisement for 'The Best' Ayer's Pills, featuring a testimonial from Mrs. M. J. Ferguson.

Advertisement for Ayer's Pills, prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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Advertisement for John Wilkinson's High Wheel Bicycle, featuring an illustration of the bicycle and text about its safety and quality.

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The Living Church.

SATURDAY, JUNE 28, 1890.

NEWS AND NOTES.

SEVERAL reports of graduating exercises are held over for our next week's issue, which is to be largely devoted to educational interests.

INTELLIGENCE has been received from New Zealand that the Bishop of Wellington has been elected Primate by a large majority over the Bishop of Nelson.

THE estimate of the number of Christians in Ceylon is from nine to ten per cent. of the total population, as follows: Total population, 2,900,000; Romanists, 220,000; Anglicans, 25,000; Presbyterians, 14,000; Wesleyans, 23,000; Baptists, 8,000. Total of Christians, 290,000.

THE Duke of Buccleuch has made a practical protest against betting at race meetings, having declined to allow the use of his park for the Langholme races this year, on the ground that the race committee have disregarded his frequently-expressed objection to public betting on his private grounds.

PROPORTIONATE REPRESENTATION has received its quietus in the last stronghold in which it has been seemingly entrenched. In its early home, in Pennsylvania, the laymen would have none of it at the last convention. Milwaukee, which at one time coquetted with the charmer, gave it its *coup de grace* last week. Rest, perturbed spirit!

It is not often that any clergyman can boast of marrying couples to the third generation, but the Roman Bishop of Plymouth, England, who united the Hon. Alice Fraser and Mr. Bernard Maxwell, in proposing the health of the bridegroom, remarked that he was in that happy position. He had performed the rite for the grandparents, the parents of the bride, and now her own marriage ceremony.

A LONDON correspondent says that the Bishop of London is in for another bout of litigation. The promoters of the second representation against the St. Paul's reredos intend to apply for a mandamus directing the Bishop to hear the case. If unsuccessful in one court, they will appeal to another. The appeal in the first case is not yet decided, so that there is a delightful vista of employment opening up before the lawyers.

A MOVEMENT is on foot for the incorporation of the Countess of Huntingdon's Connexion with the Church of England. The only wonder is that this reunion has not been effected before, for the body in question can hardly be said to represent either a distinct form of doctrine or Church government. The Connexion is very small. In 1851 it had rather over a hundred chapels in England and Wales; the number is now probably smaller.

THE House of Commons decided that Thursday, May 15th, being Ascension Day, committees should not meet on that day till two o'clock in the afternoon, instead of at the usual

hour of twelve o'clock. The House, however, a week later, decided to adjourn over the Derby Day. These two decisions have called forth the following epigram:

A curious life the Commons live,
And things are not quite level;
To God two hours we scarcely give,
The whole day to the Devil.

THE Rev. Dr. Lindsay has declined the election to the Episcopate. He has been in Boston hardly more than a year, and in that time has demonstrated his eminent fitness for the difficult rectorship of St. Paul's church. It would be little short of a disaster to the parish if he should leave it. We think that his decision will be generally approved.

The Church Times says: "The Archbishop's judgment in the Lincoln case is still in the air, and, if rumor is to be credited, there is a probability of its postponement to the autumn. Meanwhile, Lord Halifax is announced to deliver an address on this all-engrossing subject at the anniversary meeting of the English Church Union, which is fixed for June 19, and in the annual report, which is issued this week, the following note appears: 'Until the judgment is given, and the time arrives for claiming (if need be) the rights reserved by the Bishop on the 23d of July, 1889, the president and council recommended to the Union to maintain its attitude of absolute reserve, which, in deference to the course pursued by the Bishop, it has hitherto adopted with regard to the personal jurisdiction of the Archbishop apart from his Synod.'"

THE death is announced of the Rev. Dr. John Oakley, the dean of Manchester. Dr. Oakley, who was born in 1834, was a Scholar of Brasenose, Oxford, and graduated in 1857, being ordained in the following year to the curacy of St. Luke's, Berwick st.; two years later he removed to St. James', Westminster, and in 1867 was appointed vicar of St. Saviour, Hoxton. In 1881 he was appointed by Mr. Gladstone to the deanery of Carlisle, and two years later accepted the deanery of Manchester on the removal of Dean Cowie to Exeter. From 1864 till 1868, he was secretary to the London Diocesan Board of Education, and was the author of "The Conscience Clause: its History." He also wrote "The Christian Aspect and Application of the Decalogue." Dean Oakley took great interest in all social and philanthropic movements, and was a familiar figure at the Church Congress and other Church gatherings.

The Irish Times says that an extraordinary dispute has been going on for some time between the rector of St. Mary's church, Newry, and some members of his congregation, because the former accepted a beautiful Communion cloth, given to the church by a lady in the town, bearing the letters I. H. S., these letters being regarded by the evangelistic parishioners as a piece of dangerous ritualism. In vain the rector pointed out that these letters were to be found on the altar cloths of many churches in Ireland. At last it was agreed to submit the

matter to the Bishop of Down. But one morning last week, before the Bishop's decision was known, some one, not yet discovered, walked off with the cloth, leaving instead on the altar, a letter, quoting I Cor. viii: 9, and adding: "This cloth is removed owing to the objectionable letters I. H. S. If a public guarantee is posted in the church, signed by the rector, the cloth will be returned. In the mean time the cloth is in safe keeping. Sorry that this seems the only way of getting over the difficulty."

THE Rev. J. W. Hardman, writing on the rubrics in the Burial Office in *The Literary Churchman*, gives an account of some quaint customs in illustration of his subject. These curious old customs, he says, lingered long in Wales. "For instance, the night before the burial of a deceased friend, the neighbors came to the house, each bringing a small piece of meat, bread, or drink (if the family were poor), but especially candles in all cases. The night is called 'Wyl Nos,' the watching night, and Psalms were sung and Scriptures read. When a person entered the room, he knelt beside the corpse and repeated the Lord's Prayer. Pence and half-pence (instead of small rolls of bread) were given to the poor who attended. At Llangollen, in North Wales, it was usual for a female relative, when the corpse was brought out of the house, to hand across the body two or three small loaves and some cheese, with a piece of money stuck in it, and then a new wooden cup of drink. These things, put on a large dish, were reached across the corpse to one of the dead man's poorest neighbors, who returned thanks for them, and blessed God for the happiness of the soul of his neighbor departed."

AN Oxford correspondent of *The Western Morning News* writes: "Father Benson is said to have in hand one of the most important schemes which have been originated in Oxford during the present century. It is nothing less than the revival of the educational ideas of William of Wykeham, the fourteenth-century founder of New College and Winchester. Father Benson, who is himself the founder, last week purchased a freehold site in the Iffley road for £10,000; but it is estimated that the scheme will cost altogether some £300,000. Father Benson's idea is to make a great school of the present St. John's School, and to establish in connection with it a hall to which the pupils will pass when they go from the school to the university. Both school and hall will be under the same religious and economic system, and it is said that Father Benson will not fail for lack of financial support. There may be some special reason for the establishment of this school and hall, but on the whole one would think that unless the pupils, when they become undergraduates, are to remain under the strict discipline of school, it could hardly be a very good thing to attempt to manage school and hall at the same time. The spectacle of

friends enjoying undergraduate freedom while owing duties to the same authorities as are set over himself, would scarcely be an inspiring example for the average schoolboy. While, in the other case, the undergraduate who was still submitted to school discipline would not be on at all an equal footing with the other junior members of the university."

THE entry of the new Bishops of Durham into the diocese was, within living memory, the occasion of a curious ceremony. In far-off times Sir John Conyers, a member of an ancient and wealthy family, whose last representative died in the workhouse at Chester-le-street, valiantly slew at Sockburn "ye monstrous and poysonous Vermine or Wyverne and Aske or Werme, which overthrew and devoured many people in fight for that ye sent of yt poison was so strong yt no person might abyde by it." The memory of this fabulous exploit (says a Durham historian) has been perpetuated in the ancient service by which the manor of Sockburn was held, mentioned as early as 1396. "At the first entrance of the bishop, the Lord of Sockburn, or his agent, meets him in the middle of the River Tees at Neasham, when the water is fordable (otherwise at Croft Bridge), when he presents a falchion and repeats the following words: 'My Lord Bishop, I here present you with the falchion wherewith the champion Conyers slew the worm, dragon, or fiery flying serpent which destroyed man, woman, and child; in memory of which the King then reigning gave him the manor of Sockburn, to hold by this tenure, that upon the first entrance of every bishop into the county the falchion should be presented.' The bishop takes the falchion in his hand and immediately returns it courteously to the person that presents it, wishing the Lord of Sockburn health, and a long enjoyment of the manor." This ceremony appears to have been regularly observed on the accession of every prelate during the existence of the Palatinate power.

PROCEEDINGS OF THE BOARD OF MANAGERS.

The Board of Managers met at the Mission Rooms on the 10th instant. There was a large attendance. It was announced that Messrs. Cornelius and William K. Vanderbilt had reimbursed the society for the Collateral Inheritance Tax on the legacies of their father, the late William H. Vanderbilt, the amount being \$11,775.

A letter from the Rev. E. H. Thomson announced his intention of returning to China in the autumn. An offer was received from Bishop Williams of one of the "Law Boards" on which the edict against Christianity was posted in Japan in the year 1700, to be placed in the new Mission House. This offer was gladly accepted. Word came from the Rev. Mr. Dooman that Mr. Ido, a Japanese Christian, had contributed \$600 toward the expenses of the school in Nara, under Mr. Dooman's charge. Mr. R. A. Sherman, business agent at Monrovia,

reported that the new house in the city of Monrovia, toward which appropriation was made some months ago, was a very desirable piece of property, and that the price for it was exceedingly low; that if it had been known that it could have been purchased for \$2,500, it would have been bought before Bishop Ferguson could have had the opportunity to purchase it. Since the meeting, word has been received from him that the purchase has been accomplished. The Board is asking specific contributions toward this amount.

The building committee of the Church Missions House formally announced the gift of \$50,000 from Mr. Marmont B. Edson, of Brooklyn. The same committee further stated that the title of the property was in the society, and that the mortgages that were upon it had been paid off. The committee made the following recommendations which were adopted by the Board:

Resolved: That it be recommended to the Board of Managers to designate the library of the Missions House as the Edson Library, and to provide for the erection of a tablet therein which shall record the gift of Marmont B. Edson, Esq., by which the Board has been enabled to consummate its design for the erection of a Missions House.

Resolved: That it be recommended to the Board to designate the principal room, which is set apart for the use of the Woman's Auxiliary, as the Mary A. Edson Hall, and that a tablet be placed therein recording the gift of Miss Edson.

It was further

Resolved: That it is the express wish of the Board that the committee defer action, looking to the erection of the Missions House upon the present site, in their discretion and until they are satisfied that the property will not be depreciated for this purpose.

The committee having the matter in hand, with power to act for the Board, reported that they had retained the services of Miss Sybil Carter as an agent of the Board.

The annual appropriations were the most important business at this meeting. It will be remembered that a material increase was made in the amount appropriated to domestic missions in December last, and it was shown that the contributions from the Church, for the twelve months ending June 1st, would not warrant any further increase in these appropriations, and that although there were numerous applications for additional money in the foreign field, it would not do to exceed the present ratio of appropriations to contributions. The appropriations for the fiscal year beginning September 1st, 1890, were made as follows:

For the domestic work, (including work among the Indians, \$40,995), \$163,755.

For work under the charge of commission on work among the colored people, (all contributions designated for colored work to apply upon this appropriation), \$56,000.

For foreign missions, (including \$3,762 for the support of disabled missionaries and the widows and orphans of missionaries), \$150,491.83.

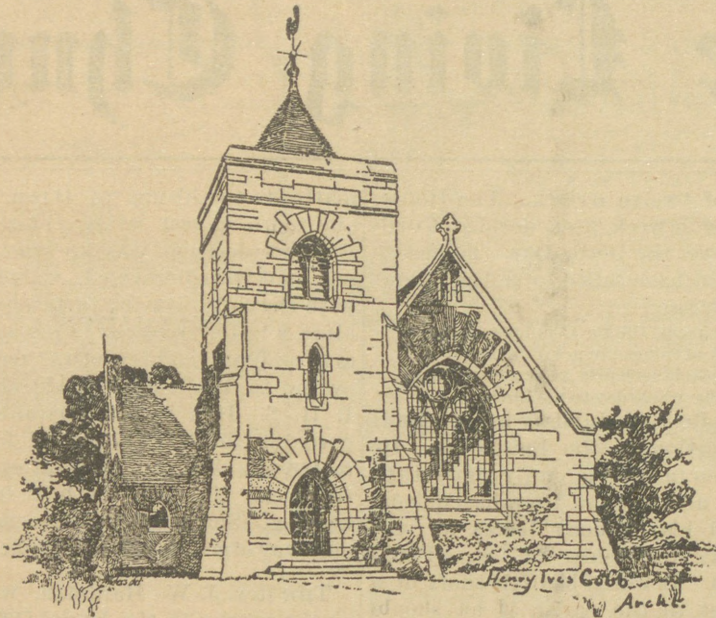
Set apart for central expenses and for the cost of making the work known to the Church, \$33,000.

The details of the foregoing appropriations will be given to the Church as usual after the beginning of the new fiscal year. There will be some adjustments to be made and some necessary outlays, not included in the above, to be estimated.

CHICAGO.

The opening services of the church of the Atonement, Edgewater, a cut of which is presented herewith, were held on Saturday, June 21st. The services began with a celebration of the Holy Communion at 11 A. M., by the Rt. Rev. Wm. E. McLaren, Bishop of Chicago, assisted by the Rev. Samuel C. Edsall, of St. Peter's, Lake View, as epistole, and the Rev. Arthur W. Little, of St. Mark's, Evanston, as gospeler.

At 2:30 o'clock in the afternoon, the regular opening service was held, conducted by the Bishop, assisted by several of the city clergy, and the Rev. Mr. Little, of Evanston. Evensong was sung by the choir of St. Mark's, Evanston, with the Rev. Joseph Rushton, of Christ church, Woodlawn, as precentor. The Lessons were read by the Rev. Dr. Delafeld, of the church of the Transfiguration, and the Rev. Luther Pardee, of the cathedral. The sermon, which was one of unusual interest, was preached by the Rev. A. W. Little, of St. Mark's, Evanston. In the course



CHURCH OF THE ATONEMENT, EDGEWATER.

of his remarks, the speaker referred to the proper arrangement of a church, the reason and meaning of nave, choir, and sanctuary, and concluded by congratulating the congregation on the success with which the true ideal of a church had been carried out in this building. At the conclusion of the sermon, the Bishop made a very earnest and impressive address from the altar steps, speaking of the true use of a building set apart for the worship of Almighty God. A large congregation was present, many friends from the city coming out on a special car attached to the main line train. The music was well shown by the St. Mark's choir, and the services throughout were most impressive and instructive.

The new church edifice is an unusually beautiful one. The architecture is a return to the pure Gothic of the English village church of the 13th and 14th centuries. The model has not been slavishly followed but has been idealized by the architect, Mr. Henry Ives Cobb. The church is built of rich variegated red sand-stone from Lak Superior, the blocks being rock-faced and uneven in size. The low square tower with its heavy oak, iron-bound door, is surmounted by a gilded weather-cock, symbol of warning, a fac-simile of one on a church in the South of England of very ancient date. The pulpit, which is not yet in place, is of carved oak, and was taken from an old church in Shropshire; the date carved upon it is 1615. The interior decoration is a striking feature, the work of Mr. William Pretzman, whose reputation as an artist is so well known. The decoration is still incomplete, but enough is already done to show the beauty and taste of the designs for the whole.

The church of the Atonement was established two years ago as a mission. The Rev. Dr. Louderback was in charge during the first month of its existence. In August, 1888, Mr. Frederic W. Keator, a lawyer, took charge of the services as lay reader, and has remained in charge ever since. Mr. Keator is now a candidate for Holy Orders, at the Western Theological Seminary. Services have been held in the Public Hall at Edgewater up to the present time. The movement for a church building was started about one year ago, Mr. J. L. Cochran, of the Edgewater Syndicate, offering to give the land and a portion of the cost of a building on condition that the balance was raised by subscription. Ground was broken last fall for the new building and the corner stone was laid by the Bishop, Nov. 30, 1889, with appropriate ceremonies.

NEW YORK.

CITY.—A circular signed by the Bishop, by the Rev. Heber Newton, and others, has been sent to various exchanges and associations requesting each to select three delegates to attend a caucus to be held at the Windsor Hotel on the evening of June 24th. Mr. Newton has been preaching a series of able sermons of late on Municipal

Government, and the object of the caucus, as related in the circular, is "to organize a citizens' movement for the purification of municipal politics by non-partisan nominations." As shown by the investigations of the Fassett committee, the condition of things under Tammany Hall is hardly less demoralized and corrupt than in the times of Tweed.

In preaching to the sailors under a large awning at the docks, the Bishop took his text from Ps. xxxii: 8: "I will inform thee and teach thee in the way which thou shalt go," etc. He was speaking about the signal lights but got the red light on the starboard side, when an old salt, begging his pardon, said: "Its the green light as hangs on the starboard an' the red light on the port, sir." The Bishop then went on to tell how these lights showed other mariners which way the vessel was going, and guaranteed safety. It was darkness which caused distrust and uncertainty. He then, in a few simple, practical, words, spoke of the light of Christianity by which the world was guided. The Bishop was assisted in the services by the Rev. Mr. Maguire, in charge of the mission of Joenties Slip.

The Rev. W. T. Wilson, rector of the church of the Mediator at King's Bridge, just above the city, died at his home on Thursday, June 19th. He had been greatly troubled with his eyes and was almost blind, when a congestive chill on the Saturday previous hastened his end. He leaves a wife and five children. Mr. Wilson was a graduate of Yale College and of the General Theological Seminary, and was sometime rector of churches at Albany and at York, Pa., while for the last 15 years he had lived at King's Bridge. The Rev. Dr. Tatlock, of Stamford, Ct., and the Rev. U. T. Tracy, conducted the funeral services on the following Monday, the interment being in Trinity Cemetery.

The Rev. Dr. Shackelford has been granted a leave of absence, and will go abroad for a month or two. The church wardens and vestrymen have, in a formal vote, expressed their appreciation of his invaluable services for the past 25 years, which have at last resulted in a noble church edifice. The resolutions are as follows:

WHEREAS, the Rev. J. W. Shackelford, D. D., as rector of this parish, has labored for 25 years, with a self-sacrifice and devotion almost unparalleled in modern times, for the erection of a permanent house of worship for the church of the Redeemer, and,

WHEREAS, the parish has now obtained, chiefly through his influence and arduous efforts, a magnificent building for the worship of God; therefore be it

Resolved, That the wardens and vestrymen of the church of the Redeemer place on record their appreciation of the invaluable services to the parish by its rector.

