

The Living Church.

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

VOL. XIII. No. 15.

CHICAGO, SATURDAY, JULY 12, 1890.

WHOLE No. 610.



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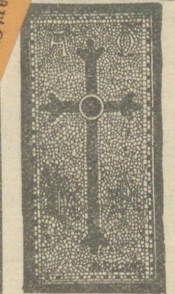
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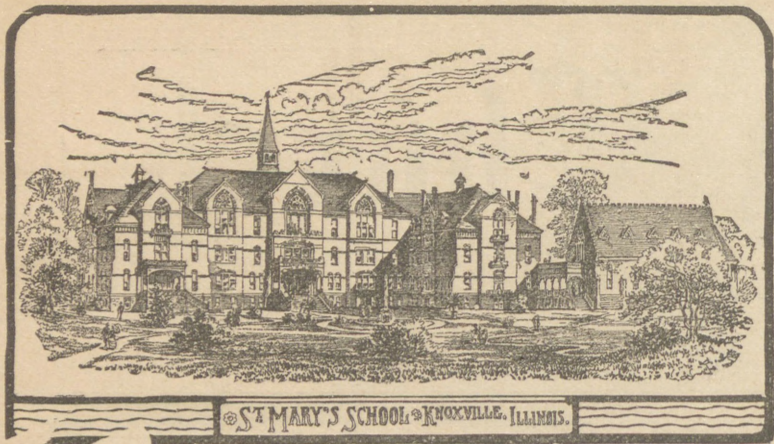
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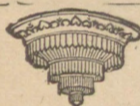
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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace." - H. Hulsebus, Lewisburgh, Iowa.

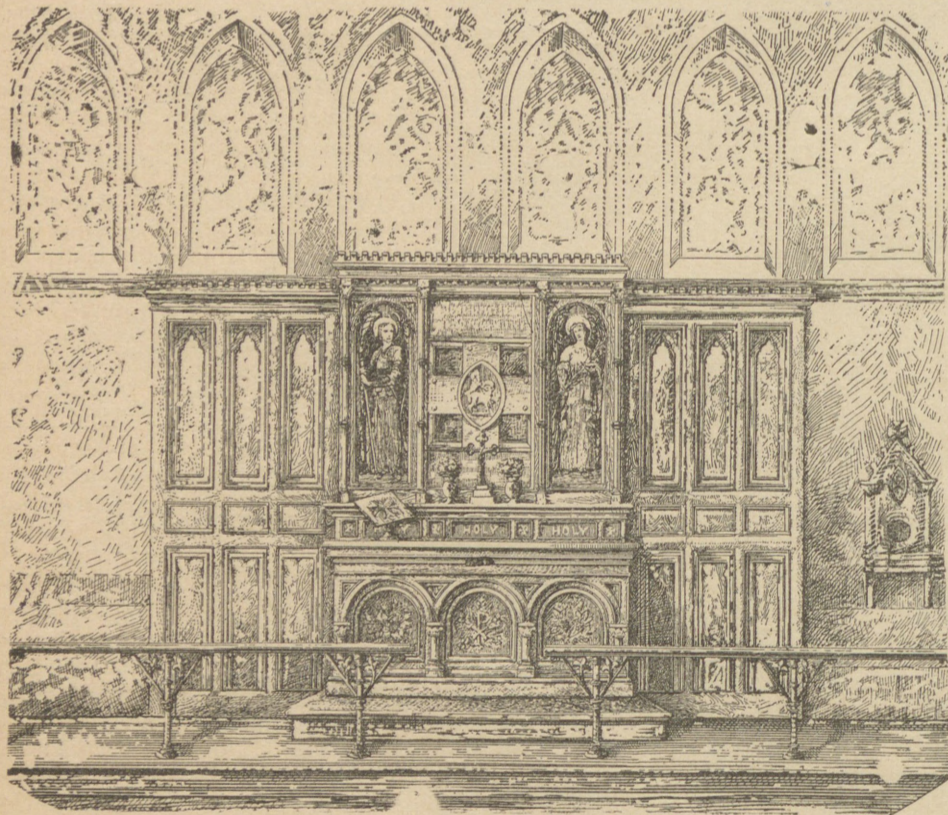
"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market." - Vincent Jones, Richmond, Ind.

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THE CHANCEL.

WE ARE NOW changing more Chancels than ever before. We have completed the modifications in All Souls' Church, New York (consolidated with the Church of the Holy Spirit), in which seats were arranged for vested choir of men and women. We have just finished for St. Mary's Church, Wayne, Pa., the entire decoration, stained glass, and an elaborate chancel arrangement, mural painting of "The Christ Child." We are now completing for the new Trinity Church, (Flower Memorial), Watertown, N. Y., the entire decoration, stained glass, elaborate chancel arrangements, mural paintings, figures personifying the Old and New Testaments, reredos, brass pulpit, etc. We are carrying out for St. Peter's Church, Niagara Falls, N. Y., a new memorial pulpit, and an entirely new choir and baptistery modification of the sanctuary to follow. For Holy Trinity Church, Middletown, Conn., the entire re-arrangement of choir and new baptistery, (Jackson Memorial), the work in the sanctuary having been done a year ago; etc., etc., etc.

That is what we have under weigh TO-DAY. If you wish to discuss the matter with a view to having the work carried out this summer, do so now. We shall be glad to hear from you, and will answer from the most churchly standpoint all questions in regard to the church interior.

J. & R. LAMB.

Ecclesiastical Art Workers,

59 Carmine Street, New York.

The Living Church.

SATURDAY, JULY 12, 1890.

RECENT cable dispatches from London state that Canon Liddon is suffering from an attack of the gout in the head, and that his condition is considered dangerous.

WE learn that the Rev. Edward R. Atwill, D.D., rector of Trinity church, Toledo, Ohio, has accepted the bishopric of West Missouri. He will be consecrated probably about Oct. 1st.

WE regret to state that Mrs. Saumarez Smith, wife of the new Bishop of Sydney, died at St. Aidan's Theological College, Birkenhead, on Saturday, after three days' illness, from inflammation of the lungs. She had suffered from asthma for some time. She was in the prime of life, and leaves a family of seven daughters and a son.

THE Dean and Chapter of St. Paul's intend to oppose in the House of Lords the proposal to construct an underground railway in its vicinity. It is believed that a large number of springs exist under the cathedral, and it is feared that any interference with them might, through the immense weight of the dome and its supports, cause a settlement of the cathedral foundations through the subsidence of the land.

THE English Treasury Board has put an end to the "guessing competitions" for prizes offered by many newspapers in the United Kingdom. An English contemporary states that the suppression of these competitions is due to an opinion given by Mr. Poland, Q. C. Solicitor to the Board, which declares that all competitions which have to be decided by mere chance, are practically of the nature of lotteries.

AT the thirtieth annual commencement of St. Stephen's College, Annandale, N. Y., the first \$100,000 necessary to insure the permanency of the college was said to be subscribed, and in addition it was announced that the Rev. Dr. Hoffman, of the General Theological Seminary, had pledged \$25,000 toward the second \$100,000. Prof. James Stryker was made Doctor of Laws, Bishop Parker, of Pittsburgh, the Rev. A. H. Vinton, and the Rev. F. B. Van Kleeck, were made Doctors of Divinity.

THE election of a Regius Professor of Divinity, at Cambridge, to succeed the Bishop of Durham, resulted in the choice of Dr. Swete, of Caius, who is an excellent Churchman and a popular lecturer, in addition to being a sound and brilliant scholar. He is at present professor of Pastoral Theology at King's College, London, and is a considerable author, having, *inter alia*, edited the first volume of the Septuagint for the syndics of the Cambridge Press. He has had considerable experience of parochial work, and has been rector of Ashdon, near Saffron Walden, since 1877.

THE 31st anniversary of the English Church Union was celebrated on Thursday, June 19th. On Wednesday evening there was a special Evensong at St. Andrew's, Wells street, and at twelve other churches in and around London. On Thursday the high Celebration of the Holy Eucharist took place at All Saints', Margaret street. The annual meeting was held in the afternoon at Prince's Hall, Piccadilly. Viscount Halifax, president of the Union, was unable to arrive from Madeira in time, and his place was taken by Mr. J. A. Shaw-Stewart. The opening office was said by the Bishop of Aberdeen.

THE New York correspondent of *The Canadian Churchman* criticises the ritual of Trinity church thus: "Ignorance of ritual and its true principles, such as one would not have expected to see in Trinity church, this city, was exhibited to a very painful degree on Ascension Day, the anniversary of the dedication and consecration of the church. On that occasion, two bishops, besides the Bishop of the diocese, were present. In addition to the usual parish cross, which headed the procession and the episcopal cross that was carried before Bishop Potter, a cross apiece was carried before the other two bishops, who, being outside of their own dioceses, had no right to such a distinction. It is such blunders as these that bring into contempt all real and true ritual. But the fad ritualistic rules nine times out of ten."

THE managers of the great International Fair and Exposition of the United States and Canada, to be held in Detroit, Mich., August 26th to September 5th, inclusive, have rigidly excluded all forms of gambling, and all selling of intoxicating beverages, from their buildings and grounds. In order to prevent evasions of this strict temperance policy, the Association has printed in the body of all its contracts and licenses for restaurant, lunch, dining, and all other refreshment privileges, a conditional clause that the license may be revoked if this condition is evaded. As this great International Fair was attended last year by a quarter of a million of people, and a much larger attendance is expected this year, many thousands of dollars have been vainly offered the managers for privileges to sell intoxicating beverages, and also many thousands for licenses for various gambling devices. This course is adopted by the managers, not only because they consider it right, but also because it is believed by these shrewd and experienced business men to be the policy best calculated to please and attract vast numbers of the well-to-do classes of people from all over the continent.

AT the close of his speech in the Bishop of Lincoln's case, Sir Walter Phillimore said: "A quarter of a century hence, those of us who may be alive, will smile at this trial. Every restoration from the slumber of

the eighteenth century has been in its turn treated as Popish, even if it were in compliance with the plain terms of the rubrics. The Church Militant prayer, surplices in the pulpit, surpliced choirs, week-day services, saints' day services, Early Communion, frequent Communion, credence tables, colored altar cloths, redoses, all alike have been treated for a time as rags of Popery; all alike are now admitted to the light of popular favor, though the skirts of the cloud of disapproval still rest upon the last." This is not the rhetorical peroration of a practiced advocate; it is the plain statement of facts, as any of us who have reached middle age know of our own experience. Into few decently-ordered churches can one go nowadays without coming across many ornaments and customs which nobody feels the slightest astonishment at, but which thirty years ago caused heart-searchings and riots. But narrowness of sympathy, and unreasonableness of intellect, die hard. Thirty or fifty years are not, after all, long in the history of a Church's existence; and perhaps the wonder is, not that the Church Association should be today prosecuting the Bishop of Lincoln, but that so many bitterly-denounced things should have come so readily to be accepted by us. Before the candle goes out there is often a brilliant flicker. Let us hope that this trial is the brilliant but last flicker of the persecuting party in our Church, before it dies down into darkness and oblivion.

THE Bishop of Peterborough has written a long letter with reference to the objections raised against the jurisdiction of the Archbishop of Canterbury, in which, amongst other things, he says:

I cannot say that I regard with much greater satisfaction the alternative jurisdiction of the synod of the Province, which the memorialists maintain to be alone legitimate in such causes. The synod by which, as I apprehend, such causes would be tried, (unlike any synod known to Catholic antiquity) consists of two Houses of Convocation, one of which, the Lower House, is composed largely of elected presbyters. Should it therefore be finally decided that this is the only court having lawful jurisdiction over bishops, the results would be: (1) The anomaly of presbyters sitting in judgment on a bishop, and some of them upon their own bishop; (2) The trial of the incriminated bishop practically by two courts, possibly sitting and voting apart, one of which courts would comprise a large, popularly-elected element, consisting of persons not all of them specially skilled in ecclesiastical law, and elected, too, most probably, under the influence of feelings strongly excited by the very questions involved in the case they were called upon to try. I confess that it does seem to me that the decisions of such a court would not be likely to prove more weighty and judicial or more satisfactory to the Church than those of the court now holding its sittings at Lambeth.

WEDNESDAY, June 18th, was the golden wedding day of the Bishop of Winchester and Mrs. Harold Browne. The most noticeable observation of the event was the presence of the

Bishop with the members of his family at the celebration of the Holy Communion in the library. This was the first occasion on which his Lordship had left his room since his last attack of illness, and although he was somewhat tired after the attendant exertion, it may be taken as a most hopeful sign of the Bishop's condition. From early in the morning till late in the afternoon, congratulatory telegrams flowed in, and there were several callers at the castle. The principal golden gifts were placed on one table, and they included two gilt bowls from the sons and daughters of the Bishop; the inscription bore the initials of both parents and children, with dates 1840—June 18th—1890. For the dinner in the evening, the fine service presented to the Bishop upon his translation in 1873 to the see of Winchester "by the clergy and laity of the diocese of Ely, and in grateful remembrance," was used. The presentation of the Golden Wedding Memorial from the diocese will be made at Farnham Castle, in the afternoon of July 15th on which occasion his lordship and Mrs. Harold Browne will give a garden party. There are already over 1,200 subscribers. A statement has been circulated that the Bishop's seizure was of a paralytic nature, but we understand Sir Andrew Clark has pronounced this to be incorrect. His lordship's personal belief is that he sustained a sunstroke.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, June 24th.

In John Oakley, Dean of Manchester, who died on the 10th inst., the Church mourns a most devoted son. The disciple of Maurice and Kingsley in his religious opinions, and the ardent follower of Mr. Gladstone in political matters, he was an unique personage in the Church of England. Regarded with suspicion by many, owing to his advanced political opinions, he was nevertheless beloved by a large circle of men and women, within and without the pale of the Church, rich and poor, clergy and laity, for, as it has been justly said, to know John Oakley was to love him. Our English deans are of a class of men from whom Dean Oakley differed very much, but yet he was exceptionally well placed as Dean of Manchester, where his long experience as a parochial clergyman in one of the poorest districts of London, gave him an advantage in leading an active, sympathetic life among the large working-class population of the cotton metropolis, which our ordinary dean, with his, usually speaking, reclusive habits, would have lacked. The last two acts of his life, before his long illness, were very characteristic of the man. These were, first his declared sympathy with the gas stokers who went out on strike a few months ago in Manchester, and next, his earnest pleading, in a sermon delivered at the cathedral, for the life of an unfortunate girl who had, in very painful circumstances, been condemned to die for the murder of her

illegitimate offspring. John Oakley was a decided High Churchman, and was on the council of the English Church Union, but he had very broad sympathies, and many a brother priest, struggling single-handed in some densely populated neighborhood, has been helped and thereby encouraged, by the presence of Dean Oakley in his pulpit, even although their views were not always identical. But where good work was being done, the dean was always ready to lend a helping hand.

The anniversary services and meetings of the two great societies of the Catholic party, in the Church of England, are just over. The Confraternity of the Blessed Sacrament held their festival, as usual, on the Feast of Corpus Christi, and the English Church Union on Thursday last. The former was marked by an address from the much venerated Canon T. T. Carter, of Clewer, who, in spite of his advanced years, retains his faculties in a marvellous manner. The chief point of his address was in relation to the anxiously awaited judgment of the Archbishop of Canterbury in the Lincoln case. While he acknowledges the right of the Archbishop's claim to jurisdiction over his suffragans, he emphatically sets down that any appeal must lie to the Synod of the province of Canterbury, and not to the State Court of Appeal, the Judicial Committee of the Privy Council. "The great principles," he says, "involved in the suit can justly be settled only by the Church itself." Further, he points out that, like all judgments of a court, its obligation will be *in personam*, not *in rem*. This is the view of the matter which will, I think, eventually prevail, though there is a disposition among many of the more moderate men to accept the Archbishop's judgment, and to conform to all its rulings without question.

At the annual meeting of the English Church Union, much disappointment was felt at the absence of the President, Viscount Halifax, who was announced to deliver an address on the attitude which the Union should adopt towards the judgment. But his lordship was unfortunately prevented from presiding, owing to the delay of the steamer which should have brought him home from Madeira. But I think his advice would have been very similar to that given by Canon Carter. Sir Walter Phillimore, the leading counsel for the Bishop of Lincoln in the suit, and a vice-president of the Union, made a few observations, though, as he explained, his lips were practically closed as to the probable tenor of the judgment. But he counselled the members of the Union not to commit themselves beforehand to any line of action in respect to it, until they knew what it was.

Meanwhile, the influence upon the Church world, which this prosecution of Dr. King is having, is most significant. Over eleven thousand communicants have joined the Union since the suit against the Bishop was begun, its total strength now being close upon thirty-one thousand members. And the increase in ritual observances is equally remarkable and significant. Thus some statistics compiled from the new edition of *The Tourist's Church Guide*, show that there is an increase of 548 in the number of Churches where the Eastward position is adopted; 266 in the churches where the altar lights are burned at the Holy Eucharist; 198 where the vestments are worn; and 46 where incense is used. Altogether there are 4,445 churches included in this *Guide*, and with the exception of a few churches on the continent, there is a celebration of the Holy Communion every Sunday morning at each of these churches. The totals given of the churches where the different ritualistic observances are in vogue are as follows: Vestments 797, incense 135, altar lights at the Holy Eucharist 1,402, and Eastward position 3,138.

These figures are very remarkable, especially when one calls to mind the outcry there was thirty or forty years ago against the introduction of surpliced choirs and the

surplice in the pulpit, practices which are now almost universal; and they are still more remarkable and significant when it is considered that each one of the incumbents of these churches makes himself liable to a prosecution by the Church Association.

This week the historic church of St. Albans, Holborn, is keeping its paternal festival. The anniversary is marked by two interesting features. The first is the laying of the foundation stone of the memorial chapel of the late Alexander Heriot Mackonochie, which took place this morning (Nativity of St. John Baptist) after High Mass which was rendered with all the elaborate ritual customary at this church. There was, of course, an immense congregation: there always is at this church; for in spite of some eccentricities in the conduct of the services, there is that which cannot fail to attract: the spectacle of a noble band of clergy and sisters, aided by a large body of lay workers, devoting their lives without reward or even recognition from those high in the Church, for the amelioration of the lot of their poorer brethren, and the carrying to them the tidings of salvation. The Memorial Fund has reached a sum of about £6,000, which falls considerably short of what was originally asked for. The fact is the shape it was decided the memorial should take did not meet with general approval, and the scheme of a gorgeous chapel resplendent with marble and alabaster, had to be abandoned, and a less elaborate and smaller building is to be erected at the west end of the church. Such a building is much needed at St. Albans where there are several daily services with congregations of no great size.

