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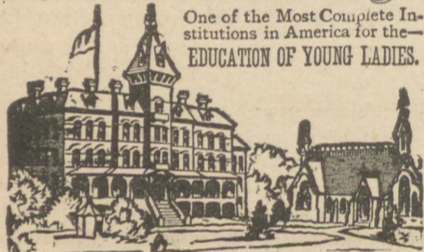
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# The Living Church.

SATURDAY, JULY 19, 1890.

ANNOUNCEMENT is made of the marriage of the Bishop of East Carolina, the Rt. Rev. A. A. Watson, D. D., to Miss Mary C. Lord. The Bishop and his wife have left for a trip to Europe.

SEVERAL letters which require the personal attention of the editor, will have to wait for answer until next month, owing to his absence. This explanation will also apply to unusual delay in deciding upon the publication of some contributions received.

THE German papers report the discovery at Cairo of a Coptic manuscript which contains much new light upon the famous Council of Ephesus in 431. The book consists of a series of letters written from Ephesus by Cyril, Patriarch of Alexandria, to his legate at the Court of Theodosius II. in Constantinople.

MISS MARGARETTA SCOTT sailed July 11th for her post in Africa, to hasten forward the preparations for the completion of All Saints' Hall, hoping to have workmen and material on the ground to utilize the next dry season, beginning in October. It is a venture of faith; \$4,000 (over and above pledges and receipts) of the money needed is still unprovided for. All who have watched her untiring efforts in the cause of Christian education, and sympathized in her difficulties, her successes, and her hindrances, are earnestly asked to give her now, together with their offerings, that best of all remembrance, a place in their prayers. May God put it into all hearts to see just how she who takes the war upon her, going out to battle, may best be helped by those of us who "abide at home by the stuff." We may well covet earnestly a share in this struggle to plant one more home of light amid the heathen darkness, for surely the undertaking is one of "the wars of the Lord."

DISCUSSING the point of free churches, and Dr. Rainsford's plan of endowed churches, *The New York Sun* says that when churches remove to a more fashionable situation, they go after the people who want them, and leave those whom they have tried in vain to attract. Endowing them so that they may remain as charitable churches would not help the matter, unless the demand was created, and if it was not created while they were run without endowment, what reason is there to suppose that it would grow up afterward? "Rather than employ their time in considering such a measure for keeping up a nominal existence, let all the churches, wheresoever situated, expend their energies in quickening their spiritual vitality. Let them preach and practice genuine Christianity, and there will be no neighborhood in town where they will not be in demand. The rich will not need to support them, so gladly will the poor pay for the precious privilege of attending their services. Lack of money is not the trouble. There is

abundance of money spent and ready for the purpose. We have no need of churches endowed otherwise than with the spirit of Christ."

A MEMORIAL from the clergy has been presented to the Primus and bishops of the Church in Scotland, representing that a very strong feeling exists, and has for several years existed, in the minds of a large number of members of the Church that Canons XXIX. and XXX., which seem to limit the use of the Scottish Liturgy to those churches which possessed it in the year 1863, and to new congregations desiring its use, are very dishonoring to the Liturgy, and inflict an injustice on those congregations which now use the English Liturgy, but may desire the introduction of the Scottish as a sole or alternative use. The petitioners beg that the bishops, having regard to this strong feeling, will, without waiting for the consideration of the question of the revision of the Liturgy, reconsider the matter so far as to permit the coming General Synod to deliberate on the question of giving to all congregations entire freedom to use either of the two Liturgies, with the concurrence of the incumbent or the priest in charge.

As mentioned in our last issue, the Rev. Dr. Atwill, of Toledo, Ohio, has accepted the bishopric of West Missouri. The consecration will take place at Trinity church, Toledo, about October 1st. Immediately after, Dr. Atwill will leave with his family for Kansas City. The Rev. Dr. Atwill was born in Red Hook, N. Y., in 1840. He passed his early life in Hudson, N. Y., and in New York city, where he graduated from Columbia College in 1862, and from the General Theological Seminary, in 1864. He was immediately ordained deacon and advanced to the priesthood in 1865. His first position was assistant minister at St. Luke's church, New York city. For one year he served as rector of St. Paul's church, Brooklyn. He was then called to be assistant of Bishop Hopkins, at St. Paul's, Burlington, Vt. He became rector of St. Paul's church in 1867, remaining there until called to Trinity church, Toledo, in 1882. Dr. Atwill is a man of commanding presence and dignified appearance. He is a member of the Standing Committee, and has for years been a deputy to the General Convention. He recently accepted the post of honor as canon of Trinity cathedral, Cleveland. In parochial and mission work, Dr. Atwill has been remarkably successful. Two strong missions have been formed during his rectorship at Toledo, one of which has recently become an independent and self-supporting parish. In point of contributions for all purposes Trinity parish, Toledo, leads this year all the parishes of the diocese, and last year had 131 candidates for Confirmation. As a preacher, Dr. Atwill is broad, scholarly, earnest. He brings to his work a love of the best and truest things in science, religion, and literature.

## THE ENCENIA OF KING'S COLLEGE, AND ITS CENTENNIAL OBSERVANCE.

SPECIAL CORRESPONDENCE.

Windsor, Nova Scotia, is an ideal college town. The presence and prominence for a century, of a college such as King's, could not but have its influence on the community at large; and an air of culture, refinement, and opulence even, pervades the very atmosphere of Windsor, and leads one to remember the homes and hospitality of the Haliburtons, the Almons, the Frasers, the Kings, the Franklins, the Deschamps, the Delesdammers, and other of the foremost citizens of this lovely town. [The old hospitality has not died out. The Windsor homes, each embowered in verdure, and each attesting the taste and means of its occupants, are more beautiful than ever; and though we personally preferred to act on Shakespeare's hint, and "take our ease in our inn," we found the "Hotel Thomas" quite like a home, and the agreeable and most assiduous proprietor and his wife bent on making our stay in Windsor most comfortable and pleasant. There was evidently some mistake in atmospheric circles, for "Queen's weather" was not found at King's during the centennial week. Driving in from the Basin of Minas came mist and fog. Up through the lovely Annapolis valley drove the rain and wind. The streets under the tread of unwonted numbers, and with the cutting of the wheels of numberless vehicles, became almost impassable. The many-hued lanterns presented but a sorry appearance when drenched and dripping with the heavy rain. The college buildings shone, indeed, resplendent with the illuminations, but one's pilgrimage to the wooded heights of King's became each moment more difficult, and taxed to the utmost the loyalty of even enthusiastic King's-men who had come to do honor to *alma mater's* centennial natal day.

Still dreary and dark as it was out-of-doors with lowering clouds and falling torrents, and mud and mire ankle-deep, there was no abatement of the welcome within, and no postponement of the festivities to which so many King's-men and their friends had come from afar. The students' ball was crowded, and the festivities encroached considerably into the hours of the following day. The "Conversazione"—a pleasing feature of all great functions on this side of the boundary line—was brilliant and thronged. An orchestra from Halifax and a local brass band discoursed good music, and the convocation hall was filled to overflowing with ladies in most charming costumes, and with the students, officers, and friends of King's, in academic or civilian attire.

The observance of the Encenia proper was begun by an early celebration of the Holy Communion in the Hensley Memorial chapel, which was largely attended, and gave to the occasion the key-note of religious feel-

ing which was intensified by the service and sermon at the parish church, at which the reverend preacher, a graduate and a "D. D." of King's, gave briefly and touchingly the memorial of the century past, with reminiscences of the century's dead. The procession of vested choristers and clergy, of undergraduates in cap and gown, of alumni in the robes and hoods of their respective degrees, of the "dons" in "scarlet," the bishops in their episcopal habit, and accompanied by their chaplains, and the Lord Bishop of Nova Scotia, preceded by his chaplain bearing his pastoral staff, was most picturesque and brilliant as it moved through the groves and among the leafy way from the noble domain of King's to the beautiful parish church, which was crowded to overflowing by an interested and influential assembly. The lunch, in a temporary structure erected on the college grounds, was made the occasion of speech-making in response to appropriate toasts, and a public meeting at the close of the college services in the Drill-hall of the town, which was followed by a similar gathering the next evening in the Lyceum at Halifax, brought out as speakers the visiting American bishops and, notably, Prof. Clark of Trinity College, Toronto, whose address will not be soon forgotten by those who listened to it. The same may be said of the eloquent address of the Bishop of Kentucky, Dr. Dudley, which held enchanted his auditory, quite unprepared for an eloquence that one moment melted all to tears and then provoked the fullest, heartiest merriment. The Bishop of North Dakota, Dr. Walker, gave a speech of great force and beauty, and the Bishop of Iowa, Dr. Stevens Perry, briefly summarized the history of King's hundred years.