The Rev. Dr. Rainsford, rector of St. George's, is now in Canada, but will be in the city in July. His health is far from good, but restoration is looked for after a six months' leave of absence. In the meantime, his church will be one of the

most active in town all through the summer. On Mondays and Tuesdays there is daily Morning Prayer at 9:30; also on Wednesday, with Celebration of the Holy Communion at 7:30, while at 5 P. M. there is a Bible reading, and a song service at 7:15. On Thursday, Morning Prayer at the same hour, 9:30, and Holy Communion at 12 M. On Friday, the Litany at 9:30, and on Saturday, a children's service at the same hour. These services will be conducted by three of Dr. Rainsford's assistants. When it comes to sea-side work, St. George's is probably the most active church in town, having an excursion nearly every day in the week. Last year the number of excursionists, embracing boys and guests for the week, members of the infant class, mothers and babies, also of the Girls' Friendly Society, alternately with the Avenue A. Sunday school, of the main school and Bible class, etc., reached over 10,000, and will this year be larger than ever. The total cost, including rent of two cottages at Far Rockaway, was some \$4,500. In the meantime, two members of the parish have erected a cottage costing \$4,000. In regard to the sea-side work, it needs only the trial of a day to prove its great benefit. To exchange the hot, sultry, poisoned air of the city for the pure and cool air of the sea-shore is a boon to anyone, and above all to those whose circumstances keep them within the close walls of the tenement house and shut off from all recreation and change. The children especially reap the benefit of these sea-side trips and you can almost see the color coming into the pale cheek and a new vigor into all their life."

Grace church is also sending large numbers to the sea-side and country. Mothers and children, for instance, from Grace chapel in 14th st., and from the mission on the East side are sent up to the cottages at Sing Sing in charge of Miss Potter, while the mothers and children of the Day Nursery at Grace House are sent to their cottage at Rockaway. The latter embraces as its entire household for the summer 60 persons. The rector of Grace church will spend his vacation in Maine.

St. Mark's church is doing similar work by sending the needy and deserving to the Spingler Summer Home at Morristown, N. J. Of those cared for by the Home none remain less than two weeks and some the entire season. The work is considered a broad, humanitarian one, and over and above providing an escape from the heated city, the Home is concerned to provide some opportunities to touch the lives of the persons cared for. A considerable number are also sent to Heightstown, N. J. Dr. Rylance has already gone to Morristown for rest and recuperation.

The Rev. Mr. Mottet, rector of the church of the Holy Communion, was to have taken a sea voyage, but his plans are disarranged inasmuch as his assistant, the Rev. Mr. Evarts, has accepted the rectorship of Zion church, Wappingers Falls. This is a real loss to the parish, and the place of Mr. Evarts will be hard to fill, since he is both a hard worker and good preacher. On the other hand, Zion church is considered fortunate in getting him. The church of the Holy Communion has daily Morning and Evening Prayer, and once a week has the office for the unity of the whole Church as set forth by the Bishop for use in the diocese. This consists of hymns, including the *Veni Creator*, and of various selections, the Nicene Creed, various prayers with adaptations from the Liturgy of St. Basil, etc. This church sends all the poor of the parish, old and young, and also outsiders, so far as room permits, to its Summer Home at Ardsley, Westchester Co., N. Y. Here they have 100 acres of land, four houses, and a beautiful stone chapel. The weekly family amounts to about 100, and as this is the seventh year of the work, it may be considered as permanent as anything connected with the parish. Last year the Sunday services were conducted by members of the Theological Seminary, while the chapel was often filled to overflowing.

In the absence of Dr. Satterlee the ser-

vices will be carried on by his assistants. The service, Sunday evening, is free and is more especially for strangers. Although it is choral, the singing is congregational and the preaching plain and practical. One of the houses just around the corner, purchased for a parish house, is temporarily occupied by the clergy. In the fall, both however will be ready for the object designed. This church also does a good work in sending women and children of the parish to its summer home at Carmel, Putnam Co., N. Y. Here it has a farm of 50 acres, where such as cannot otherwise leave the city have a fortnight of rest and enjoyment. The maximum charge, including all expenses, is for adults \$4.00 per week and \$2.00 for children. These charges, however, are modified by the managers according to circumstances and no one is refused for lack of ability to pay.

The Rev. Drs. Satterlee and J. J. Roberts, the Rev. Messrs. A. S. and F. E. Mortimer, the Rev. W. R. Turner, of Baltimore, Md.; the Rev. R. F. Sweet, of Rock Island, Ill.; and the Rev. W. M. Jones, of Buffalo, N. Y., took passage for Europe on Wednesday, June 18th. The Bishop is also to go for a month or two.

The Rev. Dr. Greer, rector of St. Bartholomew's, has taken a house at Mamaroneck, N. Y., which he occupied early in June, and will again resume his duties in September. In the meantime, it is understood, that services will be conducted during the summer. Dr. Greer delivered the baccalaureate sermon at Trinity College, Hartford, on June 22nd.

The Rev. Geo. C. Cox, for two years assistant minister at Holy Trinity, 122nd st., and recently ordained to the priesthood, has accepted an invitation to become rector of Christ church, Ridgewood, N. J., and will enter on his duties July 1st. Mr. Cox is related to Dr. Greer, and has been spending a few weeks with him at his cottage in Mamaroneck. His services, according to Dr. Stanger, have been most acceptable to the parish, and his genial, social qualities, have endeared him to all. In his vacation Dr. Stanger will spend a short time at Andover, Mass., and then go to the North Woods, taking in all about six weeks. In his absence the services will be conducted by the Rev. Wm. Huckel.

On Tuesday, June 17th, Dr. Stanger held a brief service at the opening of their summer home recently rented, about two miles from Sing Sing. Through the generosity of a parishioner, Mrs. J. J. Blodgett, the house, containing ten rooms, has been furnished at a cost of \$400. She has also given \$6,000, which has been put upon interest, with which to purchase this or such other home as may seem most desirable. The house will accommodate about 20 persons at a time, and these, mostly mothers and children, will be sent up from Holy Trinity mission, on the East Side. Five dollars will pay all expenses of each guest for two weeks, including traveling expenses.

St. Mary's, Manhattanville, the Rev. L. H. Schwab, rector, has broken ground for a parish house to cost about \$3,800. It will embrace rooms for the Sunday school, for library, for meetings, etc. This long established parish will be much added to by this arrangement, and especially since the Sunday school has always had its sessions in the church. For many years this church has been attended by the children of the Sheltering Arms just above. Mr. Schwab will take his vacation in parts of July and August, going to Lake Minnewasea.

St. Andrew's Infirmary, at 2410 2nd ave., carried on by St. Andrew's church, is not only an infirmary with some ten beds, but is also a training school for nurses. To these, lectures are given each week by three competent physicians, the pupils also caring for the sick, thus combining theory and practice. The Infirmary formerly combined a mission house, but the mission, it is understood, has been given up. St. Andrew's church is making excellent progress, the roof being on and slated, and the work giving promise of being completed by fall.

TARRYTOWN.—The annual meeting of

the Westchester county Woman's Auxiliary to the Board of Missions, was held at Christ church, on June 18th, the Bishop presiding. Addresses were made by the Rev. Dr. Walpole Warren, Archdeacon Van Kleeck, Mr. Herbert Welsh, Miss Sybil Carter, etc.

FLORIDA.

Summary of statistics:—Number of families, 1,680; total of persons, 9,317; number of parishes and missions, 97; number of clergy, 49; number of lay readers, 32; Baptisms: adult, 131, children, 303—total, 434; confirmed, 426; communicants, present number, 3,668; marriages, 112; burials, 156; Sunday school teachers, 301, scholars, 2,563; parish school teachers, 8, scholars, 142; value of Church property, \$361,464; total contributions, \$59,695. 82.

MASSACHUSETTS.

The Western Convocation held its sessions on June 9th and 10th in Grace church, Amherst. The subject of the discussion on the first day was "The work of the Church in the rural districts," which was opened by the Rev. J. C. Brooks, and followed by remarks from the clergy and laity present. "The devotional life" was the topic for the second day, and was explained by the Rev. C. W. Duffield. The Rev. J. C. Welwood and the Rev. Dr. Danker took part in the discussion.

BOSTON.—The Rev. Dr. Lindsay has declined the election to the episcopate. He has informed the committee from Alabama that he cannot leave his work here.

WATERTOWN.—The church of the Good Shepherd has added to its structure another beautiful memorial window, in memory of Mrs. Carrie I. Whiton-Wallis, daughter of John F. and Margaret E. Whiton, and wife of A. H. Wallis.

GROTON.—Ground has been broken here for a new building for the Church school under the efficient management of the Rev. Endicott Peabody. The building will cost \$150,000.

NORTH ADAMS.—The Rev. Harry J. Bodley, rector of St. John's church, has been compelled to resign on account of ill-health. He will rest a year or more.

DEDHAM.—A memorial of the late Mr. Ira Cleveland is proposed by the parish of St. Paul's church. Mr. Cleveland was a liberal contributor to the church for over 50 years, and his plans for a vested choir of men and boys were well in hand when interrupted by his sudden death last December. It has now been decided by the vestry to make such changes as will furnish accommodations for 25 or 30 choristers, and the greater part of the \$600 required has been subscribed. This will be considered as a memorial of Mr. Cleveland, who was so anxious that this object might be attained by the parish.

IOWA.

CEDAR RAPIDS.—The festival of St. Barnabas was a day which will be long remembered as one of the brightest and most beautiful festal days celebrated by the rector, wardens, and vestry, and the parishioners of Grace church. It was the occasion of the laying of the corner-stone of the new Grace church, now in process of erection. The day's services began with early Celebration, and second Celebration at 10:30, the Bishop of Iowa being Celebrant, assisted by the Rev. Dr. Green, rector, and two acolytes, properly habited in cassocks and cottas. Large congregations were present at all the services on this holy day, and the old church was in holiday dress. At 4 P. M., a large concourse of people having gathered together around the site of the new church, a procession emerged from the old Grace church in the following order, marching to the strains of Hymn 202: Architect, contractor, and builder, vested cross bearer, leading the vested choir, numbering about 50 boys and men; second cross bearer, followed by the vestry and wardens, the ven. Chief Justice of Iowa, Judge Rothrock, acolytes, visiting clergy, the rector, the Bishop's chaplain bearing the pastoral staff, and then the Bishop of Iowa, vested in purple cassock and the D. D. Oxford

hood of scarlet. The new church is being built close to the old one, which will be connected with the new, and be continued for holy services after the new church is completed. After singing Hymn 190, the Bishop of Iowa delivered the address, and was followed in words of greeting and congratulation to the parish, by Dr. Johnson, Dean Hale, and others. The rector then presented to the Bishop a very handsome silver trowel, having an appropriate inscription engraved thereon. Junior Warden Greene having read a list of the things enclosed in the stone, Dr. S. C. Bever, the senior warden, approached the Bishop, and respectfully requested him to lay the corner-stone of the new church "To the glory of God, and for the good of the people." Having consented thereto, the Bishop, being assisted by the builders, then laid the stone with due care and propriety, and after prayer, gave the apostolic benediction. The recessional hymn 200, was sung, and the whole procession returned in due order, as it had come. At 8 P. M., choral vespers were sung by the rector and full-robed choir, the lessons being read by the Rev. Dr. Johnson and the Rev. Dr. Lloyd; a class of 10 received the sacramental rite of Confirmation, and two acolytes were duly appointed by the Bishop, on the presentation by the rector; the Bishop gave the address, and dismissed the large congregation with the apostolic blessing.

The new church will be a solid stone structure, of magnificent dimensions, and exquisite in its details. Cedar Rapids, as a city, and Grace church, and its rector, wardens, vestry and people, are to be greatly complimented for the very grand work which they have inaugurated, and which we earnestly hope may be completed at an early date by the bringing up and placing of the last stone with shoutings of "Grace, grace unto it!"

SOUTH CAROLINA.

Summary of statistics: Clergy canonically resident: Bishops, 1, priests, 44, deacons, 2—total, 47; candidates for priests' orders, 4; ordained priests, 1; confirmed, 408; parishes and churches in union with the convention, 57; missions organized, 5; missions unorganized, 15; families reported, 2,269; whole number of souls, 9,401; Baptisms: infants, 498, adults, 58—total, 556; marriages, 96; burials, 307; total of communicants, 4,844; total of contributions, \$66,485.40.

MARYLAND.

BALTIMORE.—The Rev. George C. Carter, lately ordained deacon at Middletown, Conn., by Bishop Williams, will assist the Rev. J. S. B. Hodges, rector of St. Paul's church, this city, during the summer months.

The new church at Highlandtown will be open for services on June 29th.

TOWSON.—The contemplated improvements to Trinity church will cost \$10,000. The work will be commenced when half the sum has been collected.

The Bishop left his country residence, in this town, Tuesday, June 10th, for a trip among the Thousand Islands on the St. Lawrence, and a sojourn there. He was accompanied by his family. He goes for the benefit of his health, which has been somewhat poor of late.

WESTMINSTER.—The Rev. Wylls Rede, rector of Ascension church, left last week for a short vacation and rest. He has not been in good health for several months. Two additional memorial windows have been placed in this church.

FREDERICK.—On May 26th, the Sunday school of All Saints' church celebrated its 24th anniversary. The chancel was beautifully decorated. The programme was as follows: Repetition of the Apostles' Creed and Lord's Prayer; remarks by the rector, the Rev. Osborne Ingle; carol, "Put on Thy beautiful robes;" Whitsuntide hymn; presentation of offerings; Ascension hymn, "Beyond the starry skies," "Thou art coming;" remarks by the Rev. L. R. Mason, of Shepherdstown, W. Va.; carol, "Here on the steps of Thine Altar;" hymn of praise; prayer and benediction. Among

special offerings were \$5 as a thank offering from a little girl; \$10 and several smaller sums, in memoriam; all of which was for the Aged Women's Home, about to be established in Frederick. All Saints' Sunday school numbers 216 scholars, 34 officers and teachers, and is in good condition. Properly speaking, it is about 70 years old, though it dates its anniversaries from the time of Mr. Ingle's coming.

WESTERN NEW YORK.

CANANDAIGUA.—Four years have passed since St. John's church was consecrated, and during that period the same spirit of advancement and activity that had characterized the parish for years before, had been manifested in all the affairs of the church. The Sunday school, though possibly small in numbers as compared with those of other village churches, was never so well attended and interesting. The rector officiates as superintendent, and is aided in his work by 14 lady teachers. The number of pupils in actual attendance is 125.

Prominent among the parochial organizations is the Guild of St. John's. It is composed of 30 ladies of the parish, and is active and influential in the parish work. The Parochial Aid Society has 16 members and the Woman's Auxiliary has 13.

A sewing school for the children of the parish is conducted by Mrs. Wm. McCabe, Jr., assisted by a corps of teachers. The Ministering Children's League is under the direction of Mrs. A. S. Bunnell as president, and seven assistants, the latter being teachers of the Sunday school. The church property is valued at \$55,000, including the rectory. There are now 125 families in the parish, and 220 communicants, of which 200 are active. The benevolences of the parish for the year ending January 1, 1890, aggregated as follows: Parochial offerings, \$3,718.98; diocesan, \$276.05; general, \$214.51; total, \$4,209.54.

MICHIGAN.

PONTIAC.—On the second Sunday after Trinity, Bishop Davis visited Zion parish and in the morning ordained to the diaconate Prof. W. O. Waters, as mentioned elsewhere in our columns. In the evening of the same day the Bishop confirmed, in the same church, a class of 28 candidates, presented by the rector, the Rev. L. S. Stevens, preached an excellent sermon, and delivered a most touching and beautiful address to the class.

WYOMING AND IDAHO.

Bishop Talbot arrived on his annual visitation to St. Luke's parish, Buffalo, on Saturday evening, May 31st. The first service was at 11 o'clock Trinity Sunday morning, and consisted of Morning Prayer and Holy Communion. The Bishop preached from Ezek. xxxvii: 3. The Bishop also addressed the children at their service at 4 P. M., and baptized an infant. In the evening there was scarcely standing room. A class of six was confirmed, five of whom were adults and heads of families. Two were men nearly 50 years of age.

Monday, the Bishop called upon most of the families of the parish, accompanied by the rector. On Tuesday, they went by stage to Sheridan, 40 miles north of Buffalo. Notwithstanding the pouring rain, which lasted Tuesday, Tuesday night, and Wednesday, a large congregation came to hear the Bishop, at the Methodist church, which was kindly offered. Wednesday morning the Bishop met a committee of business men of the town, and arranged to have a subscription circulated at once to raise money to build a church. It is proposed to build after the plans of the church at Buffalo, which is of brick, and cost \$3,500, exclusive of lots. Of the amount necessary, the Bishop proposes to give \$500, and to obtain \$500 as a loan. The Bishop bought a most desirable site last year, which is now worth double its cost, if it could be had at all.

On Wednesday, the Bishop returned to Buffalo. On Thursday evening, the Bishop conducted Evening Prayer and preached at Fort McKinney. A brief reception was held at the house of the Post Commander, Col. Guy V. Henry, after the service. The

Bishop left for Douglas, on his way to Sundance, on Friday morning.

SOUTHERN OHIO.

IRONTON.—Bishop Vincent visited Christ church on Friday evening, June 6th, and confirmed seven persons, presented by the rector, the Rev. W. H. Goodison, A. M. The church was full and some witnessed the rite of Confirmation for the first time. The Bishop's sermon was excellent, and his talk to the class was full of fatherly advice and instruction. The parish which was for some time vacant has been revived by the rector who assumed duty in February last. The Church is progressing at Ironton, everything is in harmony, and a new church edifice in the near future is anticipated.

WEST MISSOURI.

CARTHAGE.—The new stone church was duly consecrated on Sunday, the second after Trinity, by the Rt. Rev. Dr. Tuttle, provisional Bishop of the diocese. The building is of Carthage stone, crowned on the front gable by a heavy stone cross. The architecture is mediæval, and the church is finished entirely with hard wood polished. The altar and reredos (the gifts of the Guild of All Saints) are beautiful, being of pure white Italian marble and Tennessee mottled granite. The altar is supported by four polished granite columns terminating in sculptured work just beneath the slab. On the centre panel is the monogram, "I. H. S." On the re-table is carved the "Three Holys," with Maltese crosses between. In the centre panel of the reredos is placed a magnificent white marble cross, three feet high, and immediately above this is a handsomely carved dove, in descending attitude. On the two side panels are carved an Alpha and Omega, respectively. At the early Celebration the Bishop consecrated the altar. All the windows are stained glass, several of them memorials. The most beautiful is the one near the sanctuary, representing the Good Shepherd, made in Munich, and placed to the glory of God and in loving memory of the Rt. Rev. Dr. Robertson, late Bishop of the diocese of Missouri. The chancel is lighted by a peculiar tinted sky-light, throwing a richness of color upon the altar and reredos, rarely obtained. Since occupying the new church, a solid brass lectern and brass receiving alms basin have been given for use therein. The pews of antique oak are solid and substantial, with comfortable seating capacity for 300 people. The parochial statistics for the past year are as follows: Baptisms—adult 7, infant, 7, total, 14; Confirmations, 17; present number of actual communicants, 97; offerings for all purposes, \$8,346.83. There is at present some anxiety in the parish, caused by the fear of inability to procure a sufficient salary to enable the present rector, the Rev. J. Taylor Chambers, to continue his earnest and successful labors.

