

The Living Church.

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

Vol. XIII. No. 10.

CHICAGO, SATURDAY, JUNE 7, 1890.

Whole No. 605.

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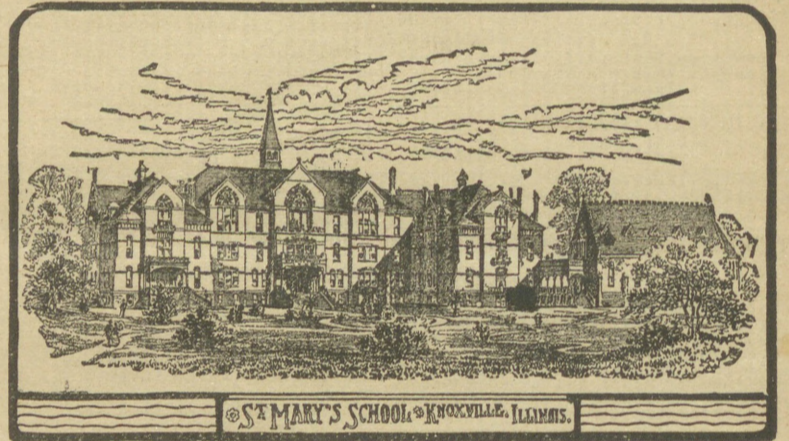
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The Living Church.

SATURDAY, JUNE 7, 1890.

NEWS AND NOTES.

THE University of Cambridge will confer the degree of LL. D. upon Canon Liddon this month.

THE Bishop of London has put his veto upon the new proceedings against the reredos in St. Paul's cathedral, inaugurated by the Church Association.

THE Rev. Edwin A. Gernant, for the past nine years pastor of the Zion Reformed Church, Allentown, Pa., is about to apply to Bishop Whitaker for holy orders. He is the third person, within four days, to withdraw from the "Reformed denomination" in Allentown; the Rev. M. W. Christman and Mr. Jas. Werner, just about to graduate, having preceded him. All these will prepare for the priesthood.

THE Queen has issued a commission to inquire into the present state of the Abbey of Westminster as regards the facilities which it offers for providing for the interment, and otherwise preserving the memory, of the most illustrious Englishmen in the manner which has been customary for many centuries; and to hear evidence, and to consider plans for providing at the abbey, or elsewhere, an additional place for memorials, should such a provision appear necessary.

THE Bishop of London has (a London correspondent says) been thinking of retirement. For some time past Dr. Temple's eyesight has given him increasing trouble. Having consulted more than one oculist, he found that no relief, but rather an aggravation, of the disorder was to be looked for. In view of this, he placed himself in the hands of the Archbishop of Canterbury, expressing his readiness at once to resign the see. At Dr. Benson's advice, he has, however, decided to continue in office.

A WEEK or two ago we ventured to question the wisdom of bringing forward recent converts to the Church into the teaching office before they had had time to assimilate something of the Church's system. The remarks were called forth by a Mission recently held by Mr. Sam Small, in or near Boston. A practical illustration of the subject is published in despatches to the daily papers, which state that the gentleman in question, having left the Southern Methodists for the Church, has now accepted the presidency of some college of the Northern Methodists. *Festina lente.*

THE Rev. Dr. Winslow writes: "To correct two erroneous and somewhat prevalent impressions, let me say that Miss Amelia B. Edwards' lectures were not for the benefit of the fund, but were entirely a private business matter of her own; also, that a few subscribers have sent less this season on the supposition that renewed and fresh contributions were liberally forthcoming, whereas the reverse is rather true. Up to date, less than thirty per cent. of subscriptions have been renewed, and the Fund year closes

on July 31." Address the Rev. W. C. Winslow, 525 Beacon st., Back Bay, Boston.

STATEMENTS are from time to time circulated, and meet with a good deal of credence, of a large increase in the number of Roman Catholics in England. A pamphlet just published, gives some figures that will completely dispel the idea which it is so anxiously sought to foster. In 1801, when the population of the United Kingdom was 16,345,645, the Church of Rome estimated her numbers as fully one-third, or 5,448,000, whereas now, with a population of 39,000,000, she only returns (see *The Tablet*, Dec. 24th, 1887), 5,641,000. Deducting the number of foreign Roman Catholics, estimated at over one million—an element that was almost entirely absent in 1801—it follows that the actual number of native Roman Catholics in the United Kingdom, is actually less than it was at the beginning of the century although the population has more than doubled.

PROFESSOR SAYCE, in his last paper upon the cuneiform tablets from Tel-el-Amarna, suggested that in one important document, relating to the affairs of Philistia and Southern India, the name of Jerusalem was to be found mentioned along with Keilah and Kirgath or Hebron. A careful re-examination of the inscription which he has just made in Egypt proves that the name is to be read Uru-Salim, "The City of Peace," the Uru-Salimu of the inscriptions of Sennacherib. Here, then, we have a distinct mention of the future Jewish capital under its well-known name, and in association with Hebron, the elder metropolis, more than 500 years before its capture by David. These despatches were addressed to the Egyptian King, and Jerusalem appears at that time to have been a post occupied by troops in alliance with Egypt.

IT is to be hoped that by the time the World's Fair is opened, Chicago may be able to exhibit an efficient municipal administration. Recent events have demonstrated the utter demoralization of the city government. Either the mayor is living in a fool's paradise deceived by the parasites around him, or he is a conscious ally of the gamblers who infest the city. It has been repeatedly given out that the laws which prohibit gambling are rigidly enforced, and that the nefarious occupation was suppressed. Yet lists of places where gambling hells are in full blast have been repeatedly published in *The Daily News*. On Saturday last, the editor of that paper, obtaining a warrant, raided an establishment within a stone's throw of the City Hall, and carried off and destroyed nearly two tons of implements. A private citizen, in one hour, has accomplished more than the whole police force of the city has been able, or cared, to do. The political parties, which are nearly balanced in power in Chicago, are agreed in denouncing a most inefficient and disgraceful city government.

THE Society of Friends in Philadelphia is slowly dying out, and ere the close of the present century, will be practically out of existence in that city. It is a notable fact that almost without an exception, the young people adopt the Catholic Faith, from which their ancestors departed in the days of George Fox. Besides the Orthodox and Hicksite Quakers, there used to be a third species in Philadelphia, who called themselves the "Free Quakers." Their "meeting house," erected "A. D. 1784, and in the year of the Empire VIII," as quaintly expressed on a tablet yet plainly visible, has long been occupied by the Apprentice's Library." A small room now holds the entire membership, who assemble in it yearly (as a matter of form) to keep alive the society, which owns the building, as also a burying ground in the Fifth Ward. This sect, also termed the "Fighting Quakers," was in the times that tried men's souls, a patriotic body, while the regular Friends were mostly Tories. The word "Empire" on the tablet already referred to, was used as an alternative of Confederacy, which was the style before the Constitution was adopted which made us the "United States."

WE have been looking over the reports of the late Presbyterian General Assembly to find something which *The Churchman* calls "solemnly hopeful," on the subject of Church unity. We are not surprised to note that the Declaration of the House of Bishops was treated with respect by that body of scholarly Christian men. If the report of its committee may be taken as representing the sentiment of the Assembly, there is substantial agreement with the Bishops as to the Holy Scriptures and the administration of the Sacraments, so far as indicated by the Declaration, in which nothing whatever is said about the orders of those ministering the same. As to the Nicene Creed, while the report admitted that it might form a proper bond of Church fellowship, it (the Creed) did not embrace all that was precious and important, nor in accepting it could the Presbyterians give up their use of the Westminster Confession. The fourth proposition, relating to the Historic Episcopate, they could accept, according to their understanding of its terms; which, of course, means that their elders are bishops and that there is no higher order of ministers in Christ's Church. All this is just what was to be expected and nothing more. That it is either very solemn or very hopeful we are not able to see. It may increase the cordiality and respect which has existed in the personal intercourse of the members of the two Christian bodies, though it does not go far towards the harmonizing of their views as to ecclesiastical polity.

THE general synod of the Church of Ireland was engaged in its recent session in discussing the alleged spread of Ritualism in the Church. The subject was introduced by the Evangelical Church party. Atten-

tion was called to the character of the service in St. Bartholomew's church, Dublin, where Canon Smith was accused of unduly elevating the cup or paten at Communion, making reverence to the holy table, permitting a wooden cross to lie over the Communion Table, and hearing confessions. Canon Smith defended his practices as in conformity with the letter and the spirit of the law, and the writings of the reformers, whose opinions as to private auricular confession he quoted extensively. The Archbishop of Dublin said Canon Smith had cheerfully given up at his request the reverence to the Holy Table, and in the other matters he was within the law. The Bishop of Derry said there were far more serious dangers to the Church than the danger of Ritualism. The English Dissenters, to whom the Irish Evangelical Churchmen desired to approximate, hated Irish Churchmen, and it was to the Protestantism of the Church of England, which was a strong and mighty thing after all that was said of it, that they must look in the future. The Bishop of Meath spoke in the same strain, and said the confession which Canon Smith encouraged was allowed by the Church, but it was a very different thing to the abominations in the Church of Rome. The synod almost unanimously shelved the question by the adoption of the motion to pass to the next business on the programme.

THE CHURCH OF ENGLAND.

(FROM OUR CORRESPONDENT.)

LONDON, May 24, 1890

THE Convocation of Canterbury has had a busy session this month. Chief among the discussions was one relating to Sisterhoods, in the Upper House. After nearly fifty years of earnest Christian work, these noble institutions are at last to have some formal recognition from the Church, which their members have so long devoutly wished for. But the details of the scheme drawn up by the bishops do not afford the same amount of satisfaction as the idea which prompted it, and it is as well that their lordships have only put it forth as a provisional one. The bishops, cautious to a fault, decline the use of the word "vow," and get over their difficulty by allowing a woman to contract a "life-long engagement." The distinction is not very apparent. But far worse than this, they would restrict entrance upon such a life to any one under thirty years of age. But why? Surely if a woman is full of earnest desire to be up and doing for Christ's work, her zeal should not be repressed on the plea of her years. In the world, she may enter upon matrimony as a mere child, and, as has been pointed out, a man may take the vows of priesthood at the age of twenty-four, and why not so a woman who is, so to speak, at that age in advance of her years, and certainly quite capable of deciding for herself, after a proper probation, whether she has a vocation for the life she desires to lead.

At the same time as the Upper House were debating this subject, the House of Laymen had the kindred one of Brotherhoods under consideration. This elective body was only called into existence two or three years ago, and the idea was that they should only discuss such matters as the Archbishop should send down to them for their advice. A good deal of talking is done at their meetings, but the value of the conclusions arrived at is dubious. On this question of Brotherhoods, for example, the House would listen to no arguments in favor of any sort of recognition of vows. The absurdity of the thing must be apparent to any one who thinks a little. *The Guardian* puts it very well. "It is those," it says, "who wish to devote themselves entirely to the work who are likely to offer themselves as members of Brotherhoods, and experience shows, as some of the bishops have perceived, that such men will be attracted by nothing short of absolute renunciation, that is, by vows of poverty, celibacy, and obedience. It is useless to say that they may still give up all without vows, for it is the character of the scheme that attracts men, and that character is impressed upon it by the system of vows on the one hand, and on the other of mere temporary undertakings. In refusing to contemplate, still less to sanction, vows, the House of Laymen has done its best to change the whole character of the proposed Brotherhoods, and to reject just those men whom it is most important to attract." And the same influential journal adds this warning: "The Church that discountenances self-renunciation in Brotherhoods and Sisterhoods, because it almost necessarily takes a form which has its own dangers and difficulties, will be thought adverse to self-devotion in any form. The last 50 years have witnessed a wonderful development of pastoral work done in the strength of renunciation; if the sentiments expressed in the House of Laymen should gain ground, and were allowed to inspire the episcopal control of Brotherhoods and Sisterhoods, it is more than possible that the next 50 years might see all this enthusiasm die away, and the Church return to that condition of lethargic respectability from which it was the glory of the last generation to have delivered her."

Archdeacon Denison gave notice of his intention to propose a *gravamen* in the Lower House, in which he set out at great length his reasons for condemning the book, "Lux Mundi," which is the cause at this moment of so much uneasiness in ecclesiastical circles. An exciting debate was expected, and there was a large attendance of members, but at the last moment the venerable gentleman was compelled to postpone his motion owing to ill-health. The book still commands much attention, but the feeling of hostility towards it is gradually calming down to one of more friendly criticism, and Mr. Gore—the author of the essay on Inspiration—is said to be about to issue an amended statement on the position he has taken up in this matter of Biblical criticism. With regard to the comparison that has been made, somewhat unfairly, I think, between "Lux Mundi" and "Essays and Reviews," I cannot refrain from quoting *The Guardian* again. It points out that the latter was, on the whole, a work disintegrating to the Faith, while the former, whatever its faults, is consolidating to the Faith. "We think that the momentary uneasiness it created should soon pass away; that what is in debate may be calmly considered; and that in these matters within the lines of Catholic orthodoxy we may see differing aspects of the same truth. Not here do we think is the intellectual heresy of the nineteenth century."

Meanwhile, Mr. Gore has just been selected by the Heads of Colleges at Oxford, as Bampton lecturer for next year, a position of high distinction. The foundation directs that eight sermons shall be preached upon either of the following subjects: "To confirm and establish the Christian Faith, and to confute all heretics and schis-

matic, upon the divine authority of the Holy Scriptures, etc., etc. Mr. Gore, it is generally expected, will take this opportunity of making his position thoroughly and clearly understood.

The May meetings are as numerous as ever, "only more so." True, they do not receive much notice from the secular press, but then they undoubtedly excite a great enthusiasm among the class of people who delight in this form of religious excitement. Thus the great Church Missionary Society which, it may be as well to remind the readers of *THE LIVING CHURCH*, is not the Church Society, but a mixture of Evangelical Churchmen and Non-conformists having little regard for episcopacy, held its anniversary with much *eclat* at Exeter Hall, and its directors were able to announce that a larger sum than had ever been realized before had been subscribed during the past twelve months, viz., £260,000. On the other hand, the Society for the Propagation of the Gospel in Foreign Parts, which is the distinctive missionary agency of the Church of England, only realized £125,000 from all sources. Churchmen are beginning to ask themselves how it is that they do not show to better advantage in obeying the command to go and preach the Gospel to every creature. There are several explanations, but none that are very creditable or satisfactory; none that can excuse the prevailing lethargic spirit amongst clergy and laity alike. Some people would throw the blame on the officials of S. P. G., and the red-tapeism said to be too prevalent at the head office, whilst others point to the apparent indifference, or lack of enthusiasm, of the episcopate. But *qui s'excuse s'accuse*; and the truth will probably be found in an absence amongst individuals of a true and burning desire for the missionary cause. This was somewhat sadly alluded to at the annual meeting by Bishop Corfe, who was consecrated a short time ago, and about to proceed to found a new mission in the Corea. He appealed for five priests to go and live with him in community and share with him the £600 per annum which has been granted by the society for five years. He at present has only received a single reply, and that from a deacon. But this is one side of the picture. There is another, God be thanked; and in this view of the matter some people see yet another explanation. Thus, it is pointed out that although a comparison between S. P. G. and C. M. S. is so much to the discredit of the former, yet the number of "unattached" missions, so to speak, which are supported entirely by Church people, must not be forgotten in the reckoning. Chief among these is the Universities Mission to South Africa, one of the very best of foreign missions, attaching to itself some of the ablest of men and noblest of characters, and though it labors in a climate too often fatal to the European, and in a country where the manifold languages are all against the pioneers of Christianity and civilization, the results are on the whole encouraging. The anniversary meetings and services have just been held, and were of the most encouraging nature. Then there are the Oxford Mission at Calcutta, and the Cambridge Mission at Delhi, two of the brightest of Indian missions, exciting even the admiration of the contemptuous and indifferent men of the world.

Such missions as these, and others might be added to the list, prefer to be independent of the governing board of the S. P. G. They support their action chiefly on the grounds that they are able to secure more adherents to their cause by interesting people in a particular mission, when the same persons could not be got to take up the cause of the mission field as a whole. There is much of worldly wisdom in the argument, but it rather shows that there is a want of proper instruction to teach people their duty to obey the command of Christ to go and preach the gospel to every creature.

A good deal of public attention is just now being drawn to the Church of England

Working Men's Society, a body which grew up out of the prosecutions of clergymen for ritualistic practices. It originated about twelve years ago, in the parish of St. Alban's, Holborn, where the working men banded themselves together to defend the late Father Mackonochie. It developed year by year until it was said to number some 10,000 members on its roll. That the bulk of its members were *bona fide* working men I can testify, and that much good work has been done in the spread of Church principles amongst the artizan class and in the home mission field, I can also bear witness to. The Society has unfortunately been constantly increasing its financial liabilities, and dissensions also arose amongst the members, so that things had come to such a pass that a committee of gentlemen of some standing were called in by the council to inquire into the cause of them all. This committee have recently issued their report, and censure is pretty general all around, and a charge of extravagance made out against the permanent officials who are principally represented by the general secretary, Mr. Charles Powell, who may be said to have aided more than any one else in creating the society. It is the same story which all combinations of working men have to relate in the history of their careers, in which jealousy of those who have risen to prominent and salaried positions, plays the most conspicuous part. Whether the society will recover from its present position it is impossible to say at this moment, but strenuous efforts are to be made to re-establish it on a firmer basis, and, it is sincerely to be hoped, these may be successful, as there is an immense field of usefulness for such an association.

The bishopric of St. Alban's has been filled by the appointment of the Rev. Prebendary Festing, vicar of Christ church, St. Pancras. It had been previously offered to Canon Liddon, but was declined by him. However much we may regret this decision on the part of the great divine of St. Paul's, it is a source of much satisfaction that his undoubted claims to a higher position in the Church than he now holds, have at length been recognized. Dr. Liddon is scarcely cut out for the work of superintending an important diocese in these days when so much depends on powers of organization and a business capacity which I scarcely think the learned Dr. would lay claim to. He is very busily occupied with the "Life of Dr. Pusey," but I hear that progress is very slow, so stupendous is the amount of MS. placed in his hands. In Mr. Festing, the diocese will have a man of liberal ideas, his own views perhaps leaning towards the great section of Moderate High Churchmen. His appointment will afford satisfaction to the London parochial clergy who are not often selected for high preferment.

The Church Association is again on the war path, and for the second time the reredos in St. Paul's cathedral is the object of attack. There is already one law suit in which the Bishop of London is the defendant, pending in the courts, but evidently foreseeing the failure of this attempt, our Puritan friends have taken these new measures, which, like the former one, will prove abortive, for the Bishop has again vetoed the proceedings.

CHICAGO.

On Tuesday evening, the 27th ult. a large missionary meeting was held in St. James' church, in behalf of the Woman's Auxiliary of the diocese. The chief interest centered in the stirring addresses by the Bishop of Kentucky, and Archdeacon Perry, on the work among colored people. A large offering was made for the work. It is understood that the Woman's Auxiliary will undertake to provide for one or more scholarships at Hoffman Hall, Nashville, of which Archdeacon Perry has charge.