The other feature of the festival to which I would draw attention, is the publication of a memoir of the late Rev. A. H. Mackonochie. It is from the pen of Mrs. Towle, a daughter of Sir Henry Taylor, and is most excellently done. Our brethren in America who have followed the struggles of the Church at home to be free in spiritual matters from the interference of the State, and the prolonged fight which Father Mackonochie made in defence of Catholic ritual and practice, not to mention the yet grander assault upon the sin and wickedness which surrounded the once notorious quarter of London in which St. Albans is built, will find this a most interesting volume.

The Rev. E. F. Russell, who was almost from the beginning one of Father Mackonochie's fellow workers in the ministry, contributes a most interesting preface from which I cannot refrain from quoting one passage:

"If I were asked (he says) to state in the shortest, simplest way, Mackonochie's most noteworthy achievement, that for which we are most deeply indebted to him, I should point the enquirer not to the things he did and endured in defence of ecclesiastical right; not to the immense stimulus he has given to the revival of solemnities of divine worship, nor yet to any of the numerous works inaugurated or developed by him, but simply to himself, to the noble manhood of the man. 'Quid docent nos apostoli sancti?' asks St. Bernard, 'what do the Holy Apostles teach us? Not the fisher's art, nor yet the tent-maker's, nor anything of the sort; not how to study Plato or pursue the subtleties of Aristotle, ever learning and never coming to the knowledge of the truth. 'Docuerant me vivere,' they have taught me how to live.' It is the one lesson of sovereign concern. It is the lesson for which we who knew and loved him thank him most."

If there is one thing about which people differ more than another, it is that of music. Every one has his nostrum. One urges the singing of the most elaborate music in the services of the Church, because it is the best we can offer to Almighty God; another maintains that the simplest music is the more appropriate, seeing that all the people can thereby join in it. One person desires that the choir alone should

sing, as being the only competent persons, while another declares that the choir are only intended to lead the praises of the congregation. Anglicans are advocated by one, Gregorians by the other. And yet amid all this constant strife of tongues, no one seems to be convinced of the other's point of view, and I suppose this state of things will ever remain so. To my mind, however, there is an inappropriateness and a lack of devotion in much of the modern music. How often it happens that we hear the most penitential words—the *Kyrie Eleison*, for instance—set to the most absurdly florid music, and people say how "pretty" it is, without in the least perceiving the solemn nature of the words to which it is set. There is, after all, a great deal to be said in favor of Gregorian music, however crude it may sound to the musical ear. It is the music of pure devotion, and as such should be encouraged. It is gratifying, therefore, to observe that the London Gregorian Choral Association is making headway, though slowly, in educating people up to this form of music. The association has just held its annual festival in St. Paul's cathedral, when the great building was crammed from end to end, and a most striking service of Plain song chants and hymns joined in by the immense throng of people. They at any rate were not of the same opinion as the old gentleman who, being told by an ardent advocate, that Gregorian music was that which David was wont to sing, replied that that explained the reason why Saul was so often throwing his javelin at him!

The unwieldy diocese of St. David's, in South Wales, is to have the assistance of a suffragan, to which post the Rev. John Lloyd, vicar of Carmarthen, has been appointed. The Archbishop of Canterbury has just offered Canon Cornish, of Kenwyn, in Cornwall, the suffraganate of Dover, in succession to the late Bishop Parry. The appointment, if accepted, is not likely to be satisfactorily regarded by the clergy of the Canterbury diocese, who might reasonably have expected the Archbishop to have selected one of their own number for the post.

There is disunion in the ranks of the Church of England Temperance Society, the largest society of its kind in the kingdom. This has come about by the attitude the council of the society has taken with regard to the government measure for compensating the publicans for their licenses when not renewed. The council advocate a mild form of compensation, but the extreme section of teetotallers will have none of it, their zeal in the cause being, apparently, not so much directed against the sin of drunkenness and the drunkard, as against the man who earns his living by selling the drink, which is, after all, a perfect legitimate trade. I may add, that this measure of the Government has been most inopportunistly introduced into Parliament, and is as likely as not, to wreck the conservative majority, and send Lord Salisbury to the country.

To-day, in St. Paul's cathedral, there was a most solemn service of consecration of bishops, when the following clergy were added to the episcopate: The Rev. John Voding Ferting to the see of St. Albans; the Rev. Saumarez Smith (who, I grieve to say, has just lost his wife), to the see of Sydney and the primacy of Australia; the Rev. D. L. Lloyd to the see of Bangor in Wales; and the Rev. John Lloyd as suffragan of Swansea, in the diocese of St. David's. The preacher was the Ven. Archdeacon Sinclair, who particularly drew attention to the arduous nature of the work which devolved upon the Bishop of St. Albans, part of his diocese taking in one of the poorest suburbs of London, which is increasing in size most rapidly. There is one parish with 30,000 inhabitants, two with 20,000, and six with 15,000, and few of these district churches have an income exceeding £200 per annum. The task of meeting this great need is indeed great, but the new Bishop is one not likely to shrink from the great responsibility.

CANADA.

At the meeting of the Quebec Synod in the beginning of the month, very encouraging reports were received from two of the Church educational establishments in that diocese. Bishop's College, Lennoxville, comes first. The reports for the Faculties of Arts and Medicine were read by the principal, Dr. Adams, and from the Divinity Faculty by Archdeacon Roe. Only \$1,000 more is required to be added to the funds now in hand for the erection of the new Divinity House proposed and advocated by the principal. This sum, it is thought, can be easily collected, and the building is to be commenced immediately. An endowment towards the support of this branch of the college, of \$4,000, has been given by the Rev. Dr. Mountain. The usefulness of the institution will thus be largely increased. It is pointed out that Bishop's College cannot become a party college, as it is entirely under the control of the two Bishops and the two Synods of Montreal and Quebec. The Corporation of Compton Ladies' College is elected by the Synod of Quebec. This Church school has prospered greatly during the past two years. The number of both boarders and day scholars is large. The report on the consolidation of the Church given to the Quebec Synod, while it approves of the principle of unification, shows some caution as to the difficulties in the way. Two delegates, by its advice, named by the Bishop, were appointed to the Conference to be held in August, in Winnipeg. A resolution was also adopted that a committee should be appointed by the Bishop to make preparations for the celebration in 1893, of the hundredth anniversary of the formation of the diocese of Quebec, it being the second colonial diocese formed. The Bishop, in the course of his address to the Synod, mentioned that nearly 1,000 persons had been confirmed in the diocese during the year and 6 churches consecrated. The corner-stone of the new Cathedral Church Hall was laid in Quebec, on the morning of the first day's meeting of the Synod. This building, which is greatly needed, is intended to be a Church home for the diocese in general, as well as a parochial institution; and, in the large and handsome hall which is to be the chief feature of the building, it is expected that the Synod will hold its sessions in future. A service conducted in French was held in Trinity church, Quebec, lately, when 12 French-Canadians were confirmed.

June is the month of Synods. That of the diocese of Toronto met on the 10th. The business session was preceded by the celebration of Holy Communion in Trinity church. The Bishop, in his charge, spoke of the progress made in the work of the Church during the year. More than 1,600 persons have been confirmed, and 5 new churches opened; while 22 candidates were admitted to the diaconate and priesthood. The staff of clergy in the diocese has 161 names. The Synod of Toronto decided to prepare a memorial to aid the Prisoner's Aid Association in their efforts to bring about a more humane and Christian system with regard to youthful classes of offenders.

At the Niagara Anglican Conference it was moved by Mr. Charles Donaldson that the Provincial Synod be asked to change the name of the Church of England to the Church of Canada. He contended that as they were separated entirely from the Church at home (meaning England), the change of name was desirable, as the present name kept many Canadians from joining the Church. After discussion, the motion was withdrawn.

The annual Commencement of Huron College was held recently, the Bishop presiding. He said the men that Huron College were turning out were characterized by three things: Thoroughness, diligence, and earnestness. Much regret was expressed at the departure of Principal Dowell for England.

The 5th annual meeting of the diocesan board of the Woman's Auxiliary for Ontario, met in June at Brockville. The Missionary Litany was said on

the first day in Trinity church, after which Holy Communion was celebrated. A good deal of business was transacted at the sessions held on that day, and the two following days. The association seems to be very actively at work in the diocese of Ontario.

Bishop Courtney has been holding Confirmation services at various points in his diocese. At Amherst, N. S., 47 candidates were presented for the laying on of hands, and the same number at Maitland. St. George's Chapel of Ease, Trenton, has been opened for services.

The synod of the diocese of New Westminster, B. C., opened at Vancouver, on the 25th. Holy Communion was celebrated at St. James' church, after which the Bishop of Qu'Appelle was to preach the sermon.

The synod of the diocese of Montreal met on the 17th. The usual service in the cathedral was held at the commencement. The Bishop in his charge dwelt upon Church unity, the free pew question, the mission fund, and the working of the diocese generally. As this year completes the 50th year of the Bishop's ministry, a committee was appointed to draft an address to him. The subject of the consolidation of the Church in Canada came up for discussion. Dean Carmichael made a forceful speech in favor of consolidation, and asked what it was that made the Church in the United States so strong. Because, he said, she spoke with one voice over the whole of America; because she sent out her system and her laws from one great central body across the whole country. He believed that the synod should send delegates to the Conference at Winnipeg in August, and that it be an instruction to them that the synod (1) desired to retain the diocesan system as it was; (2) to abolish the provincial system; (3) to provide a general synod for the whole Church in British North America, of which the senior bishop should be president. Several others took part in the discussion on the dean's motion, which was finally carried. A lively discussion took place as to whether the synod would sanction the introduction of deaconesses into the diocese. Some of the members, both clerical and lay, were strongly opposed to the measure, one gentleman declaring that Sisterhoods were stepping stones to Rome. The measure, however, was finally carried by a large clerical, and small lay, majority. The power to arrange all details was left in the hands of a committee headed by the Bishop. The necessity of a good Church school in Montreal, which might be conducted by the deaconesses, was much dwelt upon. A long discussion took place upon unbecoming methods of raising money for Church purposes, by bazaars, etc.

Father Hall, from Boston, preached at all the dedication services of the church of St. John the Evangelist, Montreal, on the 8th. Large numbers attended.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

AUSTIN.—The Bishop of the diocese visited this mission on Friday, June 20th, and administered the holy rite of Confirmation to a class of 16 adults, 6 of the number being heads of families. All had been carefully prepared by the priest in charge, the Rev. A. A. Fiske. The Bishop preached with his usual ability and power, to a large congregation assembled. The quarterly record shows that 20 Baptisms had been administered in this mission since the middle of April.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—By the will of the late Charles M. DaCosta, a distinguished lawyer, Columbia College receives \$100,000 which he hoped might be used for the endowment of some new professorship. It also receives his law and miscellaneous library. St. Luke's Hospital and the Home for Incurables together with several other institutions receive \$3,000 each; the Training School for Nurses and the Midnight Mission, \$1,000 each.

The St. Bartholomew's Mission House,

which will be proceeded with at once, and probably be ready for dedication in the fall, will be 75x100, will be constructed of white brick with red terra cotta trimmings, will be six stories in height, and will cost \$250,000 and probably much more. In the basement will be a large swimming bath provided with heating apparatus, the bath to be used by both sexes at different hours in all seasons of the year. Here, too, will be a kitchen and large dining room, at which such of the poor as cannot pay will be freely provided for. This story will also include a work room where unskilled workmen out of employment can at any time secure temporary work at low wages. The main floor will embrace a chapel and mission room, the one in which to hold Sunday services, funeral services, etc., and the other with gallery on three sides and seating 1,500 people, in which to hold missions every night in the year. The height of both chapel and mission room will be 24 feet. On the floor above will be a large Sunday school room and also a room for mothers' meetings, in which of evenings the women of the neighborhood may gather with their sewing, at the same time having the benefit of reading by good readers, and also of lectures and concerts. Here, too, competent instructors will carry on a day sewing school for young girls. On the floor above will be a library and reading room to be kept open day and evening, a boys' club-room and various assembly and class rooms, a first-class gymnasium to be used at different hours by men and women, while the upper story will be provided with offices and living rooms for the minister in charge and his assistants. Over and above serving religious uses, the mission will care for the ever-increasing helpless and friendless class in the community. In his trip abroad Mr. Cornelius Vanderbilt visited the People's Palace, London, and gathered many ideas which will be turned to account in this noble enterprise. The building will be erected and equipped by Mr. Vanderbilt and his mother, Mrs. Wm. H. Vanderbilt.

The case of the church of the Holy Nativity was argued in the Supreme Court by Ex-Judge Arnoux, who charged that in the election of vestrymen the rector and his party made use of political methods and that votes challenged by the opposition were accepted, while challenges from the other side were upheld. He said that the property of the church in Avenue C was in the shape of an L, that the church portion had been offered for sale for \$43,000, but that the rectory portion by itself, was worth only about \$7,000, but the party in power decided to hold on to it as the rector, the Rev. Mr. Kenney, received an income from it. The ex-judge had no desire to interfere with the negotiations of the property, but if carried out, to have the funds applied to meeting existing mortgages and the balance deposited with a trust company until the courts should settle the question of legality in the election of the vestry. The case has to do with the consolidation of the church of the Nativity and Holy Innocents, Harlem, the former having property valued at \$70,000 and the latter at \$15,000, on which, however, there is a mortgage of \$13,000.

The church of the Incarnation has opened its summer house for children at Lake Mohegan, N. Y., to which it sends poor children from its mission and also from other societies. It is a substantial frame building, with bath room, dining room, etc., in addition to sleeping apartments.

The church of the Heavenly Rest has for its summer house a large frame building at Croton Lake, N. Y., with a broad piazza and a charming outlook. On the second floor are no less than ten sleeping rooms while below and above are as admirable accommodations as could be desired. The grounds include some twenty acres with garden, orchard, etc. The house which was opened the middle of June is in charge of Sister Helen, of the Sisterhood of the Good Shepherd. The children stay a week or two, while there are a large number of day visitors. Last year the home cared for

some 260 children and 80 or more members of the Girls' Friendly Society.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Henry T. Scudder has accepted an invitation to become rector of St. Stephen's, from which the Rev. Dr. Pelham Williams recently resigned. He entered on his duties the first Sunday in July, and goes to his new charge with the approval of the Bishop and of the Rev. Dr. C. H. Hall, of the Standing Committee. Mr. Scudder, who is about 30 years of age and was recently married, is the son of a New York lawyer, was ordained about five years ago, and became an assistant of Grace church on the Heights. Two years later he took charge of St. Andrew's Mission on the outskirts of the city, and about a year ago was transferred to St. Clement's. Mr. Scudder is well liked by the clergy, is a man of good abilities, including executive ability, and it is expected that under his prudent and judicious administration, St. Stephen's will become a flourishing church. He is spending his vacation in one of the towns on Long Island, and will come into the city so as to take the Sunday services.

At the memorial services of the lamented Dr. Diller on Saturday, June 28th, in St. Luke's church, addresses were made by Drs. Bradley, Johnson, and Haskins. Taking for his text the words, "He being dead yet liveth," the first said that a parish could have no greater benediction than in such a priest as Dr. Diller. The parish of which he was rector for nearly 4 years, was dear to his heart, while he was a man pure in character, gentle in disposition, and kind-hearted to excess. Dr. Johnson, of St. Mary's, said that from the day of their ordination they became such intimate friends that they were not infrequently called David and Jonathan. As he thought of the 29 years in which they labored side by side, he called to mind vivid scenes in which figured the lovely, unselfish, unsparing priest. Dr. Haskins, of St. Mark's, was happy to join with the congregation in honoring the memory of a man who had so long and faithfully served them. He knew him before he became rector of the church, liking him from the first, while his genial face and noble disposition made him dear. What he was as a parish priest he need not say, and it was only necessary to look at the church and congregation to see what he was as a preacher and parish worker.

The Rev. Melville Boyd, rector of All Saints', who has just returned from a hasty trip abroad, greatly improved in health, celebrated, on Sunday, June 29th, the 14th anniversary of his pastorate. In his sermon, he said he found himself the oldest rector in point of service, south of Atlantic avenue, while but nine rectors in the city had been as long in their present parish, and less than 29 in the diocese. He spoke of several persons to whom rector and parish were greatly indebted, and said that in the 14 years there had been 690 Baptisms, 422 Confirmations, while the offerings amounted to over \$115,000. The present number of communicants were over 500. In the past year the offerings amounted to over \$16,000, and the entire debt of some \$8,000 had been paid, leaving no cost or incumbrance on the church, of any description, or on the valuable property adjacent. Three times had the church been enlarged, and never had a church been more prosperous. Harmony and Christian love characterized every department. The guild and Sunday school were doing a glorious work, the former having raised the past year nearly \$2,000, and had been engaged in all charitable work. In conclusion, he called to mind the kindness and love of his entire congregation, the vastness and ever-increasing work to be done, and said that if, for the time being, he had been disabled in consequence of over-work, he thanked God for a restoration to health which had not been so good for years. "We have closed the grandest and most prosperous year in our history as a parish."

The 8th anniversary of the Kings County Sunday Association was held on Sunday,

June 29th. The report of the secretary showed an appalling condition of things, in Queens county especially. The insult to men, women, and children, on the highways, the unmentionable sights and noises to which people were subjected, the dance houses, beer gardens, and houses of doubtful repute, resorted to by their vile patrons at all hours of the night, the baseball games, with their boisterous demonstrations, constituted a reign of terror. And against this there was no official protection, and little public sentiment toward enforcing the law. The Bishop, though unable to be present, sent a letter expressing his sympathy with the object of the association, and said that the chief work to be done by the association was to awaken and direct public sentiment. All good citizens desired the due observance of Sunday as a day of rest, and were willing to unite in some form for its protection as such. Christianity and good citizenship, acting in concert, constituted the strongest moral and, even, political power in the community. What they declared necessary to the public good, and demanded with average energy, would surely be granted. The association found itself in a desperate struggle to save the Lord's Day from widespread and flagrant desecration, because the paid guardians did not enforce the law. Public opinion was unsound or indifferent. It was its chronic infirmity to forget that "eternal vigilance is the price of liberty," and to forget that the same sort of vigilance was the price of the benefits and safeguards of law and order. The chief end of the association then was to arouse, concentrate, and effectually reorganize public opinion touching the manifold and grave evils of Sunday desecration. In itself, a difficult task, it must be done in this case, under especial disadvantages, because the evil had gradually grown from such small beginnings that the community did not realize its magnitude. "It is scarcely too much to say that the margin of Queen's County adjoining King's—eligible for the purpose—is being rapidly taken up for Sunday sports and amusements; beer and liquor saloons uniformly following in their wake." This case was one in which the energetic public could not see or hear what this obnoxious drift carried with it, while the orderly part of the community listened with incredulity, as if the statements were an exaggeration. The task was all the greater, because of late years the unchecked liberty of establishing these flaunts for Sunday pleasure, contiguous to New York and Brooklyn, had gone so far in contempt and defiance of our Sunday laws that it had acquired the power, and with it the confidence, of organized resistance to lawful restraint. Such things, however, should not daunt the courage of the association, or chill its ardor, but rather fire its zeal in the good cause which it had resolved to champion in the community. It will be remembered that in his convention address, the Bishop spoke with much earnestness on this subject.