SPRINGFIELD.—Bishop Tuttle visited St. John's parish, June 16th, and confirmed nine persons, mostly adults. This is the second class this year, and makes a total of 75 confirmed in four years. Not one member of the present class came from families where Church training prevailed four years ago. Of the 75, only 11 may be said to have been reared under Church training from the beginning.

MILWAUKEE.

On the eve of St. Barnabas, June 10th, in Trinity church, Janesville, the Rev. Jas. Slidell, rector, was held the annual choir festival service of the two vested choirs of St. Paul's, Beloit, and Trinity, Janesville. For the last four years it has been the custom of these two choirs to come together in a service each year. The two choirs this year were at their best and numbered 50 voices, Beloit 24, Janesville 26. Old Trinity never resounded with fuller and sweeter music. The church was crowded. The processional cross was borne by a Beloit chorister. The sermon, by the Rev. Fayette Durlin of Madison, was very able and yet very simple. A rich banquet was spread by the ladies of Trinity after the service, which was a very pleasant feature and one

which the Beloit choir especially enjoyed. *The Janesville Daily Recorder* in speaking of the service said: "The anthem sung by the Beloit choir was beautifully rendered and showed fine voice culture." The Rev. Dr. Royce and the Rev. Jas. Slidell are both to be congratulated upon their respective choirs.

The Rev. Mr. Slidell has done a grand work in Trinity parish which is appreciated by his people. It is a source of deep sorrow to all Churchmen in the diocese to know that the senior warden of Trinity, Mr. J. B. Doe, is seriously ill and that small hopes are entertained of his recovery.

PENNSYLVANIA.

PHILADELPHIA.—St. Clement's Hospital and Dispensary, which were started each with a definite aim, namely, first to receive only those cases which no other hospital will take; and second, to be kept open in the evenings when the many poor of the city can come for advice and medicine without losing time from their daily labors, have at length secured a building, Cherry st., above 20th, that will accommodate 50 patients, at the cost of about \$31,000, all of which, with the exception of \$8,000, has been paid. It was formally blessed by the Bishop of the diocese, on Monday, June 16th, who after going through the various wards and attendants' rooms, addressed the large number of persons present, on hospitals as the product of Christian civilization. He said, the hospital opens its doors wide for those in need, and the only test is that the need shall exist. It proposes to exercise a just and righteous discrimination in determining wants and need. It proposes not only to minister to healing, but to follow the patients out into the world, and will seek to provide employment for them. The Rev. C. N. Field said in a few words that the movement had been started by the Rev. Duncan Convers, who would be glad to hear of its opening during his enforced absence. The Rev. R. M. Benson, Superior of the Order of St. John the Evangelist, said that when he had last heard from the rector, the Rev. Duncan Convers, he was about to start from Lisbon, and that he hoped that his long sea voyage would give him strength to resume his duties.

The Bishop of Pennsylvania consecrated on Wednesday, June 18th, the beautiful memorial chapel in connection with St. Michael and All Angels' Home for Crippled Colored Children. It is in the Tudor style, built of brick, having a gray stone foundation. It is 40 ft. 10 inches by 78 ft, the chancel is 15x27 ft. The altar, which is led up to by seven steps from the nave, is a handsome marble one with rich ornaments, the reredos is of oak, having bisque figures of the Evangelists in niches, and is surmounted by a copy of Perugini's famous picture of the Madonna and Child. It will seat about 300, and is intended as a chapel for the large colored population immediately west of it, as well as for the crippled inmates of the Home. It is the gift of Mrs. Bernard Henry, in memory of her adopted daughter, Margaret Conner. The request for consecration was read by Mr. W. M. Crane, and the sentence of consecration by the Rev. I. L. Nicholson. The sermon was preached by the Rev. Alexander Crummell, D. D. Dr. Nicholson also made an address, and presented eight persons to the Bishop for Confirmation. A priest will be appointed to the work about the first of September.

By the will of the late Samuel Welsh, whose brothers William and John Welsh are known the world over, the former by his work among the Indians in the West and Northwest, and the latter from his connection with the Centennial finances and as our minister to the Court of St. James', the Episcopal Hospital is to receive \$25,000. Mr. Welsh was the eldest of the three and lived to the ripe age of almost 86. He entered into the rest of Paradise on Saturday, June 14, and was buried from St. Peter's church, of which he was one of the wardens, on Wednesday, June 18th.

The new church of St. Andrew's, at Yardley, Bucks Co., was consecrated by Bishop Whitaker on Tuesday, June 17th, Mr. Thomas C. Knowles reading the request for Consecration and the rector, the Rev. Richard H. G. Osborne, the Sentence of Consecration. The Rev. Robert Dennison preached the sermon and took as his text, II. Chronicles vi: 18. The old church structure was erected in 1827 as an undenominational place of worship and was so used until 1835; being neither sightly nor commodious it was last fall determined to tear it down and erect a new building. It is 35 by 55 feet and will seat about 200 persons.

During the recent absence of the rector, the Rev. Sidney Corbett, D. D., considerable improvements have been made in the Bible class room and infant class rooms of the church of the Transfiguration, West Philadelphia.

The Rev. C. N. F. Jeffery has accepted the appointment of archdeacon in the diocese of North Carolina, to work among the colored people of Mitchell and Watauga counties.

The Rev. Henry Bell Bryan has accepted a call to the rectorship of Christ church, Eddington, Bucks Co., and will take charge thereof on August 1st.

The rector of St. Peter's church has appointed as his first assistant, the Rev. George W. Lincoln, and as his second the Rev. Robert Lowery, who will have charge of St. Peter's House, which was at one time the residence of Bishop White.

It is announced that the third free bed has been secured for the Home of Consumptives at Chestnut Hill.

Bishop Whitaker and the Rev. Benjamin Watson, D. D., sail for Europe on July 2nd. The Rev. Leverett Bradley goes to Dublin, N. H., for his summer rest; the Rev. S. D. McConnell to his cottage at Watch Hill; the Rev. Sidney Corbett, D. D., will spend July in rambling over the mountains, and August on the New Jersey coast; the Rev. Thomas K. Conrad, D. D., will take a tour through New England and Canada during August; the Rev. R. F. Dennison will spend August with his family at Cape May; as will also probably the Rev. G. H. Kinsolving; the Rev. Simeon C. Hill will as usual spend his resting time at Newport, R. I.; the Rev. W. F. Watkins at the sea-side and on Mt. Pocans; the Rev. T. C. Yarnall, D. D., the Rev. R. A. Edwards, the Rev. J. D. Newlin, D. D., and a number of others will spend the summer near at home, having for the most part charge of their churches at the same time.

WASHINGTON.

SPOKANE FALLS.—The Rt. Rev. J. A. Paddock, S. T. D., made his annual visit to All Saints' parish on Trinity Sunday, and confirmed a class of 30. He also visited Fort Spokane and confirmed a class of three in the Post chapel, presented by the rector of Spokane Falls. All Saints' parish will probably build a new chapel in another part of the city the coming year, the place to be supplied for the present from the mother church; occasional services will also be held in All Saints' school for girls. On a recent Sunday morning at an early celebration of the Holy Eucharist held at the school, 16 communicated.

EASTON.

POCOMOKE CITY.—The Ladies' Aid Society of All Hallows church are raising money for the purpose of making some much-needed improvements to the church.

QUEENSTOWN.—St. Luke's church has been repaired and re-dedicated by Bishop Adams, assisted by the Rev. Messrs. Ware, Vandyne, and Thompson.

ARKANSAS.

LITTLE ROCK.—An intimation having been rumored abroad that the Rev. Mr. Proctor intends to resign from his position at the cathedral, a petition signed with over 100 names and representing, it is said, upward of 300 persons, communicants of the church or attending cathedral services, was sent to him requesting him to reconsider his resolution.

KENTUCKY.

LOUISVILLE.—The bequests provided by will of the late Jno. P. Morton, \$40,000 to the "Church Home and Infirmary" and \$30,000 to the boys' "Orphanage of the Good Shepherd," have recently been confirmed by the Court of Common Pleas in an effort to set aside the will of the testator, upon the ground that he was of unsound mind, and that undue influence was exerted upon him to this end, in the preparation of the will. The most able legal counsel were employed by the contesting heirs to break the will, resulting in a trial of over two weeks. The case, after argument, was submitted to the jury, who returned their verdict sustaining the legality of the will in all its particulars.

A new mission called Ascension has been organized, the outgrowth of members from Zion parish, the prime cause of this movement being a defection among the members of Zion parish, and the vestry, who were displeased with the rector, the Rev. G. C. Waller. The new mission has selected a good field for their work, and should it prove successful, great good will have been accomplished.

PROVINCE OF ILLINOIS.

On Wednesday of last week, St. Mary's School, Knoxville, completed its twenty-second full year and graduated eight pupils in the regular course, viz: Maude A. Beach, Joliet, Ill.; Estelle Boggess, Knoxville, Ill.; Imogene Curry, Mason City, Ill.; Louise E. McFarlane, Chicago; Mary S. Moore, Omaha; Mabel P. Pratt, Omaha; Cornelia W. Tobin, Chicago; Louise D. Winkler, Milwaukee, and three in music—Maude Beach, Harriet Butler, Myra Palmer. The Bishop of Springfield presided, conferring the diplomas and making an address of remarkable beauty and power. Of the clergy there were present, besides the rector and chaplain of the School, the Rev. Dr. Delafield, of Chicago, the Rev. F. W. Taylor, of Springfield, and the Rev. S. G. Jeffords, of Peoria. Bishop McLaren, Primus of the Province, was prevented from attending by diocesan duty in the closing of the term at Waterman Hall, and Bishop Burgess was called East a day or two before the Commencement at St. Mary's. A large company of visitors were entertained at the School, at the hotels in Knoxville and Galesburg, and by citizens of Knoxville. These were pleasantly occupied in the afternoon in the inspection of the building and grounds of the new St. Alban's School for boys, which is to be opened in September, situated on the other side of the town. The repairs and extension of the building are completed, the grounds are graded, and decorated with trees and shrubbery, and high above the well-grown groves of the old "Ansgari" towers the tapering flag-staff bearing the national colors. Lieut. Cress, U.S.A., detailed for duty at Knox College, Galesburg, is to have charge of the military department of St. Alban's School.

The trustees of St. Mary's, at their annual meeting on Tuesday, June 17th, conferred upon the Rev. J. H. Knowles, rector of St. Clement's Chicago, and president of the Choir Association, the degree of Bachelor of Music. We congratulate the trustees and Canon Knowles, upon this action. It is an honor well deserved and fittingly bestowed.

For Convention Reports see page 210.

BOOK NOTICES.

THROUGH THE JOHNSTOWN FLOOD. By a Survivor. A thrilling, truthful, and official history of the most appalling calamity of modern times. Prepared in response to a request of the leading citizens of Johnstown and many of the foremost men of the nation, by the Rev. David J. Beale, D. D. Elegantly and appropriately illustrated. Philadelphia, Boston, Chicago, and St. Louis: Hubbard Brothers. Cloth. Pp. 418.

Nearly a year has passed since that June morning when the country was startled by the news of the Johnstown disaster. The Rev. David Beale gives his experiences of that appalling calamity, in graphic language, recalling the horrors of the time, as well as the brave and noble deeds of the survivors. The volume is illustrated by photographs and is well printed.

WHY NOT AND WHY. Short and Plain Studies for the Busy. By the Rev. Wm. Dudley Powers. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co.

The titles of the chapters gives the scope and purpose of this little book. The oneness of the Church. Why I am not a Baptist, a Methodist, a Presbyterian, a Roman Catholic. Why I am a Churchman. Mr. Powers has given in this very readable book a very effective means of commending the Church to those who are not of us.

PROBLEMS OF GREATER BRITAIN. By the Right Hon. Sir Charles Wentworth Dilke, Bart. With maps. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Cloth, pp. 738. Price, \$4.00.

The splendid Empire, about which this portly volume treats, has an area of nine millions of square miles, and half the seaborne commerce of the world. The writer, after a former journey around the world, gave interesting descriptive notes of "Great Britain," which was the title of his book. In the work before us, political, social, and economic questions relating to the empire as a whole or as to its parts, are discussed from the standpoint of wide observation and mature judgment. Much of the minute description of countries and colonies and officials may be passed over by the general reader, though the information is of real value in its place; but there is a vast amount of interesting observation and information upon broad questions, about which intelligent people everywhere are thinking. One is pleased to see fair credit given to our own country for her power and excellence, in the comparisons that are made. In the chapter on "Religion" the author says: "The Protestant Episcopal Church in the United States of America (to give its official designation to the Church which is in communion with the Church of England) is growing rapidly in strength. . . .

A body known as the Reformed Episcopal Church began life in Canada some twelve years ago, but it is not growing at the present time, and has to deal with schism in its own ranks. In Canada there hardly seems room for the continued existence of the Reformed Episcopal Church."

A complete index makes the book available and valuable for ready reference, and as such it will frequently be in demand.

THE PHILOSOPHY OF PREACHING. By A. J. F. Behrends, D. D. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1890. Pp. 234. Price, \$1.00.

The aim of these lectures, which were delivered before the Divinity school at Yale University, is to deal with the more fundamental inquiry of the end of all preaching rather than with questions connected with the preparation and delivery of sermons. The lecturer has discarded the use of authorities and given his own unadulterated views about the subject. But as these lectures were delivered to an independent school by an independent minister, why should he not proceed on an independent method? He finds the divine philosophy of the preacher's commission in the reconstruction of humanity, the historical triumph of Christianity in all the earth. Two of the lectures are devoted to the Philosophy of Preaching, while the others deal with the personal, ethical, Biblical, spiritual, and practical element in preaching. While expressing his belief in the Holy Catholic church, he does not hesitate to question some of the doctrines of the Creed, or to scout the Historic Episcopate as a basis of union. The Bible and the Bible alone the final Court of Appeal is his motto. While there are a good many clever things in the book, we doubt if our preachers will be much helped by this sort of philosophy. The practical comments and suggestions are better than the philosophy. Altogether, we doubt whether it is an advisable thing for each preacher to make his own theology.

THE MINISTRY OF PREACHING. An essay on pastoral and popular oratory, by Mgr. Felix Dupanloup, Bishop of Orleans. Translated by Sam'l J. Eales, M. A., D. C. L. New York: E. P. Dutton & Co. Chicago: A. C. McClurg & Co. Pp. 206. Price, \$1.50.

Unlike the lectures of Dr. Behrends, these lectures of the Bishop of Orleans have to do, not so much with the philosophy

of preaching as with the *technique* of sacred oratory, pointing out the path by which young preachers may excel in their noble art. The book is glowing with earnestness in the Master's work and with touching and tender love for souls. This great master of pulpit oratory reveals the secret of paternal, pastoral, popular eloquence, and shows how to make the word from the pulpit a word of power. In the first part of the work, he shows how the pastoral word should be living, instructive, apologetic, and full of exhortation; and having thus laid out the theory of pastoral preaching, he proceeds to point out by what means, and in what method, preachers may train themselves into its practice. His method is the method of Fenelon; and one who will take the trouble to study this manual will be helped in his efforts to make his preaching more effective. The translation is fairly well done, and the book is illustrated with a good portrait of the author.

Mr. T. WHITTAKER, of New York, the Church publisher, has issued a Bishop Lightfoot Extra No. 2 of *The Contemporary Pulpit*, containing three lectures on Christianity and Paganism, and a sermon on Woman and the Gospel—price 15c; also, a brief treatise by the Rev. W. D. Wilson, D. D., L. L. D., dean of St. Andrew's Divinity school, Syracuse, N. Y., on Miracles in Nature and Revelation, and especially the great miracle of our Lord's Resurrection from the dead.

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

THE LAND OF GOSHEN.

We recently made reference to the lecture given by Mr. Cope Whitehouse at the General Theological Seminary in New York, on the situation of the Land of Goshen. It is well known that he found in the desert about 70 miles to the south-west of Cairo, a large and deep depression which can be utilized to protect the cultivated fields of the Nile Valley against an excessive flood, as well as store water to increase the summer supply.

The inhabitants of Egypt are, in fact, confronted with the problems of both the Mississippi and the arid lands of the West. The Raiyan canal and Storage reservoir would effectually control the river, at an estimated cost of five millions of dollars. The reservoir would cover 250 square miles to a maximum depth of 240 ft. This lake, surrounded by steep walls of rock, would confer benefits of inestimable value in the improvement of health and increase in the prosperity of Egypt. It would also permit the cultivation of over three million acres, adding thus one-half to the present area.

The Raiyan project is fully discussed from an engineering point of view in the last number of *The Quarterly*, issued by the school of Mines, of Columbia College; and Mr. Cope Whitehouse has been asked by the Department of State to furnish the government of the United States with information which may be useful in this country.

The student of the Bible, however, regards with peculiar interest the fact that Mr. Whitehouse disclaims the merit of discovering this depression or originating the project to utilize it. As Mr. Stanley found that the Mountains of the Moon had been correctly depicted on ancient maps, and accurately described by travellers 2,000 years ago, so Mr. Whitehouse reversed the process, starting with

the maps and traditions in order to find the depression and restore its usefulness. He considered the narrative of Genesis and Exodus, the maps and stories of the Greek, the traditions preserved by the Arabs, derived from Jews and Christians, and perhaps from hieroglyphic documents, such as those translated by Manetho, to be capable of simple and lucid explanation. It was clear that the modern situation of Goshen must yield to the ancient, and Josephus be preferred to Brugsch if any attempt is to be made to construct a harmonious whole out of this heterogeneous material.

In the course of these investigations he became convinced that the prophecy of Jacob—Gen. xlix.—has its primary application to the latter days of the Jews in Egypt. His explanation of the chapter to the students was substantially as follows:

It will be remembered that in this chapter, Jacob having summoned his sons, said: "Gather yourselves together that I may tell you that which shall befall you in the latter days." It has never heretofore been doubted that the place in which the primary fulfilment of the prophecy is to be sought was Palestine. Yet it is curious that such unanimity should have been obtained when there is no agreement whatever as to the time, and in the face of grave difficulty. It is not conceivable that the words of the dying patriarch could have been intended to apply to a period later than David. The Jewish polity is represented as distinctly tribal. The welding of the autonomous communities into a kingdom might well have fixed the antecedent period as the latter days, but the prophecy then fails in an essential point. The staff of the Lawgiver was not in the hands of Judah during the leadership of Saul.