The closing examinations for the year were held at the Western Theological Seminary on Thursday, Friday, and Saturday, of last week. Many of the clergy remained over after the adjournment of the conven-

tion for the purpose of attending, and the deep interest which the work of the seminary has excited, was evidenced by the numbers who were present. The examinations were very satisfactory and elicited hearty commendations of the work of the professors. Endowments for additional professorships are urgently needed. The prizes offered by Miss Jay for the best essays on Foreign Missions were awarded: The first, of \$75, to Mr. H. R. Neeley; and the second, of \$25, to Mr. P. G. Davidson. Honorable mention was made of the essay by Mr. A. H. Lealtad. On Saturday afternoon the Bishop gave an address to the candidates for ordination and the other students.

NEW YORK.

CITY.—On Wednesday, May 28th, the Church Club had its annual dinner at Sherry's, Fifth ave., and 37th st., about 100 members being present. Addresses were made by Bishop Seymour, Prof. Garretson, President Beall, and others. The club now numbers 400 members. It is understood that Bishop McLaren is adding somewhat to his address delivered in the winter, and that he may publish it in pamphlet form. Also, that Prof. Davenport is writing and perfecting his address which was delivered extemporaneously. These two addresses were specially commended.

On Decoration Day the Bishop laid the corner-stone of the Memorial Arch, a very handsome structure to be erected at the lower end of Fifth ave., and costing \$100,000.

The Rev. F. W. Reed of California, died at the Everett House this city, on May 25th. He had been for two years in failing health, and had just returned from a trip abroad with no improvement. He graduated at St. Stephen's College with high honors, studied at the Berkeley Divinity School, Middletown, Conn., was ordained by Bishop Williams, and was sometime his chaplain. It is understood that he afterward went to San Bernardino, Cal., where he was rector of St. John's church, and was also editor of *The Pacific Churchman*. His funeral took place on the Tuesday following at Navesink, N. J., in All Saints' memorial church.

According to the report of the board of trustees of the Sheltering Arms, of which the Rev. Dr. T. M. Peters is president, the number of applications in each of the past two years had been 324, while the vacancies admitted of only 68. In the five cottages on the 1st of May there were 74 boys and 84 girls. The aim of the institution is to give relief in time of distress in consequence of any breaking up of families, and to care for the children till the return of better days. Hence the large number discharged and received. The children generally attend St. Mary's church in charge of the Rev. L. H. Schwab, while some of the boys are members of its choir. As in the years past, a Sunday school is carried on in one of the cottages, teachers coming from outside churches as Holy Trinity, St. Andrew's, St. Michael's, etc. The industrial education of the children is also attended to, the girls being instructed in every branch of domestic work. The older boys in one of the cottages are taught in carpentry, etc., the aim being to fit the young for a useful life. By means of the Ladies' Association over \$2,100 were raised last year for the endowment of beds, the Fresh Air Fund, etc. Several beds have been endowed in perpetuity in sums each of \$3,000. The endowment fund amounts to little more than \$79,600, while the interest of five times that sum is required to meet current expenses. The permanent fund amounts to some \$41,710, and with extreme unwillingness the trustees have had to draw upon this fund to meet a deficiency above receipts amounting to \$1,400 each year. Special gifts and legacies have put the institution in the way of land and buildings at Manhattanville and Mt. Minturn, on which has been laid out altogether \$126,276. To complete the summer home at the latter place \$500 is greatly needed. There are also sites marked out for several cottages, each to cost \$10,000, and accommodate 30 children. If this could be done an effective and valu-

able industrial training school could be introduced in the farm and garden, and in connection with masonry, carpentry, etc. Over and above feeding and clothing for the time being, the Sheltering Arms greatly wishes it were in their power to put their boys in the way of a working capital in point of knowledge and skill which would insure to them a prosperous manhood. It is simple truth to say that no institution in New York is more true to name than the Sheltering Arms, and that none is more deserving of the public.

According to the Rev. Dr. Gallaudet, the general manager of the Church Mission to deaf-mutes, there are 40,000 of this class in the United States. The Prayer Book has special advantages for such as have learned to read and write as they can join in the service the same as other people. They also greatly enjoy a sign-service, since signs are to the deaf what sounds are to those who hear. Since Dr. Gallaudet formed a Bible class for deaf-mutes in New York in 1850, which led the way to organize St. Ann's in 1852, this peculiar work has grown in importance from year to year, and there is a greater call than ever both for men and means. The Gospel for the 12th Sunday after Trinity recites our Lord's miracle in healing the deaf and dumb man, and it is hoped that on that day special offerings may be taken in behalf of the children of silence.

The rector of St. John's memoria' church, the Rev. Wm. Henry Bown, has been in charge of the parish one year and presented a class of 34, to Bishop Thompson of Mississippi, Bishop Potter being otherwise engaged. Mr. Bown was ordered deacon Trinity Sunday 1889, and on Sunday last was advanced to the priesthood. The parish is growing stronger and doing better than ever before. The Sunday school is large and prospering. A new library was added Easter 1890.

GENERAL THEOLOGICAL SEMINARY.—Commencement week began here on Whit-sun Monday. The week preceding had been entirely devoted to examinations, which, it is understood, were this year unusually satisfactory. On Monday, Tuesday, and Wednesday, there were celebrations of the Holy Communion in the chapel at 7 A. M., and on Monday night after choral Evensong, most delightfully rendered by the student choir, the baccalaureate sermon was preached by the Rt. Rev. N. S. Rulison, D. D., Assistant Bishop of Central Penna. The next day, Tuesday, was alumni day, when the alumni had their annual breakfast, essay, and business meeting. In the evening the dean had a reception at the deanery which was largely attended. Wednesday, Commencement day, dawned fair and bright, and at 10:30, the exquisite chimes in the tower of the chapel of the Good Shepherd, rang out for half an hour. At 11, the long procession filed from the library to the chapel; the seminary choir singing the processional hymn, "Holy, Holy, Holy." The services in the chapel were most impressive, the most noticeable musical features being Tours' Nincene Creed and Gounod's "Lovely appear." Three essays were read: "Rationalism and the Pelagian Heresy," by Lewis Cameron, Ph. B., of the diocese of Newark; "The Western Doctrine of the Procession of the Holy Ghost in its bearing upon the Calvinistic Doctrine of a Virtual Presence," by Leighton Hoskins, M. A., of the diocese of New York; "The Episcopate, a condition to Christian Unity," by James Goodwin, B. A., of the diocese of Connecticut.

Bishop Paddock presented the diplomas to the graduates, 27 in number, and the dean announced that eight of them were entitled to the degree of Bachelor of Divinity. This degree was then conferred on the Rev. Edmund B. Smith, assistant in Christ church, New Brunswick, N. J., the Rev. G. B. Stone, assistant in Mt. Calvary church, Baltimore, Md., and the Rev. Edward S. Stone rector of St. Matthew's church, Enosburgh Falls, Vt. The alumni dinner was held in the refectory immediately after the service. The prospects for the coming class are that it will be a very large one and that besides

quite a number of men will enter the two upper classes.

TUCKAHOE.—The Bishop visited St. John's church, May 18th, and confirmed a class of 24, the largest ever confirmed there. A new rectory costing \$35,000 has been built and paid for. The rector of the church is the Rev. John W. Trimble.

LONG ISLAND.

BROOKLYN.—The Knights of Temperance had their annual competition for prize banners in drilling, declamation, and membership at the 47th Regiment Armory, Saturday evening, May 24. The companies in full regalia, embraced some 600 members, while the galleries were crowded with spectators. On the Sunday afternoon following, the Rev. Dr. E. A. Bradley, corps commander of the diocese, preached the annual sermon to the order in St. Luke's church. The order now embraces 57 companies, all the members being pledged to soberness, purity, and reverence.

On the evening of the same Sunday, the Rev. A. C. Bunn, rector of the church of the Atonement, addressed Thatford Post, No. 3, G. A. R., from the text, "He maketh wars to cease in all the world," and making a strong plea for universal peace. Seats had been reserved for the post near the centre aisle, while the special musical selections included patriotic songs given by the surpliced choir.

The Rev. Melville Boyd, rector of All Saints' church, has sailed for Glasgow. Some time since he broke down in consequence of overwork, and for several Sundays he is understood to have taken but a single service. In the meantime, the Rev. John A. Staunton, formerly of Syracuse, will officiate.

On May 29th, the Church Charity Foundation held their annual spring reception and festival, which was largely attended. In the afternoon the chaplain, the Rev. Mr. Hyde, assisted by the Rev. Mr. Hubbard, held a service in the chapel of the orphan house. A brief organ recital followed.

GARDEN CITY.—At an interesting and impressive service on Sunday, May 25th, the Rev. Dr. Cox was installed dean of the cathedral of the Incarnation. The Bishop officiated, assisted by the Rev. Messrs. Tracy and Jessup, of the cathedral, and Prof. Walpole of the General Theological Seminary. The music was especially grand and appropriate, while the "Office for the Installation of the Dean" was authorized by the Bishop and of course was used in the diocese and probably in this country, for the first time.

Morning Prayer was said, when Dr. Cox standing before the altar promised as dean of the cathedral, to faithfully discharge his duties and to observe his appointed term of residence there; to maintain its statutes, customs, and usages, uphold and defend its rights and liberties, to be a just steward, a watchful guardian, a zealous minister, and willing counsellor. He further promised due respect to the Bishop's constitutional authority and to exhibit justice, courtesy, and gentleness to all who were set under him. The Bishop followed with the Lord's Prayer and several collects, when the dean advancing to the stall of the Bishop, received from him a Bible, Prayer Book, and copies of the general and diocesan canons. The dean then knelt before the altar and offered for himself the prescribed form of prayer, when the precentor, the Rev. Mr. Jessup, led him to his stall on the south side of the choir where he was installed by the Bishop.

The dean followed with prayer when the Bishop delivered an address, speaking of the occasion as one which would be memorable in future as being the first in which the office was used. He then gave some account of the office as it had existed for centuries in the mother Church, and around which had grown a whole system of ecclesiastical law and precedent which would be of little practical use in this country. Its hold on the American Church must be determined by its actual work. The office had its way to make, its character to build, and that would depend on what was done by it

and what was left undone. As sometimes in the mother Church, it could not make the dean partially or wholly independent of the Bishop, nor could it become a dignified sinecure. He ended by saying that the dean entered upon his high office with the advantages of a good report among all who knew him, that he had the confidence of the Bishop and the chapter, and that both the clergy and laity of the diocese had commended the wisdom of his election, while he commended him to God and to the word of his grace that he might be kept in the way of truth and safety. The newly installed dean now proceeded with the Communion service.

It is understood that the Rev. Dr. Samuel Cox is a graduate of the University of Pennsylvania, and was ordained by Bishop Alonzo Potter, and that of the 40 years in which he had been actively engaged in the ministry, he was for half that time rector of St. James', Newton, L. I. Upon his resignation, he spent a year in Europe, when on returning, he was made archdeacon of Queen's County, in which he had resided 30 years. He at once took up his residence at Garden City, and subsequently was elected dean of the cathedral.

TENNESSEE.

The Convocation of Knoxville met in St. Paul's church, Chattanooga, April 16th. Bishop Quintard delivered the opening sermon which was a discourse of rare merit. The Rev. G. W. Dumbell and the Rev. C. F. Sweet assisted in Evening Prayer. On the 17th there was an early celebration of the Blessed Sacrament of the Altar, with the Bishop as Celebrant. At 3 P. M. a business meeting was held.

The prospects of the growth of the Church in East Tennessee were never more flattering than at present. The Rev. G. W. Wells, formerly of Newton Lower Falls, Mass., has been appointed missionary for East Tennessee, and entered upon his labors last March, holding regular services in Greeneville, Morristown, and Johnson City. In the latter place a lot has been secured and sufficient money raised for the erection of a church edifice, which will be built at once. The missionary gave a most encouraging report of his work thus far.

The Rev. Calbraith Perry addressed the convocation on some interesting features of his work among the negroes of Tennessee. In the evening the regular missionary meeting was held in Grace memorial church. Addresses on the missionary work were made by the Bishop, the Dean, and Archdeacon Perry. In addition to his labors as rector of St. Luke's church, Cleveland, the Rev. C. D. Flagler holds services in St. Paul's church, Athens, twice month, with very encouraging results. As it rained incessantly during convocation the attendance at the services was very small, nevertheless much business was transacted of vital importance.

NEW JERSEY.

There was a very full attendance of clerical and lay delegates at the Convocation of Burlington, held in St. Thomas' church, Glassboro, on Tuesday, May 20th. The convocation sermon was preached by the Rev. Dr. Garrison, from St. John xii: 32, and was followed by the administration of the Holy Communion, at which the Bishop was the Celebrant. At the conclusion of the service the convocation proceeded to organize, in accordance with the terms of the new missionary canon, Bishop Scarborough being in the chair. The Rev. H. E. Thompson was appointed secretary *pro tem*. The Bishop appointed the Rev. C. M. Perkins, he having received the highest number of votes, as dean for the ensuing year, and called on him to take the chair. The Rev. H. E. Thompson was then unanimously chosen secretary; Hon. J. B. Woodward, treasurer.

At the afternoon session, appointments were made for the next convocation, viz: the Rev. Dr. Gates, preacher; the Rev. Mr. Gordon, alternate; the Rev. R. G. Moses, essayist; and the Rev. M. Murray, alternate. St. Stephen's church, Florence, was chosen as the place for the next meeting, on

the fourth Tuesday in September (30th). A committee was appointed to revise the by-laws, after which the Rev. T. F. Milby read the essay, being "A plea for open churches," taking as the basis of his remarks, Isaiah lvi: 7, "My house shall be called a house of prayer."

At the missionary service in the evening, addresses were made by the Rev. Mr. Thomas, the Rev. Mr. Perkins, and Mr. Lewis H. Redner on the "Nature of the diocesan missions," the "Hindrances of diocesan missions," and the "Helps to diocesan missions." The convocation was hospitably entertained by the rector and the people of Glassboro.

KANSAS.

The 4th annual convocation of the North-eastern deanery met at Trinity church, Atchison, the Rev. F. K. Brooke, A. M., rector, May 20-21. On Tuesday evening, May 20th, at 8 o'clock, there was Evening Prayer, with sermon by the Rev. Percy C. Webber, text I Cor. ix: 1, subject, "Close union with the living, personal Christ, the best means of extending His kingdom." Wednesday, May 21st, at 9 A. M., Holy Communion. At 10 A. M., convocation was called to order by the dean, the Very Rev. T. C. Tupper, D. D., who made an address. The Rev. F. K. Brooke was elected treasurer, and the Rev. A. T. Sharpe, S. T. B., secretary of the convocation. The Rev. W. B. Guion read a paper on "Individuality in Religion the ideal of Christian Manhood." The Rev. John Bennett read a paper on "The Progress of Science a helpmate and not a barrier to the promotion of Christianity." Both papers were followed by a discussion. The following resolutions were adopted:

Resolved, That we the clergy and laity of the North-eastern deanery assembled in convocation, recognizing the zeal and energy with which our Bishop is carrying on the work of the diocese, do herewith send him our warmest regards and best wishes for his success and prosperity in the work of this great diocese of Kansas.

Resolved, That we the clergy and laity of the North-eastern deanery in convocation assembled, would place on record an expression of our unchanging love for our lamented diocesan, the Rt. Rev. Thomas Hubbard Vail, D. D., LL. D., now with the Church at rest in Paradise. He was a true Father in God, a wise leader in the work of the diocese, universally respected and loved, "a good man, and full of the Holy Ghost."

At 8 P. M., after a brief devotional service, the Rev. Francis K. Brooke read a paper on "The Missionary Spirit of the Church, a prime factor in the growth and prosperity of a parish," which was followed by extemporaneous addresses. Eleven of the clergy of the deanery were present at convocation. The most generous hospitality was shown to the members of the convocation by the rector and parishioners of Trinity church, Atchison.

MINNESOTA.

SLEEPY EYE.—Bishop Gilbert visited All Souls' mission on Friday, May 16th, and confirmed 20 persons. The church was crowded to the doors and over 100 people were unable to gain entrance. The bishop's talk to the class was not his usual formal sermon but was full of fatherly advice, admonition and instruction. After the service the Bishop announced his committee for the year. An invitation was extended to the congregation to attend a reception at Mr. Bingham's residence which was pretty generally accepted. After an hour spent in conversation the party adjourned as the Bishop had to return to St. Paul. The committee of the mission met the next morning and organized. It was decided to commence at once the erection of the new church edifice, and Messrs. Bingham, Christensen, and Addy were appointed as a building committee and instructed to secure plans and specifications of the new building as soon as possible. A proposition was received from the Bishop that the mission engage the Rev. Mr. Dray, a student of Seabury Divinity School, to take charge of the mission as an assistant of the Rev. S. B. Purves, during the coming summer; accepted. Mr. Dray will arrive here Saturday, June 7th, and will remain until Oct. This arrangement will give a service every Sunday between the dates mentioned above.

NORTH CAROLINA.

Johns River Mission, in Burke Co., which for a long time was without the services of the Church, has been revived by the Rev. Charles L. Hoffman, minister in charge of Grace church, Morganton. The first service was held on the afternoon of Whitsun Day, and notwithstanding threatening clouds and rain, the little log school-house was more than full, so that a number of persons stood outside near the windows and door protected from the rain only by umbrellas. Such anxious desire to hear the Gospel is rare, and merits encouragement. The missionary and the few Church members in the vicinity will do all they can for the cause; and they ask the prayerful interest of God's people everywhere in their work.

INDIANA.

Whitsun Day was appointed for the consecration of the new Grace cathedral, Indianapolis. The weather was beautiful and the attendance on all the services very good. Bishop Knickerbacker was favored with the assistance of the Bishop of Quincy, who preached an eloquent and appropriate sermon. The bishops, clergy, and vested choir were received by gentlemen of the congregation, representing the trustees of the diocese. The request to consecrate was read by Mr. Delos Root, the sentence of consecration by Dean Swan. A class of five received Confirmation after the sermon making 25 for the conventional year, and the bishop of the diocese celebrated Holy Communion. The music of the cathedral is by a vested choir and is always of the highest order. The cathedral is a plain wooden building that has cost \$5,000. The interior is well arranged, the chancel especially spacious for diocesan gatherings. A splendid organ is a memorial offering from Mr. Delos Root who is also to erect this year a clergy house for occupation by the dean. Adjoining the cathedral is now in course of erection a splendid building for the diocesan school for girls to cost \$16,000. Adjoining the cathedral on the east is soon to be erected an orphanage and Home for the Aged. The congregation and Sunday school of the cathedral are steadily growing.

On Whitsun Day afternoon Bishop Knickerbacker always has a re-union of the Sunday schools of the city at St. Paul's church. The weather being exceedingly fine brought out this year a full attendance from the seven Sunday schools of the city. Of teachers and pupils there must have been 700 present. A bright choral service was rendered. The bishop and clergy were preceded by the three vested choirs of Christ church, Holy Innocents, and Grace cathedral, numbering about 60 choristers. Addresses were made to the children by Bishop Burgess, and the Rev. Mr. Van Buren of Newburyport, Mass. Reports from the secretaries of each school were presented, showing a total of teachers 71, scholars enrolled 802, average attendance 503.