But all that was most interesting and impressive centred in the Encenia proper which marked the flood-tide of the week's observance. The Convocation hall, a fine stone building of the pointed style of architecture, was crowded to beyond its utmost capacity by graduates, friends, and ladies who were impressed and gratified by the opening address of the president of King's, Dr. Willetts—a genial and accomplished Cambridge (England) scholar, who is, happily the very man for the difficult post he fills to the satisfaction of all—in which the notable events of the past year were recited, and announcements were made relative to the future work of King's. Then, dismissing the mother tongue for the nonce, in clear, sonorous Latin, the president opened convocation. The occasion of the hundredth natal day of King's was taken for an unusually liberal dispensing of degrees, *honoris causa* or, *jure dignitate* or earned by careful competitive examination, as in the case of the graduates in arts, science, law, engineering, and divinity. There were a few honorary degrees conferred *in absentia* the recipients of the honor, as in the case of the aged and venerable Metropolitan, of Canada, Dr. Medley, Bishop of Fredericton, being unavoidably p-

ented from receiving the distinction in person. On proposing a name for the designated degree, the president, in his scarlet robes, turning first to the doctors on his right and then to the masters of arts on his left, on the raised dais at the end of convocation hall, made inquiry if it pleased the "governors of the university to grant the honor proposed." On the response: *Placet*, being given, the candidate was presented by the public orator in a brief Latin speech, reciting his merits and acquirements. The president then taking the candidate by the hand solemnly conferred the degree in the name of the Blessed Trinity. If the degree given was earned, the candidate knelt as the formula giving the distinction was said over him. If the degree was honorary or *ad eundem*, the recipient stood. The forms attending this bestowal of academic honors were those of the Old World universities, and the careful adaptation of these historic forms added great dignity both to the occasion and to the degrees. We need not recite the names of the eminent scholars or dignitaries of the Dominion who were honored at this centennial Encenia of King's. Of the Americans present, the Rt. Rev. Thomas Underwood Dudley, D. D., Bishop of Kentucky, of the University of Virginia; the Rt. Rev. William David Walker, D. D., LL. D., Bishop of North Dakota, of Columbia College; and the Very Rev. Eugene Augustus Hoffman, D. D., Dean of the General Theological Seminary, of New York City, received the honorary degree of D. C. L. The Bishop of Iowa, Dr. Stevens Perry, who was present—a graduate of "Harvard" and a "D. D." of Oxford, England—had received this distinction from King's for years before, being the first American thus honored.

One cannot fail to wish well to Windsor and to King's. Beautifully situated; possessing a large and valuable landed domain; with a fair endowment, soon to be largely increased; with the confidence of the people of the maritime provinces; and with a noble history and a precedence of right as the first British colonial college or university, King's may well begin with pleasant auguries this second century of its existence. It needs but the fostering care of the people among whom it is so pleasantly situated, to become an educational power in the Dominion of Canada, of the highest importance and value. It has sent forth from its halls in the past, bishops, jurists, authors, soldiers, civilians, divines—all men of repute—each a man of might in his day and generation. It will do even better work in the years to come, for age has brought to King's no decrepitude. With strength, with vigor, with enthusiasm, the oldest British colonial college enters reverently but bravely upon its second hundred years.

#### SOUTH AFRICA.

We have received from the Rev. Dr. Wirgman, vice provost of St. Mary's Collegiate church, Port Elizabeth, South Africa, the following account of the service on Trinity Sunday, and the visit to Port Elizabeth, of the Rev. Father Convers, of St. Clement's, Philadelphia.

"We had very great pleasure in welcoming Father Convers amongst us on Trinity Sunday. American priests are rare visitors to South Africa, but they are heartily welcomed to Port Elizabeth when they do come. Some four years ago the U. S. S. *Brooklyn* was lying in our harbor, and her chaplain, the Rev. A. L. Royce, U. S. N., preached one of our Lenten sermons at St. Mary's, and also celebrated at our altar, using the American Communion Office. Father Convers is travelling for his health, which has broken down under the strain of his arduous work in Philadelphia. But the sea voyage has done much for him. On Trinity he celebrated at 8 A. M. at St. Mary's Collegiate church, and was present at 11 A. M. at Matins and choral Celebration. At Evensong there was full festival service. The Psalms were Gregorian, responses, Tallis; *Magnificat* and *Nunc Dimittis*, Bunnett in F. The vested choir

was nearly 40 strong, and the fine organ was aided by a euphonium and cornet. The Rev. C. E. Mayo, the precentor, sung the service, and the Rev. Dr. Wirgman read the Lessons. The effect of the brass instruments in the *Glorias*, to the Gregorian Psalms, was very grand. The anthem was the "Hymn of the Apostles to the Trinity," which forms the last chorus of that well-known work, "The Redemption," by Gounod. The euphonium led the choir in the unison passages, and the chorus was most massively rendered, with a spirit of devout reverence. The Rev. Father Convers preached a magnificent sermon on the Blessed Trinity, which held the large congregation spell-bound in breathless attention. One leading idea of the preacher was the manifestation of God's humility in the doctrine of the Trinity, in contradistinction to the solitary pride and grandeur of the god of the Theist or Mohammedan. This striking thought was most reverently and eloquently worked out, as was also the idea of the active working of the Blessed Three in One, in ceaseless love and beneficence in the great work of man's redemption. Father Convers will be long remembered as one of the greatest preachers that we have heard in Port Elizabeth. The Rev. Father proceeds by the S. S. *Clare Munro* to India. We wish him heartily *bon voyage*, and we trust that his people in Philadelphia will soon hear of his complete restoration to health and work."

#### CANADA.

The diocesan synod of Qu' Appelle met at Regina, on June 3rd, under the presidency of the Bishop of the diocese, and was particularly well attended, 16 out of 18 clergy answering to their names, and 15 lay delegates. There was a "Conversazione" in the evening, and the following day a clerical conference was held, at which the various questions which had been dwelt upon by the Bishop in his eloquent and stirring address to the clergy, were fully discussed. These were: Patronage, which it was decided should remain in the hands of the Bishop; the dissemination of Church literature for the instruction of outlying members of the Church who were cut off by distance and otherwise from the usual Church privileges, and for its juvenile members; the establishment of Confirmation classes; and the introduction of a branch of the Church Temperance Society into the diocese, with other matters of more or less general interest. It is encouraging to the energetic Bishop and clergy of this diocese, to see the interest which former students at St. John's Agricultural College, Qu' Appelle Station, continue to take in affairs concerning the Church. The high school for boys which is joined on to the same foundation, and only opened this spring, now contains eight pupils, two of whom have come 240 miles from a remote port of Saskatchewan, attracted by the high scholastic reputation of the learned principal, the Rev. W. Nicolls. The term ends on Aug. 3, and the school re-opens on Sept. 16. Refreshing showers give hope of a good harvest in this district, where a large tract of land has been taken up by a wealthy British nobleman, for the purpose of experimental farming, and English laborers are being brought over to work it.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop. CTRY.—In a litigation over the will of Miss Sarah Burr, who died in March, 1882, leaving \$10,000 to a missionary fund in Texas, it has been decided by Judge O'Brien of the Supreme Court, that the Church council of Texas is the proper body to receive the bequest. In consequence of a law suit the money was not paid over to the American Church Missionary Society until April, 1887. In the meantime, Texas had been divided into two missionary jurisdictions, and the council, which had been incorporated to receive the gift, began suit to obtain the money. The court gave its decision as above, holding that there was only one regularly organized diocese in the state.