Dillman selected, therefore, the age of Deborah. In the destructive criticism of his school, and with a narrowed attention to a few points to the exclusion of the rest, he assumed that at some crisis in the twelfth or thirteenth century, B. C., a poem had been composed with a view to excite the children of Israel to united action against the Philistines. It often seems as if German professors "enveloped in smoke and dust" had lost all sense of the actual value of the words they use. How could the tribes be united by a fierce denunciation of the Levites, supported by Simeonites, or the information that, while Issachar had found a pleasant resting place, Gad should be harried, with remote prospect of ultimate victory. This Jewish Tyrtæus would have met with scant welcome and probably short shrift at the hands of Deborah and Barak.

Mr. Cope Whitehouse insisted that the date is fixed in an unmistakable manner by the invective against Simeon and Levi. The two tribes are so closely united that they are treated as a single organization. Evidently then, the Levites had not yet been set apart as a priestly caste, and were still husbandmen and warriors as the Simeonites always continued to be. This carries us back to the second year of the Exodus. No one after Korah, Dathan, and Abiram, with the two hundred and fifty princes had

failed in the oligarchical rebellion against hierarchical absolutism, could have advised their brethren

O my soul, come not thou into their council
Unto their assembly, my glory be not thou
joined.

(Revised Version.)

The chapter, then, describes the condition of the descendants of Jacob shortly before the Exodus. Two or three centuries have elapsed. "The children of Israel were fruitful and increased abundantly, and multiplied and waxed exceeding mighty, and the land of Egypt was filled with them" (Ex. i: 7) when the end came, and they returned to the home of their Fathers, the promised land of their descendants. The last chapter of Genesis is the anticipation of the first of Exodus. In the traditional language quoted by Josephus: "The Egyptians were ill-affected towards the Hebrews, as moved with envy at their prosperity," for "they saw how the nation of the Israelites flourished, and were become eminent in plenty of wealth." Egypt was a house of bondage, but only from a little before the birth of Moses to the departure. The Moorish occupation of Southern Spain furnishes an excellent illustration. The conquest of Granada forced "the last sigh" from the heart of the Moorish king, but there were centuries in which Jew and Arab had lived with every refinement of luxury, and the protection of a powerful and well-ordered state.

Mr. Cope Whitehouse examined the prophecies in detail. The interpretation which he offered is original, but it has been submitted with due caution to the best critics, at Oxford and Cambridge, in London and Paris, as well as to the Orientalists at the Congress of Vienna. The late Bishop of Durham examined it at the request of the Archbishop of Canterbury, and declared that there was, at least, nothing that was contrary to the faith in its method or results.

Its effects would be far-reaching. It would be a conclusive proof that the religious books of the Jews in the Wilderness contained these verses, precisely as we have them. It would seem that they were written in a hieroglyphic alphabet, or that ideographs were sufficiently familiar to permit an appreciation of allusions to the symbolized sounds. The most striking result, however, would be to shift the land of Goshen from the north-eastern Delta to the neighborhood of Cairo, and thence southward through the provinces of Beni-Suef and Minieh, with the Fayoum. It is useless to deny that great disappointment has been felt in the failure of M. Naville and Mr. Petrie to discover definite and conclusive traces of Jewish occupation in any part of the region usually assigned to the Israelites. The excavations at San, Daphnis, and Tel-el-Maskhuta, revealed no Hebrew inscriptions, no pottery, or other traces of foreign influence, similar to the Greek found at Teh-el-Baroud (Naucratis?) or the Hyksos remains at Bubastis. The search in the Delta has been abandoned, and the discoveries in the Fayoum have gone far to support Mr. Cope Whitehouse in his contention that this strange region, equally remarkable for its singular natural features and its wonderful archaeological treasures, was a stronghold of the Shepherds and their Hebrew allies, as the Arabian and local traditions have uniformly maintained. The discussion was aided by maps and photographs of "the fruitful branch," or Canal of Joseph,

The Living Church.

Chicago, Saturday, June 28, 1890.

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

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WE are glad to note the firm protest of *The Churchman* against the action of the Church Congress Committee, in giving Mr. Howard McQueary a place on the programme. Mr. McQueary, as THE LIVING CHURCH has shown, denies more than one article of the Apostles' Creed, in which faith he was baptized, and for the teaching of which faith he took solemn vows and was ordained a priest in the Church of God. The Church Congress has no credit to lose, and can ill afford to put in peril the small amount of confidence which Churchmen have in it. It was thought that its Broad Church vagaries had reached a climax at Louisville. The recent perversion of one of its representative men to the Reformed Episcopal body ought to furnish another good reason for a more conservative course. Its last state, however, promises to be worse than its first.

WE regret to notice that the Rev. Father Hall moved at the recent Massachusetts convention, to memorialize the General Convention to make optional in the public services of this Church the Revised Version of the Bible, while at the same time, it is re-assuring to hear that the motion was laid on the table. We have already had something to say upon this subject, and about the difference between the Bible as read for critical purposes and for devotional purposes. It seems to us that the harm done by setting every smart Bible class teacher to pointing out differences between the versions, and drawing attention to doubtful passages and the like, can hardly be over-estimated. Such a work can only be done usefully by those whose training enables them to point out the real significance of such instances and how far they have any bearing

upon the authority of the sacred text as the Church has put it into our hands. The only effect of putting a book into the hands of the unlearned, the margin of which is filled with marks of doubt or dispute, is to create the impression that the Church herself does not know what the Bible is. Furthermore, everybody knows the annoyance of having mere verbal changes introduced throughout familiar passages. The old familiar words which have become a part of the religious experience of the devout Christian soul have been endlessly tampered with.

THERE are for instance, in the second chapter of St. Matthew's Gospel, no less than forty-four changes in eighteen verses, five being left unaltered, and not one of these is any real improvement upon the old text, not one gives the English reader any new light upon the meaning, or even enhances the beauty of the rendering. It is an evidence of nothing but a narrow and fussy scholarship which overlooks most important considerations, and which, losing no possible opportunity of making a change, frequently over-reaches itself. Sometimes, where if such finical nicety is worth being applied at all, it might really aid in interpreting the original in an important point, just there the opportunity is neglected. Thus in Acts ii:42, where the old version reads: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers," the revised has it: "in the Apostles' teaching and fellowship and in the breaking of bread and the prayers." This is more accurate so far as it goes; but why is the article omitted before "bread." In the original it is "the breaking of the bread." We are not so absolutely conservative as to oppose any and all possible revision; but it would have been sufficient to make some twenty or thirty changes—perhaps even that is a large estimate—to cover all the cases where there is any real difficulty with the received version, either in the way of actual mistranslations, or of extremely infelicitous expression, as for instance the word "beasts" in Rev. iv:6, etc., or the translation of St. John xi:39, where, by the way the revised version has left the rendering unchanged. Such a revision as this would have been a real boon to the Church and would have been universally received.

It is startling to observe in the paper called *The Wyoming and Idaho Mission*, the official organ of the Missionary Bishop of that

jurisdiction, a highly commendatory notice of the book entitled "The Evolution of Man and Christianity." We have already more than once drawn attention to the dangerous character of this book. It is a sad portent of our times that a book in which articles of the Creed are squarely denied, and the Gospels classed as legendary compilations, can not only be published by a priest of the Church, but published with impunity, and the perplexity of the situation is increased to the distress and alarm of plain Christian people everywhere, when not only does such a book obtain no episcopal censure, but is actually commended to the faithful through an official organ. It is hardly with a resigned feeling that we wait to know what is to come next? Shall we hear that the author of this treatise is promoted to a professorship in a theological seminary? Nothing less than this would seem to be a fitting place for one who produces a work "destined to take a high rank among those books that seem as milestones in the progress of humanity," "a virile book," "broad and philosophic," "masterly," as the episcopal paper styles it. But surely it will soon be time to change the Ordinal so as to relieve men of the obligation to make vows of faithfulness to Christian teaching, or else to change the Articles and even the Creeds, in order to avoid self-stultification.

AND indeed there are those to whom even these proposals are not startling. It is a bishop who suggests that the Nicene Creed may need alteration in order to make it square with his favorite philosophy. On the other hand, we have failed to perceive, among the public utterances of even our most faithful bishops, any consciousness of the high tide of rationalism that is upon us. It is true that the Church is very long-suffering and that our judicial system is of the poorest, but these are not considerations which have kept the episcopacy silent in times past, in the presence of what they esteemed to be abuses or dangerous tendencies of some kinds. Surely it is not too much to hope that the strong men and good theologians whom we certainly have in our House of Bishops will soon see the impossibility of allowing this destructive movement to gain further headway, without at least lifting up a warning voice. We would not be interpreted as taking pessimistic view of the future or as lacking faith that the evils which exist will in the end be met and overcome. But meanwhile it is to be remembered that doubt and perplexity are be-

ing aroused in many souls, and that it is the first duty of those who are set as watchmen in the city of God to warn the faithful against the foe, and to rally those who are on the Lord's side. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

CHURCH PAPER WRECKS.

The ecclesiastical shores, so to speak, are strewn with the wrecks of Church papers. One can call to mind a dozen or more which were supposed to start out with brilliant prospects and flying colors, and which, after tossing about for a while on uncertain, tempestuous seas, and exhausting all resources, have at length gone down in wreck and disaster. The last two to share in this untimely fate are *The Church Record* and *The Church of To-day*, the one no longer recording, while the other is the Church of yesterday. Perhaps it will be idle, under the circumstances, to give advice and to warn enthusiastic dreamers; but a word to the wise, if not sufficient, may not be superfluous.

1. Do not start a Church paper if you have failed as rector of a parish. True, there is no necessary connection between preaching and editing, and you naturally want to demonstrate your abilities and recuperate your fortunes. You shrink, no doubt, from purely secular pursuits, and feel that editing a Church paper will be in the line of your profession. But consider: if you have not been able to write and deliver sermons worth people's hearing, will you be able to write editorials worth people's reading? If you could not succeed in administering the affairs of a parish, will you be able to administer the affairs of that still larger newspaper parish in which you will have to do with all sorts of advisers, critics, cranks, cantankerous people, grouchy people, etc., every man of whom believes he can edit a paper better than you, and some of whom could possibly do so? As for recruiting your fortunes, if, what time you were rector of a parish, you found yourself inevitably in a pinched and losing way, what of starting a paper when you may sink the first year all you inherited and thereafter run behind \$1,500, say, above receipts, and be put to every shift and turn to get out each succeeding issue and pay the printer in more than promises?

2. Do not start a Church paper if you have succeeded as rector of a parish. Let well enough alone, and do not jeopardize real and valuable results for a hazardous undertaking. You will say to

yourself, perhaps: "Here is an unoccupied field for Church journalism, and such and such school of thought ought to be represented." Then, again, you are not without ambition, and you would like to reach a larger constituency than a parish admits of. But, consider again: How many days are there in a week in which to prepare sermons and do parish duties? And if the Sundays come round with marvellous rapidity, what of adding the exacting, everlasting grind of getting out a paper? But know that a week admits of no such two-fold, laborious task. Something will be neglected, something probably sacrificed. And in nine cases out of ten it will be just that parish in which you have succeeded only to find out that you are an indifferent editor, while all you made in the parish has been doubly consumed in the paper. Think of the difference between standing well in your church and seeing it gradually slipping from you, partly because you have neglected your duties, and partly because the paper has run you in debt, and there is not a well-to-do member of the parish from whom you have not tried to beg or borrow, to say nothing of your wife's relations.

3. If, whether without or with a parish you are determined to start a paper, do not do it unless you have \$25,000 in hand and are prepared to lose it. Do not dream in the matter, do not let rose-colored pictures lead you astray. Your capital of a thousand or two will disappear like a morning mist. And what then, without the big advertising you talked of, and your rapidly growing subscription list? You will want another thousand or two to fill up the gap, make good the deficiency. Furthermore, expect no turn in the tide, no quieting of the tempestuous sea, till you have essentially flung overboard the \$25,000, or rather repeatedly and lavishly oiled the waters with it. Then when your stock in trade is well-nigh exhausted, and it is beginning to be doubtful whether you will survive or perish, you may possibly find the results of a kind to allay your fears and insure a prosperous and successful voyage. The probability, however, is that your long-laboring craft will go to pieces like so many others, and add to the wreckage spoken of.

4. If in the face of all risks and disasters and with the \$25,000 at command, nothing can restrain you from embarking in an enterprize which you have dreamed over night and day, do not do it for twenty-five years. By that time some of your contemporaries may die and

the field widen. Dare to wait and deliberate, take in all the facts and probabilities. Consider the thousands upon thousands which have been sunk and wasted in Church papers without adding much to the world's learning and nothing at all to anybody's reputation. Dare to leave something in this matter to your sons or your son's sons. And if at the end of twenty-five years you are grown wiser than to run the chance of adding to the wreckage of Church papers, it may be a good deal better for your sons or your son's sons, while they may follow your example in deliberately waiting and not wasting their money in worse than doubtful enterprises.

THE DECEITFULNESS OF RICHES.

Periodically, and very often, of late, the Church is called upon to recite her solemn Office of Requiem over the remains of some departed son who has dared to die inordinately rich. All along the lines of toil-worn workers in the Lord's vineyard, go up involuntarily, prayers, half-expectant and half-despairing, that some crumbs from the rich man's table, some parting tokens of helpful charity and loving remembrance from these enormous accumulations, may fall in their way. Here it is a missionary bishop, prematurely aged with the perils and hardships of pioneer service, who is planting the foundations of the coming Church in his own privations and sacrifices. Or, there are many missionaries, widely scattered, waging up-hill warfare against moral perversity and spiritual apostasy; or, again, hospital workers sorely straitened in their ministrations among the sick and dying; or aged and infirm priests turned over to the cruel fortunes of hopeless penury, saddest and most hopeless of all, or institutions of learning, gasping for nourishment. Is there no balm in Gilead for such as these, in this fruition of an over-fortunate life? Here and there a great society, a popular charity, or a favorite enterprise, comes in for a handsome legacy; but the breeding millions are mostly gathered up by a handful of heirs already rich in this world's goods; and the multiplied needs and activities of the great Church at large move on, halting and waiting, half baffled as of old.

"This Church," in view of its numbers, is, very likely, the wealthiest Christian body in this land. Not enough that it should be handicapped by the prestige of fashion and social pre-eminence, it labors under this yet heavier distinction of plutocratic degeneration of the heart.

The Church begets spiritual children, or adopts them into its fold, who drive hard bargains with their spiritual mother while they strike hands with the mammon of unrighteousness. They surfeit themselves with the pleasures and inordinate indulgences of high living, pile up accumulations of "unearned increment" in such volume that the foundations of our social system totter under the portentous plethora; rob God of His tithes and offerings, and, with a pinch of gold-dust flung in the face of the Lord's almoners, go to their graves in the odour of sanctity. Alas! for such undutiful, unfaithful children, and alas, for the Church that brings up her sons and daughters to such wretched account.

Within half a dozen years as many "millionaire" Churchmen have gone to their last accounting. Two of them were, putatively, the richest laymen not only in the American Church, but, possibly, in Christendom. One of these, and he the poorest of these half-dozen rich men, left his wisely-earned estate chiefly to the Church of his love, and for the foundation and nurture of great institutions of learning and benevolence under her benediction. But from the rest, a slender group of bequests, far over-matched, again and again, even by the living charities of a single Hebrew, as the living Baron Hirsch and the dead Montefiore, is all that survives to keep their memories fresh and green. Three of them, it is believed, divided an aggregate of nearly \$400,000,000, an inconceivable and unprecedented amount, among their survivors. What would the Lord's ancient tithings have been out of this! Even the fanatics of the deplorable Mormon sect of yesterday accept and obey the law of tithes! Yet here are \$40,000,000 of "tithings" diverted from the treasury of the Lord, under the intelligent pre-disposition of "Churchmen"!

How far is the Church herself at fault for this miscarriage of due beneficence? How far has she, by complacency and smooth words, and withholding of divine truth and teaching, become responsible for this blinding and eclipse of conscience? "The gold and the silver are mine," saith the Lord, "yea, the earth and all that therein is." Who dares estimate the loss and waste in spiritual things, that shall follow this tremendous default! These men, with myriads of their class, lived and died under the fatal delusion, that the riches they have drawn together are verily personal possessions, their own fortune out

and out, "free and clear" of all incumbrances, or liens, human and divine, and yet every man is a steward of the Lord's talents, and nothing else. All that he seemeth to have, is held only in trust, to be accounted for, at the last, to the uttermost farthing. What will the Church do, under her crushing load of burdens and duties, with such stewardship; and what will society and Christian civilization do, against that death-dealing cyclone and cataclysm of despairing toil and infuriated nihilism, slowly but surely gathering, in all quarters, when such vast reservoirs which God allows to be gathered for the good, and joy, and refreshment of the race, are perverted from lawful and rightful channels, and turned over to selfish and wasteful ends?

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

X XI.

One of the most perplexed questions growing out of the general introduction of vested choirs, is the training and discipline of boy choristers. I do not refer, now, to vocal training. That is a very different matter, and practical difficulties do not disappear under the administration of both rector and choirmaster, after a true voice-tone and quality, with a decency of musical expression, are secured. The perplexing fact remains, that, in far too many instances, boy choristers are, in effect, incorrigibly ill-behaved, disorderly, and offensive to all considerations of decency and propriety. I mean choir boys at rehearsals, at their frolics, whether in the church rooms and precincts, or anywhere else, when assembled as choir boys. I have witnessed scenes at ordinary rehearsals, in the choir rooms of great churches, both in rural towns and important cities—opportunities I have sought for in the furtherance of studies in this direction—that literally baffle description and comprehension, and my experience and inquiries make it painfully evident that what I witnessed is by no means exceptional or unusual.

At such rehearsals the most astute and formidable of conductors seemed utterly powerless and broken up, only attempting in a half-baffled way to pull their rebellious and disorganized choristers through the mazes of anthem after anthem, and elaborated Communion Services, so that, at least, enough superficial and literal knowledge might be pounded and scolded into them, to secure the following Sunday's choral work from absolute collapse. The lads could neither be coaxed nor intimidated. When confined to the delivery of passages, for a few minutes consecutively, the end was signalized by a spontaneous jargon of noisy slang, groans, barn-yard imitations of feathered fowls and swine, kine, calves, dogs, and cats, punching of heads, rough and tumble skirmishes, half pandemonium, half bedlam, and all this, *e. g.*, after the *Sanctus* and *Benedictus qui venit*, and the *Agnus Dei* and so on, only

varying in offensiveness and sacrilegious impieties. Then there would be snatches of street ditties and hucksters' cries, or a scrambling episode of ball-catching, and sometimes lively scimmages in bad blood, with clenched fists, hair-pulling, and other ingenious and savage cruelties.