On Whitsun Day evening there was a gathering of all the congregations of Indianapolis in a missionary meeting at Grace cathedral. The congregation was large. After brief service by the bishop, stirring addresses were made by Dean Jenckes, the Rev. Mr. Ranger, and Bishop Burgess, Bishop Knickerbacker concluding with some statistics of the growth of the Church in Indiana during the seven years of his episcopate, that were full of encouragement to the Churchmen of the diocese: 17 churches had been erected and paid for at a cost of \$108,200; 10 rectories, \$35,700; 3 parish buildings, \$19,500; school property had been secured and endowment, \$70,000; lots in five places had been secured for churches costing, \$7,300; the Aged and Infirm Clergy Fund had been increased, \$2,000; church debts and new furniture and improvements had cost \$25,000; debts of the diocese had been paid, amounting to \$7,500; endowments had been secured for the diocese, of \$24,000; grand total, \$2,992,000.

Contributed in seven years for diocesan missions, \$16,903, annual average of \$2,410; for General Board of Missions there had

been contributed, cash \$3,250, and nearly as much more in mission boxes; Baptisms, nearly 4,000; Confirmations, a little over 3,000; clergy increased from 23 to 38; services had been established in 30 new places; 4 or 5 new churches will be built the present year; communicants have increased from 3,800 in 1883, to more than 6,000 at the present time.

On Whitsun Monday evening there was a meeting in Christ church, Indianapolis, of the Sunday School Institute composed of the rectors, superintendents, and teachers of the Church Sunday schools in Indianapolis, presided over by Bishop Knickerbacker. A paper on "the superintendent," was read by Mr. A. Q. Jones, superintendent of St. Paul's, and spoken to by Mr. Isaac Kiersted, superintendent of Christ church. Mr. W. A. Van Buren of Christ church, read an excellent paper on "the Sunday school teacher," Miss Emily Uptold, of Christ church, on "the Bible class," and Major Armstrong, teacher of the Bible class of Grace cathedral, spoke on this subject. Dr. Jenckes read a paper on "the Sunday school graduate." Mr. Swan speaking on the same subject. "The Infant Class" was treated ably in a paper by Mrs. J. R. Nichols, and Miss Madison. The attendance was good and the interest and influence of the meeting good and inspiring.

CONNECTICUT.

NEW MILFORD.—The window that has been placed in All Saints' memorial church in memory of W. D. Black, whose death occurred one year ago, is rich in tone and coloring and intended to illustrate the Church's idea of the "Communion of Saints." It was made by Tiffany. The central figure of Moses typifies the long line of ancient saints and prophets, who "having obtained a good report through faith received not the promise." On his right hand is the table of the law, but the glory from the cross above him is flooding his hoary head, his hand is raised toward the emblem of the new dispensation and in his face is the realization of those promises which the Old Testament worthies, "pilgrims and strangers on the earth" had seen afar off. On the left panel two figures appear clad in wonderful shining robes, types of the followers of Jesus, now the redeemed in Paradise. In the background the grape vine symbol of "good works" is prominent. Halos encircle their heads, the faces are of rare beauty, and "victor palms" are in their hands. On the right panel is a kneeling woman, an earthly look in her garb, celestial glory not yet in her face. She typifies the saints on earth who strong in faith, await Christ's second coming and to whom His blessedness shall be revealed. The perspective is exceptionally successful. Far off seem to stretch green fields, a river, and a golden horizon, then come dark clouds, from which rises the cross, the workmanship of which in "hammered glass" is remarkable. About the cross are adoring angels. Far up two exquisite cherubs support above the cross, a brilliant jewelled crown. The text on the lower part of the window above the memorial inscription is intended to give a key to the "motif" of the design, "The coming of the Lord draweth nigh." No figure of the Saviour appears. The artist has intended to suggest only those who look for His coming, who are "waiting the consummation."

MARYLAND.

During April last the Bishop confirmed 495 persons.

BALTIMORE.—Venetian glass windows are being placed in the church of Our Saviour, the Rev. J. B. Harding, rector, in place of the old ones. Two of the windows are memorials; one is in memory of the late Lawason Riggs, and the other is a memorial of the late Mrs. Campbell.

CUMBERLAND.—At a meeting of the congregation of Emmanuel church, the Rev. Clarence Buel, rector, on May 13th, the proposition to improve the church was discussed. The entire cost of the proposed improvements will amount to \$5,008.

TOWSON.—The Bishop preached and confirmed a class of 18 persons at Trinity church, the Rev. W. H. H. Powers, rector,

IOWA.

LYONS.—The music and ritual at Grace church are of an order quite unusual in a small western place like this. Whitsun Day was observed as the dedication festival of the church, which was tastefully decorated for the occasion. The altar, with a frontal of deep lace, was resplendent with many candles and bouquets of red flowers and ferns. The music at the High Celebration was excellently rendered by a quartette, the vested choir being temporarily in abeyance pending its re-organization. The crucifer and a small corps of red cassocked acolytes accompanied the Celebrant to the altar, whilst the proper Introit was being sung. This was followed by the *Kyrie Eleison* from Gounod's *Messe Solennelle*, the rest of the service being Tours in F. The Celebrant, the Rev. H. L. Gamble, rector, wore a very handsomely embroidered silk chasuble, which he removed at the altar, before proceeding to the pulpit to preach. The offertory was Barnett's "Come, Thou Holy Spirit, come." During the ablutions a very devotional setting of *Ave Verum* was sung, and at the end of the service, *O Sacrum Convivium* and the *Laudate Dominum*. Evensong was Gregorian throughout, with the exception of Attwood's *Veni Creator Spiritus*, which was sung before the sermon. The festival was brought to a fitting close by the singing of a solemn *Te Deum* after Evensong, with the priests and acolytes grouped before the brilliantly lighted altar.

WESTERN MICHIGAN.

KALAMAZOO.—St. Luke's parish closed on Friday night, May 23rd, a three days' festival in honor of its emancipation from debt and entrance on an enlarged sphere of usefulness.

Wednesday evening a festival was held at one of the public halls where some 700 members of the parish met together and became better acquainted. Supper was served and entertainment provided for all.

Thursday night the cantata, "The Holy City," was well rendered by the surpliced choir of men and boys.

On Friday morning, at 10 o'clock, Bishop Gillespie consecrated the fine stone church (built at a cost of over \$50,000) by the name of St. Luke's. Eighteen of the clergy, preceded by the vestry, entered the church door at the hour appointed. The articles of donation and request for consecration were read by Mr. Henry Brees, warden, and the sentence of consecration was read by the rector, the Rev. C. P. Mills. The Rev. Dr. Fair began the service of Morning Prayer, the Rev. Messrs. Greenleaf and Somerville reading the Lessons. The Bishop was assisted in the Celebration by former rectors, the Rev. Messrs. Stout and Conover. A most excellent sermon was preached by the Rev. Robert Ellis Jones, of Columbus, Ohio, who was rector during the building of the new St. Luke's. He took for his text Gen. xxviii: 17. He deprecated the tendency too prevalent in our day of building more for man's comfort than for God's honor. The simple and grand music of the surpliced choir, and the beautiful church interior, enforced the teaching of the sermon. After the service, the visitors and a few of the parishioners sat down to a bountiful lunch spread at the parish house and served by the ladies.

Professor Self, a former organist, now of Chicago, gave an organ recital in the afternoon, besides contributing his share to the service of thanksgiving later in the day.

At 8 p. m., after a short and bright service, the rector introduced the speakers for the evening. Bishop Gillespie gave a list of the rectors and ministers who had served the parish, and added some personal recollections. The Rev. J. F. Conover, a former rector of St. Luke's, spoke feelingly of how much we should honor the early missionaries who had labored to lay the foundations. He also spoke many words of encouragement. The Rev. C. T. Stout briefly alluded to his own ministry as rector of St. John's church, and told of his father's work as first missionary in this portion of Michigan. The Rev. Mr. Jones spoke of his pleasure in seeing the prosperity of the

parish] and alluded to the improvements needed in the future. After reading letters from former rectors, the Rev. Mr. Mills made some closing remarks; the Bishop pronounced the benediction and the choir sang hymn 37 as a recessional. Thus closed the week of rejoicing and all who were fortunate enough to be present at these services were impressed with the fact that St. Luke's had taken its place among the leading parishes in America.

CENTRAL PENNSYLVANIA.

WILLIAMSPORT.—Bishop Rulison visited Wadleigh chapel, April 26th, where he administered the rite of Confirmation to a class of 21, who were presented by the Rev. D. Stuart Hamilton, assistant in charge, the rector of the parish, the Rev. W. H. Graff, and the Rev. E. J. Balsley, of Antrim, being present and assisting. The service was finely rendered by the vested choir, under the direction of the clergy present. The chapel was filled to overflowing with an attentive congregation.

On Sunday morning, at Christ church, Morning Prayer was said at 9 o'clock, by the Rev. W. H. Graff, assisted by the Rev. Messrs. Balsley and Hamilton; but the crowning service of the day began at 10:30 A. M., Christ church at that time being filled with a throng of worshippers from all parts of the city. The chancel and Holy Table were richly decorated with flowers. As the procession of choristers, vested in cassocks and cottas, headed by a cross bearer, and preceding the clergy of the parish, moved slowly up the nave, the congregation rose and united in the hymn. As soon as the clergy and choir had taken their places in the chancel the Confirmation service began by the presentation to the Bishop of a class of 20, by the Rev. Mr. Graff, for the apostolic rite of the laying on of hands, after which the Bishop addressed the class with a few earnest words. The ordination of the Rev. D. Stuart Hamilton to the priesthood, followed, with the administration of the Holy Communion. The sermon, which was an able exposition of the three-fold ministry of the Church of Christ, their duties, rights, and privileges, ended with an earnest and feeling address to the newly ordained priest.

At 4 p. m. the Bishop and clergy visited St. John's chapel, South Williamsport, and confirmed a class of 25, the sermon being preached by the Bishop.

Sunday evening, service was held at Wadleigh chapel, by the Rev. Mr. Hamilton, the Rev. Mr. Balsley preaching the sermon. The floral decorations of Christ church and the chapels were much admired by the large congregations attendant on all the services.

Sunday evening, at Trinity church, a class of 12 candidates for Confirmation presented themselves at the chancel rail. Bishop Rulison preached an interesting sermon.

CENTRAL NEW YORK.

St. Paul's cathedral, Syracuse, May 23rd, was the place of assembly of the fourth annual festival of the Choir Guild, comprising the vested choirs of the diocese, and from its inception four years ago it is gratifying to note that the surpliced choirs have been steadily increasing. The choirs represented with their membership were as follows: St. Luke's memorial church, Utica, 43; Grace church, Utica, 38; St. Paul's cathedral, 32; Trinity church, Watertown, 31; Zion church, Rome, 28; St. John's church, Syracuse, 25; memorial church of the Holy Cross, Utica, 24; Christ church, Herkimer, 23; and St. George's church, Utica, 20. The total number of choristers comprised 262 voices distributed as follows, sopranos, 149; altos, 27; tenors, 35; basses, 51. The 12 girls of St. John's church in this city, who have the honor of being the first vested females in the diocese, were present, being seated in the nave.

The morning service, which commenced at 11:30 o'clock, consisted of the Holy Communion, and was preceded by the choirs forming in procession and singing the hymn, "O 'Twas a joyful sound to hear,"

to the melodious setting of H. W. Parker. The effect was eminently devotional and a fitting prelude to the Eucharistic service to follow. Precentor J. F. Day conducted, and as an introit the *Te Deum*, by John E. West, was carefully sung. Then followed the Communion service, the opening being read by the rector of the cathedral, the Rev. Dr. Lockwood, and conducted by the Bishop. The musical numbers were to the service by W. A. C. Cruickshank. The *Kyrie* is a smoothly running composition, and was nicely rendered. The feature of the morning service was, however, the next number, the Nicene Creed. The harmony was richly scored and the variations in unison passages were especially effective. The paths of the Passion sentences were strongly accentuated, while the return to the original tempos recording the Resurrection, was tellingly produced. The *Sanctus* and the *Benedictus qui Venit* were followed by the *Agnus Dei*, the solo to the latter being taken by Fred Batsford, of Grace church, Utica. The little fellow has a sweet and beautifully trained voice. The *Gloria in Excelsis* was also a striking number, the boys making the most of their leads. Macfarren's anthem, "The Lord is my Shepherd," was sung during the collection, and the well-known number went with a swing that was inspiring. The Rev. Charles T. Olmsted, rector of Grace church, Utica, was the preacher, taking his text in Revelation vii: 9, 10, 11, 12. The service concluded with the hymn, "I love Thy kingdom, Lord," as a recessional to the melodiously harmonized setting by the Rev. H. R. Fuller. The ladies of St. Paul's cathedral ministered to the bodily needs of clergy and choristers by the substantial and dainty collation which they served as luncheon and tea in Greyhound Hall. The executive committee of the guild met during the afternoon. The president, the Rev. John A. Egar, D. D., was in the chair, and the other officers were all re-elected, namely, patron, the Rt. Rev. F. D. Huntington, D. D.; treasurer, the Rev. Charles T. Olmsted; secretary and organist, the Rev. Henry R. Fuller; precentor, J. F. Day. A committee was appointed to select the place of holding next year's festival, which will probably be in the magnificent edifice now being erected in Watertown. In the evening, hundreds were unable to obtain admission, the spacious cathedral being fairly packed. The same processional hymn as at the morning opened the evening service, and it went with increased vim. The Rev. C. T. Olmsted intoned the prayers, while the lessons were read by the Rev. Dr. Egar. The responses were to Barnby's arrangements, the Psalms being to Gregorian chants, given out by the adult voices, and the verses sung alternately by men and boys. The chanting exhibited a marked improvement on prior festivals, and was noticeable for distinct enunciation and being well together. The *Magnificat* and *Nunc Dimittis* were to a characteristically beautiful service by J. T. Field. The attention to light and shade was commendably marked, while the tempos were strongly defined. The list of anthems that followed were: Vincent's "There were Shepherds," Kinsey's "Seek ye the Lord," Tours' "God hath appointed a day," and Farrant's "Lord for Thy tender mercies' sake." These were alone sufficient to put the choirs on their mettle, and they gave the works a fine interpretation. In the Tours anthem, the most exacting number of the day, the choirs did by far their best work. The quartette from Grace church, Utica, was especially effective in the passages falling to them. Farrant's anthem was sung unaccompanied, and the smoothness of the sustained phrases was eminently praiseworthy. The singing of the hymn, "Our Lord is risen from the dead," to that grand old tune, "Duke Street," was one of the remarkable features of this unique festival. Several of the verses were marked in the service books to be taken by the congregation alone, and they responded nobly, sending forth a volume of tone which was noteworthy in not only being in excellent pitch, but in strict tempo. The recessional

hymn of the morning concluded this, the most successful and encouragingly satisfactory festival in the history of the guild. Considering the fact that the only opportunity the choirs had of practicing together was at the rehearsals the day before, the result attained is a matter of hearty congratulation to all concerned. The boys did uncommonly well, the tenors were unusually good, the basses were also commendable, while efforts should be made another year to strengthen the altos. Precentor Day is an admirable conductor, and his beat was carefully followed by the leading voices, the choirs of St. Paul's and Grace church, Utica, being the principal factors in leading the other choirs in the good work accomplished. The Rev. Henry R. Fuller at the organ did yeoman service, and was a valuable aid to the precentor in keeping the choirs together.

FOND DU LAC.

PLYMOUTH.—A large congregation of worshipers greeted the Bishop at St. Paul's, May 6th, and witnessed the rite of Confirmation which was administered to a class of four. Bishop Grafton preached a most admirable sermon on Christian unity. The causes of the differences between Christians was pointed out in a kindly spirit, and the weakness of these divisions was made prominent. The differences the Bishop showed were upon non-essentials, while there was a substantial agreement in all matters of importance, and Christian unity should be brought about. The sermon was replete with apt illustrations and its delivery was characteristically impressive. The altar bore handsome floral decorations. Wednesday evening, Bishop Grafton was tendered a public reception at the residence of H. H. Huson, which attracted a large number of the members of parish and others.

A MEMORIAL ALTAR.

Some time ago we mentioned the gift to St. Mary's church, Philadelphia, of the magnificent marble altar, with the wonderful mosaic reredos, which, since the close of the Centennial Exposition, has been the chief work of art of its kind exhibited at Memorial Hall. The altar has an interesting history. It is intended to be a memorial of Mrs. Isabella McComb Wetherill, the widow of Dr. William Wetherill, who died in 1871. Her son, the late Rev. J. Bloomfield Wetherill, who died a few years ago, is the one who built this altar to her memory. During the period of his ministry he occupied several stations and cherished some ambitions in the direction of a grand memorial church, which, however, were never realized. It was while he was an assistant at the magnificent Cathedral at Garden City, built by Mrs. A. T. Stewart, that he met and married her favorite grandniece, Miss Kate A. Smith, who, for five years after the great millionaire's death and until this marriage, was her only companion, save the servants in the great white marble Fifth Ave. residence. It is only quite lately that through the settlement with Judge Hilton, the heirs have derived any of their share, and it is since Mrs. J. Bloomfield Wetherill, the widow, who is still living and has two daughters, received her settlement, that the project for the removal of the altar has taken shape.

The altar was built in Rome by the same artists in marble and mosaic work who have done the finest modern work of a similar character in the Eternal City. The marble sculpture is by Valenzi, the Byzantine mosaic by Leonardi, and the pictures in Roman mosaic by Rubicondi—each famous in his line.

The original cost of the altar was \$25,000, and there was a good deal of expense, besides, attending its transportation to this country. Its artistic merit is undoubted. It is the finest example of ecclesiastical mosaic work ever seen in this country.

Besides the great central panel of the Crucifixion, which is portrayed in most life-like colors, there are twelve other panels, all in the most highly-wrought symbolism.

One on the left shows the pieces of silver, the sword, the sponge, the scourge, the spear, the ladder, the rent raiment, the nails, and all the emblems of the Passion. The corresponding panel on the right shows the symbols of the Eucharist. Above the Crucifixion is a triangular panel of the Ascension, and underneath, a broad panel nearly the width of the altar, illustrating the Nativity with the adoration of the wise men and the shepherds.

The altar comes to the church as the gift of William H. Wetherill, a brother of the clergyman who had it built. It has been bought in as a part of the estate and arranged in such a way that the altar is a gift from the Wetherill family to the church. The apsidal extension that is now being built upon the east end of the chancel and in which the altar is to be placed, will cost between \$3,000 and \$4,000. There is another fund, probably aggregating \$2,000, which is to be used for memorial windows. The expense of moving the altar and rebuilding it, a work of great delicacy, will also cost probably \$1,000, which has also been provided for.

THE JURISDICTION OF THE PLATTE.

DEAR LIVING CHURCH:—Inquiries have come to me from various sources in regard to the work in the jurisdiction of The Platte. Thinking it might answer these and many others, I venture to send you a brief outline of the work here.