St. Bartholomew's nightly mission is well worth visiting, though the audience is largely made up of unemployed, drinking, almost despairing men. Friday night, July 11th, was, as usual, lunch night, not by way of charity, as Col. Hadley explained, but on the principle of the "free lunch," as served in the saloons. As the men began to assemble about 7:30, an accomplished musician played various pieces on the melodeon. At 7:45, Col. Hadley, in charge of the mission, entered with Mrs. Bottome, the president of the King's Daughters. He at once proceeded, giving out several hymns, which were sung with much spirit, many of the men joining in, especially in the chorus. This was greatly added to by the skillful playing of the same male performer on the piano. Col. Hadley then said a few words, telling how, for 18 years, he was a hard drinker, and how four years ago, he became a changed man, and that what the grace of God had done for him it could do for his hearers. Then came the reading of a few verses about the cleansing of the lepers, the men, some 250, being at the same time served with sandwiches and coffee, Col. Hadley telling how a leper always wanted to be cured of his leprosy, while a drunkard did not always want to be cured of his drunkenness. In his prayer he prayed especially for those who had become enslaved to drink. A short address was now made by one connected with St. George's Avenue A. Mission, who had himself been rescued from a life of evil, and whose words could not fail to make a good impression. Col. Hadley next called upon Mrs. Bottome, who spoke for 15 or 20 minutes with a feeling, impressiveness, and power, rare, indeed, in either man or woman. Other singing, followed, together with testimonials on the part of those who had been helped to a better life as well as raising hands on the part of those who wished to be better, and would ask God to help them, when a little after nine, this most varied and interesting meeting was closed, with prayer.

#### NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

The Rev. Thos. W. Barry, chaplain U. S. A., has a three months' leave of absence and will spend it with his family and friends in Kingston, Canada. He will then proceed to his new station, Fort Sully, Dakota. He has been in Sidney only 14 months, but has made his influence felt and there is much regret at his departure.

#### PENNSYLVANIA.

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

Owing to his continued ill health the Rev. H. Ingersoll Meigs has tendered his resignation as rector of St. Thomas' church, Whitmarsh, but the vestry being loth to have him leave, have offered to give him a year's vacation, in which to travel, in hope of his full restoration.

For more than eighteen years the Rev. John A. Goodfellow has labored as the only rector of the church of the Good Shepherd, Kensington, with most commendable zeal, amid the greatest discouragements, but at last he has been permitted to see his efforts crowned and the congregation among which he has labored worshipping in a beautiful stone church, which was opened for divine service on Sunday, July 6th, when he preached the sermon in which he referred to the opening of the church as the third event in the history of the parish in which they had cause for joy. The first was the opening of the old building, June 23, 1872; the second, its re-opening after its renovation at a cost of \$2,000, July 2nd, 1882. The church, which has already been described in our columns, will seat about 500. It is built of Port Kennedy stone. A handsome chancel window is to be put in as a memorial of Mr. and Mrs. Wilbraham. There are several other memorial windows, among which is the rose window, by F. Pierce Buckley, in memory of his child. The handsome brass lectern, in memory of the wife of Dr. W. R. Scott, and the altar cross were specially designed and wrought by John Page & Son, of Philadelphia. The alms bason is given by the

choristers in memory of one of their number, John S. Waters. The litany desk is from Bishop Nichols. The total cost of the church was about \$19,000. The old frame building now used for parish purposes was removed to the rear of the lot at cost of about \$1,500. About \$850 remains to be paid off.

The Rev. Henry J. Dixon, of Pontiac, R. I., has been elected rector of Christ church, Media, to succeed the Rev. DeWitt C. Bylesby, who resigned early in the year, by reason of continued ill health.

A new mission in the lower part of Philadelphia, has been started under the care of the South-east Convocation. The first service was held on Sunday afternoon, July 6th, the Rev. Samuel H. Boyer having been placed in charge. Farley Hall, on the south-east corner of Passyunk Avenue and Moore Sts., has been secured. The sermon was preached by the Rev. Leverett Bradley, president of the convocation.

The Rev. Douglass T. Hobbs, of Louisville, Ky., has accepted an appointment as assistant minister of St. Mark's church, Frankford, Phila.

Sunday last marked the first anniversary of the opening of the Mission of St. John the Divine, Phila., the Rev. T. William Davidson, minister in charge, who took as the text of his sermon in the morning, "Earnestly contend for the faith which was once delivered to the saints." Through Mr. Davidson's exertions a fine artificial stone pavement has been laid on 22d st., the lot graded and enclosed with a neat and substantial fence, and a belfry built, the bell in which was rung for the first time on that day. The future prospects of the mission are bright as the bridge opening 22d st. will be completed by September 1st, and a double track electric railway to Germantown will be laid at once. During the year 101 services have been held on Sundays, 48 on other days, total 149. Eleven children and two adults have been baptized; eleven have been confirmed; three marriages have been solemnized, and fourteen funerals attended.

#### LONG ISLAND.

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

BROOKLYN.—It is probable that all the churches will be open for the summer, the services being taken in the absence of rectors by their assistants or by clergymen taking temporary charge. Of the latter class not a few are rectors from different parts of the country. Christ church, South Brooklyn, though usually closed in August, will be open for the season.

On July 4th, the Knights of Temperance of Christ church chapel, the Rev. J. B. Nies, minister in charge, went on their annual excursion to New Dorp, Staten Island, when they competed for six handsome silver trophies given by a former warden and others. The games were varied by equestrian feats, a game of base ball, bathing, etc. They were so well contested that high hopes are entertained of forming a K. of T. Athletic Association. It is thought that by a joint effort of a number of companies, a fund might easily be raised, the interest to go for prizes to be competed for by all the companies once a year. The order now numbers 53 companies, no less than three having been added the last month.

The Rev. H. T. Scudder preached his first sermon as rector of St. Stephen's, on Sunday, July 6th. The congregation was large, and the communicants numbered 80 or more. St. Stephen's was started in 1864, when the Bishop was rector of Holy Trinity. Its first rector, the Rev. T. F. Cornwall, was succeeded by Rev. Joseph Reynolds. On Thursday evening following was given a reception to Mr. Scudder, in the Sunday school room of the church, the room being crowded with friends and parishioners who came to greet the new rector. The Ladies' Aid Society of the church had handsomely decorated the room with flags, festoons, and banners. There was also an enjoyable rendering of music under the direction of Prof. W. J. Hackett, who is training the surpliced choir. It is expected that not a few who recently withdrew from St. Stephen's will be constrained to return to it.

The new parish house of the church of the Messiah is fast progressing, the walls having reached nearly to the third-story. The spacious Sunday school room on the main floor will have no pillars or obstructions of any kind, the massive iron beams above reaching from side to side. The building will be in every way worthy of the noble church and a very great addition to it. So far as appears, it will easily be ready to take possession of in the fall.

**FLUSHING.**—The Rev. H. D. Waller, assistant at St. George's, who in the spring sustained a compound fracture of the leg by being thrown from his carriage, has been confined to the rectory ever since. More recently he has gone to Lenox, Mass., in the hope of complete recovery.

**WEST HAMPTON.**—Since services were started, the third Sunday in June, the congregations have largely increased, completely filling the church. It is here that Dr. Dix has his summer residence, and usually conducts the services when in the place. The Rev. L. M. Dorman has conducted them recently, and for the three Sundays beginning July 27th, they will be taken by the Rev. C. T. Whitmore, rector of All Saints, Dorchester, Mass. It would seem to be only a question of time for services to be continued the year round in this quiet and delightful watering place, on the south shore of the island.

**WESTERN MICHIGAN.**

GEO. D. GILLISPIE, D.D., Bishop.

**IONIA.**—The consecration of St. John's church, the Rev. Warren W. Walsh, rector, took place on Wednesday, July 2nd. The chancel was beautifully decorated with choice flowers, and the sweet fragrance of roses and lilies filled the entire edifice. The instrument of donation and request to consecrate was read by the senior warden, Mr. James Vosper, and the sentence of consecration by the rector. The sermon was preached by the Bishop, from the text 1 Kings ix: 3. At the close of his edifying discourse the Bishop alluded, in a touching manner, to the memorials which had that day been placed upon the altar. The Rev. Robert Lynn, the late deceased rector, was greatly beloved by the people, and in his memory the church has placed upon the altar a polished brass altar cross and altar desk. They are both of exquisite workmanship and worthy to stand beneath the beautiful stained glass window, which is a memorial of the Rev. Mr. Noble, who was rector of the church when the building was in course of erection. The cross is chased with the passion vine, and at the base, on the three steps, is the inscription:

"In memory of the Rev. Robert Lynn, M. A., rector of this church, died 19th of March, A. D. 1889. Given by his beloved parishioners."

In the evening the Bishop administered the holy rite of Confirmation. The service was well attended, and ten persons were confirmed. After morning service, the Bishop, clergy, and vestrymen dined together at the Bailey House, by invitation of Mrs. Hall, one of St. John's liberal benefactors.

The church is built of brick, in the form of a Greek cross, with tower on the north-west corner. The parish was organized in 1841. The present edifice was erected seven years ago, and then the old church became a chapel and Sunday school room. The parish is to be congratulated, being entirely free from debt, and with fair prospects of future growth.