The Rev. Drs. Hall and Van de Water the Rev. Warren C. Hubbard, and the Rev. W. W. Kirkby, of Rye, New York, are to be among the Sunday preachers at the Manhattan Beach Hotel, Coney Island.

The Rev. W. V. Tunnell has accepted the rectorship of St. Augustine's colored church, which is carried on by Holy Trinity.

OAKDALE.—It is understood that St. John's church will soon be provided with a permanent rector. The church is one of the most interesting on the south shore of Long Island, being 135 years old and everything about the impressive interior remaining intact. Some thirteen years ago, Col. W. H. Ludlow, the trustee, donated a superb glass window which much added to the attractiveness of the interior. St. John's is prized as an old heir-loom by the more wealthy sort in the section, not only in itself, but because the old tomb-stones in the cemetery surrounding it bear the names of many leading families, as the Ludlows, Terry's, Nicollses, etc.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The funeral of Mrs. Annie D. R. Odenheimer, widow of the Rt. Rev. Wm. H. Odenheimer, sometime Bishop of New Jersey, who entered into rest on June 30th, took place at St. Peter's church, Philadelphia, of which the Bishop had been rector, on Thursday, July 3rd. The services were said by the Rev. William H. Vibbert, D. D., and the Bishop of New Jersey. The interment was at St. Mary's church yard, Burlington, New Jersey.

On Saturday, June 28th, the Rt. Rev. Ozi W. Whitaker laid the corner-stone of Holy Trinity church, Lansdale, Montgomery county, the Rev. J. Henry Burton, rector. The Rev. Edward W. Appleton, D. D., reviewed in his address the church in Lansdale from the holding of the first service there some ten years since by the Rev. John G. Furey, until the present, when it has taken hold of the people. The Bishop also made an address. The church is to be a neat rural structure with a strong tower. It will be 24 by 79 ft., and 48 ft., 6 inches wide at the transepts. The lot upon which it is building is 171 by 51 ft. Doylestown light stone is to be used in the construction. It will seat about 200, and will cost about \$5,000.

By the generosity of Mrs. Emmeline F. Gowen, Grace church, Mount Airy, secures a large lot adjoining the grounds upon which the new church stands.

Old Swedes (Gloria Dei) church will be in charge of the assistant minister, the Rev. Isaac Martin, M. D., during the summer, while the rector, the Rev. Snyder B. Simes, will spend his vacation in visiting Alaska.

Bishop Whitaker, and the Rev. Benjamin Watson, D. D., with two of his daughters, sailed for Europe on Wednesday, July 2nd.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

SANDY HILL.—June 14 was the 26th anniversary of the consecration of Zion church. Services commemorative of that event were held on the evening of the 13th and morning of the 14th. At Evensong the parish choir was reinforced by the vested choir of the church of the Messiah, Glen Falls. The service was sung by the rector and the lessons read by the Rev. W. M. Ogden. The sermon which was preached by the Rev. J. H. Houghton was characterized by deep spirituality. The rector, served by one of his choir boys, celebrated at 8, and said Matins at 9, the lessons at the latter service being read by the lay-reader, Mr. G. A. Ingalls. At the high Celebration the Ven. Dr. Carey, Archdeacon of the Convocation of Troy, was celebrant, the Rev. W. Skinner, gospeller, and the Rev. E. R. Armstrong, epistoler. Archdeacon Cary also preached the historical sermon. With great skill he sketched in broad outline the history of the parish, in words scholarly and often poetic, drawing a picture that aroused the memories of the old, excited the curiosity of the young and stimulated both to renewed endeavor.

Aside from minor improvements, a water motor has just been added to the organ, and at Easter the Sunday school purchased a brass ewer for the font. This with the cross, candlestick, vases, and altar desk, furnish the altar, which with the reredos is a memorial of the Rev. S. B. Bostwick, D. D., the founder of the church and for many years its rector, make this parish the possessor of as handsome brasses as can be seen any where in a country church. To this list must be added a processional cross which is being made for the parish. Too much credit cannot be given the Altar Guild of Zion church to whose devoted care is largely due the beauty of the appointments of its sanctuary.

PITTSBURGH.

CORTLANDT WHITEHEAD, S. T. D., Bishop.

TARENTUM.—St. Barnabas' church, the Rev. J. de Quincey Donehoo, minister-in-charge, was consecrated on Thursday,

June 26th, by the Rt. Rev. Cortlandt Whitehead, assisted by the Rev. Messrs. Bragdon, general missionary, Lampson and Cameron, of Pittsburgh, Dyers, of Bellevue, La Roche, of Kittanning, and White, D. D., of Butler. Addresses were made by the Rev. Messrs. Lampson and La Roche, and also by the venerable Dr. White, who officiated at the laying of the corner-stone two years ago. After the service, which concluded with a celebration of the Holy Communion, the clergy present and visiting laity, of whom there was a number from neighboring parishes, partook of a sumptuous repast provided at her residence by Mrs. H. T. Sage, assisted by a few ladies of the parish.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

SOUTH AMBORY.—Bishop Scarborough visited this parish on the evening of the third Sunday after Trinity, and confirmed 33 persons presented by the rector, the Rev. H. M. P. Pearse. This is the third class confirmed in 18 months, and makes 79 persons who have been added to the list of communicants during the present incumbent's rectorship. Of the 33 candidates more than half were adults. There is abundant evidence of substantial growth in this parish. The Sunday School numbers 200 scholars; the seating capacity of the church is already insufficient for the congregation—on this occasion not even standing room was to be had for many who came to attend the service—and an enlarged church edifice must be had without delay, if the parish is to hold its own in the town.

The Rev. R. B. Post, for many years rector of Christ church, and the Rev. Arthur Lowndes, priest in charge of Doane Memorial chapel, were present and assisted in the service, and the simple yet appropriate music was well rendered by a vested choir of 20 men and boys, powerfully supported by a congregation of about 400 persons.

KENYON MILITARY ACADEMY.

Gambier, Ohio.

GAMBIER.—By request of the trustees, the school year of Kenyon Military Academy was extended to make its close coincide with that of Kenyon College, June 26th. The 4th of June was set apart as Field Day. The weather was perfect, and a large number of visitors were present. The programme, embracing a great variety of manly sports, was a long and interesting one, and the records were, in many instances, remarkable, some of them breaking the state collegiate records. In the evening a brilliant reception in the new drill hall was given by the regents and their wives. This was intended to take the place of the usual reception given at the end of the term.

On Monday evening, June 25th, the prize declamations were given in Delano Hall, Bishop Leonard and Bishop Vincent being the judges. The first prize was awarded to Cadet Captain R. C. Ringwalt, of Mt. Vernon; and the second to Cadet C. S. Millen, Jr. of Ann Arbor. Other medals given were as follows: For the best record in the fourth form, classical course, Cadet Harry K. Harkness, of Cincinnati; scientific course, Cadet Lieut. R. P. Refenbuich, Middletown; best English essay, Cadet Lieut. A. S. Harkness, of Cincinnati; best drilled cadet, elegant gold medal given by the popular head master of the school, Cadet C. S. Millen, Jr., Michigan. Interesting, sparkling and effective addresses were made to the cadets by both of the Bishops. The commissions of the officers were given by Bishop Leonard, who also announced the awards of the medals and closed the exercises of the evening with the benediction.

HARCOURT PLACE SEMINARY,

Gambier, Ohio.

On Wednesday afternoon, June 18th, the annual commencement of Harcourt Place, the new Church school for girls, occurred. There were six graduates as follows: Mary Jones Baker, Mt. Vernon; Mary

Louise Boswell, Avondale; Clara Mathilde Kruse, Central City, Colorado; Lavinia Dugan Smith, Portsmouth; Minnie Snyder, Gilman, Illinois; Gertrude Elisabeth Williams, Monroeville, O. Four of them have passed into Wellesley College upon the certificate of Harcourt Place. The conspicuous feature of the Harcourt Commencement was an address by the Rev. Edward Abbott, D. D., of Cambridge, Mass., on the topic "Reserve in Nature and in Life." It was extemporaneously delivered, and was most interesting and suggestive, charming to young and old alike. Miss Ayer, the principal, addressed the graduates in a few words that marked her strength and character, and peculiar fitness for her responsible position. Bishop Leonard, before giving the benediction, made a most happy and acceptable address. Both Bishop Leonard and Bishop Vincent have accepted the position of visitors to the school, and the Rev. Walter Mitchell, selected by them as the chaplain of Kenyon College, has accepted the chaplaincy of Harcourt Place.

NASHOTAH HOUSE.

Nashotah, Wis.

A brief report of this commencement appeared in our last issue. We add the following from the letter of another correspondent: On reaching the choir, a moment's silent devotion took place, after which the Bishop of Milwaukee, standing before his Episcopal chair, and turning to the people, recited a Bidding Prayer set forth by him, and authorized by the trustees to be hereafter used on ceremonial occasions. It is as follows:

THE BIDDING TO PRAYER, AS USED IN NASHOTAH HOUSE.

Good Christian People, taught by Holy Scriptures and the Ancient Fathers, I bid your prayers for the good estate of the whole Catholic Church on earth, that it may be restored everywhere to purity of faith, to holiness of life, and, when it shall please God, to visible unity; and more especially for that branch of the same, which God hath planted in this land; that in all things it may work according to God's will, serve Him faithfully, and worship Him with acceptance.

And ye are to pray for its bishops, and here, chiefly I call upon you to remember the Bishops who have immediate relation to this house; that they may minister the discipline of Christ faithfully, and perform all their duties well to the furtherance of God's glory, the good of His children, and the benefit of His Church.

Likewise ye ought to pray for all priests and deacons, and for all the whole company of the faithful, that each of them in his station, may live as becomes his place in the community of Christ.

I bid your prayers also for all kings and rulers of Christian realms; and more especially for the President of these United States, and the Governor of this State; that those under their rule may live in godly quietness.

Pray also for all schools and colleges of religious and sound learning; and here, I specially bid your prayers for Nashotah House, that the number of its scholars may be increased, that all earthly things needful may be provided for it, and that industry, zeal, and pure religion may ever flourish here.

Let us be mindful to pray also for all who travel on land or sea; for all who are captive or in prisons, for all who are in sickness or in sorrow, for all who have fallen into sin, for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the coming near of death, need our prayers.

Finally, let us bless God for rain and sunshine, for the fruits of the earth, and for all his good gifts, temporal and spiritual, to us, and to all men.

And let us render to Him high thanks and hearty praise for the grace which he has shown forth in the lives of His saints through all generations; in Blessed Mary, in the Holy Apostles, in Confessors and Martyrs, in Preachers and Doctors of His Church; and in the great company of all holy souls.

And let us here commemorate the good deeds of the founders, instructors, and benefactors of this house; such as were Jackson Kemper, Bishop; William E. Armitage, Bishop; Edward Randolph Welles, Bishop; John Henry Hobart Brown, Bishop; James Lloyd Breck, John Henry Hobart, Azel D. Cole, Lewis Ashurst Kemper, and James de Koven, Priests; William H. Aspinwall, Robert D. Minturn, Peter Hubbell, John Barrett Howe, and Mary Todd Helmut; together with many others who, like them, have departed the life of this world. May their bodies rest in hope, their souls in the peace of God, their memories ever be cherished within these walls, and may they with us all, through mercy, come at the last to a resurrection of glory in the Day of Jesus Christ. Amen.

And now, brethren, summing up all our petitions and all our thanksgiving in the words which He hath taught us, let us pray, saying: Our Father, etc.

At the conclusion of the Bidding Prayer,

the President of the house being seated before the altar, vested in academic cap and gown, the names of the graduates were called by the Secretary of the Faculty, also Master of Ceremonies, as follows: Wm. R. Cross, John Edward Dallas, Arthur W. High, David Nussbaum, Nassau S. Stephens, Benjamin Tugo, Charles W. Dubois, Frank W. Merrill.

The next term will be begun on St. Michael's Day, by a Retreat to be given to the Seminarians by the Bishop of Fond du Lac. Dr. Carter remains at Nashotah until September, and will then leave, carrying with him the affectionate regard and respect of the trustees, faculty, and students. The Faculty, at their last meeting on Friday, passed the following minute:

"The faculty of Nashotah House cannot separate at their last meeting of this academic year without expressing to their honored President, the Rev. Dr. Carter, their regret at the severance of the relations which his resignation of the Presidency of the house has brought to an end. They cannot but gratefully remember his unvarying courtesy his generous hospitality, his conscientious discharge of the duties of his office as head of the house. They rejoice, that as a member of the board of trustees, he still will retain some connection with the house he has so unselfishly and helpfully served. His example of faithful devotion to duty, his refined and delicate scholarship, his generous kindness in many ways, will remain in the minds of faculty and students alike as pleasant remembrances of his faithful administration.

"The faculty order the above minute to be entered on their record, and that a copy be sent to the trustees."

The new President, the Rev. Dr. Gardner, comes to his new office modestly but very hopefully. Dr. Gardner is a native of Providence, a graduate of Brown University, a former teacher in the Phillips Academy, Exeter. He took also a course in Exegesis under Canon Liddon at Oxford, and a course in the Aramaic and other Oriental languages. He is about 40 years of age, with benignant manners, with firm will, and much decision of mind and character. He is the possessor also of unusually good business and executive faculty, and has had marked success in dealing with men.

In two years this venerable house will celebrate its fiftieth anniversary, its golden jubilee. The trustees have appointed a committee of nine to announce this approaching event to the Church, and to arrange for its fitting celebration. The authorities at Nashotah only expect better and better things as time goes on. The academical standard has been lifted for the future, so that degrees will not hereafter be given to every graduate but only to such as shall satisfactorily have passed a special examination on the whole three years course, and shall have presented satisfactory theses. Even then three years must elapse, and ordination to the priesthood have taken place, before the degree will be formally conferred. Other regulations will come into force which will dismiss unworthy material, secure faithful study, enforce wholesome and kindly discipline, and form, deepen, and strengthen the spiritual and priestly character in all the students of the house.

The authorities much hope that some devout person or persons may by sufficient gifts enable a memorial library to be built at once, so as to mark by its dedication and presence the jubilee year. This before all else in the way of building, is imperatively needed at Nashotah. The present library room is entirely inadequate to contain the literary treasures now in possession of the house. Bishop Kemper's books and those of Professor Adams will remain as their gifts to the institution they have so long served. The authorities feel that it would be a most grateful circumstance were the last of our founders surviving, able to see while he is yet with us, his valuable library safely housed and provided for. The memorial library should be sufficiently capacious to admit of lecture rooms being incorporated with it, which would not only dignify but make useful in various ways the building which should fitly stand as the memorial of Nashotah's semi-centennial.

Nashotah does not mean to surrender itself or its traditions. It treasures its traditions (so uniquely its own) as its very life. It dare not abandon its place or its

work. It hopes now and prays for the endowments and benefactions which the passage of time and the passing away of its old friends and devotees makes necessary. There is room in this new country for all its institutions of learning. As we pray for and bless others, so we believe in and respect the vocation of this house so long and so markedly blessed by God.

LETTERS TO THE EDITOR.

FROM A LAYMAN'S STANDPOINT.

To the Editor of *The Living Church*:

The letter of the Rev. Mr. Donald, rector of the church of the Ascension, N. Y., in last week's *Churchman*, criticizing Bishop Potter's letter on the appointment of Mr. MacQueary to speak at the approaching Church Congress, may be justly characterized as impertinent and unbecoming a man who, on a recent occasion, "assisted" at the installation of a dissenting minister as successor to the late Henry Ward Beecher. He owes it to the church he serves rather to explain his erratic conduct on that occasion. Specially uncalled for is the grave charge he makes against Bishop Potter, of "personal hatred" to Mr. MacQueary. No man will believe the Bishop capable of such a feeling. As to the Bishop's letter, it was timely, and as a Catholic layman, I thank him for his outspoken words, especially in view of the oppressive silence observable in the diocese in which Mr. MacQueary officially misrepresents the Church.

In the admirable review of Mr. MacQueary's book, which appeared in your editorial columns some time ago, you took the ground that holding the views he did, Mr. MacQueary ought to resign his priestly office and leave the Church. This is just what he ought to do. If he doesn't, he should be tried without delay and deposed. While, personally, he may not be worthy of notice, yet as a priest of the Church, holding the views he does, he has no place in her ministry. The Church has a right to expect prompt action, in this case, from the Bishop of Ohio.

G. W. P. A.

OPENING THEIR EYES.

To the Editor of *The Living Church*:

I enclose you a cutting from the New York *Evening Post*. It expresses my opinion (held now for many years) that the native-born American Roman Catholic will gradually see that the Roman element and the dominion of the Roman Pontiff is not a fundamental of the Catholic Church in this land. And also that the reform, demanded by European Churches, but put on one side and repressed at the Council of Trent by the Roman Pontiff and his Janissaries, the Jesuits, will have to come, sooner or later, in the Roman Church in this land.

"Mr. G.H. Howard, writing in the *Catholic World*, on 'The English Language in Catholic Public Worship,' says: 'The reasons for the growth of Protestant Episcopalism in this country—a growth proportionately far in excess of the increase in the general population, and dependent almost exclusively upon births and accessions from other Protestant bodies; a growth which exemplifies the secret of the accumulation of material wealth—making and saving, taking from others and holding what is taken—the reasons, we say, for this growth, are not hard to discover. They are found in the fact that the Anglican Church, and her daughter in this

country, has had the prodigious advantage of influencing the people by the public use of many of the choicest parts of Catholic liturgy, having them constantly and impressively read in the churches. It is a question well worth asking, whether the Catholic Church is not thus placed at a disadvantage by a sect employing her divine offices to better advantage, (as a propaganda, we mean,) than she does herself.

'It is most earnestly to be desired that the Church should properly identify herself and form a closer contact and union with the intellectual forces of the nation. It will require extraordinary efforts to bring about a proper understanding between these forces, overwhelmingly Protestant, and the Church. The executive and legislative branches of the government, the judiciary, the universities and colleges, the public-school system, the press, and persons of distinction and influence in all walks and professions, are, in the main, actively or negatively arrayed against the Church.

'We maintain that in English-speaking countries, and brought face to face with intelligent English-speaking Protestants, the Catholic Church cannot successfully hold her own, still less draw, as she should, from the Protestant bodies, confronted as she is with the disadvantages of having another body or bodies using in their public worship the Roman ritual translated into English. Especially is this true when the body mainly instrumental in doing this, arrogates to itself the name of Catholic, adopts the externals of Catholicity, and by the sophistries of grave and learned champions, presents to the unlearned or the credulous, deceptive arguments in favor of the truth of its claims.