On the five great railroads running through the jurisdiction there are about 220 stations. About 100 of these are towns and villages of sufficient size to furnish a congregation, and in these the services of the Church should be held. In five towns we have organized parishes, four of which are self-supporting. When I entered upon the work, Jan. 1st, services were being held in 19 towns, 10 of which were served by a single missionary. I have visited in all, 39 different places, many of which never had a service of the Church before. We have succeeded now in arranging for regular services in 35 of these places. With the aid of three or four more good missionaries we hope to maintain services in about 60 towns. The other 40 towns will be visited by the Bishop, and must be content with such services as he can give them until they have developed greater strength, or more help is secured from outside. In three places we are holding the only Christian services, and in two of those places we should like to build churches this summer; one, a sod church, to cost \$150, and the other, a wooden church, to cost \$600. In three other towns churches ought to be built immediately, each to cost less than \$1,000, but we need some help to build even these modest buildings. After the buildings are up, even the simplest articles of church furniture and altar furnishings must be waited for a long time, unless kind friends or ladies' guilds in the East will help us to those things.

In nearly all the new and small towns I have visited, I find a few communicants of the Church who most gladly welcome me and the dear services of the Church. Some of them come many miles over the prairies in a lumber wagon, to attend the service, when they hear through the country newspapers of my coming. It is pitiful to see people so eager to receive the Holy Communion, who have had no opportunity for years before. The sheep are sadly scattered, and it will require both ingenuity and energy to reach them with any sort of Church influence, scattered as they are over so vast a territory. I should like very much to send into all these families who have few Church services and no Sunday school, some Church literature. Many of them are unable to take a Church paper, and others too indifferent at first. If people who do not care to preserve their Church papers, after reading them, would let me know what they have, I can give them addresses of people to whom they would be a spiritual blessing, if sent regularly.

There are many interesting features and incidents of the work of which I may write at some other time.

Respectfully yours,
ANSON R. GRAVES,
Missionary Bishop of The Platte.
Ke arney, Neb. May 26, 1890.

BOOK NOTICES.

SYLVIE AND BRUNO. By Lewis Carroll. With Forty-six Illustrations. By Harry Furniss. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Cloth, price \$1.50.

Since the days when Mr. Carroll delighted old and young with the deliciously pure nonsense of "Alice in Wonderland" and its companion, "Through the Looking Glass," nothing has equalled it. The readers of "Sylvie and Bruno" will fail to find the old charming humor, except here and there a sparkle of the old-time purity. The visit of the two little people to Dogland is a delicious bit. Mr. Carroll acknowledges he has resorted to "padding," but challenges the reader to detect it. It is not so difficult as he imagines. The illustrations are in the main good.

CONVERSATIONS IN A STUDIO. By William Wetmore Story, D. C. L. Volumes I. and II. Boston and New York: Houghton, Mifflin & Co. Cloth, price, \$1.25 per volume.

There is no pretence in these two little volumes clothed in the simple elegance of the Riverside Press, but they contain a wealth of good things for the discerning reader. They are not for the popular mind that is caught by the froth and foam of literature, but for those who love books for the golden grains of thought which may be gleaned from them. These conversations are informal, and range over a wide field. They suggest the imaginary conversations of Walter Savage Landor, but possess a verisimilitude that is wanting in the older classic. They have the charm of seeming to be real conversations. Mr. Story speaks as an authority on art and poetry, as he is known to the world as poet, novelist, essayist, and sculptor.

THOMAS JEFFERSON'S VIEWS ON PUBLIC EDUCATION. By John C. Henderson. New York: G. P. Putnam's Sons. 8vo. Pp. 387. 1890.

The third President of the United States is one who must always hold high place in the annals of our country. He was an ardent patriot and a firm believer in the high destiny awaiting his native land. He saw full well that the American people, to be a people capable of self-government, must be educated, and thus rendered fit to exercise the responsibilities and duties of citizenship. In common with Washington and all leading patriots of the day, he labored hard and persistently in the cause of public education. It is Mr. Henderson's object in the present volume to make this clear. Whatever regret we may have that Jefferson was a deist and an unbeliever, we cannot but do him justice in the matter in hand. He never manifested any liking for the Gospel; he lived and died a sceptic; but he retained to the last his convictions on the absolute necessity of public schools. Mr. Henderson's book is a complete setting forth of Jefferson's earnest efforts, not only to secure the foundation of the University of Virginia for higher learning, but also to furnish free schools for the people at large. The present volume is much more than this. It gives a full summary of how others labored with Jefferson and he with them, in the one great object of education for the people, well knowing that ignorance is the fruitful mother of vice and degradation, and that the great Republic of the West must certainly go to ruin, if its citizens be suffered to grow up without due training in the fundamental branches of knowledge. The chapter on "our colored brethren," (100 pages), is very instructive, especially now when the question as to their place and position in the future is pressing for settlement. We regard Mr. Henderson's volume as the best of its kind which has been produced in our day, and we commend it accordingly. A striking, full-length portrait of Jefferson is prefixed. A good index is added, thus rendering the book complete.

The Living Church.

Chicago, Saturday, June 7, 1890.

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

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"BOTTICELLI" seems to have stirred up the singing sisters to a white heat of indignation. We trust that his letter of last week will somewhat allay the wrath which needs no nursing to keep it warm! One lady says: "For thirty years I have done my duty as soprano and at the organ, scarcely missing a service. How many men can say as much? I, for one, decline to go West." "Botticelli," says another, "had better get him to a monastery where he will never be offended by Christian women singing God's praises in His holy temple." "How many of our churches would have any music if the work were left entirely to men and boys?" "Indeed, it might be asked, how many of our churches would have been opened at all but for the good women who have 'gone West.'" Far be it from us to forbid them to lift up their sweet voices in the sanctuary to magnify the Lord. Neither would you, O Botticelli, most sweet-tempered of men as we know you to be, utter a word of objection to this. Let us say for you what, in your present embarrassment and confusion of face, you cannot well say for yourself, that within as well as without the church, we desire to see our sisters becomingly habited as discreet women, in modest attire, and not placed too boldly forward in the face of the congregation while they join with surplised choir or paid quartette in singing the songs of Zion.

We have lately spoken of the great value of the Prayer Book as a missionary instrument. It is

worth while to draw further attention to its value in the hands of faithful laymen whose circumstances have isolated them from the public services of the Church. To such persons, if they will rightly appreciate it, the possession of the Prayer Book in our own mother tongue, is an inestimable boon. Such persons will not find it necessary to satisfy the demands of religion by attending strange services and allowing their children to grow up in ignorance of the teachings and worship of their true mother; but they will, on Sunday at least, bring themselves and their families into accord with the worship of their own Communion throughout the world by reading the Prayer Book in their own homes at the usual hour of public service. Many who have followed this plan know from blessed experience the great utility of it; but it is much to be desired that such a course were more generally felt to be a binding duty. Here is a field which such an organization as the St. Andrew's Brotherhood might well undertake to cultivate. A promise that every member, when deprived by stress of circumstances of the privileges of the house of God, would faithfully use his Prayer Book at the hour of public worship, either by himself or in company with such as could be got to join him, would be easier to keep than some of the pledges which are now enjoined. The good which might result from such a rule can hardly be overestimated.

FROM such a beginning, thriving parishes have sprung up before now in most unpromising places. We have in mind some instances of this. A devout Englishman who had held the post of gardener on an estate in the old country came to seek his fortune in one of our western States. Though far from being an educated man, he was a devoted Churchman and could not bear the thought of allowing his children to grow up as strangers to the Church of his love. He therefore, commenced the practice of reading the Church service on Sunday in his own house in the presence of his family and such of his neighbors as chose to attend. As a result of this humble beginning there stands at this day in the centre of the village which grew up around these early settlers, a solid stone church, with its rectory and glebe, the only house of worship in the place. The old man lived to see his children and his children's children worshipping within its walls. He must often have blessed God Who put it into his heart to keep alive the fire of faith and devotion in a strange land. Without the

Prayer Book he would have done nothing. A similar case which has recently come to our knowledge is that of a business man who had occasion to remove his family to a new town in the Northwest. As a life-long Churchman he could not hesitate as to his duty. From reading the Church service in his own house, he has become lay reader for a growing congregation. Within two years a building has been acquired and the foundation of a new parish has been well commenced. The faithful band of Church people thus collected are likely to be all the more devoted because everything depends upon their own exertions. The visit of a priest to administer the sacraments is hailed with delight, but they are far from supposing that their chapel is to remain closed at other times. In such instances as these we have an illustration of the true meaning of that much-abused phrase, "the priesthood of the laity."

PROF. STERRETT, in his recent attack upon Church principles, descends from the philosophic pedestal, as in some other respects, so especially in assuming the role of a punster. He says of those who are active in promoting a Christian unity which shall rest upon a solid foundation, that they are instant in season and out of season in circulating their "little reasons for being a Churchman." This, of course, is a pleasant allusion to that excellent book so widely circulated through the Church, "Little's Reasons for being a Churchman." We must confess, for our part, that if we could accept the position for which the professor contends, we should see very "little reason" for being a Churchman which we should feel enthusiastic about pressing upon the Christian world.

WE refer to a pamphlet ostensibly written to promote the cause of "Christian Unity." A large part of it is devoted to an attack upon some of those points, which most Churchmen, taught by the Prayer Book, have been accustomed to regard as first principles, and an assault upon the promoters of those principles, expressed in terms which it is not too much to say are contemptuous and abusive to an extraordinary degree, considering that it proceeds from the pen of an excellent and scholarly man, and the representative of a school which makes some claim to be liberal and tolerant. But we have no inclination to dwell upon that side of the subject, since the author in this part of his work "declines discussion and deals in emphatic assertion," to quote his own words in

reference to those who do not agree with him. The important feature of the pamphlet is his treatment of the episcopate. We desire to represent the views of the author and his friends fairly, as we have desired to be sure that we comprehend them. We understand that this view is that "the faith and the life of Christ in His disciples and the early converts was the leaven" which entered into society, and caused men to form a Church which "is clearly a secular institution," in so far as it is an organized body. "The definite forms of the Church and the ministry were the natural development of this life, its needs and work." It happened that episcopacy was the natural shape which, under the circumstances of the early Christian centuries, the government of the Church assumed. At first sight, then of course, one would say, episcopacy is not of divine appointment. But we are now instructed in a new sense of this expression, divine appointment, divine right. We are told that the view of the episcopacy given above, "is a more truly *jure divino* conception than the one which accounts for it by a mechanical and external supernatural imposition."

THIS of course indicates clearly enough how the ordinary Christian is called upon to readjust his ideas. He has been accustomed to believe in a sphere of nature and a sphere of grace, to distinguish between the general operations of the providence of God in history, and the workings of the Holy Ghost in the Church of the redeemed, or again between that which is sacred and that which is merely secular, in a word, between the natural and the super-natural. But the theories of religion which are just now being pushed with great determination, seem to call upon us to reject any such distinctions. Thus, after we have been told that episcopacy has divine right, we are not left in doubt as to what is meant, but are assured that the same is true of "all normal authorities in all states and Churches." One form of government is thus of divine right at one time and under one set of circumstances, another at another time and under other circumstances, and two or three may be in existence at once in different regions under the same sanction. Thus pretty much all the various forms of Church government which have existed or still exist are to be regarded as having equally a divine right, if they can be shown to have done good.

JUST now we are not undertaking to refute these theories; but to draw attention to the logic which can

still say that the holders of them "do not propose to surrender the historic episcopate," that they believe "their form of polity and worship to be by far the best fitted to maintain and spread abroad the kingdom of Christ." Surely, this is not the spirit of true charity or even right reason. You hold to the episcopal government as having precisely the same sanction as other forms of government in Church or State, and no more, and that "to claim finality for any one transient rational form is irrational;" and yet you say, we will not surrender this institution even for the sake of Christian unity! And this determination is based upon nothing else than a feeling or belief that it has more fitness for certain purposes than other Church polities, or that it is "a heritage of the past," at least these are the only reasons which we can detect. For our own part, if once convinced that the Episcopacy has simply the same warrant that all other human governments have, and no more, we should regard insistence upon it as the height of arrogance, and probably a defiance of the Divine Will, when it came to be clear that it is one of the main obstacles in the way of greater unity among Christians.

BUT we are hampered by the convictions which, in common with the greater part of Christendom both now and in the past, we are constrained to hold as to the nature of the Gospel and of the Christian Church. We are convinced that Christianity has some permanent elements besides the memory of our Lord's life and teaching, and the business of transmitting a system of ethics; that in addition to these, and as essential to make them effective, there is also a treasury of grace, of divine gifts, which differ in kind from any natural endowments; that these gifts of grace were embodied in certain institutions to continue forever. Thus the life and doctrine of Christ being unchangeable, and the spiritual gifts which He left to His Church being always the same, we do not find it irrational to believe that in so far as it is necessary for the purpose of guarding and transmitting these permanent elements of the Christian religion, a fixed ministry existed from the first. And in our reading of history, we have seemed to see this expectation confirmed. The internally permanent and invariable has its external and fitting counterpart, necessarily as unchangeable as itself in its essence. This principle still leaves room for a vast amount of change and "local adaptation" in those things which

belong to the human side of the Church, that side upon which it is regarded as composed of fallible men, of many temperaments and characters, and of various stages of moral development.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XVIII.

Do not assume that garden art is altogether monopolized by fortunate homes, placed among ample grounds, while dwellers in town, village, or city houses, with a skimmed "door-yard," or too often only skimmed back-yard, are shut out from its opportunities. I have seen high-art gardening in many such an unpromising and forbidding place; by that I mean the utmost results of the beautiful practicable under such limitations. Travellers will tell you of the profuse floral beauty found among the inland, rustic cottages of Old England. It is not necessary to cross the ocean to find such examples. They may be found almost any where at home. I have seen fair examples of garden art in hundreds of back-yards in crowded cities; even on the roofs of awnings, and even boxed in along second and third-story window sills, gracefully canopied with blossoming vinery, or hanging festoons of petunias, nasturtiums, and other hardy favorites that are no respecters of persons or conditions in life. In the crowded city, the marauder and street arab are apt to make quick havoc with every thing growing within reach, unless where a better civilization prevails as in many New England towns and cities. Such a civilization I found finely exemplified in Norwich, Conn., many years ago, while attending a gala-day in one of the public schools. I was impressed by the clean railings, without scratch of hoodlum chalkers, and more yet, by the gracefully-winding gravelled walks, and perfectly edged lawn as if just from the sure-handed gardener. Expressing my surprised delight to the principal, he rejoined that 800 children of all ages, from the infant class up, passed over those walks four times daily, without ever defacing the lawn or its exemplary edging, or dropping a fragment of litter. Indeed "public opinion" had assumed such vigorous and healthy growth among them, that it was found unnecessary to "police" the grounds at any time. It is hardly necessary to add that in Norwich, gardens, shrubberies, fences, and flowers, were unmolested year in and out. And yet Norwich is one of the busiest among New England manufacturing towns.

Here was a distinctly educational process going on in these public schools pertaining to the beautiful things of garden art, without infringing upon or burdening the prescribed course of studies.

The despised back-yard need not be relegated to rubbish and unsightliness; wherever the sunlight has a few hours resting, and even when lying perpetually out of sun-light, a shrewd, patient garden artist may produce gratifying results. With the help of a basketful of leaf mould, or so, ferns of the hardier sort may be easily established with a delightful variety of fol-

iage and flowering plants, while a watering pot plied freely over them, two or three times a week to cleanse them of dusty accumulations, an occasional stirring of the earth, and thorough weeding, will convert the most unpromising and forbidding back-yard into a place of agreeable rest. What with the grape vine, the Virginia creeper, the morning glory, and other hardy runners, let no out-of-door area be set down as impossible. No capital, beyond a beauty-loving spirit, rudimentary intelligence, industry, perseverance, and the outlay of an occasional dime or two, is required. Where there is an intelligent will, there is a way for some expression of garden art, almost anywhere. My elderly readers right here will recall the exquisite story of "Picciola," and its prison-flower. I recommend my younger garden artists to hunt it up and read it as a sweet and wholesome morsel in this day of degenerate and debasing literature.

Consider then, the latent possibilities of the beautiful lurking in unused patches of ground, neglected corners, half disabled kitchen-ware boxes from the grocer that cumber closets and store-rooms, stumps and stone or rubbish heaps that disfigure sightly places, and try the virtue and resources of your gentle craft even now, for May and June will lend a thousand "hands" unseen, yet trustworthy and nimble-handed in furtherance.

Fortify yourselves also, with all manner of wholesome maxims, such as this:

A man of words and not of deeds,
Is like a garden full of weeds,

and you will put ethics and intelligence into your work. There is more philosophy, sound and helpful, in such sayings than dull souls ever dreamed of.

I conclude that slovenliness and laziness are the chief foes of this gentle art, while a long experience of careful observation convinces me that the poverty or wealth of any home-life may be prudently forecast before ringing the door-bell or pulling the latch-string; that is by the circumspect, that is, those who know how to use their eyes.

ARCHITECTURAL AND MUSICAL MENTION.

On Ascension Day, the parish of the church of the Redeemer, New York City, worshiped for the first time in their new edifice, built from plans furnished by Mr. Wm. Halsey Wood, of Newark, N. J. Of the painful and sorely perplexed history of that parish struggling and baffled under Politico-Romish persecutions and dishonesties, and the heroic determination of its rector, Dr. Shackelford, I do not propose to write, such topics finding proper place elsewhere in this paper. With the church and its architect we here have to do. The problem was simple and severe enough—how to provide a Churchly church for 1,000 people, duly appointed for the reverent celebration of the divine offices of liturgic worship. Mr. Wood has solved it, and in the most satisfactory manner. The material is stone, the bed rock of Manhattan Island and excavated from the lot; a dark blueish gray gneiss or trap rock, generously trimmed and supplemented with hard-burned brick, for window frames, sills, doorway hoodings and supports, and for all terminal finishings. The structural lines are singularly harmonious, the church finding its highest point of expression in a broadly massed tower, flanking it on the street exposure, north side, at about the site of an ideal north transept, supplying chapel room in its first stage, and church rooms in its second, above which it does not rise, at

present. The main aisle is excellent in pitch, securing a rarely perfect acoustic, while its nave-area is accentuated and enriched by narrow, supplemental aisles, very low, with narrow, en-arched openings into the nave. The sanctuary and chancel proper are roomy and perfectly adapted for the prevailing uses of the congregation. The entire cost inclusive, will hardly exceed \$60,000.

Mr. Wood has wrought out his ideal with singular fidelity to the demands of the situation. It is a Christian church with a Catholic heredity, and can be mistaken for nothing else. There is poverty of ornament, without and within, for simplicity was a matter of honest duty. But there is not, intrinsically, a more Churchly structure on Manhattan Island. It carries one back to the days of the early builders, who were preoccupied with the weightier matters of Christian warfare and work. There is no suggestion of holiday or festival dalliance. Time and thrift may adorn this ascetic temple with significant expressions of the Beauty of Holiness. Now, it is a perfect expression of that type of Church life which is trained to endure hardness in good soldiery.