Often these occurrences were accepted as inevitable episodes of "spirited" and "high-strung" lads, to be winked at and put up with, as an inevitable condition of vested choir privileges (?); or the lads bore names and lineages that gave them impunity; or a "break," or "strike," or "desertion," was to be guarded against at all hazards, and so on. Nothing was more remarkable than the stolid indifference and perfunctory quiet of the men-choristers who were uniformly ready for duty, and behaved as if they neither saw nor heard any improprieties. I have purposely sketched exceptionally painful occurrences, and, happily, infrequent. But most of the rehearsals that I have attended were at best perfunctory, not in keeping with the sacred duties in hand, and greatly wanting in due reverence and decency. But the really devout and religious rehearsal is in my experience, less frequently found than those outrageous violations of decency and propriety I have outlined.

This, unhappily, is not the worst of it. The spirit of misrule postpones its climacteric until the anniversary or choral guild brings many choirs together, and then "music begins;" not always, but so frequently, that devout promoters of such occasions look forward to the meetings with apprehension and uneasiness. How often have I borne the intolerable din and shrill mischief of chorister lads in public vehicles and railway trains approaching or leaving a Guild Festival! And how many of us have ached and fretted over the barbarisms of a lunch, or collation-fight, out of doors or in church rooms, while families who have unwittingly taken in groups of visiting choristers, over night, have found themselves "taken in" with a vengeance of boorishness and disorder, a night long! Happily there are examples, *per contra*, and I trust they may be identified in your parish, and yours, too, my priestly and musical brothers who follow these lines, perhaps incredulously. But believe me that I have neither exaggerated nor set down one line or statement amiss, as a well-charged memorandum diary at hand more than sufficiently attests.

I do not believe that these conditions are inevitable, or necessarily parasitic, developments of the vested choir. They need not exist, and they ought never to exist. The fault and evil do not inhere in the system. They lie elsewhere. Nothing in chorister life, in rehearsals, in chorister festivities, need engender them. On the contrary, the legitimate trend of them all lies in quite the opposite direction. Hereafter I propose to lay bare the real dangers and obstructions to be apprehended and corrected. Enough for this once, a few brusque apothegms which bear upon the situation.

I. A vested choir is not a reformatory for the reclamation of incorrigibles. II. The choir boy is to be gentle, dutiful, well-mannered, no striker, orderly, and a baptized Christian. III. Refuse any lad who cannot bring an unequivocally clean, wholesome

record, including parental consent and the honorable dismissal of his last choirmaster and and rector. IV. If through inadvertence, or dissimulation, a lying, quarrelsome, smoking, wicked boy finds place on the roll, bounce him instantly and without recourse. V. One bad boy is as hurtful as half-a-dozen, and can easily wreck the average choir. VI. A fine voice does not make a bad boy a good or desirable chorister. Shun him. VII. Choir discipline and rehearsal sustain a vital relation with the Church service; given an irreverent, irreligious rehearsal, and you have the perfunctory, unedifying, heartless service. Like choir and rehearsal, like the sanctuary service. VIII. What is proper and becoming for the clergy and sanctuary ministrants is proper and becoming for the choir, and *vice versa*. IX. There are two good ways for demoralizing choristers: make them playthings and surfeit them with praise and petting; or treat them with indiscriminate severity and suspicion, and sting them with all manner of irritating fines and penalties; both ways are effectual. Persuade your crack soloist that he is indispensable and inimitable, and he becomes a conceited tyrant.;

MUSICAL MENTION.

Another choral organization has been consummated in the diocese of Southern Ohio, under the co-operation of Bishop Vincent, the Ordinary of the diocese. The guild consists of the choirs of St. Paul's, Calvary, and St. Philip's, Cincinnati; Christ and St. Andrew's, Dayton; Christ, Springfield; St. Philip's, Circleville; Epiphany, Urbana; the Good Shepherd and Trinity, Columbus, ten in all, making a chorus of 253 voices, or 146 trebles, 30 altos, 34 tenors, and 43 basses. Mr. Julius G. Bierck, for some years organist and choirmaster in St. George's church, New York City, and at present choirmaster of the Good Shepherd, Columbus, was largely instrumental in the preliminary labors connected, and presided at the organ at the first festival in Columbus, May 29th. The handsomely printed festival calendar, which has just reached us, (June 11th) contains the following principal selections: Morning, processional, Hymn 187. Prayers and creed, unison monotone; *Kyrie*, Gounod in G; offertory, solo and chorus, "Seek ye the Lord," J. V. Roberts; *Sanctus*, Wesley in F. Choral Evensong: *Magnificat* and *Nunc Dimittis*, Calkin in G; anthem, "Be merciful unto me, O God," Sydenham; offertory, solo and chorus, "Lord, who shall dwell in Thy tabernacle?" J. V. Roberts. In this movement a new and important field is occupied, and Mr. Bierck is a musician of energy, experience, and generally accomplished. We heartily extend congratulations.

The details of Prof. F. Norman Adams' last musical recital, in Cleveland, O., are mislaid. They were characteristically interesting and instructive, and we have pleasure in this connection of calling attention to the fact that this enterprising and indefatigable worker has given twelve organ recitals, free and open to the public, during the season. The programmes were both scholarly and interesting in their richly-varied selections.

We are obliged to the organist and choirmaster of All Saints' church, Toronto, Canada, Mr. G. H. Fairclough, for interesting details. The choir is vested, 30 boys and 15 men, and the service semi-choral, the prayers, etc., are sung in unison monotone. On Whitsun Day the principal numbers were: *Te Deum*, Dykes in F; anthem, "If ye love Me," Monk; Service for Holy Communion, composite, Gilbert, Lloyd, and Gregorian. P. M., *Magnificat* and *Nunc Dimittis*, Bunnett in F; anthem, "Praise the Lord, O my soul," Watson. On Trinity Sunday, the organ voluntaries were: "Cantilene Pastorale," Guilmant, prelude

of "Fantasia" in E minor, Lemmens, with P. M. Postlude, introduction to Lohengrin, Wagner.

CHORAL DIRECTORY.

SECOND SUNDAY AFTER TRINITY.

ALL SAINTS' CATHEDRAL, Albany, vested, Dr. Jeffrey, organist. *Te Deum* and *Benedictus*, Tours in F; Introit, "Sweet is Thy mercy, Lord," Barnby; Service for Holy Communion, Tours in F. Evensong, canticles, Tours in F; anthem, "O taste and see how gracious the Lord is," Sullivan.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. *Te Deum*, Tours in F; *Benedictus*, Barnby in E; offertory, "He that sayeth little," Barnby; Service for Holy Communion, Elvey in A, Tallis-Dykes in F; Evensong, canticles, Bunnett in F; anthem, "As pants the heart," Spohr.

ST. JAMES', Chicago, vested, Wm. Smedley, organist. A. M., offertory, "Praise Jehovah," Cherubini. P. M., canticles, Tuckerman in Eb; anthem, —

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. *Te Deum*, Reay in F; anthem, "Grant us Thy peace," Mendelssohn; Communion Service, Gadsby in C; offertory "Acquaint thyself with God, Greene" P. M., canticles, Calkin in F; offertory, "I waited for the Lord," Mendelssohn.

THE HOLY TRINITY, Lenox ave., New York, quartette and chorus, Frank Treat Southwick, organist. Canticles, Gregorian; *Te Deum*, Villiers-Stanford in F; offertory, Psalm xxiii., Schubert; Postlude, Fugue in G minor, Bach. P. M., canticles, Villiers; offertory, "Blessed are they that dwell," Tours, Postlude, Andante, A minor.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. deKoven Rider, organist. *Te Deum*, West in Bb; *Jubilate*, Tours in F; offertory, anthem from "Mors et Vita," "Yea, God Almighty then will wipe away all tears," Gounod. P. M., Psalter and canticles, Gregorian; anthem, "Grant us Thy peace," Mendelssohn.

ST. MARK'S CHURCH, Philadelphia, vested, Minton Pyne, organist. Choral Celebration, Introit, Psalm 119, Part II., Gregorian; Communion service, Stainer in F; offertory, "Incline Thine ear," H. Himmel. Evensong, Psalter, Gregorian; canticles, Dr. S. S. Wesley in F; anthem, "How long wilt Thou forget me, Lord," Handel.

ST. CLEMENT'S, Philadelphia, vested, J. B. Tipton, organist. Communion service, Stainer in A; *Benedictus qui Venit* and *Agnus Dei*, Agutter in Eb. P. M., canticles, Garrett in D; anthem, "Lead, kindly light," Stainer.

PERSONAL MENTION.

The summer address of the Rev. F. D. Hoskins is Keene Valley, Essex Co., N. Y.

The address of the Rev. J. Sydney Kent (retired) is Hammon, N. J.

Until Oct. 1st, the address of the Rev. Dr. Batterson will be care of J. S. Morgan & Co., 22 Old Broad St., London, England.

The Rev. C. N. F. Jeffery has resigned the assistantship at St. Timothy's church, Roxborough, and has accepted an appointment as archdeacon in the diocese of North Carolina. Address after July 15th, Cranberry, N. C.

The address of the Rev. Henry Chamberlain is changed from 33 W. to 154 W. 83rd St., New York City.

The Rev. Fred. C. Jewell has resigned St. Paul's church, Jeffersonville, Ind., and accepted an unanimous call to the rectorship of Zion church, Oconomowoc, Wis. Address accordingly after July 15th.

The Bishop of Indiana will spend July and August at Bishopthorpe Park, Lima, Lagrange county, Indiana.

The Rev. Charles Hall Perry has accepted the call from St. Peter's, Cambridge, Mass., and will begin his work in that parish the first Sunday in July, but his residence will remain unchanged until autumn.

The secretary of the convention of Ohio is the Rev. E. W. Worthington, 84 Huron st., Cleveland. Please address journal exchanges accordingly.

TO CORRESPONDENTS.

WM. J.—Get Sadler's Commentaries.

DECLINED.—"The Name of the Church."

A. M. R.—The author is Wm. Cowper. The hymn may be found in "Songs of the Sanctuary," published by A. S. Barnes & Co., and we presume, in his published works.

M. L. K.—The orphreys are the embroidered or plain bands in form of a cross upon the chasuble. The pictured cross is a large cross of silver or gold hung about the neck. The mapie is the name often facetiously given to the bishop's attire, so called because of its obvious resemblance.

B. J.—The official name, which should be used in bequests, is the American Church Building Fund Commission.

A CHURCHMAN.—When a priest administers the sacraments of the Church it is proper that he should be properly vested, either in public or private ministrations.

"S. S. TEACHER."—The text has been much discussed. The most reasonable explanation is that "Baptized for the dead" is an ellipsis or abbreviated form for "Baptized in witness or hope of the resurrection of the dead." This interpretation accords with the Apostle's argument in this chapter, and with Romans vi:4: "Buried with Him by Baptism into death."

J. A. R.—The rubric preceding the Lord's Prayer in the Communion Office, and the "Amen" following it, printed not in italics, as well as ancient use of the Anglican Church, indicate that this prayer is to be said here by the Celebrant alone. In the Salisbury Use the Lord's Prayer was a part of the priest's preparation before he ascended the altar steps. In the first Prayer Book it was ordered that he should say it before the Introit was sung. The rubric in Matins is generally construed to apply only to the daily offices.

ORDINATIONS.

At Grace church, Jamestown, North Dakota, on May 27th, the Rev. A. Alexander was advanced to the priesthood by Bishop Walker. The Rev. Wm. M. Barker preached the sermon, and the Rev. Stuart B. Purves made the presentation.

On the 2nd Sunday after Trinity, at Zion church, Pontiac, Mich., Bishop Davies ordained to the diaconate, Prof. W. O. Waters, of the Michigan Military Academy at Orchard Lake. The candidate was presented by the Rev. L. S. Stevens, rector of the parish. The Bishop preached a most admirable sermon, also celebrated the Holy Eucharist, assisted by the rector of the parish. Prof. Waters leaves the academy at the close of this term to assume the duties of assistant to the rector of St. Andrew's church, Ann Arbor, and of the curatorship of Bishop Harris Hall. For the last three years he has been of great assistance in the music and Sunday school of Zion parish.

OBITUARY.

SMEDES.—At his residence in Abbeville, Louisiana, June 8, 1890, Robert Cade, son of Sarah Cade, and the late Evert Bancker Smedes, in the 34th year of his age.

APPLEBY.—Entered into the rest of Paradise in the early morning of the 17th of June, 1890, Lilla Muriel Ethel, dearly loved daughter of the Rev. T. H. M. Villiers-Appleby, M. A., of St. Paul, Minn., aged 15 years.

ACKNOWLEDGEMENTS.

The \$20 for the new church at White Earth, Minn., acknowledged as from Christ church, New Haven, was from the Young Ladies' Lenten Missionary Society of Christ church, West Haven, Conn.

APPEALS.

St. John's parish, Louisville, Ky., lost in the cyclone of March 28th, its church building, its rectory, and its rector, the Rev. Stephen Elliott Barnwell, all in one awful moment. Having taken charge of this parish recently, I find myself absolutely obliged to appeal to the Church at large for the help she is wont to give when these terrible calamities overtake a struggling parish. I see no way of rebuilding without help. I repeat, I feel absolutely obliged to appeal to the Church for assistance.

R. W. BARNWELL,
Rector of St. John's church.

Address as above.

I heartily endorse this appeal. If any congregation was ever entitled to ask aid from their brethren abroad, surely it is this desolated parish of St. John's.

T. U. DUDLEY,
Bishop of Kentucky.

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.

MISCELLANEOUS.

WANTED.—A good, competent organist and choir-trainer, in growing western city. Growing parish; \$300 to begin with. Address s, with full particulars, VESTRY, care THE LIVING CHURCH.

WANTED.—A rector for the parish of the Nativity, Wells, Minn. A rectory and a comfortable living. Address J. M. NYE, Senior warden, Wells, Minn.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

A HEAD-MASTER, preferably in Holy Orders, is wanted for the Cathedral Institute, Milwaukee. Address THE DEAN, 222 Juneau Ave., Milwaukee.

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.

A GERMAN lady, graduate of one of the best Prussian colleges, reads, writes, and speaks English, French, and German, would like situation as traveling companion with young ladies. Refers to the Rev. L. S. Stevens, Pontiac, Mich. Address LOUISE AUGUSTIN, Box 460, Pontiac, Mich.

WILL you find me mission work anywhere, or a post as organist or choir-trainer (six years experience); want to spend my energies for the spreading of the Gospel. Postulate, excellent testimonials and references. Write to FOSTER, 117 Fifth St., New Bedford, Mass.

WANTED.—On 1st of September next, by the daughter of a Canadian clergyman, an A. A. of McGill University, Montreal, a position as teacher in a ladies' school, or governess in a respectable family. Can teach and speak French, and music. Highest testimonials given. Apply, stating salary, P. O. Box 133, Coaticook, P. Q., Canada.

A PRIEST (31) who is also an accomplished organist and vested choir-trainer, and at present holding preferment in a Canadian city of whose Philharmonic Society he is the conductor, would like to hear of a good position as choirmaster (or organist and choirmaster) in a parish where his services as a priest would be occasionally required. Is spoken of as a good extempore preacher and reader. Eastern or central State preferred. Good salary expected. Address, "ANGLICANUS," care of THE LIVING CHURCH.

The Household.

CALENDAR—JUNE, 1890.

29. ST. PETER, Apostle, 4th Sunday after Trinity. Red.

"THE DAISIES' WATCHWORD."

BY P.

One Summer's day, 'neath skies of blue,
I came upon a meadow fair,
And paused with glad and wond'ring eyes,
To see the daisies growing there;
For they were strangers then to me,
And quite unknown, the lovely scene
Of meadows sparkling thus with gold,
Set 'round with pearls amid the green.

And as I gazed upon them there,
I thought, there must indeed be trace
Of God's own Spirit in these hearts
Turned ever upward to His Face.
May not to each fair bud of earth
Some precious word of trust be given,
Embodied thus and ever clear
To ears that list for words from heaven?

"Oh daisies, white with heart of gold,
With ever trustful star-like eyes,
What is it that you ponder so
With gaze turned upward to the skies?"

"What is it that we ponder so?"
The daisies answered, soft and low,
"Why think you we could ever tell
The half we flowers dream and know!
But would you hear the germ of truth,
The watchword true, to daisies given,
To muse upon and breathe anew
Whene'er we lift our eyes to heaven?
Then close your ear to earthly sound,
Bend closer to our bed of sod
And hear the words we daisies sing—
'The pure in heart they shall see God.'"

Oh, watchword true, grav'd thus in gold,
And set in stainless pearls so fair;
Shall we not find indeed the trace
Of God's own Spirit written there?
Oh, human hearts, to us it speaks;
To us this message pure is given,
To bid us turn our thoughts from earth,
And lift our eyes and souls to heaven.

And so, of all the flowers that bloom
And glad us with their presence blest,
I think, with mem'ries of that day,
I'll always love the daisies best.
And making now their word my own,
May I not hope, when 'neath the sod,
To hear the daisies sing—"Here sleeps
A heart so pure, it shall see God?"

THE visit of the ex-Queen Isabella of Spain reminds one of the fact that it is the first visit that has been paid to the British Isles by a sovereign who has reigned in Spain since the ill-starred visit of Philip II. to marry Queen Mary Tudor.

AN aged clergyman met a man who was disclaiming against foreign missions. "Why," asked the objector, "doesn't the Church look after the heathen at home?" "We do," said the clergyman, quietly, as he gave the man a tract.

A VERY famous property in Brittany awaits a purchaser. It consists of the Castle of Elven, which stands prominently in the centre of 450 acres of land—all that remains of the famous fortress which at one time constituted the prison of Henry, Earl of Richmond, afterwards King Henry VII. The price asked is only £12,000.

THE fable which has connected Disraeli's name with the primrose would much have amused him had he lived to learn it. The only remembered observation he offered with respect to primroses was that they made an excellent salad. The origin of the fable is well known, and the explanation is confirmed by a gentleman whose intimate connection with the court at the time placed him in a position to know the facts. When Lord Beaconsfield was Lorne to the grave there lay prominent on the coffin a wreath of primroses, bearing the inscription: "His favorite flower," and signed with

the autograph initials of the Queen. It was naturally assumed that the personal pronoun related to the dead statesman, and the story noised abroad that the primrose was Lord Beaconsfield's favorite flower, was from the startling incongruity of the association, hailed with pleasure. The truth is, that when the queen wrote that inscription, she had in her mind the Prince Consort, and desired to offer on the bier of her friend, the dead statesman, the cherished floral gift connected with her dead husband.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

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CHAPTER V.