'To give the Catholic Church a proper standing in our age, a standing of acceptance to nineteenth-century intellect—whether Protestant or Catholic—contemplative processes of individual worship in the public services of the house of God must yield to prayers read in the vernacular in the full hearing of the congregation, to confessions of sin recited in common by the people, to ejaculations and songs of praise given and sung in the full voice of the assemblage.'

They will also find, that what they call Protestant Episcopalism, is really the Catholic Church of England come here, and that the Prayer Book is the missal and breviary and service books of the use of Sarum, adopted to the needs of the English nation by the English Church, here to be adapted to the use of this nation by this Church, and we also shall find our own business, and our work, and our name.

WILLIAM ADAMS.

Nashotah, Wis.

THE NEWARK CANON.

To the Editor of *The Living Church*:

Your report of the action of the Convention of Western Michigan, upon what is known as the "Newark Canon," reads: "The action of the diocese of Newark as to joining forces in forming a national pension fund for the clergy, was not concurred in." If the convention did not get another idea of that canon than this, it is little wonder it was adverse to favorable action.

That canon has no such suggestion as this, as it says not one word about a general pension fund, and has no relation, near or remote, to such a fund. Anything like a pension fund in its idea is so foreign to all our past history, that it is not to be wondered at if it is but slowly appreciated.

The Newark Canon would be applicable only to such dioceses as have already a fund of several thousand dollars on hand. By action of the last General Convention, the secretary

was ordered to send a copy of the Newark Canon to the secretary of every diocesan convention, as a suggestion and illustration of the way by which, in dioceses where there was already a fund, it could be so administered as to greatly increase the interest in such fund. There is no suggestion of pooling funds, or joining forces to make a general pension fund. Indeed, it is just the opposite.

It may come slowly, but some day our diocesan funds will become diocesan pension funds, in some form. Collections for temporary relief will be continued, but the old clergy will, by and by, be dealt with as men, and not as beggars and paupers. Some day the Church will give to her old men as a right, and not as a charity. If a diocese can afford to give a man, of sixty-five, one hundred dollars, or fifty or ten, let it be given for life, and as a right, so that he may be able to count on that sum as a steady income. What! you say, if he leave the diocese? Yes, most assuredly; if he has fulfilled all the conditions, and by a long service in the diocese has earned such consideration. This is the justice and beauty of the Newark Canon—once on the list of regular annuitants in that diocese, you are there as long as you live, and wherever you live, and your minimum stipend is \$300 a year. Is not such a fund worth creating? They think it is in Newark, and are working hard to realize their laudable ambition. Clergy and laity alike are eager to accomplish so good a thing. The adoption of this canon has doubled the contributions in Newark, and so it would have done in Western Michigan, and will in every diocese where it shall be tried. We need diocesan pension funds, as well as a general pension fund. The one would relieve and compliment the other. We shall succeed in caring fully for our old clergy by working on all lines leading to a common result. What the Church needs to-day is intelligent leadership in this matter. Our bishops could profitably make a careful study of this whole subject, and our clergy in general should give themselves to a solution of it. Until the entire Church, through them, is enlightened, I am convinced the laity only await intelligent leadership. There is much yet to be done, but the outlook is improving, and the signs of the times are favorable. Let us all be encouraged and hopeful of better days for our older clergy.

THEO. I. HOLCOMBE.

OHIO IS RESPONSIBLE.

To the Editor of *The Living Church*:

I am sorry to disagree with you in the matter of the managers of the Church Congress' invitation to the Rev. Mr. McQueary to speak at the next Congress.

Is not Mr. McQueary a priest in good standing in the diocese of Ohio? Is he not there commissioned to preach the everlasting Gospel according to Herbert Spencer, Prof. Darwin, and the later evangelists of this blessed nineteenth century? Do not the Bishop of Ohio and his orthodox friends know just how and what Mr. McQueary teaches and writes, and lo! nothing worthy of death or of bonds, or even of trial or deposition, is found in him. He is then a priest in good standing, only just a little in

advance of other priests, also in good standing, under our most orthodox bishops.

Wherefore, then, should not the managers invite him to speak at the Church Congress? If a priest may preach and write as Mr. McQueary does, without let or hindrance, or trial or reprimand, under the very eyes of the Bishop of Ohio and his clergy, orthodox and evangelical as they are, is not that proof presumptive, if not strong as Holy Writ, that Mr. McQueary is orthodox also, as they are?

If he may preach and stand at the altar, unimpeached in Ohio, why should not the managers of the Church Congress follow out the law of their being, as well as the reason of their existence, by inviting Mr. McQueary to speak? He certainly will prove a "drawing card," especially if they can prevail on Catholic Churchmen to appear as they did at Louisville to debate on questions which the foolish ones amongst us supposed, were forever closed upon us, when we vowed to teach and to minister as this Church hath received. The Bishop and clergy of Ohio are the proper objects of your and *The Churchman's* animadversion, and not the officers of the Church Congress. These latter are confessedly Broad, and so have as little right as they have inclination to refuse any man the opportunity to pull down the Faith, so long as he is a priest in good standing in the Church, Ohio included.

Trail your guns on Ohio, on Bishop Leonard and his clergy, not on the Church Congress' managers. The former are responsible, the latter irresponsible. From one judge all, in Ohio.

JOHN WILLIAMS.

Omaha, June 27th

A CORRECTION.

To the Editor of *The Living Church*:

In *THE LIVING CHURCH* for June 21st, is published a letter from the Rev. Thos. W. Haskins, headed Christ church, Los Angeles. Mr. Haskins says that "there were but two delegates and six or seven clergy from all Southern California in the late convention." Mr. Haskins is mistaken. There were three lay delegates present, representing two of the most important parishes in Southern California, and one mission; and nine clergymen from Southern California, representing six parishes and twelve missions. This statement is made as a simple correction. So far as known, Mr. Haskins is the only one from Southern California to make any complaint at the late convention. We believe that the immediate future will see any wrongs which have existed in the past righted, and we do not want the Church at large to feel that Southern California is filled with dissatisfied Churchmen, for it is not.

SOUTHERN CALIFORNIA.

To the Editor of *The Living Church*:

In your issue of the 24th ult, your S. C. correspondent states that on Easter Day last, there was an early Celebration at Trinity church, Columbia, the first in the annals of the parish. For nine years I was connected with Trinity church, first as assistant, and afterwards as rector. For eight years of that time the Eucharist was celebrated twice a month, and once a month always at an early hour.

H. ORRIN JUDD.

The Living Church.

Chicago, Saturday, July 12, 1890.

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

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ALTHOUGH received at a late hour, just before going to press, we desire to publish without delay, the manly, out-spoken letter from Bishop Talbot which will be found in another column. At this moment, we have only opportunity to express our gratification on learning that the Bishop does not endorse the views expressed in *The Wyoming and Idaho Mission*, in regard to Mr. MacQueary's book, and that he is thoroughly in accord with the position taken by THE LIVING CHURCH on the matter in question.

DR. CHARLES F. DEEMS, in *The Independent*, makes a suggestion as to restrictive temperance legislation, which is worthy of note. He would lay a tax upon all property in which the manufacture or sale of intoxicants was carried on, and the tax should be large enough to cover the damage which the community sustains by the liquor traffic. This tax would be almost prohibitive, and would have the force of public opinion in its favor. It would, moreover, be free from the objection so often made to license, that it is equivalent to sanction. We may tax an evil which we could not sanction yet cannot entirely eradicate.

THE Bishop of Delaware asks in *The Churchman* of June 14th, whether it be true that the two missionaries of the American Church Missionary Society who

have gone to Brazil to promote the cause of Christian unity in that country, took part, as stated in *The Presbyterian* of April 9th, in the ordination of a Presbyterian minister. He says that if the statement is true, "the Church should in some way be preserved from the likelihood of any such actions on the part of her representatives there. If untrue, the work which they have undertaken should not be made to suffer from the want of confidence which, without some contradiction, must inevitably ensue." To this Mr. Newbold, the general secretary of the American Church Missionary Society, replies that the two missionaries in question have not made any report "of being at any such meeting or performing such act." He therefore thinks that the report is untrue. He endeavors at the same time to disclaim responsibility on the part of the society, and says that the missionaries are accountable to the Bishop of Virginia, inasmuch as they belong to that diocese. The secretary's letter, though doubtless the best he could do under the circumstances, is hardly a satisfactory answer to a statement which was circumstantially made, and for which there would seem to be no motive if it were not true. If the kind of people who justify and support missions of this character are capable of having their confidence shaken by such episodes as that of a priest undertaking to ordain, we hardly think that anything short of an explicit denial from the persons concerned will be sufficient to restore that confidence. As for the responsibility of the society, we do not question the statement that it sent its missionaries "not to ordain, but to preach the Gospel." Nevertheless, the assertion in a reputable quarter that they had grossly exceeded their proper functions seems to have excited no surprise at headquarters, and was not considered worth particular enquiry. We wonder whether there would have been the same indifference if it had been reported that the missionaries had adopted Eucharistic vestments, or introduced altar lights or unleavened bread! Would the society say: "That is no concern of ours, they are accountable to their bishop in all things?"

BISHOP COLEMAN'S letter is in one respect re-assuring, as showing that our bishops are not all content to sit still and lift no warning voice when evils arise and essential principles are violated. More general vigilance of this kind would be most wholesome for the Church. It ought to be remembered that acts and methods of a doubt-

ful or dangerous tendency, if allowed to pass unquestioned, are liable to claim after awhile a legitimate place, and it becomes a difficult, if not impossible, task to bring back the interests affected to a safe position again. This has been the history of many a corruption in Church and State. *Obsta principiis* is the maxim which, more than any other, applies to such cases. Therefore, as we have said, it is re-assuring to observe signs of watchfulness in high quarters. On the other hand, if we do not misunderstand the expressions of Bishop Coleman's letter, he seems to admit that the work which has been set on foot in Brazil is of a desirable character, and implies that it has proper authority and recognition. He speaks of the two missionaries who have been sent there, as "representatives" of the Church, and in deprecating the loss of confidence in their work seems to imply that in its main lines it is deserving of support. We trust we may be mistaken in our interpretation. But it is nevertheless a natural interpretation of such expressions.

WE have expressed our views at length upon the principles involved in such enterprises as this, more than once within the last three or four years, and may have occasion to do so again. At present we merely desire to contradict the impression that this expedition to Brazil has the sanction of the Church through her constituted authorities. The young men who are engaged in it are representatives of the voluntary society which sent them out, by no means of the Church. This society, though nominally working in connection with the Church Board of Missions and as auxiliary to it, has in reality been called into active operation after some years of quietude, because the General Board could not submit to the bidding of those who desired to narrow its policy and direct its means and energies into new and questionable channels. It is very possible, if the distinction is not clearly kept in view, to confuse the transactions of this society with those of the Board of Missions, and it is this confusion which we wish to dispel. The Church knows nothing of any such thing as a mission to Brazil, and before she assents to such an undertaking, the whole question must come into discussion, both as to principle and also as to expediency. The history of our experiments in Mexico ought to make it impossible that the Church should again be committed to a scheme of the same character without having the opportunity for

the fullest possible discussion, that she may go into it with her eyes wide open.

THE TRUE DOCTRINE OF VACATION.

This has been stated intelligently and soundly a thousand times, yet the annual recurrence of vacation time demands a fresh re-statement. Just now the schools, seminaries, colleges, and universities, by common usage, throw open doors and gates and dismiss their learners for a three months' outing at large. Such an experience is unexcelled in all other fields of industry. The mills, the mines, the railroads and steamships, the press, the post office, the churches and charities, and the swollen currents of social life, move on unceasingly, without pause or respite, like the order of divine providence itself. Our learners and teachers alone interrupt the vast analogue.

It is worth while for them, at such a crisis, to consider afresh the true doctrine of vacation. There is a widely prevailing notion, perhaps vaguely defined, or nebulous in its attenuation, that vacation is a period of unmitigated idleness, equivalent to the ursine hibernation transferred to the summer solstice, wherein all labor is suspended, with all scholarly duty and allegiance.

This condition is pretty closely imaged in the shutting down of a great factory, emptied quite of its toilers, the fires out, wheels, shafting, and machinery come to a dead halt. Shrewd capitalists call this a costly and wasteful state of things for their plant, far more exhaustive than the wear and tear of habitual, well-ordered industry.

This philosophy of vacation involves, therefore, something worse and more perilous than systematized indolence. Mental and moral inertia, left to the quiescence of mere dead-weight, is mischievous and degrading enough in itself. But when waste and deterioration of vital tissues and spiritual energies set in, both life and character suffer loss. Nothing living can be brought to a standstill; for when growth and normal development cease, disintegration knocks at the door. When the plant ceases to grow, it begins to ripen and die.

It is worse than a spendthrift hallucination that vacation contemplates a practical vacuity of life and experience. The mother of rest is neither idleness nor inanition. It lies elsewhere. There is an industrious and reviving play, which is recreation—that is, a fresh creation or regeneration of a tired brain. The well-tutored, long-busied brain cannot be brought to

an abrupt stop, like a machine, without serious hazard. It must "slow up" like an engine or locomotive, and nurse its momentum, or something is likely to give way.

In any lull of the higher powers of life, there lies the opportunity and temptation of the lower and vicious energies. A vacation that turns its back upon the higher and finer utilities of life invites therein a harmful and perilous truce with that pleasure which trends towards the sensuous. Pleasure out of bounds, is not far from dissipation, and dissipation means a wasteful scattering and squandering of real treasure, which the spiritual man might call *real estate*.

No scholar or learner—and all true scholars are therefore learners—can consent to switch off from the great trunk lines of intellectual health and action, and content himself with an indefinite lethargy on a trivial side-track that leads nowhere. For such there are plenty of parallel lines for excursions and wholesome pleasuring wherein the jaded faculties may find refreshment. Reading and literature need not lose their fine flavors because of the wholesome tedium of textbooks. The burial of Euclid, or the cremation of the Calculus, by no means suggests or warrants the banishment of Plato, the minor poems of Milton, the imaginary conversations of Landor, or the *Noctes Ambrosianæ*. Why should Elia, and Emerson, and Thomas Fuller, and Henry Esmond, and Romola, and "As You Like It," be kept under lock and key, because, forsooth, there were tough and unsavory passages in the curriculum? There lies a better and stronger whet and relish for daintier fare, after this Spartan austerity of text book and lecture room.

That soul is off the track, or was never yet on the track leading to the beautiful gates, which, through a sulk of three long months, chooses rather to play truant and tramp than wander through the Elysian fields. Think of it, ye disciples of Listz and Von Bulow, and then encase your arm and right hand in splints and plaster for a vacation, if you can and dare. And if not the arm and hand, which are only flesh and blood after all, why stupify or hypnotize the intelligence, the reason, the imagination, the memory, the moral, and spiritual, and æsthetic sensibilities, for a vacation!

Believe it, who would vacate vacation, there are thousands of interesting questions, queries, specialties, and possibilities, fairly swarming about the learner, all his life long; things that might be gleaned and gathered in, here and there, along the wayside, too precious to

be lost and neglected, and for which no curriculum makes provision. This is not a plea for superficiality or skirmishing. It is a plea for such recreation as enriches while it refreshes. It is a protest against that premeditated emptiness of months that certainly impoverishes, and may bankrupt. If you have been honestly and industriously gathering in for the academic year, why turn the remainder of it over to waste and unthrift? This is the practical resolution of the question. As a good steward, who must one day give an account of one or many talents, to the Master, preserve and nourish what you have already received, and take due care to remember that no soul ever yet lived who had time either to spare or to waste.

A LETTER FROM BISHOP TALBOT.

To the Editor of *The Living Church*.—When far from home recently my attention was drawn to your editorial strictures on the attitude of my little paper, *The Wyoming and Idaho Mission*, towards a certain book, entitled "The Evolution of Man and Christianity." I was amazed and greatly pained that the book found any such endorsement in the paper. But on reaching home to-day, before I had time to get at my mail, I find you again referring to the matter editorially, and lamenting that such teaching "has received explicit sanction and approval in the columns of an official episcopal organ." Now, this is getting to be a rather serious matter, and it is about time to call a halt. Is it quite fair that a busy missionary bishop, overwhelmed with work, should be held responsible for every utterance that finds a place in what you are pleased to call his "official episcopal organ?" As an editor yourself, you must know how inadvertently, at times, objectionable matter creeps in. Our paper is edited by a clergyman and two laymen, between whom the work is divided. To the lot of one layman has fallen the duty of managing the "Book Review" department. He is loyal to the Church, and would be incapable of doing her any intentional wrong. But in this case he has simply been beguiled into a most serious blunder, for the first and, I hope, the last time. He had never read nor seen the book in question. He only knew that it had been written by a priest of the Church. Certain eulogistic comments upon it, emanating from secular sources, had fallen into his hands, and the gist and spirit of those comments he unwisely and unwittingly embodied in the brief notice in our paper. Is it altogether strange that a book bearing the *imprimatus* of this unfortunate volume should pass current among the unwary? But permit me, in justice to the entire Church, the jurisdiction of Wyoming and Idaho, and myself, to disclaim the slightest knowledge of, or sympathy with, any such sentiments as are expressed in the article referred to. It is lamentably true that the article did find its way into the columns of my paper, and also true that in one sense

the paper is my organ. So far forth I desire to bear the full measure of personal responsibility. But I cannot believe that you could seriously attribute to me, doctrines so utterly foreign to the Church's acknowledged standards of belief, and so repugnant to my own personal convictions. Your public impeachment fairly entitles me to a public denial and explanation. I am in utter sympathy with your strong and manly protest against such laxity of views and statements, as are, alas, too common to-day. But, naturally, I do not quite enjoy being made an illustration and sample of such woful tendencies.

Yours very sincerely,
ETHELBERT TALBOT.

THE MISSION OF THE EPISCOPATE.

From the sermon preached at the consecration of the Rev. Dr. Davies, as Bishop of Michigan, by the Rt. Rev. Henry C. Potter, D. D. etc., Bishop of New York.

Most surely you will agree with me that we have come here this morning because we are persuaded that "no man may take this honor upon himself but only as he is called of God as was Aaron," and that that Divine call is to find its evidence not alone in the election of a convention, or in any inward conviction, but equally and always by the transmission of an authority, having Scriptural and Apostolic warrant, and conferred by Apostolic commission. Amid systems as various and, alas, as mutually contradictory as the dissensions from which they have arisen, we who are here are constrained to see in the story of the infant life of the Church of God, the unmistakable evidence that authority to exercise the ministry, of whatever rank or degree, comes not from below but from above, and that, as from the first, it was handed down from Christ and then from His Apostles, and not up from the people, or across from equals, so it has been, or ought to have been, ever since.

In one word, men and brethren, we are here because we believe in the Historic Episcopate, not merely as an historic fact, but as an historic necessity,—the historic sequence of a Divine purpose and plan, various in its transient and temporary accidents, if you choose, but moving steadily, and that not by the shaping of circumstances, but by the guiding of the Holy Ghost, toward that form and character which, having once taken on, it has now retained, whatever temporary obscuration of its primitive character or degradation of its high purpose may have befallen it, for well-nigh twenty centuries.