We are grateful for an opportunity for such mention. Mr. Wood is a Church architect, who builds *ad majorem Dei gloriam*, whenever he takes up his pencil. He is essentially and intensely Catholic and religious in spirit, and in all fine knowledge. He has no sympathy with the debased rococo of fashionable Gothic art that betrays the ancient ideals, while robbing the worshippers of their holiest inspirations. He is one of the four architects for the cathedral of St. John the Divine, New York, who survived the competitive exhibition of last year, and were appointed to hand in amended and completed plans in a final competition.

Musical events as usual abound during this season. The first annual festival of Christ church, Riverton, assisted by the choirs of St. John's, Camden, and St. Mary's, Burlington, all of N. J., was held May 16th, at 8 P.M., the Rev. G. Heathcote Hills, choirmaster, and M. M. Reese, organist. Processional, "O mother dear, Jerusalem," to Mr. Ward's spirited tune; *Magnificat*, Ouseley in E; *Nunc Dimittis*, Walter in F; anthem, "Christ being raised from the dead," W. H. Gill; offertory anthem, "No shadows yonder," ("The Holy City") Dr. Gaul; hymn, "All hail the power of Jesus name," Coronation; and recessional, Hymn 103. These neighborhood festivals, in which a few well-assimilated choirs engage, are helpfully serving an educational work.

Trinity cathedral, Cleveland, O., is becoming an important centre for the illustration of liturgic music in its higher forms, favored as it is by the fine artistic direction of Mr. F. Norman Adams. On the evening of Ascension Day, the third annual festival choral Evensong was given, assisted by the choirs of Grace, St. John's, St. Mary's, and Trinity churches. There was a neatly printed service-kalendar book, presenting both words and music. Choral service, Tallis; processional, "Hail the day that sees Him rise," Monk; Psalter, single Anglican chants; *Magnificat* and *Nunc Dimittis*, Bunnett in E, and especially adapted to such an occasion, for beautiful simplicity of form and because sung almost entirely in unison; anthem, "Leave us not, neither forsake us," Stainer; hymns, "All hail the power of Jesus' Name," Shrubsole; "Crown Him with many crowns," Elvey; and recessional, "Onward, Christian soldiers." As might have been readily anticipated, the delivery was exceptionally spirited and worshipful. Ascension Day was also observed at St. John's church, Lexington, Ky., W. B. Darrow, organist, and E. C. Newlin, precentor, with high celebration of the Holy Communion, the service being Mozart's Twelfth Mass, and for the offertory, "Unfold, ye portals everlasting," Gounod. An Ascension-Tide service was held by the vested choir of St. John's church, Brooklyn, diocese of Long Island, presenting one of the most richly varied

service-kalendars of the season, the Rev. Geo. F. Breed, rector, and Chas. H. Thompson, choirmaster. Psalter, Gregorian; Magnificat and Nunc Dimittis, Tours in F; five anthems were given, I., "O Lord, most holy," Franz Abt; II., "Lift up your heads, O ye gates," ("The Messiah") Handel; III., "King all glorious," Barnby; IV., "The sun shall be no more thy light by day," the Rev. Canon Woodward; V., "Glorious is Thy Name," from the Twelfth Mass, Mozart; V., (offertory), "Behold, there shall a day arise," Dudley Buck.

CHORAL DIRECTORY. WHITSUNTIDE.

ALL SAINTS' CATHEDRAL, Albany, vested, Dr. Jeffries, organist. Matins and Holy Communion, Selby in A; Introit, "God is a Spirit," Sterndale Bennett. Evensong, canticles, Selby in A.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. Te Deum, Woodward in Eb; Benedictus, Dykes in F; service for Holy Communion, Elvey-Tallis-Monk; offertory, "God came from Teman," Steggall. Evensong, Cantate, Woodward in D; Deus Misereatur, Hopkins in C.

TRINITY CHURCH, New York, vested, Dr. Messier, organist. High Celebration, anthem, "Holy Spirit! come, O come," Martin; service for Holy Communion (Messe Solennelle) Gounod; offertory, "Let the bright seraphim," P. M., canticles, Tours in D; anthem, Psalm c, Lachner; ascription, "Glorious is Thy Name," from the Twelfth Mass, Mozart.

CHURCH OF THE HOLY TRINITY, Lenox ave., New York, quartette and chorus, Frank Treat Southwick, organist. Canticles, Gregorian; Te Deum, C. Villiers Stanford; Kyrie and Gloria Tibi, Tours in F; offertory, "Holy Spirit, come, O come!" G. C. Martin. P. M., canticles, Tours in D; offertory (from the Woman in Samaria), "God is a Spirit," Sterndale Bennett.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. Te Deum and Benedictus, King Hall in Bb; offertory, "O Holy Ghost, into our minds," G. A. Macfarren. P. M., canticles, Mann in Ab; offertory, "How lovely are the messengers," (St. Paul) Mendelssohn.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist. Choral Celebration, service for Holy Communion, Schubert in Bb; offertory, "God is a Spirit," Sterndale Bennett. Evensong (First) Psalter, Gregorian; canticles, Henry Smart in Bb; anthem, "God came from Teman," Dr. Stegall.

ST. JAMES', CHICAGO, vested, W. Smedley, organist. Te Deum, Gregory in Eb; offertory, "Come, Thou Holy Spirit, come," Barnett. P. M., canticles, Smart in Bb.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist. Te Deum, Hopkins in G; Introit, "The Spirit of the Lord filleth the world," Macfarren; service for Holy Communion (Sacred Heart Mass), Gounod. P. M., canticles, Wood in F.

ALL SAINTS', Omaha, Neb., vested. Te Deum and Jubilate, Calkin in Bb; anthem, "Praised be the Lord daily," Calkin; service for Holy Communion, Stainer in F. Evensong, canticles, Calkin in Bb; anthem, "It shall come to pass," Dr. Garrett.

MAGAZINE NOTICES

THE question of hours of labor is discussed by Gen. Walker in The Atlantic for June. Charles Dudley Warner's article on "The Novel and the Common School," is a keen analysis of the duty of the public schools in the supply of reading for our young citizens. This and Hannis Taylor's consideration of "The National House of Representatives: Its Growing Inefficiency as a Legislative Body," are the two articles which make up the solid reading of the number. [Houghton, Mifflin & Co., Boston.]

THE first instalment of Alphonse Daudet's "Port Tarascon: The Last adventures of the illustrious Tartarin," translated by Henry James, appears in the June number of Harper's Magazine. Laurence Hutton contributes a singularly complete article on "The American Burlesque;" and an article on "Furst Bismarck," by George Moritz Wahl, is accompanied with a plate portrait of the ex-Chancellor, engraved from the celebrated painting by Franz v. Lenbach.

THE second edition of the Evening Service book used by the Sunday school in the cathedral, Denver, is now ready. The dean will be glad to send a copy to anyone asking it.

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

SPECIAL COMBINATION OFFER.

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

Table listing various periodicals and their prices, including The Living Church, The Forum, The Art Amateur, Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, The Century, St. Nicholas, English Illustrated Magazine, Atlantic Monthly, Scribner's Magazine, North American Review, Youth's Companion, The Living Age, Good Housekeeping, The Treasury for Pastor and People, The Homiletic Magazine of London, and Babyhood.

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Alfred W. Griffin has resigned the rectorship of Calvary church, Danver, Mass., in consequence of a throat trouble.

The Rev. James W. Smith has entered upon his charge of Trinity church, Vincentown, N. J. Address accordingly.

The Rev. Geo. Clarke Cox, assistant minister of Holy Trinity church, Harlem, N. Y., has accepted an election to the rectorship of Christ church, Ridge-wood, N. J. He will enter upon his duties July 1st.

The Rev. Fred'k. W. Webber may be addressed at St. John's church, Milwaukee, where he has entered upon the rectorship.

The Rev. Edward C. Bill, D. D., should be addressed during the summer at Faribault, Minn.

The address of the Rev. E. W. Hunter, rector of St. Anna's church, is now 186 Esplanade ave., New Orleans, La., that being the number of the rectory just purchased.

After June 1st, the address of the Rev. C. L. Hutchins will be Concord, Mass.

The address of the Rev. Alfred J. Barrow is changed to Lower Providence, Montgomery Co., Pa.

The Rev. J. W. Gilman has resigned St. Mark's, Hastings, Neb., to take charge of Emmanuel and Holy Innocents, Racine, Wis.

The address of the Rev. W. H. Vibbert, D. D., is 717 Pine st., Phila.

The address of Bishop Weed has been changed from Jacksonville to St. Augustine, Florida.

ORDINATIONS.

On Whitsun Day, at St. Paul's church, Waco, Texas, Bishop Gregg advanced to the priesthood the Rev. John Sloan, of Matagorda.

The Bishop of Milwaukee held an ordination on Friday in Whitsun week, at Nashotah chapel, admitting to the diaconate Mr. Benjamin T. Trego and Mr. Arthur L. Mitchell, the latter being at the request of the Bishop of California, to which Mr. Mitchell belongs. The sermon was preached by the Bishop of Fond du Lac.

On May 30th, the Friday of Whitsun Ember-tide, the Bishop of Nebraska advanced the Rev. A. N. Henshaw to the priesthood in his cathedral of the Trinity, Omaha. The candidate was presented by Canon Zahner, S. T. D., who also preached the sermon. At the celebration the Bishop was assisted by Canon Whitmarsh, (Dean of the North Platte), as gosseller, and Canon Zahner as epistoller, both of whom joined with the Bishop in the imposition of hands.

On Trinity Sunday, at the cathedral, the Bishop of Chicago ordained to the diaconate, Mr. John H. Parsons, a graduate of the Western Theological Seminary. At the same time the Rev. C. N. Moller, of St. Stephen's church, Chicago, and the Rev. H. C. Granger, of St. Luke's church, Dixon, were advanced to the priesthood.

The Rev. Edward H. Eckel, B. A., minister in charge of St. James', Stanton, and St. James', Newport, was advanced to the priesthood on Wednesday, May 28th, in St. James' church, Stanton, Del. A large congregation was present. The Rev. Mr. Henry acted as bishop's chaplain, and carried his pastoral staff. The ordination sermon was preached by the Rev. Chas. E. Murray, from II Cor. v:20. Immediately following the sermon, the candidate was presented to the Bishop, who ordained him.

An ordination was held in Grace church, Jersey City, on Whitsun Monday, May 26th, at half past ten o'clock. The Bishop and 20 of the clergy were present. The following candidates were ordained deacons: The Rev. E. S. Forbes, presented by the Rev. Geo. S. Bennett; the Rev. W. M. Sherwood, presented by the Rev. W. R. Jenvey; the Rev. Messrs. Clarence M. Conant and Lewis Cam-

eron, presented by the Rev. F. E. Mortimer. The Epistle was read by the Rev. John C. Lord, and the Gospel by the Rev. E. S. Forbes. The Rev. Geo. S. Bennett was the Celebrant. The sermon was delivered by the Rev. N. Barrows, which was a practical and scholarly discourse, and was listened to with marked attention. The whole service was most impressive, and the arrangements reflected much credit on the authorities of Grace church.

OFFICIAL.

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

THE CHURCH HOME.

There will be a meeting held at the Church Home, 4327 Ellis ave., South Side, Chicago, Tuesday, June 10th, at 2 P. M., to consider the interests of the Home. Church women of the diocese are cordially invited to attend. Cottage Grove cars, or Ill. Central R. R. to 43d st.

HOBART COLLEGE,

COMMENCEMENT WEEK, 1890.

Sunday, June 22, Sermon before the St. John's Guild, by the Rev. Prof. E. H. Jewett, D. D., General Theological Seminary, New York; Baccalaureate sermon by the Rev. Telfair Hodgson, D. D., vice-chancellor of the University of the South.

Monday, June 23, library reception. Tuesday, June 24, entrance examinations; Sophomore prize exhibition; annual meeting of Hobart Phi Beta Kappa Chapter; gymnasium drill and reception.

Wednesday, June 25, Annual meeting of the Board of Trustees; White rhetorical prize orations; class-day exercises; associate Alumni luncheon and annual meeting; presentation to the Chancellor, the Rt. Rev. W. C. Doane, D. D., LL. D.; address of Prof. H. Coppee before Phi Beta Kappa.

Thursday, June 26, Commencement; the Chancellor's address; Commencement dinner; President's reception.

PRELIMINARY NOTICE--CHURCH CONGRESS, 1890.

The XIIIth annual Church Congress in the Protestant Episcopal Church in the U. S., will be held in the city of Philadelphia, commencing Tuesday, Nov. 4th, and continuing until Friday, the 7th, inclusive.

The sessions, the place of holding which will be announced hereafter, will take place on Tuesday evening, Wednesday and Thursday morning and evening, and Friday morning and afternoon. The Holy Communion (with an address by the Rt. Rev. Thos. M. Clark, D. D., LL. D., Bishop of Rhode Island), will be administered at — church at 10:30 A. M., on Tuesday. The Inaugural and Memorial addresses will be given at — church at 12 M.

Topic I.—Tuesday evening, 7:30 P. M., "Practical co-operation with other Christians in Rescue Work." Writers: the Rev. Clarence Buel, Md., the Rev. A. Mackay-Smith, D. D.; Speakers: the Rev. Edwin S. Lines, New Haven, Chas. J. Wills, Esq., New York City, the Rev. George R. Van de Water, D. D., New York City.

Topic II.—Wednesday, 10:30 A. M., "Grounds of Certitude in Philosophy and Religion." Writers: The Rev. J. McBride Sterrett, D. D., Faribault, Minn., the Rev. Francis A. Henry, New York. Speakers: The Rev. W. R. Huntington, D. D., New York City, the Rev. H. R. Harris, Long Island, the Rev. C. S. Bates, D. D., Ohio.

Topic III.—Wednesday, 7:30 P. M., "Trusts." Writers: Hon. Abram S. Hewitt, (possibly), Hon. H. H. Howland, New York, the Rev. D. H. Greer, D. D., New York; Speakers: Joseph Packard, Jr., Baltimore, Rathbone Gardner, Rhode Island.

Topic IV.—Thursday 1:30 A. M., "Do we need a Provincial System." Writers: The Rev. J. H. Egar, D. D., Central N. Y.; the Rev. J. H. Elliott, D. D., Washington, D. C. Speakers: The Rev. Prof. Gallor, Sewanee, Tenn.; the Rt. Rev. N. S. Kullson, D. D., Central Pa.; the Rev. Joseph Carey, D. D., Saratoga; the Rev. J. H. Darlington, Ph. D., Brooklyn, L. I.

Topic V.—Thursday, 7:30 P. M., "Conditions of Church Growth in Missionary Lands." Writers: The Rev. Randolph McKim, D. D., Washington, D. C.; the Rt. Rev. Leighton Coleman, D. D., Delaware. Speakers: The Rev. Phillips Brooks, D. D., Boston; the Rev. J. S. Lindsay, D. D., Boston; the Rt. Rev. Bishop of Algoma.

Topic VI.—Friday, 10:30 A. M., "Positive Gains in Biblical Criticism." Writers: Prof. Nash, Cambridge; Prof. Gould, Philadelphia. Speakers: The Rev. P. E. Washburn, Massachusetts; the Rev. Prof. Thos. Richey, New York.

Topic VII.—Friday 2:30 P. M., "Proper Care of the Newly Confirmed." Writers: Bishop Vincent, Southern Ohio; the Rev. Clinton Locke, D. D., Illinois. Speakers: The Rev. A. C. A. Hall, Boston; R. Fulton Cutting, Esq., New York; the Rev. Rufus W. Clark, Mich.

Due notice will be given in regard to the church in which the Holy Communion will be administered, as also as to the place selected by the local committee for the several sessions of Nov. 4th, 5th, 6th, and 7th.

GEORGE D. WILDES, Gen. Sec'y.

MINUTE.

At a meeting of the vestry of St. Bartholomew's church, held on Monday evening, April 14th, the resignation of the rector, the Rev. Colin C. Tate, was presented, to take effect June 1, 1890. The following resolutions were unanimously passed:

WHEREAS, The Rev. Colin C. Tate has seen fit to sever his connection with us, and has tendered his resignation as rector of the parish, therefore be it

Resolved, That while we recognize the Divine Will in the events which have led our beloved and faithful rector to sever the ties which have bound him to us for the past three years, we do hereby

accept his resignation, the same to take place June 1 1890.

Resolved, That we fully appreciate the success that has attended the efforts of our rector in building up a strong and influential parish, notwithstanding the many difficulties and discouragements labored under, and with no permanent church edifice, or fixed location, our temporary church has been well filled, our church membership largely increased, a vested choir introduced, the free seat system maintained, with weekly celebrations of Holy Communion and weekly offertory, etc., in this new and changing community.

Resolved, That by purity of life, by kindness of spirit, and by patience and fidelity in the discharge of the many duties of his high office, we are inspired with nobler views of life, and he has won the love and confidence of his people who will follow him with their earnest prayers and kindest wishes to his new home and field of labor.

HENRY OCARR, Senior Warden, E. M. STETRIDGE, Junior Warden, JULIAN CLARKE, G. C. BURTON, ROBERT LIPSEY, JOHN BARRICK, OSCAR CHANDALL. Vestrymen.

Englewood, Ill., April 17, 1890.

OBITUARY.

LEONARD.—Entered into life eternal in Salt Lake City, May 24th, 1890, Abiel, eldest son of the Rt. Rev. the Missionary Bishop of Nevada and Utah, and Mrs. Flora T. Leonard, aged seven years, five months, and eight days.

SLEIGHT.—Entered into rest, at Ironwood, Mich., May 13, 1890, Isabel Spotten, widow of the Rev. George N. Sleight, and mother of the Rev. Chas. L. Sleight. Interment in Trinity cemetery, New York.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the Rev. J. STEWART-SMITH, Secretary, Elgin, Ill.

MISCELLANEOUS.

WANTED.—A good choir trainer and organist. Salary above the average. Address "VESTED CHOIR," care of LIVING CHURCH.

THE widow of a clergyman has rented and furnished a pleasant place in a Chicago suburb, and is now ready for summer boarders, price \$7.00 per week. Address MRS. R. B. A., La Grange, Cook Co., Ill.

A SUMMER House of Rest will be opened in June, at Tiverton, R. I., for the benefit of teachers, nurses, and others requiring rest. Terms \$4.00 per week. The House will be under the charge of the Sisters of the Holy Nativity, and applications may be made to the REV. MOTHER SUPERIOR, 383 Benefit st., Providence, R. I.

DEAN HART, Denver, can recommend a lady very exceptionally qualified, as matron of any institution.

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

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.

"PRAISE FROM SIR HUBERT STANLEY—IS PRAISE INDEED."

"When thou hast need of him, let him not go from thee."

"But such a physician I speak of, as is learned, skillful, honest."

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The Household.

CALENDAR—JUNE, 1890.

8. 1st Sunday after Trinity.	Green.
11. St. BARNABAS, Apostle.	Red.
15. 2nd Sunday after Trinity.	Green.
22. 3rd Sunday after Trinity.	Green.
24. NATIVITY, St. JOHN BAPTIST.	White.
29. St. PETER, Apostle, 4th Sunday after Trinity.	Red.

GOD SPEED.