**IOWA.**

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

**BURLINGTON.**—Much to the regret of the parish of Christ church, the Rev. M. A. Johnson, D. D., has resigned his charge. He has been rector here for eight years, and has in that time done much for the good of the parish. Upon his arrival, he found the affairs of the parish in a worse than chaotic state; with no place of worship, no organization, and worse than all, the parish split into a number of disaffected factions. Dr. Johnson was the very man needed; his executive ability soon brought the parish affairs into a better state. He soon won the respect, love, and active support of all

his parishioners. The old church property which had been lost was re-purchased, the old structure torn down, and the beautiful church edifice which now stands at the corner of Fifth and High sts., was erected in its stead. At the present time no more harmonious, prosperous congregation exists in the city. For years Dr. Johnson has made it a practice to go on alternate Sundays to conduct the evening services at Hope church, Fort Madison; and on the following Monday at St. Barnabas' church, Montrose. On the other Sundays, for the past two years he has ministered to the young church at West Burlington. One of the rector's most successful efforts has been the improvement in the church music, in which he has been ably assisted by Mrs. Johnson. A large surplised choir of men and boys has for several years assisted in the service, and this has been recently re-inforced by the addition of a ladies' choir.

In accepting the rector's resignation, to take effect September 1st, the vestry paid him a graceful compliment by giving him a vacation for one month from the 14th of July to the 14th of August. Under this arrangement the remaining time of the rector's actual ministry is short. The field offered him at Trinity church, Davenport, is full of possibilities for a man of Dr. Johnson's abilities and faithfulness.

**VERMONT.**

WM. HENRY A. BISSELL, D.D., Bishop.

**EPISCOPAL VISITATIONS.**

**JULY.**

- 20. A.M., Christ church, Bethel; P.M., St. Paul's, Royalton.
- 21. St. Mary's, Northfield.
- 27. A.M., St. John's, West Randolph; P.M., Grace, Randolph.
- 28. Christ church, Montpelier.

**AUGUST.**

- 3. Zion, Manchester Centre.
- 4. Grace, West Rutland.
- 10. St. Mark's Mission, Newport.
- 11. St. Andrew's, St. Johnsbury.
- 17. A.M., Trinity Mission, Milton; P.M., Immanuel, Georgia.
- 18. Christ church, Fairfax.
- 24. A.M., Grace, Shelton; P.M., Trinity, Fairfield.
- 25. St. Matthew's Mission, Enosburg Falls.
- 26. Christ church, Enosburg.
- 31. A.M., Holy Trinity Mission, Swanton; P.M., St. John's, Highgate.

**SEPTEMBER.**

- 7. A.M., St. Ann's Mission, Richford; P.M., Calvary, East Berkshire.
- 8. Union church, Montgomery.
- 14. Mission, Cambridge.
- 21. A.M., Trinity Mission, Shelburne; P.M., Trinity Mission, Winoski.
- 28. Trinity, Poultney.

**OCTOBER.**

- 5. St. Stephen's, Middlebury.
- 12. Calvary, Jericho.
- 19. Christ church, Island Pond.
- 26. Gethsemane Mission, Proctorsville.

**NOVEMBER.**

- 2. St. Luke's, St. Albans.

**BRATTLEBORO.**—Bishop Bissell visited St. Michael's church, the Rev. William H. Collins, rector, on the 5th Sunday after Trinity. The Bishop catechized the children of the parish, preached at the morning service, celebrated the Holy Communion, and confirmed a class of 10 persons, the rector assisting at the several services.

**MINNESOTA.**

HENRY B. WHIPPLE, D.D., LL.D., Bishop.  
MAHLON N. GILBERT, D.D., Ass't Bishop.

**ST. PAUL.**—On the 2nd Sunday after Trinity, the Rev. Dr. Bill instituted the Rev. C. E. Haut as rector of St. James' Parish, and the old church on Mississippi street was filled with a happy throng. The parishioners rejoice, and the friends of the parish congratulate them on their success. During the past nine months the work has been revived by the lay services of Mr. G. L. Richardson, who has held morning and evening services each Sunday, has taught a Bible class, directed the choir, and made parish calls nearly every day of the week. With the assistance of the Ladies' Aid Society and a few faithful and constant parishioners, the work has been built up remarkably and is now on a better basis than it has ever been before. Mr. Richardson

deserves great credit for his work. The people of St. James and the friends of the parish appreciate most heartily his efforts and realize how much they owe to him. He has gone to Troy, N. Y. to spend his summer vacation at home and has taken with him the love and good wishes of many hearts.

**MILWAUKEE.**

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

**LAKE GENEVA.**—The Bishop visited the church of the Holy Communion, the Rev. W. W. Raymond, rector, Sunday, June 22d, preaching very excellent sermons, morning and evening, to large congregations, and confirming in the morning a class of 13, and addressing them very happily. The Bishop, rector, and choir, went to St. John's church, Springfield Mission, in the afternoon, the Bishop preaching and confirming two persons. Bishop Knight appears to be in excellent health and spirits, and so full of work even in the heat of the summer, that his stay was very short, a week of engagements necessitating his early departure on Monday morning.

**MISSOURI.**

DANIEL S. TUTTLE, D.D., Bishop.

Bishop Tuttle, in his address to the semi-centennial convention of Missouri, said: "Our thoughts are called back to 1840, the time of the campaign for the elder Harrison for President. Seventeen millions make our population—about a quarter of the present number. Widely spread and deeply felt financial distress has pervaded the whole land for three years. Democratic administrations have been in power for twelve years. The hard times contribute force for hurling them from position, and for enthroning the Whigs. It is a remarkable time of fierce political excitement. The Great Western, the first ocean steamer—at least the first where sails were regarded merely as auxiliary—has just arrived from England in the New York harbor. The Stephensons, father and son, have been busy with their improvements; and for about ten years clumsy locomotives, lumbering over most primitive railways, have astonished onlookers both abroad and here. Morse is equally busied in perfecting his telegraph; and four years later is flashed from Washington to Baltimore the sublime message, the first over the wonder-working wire, 'What hath God wrought.' Texas has just wrested its independence from Mexico, and is asking for entrance into the Union, and the request brings on our war with Mexico. In Missouri there are 381,192 people; in St. Louis, 16,469. At Columbia, on July 4, is laid the corner-stone of the State University, and Gen. Minor, still living in our day, an honored Churchman of Jefferson City, delivers the address. The Church has 25 diocese, 55,000 communicants, 1,059 clergy, and is cared for by 19 bishops, among them Griswold, Brownell, Philander Chase, Meade, the two Onderdonks, Ives, Hopkins, Otey, and the elder Doane. And there are two Missionary Bishops—Kemper and Polk. Kemper for five years has been Missionary Bishop of Missouri and Indiana. Polk for two years has been Missionary Bishop of Arkansas. DeLancey has been for one year Bishop of Western New York, New York being as yet the one only diocese strong enough to divide.

"The fifty years have rolled by. Their facts and figures may not move us to any foolish elation. Population has increased, I take it, about four-fold. Our clergy have increased scarcely four-fold, being now a few more than 4,000. The bishops have not increased four-fold, being now less than 76. St. Louis has increased 25-fold. Two clergymen and parishes were here in 1840. There ought then to be 50 clergymen now, and we have only 25.

"In two things, however, the showing is better. Missouri, in population, has increased about seven fold. She had eight clergymen in 1840. That would call for 56 clergymen now. We have 79. And in the whole country, where we estimate the increase of population four-fold, our communicants, now 486,000, have increased

nine-fold. In 1840 there was one communicant of the Church to every 309 of the population. In 1890 there is one to every 139. There is much to thank God for. There is nothing to be proud over."

**MASSACHUSETTS.**

BENJ. H. PADDOCK, S. T. D., Bishop.

**BOSTON.**—Emmanuel church will be closed during the months of July and August. It is purposed by the parish to make some needed improvements in the interior of the church, and place an organ costing \$12,000, near the chancel. The Rev. Leighton Parks will spend the summer at Nantucket. Many of the clergy are on their vacations. The Rev. Reginald Howe, of Longwood, will spend the summer at Bristol Ferry, R. I. The Rev. Philo W. Sprague, of Charlestown, has assumed the charge of the church of the Nativity, Bethlehem, N. H., for two months. The Rev. L. K. Storrs, of Brookline, has gone to Newfoundland. The Rev. Percy Brown, of Roxbury, is at Marion, Mass., and the Rev. Dr. Lindsay, rector of St. Paul's church, will be two months at Falmouth, Mass.