And therefore we are here to disown the theory that the organic form of Christianity, as the Catholic Church holds it and has perpetuated it, is merely the development and outcome of civil and secular institutions, amid which it originally found itself, any more than the Atonement on Calvary was the outcome of the Platonic or Aristotelian philosophies. Points of resemblance, points of contact, points of identity, even, we may own, here and there, it may be, in the one as in the others, but we are here to-day, if I at all understand the purpose of our coming, to affirm that yonder volume does not more truly declare to us the means of our salvation than it declares and defines that one pre-

eminent agency, the Church of the Living God, with its inspired message, and its divinely-instituted sacraments, and divinely appointed three-fold ministry, as the visible agency and instrument by which that salvation is to be made known to men.

And here, at any rate, whatever may be proper elsewhere, we are not called upon to go beyond this. How truly a human body may be so designated which is more or less maimed or mutilated, is a question which theology may not find it easier to answer in one domain than science in another. But in an age when there is so much invertebrate belief, and when the tone of mutual complacency is so great that one man's *deliro* (I dream) is as good as another man's *credo* (I believe), it is as well in connection with such an occasion as this to understand the ground upon which we stand, and the point from which we set out. The cause of the reunion of Christendom will be greatly forwarded by the kindly temper which strives to understand, and scorns to misrepresent, others; but it will not be helped by the mistaken amiability which seeks to misinterpret or consents to misrepresent ourselves.

I have said this much, and have endeavored to say it with utmost plainness, because, unless I am mistaken, the exigency of the hour demands it. But I have done so mainly because it opens the way to that larger view of our text, and of this occasion, to which, if possible, we should ascend.

(a.) For, first of all, and plainly enough, it belongs to us to remember on such an occasion as this, that there is a *past*, and that we cannot divorce ourselves from it. Interesting and impressive as even the coldest criticism would be apt to own the service in which we are now engaged, neither its impressiveness nor its intrinsic appropriateness, is the reason for our observance of those solemn features which compose it. We did not originate, extemporize, or invent them. Their claim upon us, first of all, resides in this: that they are a part of that venerable and scriptural inheritance of which God has put us in trust. In an age which, with its smart sciolism, considers itself competent to invent a method for every emergency, and extemporize a function for every most august solemnity, it is enough for us that we are here engaged in doing what "our fathers did aforetime." That law of historic continuity which Christ in his earlier ministry so consistently and invariably emphasized, from the day when at His home in Nazareth He went into the synagogue on the Sabbath day* to those closing hours when, on the eve of His Crucifixion He made ready to keep the Passover with His disciples,* is still the Church's truest wisdom, as it is daily coming to be more and more plainly to be seen to be an essential element of her inmost strength. The evolution of the Church, like the evolution of the highest forms of physical and intellectual life, must forever be along those lines which keep her present in close and vascular connection with her past. No more tragic lesson has been taught to Christendom than that which salutes us, in this land

*St. Mark xiv: 14. *St. Luke iv: 16.

and age, in the manifold and mutually destructive divisions of that Christendom, as to the folly and madness of the defiance of that law. We are set, in a generation of ignorant and audacious departures from primitive faith and practice, to say, and to say it over and over again: "The old is better." We are set to affirm that, howsoever it may have been caricatured, overstated, or misunderstood, there is a doctrine of Apostolic Succession in teaching, in ministry, in fellowship, and that we are to guard it and perpetuate it. Pre-eminent as are the truths of Christ's personal relation to the personal soul, we may forget that He has chosen to reveal and proclaim them through an agency which binds those souls to one another, and to Him, in the great as well as "good estate of the Catholic Church." And this it is our bounden duty to remember and to affirm, not less, but more, because it is to many an unwelcome and unnecessary affirmation, and one that, only late and slowly, men are coming to own and accept.

(b.) But when we have done this duty, we are not to leave the other duty undone. And what is the other duty, if it be not to remember that as there is a past, and that we must not get out of touch with that, so there is a present, and that we must be careful to get into touch with that? The fact of all others most inspiring in our land and day is this: that never before was the Church, whose children we are, so earnestly at work to understand the situation, in the midst of which she finds herself, and so strenuous by any and every lawful means to adjust herself to its demands. An alien, as men perversely miscalled her, in the beginning, from the spirit of our Republican institutions and the genius of the American people, she has not failed to show that she is loyal to the one, and that she understands the other. Not always nor everywhere wise in the manner or the methods of her original approach to those whom she has sought to win, she has consented to unlearn not a little of her earlier stiffness, and largely to disown a temper of aristocratic reserve and exclusiveness. As in England, so in America, she is no longer the Church of a class or a caste, but pre-eminently, at any rate in some of her chiefest centres, the Church of the people.

COMMUNICATION FROM THE EXECUTIVE COMMITTEE OF THE CHURCH CONGRESS.

The general secretary of the Church Congress having learned from the Right Reverend, the Bishop of Ohio, that a clergyman appointed to speak at the approaching Congress in Philadelphia, has become subject to ecclesiastical enquiry, and, within certain limits, been inhibited from the exercise of his functions as a religious teacher, the executive committee account the appointment as *ipso facto* cancelled, and have so notified the appointee.

The committee regard the opportunity as a good one for stating the principle by which, from the beginning, they have been guided, and by which they purpose hereafter to be guided, in the making of their appointments.

The ground taken has been that all clergymen whose names were to be found in the lists annually furnished by the bishops of the several dioceses to their conventions, should be reckoned eligible as speakers, or writers, on the platform of the Congress, and that they had no right whatever to go behind such authorized statement in determining the question of "good and regular standing."

The action, therefore, in cancelling the particular appointment in question is entirely in line with their established usage, and in no sense a departure from it.

To ensure a broad and full discussion of the various topics, the committee have been compelled frequently to select writers and speakers whose views individual members of the committee did not and could not approve.

As to the charge sometimes lightly made that the executive committee have exercised their task of selection during all these years, in a partisan spirit, and with a view to favoring one phase of theological opinion or ecclesiastical policy rather than another, the committee hold that no answer is necessary other than such as is afforded by the Congress programmes themselves.

Were the correspondence of the committee to be opened to the public, even weightier evidence would be forthcoming of their solicitude to give prominence to conservative speakers and writers rather than to those of other types.

For the Committee:

WM. R. HUNTINGTON,
DAVID H. GREEN,
THOS. R. HARRIS.

July 2, 1890.

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PERSONAL MENTION.

The degree of D.D., was conferred upon the Rev. Frank M. Gregg, rector of the Memorial church of the Messiah, Chicago, by his alma mater, Allegheny College, Meadville, Pa., at the recent commencement of that time-honored and highly prosperous institution.

The address of the Rev. J. D. Nussbaum, deacon, is Manitowoc, Wis., diocese of Fond du Lac.

The address of the Rev. Dr. Shackelford during the summer will be care of Union Bank of London, 2 Charles St., London, E. C., England.

Fred. A. Self, organist and choirmaster, St. Paul's church, Chicago, goes to Europe July 12.

The address of the Rev. N. S. Stephens, deacon of the diocese of Iowa, is Greenport, L. I., N. Y., until September, when he will enter the General Theological Seminary for a post-graduate course.

The Rev. A. J. Arnold may be addressed, at Ardmore, Penn.

The Rev. M. A. Johnson, D. D., has resigned the rectorship of Christ church, Burlington, Iowa, and has accepted a unanimous election to that of Trinity church, Davenport, Iowa. He will enter upon his new work Sept. 1st.

TO CORRESPONDENTS.

M. L. T.—The words, Chi Rho, are the names of two letters in the Greek alphabet, corresponding to Ch and R. They are the first two letters of the word Christ.

A SUBSCRIBER.—There is no ground whatever for doubting the genuineness of the verses referred to (St. John vi: 47-58). They are not questioned by the critical editors. Your Lutheran friend is quite mistaken.

M. L.—St. Clement's church, corner State and 20th sts., the Rev. J. H. Knowles, rector.

AGNES COOPER.—I. The address of the Rev. J. H. Hopkins, S. T. D., is 29 LaFayette Place, New York City. 2. Send to Thomas Whitaker, 2 Bible House, or Jas. Potts & Co., 14 Astor Place, New York City. 3. The dollar rate will not be accepted after July 1, 1890.

J. H. B.—There seems to be no good reason for calling the Lord's Prayer, without the doxology, a "penitential" form. It was the universal usage of the Western Church to use the shorter form. This is still continued in the First Prayer Book of Edward VI. The longer form was first introduced at the revision of 1661 in three places, namely, after the Absolution in the Morning and Evening Service, and after the reception of the Communion. It was contrary to Bishop Cosin's judgment, and the reason for adapting it in those places, and not elsewhere, is not known, and is not easy to conjecture. The American revisers of the last century, added the doxology also to the prayer as it stands at the beginning of the Communion Office. This has now been dropped. It seems quite certain that if there is any method in the distinction observed in the use of this prayer in the public offices of worship, it has not been applied in the occasional offices.

OBITUARY.

STONE.—At Greenfield, Mass., June 28th, entered into rest, Harriet Russell Stone, aged eighty years.

BOWERS.—Entered into rest on June 30th, at her home in Pomfret, Ct., Miss Ellen A. Bowers.

PECKHAM.—In Middletown, Conn., June 18th, Felix A. Peckham, aged 66 years, 6 months, and 29 days.

MORROW.—Entered into rest, at Carlisle, C. Pa., on the night of July 3rd, 1890, William Howitt Morrow, of heart disease, aged 17 years, and 6 months, second son of the Rev. Wm. Bryce Morrow, rector of St. John's church.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

APPEALS.

APPEAL is again made for offerings on the twelfth Sunday after Trinity, or Ephphatha Sunday, August 24th, 1890, to meet the expenses of the Mid-Western Deaf-Mute Mission. They may be sent to the Rev. A. W. Mann, General Missionary, 123 Arlington st., Cleveland, Ohio.

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

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

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

T. U. DUDLEY,
Bishop of Kentucky.

THE diocese of Springfield, for the sake of promoting effective, aggressive work, is divided into six deaneries, of which Mattoon is one of the largest. This deanery contains thirteen counties, with a population (roughly estimated), of 650,000 souls. I am the only resident active priest in this large district. It can readily be seen how impossible it is for one man to spread himself over so much ground. The work to be done in this part of the field is aggressive missionary work of the hardest kind, and it seems impossible to find priests who are able to undertake such work—it being impossible to live on the very small salaries the people offer. This being the case, it seems to me the next best thing to do is to raise up some of the young men of the neighborhood for the work of the ministry, and set them to work while prosecuting their studies for holy orders. This is not what ought to be done, nor what we would wish to do; but it seems to be the only thing to do under the circumstances. But even here there are great difficulties. Such a man must live; he must have books; and he must be ever so self-sacrificing, he must be clothed. To provide for the necessities of such a man is the object of this appeal.

I have now the opportunity of securing a man who is ready to give himself to this work, the only obstacle being the lack of money to provide for the bare necessities of existence. The missionary funds of the diocese are bespoken ere the appropriation is made, so that I can look for no help from that quarter.

May I ask that some of my friends who came

my rescue so generously in the past, will again aid me. The sum I need is at least \$300—a small sum indeed for one man—but it is badly needed. With this amount I can carry the services of the Church into at least one other town (6,000 inhabitants). Opportunities await us on every side, but our hands are tied for the want of a few hundred dollars. Will not some of our people aid me in this enterprise of the Church? It does seem humiliating that there should be in any one of our missionary dioceses, thirteen counties in a stretch, in which there is but one resident active priest, and over half a million people without a Church service.

JOHN H. MOLINEUX,
Priest in Charge.

Holy Trinity Church, Mattoon, Ill.: June 25, 1890.

The statement of the Rev. Mr. Molineux is in no respect exaggerated. The field is vast, the opportunities are many and great, the laborers are less than few. We have only one, and now we have the prospect of another in the person who offers himself to serve without compensation. We must provide him with the necessities of life. This is the plea which the Rev. Mr. Molineux makes, and we second it with all our heart.

GEORGE F. SEYMOUR,
Bishop of Springfield.

Springfield, Ill., June 30, 1890.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. Wm. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The fiscal year ends August 31st. Contributions to meet the needs are earnestly requested.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1883, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A. D. 1873.

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

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

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.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carnes, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

REV. DR. G. M. CLARKE, who loses his place at Nashotah, purely for financial reasons, will be open for a new engagement as Professor or Rector, after the summer vacation.

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

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

A HEAD-MASTER, preferably in Holy Orders, is wanted for the Cathedral Institute, Milwaukee. Address THE DEAN, 223 Juneau Ave., Milwaukee.

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

PERSONS desiring a home and best private instruction for young children, from seven to twelve years of age, can learn of such by addressing D., care LIVING CHURCH.

A PARISH is desired by a clergyman, who has a good record, and is experienced in mission work and in the management of a large city parish; could take a parish in August or September. Address A. B. C., 24 Arlington Block, Omaha, Nebraska.

CLERGYMEN'S HOLIDAYS.—Exchange furnished residences. Advertiser, Assistant at current rates, Seaside or Lakeside preferred. "SACERDOS," Box 513, St. Catharines, Canada.

CHOIR AND STUDY.

CALENDAR—JULY, 1890.

13. 6th Sunday after Trinity.	Green.
20. 7th Sunday after Trinity.	Green.
25. ST. JAMES, Apostle.	Red.
27. 8th Sunday after Trinity.	Green.

SUMMER IN THE CITY.

The summer season has come to develop in our great cities exceptional types of art. Not so very long ago, it took wings with the flight of the fashionable world, or hid itself away in impenetrable seclusions. Now, Proteus-like, it remains, but so disguised and metamorphosed that we almost come to count it a new and strange species. The serious, heavy, classical opera, with its predominant Wagneriana, disappeared at Easter. The great orchestral and choral societies are well out of sight and hearing by May-day. The popular churches of all names, take in sail, or bank their fires, and slow up or shut up altogether until the next equinoctial. Choirs disband "for the season," very much after the manner of "society," and scatter their "golden notes" far and wide. Chiefly groups of modest amateur choruses with deputy or assistant organists remain to support the curates or "stated supplies" who minister to half-emptied pews.

Relatively few churches are closed, after the ancient fashion, but none of them keep up to the working standard. Trinity is at the head of them all, and yet Trinity slows up measurably with the rest. What is lost in cities is perhaps made up in the rural resorts and watering places, where summer time becomes "the season" for augmented revenues and crowded congregations. At Newport, Bar Harbor, the Berkshire region, Saratoga, and Long Branch, may be found a congestion of ecclesiastical and art magnates. The late venerable Dr. Edson, of St. Ann's, Lowell, Mass., soliloquized thus, one day, in his eightieth year: "What can these young brethren want of so much holiday! I could never understand it, and never wanted it myself! For my part, I am wretched and uneasy every day I am even necessarily absent from my parish and its work. The times and the clergy must have both changed very much in my day."

But of art, and chiefly music, New York is not left altogether deserted. Mr. Theodore Thomas, easily the foremost promoter of the large and noble art, recently closed a memorable season of orchestral evening concerts, at the new Lenox Lyceum, an attractive and unique assembly room, converted with consummate art from a circular panorama hall, but with an obstreperous and untamable acoustic, especially hostile to fine orchestration. Such programmes, at once artistic and learned, instructive and delightful, seem to be a close secret with the great concert *meister*. After a brief rest, he takes up his annual summer engagement for six weeks in Chicago, to the utter discomfiture of New York, and to the great delectation of the "windy city."

Perhaps Mr. Thomas would have delayed his departure but for the inau-

guration of the new Madison Square Garden, under the musical auspices of the Vienna Strauss "Waltz Orchestra," supplemented by that insufferable offence of choreographic art, the ballet, which lately took mercurial New York by storm. It is an ill wind that blows good to no one, but it is hard to understand who are to be the gainers from this tempestuous onslaught of musical revel and pagan indecency, beside the salaried employees. "Society" is elsewhere, but it is hardly missed in the streets, hotels, and public resorts, since strangers, by the myriad, have come to make New York a summer pleasuring place, and headquarters for seaside and other recreation.

The Strauss Orchestra, *per se*, is a mere toy, a costly, frivolous plaything, measured by such splendid orchestral music as the city has enjoyed. No educated and intelligent amateur can seriously consider this preposterous Viennese freak, and surely no modest man or woman will gaze for a second time upon its demoralizing voluptuousness of ballet, by the gross.

For the "stay-at-homes," who are under the domination of work and wages, open air concerts by excellent military bands are given nightly in different public parks. For example: Tuesday, in Mount Morris Park, (up town); Wednesday, Tompkins Square, (East Side); Thursday, East River Park, looking on "Hell Gate" waters; Friday, Battery Park; Saturday, 4 P. M., and Sunday, same hour, the Mall, Central Park, Cappa's celebrated Seventh Regiment Band, nearly 100 strong, always supplying these two appointments. For these occasions, printed programmes, popular, entertaining, and thoroughly enjoyable, are regularly provided.

Coney Island, as all the world knows, lies within 40 minutes of the city, may be approached by half-a-dozen routes, steamboat and rail, and two admirable pavilions, within sound of each other, supply afternoon and evening concerts daily, one at the "Manhattan," with Gilmore's finely appointed military band, and the other at the "Brighton," with Herr Anton Seidl and his magnificent orchestra from the Metropolitan Opera House, where daily, afternoon and evening, may be heard the perfection of orchestral art, classical, Romance, Wagneriana (largely) and whatever is most refreshing to advanced musical culture. Nothing better of its kind and class may be had anywhere, and at a trifling cost. So that art has not altogether forsaken the metropolis, and its seaside environs. A great "Seidl Society" has been formed in Brooklyn, under the sympathetic auspices of Mrs. Laura Holloway, with its assembly room at the Brighton, and its reserved sittings at the concert hall, and elegant and wholesome hospitality are thereby extended, almost daily, to wearied and half-paid women-workers from the two cities. For little more than one dollar, supplemented by a well-stocked lunch basket, a full day may be had at the sea, with a Seidl concert for desert. Think of the seaside and a Seidl concert at once!

The American College of Musicians,

an institution established in 1884 for the encouragement of a higher standard among teachers and professors, holds its annual examination in the University building on Washington Square, this week. Between twenty and thirty candidates present themselves for different papers and courses. Among the examiners and officers in attendance are H. M. Bowman, Newark, N. J., president; Robert Bonner, Providence, R. I., sec. and treas.; S. B. Whitney, Boston, Mass., vice-president; and S. B. Warren, of Grace church, New York. It is the purpose of the college, that its testimonials and diplomas shall have equal value with the music degrees of European conservatories.