BY C. W. W.

God speed thee! friend and pastor, now,
As our pilgrim way,
You light anew the altar's flame,
To burn with living ray;
And rear on high Christ's banner-cross
When earthly lights are dim,
To guide us in the narrow path
That surest leads to Him.

God speed thee! when the Bread of Life
Ye break to fainting souls;
The Church's one best Sacrifice
Through every year that rolls.
The hallowed Faith God's saints of old
Their crown of joy once made;
Our guiding light, our pillar-cloud
Through sunlight, storm, and shade.

God speed thee! when the lambs of Christ
Shall gather to thy side,
O lead them to the smitten rock
Where purest waters glide,
And train their infant tongues to sing
Our Father's glorious praise,
And fit them with the angel band
To sing through endless days.

God speed thee! when we too shall pass
The valley of the shade,
Thy voice to mind of Him Who said
"Tis I, be not afraid,"
And when this hour shall come for thee
To lay thine armor down,
The warfare o'er, the victory won,
God speed thy glorious crown.

Mrs. ELIZA E. POOL, aged twenty-eight, of Chelsea, has been granted a license to act as pilot of the steam-yacht *Isis* by the United States Inspectors. This is the first time such a license has been granted to a woman in New England.

"WELL, Janet," said the minister, "do you object to the gown?" "I dae," said she. "On what grounds?" "I dinna read that the Apostle Paul ever wore a gown," replied the woman. "Aye," said the minister, thoughtfully, "that is quite true. But, Janet, did ever you read that he wore a pair of breeks?" Janet was silenced.

"You Churchmen," said an English Dissenter the other day, "believe that a man goes through a form, and thereupon becomes a priest or a bishop, with new rights and powers which he did not possess before." "And you," was the reply, "believe that a man and a woman in no way related to each other, enter a church, or chapel, or register office, go through a form, and thereupon become husband and wife, with new rights and powers which they did not before possess."

A STURDY English Quaker, recently called upon to testify at a coroner's inquest, repeatedly refused to remove his hat. A policeman removed it for him, and he went on with his testimony undisturbed. The incident reminds an English commentator of a Quaker mayor who, having to present an address to the Queen on a railroad platform, asked beforehand, as a favor, that the officials would make a sudden rush upon him and push his hat off as he neared the royal carriage. He was accommodated, and, doubtless, was deemed by the "Friends" a sufferer for the truth at the hands of the wicked world's people.

AN excellent example has been set by the Duchess of Albany, widow of the Queen's invalid son. She took a regular course as hospital nurse, and has just received her diploma, after passing the usual examination. She took the course by arranged hours with the hospital officials, and showed the liveliest interest in the work, not hesitating to attend most trying cases. The example of the Duchess forever breaks down any supposed social barriers preventing gentlewomen from earning their living as nurses. The Duchess is president of one of the metropolitan nursing districts.

ABOUT a dozen years ago, a Scottish lawyer, a good Churchman, found himself sitting near a Presbyterian gentleman at dinner, who ridiculed the very idea of Apostolic Succession. After awhile the lawyer said: "You are to have Communion at your church next Sunday, are you not?" "Well," said the other, "it was to have been so, but our minister is invalidated." The lawyer said: "Suppose I come and administer it to you." "You," replied the other, "you are only a layman." "Oh, then, your minister has some rights which a layman has not." "Certainly." "And, pray, how did he obtain these rights?" "Oh, I suppose some other ministers bestowed them on him." "And who on them?" "Well, I suppose an earlier set of ministers." "And who on them?" "I presume an earlier set still." "So that," replied the lawyer, "either at some point you make a layman claim a right which you do not allow me, or else you are admitting that very principle of a succession which you just now stigmatized as ridiculous."

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

CHAPTER II.

The Desmond family was one of the most influential of those comprising the parish of St. Mary's, in the city of Atwater. The head of the family had been a shipping merchant in his early days, but had been obliged to retire from active business by the gradual failure of his eyesight, induced by partial paralysis of the optic nerve. He had acquired, however, sufficient fortune to live comfortably with his family in their mansion in the suburbs of the town. The care of the lawn and well-cultivated gardens gave Mr. Desmond nearly all the occupation possible to his limited eyesight. He was not strong, and for a year past had failed visibly, though he himself would have been the last to acknowledge it. The family physician had enjoined freedom from care and worry as essential to the prolongation of his life, and the warding off of paralysis which the doctor feared. His youngest daughter, Kitty, was his pride and joy, his inseparable companion. She read to him, coaxed and cajoled him, and kept his mind continually on pleasant things; cheerfully devoting a large share of her time and energies to making the time hang less heavily on his hands. Mrs. Desmond was a busy woman of society with a large circle of friends, and the responsibility of a great part of the parish work upon her shoulders. She was the president of the Woman's Auxiliary; no other woman had labored so untiringly to raise funds for the total

extinction of the church debt that had delayed its consecration. Hospitable, large-hearted, sympathetic, her door was always on the latch to her friends or to anyone needing help. The elder daughter, Ethel, and the only son, Albert, a boy of fifteen, we will let speak for themselves as they walk, or prance, through the pages of our tale.

"What were you and Richard Benson mooning about yesterday afternoon all alone by yourselves in a corner?" inquired Master Albert the next morning at the breakfast-table, of his sister, who sat with her attention about equally divided between "Whisker," a large double-pawed Maltese cat on one side, and the brown spaniel, "Ram Lal," named after the occult hero of Crawford's "Mr. Isaacs," and dubbed the "occult dog," sitting in an expectant attitude on the opposite side. "He didn't seem to be happy somehow; his face was as long as the moral law, and he looked at you as if he wanted to eat you then and there."

Albert possessed the usual disregard of a sister's sensibilities habitual to the High School youth.

"If you had attended to your tennis instead of watching me, you would not have played so many love games, perhaps," calmly remarked Miss Kitty, transferring a choice morsel from her fork to the clutches of Whisker, evoking from the dog a jealous growl in consequence. "There was nothing the matter with Richard that I could see. By the way, mamma, I invited him to dinner to-day. I knew you would be glad to have him come, and I thought he might like to meet Mr. Dutton. He is going back to Baltimore to-night, you know."

"Oh-h!" drawled Albert, making a face. "The needle of that compass points directly east-north-east by south-west, right east-northerly, of course. It is as plain as the nose on your face. Congratulations now in order. Don't all speak at once!"

"What is he talking about?" asked Mr. Desmond innocently, addressing his spouse. "What sort of young man is Richard Benson going to make? Is he really studious, or devoted to athletics, boat clubs, and so forth, that most young collegians prefer now-a-days to Latin and Greek?"

"Boat clubs!" repeated Albert before his mother could reply. "He has'n't got muscle enough to row a shingle across a mud puddle after a shower! Oh! he'd be the stroke-oar of the Oxford Nine!" and the young man laughed at his own wit, not having much idea what the "Oxford Nine" really was.

"He thinks he is so smart," cried Kitty, "Ram Lal, go round and bite him. I do think, papa, that Bert's impudence is getting unbearable!"

The dog darted off, and delivered a series of sharp little barks, as expressive of disapproval as his fat body would admit of.

"Put that dog out!" exclaimed Mr. Desmond, in disgust. "Albert, either talk sense or leave the table!"

Albert thus admonished, obeyed both injunctions, and quiet once more reigned in the breakfast room.

"I am very favorably impressed with Richard," said Mrs. Desmond. "He looks like a young man who has burned the midnight oil at the expense of his physical well-being. I believe he graduates in another year, and I think it

will be with honors. He knows there is much expected of him, and that his mother's hopes are centred in him. He will be a credit to her, I know."

"I do think, Kitty," said Ethel Desmond, speaking for the first time, "that the invitation to Richard would more properly have come from mamma. That is the trouble with American girls, they take so much upon themselves!"

"O bother your proprieties, Ethel," replied Kitty. "It's nothing in the world only because it is 'so English, you know.' As long as we have known Richard, too! It isn't such a great while ago that he used to haul me home from school on his sled. I think I have got somewhere a very elaborate jumping-jack that he constructed once and gave me on my birthday," and Kitty laughed, regardless of Ethel's look of horror, as much as could be expressed in a pair of pale blue eyes, and a mouth whose corners turned perpetually in the direction of the centre of gravity.

"I wouldn't mention it if I were you," she remarked. "Thought it would be just like you to tell about it at the dinner-table to-day, before Mr. Dutton. You are apt to bring up reminiscences at inopportune moments!"

"I believe you will go down to your grave a blighted and disappointed being if I don't eventually do something to shock the family," said Kitty. "You are always expecting it, and I ought surely to fulfil your expectations. So you had better prepare for it to-day—no time like the present! There is no telling what I may do," and Kitty showed her dimples in a mischievous smile.

"My daughter will conduct herself as she always does, with good sense and good manners," interposed her father, looking fondly at his favorite from under the shade that covered his eyes. "I never had any reason to be ashamed of her yet, and I think her sister would do well to profit by the example of thoughtfulness for others which she continually sets. One does not live entirely for herself in this world, Ethel, a fact which I am afraid you sometimes forget."

"Crushed again!" murmured Albert, his mouth full of omelet.

"Thank you, papa," said Kitty, "I have got one friend in the family I see. When the fairy prince comes along seeking the princess, I shall know to whom to apply for recommendations."

Albert suddenly burst into a laugh.

"Do you want to know what Kit did day before yesterday? Well, I'll tell you. She went into Reinhart's music store, where that young fellow who sings in the choir is, you know, Jack Furbush, and asked him if they had that new song called "So-met-times," pronouncing it in four syllables. Her face was so childlike and bland that Jack never suspected anything, but after looking around awhile, said he thought they must be all out of copies, but would order some immediately. Then my lady informed him that it was occasionally called "Sometimes," and marched out, leaving him to reflect on the fact that he had been made a fool of. Blanche Godfrey stood at the door, and Jack saw them go up the street giggling. He didn't mind though. He thought it was a first-rate joke. He never gets mad at trifles."

"How did you hear about it?" asked Kitty, her face very pink. The rest of the family laughed, except Ethel, who looked disgusted.

"Jack told me himself," replied Bert, "he thinks you are awfully smart."

"Don't you think you are getting too old to play such pranks?" asked Ethel with disdain.

"I don't want to grow old, and I don't mean to," replied her sister. "And I mean to have a good time in my own way while I am young. As long as I don't disgrace the family, as you are always expecting, and keep out of the penitentiary, I think I might be let alone. Your ideas of fun consist in reading Browning and Canon Liddon, and burning candles in your oratory up stairs. I can't understand Browning, not being gifted with a superior intellect, and I think candles in church quite enough for the average human being."

"You are my own dear daughter and you shall be let alone," said her father, taking her arm as they rose from the table for a stroll in the garden. "I do not wish the dew of youth to be brushed from my rosebud of girls, the 'queen of the rosebud garden of girls,' as I believe Tennyson says. I could not do without her, that is certain," and the white-haired old man leaned more heavily on the strong young arm that guided his footsteps along the garden path, to the clump of sumachs that needed thinning out on the river bank. Leaving him there to direct the gardener as to some needed improvements, Kitty flew back to the house to perform various household tasks, not forgetting the frozen pudding, and the inspection of one of Ethel's "corners" in the parlor. That aesthetic young lady frequently occupied her leisure time in new arrangements of household decoration, among the latest of which were "corners," where she exhausted all her ingenuity in concocting effects of pictures, bric-a-brac, and soft hangings in faded colors, disposed in artistic combination with the furniture.

"Seems to me I wouldn't have that crushed strawberry scarf hanging so near your water-color of Burne Jones' cadaverous ladies," remarked Kitty, surveying an "effect" with her head on one side. "It kills what little color there ever was in their countenances, and makes them look more consumptive than ever. I feel like offering them the rest of that roseleaf, half of which they ate for their dinners, to keep the breath of life in them. And I do think that latest agony in China that you have huddled up on that shelf is horrid. I never saw such a dreadful shade of green! With these slight exceptions, your corner is a success, Ethel."

"I do wish you appreciated things that are really artistic," said Ethel crossly. "That picture of Burne Jones is one of his finest. But you would prefer a red-cheeked country girl, who has no soul, to such creations as this! Look at the eyes of that central figure! They are looking into the vista of future ages, with a gaze that is prophetic and inscrutable!"

"O, my!" laughed Kitty, edging away, "I am afraid of such prophetic females. I prefer Cleopatra, or Queen Louise of Prussia, or somebody who was alive and good-looking!"

(To be continued.)

LETTERS TO THE EDITOR.

CHAFF OR WHEAT?

To the Editor of *The Living Church*:

I am not much of a Granger, but I have always tried to sift the wheat from the chaff, and not "the chaff from the wheat, if there is any," as W. C. D. proposes for "Lux Mundi," in your issue of May 24. It seems to me that his phraseology very nearly expresses the results of a right perusal of "Lux Mundi," and perhaps that is what W. C. D. means. Certainly not much wheat comes through the sieve.

While I am writing: How would it do for the Committee on Liturgical Revision and the Committee on the Hymnal to change portfolios during the recess? We might get some rhythm into the new prayers and keep heresy out of the hymns, too.

J. V. L.

Savannah, Ga., May 24, 1890.

THE FIRST CHANTING.

To the Editor of *The Living Church*:

The question is asked in THE LIVING CHURCH: "Can any earlier date than Sept., 20, 1787, be found for the first chanting in the Church in this country?"

In Updike's "Narragansett church," it is recorded that the Rev. Dr. Wm. Smith entered upon his duties as rector of St. Paul's, Narragansett, July 7, 1787, and that it is believed that in this old church the *Venite* was first chanted in America. Is it not possible that even before Dr. Smith's incumbency, the parish clerk, Martin Reed, who received adult Baptism June 14, 1761, and who led the singing, may have introduced the chanting of the canticles? (Narragansett church, pages 283-285, 360.)

F. BURGE GRISWOLD.

HEGEL AND CHURCH UNITY.

To the Editor of *The Living Church*:

That "Studies in Hegel" should end in radical notions about "Church unity," is not strange. It only exemplifies the old saying: "The Dutch have taken Holland." The Hegelian Philosophy is nothing, if it is not logic. The leading sectarian systems rest upon merely logical grounds. Why, then, should the two not fraternize? And if our Catholic Faith can find its philosophy in Hegel, why should not his disciples be able to show us the way back to Church unity?

As a matter of logical consistency, however, several facts must have something to do with the mode of restoring Church unity. The leading sects went out of the Church. Most naturally, then, the unity thus disturbed, must be restored by their return to the Church. They went out, not because of its episcopal order, nor because of its liturgical worship, but because of certain alleged corruptions in its doctrine and practice. Logically, then, the removal of those alleged corruptions must be all that is requisite to an open way for their return to the bosom of the Church. Not only, then, is no modification of the ancient Faith to be thought of; but no abatement or abandonment of the Episcopate and the Liturgy, also, has in it a shadow of reasonableness. Add now the facts, that whatever supposable objections may have weighed against prelacy in the Old World, have no hold upon its much moderated form here; and that the venerable and stringent sacredness of the Holy Liturgy does not necessarily cover the

monastic or common services; and logically nothing more is necessary to the restoration of Church unity than the return to the Church of those who went out, and their return with the acceptance of those things which were not the original ground of complaint. This is logic, if not Hegel.

F. S. J.

DAUGHTERS OF THE KING.

To the Editor of *The Living Church*:

I would like to call your attention, and that of the readers of THE LIVING CHURCH to an article published in last week's edition, headed "The King's Daughters," and signed "Ravenscroft." In it the writer deplored the fact that, although there were Women's Auxiliaries, Sisterhoods, and a St. Andrew's Society for young men in the Church, there existed no organized society for young women.

I am very glad to be able to correct this statement. There does exist in the Episcopal Church, an organization for young women under the name of "The Daughters of the King." The work and object of this society are similar to those of the Brotherhood of St. Andrew, namely, "the spread of Christ's Kingdom among young women," and "the active support of the rector's plans in the parish where the particular chapter may be located." The badge is a Greek cross, with the mottoes, "*Magnanimiter Crucem Sustine*," and "For His Sake."

Do not confuse this society with the "King's Daughters." The latter is non-sectarian, the former is distinctly Episcopal.

It is my privilege to be a member of the largest chapter of the "Daughters of the King" in the United States, a chapter of some sixty odd members working under the direction of our rector, the Rev. S. Gregory Lines, church of the Beloved Disciple.

If any one interested in the society or wishing to organize a chapter, will write to Miss E. L. Ryerson, (corresponding secretary of the "Daughters of the King,") 520 East 87th St., New York City, I am sure she will gladly furnish them with fuller particulars.

A MEMBER OF THE BELOVED DISCIPLE CHAPTER OF "THE DAUGHTERS OF THE KING."
New York City.

DEARTH OF CANDIDATES.

To the Editor of *The Living Church*:

I cannot help thinking as I read the communications on p. 64, of the issue of April 26th, that both the correspondents are partly right. The clergy of all others are in the world but not of the world. Inasmuch as they are in the world, they are, in all carnal things, subject to the immutable laws of nature. They must eat, they must drink, they must have shelter and clothing; and our branch of the Church has decreed that they have a right to marry and have children. But this entails expense—worldly, carnal, sordid, though it may seem, and I know many uncomplaining clergymen who exhaust more than one-half their time and strength trying to make both ends meet, and this in spite of the fact that their congregations are able, not only to pay their salaries promptly, which they do not do, but to increase them, which they have no thought of doing. And these men are faithful. Willingly would they give their whole strength to the parish work, they simply are hindered, disturbed, fretted, made to feel

unmanly by asking for a little more credit from the grocer or butcher; made to feel almost ashamed of themselves when they preach "prompt payment of debts," knowing that it is beyond their own powers to practice what they preach. Your second correspondent, Mr. R. Ritchie, asks: "Where are the men of recognized first-class ability who fail to receive their rewards in place and compensation in the American Church? In the word "recognized" we have one answer. There are many men of first-class ability, and the ability has gone unrecognized until the men were too old—say forty-five—to get place and compensation suitable to enable them to start on the pathway of parishes which pay sufficient to support a family. Look at the ministry in New York City. Compare their salaries paid with the salaries of the Presbyterians, e. g., the rector of St. Thomas' with Dr. Jno. Hall. For a keen analysis from the world's point of view, I commend the novel, "An Honest Hypocrite" as another sufficient answer to the question. For in the course of several years' close observation, I have seen that, largely, our parishes with rectorships "at the top of the ladder" are filled by means of the influence of personal wealthy friends, or because the candidates have family ties powerful enough to get them the "call," notwithstanding the fact that other men of superior ability are mentioned and could be got to accept. Forgive the length of this letter from the point of view of a layman who sees the world into which these clergymen are thrown, defenseless, and who knows that however much clergymen may not be of the world, while they are in the world the world will hate (not love) them; that this very worldly spirit rules many of our parishes, that, until it is eradicated, they will be treated as was their Lord. Under these circumstances, it is no wonder that there is a dearth of candidates, nor that such parishes should cause the dearth.

OBSERVER.

CLERGYMAN'S WIVES.