**LOWELL.**—There is some anxiety in St. Anne's parish over the proposed purchase of the Theodore Edson Orphanage, by right of "eminent domain," by the city government. The local papers have been full of adverse comments upon the policy of the city authorities, and the parish has entered a protest against their action. The whole matter has created considerable feeling, and the ignoring of the parish interests has been conspicuously noticeable. It would be considered a disaster to lose the property adjoining the church building, upon which now stands the orphanage, for in any contemplated enlargement of the church would then be impossible as it would leave only 25 feet for that purpose. It is a question which concerns the whole diocese, and the danger threatening Church property by right of eminent domain may become very formidable in some quarters. We sincerely hope that St. Anne's parish will not be called upon to yield, and that the city government will relax their hold upon sacred ground, when their high school building can easily be placed upon another site.

**NEWTON.**—The rector of Grace church has issued a year book of the parish, which abounds in useful information, and indicates the growth of the Church in that city. Dr. Shinn has been in charge since the year 1875. There are numerous organizations, and their quota of work shows activity in charitable gifts and missionary causes, as well as in parochial matters. A special leaflet is distributed every Sunday in the pews containing instruction about the nature of the divine service. This has been found very helpful to strangers, as it gives the order of Morning and Evening Prayer, together with the lessons from the Holy Bible, and the pages of the music for chants and hymns in Tucker's Hymnal. Dr. Shinn will spend his vacation in Dresden, Germany.

**CAMBRIDGE.**—The heirs of the late J. A. Burham have given \$6,000 to the Cambridge Theological School, for the purpose of erecting a brick addition to Burham Hall. This makes the third legacy which the institution has received in the course of the year.

**SOUTHBOROUGH.**—A generous parishioner has offered to defray the expenses of the stone tower upon St. Mark's church. It will be 45 feet high and 15 feet square, with a place for a clock with three faces, and this will cost \$500.

**MICHIGAN.**

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Saginaw Valley Convocation met on the last Tuesday of June, at Bad Axe. The president of the convocation, assisted by the Revs. Messrs. McLean, Stearns, and Nelson, read Evening Prayer, and the Rev. Geo. Verner preached. On Wednesday morning the Rev. Dr. Babbitt preached, and the Rev. Dr. Conover celebrated Holy Communion. Meeting for business was organ-

ized at 11:30 a. m., and reports from missionaries listened to by the convocation. In the afternoon, after full and free discussion, a committee was appointed to decide upon the desirability and feasibility of employing a general missionary for the convocation, to raise funds for his support, and to report at next meeting of convocation. The committee appointed were the Rev. Dr. Babbitt, the Rev. J. M. McGrath, and the Rev. R. D. Stearns. At the missionary meeting in the evening, interesting and instructive addresses were made by the Rev. Messrs. T. W. McLean, W. H. Wotton, Webb, and Fuller. Great cordiality and good feeling were manifested at this convocation, and the members departed to their several fields cheered and profited. The next meeting is at Trinity church, Bay City, the Rev. T. W. McLean, rector, in November.

The Saginaw Valley Clericus met on the second day of the convocation, at Bad Axe, and listened to a report of constitution for same from the committee, the Rev. Dr. Babbitt and the Rev. Isaac Barr. The meetings are to be held monthly at such points as may be selected. The next meeting is with the Rev. Isaac Barr, of St. Paul's church, Saginaw, the first Monday in September. The Rev. Mr. Barr will read an essay, and the Rev. Dr. Babbitt will review a recently published book.

#### MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The Rev. Alexander Y. Hundley, rector of St. John's parish, Prince George's Co., died at the Church Home and Infirmary, on North Broadway, June 18th, in the 42nd year of his age. He had been sick at the Church Home and Infirmary about four months. Mr. Hundley was born in Halifax Co., Va., and was educated for the ministry at the Theological Seminary, near Alexandria, Va. The deceased leaves a wife and two children. His funeral took place on Friday, June 20th, from St. John's church, Accokeek.

The Rev. Julius E. Grammer, D.D., rector of St. Peter's church, left on July 3rd for London, as a delegate to the International Peace Conference.

The Rev. Peregrine Wroth, of the church of the Messiah, left New York on Monday, June 30th, for Europe, where he will remain two months.

The Rev. Wm. Kirkus, rector of the church of St. Michael and All Angels, has left for Newport, and will be absent four weeks. His brother, the Rev. F. M. Kirkus, will officiate at St. Michael and All Angels. □ The Rev. George C. Carter, recently ordained to the diaconate, will assist the Rev. J. S. B. Hodges, rector of St. Paul's church, during the summer months.

The new church at the corner of Tenth st. and North ave., is completed and the opening service was held Sunday morning, June 29th. The Rev. J. Houston Eccleston, rector of Emmanuel church, of which the church is a mission, preached the sermon. The music was of a high order. The Sunday school building is being constructed by Francis White and will be about one square north of the church on the Liberty road. The church has a beautiful appearance, is Gothic in style, and built of white cedar shingles upon a blue-stone foundation. The interior is finished in North Carolina yellow pine. The building is 72 feet by 26 feet wide and has an inside elevation of 33 feet. The ground upon which it stands, cost about \$4,000. The Rev. S. T. Baily, assistant rector of Emmanuel church, is its rector.

The Rev. Richard R. Graham, at one time rector of Trinity church, Portsmouth, has accepted a call to become assistant rector of Christ church. He will take charge of his new field on July 13th.

The Rev. W. D. Sartwelle, of Corsicana, Texas, has accepted a call to become rector of Pocomoke parish, in Worcester Co., Md.

PETERSVILLE.—The congregation of St. Mark's church, this place, have decided to tear down their old church building and to erect on the site a handsome structure of modern design, at a cost of about \$4,000.

#### COLORADO.

JOHN F. SPALDING, D. D., Bishop.

COLORADO SPRINGS.—Grace church, the Rev. A. R. Kieffer, rector, is taking measures for the enlargement of the handsome stone church, to provide for choir and Sunday school. Heretofore a tent adjoining the church has served both summer and winter. The choir is vested and doing excellent work. A correspondent suggests that nothing is wanting to complete the chancel effect but the vesting of the organist, who renders such admirable service. The summer congregations are large, visitors taking the places of regular attendants who have gone further up the mountains. The Rev. Dr. Thomas B. Wells, of Minneapolis, is spending a few weeks with the rector on his ranch near town, sharing with him the Sunday duty. There are two or three week-day services and instructions, and two Sunday services and sermons.

#### PITTSBURGH.

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

BRADDOCK.—On Sunday, June 29th, the beautiful new church of All Saints', the Rev. Dr. I. N. W. Irvine, priest in charge, was opened. The Bishop found it impossible to be present, owing to a previous engagement in Indiana. The church, which is principally the result of Dr. Irvine's faith and energy, cost \$22,000. It is built of stone and wood, its most prominent outward characteristic being a very large lantern tower, surmounted by a gilded cross seven and one-half feet high. There is a beautifully carved oak altar and reredos, the gift of one of the noblest churchwomen of the diocese of Pennsylvania, Miss M. A. Williamson, a memorial of Harvey Gillingham, M. D., of Fallsington. The chancel is separated from the nave by a rood screen of copper and brass, surmounted by the cross and the angel of victory, and bearing the inscription: "Be thou faithful unto death and I will give thee a crown of life." At each side of the altar are windows, given by one of the most faithful Churchmen of Braddock, Mr. S. M. Perry, and by his son, F. B. Perry. The windows represent adoring angels with censers. On the south side of the choir are two windows, the one given by Mr. and Mrs. McMasters as a memorial of a little daughter, and representing a chalice and paten, and the other representing the descent of the Holy Ghost, given by Mr. and Mrs. McMasters in memory of three children. On the north side of the choir is the gallery for the choir of young ladies, who assist the choir of boys and men, sitting in the chancel. In the north transept are two windows, one given by Mrs. Sweitzer in memory of husband and child, being a figure of St. John with a scroll, upon which is inscribed the words: "Blessed are the dead who die in the Lord." The other is given by Mr. Jelly and family, in memory of Mrs. Jelly, and contains a Madonna. In the south transept are two windows, one a memorial of Miss Agnes Faucet, containing an illuminated cross, and the other given by Dr. and Mrs. Dean in memory of their son, Andrew Clifford Dean, representing the Saviour at the tomb with Mary Magdalene at His feet. One of the nave windows is in memory of all souls who have died within the unlimited mercies of God. A pipe organ, costing \$5,000, has been placed in the church, and in the tower a 1,000-pound bell summons men to worship God in the beauty of holiness. The services of the day consisted of a High Celebration and choral Evensong, Dr. Irvine being the preacher on both occasions. The choir, which has been trained by Prof. VonWeller, acquitted themselves nobly. It is a matter of congratulation that this church is indeed to be a house of God, open from sunrise to sunset, to all who would seek Him there in prayer, or confession, or supplication.