The musical services in Christ church, Elizabeth, N. J., for the third Sunday after Trinity, given last week, were varied by the Benediction, at Matins, of an exquisite reredos in memorial of the late Mrs. Mary Mulligan Townsend, erected by her husband, Mr. Chas. Townsend, for many years officially connected with the parish. The service was compiled from English manuals by the rector, the Rev. H. H. Oberly, consisting of a solemn Choral Litany, of deprecation, with appropriate collects of memorial and thanksgiving. The reredos stands from the altar steps 16 feet high, from the table slab of the altar 6 feet. It extends the whole width of the altar and its wings, a distance of 14 feet. Architecturally, it is late Early English Gothic, just verging on the decorative style of the 14th century. Its treatment is severely simple, with just enough of ornamentation to add dignity to the structure. Each of the two outer buttresses is surmounted by a winged angel, vested as minister at the altar in alb and dalmatic; on one side, the Archangel St. Michael; on the other, St. Gabriel, each standing in adoration, with face turned to the centre of the altar. The design, by the Rev. H. H. Oberly, was entrusted to Mr. R. Geissler, the well-known church furnisher of East 48th street, New York. A great congregation manifested a tender interest in the solemnities, the rector dwelling in brief but singularly appropriate and forcible words, on "the good example" of a beautiful, blameless, and most lovable life, thus commemorated.

MAGAZINES AND REVIEWS.

A recent article in *The Forum* for June, should not be suffered to pass without comment. In it, a clever writer, Mr. Edmund Gosse, has undertaken to determine "The Limits of Realism in Fiction." It is in substance a repudiation of the classic school of fiction, as exemplified by Balzac, Dumas, Victor Hugo, Scott, Dickens, Thackeray, and George Eliot, and Miss Yonge, while it is, in effect, a labored and most dangerous plea for Zola and Zolaism, as the perfect and prevailing type of fiction. Mr. Gosse professes to be "tired to death" of the old and well-accredited order of things, and turns to the feulence and nastiness of this unique Frenchman for rest and refreshment.

Never was a detestable cause more recklessly and inconsequently vindicated. The very title, which some absurd zealot has fixed upon this most offensive freak in literature, is a misfit and a misnomer. All great novelists have been and are "realists," and "realism" is its legitimate sense, is stamped upon their methods. No fiction seizes upon and retains popular attention,

without the guinea stamp of this artistic quality.

The trouble is that these quasi-realists miss altogether the field of literary invention, and devote themselves to the elucidation and exhibition of that moribund and bestial life which decent, clear-minded art habitually and instinctively ignores. The filthy life where Zola roots and flounders, is to decent people intolerably offensive and disgusting, like certain types of French pictorial art which are not even voluptuous or seductive; as for example, Gerome's horrible reproductions of butchers-shambles, and the oriental executions with the pile of human heads just fallen under his reeking blade. Unendurably repulsive, one and all, these Zola monstrosities pollute the atmosphere of library, home, and society. If such strata of filth and degradation exist, they are for the sanitarian, with his correctives and disinfectants, or the penal courts, and bagnios, and prisons. Art has neither part nor lot in such revolting disclosures, any more than in the horrors of the dissecting room or the morgue.

It is an unpardonable offence and abuse of opportunity to class such men as Howells, James, Hawthorne, and the rest of the modern school, with these ghouls of Zolaism. These men are simply analysts, and they pull men and people to pieces, in order to disclose the secret springs of volition and action. These gentlemen constitute an inferior school of literary art which inverts the canons of the world; master-workers, like Shakespeare, Goethe, Thackeray, and the rest, who proceed in the spirit of synthesis, create and construct persons, types, situations, crises, and therefore complete comprehensible poems, allegories, and parables of life. Fine art is always synthetic. Science alone is analytic, and that way lies disintegration, dismemberment, and death.

In another June magazine, *Scríber's*, a passage in Stanley's "The Emin Pasha Expedition," is likely to become historic and should not be overlooked. It re-calls Archdeacon Farrar's terrible arraignment of the deadly and iniquitous liquor traffic thrust upon the Africans by Christian Europeans. Mr. Stanley says: "There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and Congo State, against the introduction of gunpowder into any part of the continent, except for the use of their own agents, soldiers, employees; or seizing upon every tusk of ivory brought out, as there is not a single piece nowadays which has been gained lawfully. Every tusk, piece, and scrap in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman, or child; for every five pounds, a hut has been burned; for every two tusks, a whole village has been destroyed; every twenty tusks has been obtained at the price of a district, with all its people, villages, and plantations."

The July number of *Scríber's Magazine* generously sustains, and even advances, the standard of sterling value it has maintained from the outset. The artistic element is conspicuously attractive. The frontispiece, second of a series illustrating Odes of Horace, drawn by Weguelin, has "O fons Bandusæ" for its text, and is full of classic suggestions; while Austin Dobson's exquisite translation, further on, is a delight to both scholar and poet. "The Suburban House," by Bruce Price, reminds us of the general revival of ancient and venerable motives, sometimes, it must be confessed at cost of grace and elegance. Certain old-time crudities of outline and construction might well be left undisturbed in the past, as they seem out of place now-a-days. Our modern architects do well in this, however, that they keep close to the ground, cover large areas, and do away with much wearisome stair-climbing. The designs by McKim, Mead, White, Notman, Burnham, and Root, will command admiration. The paper, especially seasonable and readable, for mid-summer, will be found in W. Ham-

ilton Gibson's "Bird Cradles;" whether more delightful in its text or illustrations, it is difficult to conclude, since Mr. Gibson is one of those richly-gifted, ambi-dextrous people who are equally felicitous with pen and pencil. The engravings, by the way, are masterpieces of refined handling. "Surf and Surf-Bathing," by Duffield Osborne, is likely to have special interest for our seaside readers.

In *Harper's Magazine*, July, we have a capital example of the realistic enterprise in which Mr. Alden, the editor, excels; and this phase of "realism," or edifying and wholesome truth-telling, needs neither apology nor vindication. There is a breezy suggestiveness of enterprise and wakefulness throughout. The stories are crisp and clear, and several of the illustrated papers are sure of instantaneous appreciation, as, for example, "Fort Tarascon," in which our delicious old friend, Tartarin, reappears; inimitable also is Mr. James' translation, with profuse illustrations. Also "Social Life in Oxford," will stir the pulses of the scholar, in these days of swift and easy voyages, together with "Texan Types and Contrasts," by Lee C. Harby, and "Baltic Russia," by Henry Lansdell, D.D. In his well-considered paper on "Architecture and Democracy," Mr. Robert S. Peabody presents with distinguished ability a view of a subject generally overlooked, and rich in suggestion. The Editor's Study is in Mr. Howell's best vein; and while we find our doctrines of art form and method roughly treated under his hands, not infrequently his inexhaustible humanity and gentleness prove steadily fascinating. One may differ with Mr. Howell's, and yet find him the most companionable and refreshing of critics. The number is enjoyable throughout.

The Church Review, Quarterly, April, although behind date, demands more than a passing recognition. Mr. Baum has certainly achieved a commanding position, and the *Review* challenges respectful consideration among the numerous publications of its class. Quite one-half, 144 pages, is given up to a brilliant symposium on Christian Reunion, on the basis of the Lambeth Conference. The documentary history of the movement very properly appears as a *prologomena*, followed by contributions from twenty representative theologians of the various denominations—Presbyterian, Congregationalist, Baptist, Methodist, Reformed, and Lutheran. The result, while it demonstrates the literary enterprise of the editor, must be accepted as a humiliating and depressing exhibit of the futility of the project so charitably broached by Church authorities. As our best thinkers have long foreseen, such a "reunion," while generally conceded to be desirable, and to be cherished as a possible realization of our Blessed Lord's own supplications, as yet must be regarded as an ideal lying far in the future. There is a great deal of "human nature" developed, and certain of the contributors have treated their literary hospitality with singular rudeness. Dr. John Hall fills his nearly two pages with queries bristling with badly-concealed irony and contempt. Glimpses of similar acerbities are encountered elsewhere. In the main, however, the replies are creditable to the intelligence and spiritual integrity of the writers. Drs. Briggs, Smyth, Van Dyke, of Brooklyn, and Lyman Abbott, will be read with more than respectful interest. Of course, we encounter the "Baptistery," and the "Parochial," or "Presbytero-Episcopate," with samples of Lutheran and Methodist myopia, all of which was to have been expected. Dr. John Henry Hopkins contributes a characteristic and valuable paper on the life and works of the late Dr. Littledale.

CHORAL DIRECTORY.

[All correspondence relating to Church music should be addressed to the Rev. Geo. T. Rider, 470 Main st., Orange, N. J.]

FOURTH SUNDAY AFTER TRINITY.

ALL SAINTS' CATHEDRAL, Albany, vested, Dr. Jeffrey, organist. *Te Deum, Benedictus*, and Communion Service, Tours in F; Introit, "O

love the Lord," Sullivan. Evensong, canticles, Tours in F; anthem, "Sing praises unto the Lord," Gounod.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. *Te Deum*, Stegall in C.; *Benedictus*, Troutbeck in G; Communion Service, Stainer in F; offertory, "What are these?" Stainer. P.M., *Magnificat* and *Nunc Dimittis*, Gounod in Bb.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. *Te Deum*, Garrett in F; anthem, "The Lord is great in Sion," Best; Communion Service, Hall in C; offertory, "O be joyful in the Lord," Lachner. P.M., canticles, Roberts in E; anthem, Psalm xxx: 4, 5, 13, Gounod.

THE HOLY TRINITY, Lenox ave., New York, quartette and chorus, Frank Treat Southwick, organist. Canticles, Gregorian; *Te Deum*, Villiers-Stanford; offertory, "Great is Jehovah, the Lord," Schubert-Liszt; Postlude, theme and variations, Hesse. P.M., canticles, Martin in C; offertory, "Grant us Thy peace," Mendelssohn; Postlude, *Adagio*, C. M. Wider.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist. Service for Holy Communion, Stainer in F; offertory, "Lay not up for yourselves," Garrett. Evensong, canticles, S. S. Wesley; anthem, "O taste and see," Goss.

ST. CLEMENT'S, Philadelphia, vested, J. B. Tipton, organist. Introit, "The Lord is my light;" Communion Service, Dykes in F; Gradual, "Be merciful, O Lord, unto my sins;" *Benedictus* and *Agnus Dei*, Merbecke. P.M., canticles, Turle in D; anthem, "How lovely are the messengers," Mendelssohn.

BOOK NOTICES.

THE DEVIL'S DREAM. A Temperance Story. By Evangeline B. Blanchard. New York: Funk & Wagnalls.

This is a story written with excellent moral intention, and will, no doubt, be useful.

A FOREIGN MATCH. By Madame Bigot (Mary Healy). Chicago: A. C. McClurg & Co. Price, \$1.00.

The scene of this story is laid in Paris. The heroine is an American heiress, who, on the loss of her fortune and the desertion of her titled lover, marries a poor artist. Her vanity ends in her ruin. The book closes with a pathetic reconciliation with the wronged husband at her death bed.

TWO WOMEN AS ONE. From the MSS. of Dr. Leonard Benary. By Henry Harland (Sidney Luska). New York: Cassell Publishing Co. Price, 75 cents.

One is reminded of the story of Dr. Jekyll and Mr. Hyde, yet there is no suspicion of plagiarism. A woman convict, escaped from prison, is rescued from intending suicide, and a surgical operation, the reverse of the trepan, wipes out the past, and makes of her an innocent girl. Unhappily, on her wedding trip a second operation is necessary, by which she returns to her original self, only to die, however. The story is well written.

NEW LIGHT FROM OLD ECLIPSES; OR, Chronology Corrected, and the Four Gospels Harmonized. By William M. Page. St. Louis: C. R. Barnes Publishing Co.

This is a volume of nearly 600 pages, in which the attempt is made by means of eclipses and other astronomical data, to determine the exact date of Our Lord's Birth and Crucifixion. We must leave it to the scientific reader to decide with what success this has been accomplished. We think, however, that in endeavoring to give the occurrences of our Lord's life as they transpired "day by day, week by week, and month by month," the author attempts the impossible. Neither can he be held to have settled the question of the duration of the Ministry, or the question whether the Last Supper was or was not the Passover.

CHURCH HISTORY. By Prof. Kurtz. Vol. III. New York: Funk & Wagnalls. Svo. Pp. 544. 1890.

The present volume gives the author's view of Church history during the seventeenth, eighteenth, and nineteenth centuries. It has the merit which belongs to German industry and fulness of treatment. As regards the Church, Kurtz of course takes the view common among Protestants, but which the Church herself has never accepted. For illustration, the reader may turn to his brief account of what he calls "the Anglican Episcopal Church" in the United States (p. 411), which the author classes among the various Protestant sects.

Valuable chronological tables and a pretty full index add much to the usefulness of the work. The student will find it to be well worth his possessing.

THREE HUNDRED TESTIMONIES IN FAVOR OF RELIGION AND THE BIBLE, BY DISTINGUISHED MEN AND WOMEN. By Rev. T. Harrison, A.M., D.D. Cincinnati: Robert Clarke & Co. Price, \$2.00, postpaid.

This is really a valuable book, especially to teachers and preachers, who may find here the most striking illustrations and eloquent witness to the hold which the Bible and the religion of Christ have had upon the hearts and lives of men. The writers quoted are among the foremost in nearly every department of human learning and enterprise. To bring together such a collection of striking quotations must have been an immense labor. There is an index of topics, and an index of writers quoted. The brief biographical notes, introducing the quotations, are interesting and of value.

THE TARTUFFIAN AGE. By Paul Mantegazza. Translated by W. A. Nettleton. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

This is a merciless satire upon the hypocrisies of the present age. Though written in Italy, it is pretty generally applicable. While the writer finds "Tartuffes" among the lower animals, and even so low down as the mollusks and radiates, and, among mankind, traces hypocrisy back to the Garden of Eden, he nevertheless thinks that the nineteenth century has this as its special and distinctive characteristic. He drags it into light, analyzes it and impales it in all its varied manifestations—in dress, language, courtesy, social customs, morals, religion, and politics, and, even in the monuments of the dead. In this country he would, no doubt, have added funeral sermons. The book, though written in an apparently playful style, has a vein of relentless irony, and carries a high moral purpose.

FROM STRENGTH TO STRENGTH. Three Sermons on Stages in a Consecrated Life. By B. F. Westcott. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

It is a remarkable coincidence that three such sermons should have been preached at three crises in the life of Bishop Lightfoot by the great scholar who has now become his successor in the see of Durham. The first was preached at the consecration of the Bishop in 1879; the second upon his apparent restoration to health in the summer of 1889, after a period of great anxiety; while the third is the sermon preached in Westminster Abbey on the Sunday after Christmas, after the death of the illustrious prelate, for as Dr. Westcott beautifully says: "Death is for the Christian a crisis in life." The titles of the three sermons are: "From strength to strength," "From weakness to strength," and "From strength to the rest of God." We can give no better account of them than by again using the preacher's own words: "As each occasion came I sought to say what the occasion itself told us through him we loved, of the office with which he was charged, of the society which he served, of the character by which the servant of God is enabled to do his work; and in each region the description of the Christian Life and the Christian Faith seemed to find a fresh fulfillment: 'From strength to strength.'"

THE NUMBER 666. By the Rev. Joshua Weaver, M.A., Washington, D. C. Printed for the Author.

St. Irenæus, whose period, by the way, is not the earlier, but the later part of the second century, gives examples of Greek names, the arithmetical value of whose names amount to 666, but he does not venture to express a confident decision in favor of any solution, because he looks on the Apostle as having designedly left the matter obscure. The solutions of this apocalyptic mystery which have been proposed in later times are endless, including the names of at least five Roman emperors, Genseric, the Vandal, two or three of the Popes, Mahomet, Martin Luther, John Calvin, Beza, Archbishop Laud, and Napoleon. Prof. Salmon, of Dublin, shows that the name Parnell, expressed in Greek letters, makes 666, and lays

down three rules "by which an ingenious man can find that number in any given name." The present volume adopts the theory that the prophecy refers to the Papacy, in which the author, of course, has the authority of Bishop Wordsworth and many well-known names to agree with him. For ourselves, we prefer to follow the sensible advice of Irenæus: "It is safer to await the event of the prophecy than to try to guess or divine the name, since, haply, the same number may be found to suit many names."

CHRISTIAN THEISM. A brief and popular survey of the evidence upon which it rests; and the objections against it considered and refuted. By the Rev. A. C. Row, M.A., Oxon, Hon. D. D. of the University of the South U. S., Prebendary of St. Paul's, Cathedral, etc. New York: Thos. Whitaker. Pp. 318. Price, \$1.75.

Among all the works of Prebendary Row in the general line of apologetics of Christian belief, and they are many, this will be the most prominent in the list, the most thoroughly and lastingly useful. For one thing, he meets every part of the popular scientific difficulties and objections which have been urged in our day to the subversion of the people's faith, in a thoroughgoing fashion, by examinations written to plain people's level. And next he refutes all supposedly subversive theories, with a dazzle of rhetoric that is merely scintillant evasion of the main things about which a man 'wants to know,' but with a full direct flow of whelming arguments easily understood by the ordinary English reader, which obliterates every objection of the anti-Theists to the last visible point. In his work our author indulges in no discussions of high points of philosophy or science beyond the reach of any but that small class which possesses the special training needed for their appreciation, but, as he says himself, he has "appealed throughout it to the principles of common sense." Many have been the enquiries in late years for a book, not too long or 'learned,' that could with some hope of usefulness be put into the hands of those, especially young enquirers, whose minds have been caught and entangled with the plausible theories of writers who either boldly or subtly make war upon the principles of Christian Theism. Here, at length, is one of this very character; in which manly force is flashed with mental candor on every page, and the good that it will accomplish under God's blessing may hardly be overestimated.

The Century, Vol. xxxix., bound, in gold cloth, (\$3.00), half Russia, (\$4.00), is a handsome book of nearly a thousand pages and half a thousand illustrations. The contents include the autobiography of Jefferson Davis; papers on history, travel and art; Abraham Lincoln, a History, (concluded); poems, fiction, etc.

THE Manhattan Art Co., 150 Nassau St., New York, publish a "Pastor's Record Card, and Record of Pastoral Calls," which seems, upon examination, to be an excellent aid to a clergyman in systematizing his work. It is an adaptation of the most approved system of registration in public libraries. The clergy will do well to examine it.

"The Century Dictionary," edited by Prof. Whitney, of Yale College, completes one-half its scheme with the third volume, now before us, which runs from G to L, and reaches to page 3,556. Our great American work has passed the English Murray, and will come to the finish, if all goes well, a long time in advance. The celerity with which it is being brought out, considering the character of the work, is no less gratifying to American scholars than the extent and thoroughness of it, and the rare excellence of its mechanical execution. The publishers, Century Co., New York, are to be congratulated on the encouraging progress of this great enterprise. Messrs. McDonnell Bros., Chicago, are the general agents for the West.

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

The Household.

HE KNOWETH.

BY A. C.