To the Editor of *The Living Church*:

I would like to say a few words on a subject about which much more might be said than I shall undertake. We so often hear complaints against ministers' wives. How often do we hear remarks something like these: "O yes, we like the Rev. Mr. Blank so well. He is immensely popular and the parish seems to be flourishing, but there is one draw-back to our success. Our rector's wife, poor thing, doesn't seem to get on. She isn't liked. She doesn't win the people. She isn't anything of a worker either. She holds back when there is so much to do. She is too domestic and even timid—and 'a minister's wife'—the last words with particular emphasis as though being a minister's wife was supposed either to deprive her of all her rights or to divest her of all the natural qualities that she might chance to possess as a woman. Now can we conceive of a plant taken from a greenhouse and transplanted to the top of a barren mountain, retaining its vigor and continuing to lift its leaves to the sun, or can we imagine a seed dropped in the earth where there is not a particle of nutritious substance springing into life. We know better. Plants and seeds must have conditions

or they do not flourish, and I must say that the conditions of a life as a minister's wife are much life those of the cited flower and seed. It is not with her as with the minister himself. The dignity of his profession is a stronghold to him. Behold what majesty doth hedge about a king. Believe it or not, the most uncharitable speeches and unkindest conduct are frequently directed toward her. To be successful she must undertake much with no encouragement. While with the clergyman himself they will look up to and follow him, with her they will acknowledge no such leadership, at the same time expect as much and stand ready to condemn, and thus from sheer lack of support, she is forced into an apathy regarding parish work. There are many clergymen's wives, too, who have not the courage to attempt a great deal. On marriage they find themselves occupying a totally different position from the one they left, where "none knew them but to love them, none spoke of them but to praise." Strange eyes are now observing them, sharp criticisms are being passed on trifling defects. Hearts are not opened to them by any means as warmly as they might be. Cool indifference or mocking patronage are too often their portion. This may seem to be overdrawn, but I have seen some pitiable spectacles of this freezing of the wives of clergymen. I once heard recounted in an aggrieved tone by one who was herself a confirmed invalid, and a constant subject for attendance from other members of her household, that the minister's wife was such a disappointment to the parish, as she was sick so much of the time that she was not able to do any parish work, and was a great hindrance to her husband, the rector. It is said: "Be ye merciful," and we all know how excellent a thing is consistency. Is it any wonder there are so few ministers' wives who get on swimmingly. Though much has been said of the trials of the clergy, more might be said of the trials of their wives. If parishes would think less about whether they have a successful minister's wife, and more about how they could help make their minister's wife successful, I think there would be fewer complaints, and one class of mortals would be immeasurably happier, and possibly wholly successful.

VERA.

DIOCESAN CONVENTIONS.

CHICAGO.

The 53rd annual convention met in the cathedral on Tuesday, May 27th, Holy Communion was celebrated by the Rev. T. N. Morrison, rector of the church of the Epiphany. The Rev. A. W. Little, rector of St. Mark's, Evanston, preached the convention sermon. At the conclusion of the service, the Bishop called the convention to order, and after the calling of the roll of clergy and parishes, and reference of credentials to the usual committee, the Rev. L. Pardee was re-elected secretary, and the Rev. Morton Stone was appointed assistant secretary. Mr. W. K. Reed was re-elected treasurer.

At the afternoon session the Standing Committees were announced by the Bishop. Bishop McLaren read his annual address. He declared the growth of the diocese last year had been extremely satisfactory. During the year 1,027 persons had been confirmed, a number never before equaled, save in 1887, when 1,125 were confirmed. He expressed especial gratification at the thoroughness with which the several classes

had been prepared for the rite. After reciting the various episcopal visitations during the year, he said 11,072 had been confirmed by him during his episcopate. He commended the Western Theological Seminary and emphasized the need of a larger endowment for that institution. He said the storms that had burst upon Racine College had passed and its future gave promise of prosperity. He commended strongly the Clergy Retiring Fund, designed to give annuities to clergymen over sixty years of age. He gave great praise to Mrs. Lydia D. Hibbard for her zeal in forwarding this movement, and for a similar enterprise for the benefit of the widows and orphans of deceased clergy.

The Rev. Mr. Morrison, at the conclusion of the Bishop's address, declared that the episcopal head was in impaired health, and that his future usefulness made a change of episcopal residence imperative. He offered a resolution calling for the appointment of a committee to provide a place of residence in another part of the city.

Dean Phillips, chairman of the missionary committee, reported seven new missions during the year, and 12 in existence organized within two years. The report urged the adoption of means calculated to extend mission work in the city of Chicago.

The report of the trustees of the endowment fund showed that the diocese endowment amounted to \$14,629.29, of which \$12,700 was invested, \$169 was interest and \$1,757.89 cash on hand. There were no liabilities. In addition to this there were promises for \$16,000, making a total of \$25,229.29. The endowment fund of the aged and infirm clergy showed \$1,100 invested, \$800 in treasurer's hands and \$17.96 interest—a total of \$1,917.96. The Rev. Dr. Clinton Locke read a report of St. Luke's Hospital. The report said the Johnston addition was completed and ready for occupancy. It would double the capacity of the hospital and would be opened as soon as the money was contributed for the furnishing. The receipts for the year were \$125,131.23; expenses, \$124,743.52; leaving a balance on hand of \$387.71. The endowment fund amounted to \$95,050. The hospital had cared for 936 house patients and 2,471 dispensary patients.

The committee on the incorporation of the churches brought in a report recommending the admission of St. Peter's church, of Lake View, and it was adopted. The convention then adjourned for the day.

At 10 o'clock Wednesday, the convention was called to order by the Rt. Rev. Bishop McLaren. The reports of the various committees were the first business. The Rev. D. S. Phillips, chairman of the Standing Committee read its report. The Rev. Dr. Clinton Locke, chairman of the committee on church extension, made its report, in which was an earnest recommendation of work among the Swedes.

The Church work among the Swedes coming by thousands yearly to this diocese demand our attention and immediate action. The St. Ansgarius church should not any longer be the only place of worship for the great multitudes from Scandinavia, orthodox as they are in their national faith and obediently placing themselves under the episcopal jurisdiction of the diocese. The rector of St. Ansgarius is totally unable to fulfill all the duties required of him. Grand openings for the work present themselves everywhere and the committee recommends that the diocese earnestly take the matter in hand and provide ways and means of reaching the thousands of Swedes.

The Rev. T. N. Morrison, chairman of the committee on legislation, reported that the committee, which had before it several proposed changes in the canon, recommended that a committee be appointed by the Bishop to report at the next convention, which committee shall take into consideration the changes proposed and such other changes as shall be referred to it by the bishop, and that said report shall be printed and sent to the several rectors of parishes and the trustees at least 30 days before the meeting of the convention.

The Rev. A. W. Little, chairman of the committee on the Western Theological Seminary and other educational institutions of

the diocese, reported, congratulating the diocese on the success of the Western Theological Seminary, which had accomplished more than was expected of it. The committee called attention to the fact that the seminary needed an immediate addition to its resources of \$100,000 to endow three new chairs—Bible literature, Christian evidences and composition and delivery of sermons, and \$25,000 to help students. The committee referred in the highest terms to Waterman Hall, the diocesan school for girls. It commended also St. Margaret's boarding and day school for girls in Chicago, the school of St. Mary's, at Knoxville, and the grammar school of Racine College. W. K. Reed, the treasurer, reported, showing a balance on hand of \$5,211.77.

Bishop Dudley of Kentucky, entered the convention at this time and was received by the delegates all standing, and introduced by the Bishop. Bishop Dudley subsequently addressed the convention upon work among colored people. The Rev. T. N. Morrison reported the following committee elected on the purchase of a new residence for the bishop. The Rev. Clinton Locke, Rev. T. N. Morrison, W. R. Sterling, D. B. Lyman, N. A. Steele, J. W. Doane, Charles L. Raymond, W. D. Kerfoot, D. B. Cameron, J. M. Banks, and W. K. Ackerman. Pledges were received for the mission fund, making the total amount pledged \$7,605. The committees for the year were elected, the ballot in each case being dispensed with.

Standing Committee: Clerical—The Rev. Messrs. D. S. Phillips, E. R. Bishop, T. N. Morrison. Lay—Messrs. F. B. Peabody, A. T. Lay, C. R. Larrabee.

Deputies to federate council of the Province: Revs. A. W. Little, J. S. Smith, J. H. Knowles, W. E. Toll, J. Rushton. Messrs. S. C. Judd, Emory Cobb, A. C. Calkins, J. M. Banks, A. W. Cowen.

The convention adjourned at noon.

MARYLAND.

The 107th annual convention met in St. Peter's church, Baltimore, on Wednesday morning, May 28th, and continued in session until Friday, May 30th. The annual sermon was preached by the Rev. Frederick Gibson, who delivered an interesting discourse on the Bible and Christian preaching. The Rev. Orlando Hutton, chairman of the Standing Committee, announced that Bishop Paret was unwell and not able to preside or be present during the day. The convention then elected the Rev. J. H. Elliott, of Washington, as presiding officer, who called the convention to order. The Rev. Peregrine Wroth was elected secretary of the convention, and he appointed Mr. C. W. Sams as his assistant. On motion of the Rev. J. E. Grammer, a committee consisting of two clergymen and one layman was appointed to call on the Bishop and tender to him the sympathies of the convention, also to request him to send any communication he might wish to the convention. The Bishop sent his thanks, his love, and his blessing, and his annual address, which was read by the Rev. J. S. B. Hodges. In the address the Bishop stated that he had been able to visit all the congregations, with only five exceptions. He appealed to the clergy to look out for young men for the holy office, for provision for aged and superannuated ministers, and for missions. He spoke of the importance of missions in the West and among the colored people, but urged that their immediate duty was to look after the diocese. The needs of poor country parishes appalled him.

The Rev. A. J. Rich, chairman of the committee on diocesan missions, read the report of the committee, which showed that during the year they have expended \$11,175.99, in various departments of the work. A resolution was offered that \$12,000 should be raised for the ensuing year, and that the assessments be made in proportion to the principles laid down in the report. Both, with several minor resolutions, were adopted.

The special committee on superannuated clergy fund, requested by the Bishop, was appointed, and consists of the Rev. J. E.

Grammer, the Rev. J. S. B. Hodges, and Mr. Skipwith Wilmer.

The second day's session began with devotional exercises, conducted by the Rev. J. H. Elliott, the president. The report of the trustees of the Episcopal fund was then read by Mr. Samuel J. Hough, which showed that the total amount of productive investment of the fund is \$22,644.14, and the accumulating fund is \$3,600, and is invested in State securities bearing 6 per cent. The amount of \$950 has been paid by the treasurer during the year for the support of the episcopate.

The report of the committee on donations was read by the Rev. J. E. Grammer and showed the diocese to be fortunate during the past year.

The Standing Committee was re-elected, and the committee on Church charities reported that the treasurer of the fund now holds \$34,224. The trustees were re-elected.

The committee on the state of the Church, reported an increase in communicants of 1,737 and clergy 2; a decrease in the amount collected of \$441.93; aggregate collections, parochial, \$19,156.72; diocesan, \$2,124.71; general, \$2,850.50.

The third day's session was opened by Judge Stewart offering a resolution of thanks to the committee on hospitality and also to the vestry and rector of St. Peter's church.

The recommendation made by the committee on religious instruction was presented by the Rev. Arthur C. Powell. The committee proposed that the clergy and laity be requested to give one-tenth of the amount they raise for education to the committee on religious instruction. After considerable discussion the committee's recommendation was adopted. After Benediction by the Rev. J. H. Elliott, the convention adjourned *sine die*.

On motion of Judge Stewart, the next annual convention will again be held in St. Peter's church, Baltimore.

TEXAS

The 41st annual council met in St. Paul's church, Waco, on Wednesday, May 31, Bishop Gregg was detained by sickness, and the Rev. B. A. Rogers, of Georgetown, presided at the opening. The council sermon was preached by the Rev. C. M. Beckwith, from the text, "Repent ye, for the kingdom of heaven is at hand," St. Matt. iii: 2. After the Celebration of the Holy Communion, the council was organized, and took a recess until 4 p. m. At the opening of the afternoon session, the Bishop had arrived, and he presided till the close of the council. The Bishop's annual address was a full review of the work of the diocese since the last council, at Tyler, as it was also a strong appeal for better work in the future, while admitting that apparently everything had been done that was possible with the resources of the diocese. There was a gratifying increase in the number of Sunday school pupils and teachers; there were fewer Baptisms than in the preceding year by three, and the Confirmations increased over last year, by 40 per cent., while the contributions were greater by nearly three per cent.

On the morning of the second day, all the officers were re-elected: Secretary, Mr. R. M. Elgin, Houston; treasurer, Mr. Walter Bremond, Austin; registrar, Mr. Rufus Cage, Houston. The Standing Committee are: The Rev. S. M. Bird, president; Mr. R. M. Elgin, secretary; the Revs. T. B. Lee, and C. M. Beckwith, Mr. A. S. Richardson.

Austin was chosen as the place, and May 20, 1881, as the time of the next meeting, that being the Wednesday after Whitsun Day.

On the morning of the third day attention was called to the fact that a lonely grave in the woods of Robertson county, contained the mortal remains of Father Kennerly, who had been a mission priest in the diocese, and that the grave was unmarked by even the simplest stone. An offering for the erection of a suitable monument was proposed, and was responded to liberally.

The Rev. Thos. W. Cain, priest in charge of St. Augustine's Mission, Galveston, was called upon to speak of the work of the Church among his race. The Rev. S. M. Bird, of Galveston, spoke highly of Mr. Cain and his work. The Rev. B. A. Rogers expressed hearty approval of the recognition of the colored race, and of the fair representation awarded them in the Diocesan and General Conventions of the Church.

A proposed amendment to the canons, making ladies eligible as voters at parish meetings, was lost by a vote of 20 to 6. Last year the same resolution was voted down almost unanimously. Under the Constitution of the council all voters at parish meetings are eligible to the office of vestryman.

The Rev. F. Sebright Leigh, of Hempstead, was appointed council preacher for the next year, and the Rev. Wm. Wilson De Hart, alternate.

Instead of sermons at the night services on Wednesday and Thursday nights, there were short missionary addresses, and a Woman's Auxiliary meeting Wednesday night, and shortened Evening Prayer, with brief addresses on "The Relation of Rector to their Flocks," and "The Work of the Laity in the Parish," Thursday night.

Sister Phoebe, of the Community of the Holy Name, and the Rev. Percy Webber, the well-known evangelist, were honored guests of the council. Lunch was served in the Sunday school room by the ladies of the parish every day of the session.

On the Sunday following the council (Whitsun Day), St. Paul's was consecrated, and the Rev. John Sloan, of Matagorda, deacon, was advanced to the priesthood by Bishop Gregg. Many of the clergy remained over from the council, and with the former rectors of the parish, who had come to take part in the consecration, made an imposing procession. Mr. George W. Jackson, senior warden, presented the instrument of donation, and the Rev. Wm. Wilson De Hart read the sentence of consecration. The B. A. Rogers preached the sermon from two texts, using Exodus xx: 24, as appropriate for the consecration, and St. Matt., xxix; 19, as proper for the ordaining of a priest. Besides the Rev. Messrs. Rogers and DeHart, there were present of the former rectors, the Rev. F. R. Starr, of Gonzales, Western Texas, and the Rev. W. D. Sartwell, of Corsicana, Northern Texas. The Rev. Frank Page, the present rector, had made every preparation for the complicated service, and everything moved as smoothly as if it had been an everyday occurrence at St. Paul's.

MISSOURI.

The Jubilee Convention and the last convention of the undivided State as one diocese, was opened in Christ church cathedral, on Whitsun Tuesday, and the opening service was marked by the consecration of the cathedral church. The procession of clergy and choir numbered nearly 100. The Instrument of Donation was read by Mr. C. S. Freeborn, senior warden, and the Sentence of Consecration by the Rev. M. Schuyler, D. D., Dean. After Morning Prayer, the Holy Communion was celebrated by the Bishop. The Dean delivered an exceedingly interesting and valuable historical address, which will be published, together with the sermon preached 50 years ago by the Rev. P. R. Minard, at the primary convention. The convention was called to order by the Bishop. Mr. John R. Triplett was elected secretary and appointed as his assistant Mr. F. Churchill Whittemore. In his annual address began with statistical comparisons, the Bishop said: "In 1840, the Church had 25 dioceses, 55,000 communicants, 1,059 clergy, and was cared for by 19 bishops. Fifty years have rolled by. Their facts and figures may not move us to any foolish elation. Population has increased, I take it, about four fold, being now a few more than 4,000. The bishops have not increased fourfold, being now less than 76. St. Louis has increased twenty-five fold. Two clergymen and parishes were here in 1840. There ought to be 50 clergymen now and we have only 25. In

two things, however, the showing is better. Missouri in population has increased about seven fold. She had 8 clergymen in 1840. That would call for 56 clergymen now. We have 79. And in the whole country where we estimate the increase of population four fold, our communicants, now 486,000, have increased ninefold. In 1840 there was one communicant of the Church to every 309 of the population. In 1890 there is one to every 139. There is much to thank God for. There is nothing to be proud over."

The Bishop then recounted the increase in missionary giving in the diocese, the missions carried on, and the debts cleared off, closing with the words: "It's the story of a splendid advance all along the line."

In referring to the approaching division of the diocese, the Bishop closed his address:

"We who have been brothers in council for years and are the representatives of such counselling brothers of 50 years are soon to go apart. Not because we differ in view, not because we are divided in heart. Not because there is the slightest wish of ourselves to sunder fraternal and loving ties. But because it is duty to the Church and best for the Master's work. . . . The old diocese is not hard-hearted. She is running over with a warmth of mother love today. But the very responsibility of her mother-hood obliges her to see, and seeing, to act wisely to bring it about, that such a centre of Kansas City, and such a region as Western Missouri is growing too old and strong to be deprived of self-reliance and self-rule. You that go away, go not because you want to, I am sure of that, I know it in my heart, but because the work needs your going. The cause demands it. The clamorous future cries aloud for it. You would not bring upon your heads the prophet's reproach, 'Israel is an empty vine, he bringeth forth fruit unto himself.' For the Master's sake, and the Church's sake, and the future's sake, you will go, and do what you do not want to do.

The Standing Committee, missionary board, and trustees of the various invested funds, were re-elected. The treasurer of the diocese, Mr. Joseph Franklin, insisted upon the acceptance of his resignation, and with much regret it was done. Twenty-three years of faithful service has endeared him to the diocese, and the resolutions of thanks and sorrow were heartfelt on the part of all. Mr. Wallace Delafield was elected treasurer. Judge Wickham was re-elected chancellor, as was also the Rev. Dr. Ingraham, registrar.

The missionary board's report was encouraging. Total receipts for the year, \$5,717.60. Stipends paid for five quarters, \$8,246.61. For city missions, special, received \$2,493.20; expended, \$1,999.86. Balance on hand, \$1,076.19. In view of the changed conditions resulting from the division of the diocese, city missions were made a part of diocesan missions. Pledges were called for and \$5,140 assured, more than last year from the whole diocese.