#### THE WESTERN DEAF-MUTE MISSION.

The month of June has been a busy one for the general missionary. Besides filling the usual Sunday appointments for Pittsburgh, St. Louis, Indianapolis, Cleveland,

Columbus, and special ones for week-day points, the Rev. Mr. Mann attended commencement exercises at the Indiana and Ohio Institutions, addressing the graduates of each. He also attended conventions of deaf-mutes at Toronto, Ontario, and Pittsburgh, Pa., holding services at each. At the former convention he baptized six infant children of deaf-mute parents, making nine Baptisms during the month.

#### HANNAH MOORE ACADEMY.

Reisterstown, Md.

The annual entertainment preceding the commencement exercises of the Hannah Moore Academy was held June 16th. The programme consisted of vocal and instrumental music, recitations, and selections. The examinations closed on the following day. On June 18th the 56th annual commencement of the Academy took place. The exercises consisted of music, recitations and addresses. The diplomas, honors, and premiums, were distributed by the principal, the Rev. A. J. Rich. Sixteen clergymen were present.

#### MELROSE INSTITUTE.

Hyattsville, Md.

The Rev. J. H. Elliott, rector of Ascension church, Washington, D. C., delivered an address to the graduates at the commencement exercises, on June 12th. The medals and premiums were distributed by the Rev. Edward Wall. The following young ladies received medals: The Misses Marie T. Ginsta, Clara Lavinia Johnson, Mary L. Wells, Nellie A. Moran, Mary W. Tise, of Hyattsville; the Misses Addie B. Henry and Mary R. Rider, of Salisbury; the Misses Emily F. Johnson, Amelia E. Wilson, Marie L. Jones, and Julia Kinsolving, of Prince George's Co., Md.; Miss Sarah D. Gadsden, of South Carolina. The Misses Lewin have charge of the Institute.

#### DE VEAUX COLLEGE.

Suspension Bridge, N. Y.

The 38th "Founder's Day," of De Veaux drew together a great number of friends and visitors, including many of the clergy of Western New York and Ontario. In the regretted absence of the Bishop, the Rev. Dr. Van Dyke, president of the Standing Committee of the diocese, conferred the diplomas on the graduating class, several of whom gave the pieces they had written for prize essays, and with much more than average excellence in matter and elocution. Alternated with these were glees and choruses by the college choir of 26 voices, which has attained great proficiency under the careful instruction of the choir-master, Mr. Mundy. President Coe, having distributed the school prizes for the year, made a brief and very earnest address in behalf of the voluntary reading course, which is to form hereafter an important part of the college curriculum. The prizes awarded were: Founder's gold medal and head boy, Cameron J. Davis; Reed military gold medal and second mathematical prize, Francis W. Allen; Scatcherd gold medal for sacred studies, Frank H. Warren; Alumni gold medal (English essay), Mark L. Luther; first mathematical prize, Louis T. Scofield, etc. Later came the always welcome "collation," and then the great afternoon feature—the review and drill—more interesting than ever, with the full company ranks, and the excellence of the military training of the past year.

President Coe ends his first year at De Vaux with a full school, both in foundationers and term pupils; an enlarged and advanced course of studies, and a marked improvement in the tone and spirit—moral and intellectual—of the whole school. The magnificent foundation of Judge De Veaux, which forms so important a feature of the college, is to be now, for the first time, enlarged, through a valuable bequest from one who, though not a Churchman, had become deeply interested in the college from a knowledge of its beneficiaries. A better testimony could hardly be given of the good work De Veaux has done and is doing. The number of foundationers has been doubled within the last six years, and, with these and its term pupils the halls are

now filled. It is hoped that the completion of the beautiful chapel of St. Ambrose this coming year may give the additional room so greatly needed.

#### WOLFE HALL.

Denver, Colo.

The annual commencement was preceded by the closing exercises of the Preparatory and Elocution departments, and the Studio reception. All were well attended and gave marked evidence of the proficiency attained. The baccalaureate sermon was delivered by the Rev. C. L. Mallory on the evening of June 8, at St. John's cathedral. It was an earnest, thoughtful effort, from the text, "This is the victory that overcometh the world, even our faith." On Monday evening the annual commencement concert was given in the large and commodious auditorium of the college. It reflected more than ordinary credit upon the faculty of the music department. On the following evening the commencement exercises opened by the several departments, followed by class of 90 and faculty, entering the hall singing for a processional, "Sweet Saviour, bless us 'ere we go," accompanied by piano, organ, and cornet. There were four graduates: Agnes Ferguson, Margaret Fuesman, Elizabeth Sawyers, and Louise Sawyers. The Bishop delivered the address. Various gold medals were received, Miss Annie Talbot, daughter of the Bishop of Wyoming, receiving the scholarship medal; Miss Sarah Spalding, daughter of the Bishop of Colorado, the Principal's essay medal. The preparatory medal was won by Miss Annie Nichols, of Manitou; the music medal by Miss Kitty Neills. Medals for penmanship, order, and modern languages, were won by the Misses Pratt, Nelson, and Burrage. The following day the annual alumnae lunch, and the reunion of the class of '85, were a fitting close to a successful year, the seventh of Miss Buchan's administration, which has been as phenomenal as the growth of Denver. Strong efforts are being made now by her to establish a department of a higher collegiate course, which will rank Wolfe Hall with Vassar and Wellesley.

#### SCHOOL OF THE GOOD SHEPHERD.

St. Louis, Mo.

A class of seven young ladies were graduated at the annual commencement on June 5th. After a short service, the exercises opened with a vocal solo by Miss Hallie Clarkson. The salutatory, a thoughtful, well-expressed essay, was read by Miss Carrie Pitcher. Then followed the "Tournament of Idlecourt," by 21 pupils, which was graceful and fascinating. The Bishop delivered the usual address, filled with wholesome counsel on the duties of womanhood. The chaplain of the school, the Rev. Mr. Green, who presided on the occasion, announced the medal lists for the year, and the Bishop presented the medals, and then conferred the diploma of the institution on the members of the graduating class:—Sallie Lee Green, Carrie Pitcher, Laura L. Valliant, Hallie H. Clarkson, Pauline R. Parker, Lillian McN. Palmer, and May Reed. Miss Pauline Parker was chosen valedictorian. It is pleasing to note that all the graduates are communicants of the Church, and on the morning of commencement day, in the oratory, joined with the Sisters in the celebration of the Holy Communion. The school has had a pleasant and prosperous year, and the increased attendance shows that it has gained a permanent reputation. The Bishop Robertson memorial medal was awarded to Miss Sally Lee Green, of Sewanee, Tenn., the grand-daughter of the late Bishop of Mississippi.

#### ST. JAMES MILITARY ACADEMY.

Macon, Mo.

The commencement exercises began on Monday afternoon, June 9th, with a prize military drill, at which Russell Garrison obtained the medal. On Tuesday afternoon Frank Gray won the prize in the company drill. In the evening, at the Jobson Opera House, came off the price declamations by Herbert Green, L. McKee H. Rust, and H.

C. Pitcher. Original orations were also delivered by the members of the graduating class: Herbert Green, A. Austin, B. Brown, and H. C. Pitcher. The Rev. S. H. Green officiated at the opening services, and the exercises were enlivened with entertaining vocal music. A genial reception at the school followed, and a banquet in the dining-room. Toasts were responded to by the Bishop and Mr. Green, and an admirable talk was given by the Rev. W. W. Love, a loyal son of St. James. The commencement proper took place on Wednesday morning, the Rev. C. G. Davis presiding. The address was delivered by the Rev. G. D. B. Miller. The Bishop conferred diplomas upon the four graduates, and presented the prize medals as follows: Howard Brolaski, arithmetic; H. C. Pitcher, three, spelling, scholarship, first declamation; H. P. Rust, second declamation; Ayers Robertson, scholarship. St. James is on the upward grade, and under her present administration assures confidence of a sure and prosperous future.