"Lord, Thou knowest all things."—St. John xxi:17.

He knoweth what is in man,
The weakness and the sin,
The fights he has about him,
The fears he has within;
He knoweth each temptation,
Knoweth the tempter's power,
The dread of tribulation,
The struggle, hour by hour.

He knoweth all our weakness,
He knows the hurt of pain,
The weariness in waiting,
The love of earthly gain;
He knows the call to pleasure,
The glow of earthly charm,
The fierceness of temptation,
The strength of Satan's arm.

He knows, Who made each body,
What burden it can bear,
What cleansing pain is needed
To win our heavenly share;
He knows each pain of body,
He knows each pain of mind,
He knows the fearful struggle
To make man's will resigned.

He knows our faith is feeble,
He knows our little love,
He knows the yearning heart-ache
For unseen things above.
O trust Him, He is faithful,
Look to His hand to lead,
Tell Him the things that trouble,
He will supply your need.

Let not your heart be troubled,
Cast upon Him your care,
He will give light and guidance
He will give strength to bear;
They who are heavy-laden
Shall find the rest from strife,
They who are tried and faithful
Shall win the Crown of Life.

There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoitre a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the steeple of a meeting-house! That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island.

The Queen has received a pen-and-ink sketch of a statue just raised in Germany which has a pretty history. It is set up at Kaiserslautern to the memory of the late Emperor Frederick. Some years ago, while still Crown Prince, he paid a visit to the hospital at Kaiserslautern, where a number of Protestant ladies care for sick children. The Crown Prince went about in his kindly way, stooping his tall form to talk with some of the little ones. Among them was a little cripple, son of an infantry sergeant. The Crown Prince asked him his name, and when the little fellow shyly said it was Frederick, the Prince took his little namesake in his arms and caressed him. The little boy was attracted by the stars and crosses which the Crown Prince (who was in uniform) wore on his breast, and began fingering them while the Prince chatted with him. This little episode was never forgotten at Kaiserslautern, and when the Emperor died they raised his statue with the little boy in his arms playing with the medals on his breast. The statue, which is of bronze and a little over life-size,

stands in the quadrangle of the hospital, close by the spot where he took up the little cripple.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

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CHAPTER VII.

The next day Mr. Desmond was very nearly ill by the excitement of the previous day, which had shaken his weak nerves as much as they could bear. Kitty, though she would have been glad of rest herself, devoted the entire forenoon to him, going through with the details of her exciting adventure, making light of the idea of danger connected with it, and bringing into prominence the amusing side. Her description of the personal appearance of the two kidnappers was particularly graphic, raising a laugh among her interested listeners.

To Kitty's great vexation and Albert's intense delight, for he loved to tease his sister, the daily *Atwater Gazette* came out the next morning with a sensational paragraph with immense headlines, entitled "Heroic Conduct of one of our Atwater Young Ladies," giving a glowing account of the affair, with various embellishments and additions not warranted by the actual facts. Albert read it aloud at the breakfast table, slyly introducing sundry interpolations of his own to the original text, which, however, were detected by his audience.

"Oh dear!" sighed Kitty, in disgust, "what shall I do?" I almost wish I had let the baby go on being stolen. We shall be besieged for a month to come; the whole town will come to inquire about it, and torment me to death! It is a bore to be a heroine. I am tired of it already."

"I will tell you what we will do, Kit," said Albert, as if struck with an idea. "I'll stand at the front door and charge twenty-five cents admission, children half price, to see the great and only American heroine, now on exhibition for a few days only. All you will have to do will be to sit in the parlor and smile, while I take the money. We will make a fortune in no time, and go to Europe on the proceeds. To think I should live to be the brother of a heroine!"

"Come, Bert," said his father, who did not like to have Kitty teased. "You have had fun enough over it. I am sorry it has got into the paper."

"You don't suppose *The Gazette* would let such a chance as that go by, do you? When anything does happen in this stupid town they make the most of it. I guess Kit will stand it."

"O yes," said Kitty, cheerfully. "Any one who has survived living in the house with a boy all these years, can stand a trifle more by way of affliction. I wonder where they got all the particulars. No one has been here to interview me."

"There is the car-conductor," suggested Albert. "Then there was the principal villain of the play. Perhaps he turned states evidence."

"One thing is certain," said Kitty, with decision. "I shall be invisible to the curiosity seekers, if they come here. I've no notion of posing as a heroine. Anybody would have done as I did; what is the use of making a fuss about it?"

"How about going to the hotel to

dine?" asked the incorrigible Bert. "You will be the observed of all observers there."

"Then I won't go," said Kitty. "I will send my regrets."

"You have accepted their kind invitation, and you must go, Kitty," said her mother, interposing. "Mr. and Mrs. Greyson will arrange it so that you will not be annoyed. They will dine in their private parlor, of course. They may prove friends that it will be a lasting pleasure to know. You must not disappoint them."

Mrs. Desmond's worldly wisdom proved prophetic in more ways than one, as the sequel showed. A carriage was sent from the hotel for Miss Desmond and Miss Katherine Desmond, who forthwith were driven back to town, and received by their new friends with charming and unaffected hospitality in a cosy private parlor.

Mr. and Mrs. Greyson had travelled a great deal since their marriage, and mingled much with the society of European capitals, which gave them an air of well-bred ease, and impressed our simple country girls who were as yet young and untravelled. Mr. Greyson was a gentleman of leisure and wealth, with a taste for foreign art, as well as German music and philosophy. Kitty was impressed at once with the genial host who, she saw was a man of thorough cultivation and perfect manners, and who could make one feel at home in a hotel parlor. Little Francis appeared none the worse for his escapade of the day before, and toddled towards Kitty, welcoming her with little squeals of delight.

"It almost seems as if he knew what you did for him, and loved you for it," said his mother, to Kitty. "I shall not be jealous, my dear, but will love you too."

The table was laid for five; and soon Mr. Dutton appeared, quietly seating himself, when dinner was announced, next to Miss Kitty, who had the place of honor at her hostess' right hand. Miss Ethel, to her disappointment, sat between her host and hostess, quite opposite the rector. Ethel never enjoyed very much visiting in company with her sister. She could talk fluently on matters ecclesiastical, artistic, or poetic; but Kitty had a way of saying original things, with shrewd criticisms on books or people of note, that found more appreciative listeners than her own dissertations ever did. She could not see why, either. In her opinion, Kitty's smartness was mostly pertness, not worthy of any one's serious attention. And now, Kitty had the advantage of concentrating all the interest upon herself in her role of heroine, besides looking extremely pretty into the bargain. Excitement had given her a rich color, and a sparkle to her eyes. She had a pretty way of throwing her head back, which made Mr. Dutton think of a startled deer. He took pains to draw her out in conversation, and found her very well posted upon the great questions of the day; with opinions of her own that were neither crude nor school-girlish. To his surprise, she displayed a knowledge of foreign political events quite remarkable in a young girl. But Kitty was in the habit, as we know, of reading to her father the choicest gleanings from the reviews,

both foreign and American, besides all that was worth reading in the newspapers. Mr. Desmond had been anxious that his favorite daughter should be interested in matters deeper than those which engrossed the mind of the average society girl, and took pains to cultivate her taste in literature, in her readings for his own pleasure.

Ethel belonged to the Browning Club, which flourished at Atwater as well as elsewhere; also to a select society that met once a week during the winter for a study of Greek and Italian art. From it she returned to distract the family with much learned chatter about Cimabue, Giotto, Orcagna, and Botticelli, which nobody understood or cared about, for Ethel's study of anything was utterly superficial. She glided over the surface of things, disturbing not the golden depths underneath. One could not long converse with her without discovering that fact. For awhile it would seem as if the study of the old masters had resulted in a real appreciation and love of their work. But it was soon apparent as she went on that her enthusiasm was parrot-like and aroused no responsive feeling in the listener. Kitty, who hated shams, and frankly confessed that the old masters did not interest her, generally managed to turn the conversation when Ethel started upon that topic. She felt in her heart that her sister did not shine in that line, and had her own ideas about the "unapproachableness of greatness."

"I know it is awfully mean of me," she confided to her father one day, "but when Ethel gushes about Fra Angelico and Giotto, I can't help thinking about 'fools rushing in where angels fear to tread.' I know there must be something in the stiff ugly figures of those old artists that is beyond my comprehension; but I don't believe she understands them any better than I do, though she pretends she does."

Mr. Greyson, as well as his wife, was thoroughly conversant with all that was worth seeing in the European art galleries. He talked so well about the masters of art when Ethel, according to her invariable custom, introduced them, skilfully weaving into the talk pleasant reminiscences connected with some of the most celebrated pictures, or incidents not generally known, that Kitty felt that he must perceive how little Ethel really understood the subject on which she loved to talk, and inwardly thanked him for his tact in making the fact less conspicuous.

"I noticed one peculiar effect about the Sistine Madonna that I think others have also observed," said Mr. Dutton, who had studied in a German university. "The background of the painting seems at first only a luminous effect of cloud-like vapor; but as you gaze, a cherub head peeps out from behind it; another and another follow, until there seems to be a multitude of them clustering about the figure of the Madonna, catching hold of the hem of her garment as they look up into her face in adoring love. I was enchanted, and supposed it was entirely the effect of my own vivid imagination, until I found I was not the only one who had been favored with the same vision."

"How beautiful!" exclaimed Kitty,

looking at the rector with her eyes suspiciously moist. "How I wish I could go abroad! I want to see that picture—I have always loved the figure of the Child in it."

"Perhaps you will some day," he replied, his eyes dwelling on her animated face longer than they were ever known to look at a woman before. "There are many who believe the picture of Raphael's to be miraculous—that he was not alone responsible for its creation. Perhaps it is, it may be that the Blessed Virgin herself appeared to him with the Divine Child, as a model, and to give it the stamp of immortality."

There was silence for a moment. For once Ethel found nothing to say upon a subject so far beyond her. Kitty began to feel that the old masters were a subject containing infinite possibilities of interest; a longing filled her soul to enter upon the study with some one who knew, loved, and understood them. How delightful a road to traverse with such a guiding hand, what rich spoils for the seeker!

"You must go abroad with us the next time we go," said Mrs. Greyson with a smile to Kitty. "Next year, I think, we shall go to Italy, and spend the winter in Florence. We are on our way to Boston now, for the winter, but Mr. Greyson cannot be contented in America more than six months at a time. Now, you must promise to accompany us. You will enjoy it, and we shall enjoy having you with us. Mr. Greyson will teach you all about the ancient as well as the modern masters of art."

Kitty sighed, and the light died out of her eyes.

"I cannot leave papa to go anywhere," she said slowly. "He depends upon me so. He is nearly blind, and I have to read to him a great deal, and amuse him too. He is not strong, and he would miss me if I should go away. I am afraid I cannot think of it now."

"But your papa has another daughter," persisted Mrs. Greyson, smiling at Ethel, who bit her lip, and looked as she felt, extremely mortified as well as unamiable. It had been anything but an enjoyable day to Ethel. She was thrown completely into the background; not only because Kitty was the heroine of the occasion, but in the entire conversation she had realized her own deficiencies as never before, in subjects upon which she flattered herself she was *au fait*. And now—it was too much; she who could go as well as not, was not included in this charming invitation which was evidently seriously meant; while it was apparent that Kitty could not go because there was no one to take her place. She could have cried with vexation and chagrin. And Mr. Dutton, for whose sake she had come with Kitty to visit these strangers who only invited her out of politeness, was seeing her in the very worst possible light, and evidently was interested in no one but Kitty. It was humiliating; Kitty realized perfectly well how her sister was feeling and was generously sorry for her.

"It is only a notion of papa's," she hastened to explain, "but he thinks no one else can read to him or write his letters. It is only because I have always done it, and as he is so nervous and ill, it would not do to make a change now. We may not always

have him with us, and I never should forgive myself if I should go away and anything happened to him."

The rector thought that Kitty was a very remarkable young woman, understanding why she had made this last remark, but did not utter his sentiments aloud.

"We will see about it when next year comes," remarked Mr. Greyson, who was much interested in the young girl, and thought it would be delightful to introduce this fresh and innocent mind to the dazzling mysteries of foreign life and society. "If, by that time, your father thinks he can spare you, we will either send or come for you."

Kitty's speaking eyes looked the longing she felt to avail herself of the invitation, but she simply said: "Papa has not been able since we were children to go away from home, and so we have none of us travelled even in our own country. Ethel has been to New York City and Philadelphia, but I am a perfect rustic, as my brother would say, 'redolent of hay-seed' from head to foot."

"All things come to those who wait," said Mr. Greyson, gaily. "You may turn out to be quite a 'globe trotter' before you die. As for me, I was born on the sea, and have been sailing ever since."

But all delightful things have an end; the afternoon sped all too quickly, linger as they might over coffee and nuts. It was time to say farewell to their entertainers, who were to leave that evening on the night express. For Kitty, the Greysons had conceived much affection. They recognized a warm generous spirit, combined with an attractive exterior in the girl who was as modest as she was brave. A more than ordinary tie would bind her to them; they owed to her their child and consequently their happiness. In her heart of hearts, Mrs. Greyson concocted a scheme which she determined should be brought about if feminine tactics could accomplish it. So she kissed the young girl with tears in her eyes, as she bade farewell, saying:

"I shall never lose sight of you, my dear Miss Desmond. You must come and visit us if you do not go abroad with us next year. I shall depend on Robert for news of you, when I do not hear directly from you."

"What a stupid dinner!" exclaimed Ethel as they rode home. "Mr. Greyson monopolized the conversation, and his wife evidently considered him a second Solomon for wisdom. I think he is a dreadful pedant myself. I wish I hadn't come!"

Kitty made no answer. She was in no mood for discussing what had been to her an unalloyed pleasure from beginning to end. She knew that nothing she could say would avail to smooth Ethel's ruffled self-esteem; so she wisely did not say anything.

(To be continued.)

SEVEN QUESTIONS.—If you meet with an Atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:—

1. Ask him, Where did matter come from? Can a dead thing create itself?

2. Ask him, Where did motion come from?

3. Ask him, Where life came from save the finger-tip of Omnipotence?

4. Ask him, Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine comedy of Dante, or the plays of Shakespeare, would you not think him a madman?

5. Ask him: Whence came consciousness?

6. Ask him: Who gave you free will?

7. Ask him: Whence came conscience?

He who says there is no God, in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations, one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people, and the sheep of His pasture.—*Archdeacon Farrar.*

THE CHURCH CONGRESS.

THE BISHOP OF NEW YORK TO THE EDITOR OF *The Churchman.*

Your last issue contains, in its editorial columns, a statement which, if I had seen it elsewhere, I should simply have dismissed as an unfounded rumor, and which, as it is, I am persuaded must be an error. I refer to the announcement, in an article on the approaching Church Congress, that among the appointed speakers is the author of a recently published work which denies that our Lord was born of a virgin, and equally denies His Resurrection.

I do not credit this statement, though I am persuaded that the error is, on your part, unintentional, because I can not believe that a body which has so widely enjoyed, as has the Church Congress, the confidence and regard of loyal Church people could be willing thus deliberately to put dishonor upon the "doctrine of Christ as this Church hath received the same." Concerning that doctrine as it relates to the two articles of belief in question, there can be no smallest doubt. There have been other things concerning which the Church has been silent, and concerning which a certain latitude of opinion was entirely consistent with loyalty to her standards. But it is not so here. No honest mind can pretend that, from the beginning, there has been any confusion as to what the Church has taught and held as to the Birth of her Lord and His Resurrection from the dead. Some day she may choose to re-state her teaching on these points and to re-define them, but she has not done so yet, and when she says in her creeds that her Lord was "born of the Virgin Mary," and that He "rose again from the dead," she means precisely what the words, to any plain and candid mind, mean upon their surface—nothing more, nothing less.

And nothing else can honorably be taught by those who minister at her altars.

This is, indeed, a question of theology, but it is pre-eminently a question of morals, and as such it pre-eminently concerns those who believe that when, by whatever ingenuity, you have dismissed the ethical element from religion, you have dealt it the most deadly blow which can be dealt to it. A clergyman is, by virtue of

his ordination vows, under certain honorable covenants which are not those of ordinary men. I need not rehearse them here, and I am not unmindful of the vicious influence, in all our judgments of them, of the non-natural mode of interpreting alike formularies, rubrics, canons, and the rest. But all the more, I submit, it becomes us to ask how far the limits of the Church's large tolerance in matters of teaching and belief are to be strained? And in such a case as this it would seem as if just and candid minds, of whatever school, must needs own that those limits have been overpassed. There is no constraint which compels any to whom her standards are irksome or intolerable to remain in the Church's ministry. There is, or one would think that there ought to be, a constraint which would compel any honorable man to lay down a commission which he could not discharge without daily disloyalty to its explicit terms.

It may be urged, indeed, that anything is tolerable in the way of theological teaching, or in the implicit sanction of it, which has not been discredited by explicit ecclesiastical censure. But in such a case as this, the contravention of the common faith of Catholic Christendom is so clear and explicit that no amount of ecclesiastical censure, by the sentence of whatever tribunals, could make it more distinctly erroneous, even as the absence of such sentence cannot make it one whit less so.

Under such circumstances it is not easy to conceive that a body which, most of us have understood, exists, not to deny that truth which the Church holds, but to discuss it, could be willing to lend the large weight of its sanction to any teaching or any teacher whose deliberate attitude is not that even of criticism or interrogation, but of simple and absolute disbelief. And if indeed it be otherwise, there are many who, though sincerely grateful for its past services, will be constrained to part company with it, wholly and finally.

The Church Eclectic.

"ROMISH."—We are not going to give up the Catholic movement, because some go over to Rome driven out by fanatical opposition and persecution, till they believe the Lord is no longer in the ship. The truth of God does not depend on what will "go down" with the as yet average American, whose suffrages only a Pilate would be governed by. As yet, we say, we should not like to "hang theology" on the vote of a majority. Thoughtful Christians everywhere are seeing more and more that the theology of the Incarnation can neither be apprehended nor substantially retained in the modern mind, without the ancient liturgical worship and ritual, which grew up only out of the vivid, overwhelming realization of that Mystery of all the ages. How many years is it since Miss Sellon's Sisters were stoned in the streets? Now Convocation has by its own deliberate action added celibate brotherhoods! And the Methodists, too, are "aping Rome," with their Sisterhoods in "Romish" uniform, and the Congregationalist deacons in England have formed a "Guild," with a thousand-deacon power to regulate their pastors. It is high time to govern ourselves by what is *right* and truly Catholic—not by what is "Romish."

The Church Times.