As soon as dinner was over, Albert was despatched to the city, by his father, to try and find news of his sister. The rest of the party seated themselves on the piazza, which overlooked the flower garden and was a perfect bower, with clematis and wisteria vines climbing up the pillars and throwing fitful shadows below. It was a warm September afternoon; the changing tints of foliage and the late droning of the crickets alone suggesting the approach of autumn. Only Richard's soul was not in harmony with the restful quiet and repose of the rural scene around him. Some prophetic instinct whispered to him of a crisis to which all previous days had tended, of a struggle in which he would sink forever, or else rise, rounded and made strong for future endeavor. Why did that shining cross rise perpetually before his eyes—the mute symbol of the awful redemption of a lost world—the synonym of an unutterable woe, that dread reminder of the moment when darkness had covered the face of the earth like a pall, and all the heart of the natural world broke into the dread lament: "Great Pan is dead!"

Through all his boyhood and youth, the chief characteristic of Richard Benson had been a fixedness of purpose, a devotion to the one idea which for the time being dominated his soul, which nothing could turn away. If he made up his mind to the accomplishment of a purpose, all his will and energies were directed to it with a determination which made light of every obstacle, and nearly always succeeded in the result aimed at. For years he had been the school friend of Kitty Desmond. He was her champion in childish contests, her faithful ally in later years when they grew from childhood into youth. He had loved her as a boy, and his love had grown and increased with the years, until every thought of the present, every plan for the future, included her. She who was the light of her father's eyes was enshrined in the soul of Richard Benson; a heart which was joined to its idols and only desired to be let alone.

As for Kitty, she had romped and played, afterwards skated and danced, with her comrade; always sunny-hearted, true, and loyal. But as for being in love with any body but her father, such an idea had not as yet entered her head. Possessing a large share of that rare commodity, common sense, Kitty was not romantic. She had laughed when Ethel read poetry to her that ought to have melted the most obdurate heart; she played pranks when Ethel

thought she ought to have been reading the "Treasury of Devotion." She detested Carlyle, and thought Browning an "incomprehensible lunatic;" her ideal among men was that eloquent orator and anti-slavery agitator, Wendell Phillips; among women, the redoubtable Queen Bess of England, who, she said, "was smart enough to have a mind of her own without being governed by a lot of men."

In fact her elder sister was wont to sigh in a plaintive manner and call her a "hopeless case."

When the Rev. Robert Dutton came to the parish of St. Mary's, he was welcomed as a young and active unmarried clergyman usually is, with great enthusiasm, especially among the female members of the parish, who were quite ready to believe him a second St. Chrysostom revived in the nineteenth century. The various guilds and altar societies sprang into renewed life and vigor, the services were well attended. It was at the beginning of Lent when Mr. Dutton assumed the duties of the parish. The Sunday school had no lack of teachers. Invitations to dinner, to five o'clock teas, and the like, poured in upon him after Easter. He would like to decline them all, they took up so much of his time; but he did not know how to refuse them. The young ladies thought his brown eyes were "unfathomable." If they were, they beamed upon each and all of them with an impartial and far-away look, which was highly disconcerting to all of them—except Kitty Desmond. That young lady, who abhorred anything that looked like "running after" a clergyman, did not know whether his eyes were brown or blue, and left her mother and sister to extend the courtesies of the family to the new incumbent: a duty which the latter, at least, was not slow to perform. It was quite remarkable how devotional Ethel became. A private "oratory" was fitted up at the top of the house, where tapers burned before a beautiful picture of the Annunciation, by Rosetti, with crucifix and flowers and books of devotion, all breathing the very incense of prayer and holy thoughts. And, while she knelt, absorbed in devout meditation in her oratory, thoughts of the young rector's brown eyes mingling with her silent contemplations, Kitty offered the sweet devotion of her young life at the shrine of filial duty, cheerfully doing the duty that lay nearest, seeking far less her own pleasure than to make her father happy and lessen her mother's cares.

They had been sitting on the piazza about half an hour, Richard moody and silent, replying in monosyllables to Mr. Dutton's efforts to engage him in conversation, when suddenly a carriage drove up to the garden gate. The driver jumped from his seat and opened the door, and out stepped Kitty Desmond. A gentleman whom no one on the piazza had ever seen before accompanied her, bearing in his arms a lovely infant, and both came up the walk together, talking as they came.

Richard gazed at them as if petrified; the others, no less astonished, sat in silence as the pair approached, only Ethel finding voice to exclaim:

"Well, if there isn't Kitty with a baby; what next!"

Kitty advanced to the piazza, smiling,

and before speaking to any one else, she put her hand into her father's, saying, affectionately, "You did not worry about me, did you, papa? I am all right; I have only had a little adventure." Then, turning to her mother and the others, who had risen, not knowing what to think, she simply said:

"Mamma, Mr. Dutton, Mr. Benson, this gentleman is Mr. Fairchild, who has kindly escorted me and this baby from the town of Berwick, where we found ourselves rather unexpectedly to-day, alone and unprotected. I am sorry I am late to dinner, but under the circumstances, I could not very well help it. I beg everybody's pardon, especially yours, mamma."

She took the baby, who was fast asleep, from the gentleman's arms, excusing herself, saying: "Mr. Fairchild will relate the particulars while I put the baby to bed," and, accompanied by her mother, she disappeared inside.

Mr. Fairchild then seated himself, and related the story which the reader has already been told, adding, as the party listened breathlessly to the tale, "I shall never forget the expression of Miss Desmond's face, as my friend and I opened the door of the smoking car, and saw her standing there, the child in her arms, confronting that brute, who had just pointed the revolver at her. Her eyes were blazing with indignation and contempt; but she was not afraid. A braver girl I never saw. I am confident she would have been shot dead, then and there, rather than give up the child to him. It was a group for a painter."

"My daughter was made for a heroine," exclaimed Mr. Desmond, his voice shaking. "Though I am her father, I say that she is the bravest and noblest girl that ever lived. I am proud of her!"

"I can readily believe it," said Mr. Fairchild. "She did not seem to realize in the least that she had done anything heroic in defending the child. When the conductor and others marched off the man to the baggage car, she sat down and coolly remarked: 'I wasn't going to give him the baby; he stole him!' The conductor put us off at the first stopping place; and as my business could wait over till the next train I offered to escort Miss Desmond home. The police have been notified, and as she insisted on bringing him here, I presume the parents will call here for him, when they are found. Miss Desmond deserves a medal from the society with the long name. The man and his wife, if the woman was his wife, were probably professional child stealers, who had dumped the baby down a moment while they ran into some den to fill themselves up with bad whisky. The baby might never have been heard of, or else only found by paying a heavy ransom, but for Miss Desmond's rescue."

"Thank God that she came out alive!" said Mr. Desmond with emotion. "I felt that something had happened to her. She never disappoints me if she can help it. That brute did not expect such a resistance on her part it is clear, or he would never have been caught in that trap. Such villains are usually very wary."

"You have every occasion to thank God," said Mr. Dutton, fervently. He

was much moved by the story he had heard, and admired the conduct of the fearless girl more than he dared to say.

Richard Benson, all this time, sat speechless, a flood of remorseful emotion surging through his soul. Kitty had not staid away to avoid him; but while he was bitterly accusing her not only of very ill manners, but all sorts of unkind things she could never be guilty of, she was playing the part of heroine in what had nearly been a tragedy, with unconscious bravery, and all for a strange baby whose name even she did not know! He felt humiliated, and asked himself what he had done to be worthy of the affection of such a noble girl, why should he wear on his heart such a jewel of womanhood? Her father had trusted and believed in her; he, her lover, had doubted her in the hour of her extremity. He hated this stranger who had stepped in where he would have given his right hand to have been. While he was sitting here talking commonplaces, she had faced death and did not flinch. Richard felt at war with himself and all the world.

Mr. Desmond thanked the stranger for his courtesy and the trouble he had taken on his daughter's behalf, expressing the hope that the family might see again one to whom they should always feel indebted. Kitty herself came out in a pretty white dress, with roses in her belt, and cheeks matching the roses in hue, thanking Mr. Fairchild in few words, but with eyes that spoke a great deal. The train was nearly due, and the stranger took his leave. Shortly after, Mr. Dutton, too, rose to take leave. He held out his hand last to Kitty, who was leaning against a pillar near the steps, her fair hair catching the sunlight as it fell through the branches of wisteria above her head.

"God bless you, Miss Desmond," he said in a low voice, holding her hand a moment in his own. "God bless you and help you always to be as brave and unselfishly loyal to the right as you have been to-day!"

The words were not very much, but something in his tone made her look up in his face as he spoke. The deep brown eyes met the fearless grey ones—something in his held hers for a second like a spell. Her heart stirred, she did not speak, and then the young clergyman was gone far down the garden walk, and there was Richard waiting, as he had been waiting so long, for a word from her.

(To be continued.)

PLAIN SONG.

BY REV. GEO. A. HOLBROOK, M. A.

Watching carefully, of late, the choral directories in the Church papers, it is gratifying to observe that the old Plain-song is becoming adopted, more and more, in the representative churches. It occasions thankfulness, because there is a wealth of reverence and devotion in Gregorian music that is unrivalled. It has been described as "those matchless and unapproachable modes—music not to be divided by bars nor counted by beats, because it is beyond time, and beyond measure, and like unto the call of eternity." (Preface to Trinity Psalter, ed. 1867.) It is more generally employed to-day in the Roman and Anglican Communions than for years, and, in

our own, is the result of the Catholic revival.

That which, besides its devotional spirit, commends its use, is its simplicity, enabling all to assist in offering the service. "In the strictest notation, no one of the Gregorian tones extends its melody beyond a range of six consecutive notes of the scale." Within such narrow limits, all voices can join without flattening, or unpleasant striving to reach high notes. Of great value concerning this, is the testimony of the Rev. Thos. Helmore, in his work on Plain Song, in the music primers of Novello, which all interested in the subject should carefully study. "Of more than one thousand adults, and a still larger number of children, whom I have taught to chant, none of them selected for vocal ability, only about one per cent have been unable to join in monotonous recitation correctly; and some who for a time seemed to have no ear, have eventually become good readers of music, and able to join in chorus efficiently," (foot-note, p. 93). In my own experience with a choir of boys only, not reading music, I have found them able, quickly, to sing a canticle to a new tone, while learning only after a long continued drill an Anglican chant, in some cases the effort being given up as hopeless, to my own satisfaction that the old way is better.

The entire congregation may take part in the canticles and psalms, and with one heart and one voice praise God. The slow and measured intonation is appointed to be sung by the priest or precentor alone, then the choir and congregation take up the recitative. If the organist skilfully varies the harmonies, but so as not to destroy the firm and robust melody, the unison rolls on with a depth of power and majesty, that speaks to the soul of God Himself, and makes the worshipper feel that he is in the house of God, and at the gate of heaven. *Te Deum*, anthem, and hymns, afford ample opportunity for employing the best of modern music, and serve thereby to keep up the choir's interest, in giving them new music to learn. The Communion Office likewise may be arranged, except in Advent and Lent. Thus, the Church would bring out from her treasury of song things old and new.

The fact that no liturgy has ever been set forth, with authorized music, other than Gregorian, shows the mind of the Church, for many centuries, concerning the musical expression of worship. The first portion of the English Prayer Book to be set forth in the vernacular (not considering the Primer of 1535) was the Litany, published by royal mandate in 1544. It was set for singing to the old Plain-song. In Jan. 22, 1549, the first English Prayer Book of Edward VI. was authoritatively put forth to be used by the Church in public worship, upon the Whitsun Day following, and ever thereafter. As had been done for the Litany, Plain-song was arranged to this book. This office was performed by John Marbeck, organist of St. George's chapel royal, Windsor; and all of the Prayer Book, except the Litany already noted, appeared adapted to choral use in 1550, under the title of "The Booke of Common Praier, Noted."

We are fond of going back to the first book of Edward, as representing

Catholic principles and usages, the Church, in practice and worship, as it has been always, save, when in dark days, affected by man's devices. We do so rightly, because "they who put it forth declared officially their belief that it agreed in all particulars with the most sincere and pure Christian religion, taught in Holy Scripture and with the usages of the Primitive Church, and that its compilers had been aided by the Holy Ghost." With the revival and appreciation of the glorious heritage of the past, why should not every one, who is in touch with the new life that has come to the Church, as a consequence of increased services and sacraments and more complete teaching of the Faith, strive to make the worship as simple and majestic as in those first days, when the Church was freed from error, and her worship made as in the times of purity and true religion? The gain certainly would be great, in that we would have more of common worship in the congregations, and hence more reverence and devotion.

I know no better way of closing this imperfect sketch than in the words of the Rev. Mr. Helmore, in the book already quoted, answering the objectors to Plain-song, and affirming its fitness to be the object for which employed: "It is, I know, thought and said by some: 'We can do better than the authors of early and mediæval Plain-song! Other arts came to their perfection in former centuries. Music is still progressing, and has not yet reached the culmination of its powers! Are we to substitute, for the mellifluous accents of modern music, the severe and barbarous chants of monastic ascetics who lived in ages when true harmony cannot be said to have existed?' In answer, I submit that, first of all, there is no opposition in the revival of Plain-song to the proper use of such modern music as is really good, for the purposes of its employment, in Divine worship; secondly, that for its own purpose—for the requirements of the Church—the people's chant must necessarily be much the same kind vocally, now, as in any century before us; and the early melodies are as well adapted for general use in the nineteenth century as in the first; and, thirdly, the objection assumes the very point in question, for the claim in favor of our Church Plain-song is based upon the firm conviction that for its proper purpose—the worship of God, in respect to its proper place—the house of God, and with respect to the persons for whose use it is specially appointed—the clergy and the people of God, assembled in their ordinary congregations,—if properly sung, and duly illustrated, it is infinitely superior to any modern substitute."

THE EGYPTIAN EXPLORATION SOCIETY.

BY THE REV. EDWARD COWLEY.

This society, of which the Rev. Dr. Winslow is vice-president and honorary treasurer, makes its statement for May. It is about to publish Bubastis, as seen in sixty-five plates and plans, to be included in the volume for subscribers who pay before July 31. This Biblical book is worth many times the cost, for it sets at rest some mooted questions: where Israel dwelt in Egypt, what works

they constructed, the Pharaoh who befriended, and the Pharaohs who oppressed them. It flashes important light on certain chapters of Genesis and Exodus. It discloses buried treasures of past centuries, which pierce through and sweep away those critical theories which leave us a text without an inspired writer, and a Bible without a God.

In previous volumes the store-city Pithom was illustrated in thirteen plates and two maps: Tanis or Zoan in nineteen plates and plans; Goshen in eleven plates, plans, and maps; Zoan, Part II., in sixty-three plates and plans—all of very great value to students of the Bible and of art. The April *New England Magazine* has a paper by Dr. Winslow, with seventeen illustrations, which students should examine; while Vol. VIII. of the Society's series should be in every library, private and public, of the English-speaking race, from America to Australia, and from Canada to India.

I am glad to see the names of many good Presbyterians on this list. The late Prof. Roswell D. Hitchcock appreciated the importance of the work done by this society, as do many of repute now on the roll. Yet I fear Dr. Winslow is left, Atlas-like, too much alone in bearing the burden of Bible discoveries in Egypt,* whereas every one, Hebrew and Christian, who accepts the Old Testament, is indebted, deeply indebted, to this society for what it has done in the way of Bible defense and illustration.

A good way to lighten that burden and to help the cause, is to send checks to the Rev. William C. Winslow, D. D., LL. D., 525 Beacon st., Boston, Mass., with or without the name of any library, pastor, or friend, to whom you wish a copy of the volume sent. I observe in the report that \$25 and \$100 are favorite subscriptions; also those of \$5 and of \$10. It is the way to help put a spade in this field of discovery. And it aids to illustrate on the ground many Scriptural narratives.

Episcopal papers have been presenting this work to their readers, yet it is not an Episcopal society, but that of every member and patron, Presbyterian, Methodist, Congregationalist, and they should see to it that it is a general enterprise for which all pull and give together, so that the world may know that the bricks of Pithom, the records of Zoan, the maps and plans of Goshen, and the sculptures and inscriptions of Bubastis, prove and illuminate the truth of God's Word in Egypt.—*The Evangelist*.

*With the single exception of the late Sir Erasmus Wilson, Dr. Winslow has done more than any one, not merely for the work of this society, but for the cause of Biblical research and the spread of Biblical knowledge in connection with Egyptology throughout the civilized world.—Miss Amelia B. Edwards' speech at the Egypt Exploration Fund meeting in the Royal Institution, London.

PREPARATION FOR HOLY COMMUNION.

BY THE BISHOP OF NEW YORK.

Our Mother Church of England has an excellent custom of preparation for the Holy Communion.

Each week, in many of her parishes, there is a special service with appropriate devotions and particular instruction, having reference to the requirements and benefit connected with that holy sacrament.

In some parts of our own Church such usage has begun to prevail, and would undoubtedly be more general, if the need of it was more widely recognized by lay people, and more earnestly urged by the clergy. A few earnest communicants in a parish might just here be of great service to others, by urging this matter upon their attention, and by encouraging the parish priest in inaugurating some such instruction. The Church wisely calls upon us not to neglect the frequent reception of the Holy Communion, but she no less strenuously enjoins that each one is to "examine himself and so to come" to that Holy Sacrament. In such self-examination, however, the wise counsel of one's pastor may well be sought, and no earnest priest would deny to those who desire it, the privilege of every instruction in this most important matter. In this, as in other things, the power of example is most potent, and we are persuaded that where regular and faithful preparation for the Holy Communion is once undertaken, those who avail themselves of it will find in it inestimable blessing, while many others will recognize and imitate a custom so wholesome, primitive, and reasonable.

For it is with this, as with other things. When we have to welcome a friend, it makes all the difference in the world, whether we have begun to get ready for him *before he comes*, or are content to let him, as we say, "take us as we are." It is a poor way to welcome such an One, to be preoccupied with other things, and have no place ready for Him, whether in our house or in our heart, to have Him find us so full of other things, cares, pleasures, interests, that when He comes to our door, there is really no room for Him. And surely this is a very unworthy way to welcome the chief Friend of all.—*Trinity Record.*

LETTERS TO THE EDITOR.

THE CHURCH UNITY SOCIETY.

To the Editor of The Living Church:

The executive committee of the Church Unity Society, proposes to issue four quarterly numbers of "Church Unity Papers." At least 10,000 copies of each issue of these papers will be sent to the ministers of the leading religious denominations in the United States. They will be written in the spirit of "an ardent longing," while yet preserving a strict loyalty to the teachings of the Church, and will aim to set forth the need and nature of visible corporate unity and the only bases on which such unity seems possible.

The Rt. Rev. Hugh Miller Thompson, S. T. D., will furnish a paper on "Unity." The Rt. Rev. George F. Seymour, S. T. D., will write on "The Historic Episcopate, the only basis of Unity." The Rev. A. C. A. Hall will treat of "The Nicene Creed the sufficient Doctrinal Basis of Unity." The Rt. Rev. F. D. Huntington, D. D. will conclude with "The Church the Only Centre of Unity."

The cost of publication will be met by voluntary subscriptions, which may be paid in quarterly installments. No paper will be issued until the entire expense of the series shall have been pledged and one-fourth of the same received by the general secretary.