### LAMBETH PALACE.

Lambeth Palace is the town official residence of the Archbishop of Canterbury, as Addington Park is the summer palace of his Grace. It is said to be more fully enriched with historical associations than most of the ancient edifices of the country, but so many of the earlier registers have disappeared that little is known of it before Archbishop Peckham's time, in 1279. His predecessor, Cardinal Kilwarby, is supposed to have carried the earlier records to Rome, and from there no subsequent efforts have succeeded in recovering them. According to the Domesday Book, it belonged in ancient days to the Countess Goda, sister of Edward the Confessor, and wife of Walter, Earl of Mantes, and afterwards of Eustace, Earl of Boulogne. To her is ascribed the honor of granting the manor to the Bishop and convent of Rochester, but it soon passed back from the Church to the Crown, and went through much mutilation, owing to the fortunes of war, until 1216, when Boniface obtained a Bull from Pope Urban IV. "to repair the houses of Lambie, or to build new ones." Little is known of his work, but no trace of architectural work prior to the thirteenth century appears, even in the crypt, which is undoubtedly the oldest part. The building was gradually enlarged and improved from this date, the greatest strike having been made in Archbishop's Chicheley's time.

It would take too long to describe the changes and additions which have led to its becoming the magnificent pile of building that it is, with histories, if not sermons, in all its stones, and more traditions clinging to it than one could listen to on a summer morning.

Passing through the magnificent gateway, with its two immense square towers, the spacious gateway and postern in the centre, erected by Cardinal Archbishop Morton in 1490, we were first shown the library or Juxon's Hall. This was formerly a banquetting hall, where royalty and notabilities were entertained, but it is now a reference library containing 30,000 volumes and 2,000 MSS. Books can even be borrowed and taken away, subject to certain rules and conditions. It is called Juxon's Hall, in memory of the man to whom it owes its restoration, for about the year 1663, when Archbishop Juxon became Primate, it was a heap of ruins.

Archbishop Laud had repaired and decorated the chapel, and Archbishop Juxon set to work to rebuild the hall on the ancient model, chiefly the work of Chicheley, who held the primacy from 1414 to 1443.

Archbishop Juxon expended £10,500 on the work during the three years of his primacy, and so anxious was he for its completion that he made provision in his will that "in case of his death before it was finished, his executors were to be at the charge of finishing it according to the model made of it, if his successor would give leave." This permission was accorded, and the result is Juxon's Hall as it now stands, a grand room 93 feet in length, 38 in breadth, and 50 feet high. The roof is said to have been designed by Wren, copied from the earlier roof of Chicheley's time. The stained glass in the bay window bears the arms of a number of archbishops, and the doorway opposite is a beautiful specimen of the Renaissance. On the centre of the roof rises a lantern, on the top of which are the arms of the see of Canterbury, impaled with those of Juxon, and surmounted by the mitre of the Archbishop. Altogether it is a grand memorial to the man who labored so to leave it a finished work for the generations to follow him.

The great hall was used as a library even before Archbishop Howley made it what it is, in 1830. The library, to use a simile of John Evelyn's, "ebbed and flowed like the Thames running by it, with every prelate." The bequests of successive primates are generally distinguished by arms or initials on the outside covers, while autographs and notes on the title page record names, and supply links of ownership. Among these autographs may be found the names of Cranmer, Foxe, Tillotson, and Temson, while the more famous one of Charles I. is attached to a life of Archbishop Laud. One MSS. of the ninth century, a choice specimen of the Keltic art, is a volume of the four gospels, known as the "gospels of Mac Duman," who was the probable scribe, and also Bishop of Armagh. The school of English art is represented by a copy of the New Testament known as "Mazarine," from the fact of the first copy having been discovered in the library of that Cardinal.

We here saw autographs of the Primates Juxon and Laud. The former was chaplain to Charles I., and attended the King at his execution at Whitehall. The window from which the poor king went to his death was recently pointed out to us in our wanderings, and the whole of that sad scene became a vivid reality as we stood letting our thoughts drift back to those troublous times, so different to the peace and prosperity of the England of to-day.

Leaving the hall, we passed up a flight of stairs to a large room hung round with portraits, and known as the guard room. Here formerly arms were kept, which passed by purchase from one archbishop to another. In Laud's time, it is said, there were armors enough for 200 men. In the plundering of Lambeth House, however, in 1642, most of the arms disappeared.

In 1452, on account of the great infirmity of Archbishop Kemp, the convocation was adjourned from St.

Paul's cathedral to the manor of Lambeth, to be continued from day to day in the high great chamber (*in alta camera majori*), now called the guard room. In 1829, this room underwent extensive restoration, and it is now used as the state dining hall. Portraits of successive archbishops, from the time of Henry VII. to Queen Victoria, make of this room a portrait gallery of the see, for here is an unbroken series of representatives for nearly four centuries, a descent of twenty-six generations; and the names of such artists as Holbein, Van Dyck, Kneller, Hogarth, Sir Joshua Reynolds, and others, give it an art value in addition to its historic interest and importance.

Above the post room is the so-called Lollard's Tower, but this tradition is now upset by authorities who give too good proof for their assertions for them to be contraverted. As a matter of fact it was known as the water tower, for the Thames washed the foundations of its walls, and the landing place at its base, gave entrée into the palace for those who came by the river approach. It is supposed that poor Anne Boleyn here passed to and from the undercroft chapel in which sentence of divorce was pronounced upon her; and here also the unhappy Earl of Essex entered when he sought shelter from the storm on his way, as a prisoner, to the Tower.

At the top of the tower, however, is a room which undoubtedly has been used as a prison. It is 12 ft. long, 9 ft. wide, and 3 ft. high; and several large iron rings still firmly fixed in the walls of oak, speak for themselves of miserable scenes enacted here, whether the victims were Lollards or no. The entrance is guarded by double doors thickly studded with iron fastenings, and so small as to admit only one person at a time, and the walls are covered with names and fragments of sentences, rudely cut in old English characters. Amongst them we found what looked like Masonic signs, and the whole scene was unspeakably sad, and suggestive of past sorrows and sufferings, for many Royalists and dispossessed clergy are known to have died miserably within these walls.

We were glad to turn from this gloomy enclosure out on to the roof, from where we had a view of the Thames and London, with its compact masses of roofs, towers, steeples as far as the eye could reach, for the proverbial London fog was not far off, though it did not quite enclose us like a shroud.

Then descending the narrow winding stair up which we had come, we found our way to the chapel, which is, with the exception of the crypt, the oldest part of the building. Its whole dimensions are 72 ft. in length, 25 ft. in breadth, while the height of the beautiful groined roof is 30 ft. But it is divided into an inner and an outer chapel by a handsome carved screen, and the service is conducted in the inner one. On each side of the chapel are three lancet-shaped windows. On the south side is a window in memory of Crawford Tait, the well-beloved son of the late Archbishop of Canterbury, which "many friends of all degrees and ranks united in dedicating as a memorial of love." The central light of the last window on this side is an offering of the Amer-

ican bishops in commemoration of their presence at the Lambeth Conference in 1878.

Our sight of the chapel was the last we saw of the public apartments. The private residence was not "on view." But we could see from the court yard the immense space it covers, and we know that it owes the convenience of its arrangement to Archbishop Howley, who, if he violated some of the principles of Gothic architecture in its erection, sacrificed nothing of space or convenience. He was a man far in advance of his times both in cultivation of mind and refinement of taste.

The resident archbishop has plenty of work to do, and the well-filled pigeon holes and baskets groaning with their load of papers led to one of the visiting bishops suggesting that in addition to the rooms at Lambeth and Addington, a travelling van with a green door and brass knocker might be found serviceable.

Beyond the palace are the gardens where the Lambeth garden parties are held, and the "field," dear to the heart of the London urchin. This field of nine acres, formally available for private purposes only, was opened by Archbishop Tait for the use and enjoyment of the children of the London poor. It opened a new vista in the lives of these children accustomed only to crowded courts and alleys, and the sight of this green field was to them as a glimpse of heaven. Archbishop Benson has continued and added to the privileges. Besides cricket, drill and school feasts, all of which are occasionally arranged within its precincts, troupes of happy children gather here for no purpose but to breathe and move more freely. Cards of admission are given to any people in the neighborhood who may apply for them. The distribution begins early in the spring, and on the appointed day, the lodge gates are literally besieged by an eager throng of children. There is no favor shown. To them that ask is given the permission they seek, thereby illustrating a grander promise, and this green field is a real benediction to many and many a life, for at the "Bishop's," as they familiarly call this Eden, they breathe in wholesome influences, as well as a larger life, and who can estimate the good this gift has done in its generation.