SISTERHOODS.—It is characteristic of the Anglican habit of mind that this marvelous work should have been allowed to proceed for nearly half a century, and to attain its present magnitude, without any formal sanction from the authorities of the Church, or any recognition or guidance from the Christian society as a corporate body. Bishop Phillpotts, of Exeter, when he championed Miss Sellon against the bigotry and ignorance of local Devonport Pu-

ritanism stood almost alone among his brethren. There is a good side to this seemingly discreditable fact. It is well that Church authorities should not deal hastily with new movements, whether in thought or in practical work. It is better that they should be allowed a chance, so to put it, before being hurriedly condemned or hastily approved, or being drowned in youth by a *douche* of that coldest water which "damns with faint praise." Caution may lack fervour and imagination, but it is none the less an eminently practical and useful quality; and we are disposed to think that the development of Sisterhoods has gained quite as much as it may possibly have lost by the delay of formal and authoritative sanction from the Bench. The movement is now seen to be beyond all doubt a genuine outgrowth of Christian devotion; spontaneous, enthusiastic, practical. It has not been artificially stimulated into being; it has sprung up naturally, and has matured into healthy and vigorous life.

The time has now come, it has been generally felt, when something more than the approval and direction of individual bishops is demanded. Not only do the noble and self-denying lives, and the heroic labours of Anglican Sisters call for warmest acknowledgement, but there are not a few who feel that Sisterhoods ought no longer to proceed in the somewhat irregular and anomalous fashion of older days. In the interests of Catholic order, formal ecclesiastical sanction has become necessary; for although at present there may be little to point to such a possibility, history and experience show that Sisterhoods might conceivably, one day, become a serious difficulty in the way of Church discipline and Church life, if allowed to proceed without guidance and control.

The Church Review.

CONVERSIONS TO THE CHURCH.—The announcement of the ordination, by the Archbishop of Canterbury, of Mr. Reaney, a well-known Nonconformist minister, and of the probable admission to Holy Orders of Mr. Johnson Barker, the minister of a chapel on the north side of Regent's Park, which in its architectural appearance is more church-like than many churches, is a sign of the times. These two gentlemen are highly cultured and educated, far above the average of their brethren; they are men of mark in their denominations; and they have reached such mature years that their action can not be ascribed to the waywardness of youth or the enthusiasm of early manhood. That Nonconformists who come over to the Church attain to any celebrity cannot be asserted, although it is no secret that one of the most successful clerical speakers on the Church Defense platform was a Dissenter—hence, perhaps, his intimate knowledge of chapels and their internal economy—and that one of our chief Church Biblical expositors was a separatist in his youth, but these are the exception, not the rule. Shall we be accused of acerbity if we suggest that this is a proof that the average standard of intellectual ability and ministerial efficiency is lower among our dissenting brethren than it is in the Church, and hence that even when their leading men join her ministry they are soon lost in the clerical crowd? Possibly this may prove to be the case with Messrs. Reaney and Barker as it has been with Mr. Statham and many others, but the fact remains, and it is a ground for rejoicing, that men of admitted ability should, after a life spent in preaching as Nonconformists, at last realize that the Church is the true home of their souls and the rest-place for their intellects.

The Ecclesiastical Gazette.

ROMOPHOBIA IN IRELAND.—Mr. Nunn's remarks certainly did not convey to us the idea that he possessed the breadth of view and sufficiency of knowledge to deal with such matters at all; e. g., he objected to a magazine, *The Dawn of Day* (authorized and published, we believe, by one of the accredited religious societies), being circu-

lated in some parish or parishes. He said that it actually contained an account of St Chad and of St. Richard, of Canterbury, and it consequently reminded him (Mr. Nunn) of the Roman Breviary! He admitted his ignorance about St. Chad, which we readily grant. Mr. Chadband is probably much more in his line. But, does Mr. Nunn really wish us to draw the sponge over our ecclesiastical histories; are we to know nothing of the continuity of the Church from the date of its introduction into these islands, through all the succeeding centuries. Chad, we beg to inform him, was the first Bishop of Lichfield, and his character and career are well worth studying. Mr. Nunn wishes to make him a present to the Roman Catholics because he lived in the 7th century! But we cannot afford to lose him, for it was of him it was said—

"He endeavoured earnestly, night and day, when he had thither come, To guard well Holy Church, and to uphold Christendom. He went into all his bishopric, and preacht full fast, Much of that folk, through his word, to God their hearts cast. All afoot he travelled about, nor kept he any state, Rich man though he was made, he reckoned these of little great."

It has always seemed to us a lamentable thing that nine-tenths even of our educated laity know nothing whatever of Church History; and here we have an effort to hinder even a popular treatment of this most important subject, and to condemn the circulation of a short sketch of the life of the first Bishop of Lichfield, on the ground that it seems to the objector like a reading from the Roman Breviary! There is an abysmal ignorance and prejudice betrayed by such objections that one feels hopeless of dispelling; and the question naturally suggests itself. How little is the person raising them qualified to deal with such great questions as the ritual and literature of the Church?

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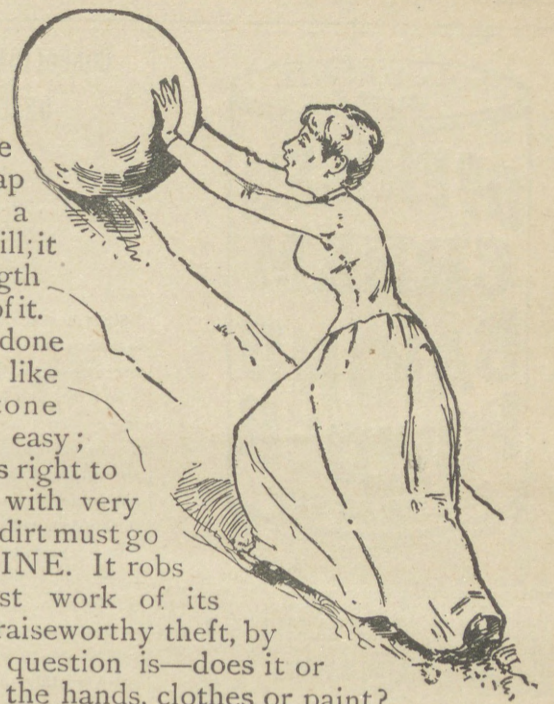
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JAMES PYLE New York



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Established 1857. **Frank's Patent Reflectors** for Gas, Oil, or Electric, give the most powerful, safest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. **I. P. FRANK, 551 Pearl St., N. Y.**

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Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. New York Chicago. St. Louis.

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PRIVATE HOSPITAL FOR THE CURE OF Cancer & Tumors Without the Knife Book free. L. D. McMICHAEL, M. D. 180 WABASH AVE., CHICAGO, ILL.

THE DEAF HEAR WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c. BY THE USE OF THE INVISIBLE SOUND DISC which is guaranteed to help a larger per cent. of cases than all similar devices combined. The same to the ears as glasses are to the eyes. Positively invisible. Worn months without removal. H. A. WALES, Bridgeport, Conn.

\$75.00 to \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. J. V. JOHNSON & CO., 1009 Main St. Richmond Va.

EUROPE, the Holy Land, and Round the World. Select parties; best ticketing facilities; Ocean tickets by all lines. Circulars free; Gaze's Tourist Gazette, 5c. Spectral trip July 19 to London and Paris, \$150. (Estab. 1844.) H. GAZE & SON, 940 Broadway, N. Y.

YAQUINA, the most promising young city in Western Oregon. Fine harbor, Trans-continental railroad terminus, and natural outlet for Oregon products. Property rapidly advancing. You can make money! We sell lots at \$60 and upwards, on easy terms. For full information write to PORTLAND AND YAQUINA BAY LAND CO., 102 3rd St., Portland, Oregon.

BERTIER PARABOLA GIVE PERFECT SIGHT. These lenses are mounted in elegant gold, silver, steel and nickel spectacle and eye-glass frames of most improved construction. Sold by first-class dealers everywhere. AGENTS WANTED. For terms send business card to

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THE BANNER LAMP EXCELS ALL OTHERS FOR Beauty, Brilliance, Safety & Economy. Gives a Steady White Light. SUPERIOR IN WORKMANSHIP AND FINISH. Prices Lower than ANY OTHER LAMP of equal merit. Several attractive styles. Ask your dealer for it. Take no Other. The Plume & Atwood Mfg. Co. New York & Chicago, Boston.

DEAFNESS & HEAD NOISES CURED by Peck's INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard. Comfortable. Successful where all remedies FAIL. Ills. book & proofs free. Address F. H. 1504X, 853 Broadway, New York.

CONSOLIDATED CARSON RIVER DREDGING COMPANY.

Dredge Completed and Paid For. Work Will soon Commence. Stock will be Sold until July 17th, at \$4.00 per Share.

Since the last advertisement appeared in this paper regarding the stock of the Consolidated Carson River Dredging Company, the steel dredge has been completed, and is to be shipped immediately. The officers do not intend to wait for the completion of the Amalgamator, however, before beginning work, but will sluice the material. This should give a very large return immediately, and should make the stock worth its par value of \$10 per share.

By reference to the former advertisement in this paper, full explanations of the Company's claims will be seen. There is no reason to think that the profit will not be as stated, and that the company will be able to pay anywhere from 25c. to \$1.00 per share monthly, in dividends. If they can do this, it will certainly be about the best investment that can be taken up at present. Is it not, therefore, well to take a reasonable amount of this stock, that promises to return anywhere from 100 per cent. to 400 per cent. profit.

Readers of this paper who have an idea of investing in this stock, should do so at once, as it is not expected that any more will be offered at this price after the 17th of July.

At the rate of \$1.00 per share per month, costing \$4.00 per share:

500 shares costing \$2,000 would pay \$500 per month.

250	"	1,000	"	250	"
100	"	400	"	100	"
50	"	200	"	50	"
25	"	100	"	25	"
10	"	40	"	10	"

No less than 10 shares can be issued. Orders may be sent by New York Draft, Registered Letter, Post Office Order, or Express, at the rate of \$1.00 per share, to the order of W. S. CHAMBERLAIN, Agent, 115 Broadway, Rooms 51 and 53, New York City.

TIMELY SUGGESTIONS.

POISON-IVY AND POISON-SUMACH.—There need be no trouble in identifying the poison-ivy in any of its forms. The hairy trunk will often serve us, but there are two other features which are of much more value. First let us remember that its leaves are always grouped in threes whatever the outlines of their more or less wavy margins. In some sections the plant is always called the "three-leaved ivy." And this naturally leads me to a consideration of that other vine with similar habits, which is commonly known in the same localities as the "five-leaved ivy." This is a leaf of the *Ampelopsis quinquefolia* (*quinquefolia*—five leaves), also called Virginia-creep and woodbine. Look at the leaf and fix its form in your mind. This is one of our most beautiful native climbers. It is allied to the grapevine, is perfectly harmless, and is the one plant that has to suffer from suspicion, being often destroyed under the impression that it is the "poison-ivy."

Four things need to be committed to memory to insure safety against our poison-sumachs:

- First. The three-leaved ivy is dangerous.
- Second. The five-leaved is harmless.
- Third. The poison-sumachs have white berries.
- Fourth. No red-berried sumach is poisonous.

Both the poison-ivy and the poison-sumach, though unlike in appearance of foliage, have similar white berries growing in small slender clusters from the axils of the leaves. In all other sumachs the berries are red and in close bunches at the ends of the branches, and far from being dangerous, yield a frosty-looking acid which is most agreeable to the taste, and wholesome withal. With these simple precepts fixed in the mind, no one need fear the dangers of the thickets. Nor need any one repeat the hazardous exploit of two young ladies whom I know, one of whom, as a committee on church decoration in a country town, brought her arms full of the scarlet autumn branches of the venomous sumach; while the other once sent the writer a really beautiful group of carefully arranged rare grasses and mosses generously decked with the white berries of the poison-ivy. Both of these rash maidens, I believe, paid the severe penalty of their botanical innocence.—*Wm. Hamilton Gibson, in Harper's Young People.*

FLANNEL FOR THE BABY.—If mothers knew the immense saving of trouble that there is in dressing a baby in flannel altogether, even putting out of the question its great physical benefit to the child, it would be a strong argument in its favor. Every mother knows the quantity of washing there is to be done where there is a baby, of which the starching and ironing is not the least part of the trouble. All this is done away with where flannel is used. Half an hour or less will suffice to wash a baby's whole flannel wardrobe. Some will think that to provide a "layette" entirely of flannel must be a very expensive proceeding; but it need not be so. There will not be required so many garments of flannel as there are of cotton or linen, and they last much longer, and they do not require anything like the same amount of fine sewing in the making. It is ridiculous the amount of time some young mothers spend in preparing their first layette. Hours are passed with head bent, shoulders stooped, and eyes strained, manufacturing countless tucks and frills to linen shirts and petticoats and robes that, after all, are only to injure the little creature for whom they are prepared. There is often as much spent in the purchase of useless lace for the adornment of these unsanitary garments as would purchase a year's supply of comfortable, health-preserving flannels. And it need not be supposed that flannel garments must be ugly ones. They will bear a great deal of ornamentation if the maker of them feel so disposed. They can be shaped prettily, and can be embroidered either with silk or that flax thread known as flourishing cotton. But let them be made rationally. What grown up man or woman would go about with bare legs, arms, and neck? And, if grown people would not wear this kind of dress, why should we make young children adopt it? It is a relic of barbarism. Because the child's arms look pretty, no account is taken how it must suffer from this absurd vanity.—*The Lady.*

BEAUTIFUL GIRLS ruin their health and beauty by wearing some bad fitting corset—**BE SURE TO BUY CORSET GOOD SENSE**

CORSET WAISTS. THOUSANDS NOW IN USE. Best for Health, Economy and Beauty. Buttons at front instead of clasps. RING BUCKLE at hip for Hose supporters. Tape-fastened Buttons—won't pull off. Cord-Edge Button Holes—won't tear out. FIT ALL AGES—Infants to Adults. Sold by Leading RETAILERS everywhere. Send for Circular, FERRIS BROS., Manufacturers, 341 BROADWAY, NEW YORK. MARSHALL FIELD & CO., CHICAGO. WHOLESALE WESTERN AGENTS.

Better than Tea and Coffee for the Nerves. **VAN HOUTEN'S COCOA** Appetizing--Easily Digested. Ask your Grocer for it, take no other. 66

SPECIAL SALE OF FINE TELESCOPES. We have imported expressly for our summer trade 5000 LARGE FRENCH TELESCOPES. They OPEN 32 INCHES IN THREE SECTIONS, and measure CLOSED 11 INCHES. They are nicely brass bound, with brass safety cap on each end to exclude dust, etc. The lenses are very FINE BELL ACHROMATIC CRYSTALS, polished by Lemaire & Co., of Paris. With this fine Telescope objects miles away are brought close to view with astonishing clearness. Never before has a Telescope of this size been sold for less than from \$5.00 to \$8.00. Every sojourner in the country or at seaside resorts should certainly secure one of these instruments and no farmer should be without one. SENT BY MAIL OR EXPRESS, SAFELY FILLED THE DAY WE RECEIVE IT. Our new Catalogue of Watches, Telescopes, Field Glasses, etc., sent with each order. This is a grand offer and you should not miss it. WE WARRANT EACH TELESCOPE JUST AS REPRESENTED, AND WILL REFUND THE MONEY TO ANY DISSATISFIED CUSTOMER. Send \$1.00 by Registered Letter, Post Office Money Order, Express Money Order, or Bank Draft, payable to our order. Address your order to, **KIRTLAND BROS. & CO. 62 FULTON ST. NEW YORK.**

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured of dyspepsia.

"Mellin's Food and I are old friends, it having fulfilled all the conditions demanded of it at my hands," is the testimony of a well-known physician.

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

"When your heart is bad, and your head is bad, and you are bad clean through, what is needed?" asked a Sunday School teacher of her class. "I know—Ayer's Sarsaparilla," answered a little girl, whose sick mother had recently been restored to health by that medicine.

To strengthen the hair, thicken the growth, stop its bleaching and falling out, and where it is gray to restore the youthful color, use Hall's Hair Renewer.

THE NEW ENGLAND CONSERVATORY OF MUSIC begins its next term, Sept. 11, 1890, with greater advantages and attractions to students than ever before. The past year has been one of great success, and the work the institution is doing for the cause of music cannot be over-estimated. For full particulars address L. A. CHASE, Secretary N. E. Conservatory, Boston, Mass.

YELLOWSTONE NATIONAL PARK.

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

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

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

The Northern Pacific Railroad, the celebrated 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.

DO YOU KNOW

That you can go to your office or store in the morning, attend to your mail for the day and arrange your affairs before taking the North Shore Limited of the Michigan Central, "The Niagara Falls route," at 12:20 noon; that you will find a sumptuous dinner in the dining car en starting; desk, stationery, books, and other articles on easy chairs and a barber-shop and bath-room in the buffet-library car; and that you will reach New York next day in time for dinner and an evening's entertainment?

THE NEW TRANS-CONTINENTAL ROUTE

Via the Chicago, Milwaukee and St. Paul Railway and the Northern Pacific Railroad.

Commencing Sunday, June 15, 1890, there will be established a through line of first-class vestibuled Pullman sleeping cars running daily between Chicago, Milwaukee, St. Paul, Helena, Montana, Spokane Falls, Tacoma, and Seattle, Washington, and Portland, Oregon, making the fastest time to and from all points on Puget Sound and the North Pacific coast, and affording an excellent through route for passengers destined to California points.

West-bound trains will leave Union Passenger Station, corner Adams and Canal streets, Chicago, daily at 5:30 p. m., arriving St. Paul 7:00 a. m., Fargo 4:55 p. m., Helena 1:15 a. m., Spokane Falls 5:00 p. m., Tacoma 10:50 a. m., Seattle 11:45 a. m., Portland 6:30 p. m. These trains will carry all classes of passengers, and will also provide the finest dining car service between Chicago and the Pacific coast. Trains of all lines from the East arrive in Chicago in ample time to make connection with the 5:30 p. m. train from Chicago.

In addition to the foregoing, special Pullman sleeping cars for the famous Yellowstone Park will be attached to these trains, thus affording during the summer months, a direct through car line to the "World's Wonderland" and the Lake Park region of the Northwest. Time, forty-eight hours to Mammoth Hot Springs Hotel.

The advantages to be secured by purchasing through tickets via a route composed of such favorably-known and well-established lines as the Chicago, Milwaukee and St. Paul and Northern Pacific railways must be apparent to all first-class travelers.

For sleeping-car reservations, through tickets, time tables and further information apply at city office of Chicago, Milwaukee & St. Paul railway at No. 207 Clark street, or at Union Passenger Station, Chicago, or address F. A. Miller, Ass't G. P. A., C., M. & St. P. R'y, Chicago, Ill.

DO YOU KNOW

That you can take the North Shore Limited of the Michigan Central "The Niagara Falls route," at 12:20 noon after half a day devoted to business; eat, sleep, smoke, read, write, chat and lounge luxuriously on board, and reach any New York State point the next day, even points on Long Island Sound and the Jersey Coast, or Saratoga, Rutland, Burlington, Springfield, Boston, and other New England points? If you doubt it, try it.