The committee asks the co-operation

of the Church. Money or pledges may be sent to the general secretary.

W. S. SAYRES,
General Secretary.
Broken Bow, Nebraska.

Executive Committee:

THE RT. REV. CORTLANDT WHITEHEAD,
THE REV. WALKER GWYNNE,
THE REV. W. S. SAYRES.

EPISCOPAL AUTHORITY.

To the Editor of The Living Church:

The following clipping is going the rounds of the secular press. This was first published in *The New York Tribune*, now it has reached *The New Orleans Picayune*, from which the following is taken:

New York Tribune: Certain Episcopal journals are indignant at the following item of news from Brazil: "At a recent meeting of the Presbytery of San Paulo, in the ordination of a young Brazilian minister, Senor Benedicto de Campos, a Methodist minister, two Episcopal ministers, and the Presbyterian ministers present united in laying their hands on the candidate." Their indignation is rather amusing in view of the fact that not long ago two eminent Episcopal clergymen, Phillips Brooks and Dr. Donald of this city, took part in the installation of Lyman Abbott as pastor of Plymouth church. It is rather unfair to jump on two humble missionaries for doing what these well-known divines were allowed to do without rebuke.

Consistent Churchmen are beginning to wonder what the bishops of the Church are for, and why they are called upon to contribute towards their support when lawless acts and positive declarations contrary to God's Word as the Churches of England and America have declared the same, are left unrebuked and the offenders go undisciplined.

Such clippings do untold injury to the Church because they reach the eyes of those who never see Church papers; but when these acts which lower the Church to the level of a man-made sect are encouraged, for when unrebuked and when the perpetrators go unpunished, there is encouragement, the condition of affairs is rendered worse. There is an old adage: "Silence gives consent," and we Churchmen, and all people, cannot but think that the Bishop of New York consented to the assertions of Drs. Brooks and Donald at the installation of Lyman Abbott, and that the bishops who have the Brazilian Church under their care, consented to an ordination which renders the laying on of their hands a useless performance.

LOUISIANA CHURCHMAN.

CHURCH UNITY AND THE PRESBYTERIANS.

To the Editor of The Living Church:

One of your Church contemporaries is in rather an ecstatic state of mind over the action of the late Presbyterian General Assembly in respect to Church unity. It seems to me that not much hopeful stress should be laid upon that action. At first sight the report of their committee on unity, and Dr. Smith's speech thereupon, look encouraging. The committee mildly approves three of the four articles of the Declaration of the House of Bishops, and adds: "We can, with equal readiness, accept the fourth proposition (the Historic Episcopate)." But just here comes in this most significant reservation: "According to our understanding of its terms."

Now what room does that afford for hopefulness? What are the facts? Every so-called "Evangelical" denom-

ination of Christians would doubtless be willing to accept the four articles of unity, deemed essential by our Bishops, if they could accept them according to their own understanding of them. The Holy Scriptures? Yes; as they expound them. The Nicene Creed? Yes; as they interpret it. (But their interpretation, for instance—"One Baptism for the remission of sins"—is not our interpretation.) The two Sacraments? Yes; with their explanation of them. The Historic Episcopate? Yes; even that, it would seem, the Presbyterians, at least, would consent unto, "according to our (their) understanding of it." But what is their understanding of the Diocesan Episcopate? Just this, without any question: The bishop of a diocese is but "*Primus inter Pares.*" On the contrary, we hold and teach (see Ordinal) that the bishop belongs to another and a higher order. We absolutely cannot allow the Presbyterian "understanding" of the Historic Episcopate, and form a union with them, on that ground, without stultifying our whole past history, and putting ourselves on a sectarian, instead of a Catholic, basis, if we do not actually forfeit our right to be considered a part of the Catholic Church.

Rather than sacrifice one iota of Catholic dogma or order, in the search for Church unity, we had better remain as we are, and leave it to time and Providence to solve the problem.

A. W. CORNELL.

Spotswood, N. J.

LAY POPES.

To the Editor of The Living Church:

In a letter of last week's issue of your valuable paper, headed: "An Apology for Lay Popes," and signed "J. B. C.," your correspondent is quite wide of the mark; he is somewhat like the man who thought he had scarlet fever, and found that it was only a cold in the head.

In speaking of the arranging and guaranteeing of parish expenses, it is asked by whom must it be done? Certainly not, says your correspondent, "by the congregation at large, but by the vestry, and finally not by the vestry, except formally, but by a few members thereof, who have taken prominent interest in Church work, and who are, in consequence, stigmatized as lay popes."

The state of affairs spoken of here, is perhaps one of the most fruitful causes of stagnation in many a parish. If the true basis would be attained, ought it not to be arrived at by making each man, woman, and child feel that they are helping to support the parish? This can only be done by the congregation at large, and that by teaching them to give what they can. Two-thirds of the money for rector's salary in this little parish is raised in weekly pledges, of twenty-five, fifteen, ten, and five-cent amounts; their pledge is a private matter between each one and the priest to whom they send the written pledge; each Easter they are supplied with as many envelopes as there are Sundays in the Church year, these envelopes forming a kalendar, as each one has the name of the Sunday written upon it, and they are arranged in order; each package has a number, so number one is only known to the treasurer as No. 1, the rector, in a private list, has the name corresponding to that. This

system has worked so admirably that the parish this year is raising more than ever they have done before, in the history of the present rectorate, and this in the face of the withdrawal a year ago of the only well-to-do member of the parish. A year ago the parish had to meet a debt of \$260, were pledged to raise \$520 for the rector's salary, and all they had to do it with were the pledges to the amount of \$210, fully fifty of which were not good, owing to the withdrawal of others from the parish. The few left, with the new ones coming in, increased and made new pledges. Last Easter the treasurer read his report, and showed all indebtedness paid, with a balance of \$45 in the treasury, and the pledges standing to-day at \$550, and they are all good. This amount is raised by the congregation at large, not by the vestry, or even by a minority of it, but by the individual efforts of the rector, who inaugurated the scheme and carried it through, thank God, in the face of all difficulties and opposition, and as a reward, finds the parish upon a truer financial basis, and in a generally far more healthy condition, than it has ever been in the past five years.

E. A. BAZETT-JONES.

THE SPEECH OF ASHDOD.

To the Editor of The Living Church:

"One not ready to give up the name 'minister,'" takes exception to urging priests to more exactness as to their title. Yet neither he nor any other man in the Catholic Church was ever ordained what he delights in, a "minister." To use it specifically is most certainly of the "speech of Ashdod." As a general term, before it had come to be the technical title of any Sunday orator, it was proper to use it. Thus it is used in the Bible as a translation of words meaning, under-oarsman, errand boy, workman, the vaguest kind of a term for assistant, servant. From its own derivation (*minus*) it always means the less. In the Prayer Book, also, in Matins, Evensong, and Litany, and generally speaking, throughout, it is used to direct in those services or parts of the service which may be said by any "servant of God."

Yet the Prayer Book makes a clear distinction by specifying that sacramental acts, absolutions, benedictions, the Holy Eucharist, shall be done not by a "minister," but by the "priest."

If your correspondent will remember, it was just this point which caused the English Church to reject the proposed Prayer Book of 1784, and to refuse consecration to the American bishops-elect while that book was authorized; because "priest" had been expunged therefrom and all things could be done by anybody—by "ministers." And he may also remember that it was for infidelity of the reality of sacraments, and the opinion that they could be made by anybody, that the members of the R. E. sect left the Church and adopted the Prayer Book of 1784, where all things may be done by the "minister." In short, the fact that our clergy are priests and theirs are ministers, is the point of the split of the sects from off the Church; and thus we are simply truckling to schism and telling the world that we do not believe in our own orders, when we try to wipe out the sectarians' own distinctions, and drop ourselves down from our God-given height to their man-made level.

More than this, words are living things, and grow to mean all that can be drawn from them. "Minister" is an ambiguous term. In its right sense, "minister of God," the term is very good to show the relation of officers and all Christians to Almighty God. Certainly all Christians are happy to be called servants of God; and on account of great personal humility, many of the highest officers in the Church have delighted to call themselves, "servants of the servants of God." But it would be a great piece of presumption upon their humility to fasten "servant" upon them as their official title, in place of that to which they were ordained.

Yet that glorious title, "priest," is entirely Christian in origin and harmless and honorable in signification. There is no other derivation than from presbyter, elder, within my limited knowledge. It is taken from the New Testament (as also apostle, bishop, deacon) and developed into the mother tongue of all Christian countries. It is only by looking at Paganism with Christian eyes that priest is made the title of their officers. It in no way replaces their own titles in their own systems. And it is mainly by casting back upon Christian priests the evils found upon such pagan officers, that the title is brought to discredit in the eyes of simple people. As almost all our own clergy are ordained to this title, let me ask again is not this thankless abuse of its dignity, disloyal to their own Church, like that filthy bird which fouls its own nest with what it imports from without.

A PRIEST, AND NOT ASHAMED OF IT.

HYMNS FOR THE HOLY DAYS.

ST. PETER'S DAY.

BY REV. J. ANKETELL.

Thou art the Christ, the Son of the Living God.—
St. Matt. xvi: 16.

Christ, our God, who hast no vicar
Here to lord it o'er Thy Church!
Make Thy people ever quicker,
All Thy sacred truth to search:
Set each Bishop as Thy pastor,
Faithful found to feed Thy flock,
Leading souls to Thee, their Master,
Built on Faith's eternal rock.

Blest are they whose hearts, all glowing,
Own Thee, Christ, true Son of God;
Tree of Life, for ever growing
Out of Jesse's stem, true rod!
Long have ages past concealed Thee,
Jesus Christ, our Saviour blest,
Till Thy Father's love revealed Thee,
And th' Apostle's lips confess'd.

He, who thrice in fear denied Thee,
When surrounded by Thy foes,
Now by grace hath glorified Thee,
Bearing death's most bitter woes;
Chief of that illustrious number,
Who are princes in Thy realm;
Roused by Thee from fatal slumber,
Saved from billows that o'erwhelm.

When our waves of woe have risen,
Bid us walk on trouble's sea;
When we languish in our prison,
Let Thine angel set us free;
When our coward hearts deny Thee,
Melt us with a look to tears;
Grant us grace to glorify Thee,
Save from sin, and doubts, and fears.

DIOCESAN CONVENTIONS.

MILWAUKEE.

The annual council opened with a celebration of the Holy Communion at the cathedral, on Tuesday, June 17th. A select-ed vested choir, including a part of the regular choir of the cathedral, was present, but the service was not choral, and the music was rigorously plain. The Bishop was Celebrant, assisted by the Rev. Dr. Wright as gospeller, and the Rev. Dr.

Royce as epistoler. Dean Williams also assisted in the distribution of the elements. The Rev. C. S. Lester was preacher.

The council assembled later in the Cathedral Hall, the Rev. Canon St. George acting as secretary *pro tempore*. The roll call showed a fair attendance of both orders, and after luncheon the council organized by the unanimous election of the Rev. E. G. Richardson as secretary, Mr. St. George and the Rev. Dr. Wright declining to allow their names to be used. At 3 o'clock the Bishop delivered his annual address, which was chiefly concerned with affairs of local interest only. The Bishop considered at some length, several matters which had been referred to him during the year, from several sources, touching the subjects of marriage and divorce, of the use of the church building for semi-secular matters, of unleavened or wafer bread, which the Bishop endorsed; of the use of unfermented wine, which of course he disallowed; and he also spoke of the Episcopal Endowment Fund, and recommended a more simple form of parochial reports. Special committees were appointed on the two latter subjects. The Bishop named as the committee on the Endowment Fund, the Hon. Moses M. Strong, the Rev. C. S. Lester, and Messrs. J. P. McGregor, L. H. Morehouse, A. W. Bartlett, C. A. Place, and Daniel Jones. The committee will report next year.

A missionary session was held in the evening, at which \$1,275 was pledged toward the salary of a general missionary, to be appointed by the Bishop, and to receive the title of archdeacon. The elections which occurred on the second day, resulted substantially as heretofore. All the members of the Standing Committee, and the treasurers, were re-elected. A considerable amount of time was spent in discussing the unhappy end of the late diocesan paper, in which, as a morning paper tersely remarked, "those who had lost money in trying to maintain such a paper, took little part." The Bishop advised Church people to subscribe for THE LIVING CHURCH, both for diocesan news and general Church matters, and the whole matter of an organ was referred to the Board of Missions. The chief subject of interest was the discussion of the proposed canon of proportionate representation, which passed a first reading last year. The discussion was long, and carried on ably, but with thorough good feeling. Dr. Adams opened for the opposition, and a large number of deputies addressed the chair on both sides, including for the change, the Rev. Dr. Royce, the Rev. Chas. Holmes, the Rev. C. S. Lester, the Rev. W. P. Ten Broeck, Judge M. M. Strong, and J. P. McGregor. Opposition speeches were made by Drs. Adams, Ashley, and Jewell, Dean Williams, Messrs. H. Heady, W. H. Webb, G. H. Winslow, and others. A motion to indefinitely postpone was lost by non-concurrence of orders, but the same vote reversed, defeated the proposed change. The final vote was as follows: Clerical—ayes, 16; nays, 19. Lay, parishes and missions—ayes, 11; nays, 7; divided, 2. Although there was an affirmative majority of the laity, it lacked the necessary two-thirds vote, so that the proposition was negated by both orders. The Bishop and Mrs. Knight tendered a reception to the members in the evening.

On the day following the council, were held sessions of the Sunday School Institute and of the Woman's Auxiliary. The former sat at St. Paul's church, and listened to papers and remarks from Dean Williams, the Rev. Charles Holmes, and several others, the Bishop also being present. The attendance was only fair, but the interest was well maintained throughout. The session of the Woman's Auxiliary was held at the Cathedral Hall, Mrs. C. F. Knight being president, and Mrs. L. R. Durand, of Madison, secretary. Quite a number of reports and remarks of interest bearing on the missionary work, were listened to. In the evening was held a service at St. Paul's church, at which the Rev. E. R. Atwill, D. D., Bishop-elect of West Missouri, was preacher. Dr. Atwill's

sermon was on woman's sphere and woman's work.

WEST VIRGINIA.

The 13th annual council met in St. John's church, Charleston, on Wednesday, June 4th. The sermon was preached by the Rev. S. Scollay Moore, in place of the Rev. L. R. Mason, detained. The report of the Standing Committee was received. The Rev. Dr. Lacey reported in favor of the establishment of a branch of the Woman's Auxiliary, which report was adopted. The Bishop afterwards appointed as president of the branch, Mrs. W. H. Small, of Parkersburg, and as vice-presidents Miss M. G. McSherry, of Martinsburg, from the Valley Convocation; Mrs. Ely Ensign, of Huntington, from the Kanawha Convocation, and Miss Gertrude Lamb, of Wheeling, from the Northwestern Convocation. The committee on Parochial Reports presented its report, showing the total amount collected in the diocese during the past year to be \$57,288.34; the value of church property in the diocese \$336,849.52, on which there is indebtedness of \$15,387.69. The amount of rectors' salaries promised is \$14,257, all of which has been paid but \$193.33.

The following were elected members of the Standing Committee: Clerical, the Rev. Messrs. L. R. Mason, Dallas Tucker, and Henry Thomas. Lay, Messrs. E. I. Lee, I. Strider, and B. C. Washington. The Rev. L. R. Mason, from the committee on constitution and canons, reported, recommending that hereafter each parish be entitled to three delegates but only one vote in council, and that each missionary station be entitled to one delegate and no vote. W. S. Laidley submitted a minority report, stating that this was largely a missionary diocese, and to get delegates from the missions, which was necessary to a healthy growth, there should be an equality of all delegates. The majority report was adopted. The Rev. C. C. Pearson, from the committee on the state of the Church, reported that the work showed evident and gratifying marks of success. The lack of facilities for travel and the inadequate number of clergy have had their effect, yet the work has not materially suffered. The work has been carried to the remotest sections of the State. The Church has been progressive, and in many instances has been the first to raise the standard of the Cross. The number of Confirmations has largely increased, and the contributions show improvement. Railroad extension will materially aid the cause. The committee on diocesan missions reported that of 233 persons confirmed during the year, 111 were from mission stations, a largely increased per cent., showing the work accomplished by the missions. Out of 100 places in the diocese where services are held, 80 received aid from the diocesan missionary fund. A plan of systematic offerings has helped.

The council accepted the invitation to hold the next session at Trinity church, Parkersburg.

VERMONT.

On Wednesday, June 18th, the 100th convention of the diocese assembled in St. James' church, Arlington, the mother church and parish of the diocese, and where the first convention was held 100 years ago the coming September.

After Matins at 8:30, the convention was organized. Mr. T. H. Canfield, son-in-law of the first Bishop of Vermont, was for the 30th time elected secretary, and Mr. E. L. Temple, treasurer. Standing Committee: The Rev. Dr. Bliss, the Rev. Dr. Bailey, the Rev. A. B. Flanders, Messrs. Cyrus A. Booth, Jabez W. Ellis and Henry Wells. At 10:30, the Bishop with about 50 clergy, marched from the house of Mr. Deming, into church, singing "The Church's One Foundation." Most of the clergy were habited in cassock, surplice, white stole, and biretta. The black scarf was conspicuous in its absence. The Rev. Dr. Langford, of New York, read the Litany, and the Bishop, assisted by several clergy, celebrated the Holy Communion. The greatest and most serious blot upon the service

was the long pause after the prayer for "the Whole State of Christ's Church," and the departure of two-thirds of the congregation, and this, too, with a triumphant voluntary upon the organ. The sermon was preached by the Rev. Dr. Bailey, who has been connected with the diocese since 1846. It was a valuable historical survey of the life of the Church in Vermont, beginning with the ministrations of the clergy of the Church of England in the last century.

In the afternoon, the Bishop read his address, in which he referred to the solid foundations laid by the first Bishop of Vermont. He expressed his disapproval of the new rubric passed by the last General Convention, granting permission to shorten Matins when Communion is immediately to follow. At the suggestion of the Bishop, a committee was afterwards appointed to take into consideration and report to the next convention, the proposed changes in the Prayer Book to be acted upon by the next General Convention. The rest of the afternoon was occupied by the reading of some very valuable papers. The Rev. Mr. White read a paper upon the "Increase of the Church in Vermont during the present Episcopate." Mr. T. H. Canfield read a paper upon "The History of the Church in Vermont during Colonial Times, and the first years of this century," dwelling particularly upon the noble part taken by the laity in maintaining lay services when the first settlers in Vermont were without bishop and clergy and were dependent upon the occasional visits of some distant priest from Massachusetts or Connecticut for Baptism or Holy Communion. Mr. Kittredge Haskins also read a valuable paper upon the legal struggles of the Church in Vermont for the possession of the lands and glebes granted by George III. for the use of the Church of England and the clergy in New Hampshire and Vermont. These lands held by "the S. P. G. in Foreign Parts," were confiscated by the State after the war of Revolution. The Church in America was the natural inheritor of these lands, and after years of litigation on the part of the diocese, a part of this property was recovered, and the diocese receives now an annual income of over \$3,000 from these, which is used for the support of missions and feeble parishes. The Rev. Dr. Langford, of New York, followed in a well-timed speech, pointing out what the Church in Vermont had done for the Church outside of Vermont, and also emphasized the fact that the Church in Vermont had never asked for or received aid from the General Board of Missions. Resolutions were offered expressing thanksgiving for all the mercies and blessings showered upon the diocese for the last 100 years, for the faithfulness of the clergy and for the valuable aid and nursing care given by the S. P. G. during the infancy of the Church. These resolutions were seconded by several clergy and laymen in enthusiastic speeches.