A marked feature of the convention was the generous feeling shown, the only contest being as to which side could give more to the other in the division of funds. The invested funds, except one, were divided equally. The Permanent Episcopate Fund, \$8,842.07; the Theological Education Fund \$3,163.02; the Aged and Infirm Clergy Fund, \$11,174.64; the Bishop Robertson Memorial Fund (income to be used for diocesan missions) \$1,600; were transferred entire to the new diocese. The balance in the treasury of diocesan missions, \$2,498.23 was equally divided.

The reports of St. Luke's Hospital and of the Orphan's Home, show that the past year has been the most prosperous in the history of each.

Tuesday evening, at the cathedral, excellent commemorative addresses were given upon the former bishops. That on Bishop Kemper, by the Rev. F. B. Scheetz; on Bishop Hawks, by the Rev. J. W. Dunn; on Bishop Robertson, by the Rev. R. A. Holland, D. D. Wednesday evening, at the same place, was held a missionary meeting. The two missionary Bishops expect-

ed, Talbot and Leonard, could not come. One was prevented by pressure of duties, the other by the sad affliction that has come into his home. Addresses were made by the Rev. Dr. Ingraham, the Rev. H. L. Foote, and the Rev. Wm. Elmer. The offering, \$50, was sent as a special to Bishop Leonard.

Thursday evening, in St. George's church, was held the farewell service, with bright, happy addresses, in which there was mingled much of tender sadness at the parting. The Rev. Dr. Mann and Mr. H. H. Harding spoke for the new diocese, and the Rev. Dr. Holland and Mr. J. A. Waterworth represented the remaining portion. Immediately after this service, a reception was held by the Bishop and Mrs. Tuttle, and the Bishop's house had to include the sidewalk for a season.

Friday morning, in St. John's church, was held the meeting of the Woman's Auxiliary. After the Celebration of the Holy Communion by the Bishop, the meeting was called to order in the chapel by Mrs. Tuttle, and a large number of delegates were present. The report of the secretary, Miss Mary W. Triplett, told a cheery story of good work done. 83 missionary boxes, valued at \$2,649.45, cash, \$1,414.58, cash reported, but not passing the hand of diocesan treasurer, \$1,529.39. Total for the year, \$5,593.42.

From beginning to end, from the Bishop's address to the bountiful luncheon spread each day by the good women of the city, everything pertaining to the convention seems to have been touched by the joy and harmony and love befitting the Jubilee Year.

SOUTHERN OHIO.

The 16th annual convention met at Portsmouth, on Wednesday, May 21st. It had been preceded, as the custom is, by the annual meeting of the Woman's Auxiliary, of which Mrs. M. H. Rochester is the efficient directress. On Tuesday evening, Bishop Leonard, of Utah and Nevada, preached the annual sermon. The convention assembled in All Saints' parish, of which the Rev. H. L. Badger is rector. The clergy entered in procession from the adjoining chapel, singing the 202nd hymn. The Holy Communion was celebrated by Bishop Vincent, assisted by Bishop Leonard and by the Rev. Drs. Burr and Benedict. The sermon was preached by Bishop Vincent, from Acts i: 8. There were present 39 clergy and 49 lay delegates.

The Rev. Thos. J. Melish was unanimously re-elected secretary, and the Rev. C. E. Butler appointed assistant. The application of St. Andrew's parish at Dayton, was received and the parish admitted into union with the convention. The Bishop presented the Bishop of Utah and Nevada to the convention, which received him standing, and was addressed by him.

The time of the convention was largely consumed, in addition to routine business, in considering certain changes proposed by the trustees of Kenyon College, in the constitution of the college. The convention agreed in the main to the changes proposed, but insisted on keeping the idea of educating young men for the ministry as paramount to every other; and that the special endowments given for that purpose should never be diverted from it.

On Wednesday evening there was a missionary meeting at which the Bishop made an address, illustrating it by reference to the map of the diocese. There were also addresses by the Rev. C. E. Butler, the Rev. J. Nelson Jones, and the Rev. C. A. Quirell, missionaries at various points. The Bishop reported that 11 more clergymen were at work in the diocese than in the previous year, and there were about 100 more Confirmations. At the same meeting the report of the missionary committee was read by the Rev. A. F. Blake, and by the treasurer, Mr. R. S. Smith. A very cordial and fraternal reception was given in the Sunday school room of All Saints' church by the ladies of the parish, to the clergy and visitors, at the close of the missionary service.

Mr. A. N. Whiting was re-elected treas-

urer unanimously. The Standing Committee was elected as follows: Clerical—The Rev. Drs. Tinsley and Pise, and the Rev. A. F. Blake. Lay—Messrs. Channing Richards, Frank J. Jones, and A. N. McGuffey.

The next convention was appointed to be in the church of Our Saviour, Cincinnati.

The convention closed by a meeting of the Sunday School Institute, which was addressed by Messrs. Newton Thompson, Hon. S. B. Warren, and W. W. Myers.

OPINIONS OF THE PRESS.

The Church Year.

A STRANGE PERFORMANCE IN BRAZIL. We are of the opinion that the mission of the American Missionary Society in Brazil needs looking after, and some wise and discreet head to guide its operations, if this paragraph quoted from *The Presbyterian* of April 9th is correct:

"At a recent meeting of the presbytery of San Paulo, in the ordination of a young Brazilian minister, Senhor Benedicto de Campos, a Methodist minister, two Episcopal ministers, and the Presbyterian minister present, united in laying their hands on the candidate."

Our two missionaries to Brazil, if we rightly remember, were not sent out to ordain either Presbyterian, or other ministers, the constitution of the Church reserving ordaining power entirely and solely to the episcopate. It looks as if these two young men, but recently ordained and commissioned to plant the Church in Brazil, be not speedily restrained, the "Mexican Muddle" will be repeated with intensified force. It was a mistake in the first place, to send untried and inexperienced young men just from the seminary to inaugurate the Church's work in a foreign land. Such a work requires the knowledge, wisdom, and experience which is only gained by years of study, of intercourse with men, and practical work. To place a "neophyte," or two "neophytes" just passed their voting age, to plant the standard of the Church, in a foreign land, and among a people for generations bound in the shackles of an adverse and historical Faith, is one of those blunders against common sense, which is criminal. Yet this is what the American Missionary Society did, when only a few days after the Bishop's hands were laid on them, these two young men were sent out, as "ambassadors extraordinary, and ministers plenipotentiary" to the great empire of South America, to represent the historic and apostolic American Church. Admitting fully all that can be said as to the self-sacrifice, zeal, and earnestness of these young men, what could naturally be expected of them as to the right presentation of the Anglican theology or practical administrative ability? It looks as though we were going to have a Brazilian nut to crack, more troublesome than Bishop Riley's Mexican investment; for with all the mistakes of that venture no one invaded the episcopal jurisdiction, or claimed that an American priest could assist in making a "Presbyterian bishop." Those young men ought at the very least to have been required to fasten in their memory, the famous lines of Charles Wesley, addressed to his brother John, on hearing of his commissioning Dr. Coke as superintendent of Methodism in America:

So easily are bishops made
By man's or woman's whim,
Wesley his hands on Coke hath laid
But who laid hands on him?

The Banner.

"LUX MUNDI."—For ourselves we should not have desired its publication, but are not prepared to condemn it. It is impossible, even if it were desirable, to prevent the discussion of "the obstacles that lie in the path of belief" to many who unquestionably wish to believe and do not exhibit any undue scepticism; and it is a gain perhaps that the discussion should be conducted in the fine and reverent spirit of the authors of "Lux Mundi." It is certainly a gain that agnostics and rationalists should no longer be able to accuse our teachers of shutting their eyes to those obstacles—of being afraid to challenge the vaunted discoveries of conjectural criticism. The Bishop of Lichfield in his recent impressive and eloquent charge

thinks that there are thousands of devout and intelligent Christians who can hardly fail to be seriously disquieted and perplexed, if not altogether confounded, by the general impression produced upon them, either by the book itself or the criticisms upon it. We venture to differ from the Bishop. We do not believe that the discussion of such subjects weakens the faith of a solitary believer. He knows and feels that the great truths of Christianity are set far above the "oppositions of science"—above all the shreds and tatters of verbal criticism and historical interpretation—that they centre in the character, work, and teaching of Christ. "The unique attraction at once Divine and human, of Him who, lifted up, draws all mankind to Him by the spotless beauty of His perfect life, the heart-searching power of His living word, and by the majestic authority with which he speaks to listening ears"—this attraction we say, is not weakened by any speculations on the possible dramatic intention of Deuteronomy, or the mythical character of the Patriarchal times. Let the critics have their day; the Church will outlive them, founded as it is upon the rock impregnable—upon the Word of Eternal Life.

Standard of the Cross.

THE COLOR QUESTION.—The situation in South Carolina is as follows: Formerly every clergyman on the Bishop's list was entitled to a seat in convention. The admission of colored clergymen to that body under this rule was the ground of the withdrawal of certain delegates, those of St. Michael's, Charleston, and others, two or three years ago. Last year an amendment to the constitution was proposed, and this year adopted, by a vote of 23 to 4 of the clergy and 29 to 10 of the parishes, giving the convention itself a degree of indirect control over its clerical membership; that is, admitting to seats only the clergy officially connected with parishes in union with convention. This does not deprive clergy already admitted, one of whom is a colored man; but it puts it in the power of convention to exclude any increase or succession of colored clergymen, so long as no parishes of colored people are admitted, and so long as no colored clergymen are appointed rectors or assistants in parishes already admitted. The possibility of this, however, together with the continuance of the one colored clergyman in the convention, is an offence to the parishes which withdrew, and they will not be reconciled. An effort to conciliate them by inserting the word "white" as a qualification of every clergyman entitled to a seat, was defeated. Who can say what safety there would be even in that word? For, perhaps, within a very short term of years it might be interpreted to mean a man, half, or three-quarters, or seven-eighths "white." And the irreconcilables themselves would perhaps within a few years be for repealing any color-line qualification which they might now be satisfied with. Bishop Howe did not let the diocese forget that there were colored men in the last General Convention, and that their equal rights in the Church were affirmed by that body.

The Church Review.

MR. GORE'S BAMPTON LECTURES.—The Rev. Charles Gore, principal librarian of the Pusey House, Oxford, was on Tuesday elected Bampton Lecturer for 1891. That Mr. Gore owes his election to the part he took in editing *Lux Mundi* it is reasonable to believe; that he partly owes it to Archdeacon Denison's action in convocation is more than possible; but that he will use the opportunity wisely and well is extremely probable. It should not be forgotten that he does not ally himself with the modern school of German critics; the fault of his attitude is that it is one of toleration in a case where "he that is not with me is against me." Mr. Gore's reflections during the last five or six months should bring him to see that it is impossible to be neither for nor against those who would "break" the Scriptures, and we trust that his Catholic instincts acting upon his undoubted abilities will enable him to give us a set of lectures which shall confirm Churchmen in the Faith rather than unsettle their convictions.

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

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 Bierstads 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 dining car route, is the only all-rail line to this region. For copy of Wonderland, Yellowstone 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.

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A certain curvature of the eye in all meridians gives perfect sight. If the eye has not the proper curves to focus rays of light on the retina, there is indistinct vision or a strain on the muscles of accommodation unless the defect is remedied by the adjustment of proper lenses. The Bertier Parabola Spectacles and eye-glasses when properly adjusted give the ideally perfect sight. Try them and see again as in youth. For sale by dealers in every leading city. The Geneva Optical Co., 23 Washington St., Chicago, are the manufacturers.

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Composition picture of every Bishop of the Convention of 1889. Size 6x10 feet, now on exhibition. Copies 28x42 inches for sale \$10.00 each. Anderson, 785 Broadway, New York.

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

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TIMELY SUGGESTIONS.

CHLORIDE OF lime should be scattered at least once a week under sinks and in all those places where sewer gas is liable to lurk.

In putting down carpets, if care is exercised in thoroughly drying the floors beforehand, the moths will not be so liable to bother in the house.

NEVER wash a jelly bag, strainer cloth, pudding bag or dumping nets with soap. The next thing that is put into or passed through those things will surely taste of the flavoring of alkali.

KEROSENE oil should be kept for use in air-tight closed vessels. A large quantity is best kept in a well-corked can provided with a faucet an inch or two from the bottom, so that the oil can be drawn off as required without disturbing the sediment which usually collects on the bottom of the vessel. The oil for daily use should be kept in a small can, kept corked at the neck and spout. If either cork be left out for a day or two, the oil will burn dull and clog on the wick, especially if the kerosene is kept in a warm place.

FLOOR PAINT.—It seems that any color containing white lead is injurious to wood floors, rendering them softer and more liable to be worn away. Paints containing mineral colors only, without white lead, such as yellow ochre, sienna, or Venetian red, or Indian red, have no such tendency to act upon the floor, and may be used with safety. This quite agrees with the practice common in this country of painting kitchen floors with yellow ochre or raw umber or sienna. Although these colors have little body compared with a white lead paint and need several coats, they form an excellent and very durable covering for the floor.

INSECTS' STINGS.—Insects' stings and bites should never be rubbed, nor indeed scarcely touched. When a sting, as a bee sting, remains in the flesh, it should not be pulled out, but rather pushed from the body, for if one grasps the sting between thumb and finger, he squeezes the last particle from the sting into his flesh, but if the sting is pushed out with the finger nail, the poison goes with the sting. Rubbing the part causes the poison to spread and greatly increases the pain and the swelling. The best treatment for stings is to cover the spot with wet clay (earth) or with moist baking soda or saleratus, when the pain will generally soon cease.

VINES that have three-fingered leaves are, as a rule, poisonous; those that show five-fingered leaves can be handled with safety.

To cleanse black silk, sponge it with tepid water in which enough borax has been put to soften it. Dry without ironing by pinning the silk breadths smoothly straightened out, singly or in layers, on a sheet spread upon the carpet in a spare room. To cleanse Henrietta cloth, add sufficient household ammonia to the borax and water to make the preparation feel slimy. Iron the cloth before it is quite dry, and on the wrong side, placing something black both under it and over it.

TO DETECT LEAD IN WATER.—Place two perfectly bright and clean knitting needles in a glass nearly full of the water to be tested, and add eight or ten drops of acetic acid, or a teaspoonful of vinegar. The needles should be carefully revolved occasionally. If lead be present, dark or black spots will soon appear upon the needles, and in six or eight hours they will be covered with a gray coating, the depth of color of which will depend upon the amount of lead in the fluid. A magnifying glass may be used, if necessary. Where the amount of lead is exceedingly small, the deposit may not be immediately detected, but after standing for twenty-four hours becomes yellow.—*National Druggist.*

LEMON SQUEEZERS.—A physician thinks that a law should be made to prohibit the use of galvanized iron lemon squeezers. He says that every time a lemon is squeezed in one of these machines the acid of the lemon, coming in contact with the zinc, dissolves the same and forms a poisonous salt. Zinc is a metal which is easily attacked by the weakest acids, and no article of food or drink should ever be allowed to come in contact with it.

The way to get the better of the bilious system without blue pills or quinine, is to take the juice of one, two, or three lemons, as appetite craves, in as much water as it makes pleasant to drink without sugar, before going to bed. In the morning, on rising, at least half an hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humor and bile with efficiency, without any of the weakening effects of calomel. People should not irritate the stomach by eating lemons clear, the powerful acid of the juice, which is always most corrosive, invariably produces inflammation after awhile, but properly diluted, so that it does not burn or draw the throat, it does its medical work without harm, and, when the stomach is clear of food, has abundant opportunity to work over the system thoroughly.

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This property is known to contain rich deposits of tailings, consisting of gold, silver, amalgam, and quicksilver, in value from \$40,000,000 to \$100,000,000. This statement can be easily verified by the U. S. mint report and geological survey, Vols. third and fourth, and by those who have personally examined the whole property. The capital stock of the Company is \$1,000,000, divided into 100,000 shares, par value of which is ten dollars.

It is now proposed to use an Osgood wrought steel dredge, which is guaranteed to raise eight hundred cubic yards in twenty-four hours, at least; an amalgamator is also used to handle the material as fast as the dredge raises it. The amalgamator separates all the free gold, the free silver, the quicksilver, the amalgam. Then the refuse is to be put over a concentrator attached to the amalgamator, which will save all the sulphurets of gold and silver. These two machines are guaranteed to do the work claimed for them, and the cost of running the plant for twenty-four hours will be under \$100. It is claimed that four hundred cubic yards [or about six hundred tons] of material can be raised every ten hours. As the assays run anywhere from \$5 to \$120 per ton, it is believed that the earnings of the Company will be something enormous, and that it will enable the Company to pay from twenty-five cents to one dollar per share monthly, in dividends.

Recently, 127 tons were raised and milled, and \$666.62 was taken from it, only 60 per cent of the material being worked. The balance of 40 per cent, would have been more than \$300, making altogether over \$1,000 from 27 tons, or over \$40 per ton. Of course, if 600 tons in ten hours were raised, with this average it would be something enormous, more than ought to be expected. But to put it at the lowest, say \$5 per ton, the income of the Company would be \$3,000 per day, only working 10 hours. Of course if work was continued for 24 hours, the income would be doubled and would reach the enormous amount of \$6,000 per day, with a yearly income of \$1,800,000 upon a capital of \$1,000,000. Thus the reader can see how it is possible to pay one dollar per share per month in dividends. Should this be done, a party owning 500 shares of stock, costing \$1,775, would receive a monthly income of \$500, as per the following table:

500 shares, costing \$1,775.00,	monthly income \$500.
250 " " " \$887.50,	" " \$250
100 " " " \$375.00,	" " \$100
50 " " " \$187.50,	" " \$50
25 " " " \$93.75,	" " \$25
10 " " " \$37.50,	" " \$10

The above is what the officers of the Company think they will be able to pay; but if this should be divided by four, it would still make an investment without parallel. It is therefore worth while to take a reasonable amount of this stock. Had this Company been organized merely for the purpose of "floating" the stock, it would have been organized with a capital stock as high as \$10,000,000; but at the present time no private stock is for sale; that which is now being sold, is Treasury stock, and is for the purpose of completing the present dredge and amalgamator, which is to start up by July 1st. 10,000 shares of this stock were recently placed in my hands to dispose of for this purpose, and a considerable amount of it has already been taken.

The directors of the Company are all good men, and are interested in their work. All the stock is registered by the FARMERS' LOAN & TRUST CO., of New York. Parties wishing to invest in this enterprise should do so immediately, as in all probability, the small amount of stock which we have for sale will remain upon the market but for a few days only, after the above facts become known to any number of people. There is no use asking the question: "Why, if it is so good a thing, do not the people in New York take it?" The answer to this question is that it has been taken in New York City very largely, and several people here have as high as from 3,000 to 4,000 shares. But the people largely interested in the concern have taken about all the stock they feel able to, and it has therefore been determined to sell the number of shares above mentioned in small lots.

The present price of \$3.75 per share will be continued until June 13th. No less than 10 shares will be issued. Orders may be sent at the rate of \$3.75 per share, by P. O. order, express, checks, or New York drafts, to the order of W. S. CHAMBERLIN, Agent, Rooms 51 and 53, 115 Broadway, New York City.

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