Wednesday evening was given up to the consideration of the missionary work of the diocese. It was voted to continue the work of the general missionary, and to raise \$4,500 for diocesan missions the coming year.

Thursday morning was given to the consideration of the usual routine business.

Such in brief was the 100th convention of this venerable mountain diocese. It was a happy thought to hold the convention in the mother parish, nestled so peacefully among the mountains and hills, and in the church, built in 1829, surrounded by the old cemetery where repose the dust of the Hawleys, Canfields, and others, who were the pioneers of the Church, and whose direct descendants of the fifth generation were present in this convention.

CENTRAL NEW YORK.

The 22nd annual convention met in Zion church, Rome, on June 10th. Evening Prayer was read and then the convention was called to order, the Rev. A. B. Goodrich, D. D., being re-elected secretary. The report of the treasurer of the diocese showed receipts for diocesan missions, \$9,-

879; for diocesan fund, \$1,766.19. Christmas Fund for Disabled Clergy, \$1,204; permanent fund for same, \$12,200. The Episcopal Fund has a principal of \$75,000. The permanent Missionary Fund amounts to \$20,353.93.

In his address, the Bishop expressed his desire to have either a division of the diocese or an assistant bishop, so that he may be freed, within the next two or three years, from all or part of his duties. The matter was referred to the Standing Committee.

The Bishop appointed as presidents of the missionary convocations the following: The Rev. Messrs. G. G. Perrine, C. T. Olinsted, A. H. Rogers, J. F. Taunt, R. M. Duff, and W. E. Allen. Mr. George J. Gardner was re-elected treasurer of the diocese.

The old Standing Committee was re-elected, viz.: Clerical—The Rev. Drs. John Brainard, Theodore Babcock, Henry R. Lockwood, and Wm. T. Gibson. Lay—Messrs. D. O. Salmon, Thos. D. Green, Jas. W. Glover, and Azariah H. Sawyer. The convention closed with prayers and the benediction by the Bishop.

OPINIONS OF THE PRESS.

The Independent

PRESBYTERIAN REVISION.—However the Presbyterian press may have differed before the Assembly met as to the desirability of any revision whatever, it seems to be united now in sweet content. *The Interior* regards revision as already accomplished; and, as a result, "burdens have fallen away," "hindrances" have been removed, and "repulsions have disappeared." *The Presbyterian Journal*, which fought mightily against revision, advises all to "possess their souls with patience." "The Confession," it says, "will not be marred. It has been cast into the furnace of that committee; but it will come out unsinged, for with it there is one like unto the Son of God." It is very nice in the *Journal* thus to allay the fears it did so much to call up before the Assembly met. Even *The National Presbyterian*, which was so violent in its arraignment of men like Dr. Crosby, Dr. Thompson, and Dr. Parkhurst, declares itself to be "happy." It solemnly assures us that "from the first it has had a large confidence in the mass of our ministers and elders, but it had not ventured to hope for action so conservative and orthodox as that of the Assembly; and, much less, that it could be adopted with essential unanimity." Well, people differ in the way they express their confidence. It is good, nevertheless, to know that all anti-revisionists are, after all, so very friendly to revision.

The Church Times.

"LUX MUNDI."—Such a volume as *Lux Mundi* demands most careful and thorough examination. *Not even practised theologians can master so formidable a work unless considerable time be given to the study, and the book be considered as a whole, no less than in detail.* A few extracts, or even a single essay, furnish no sufficient basis, upon which can be founded an estimate of the ultimate effect and tendency of any book whatever; while in the case of *Lux Mundi*, the writers have worked from a common standpoint towards a common end, and may therefore justly claim that their essays should be considered as a whole. For our own part, we do not share the alarm which has been felt in some quarters as to the consequences of this book. We have sufficient confidence in the loyalty of the essayists to our blessed Lord and His society, to believe that they would never willingly break with Catholic tradition, or ignore the voice of the Church; and to be sure that if it is indeed true that they have been hasty in opening doors to negative criticism, or unmindful of weaker brethren in employing certain phrases, or indiscreet in hypothetically admitting certain conclusions, then, on being convinced of their mistake, they will welcome the opportunity of correcting it. Further consideration and discussion are necessary before "the general mind" reaches a decision; and until then, no action can be taken without injustice.

Correspondence of The Canadian Churchman.

FEMALE CHORISTERS.—The cry is going up against the new-fangled practice—imported, as it happens, from the Church of England—of vesting female choristers either in cassock and cotta or else in some other distinctive costume, and placing them in our churches to sing with the men and boys. In All Souls' church, this city, and in St. Peter's, Brooklyn, the girls are vested precisely as if they were male choristers, sit with them in the choir stalls, walk in and out with them and the clergy processionaly, with uncovered heads, contrary not only to all ecclesiastical tradition, but also to St. Paul's express command. But Church and Bible go for little enough in these days.—Broad Churchmen are above all law, are a law (and a mighty poor law) unto themselves. This outrage upon decency and order arises from the insane desire that possesses choirmasters and vestrymen to draw crowds by means of grand music, crowds of those who "to church repair," not for the doctrine but the music there, whose ears must be tickled not only by the preacher, but also, and chiefly, by the choir. These people demand not the real ecclesiastical music, either Gregorian or of the old Anglican cathedral school, but a sensuous erotic operative style, such as is quite beyond the range and the powers of a boy's voice. Thus, the women are brought into requisition to supply the place of the phenomenal boy chorister of whom we occasionally hear, and to fill a bill which would suit an opera house with a Patti or an Albani as the prima donna, but is utterly unsuitable for worship in the House of God. If such a style of music is of obligation, it would surely be far better to abandon altogether the vested choir in the chancel and to return to the old fashion of placing the mixed choir in the organ loft. As it is, our chancel choirs are running the imminent risk of descending to mere sensational, sensuous side shows. *The Churchman* apparently defends the practice from the pictures it gives of such choirs and the prominence it affords to the account of whatever musical performances take place in the churches addicted to this most un-Catholic system,—one of the few innovations for which we have but little reason to thank the Church of England.

The Irish Ecclesiastical Gazette.

THE ARCHBISHOP'S JUDGMENT.—There are evidences that the English Church is getting a little restive under the prolonged delay of issuing the Canterbury judgment in the Lincoln suit. A disposition is likewise manifesting itself to forestal the judgment, and debate the question of obedience. There is a growing impression that Dr. King will not get off on all the points raised. The Bishop of Wakefield, who has already earned such credit for sterling good sense, has thought it desirable to address a letter to his clergy asking them to accept the judgment all round, however much it may bear on their preconceived notions and desires. *The Guardian*, writing on the subject, says: "There seems to be a disposition in some quarters to make suppositions about it, and on these suppositions to ask questions or construct theories as to what ought to be done in consequence. More than this, there are suggestions that persons ought beforehand to pledge and commit themselves to this or that course of conduct. All this is surely premature. It is arguing on what we do not know; and perhaps there is no habit of mind which leads more surely to entanglement and confusion than the readiness to take strong resolutions on imperfect and uncertain guesses. In due time we shall have before us what the Archbishop thinks, how he looks at all the circumstances of the contention before him, what he rules. We shall then be out of the region of conjecture, and we shall know where we stand. We may hope, from his learning, his large research, his superiority to technical prejudices, his sense of his great position, such an examination and discussion of the questions before him, as they have not yet received in the long legal warfare which has hitherto failed to settle them satisfac-

torily. We shall then have the materials of knowledge. We shall have time to review, to reflect, to take into account the whole aspect of the situation, as it may affect all parties. Above all, we shall know what the person most immediately concerned in the debate thinks about the result." On the other hand, *The Church Review*, a well-known High Church organ, is strongly in favor of obedience, and a cordial acceptance of the Archbishop's judgment all round.

"In his autobiography Joseph Jefferson recalls many ludicrous incidents of his stage experience," said a Southern admirer of the actor recently at the Hoffman House, "but among them all I have seen no allusion to something that happened in Atlanta, Ga., on the night of Jefferson's first appearance there as Rip Van Winkle. De Give's Opera House was packed from foot-lights to ventilators by an audience that came from all parts of the State. There wasn't squatting room in the aisles nor standing room in the lobby. I never saw an audience so attentive. They drank in the play through their eyes and ears as if they had been athirst for months. And I reckon they had, for something in the dramatic line.

"Southerners are very emotional, you know, and there was much weeping in the house during the scene where Rip and his wife have their little set to which ends in his being driven out of the back door into the dark night and the storm. The lightning lightened, and the thunder thundered, and the countrymen in the audience stood up to watch it. Just as Rip opened the door there was a blinding flash, followed by a deafening roll and rumble, and he turned back for an instant in a last silent appeal to his wife. That look was too much for a lank farmer in the balcony. Springing up in his seat, high above the sea of heads around him, he shouted with a'l his voice:

"Don't go, Rip, don't go!"

"Jefferson must have heard that yell and the blubbing that followed it, for he seemed to pause again before he plunged into the howling darkness. The farmer took on terribly, attracting the attention and sympathy of the whole house. He refused to be comforted, and finally got up and left the place, crying like a baby. I learned afterward who the booby was. He had ridden horseback through the rain for ninety miles to see that performance."

A HINT TO GRUMBLERS.—"What a noisy world this is!" croaked an old frog, as he squatted on the margin of the pool. "Do you hear those geese, how they scream and hiss? What do they do that for?"

"Oh, just to amuse themselves," answered a little field mouse.

"Presently we shall have the owls hooting; what is that for?"

"It's the music they like the best," said the mouse.

"And those grasshoppers can't go home without grinding and chirping; why do they do that?"

"Oh, they're so happy, they can't help it," said the mouse.

"You find excuses for all; I believe you don't understand music, so you like the hideous noises."

"Well, friend, to be honest with you," said the mouse, "I don't greatly admire any of them; but they are all sweet to my ears, compared to the constant croaking of a frog."

To young men Bob Burdett says: "You take a basin of water, place your finger in it for twenty-five or thirty seconds, take it out and look at the hole that is left. The size of that hole represents about the impression that advice makes on a young man's mind.

"If you are a diamond, be sure that you will be found. Cheek, brass, or gall never get ahead of merit.

"Remember that in the morning of life come the hard-working days. Hard work never killed a man. It's fun, recreation, relaxation, holidays, that kill. The fun that results in a head the next morning so big that a tub could hardly cover it, is what kills. Hard work never does."

True Economy

It is true economy to buy Hood's Sarsaparilla, for "100 Doses One Dollar" is original with and true only of this popular medicine. If you wish to prove this, buy a bottle of Hood's Sarsaparilla and measure its contents. You will find it to hold 100 teaspoonfuls. Now read the directions, and you will find that the average dose for persons of different ages is less than a teaspoonful. Hood's Sarsaparilla is the best and cheapest medicine.

"I took Hood's Sarsaparilla for loss of appetite, dyspepsia, and general languor. It did me a vast amount of good." J. W. WILLEFORD, Quincy, Ill.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. 100 doses \$1.

"SUMMER TOURS, 1890."

Is the title of the new illustrated summer-tourist book of the Michigan Central. "The Niagara Falls Route." It is a practical guide and profusely illustrated. Sent to any address on receipt of six cents postage by O. W. Ruggles, G. P. & T. Agt., Chicago, Ill.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

YELLOWSTONE NATIONAL PARK.

In view of the widespread attention now centered in the Yellowstone National Park, the following expressions from two of the most eminent American citizens, one a scientist and the other a clergyman, are of great interest.

Prof. John Muir, California's distinguished geologist, speaking of this national resort says: "Situated in the heart of the Rocky Mountains, on the broad rugged summit of the continent, amid snow and ice and dark shaggy forests, where the great rivers take their rise, it surpasses in wondrous, exciting interest any other region yet discovered on the face of the globe."

Rev. T. De Witt Talmage, the eminent divine, says: "After all poetry has exhausted itself, and all the Morans and Bierstadts and other enchanting artists have completed their canvases, there will be other revelations to make and other stories of its beauty and wrath, splendor and agony, to be recited. The Yellowstone Park is the geologist's paradise."

The Northern Pacific Railroad, the celebrated Chicago route, is the only all-rail line to this region. For copy of Wagon and Pullman Book, Park folder, and other illustrated publications, address any traveling passenger agent of the company, or Chas. S. Fee, G. P. & T. A., N. P. R. R., St. Paul, Minn.

WHERE TO SPEND THE SUMMER.

If undecided, perhaps this will help you.

Where to go, what to do, how to do it, and the expense involved—questions agitating so many households contemporary with the advent of Summer, are all answered satisfactorily in the pages of the handsome volume entitled "Health and Pleasure," just issued by the Passenger Department of the New York Central & Hudson River Railroad.

The book is profusely illustrated, contains several valuable maps, and the information is presented in a concise, yet readable manner. It embraces an extensive list of Summer hotels and boarding houses along the Hudson, among the Catskills, in the Adirondack Mountains, at Saratoga, Lake George, Niagara Falls, and other famous resorts.

Copies of the book may be obtained free upon application to W. R. Jerome, General Western Agent, No. 37 Clark St., Chicago, or will be mailed post-paid upon receipt of ten cents in stamps, by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

A GIRL WORTH HAVING.

A few weeks ago I read in your paper Mr. Moorehead's experience in the Plating Business, in which he cleared \$67.85 in a month, but I trust that I am a girl. I sent as he directed and got a Plater, and cleared \$208.17 in one month. Can any of your readers beat this? You can get spoons, forks, or jewelry to plate at every house. Send \$3 to W. H. Griffith & Co., Zanesville, Ohio, and they will send you a Plater, and you can make money enough in three hours to pay for it, or address them for circulars. There is plenty of work to do in both city and country; then why should any persons be poor or out of employment with such an opportunity at hand. I hope my experience will help others as much as Mr. Moorehead's did me. Laura B.

THE WABASH MAKES HALF RATES.

For the Fourth of July the Wabash Line will sell tickets at one fare for the round trip to all stations on the system. These tickets will be on sale July 3 and 4 and good for return passage until Monday, July 7, inclusive, thus enabling the public to spend not only the Fourth, but Saturday and Sunday with friends. Ticket office, 201 Clark street.

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There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never falls to color an even brown or black as may be desired.

How well we remember grandmother's attic, so fragrant with medicinal roots and herbs! Poor old soul how precious they seemed to her! And yet, one bottle of Ayer's Sarsaparilla would do more good than her whole collection of 'yarbs."

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USEFUL THINGS WORTH KNOWING.

HOW TO HAVE A CLEAR SKIN.—Don't bathe in hard water; soften it with a few drops of ammonia, or a little borax.

Don't bathe your face while it is very warm, and never use very cold water for it. Don't wash your face when you are travelling, unless it is with a little alcohol and water, or a little vaseline.

Don't attempt to remove dust with cold water; give your face a hot bath, using plenty of good soap, then give it a thorough rinsing with water that has had the chill taken off of it.

Don't rub your face with a coarse towel; just remember it is not made of cast-iron, and treat it as you would the finest porcelain, gently and delicately.

Don't use a sponge or linen rag for your face; choose instead a flannel one.

Don't believe you can get rid of wrinkles by filling in the crevices with powder. Instead, give your face a Russian bath every night; that is, to bathe it with water so hot that you wonder how you can stand it, and then, a minute after, with cold water that will make it glow with warmth; dry it with a soft towel and go to bed, and you ought to sleep like a baby while your skin is growing firmer and coming from out the wrinkles, and you are resting.

A TRIED CURE FOR INSOMNIA.—Every night, at an early bed-time, take a five-grain pill of assafoetida, be careful to take no strong medicine after three o'clock in the afternoon; half an hour before getting into bed, take a hot foot-bath. Let the water be as hot as can be borne at first, and add a little very hot water as it cools. Be sure to keep well covered up, and to have the feet in the water a full half hour. A month of this treatment under the most adverse circumstances completely cured the insomnia of a friend, who had run the entire gamut of narcotics, stimulants, eating before retiring, and tiring himself out.

CROSSING THE LIMBS WHEN SITTING.—Women who sit with their legs crossed, to sew or to read, or to hold the baby, are not aware that they are inviting serious physical ailments; but it is true, nevertheless. When a man crosses his legs he produces the ankle of one limb across the knee of the other, and rests it lightly there. A woman, more modest and restricted in her movements, rests the entire weight of one limb on the upper part of the other, and this pressure upon the sensitive nerves and cords, if indulged in for continued lengths of time, as is often done by ladies who sew or embroider, will produce disease. Sciatica, neuralgia, and other serious troubles frequently result from this simple cause. The muscles and nerves in the upper portion of a woman's leg are extremely sensitive, and much of her whole physical structure can become deranged if they are overtaxed in the manner referred to.

MAKING HARD SHOES SOFT.—To a pair of shoes that have become stiff and uncomfortable by constant wear in the rain, apply a coat of vaseline, rubbing it in well with a cloth, and, in a short time the leather will become as soft and pliable as when it was taken from the shelves of the shoe-dealer.

HOT WATER TO RELIEVE THIRST.—It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. It is far better and safer to avoid the free use of drinks below sixty degrees; in fact, a higher temperature is to be preferred; and those who are much troubled with thirst will do well to try the advantages to be derived from hot drinks, instead of cold fluids to which they have been accustomed. Hot drinks also have the advantage of aiding digestion, instead of causing debility of the stomach and bowels.—The Ladies' Home Journal.

CURTAINS OF lace may be done up as good as new if soaked and pressed through several waters made slippery with borax, thoroughly rinsed and dried, and starched evenly. After starching, pat the curtains smartly between the hands, and hang in the sun. When nearly dry, stretch them upon a sheet pinned upon the floor. Pin the edges and scallops so that they will be perfectly even. Curtains of India silk or pongee may be pressed carefully through a suds made from water that is just warm, and white castile soap. Rinse them in cold water, fold, pass them through the wringer, and roll them closely in a dry cloth. Iron them before quite dry. If embroidered or ornamented with plush, such curtains should be sent for a dry cleaning. Chenille portieres should be laid upon a clean cloth and brushed with a clothes-brush upon both sides, then sponged with luke-warm water containing three table-spoonsful of turpentine. This will brighten the colors and make them disagreeable to moths. Lay away in long boxes wrapped in paper, if you have no cedar chest.—N. Y. Evening Post.

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