Adjoining the palace is Lambeth church, where the Archbishop officiates when he is in town. We got only a peep at it, but we carried away the memory of two memorials to quiet and unostentatious lives that have left a light behind them. One is a tiny window, in memory of a peddler who used to attend services here, and dying, left all he had been able to earn, for the benefit of the parish poor. A piece of ground was bought with the amount, and called the "Peddler's Acre," and its revenues are devoted to this one object. The other memorial is a small oblong tablet, nameless and inconspicuous, inserted in the wall. It has for its subject, the "sweet story of old. Let the little ones come unto me," and on asking why it was there, we were told: "In memory of the lady that taught the poor children of the school. They loved her so that they put up this bas-relief for her sake." Sermons in stones! aye, in everything and everywhere.—*The Church Year.*

## The Living Church.

Chicago, Saturday, July 19, 1890.

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

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In our issue of June 28th, we said that in drawing attention to attacks upon the Faith in various quarters, and deploring the apparent hesitation of those in authority to speak with a "certain sound," we did not wish "to be interpreted as taking a pessimistic view of the future or as lacking faith that the evils which exist will in the end be met and overcome." Our confidence is in some degree justified sooner than we had anticipated, for in *The Churchman* of that very date, Bishop Potter, of New York, whose position and reputation have given him an influence second to no one in the House of Bishops, speaks out as clearly and decidedly as could be desired. He can hardly credit the statement that the Church Congress has appointed as one of its speakers a clergyman who has denied in a published book that our Lord was born of a virgin, and also His Resurrection. In this case he says "the contravention of the common faith of 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." He further says that if the Church Congress is to lend its sanction to "simple and absolute disbelief," many who appreciate its past services, "will be constrained to part company with it, wholly and finally." Nothing could be clearer or more satisfactory than this, and we venture to say that its re-assuring effects will be felt throughout the Church.

THE Rev. Dr. Donald, however, is quite outraged that the Bishop of New York should have ventured to use this plain and outspoken

language and does not hesitate to call his ecclesiastical superior to account. Dr. Donald is one of the gentlemen who obtained no little notoriety a short time ago by taking part as an *Episcopal minister* in the installation of Dr. Lyman Abbott at Plymouth church, Brooklyn, and who after listening to Dr. Abbott's very questionable deliverances upon the subject of the Christian religion and especially the doctrine of the Holy Trinity—deliverances which were too much for at least one of his Congregational brethren—proceeded to pronounce the new pastor as good a minister of the Gospel as he himself was, and to enquire, in substance, what anybody was going to do about it? This gentleman, who had no hesitation in going into a jurisdiction to which he did not belong and making after his own fashion an attempt at furthering Christian unity—a matter which he was aware that the Church in her organic capacity was just then engaged with—who, in short, in more than one particular usurped a field which it would certainly be more seemly to leave to the bishops of the Church, now charges his own Bishop with usurpation. He first accuses Bishop Potter of condemning a clergyman without a trial. Next of intruding into another diocese and dealing with matters pertaining only to that diocese. "There might be something in all this if Mr. MacQueary had simply preached his unbelief to the flock over which he is set to minister in the Lord. But it so happens that he has published it in the diocese of New York.

We think that Mr. MacQueary himself is, in some respects, in a better position than his defenders. While his attitude seems to us to involve a curious obliquity to certain moral elements of the situation, his frankness is worthy of all praise. His friends pretend that it is not proved that he denied any part of the Creed. He says he does, and that it is within his right to do so. If he is to be defended, it must be upon the ground which he himself has selected, not that which his friends, like shrewd lawyers, would desire him to adopt. If it were a question whether he had made such denials, we, for our part, should have pursued a very different course. But he has not compelled a proof of the fact. He avows it. The question then is simply whether a clergyman of this Church has a right to repudiate the Creed of the Church, or any part of it. It is not, we repeat, a question whether a certain priest has done this, but whether he has a right to

do it. In view of the unmistakable attitude which Mr. MacQueary has thus far maintained, we have no doubt that in the event of the question coming to the test of a legal trial, he will still maintain the same frank position. The decision will then turn upon a simple point which everybody can understand, and about which there can be but one opinion among the great body of Churchmen. However this may be, Mr. MacQueary certainly stands in a much more honorable position just now than those "many clergymen" whom he "knows" to agree with him, and who "not only enjoy ecclesiastical privileges and honors, but occupy prominent and influential positions." Though he has apparently been encouraged and egged on by such persons, they have not yet dared openly to declare themselves as he has done.

It is worth while here to touch upon a fallacy which emerges in this discussion, as it often has before. It is this: That no man in the Church has any ecclesiastical right to pronounce a man guilty of teaching false doctrine until he has by canonical forms been pronounced guilty. If such a proposition were true, no settlement of such a question would ordinarily be possible. It is just because a man's teaching is denounced as erroneous and dangerous that the question is brought to the issue of a trial. That in such cases, every one can or ought to wait in silence until the proper authority sees fit to intervene and settle the matter, is an impossible proposition, considering the importance to the heart and life of Christian people everywhere, of the questions involved. The General Councils would never have met, had not vigilant men denounced the teaching of heretical teachers in advance. Even the analogy of the civil law will not support such a proposition. The suspected transgressor of the laws is accused of the crime, is indicted by the grand jury, and is prosecuted by the constituted attorney; all this necessarily in advance of his trial. Neither is it true that the settlement of such a question by one bishop or diocesan court, necessarily settles it for all the rest. For example, if such a thing were conceivable, the decision by the diocese of Ohio, that a clergyman might deny any part of the Creed and still retain his place as an authorized teacher in the Church, would be very far indeed from settling that point for other dioceses and their bishops. And since such action could not bind bishops of other dioceses,

neither are they bound to wait for such action, when they see what they esteem to be deadly errors stealing on and gaining fresh advantage during the period of inaction. Rather they are bound by their own vows to speak out as the Bishop of New York has done.

MR. MACQUEARY finds the props which seemed to support his position suddenly giving way. The Bishop of Ohio has notified the managers of the Church Congress that Mr. MacQueary "has become subject to ecclesiastical inquiry, and within certain limits been inhibited from the exercise of his functions as a religious teacher," and they have therefore cancelled his appointment as one of their speakers. The letter of the Bishop of Wyoming and Idaho, which we received with more pleasure than we can express, has fully explained the blunder through which a dangerous publication received so unqualified a recommendation in his official paper. In addition to this we have the strong letter of the Bishop of New York, and the gratifying attitude of *The Churchman*. Thus, already, the Church is well nigh purged of this scandal. We cannot but ascribe some part of the credit of this result to the efforts of THE LIVING CHURCH, to draw the attention of those in places of authority and influence, to the seriousness of the issues involved and the impossibility of allowing the faith itself to come into the arena of open questions.

THE executive committee of the Church Congress "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." This principle is then laid down as follows: "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 statements in determining the question of 'good and regular standing.'" We cannot but regard this as a very remarkable way of stating the principle upon which appointments are made. In fact there is no such statement contained in these words. That a man should be in "good and regular standing," ought to go without saying. But can that be assigned as the reason for his appointment? Are we to understand that the speakers and readers on these occasions are chosen by lot from the



whole body of "eligible" persons? What Churchmen would like to know, and what we think it will be found necessary for the committee to explain, before confidence in the management of the Congress is quite restored, is the reason why certain men are appointed on these occasions rather than other men in equally "good and regular standing." It is natural to suppose that it is on account of eminence of some kind. Leaders of opinion, representative men, specialists—such are the material of which we expect such a Congress to be composed. When selections are made, therefore, we naturally ask: Who are the men? What have they done? Every one assumes that it is on account of some kind of prominence, or some notable achievement that they have been chosen. In the case before us, when such questions are asked, there can be but one answer: This man is only known for one thing—he has written a book, in which, says Bishop Potter, "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." This book was the sole claim to notice of the appointed speaker. His appointment could only have the effect of confusing the public mind upon the theological and moral principles involved, and of strengthening the conviction of the favored speaker that his position was justifiable, and that it had, as he has claimed, the support of many persons of position and influence.

We think, therefore, that the committee will recognize the fact that their explanation is hardly adequate. It suffices merely to show why men who for good and sufficient reasons are designated for appointment should not be rejected, but it fails entirely to show what are, in the judgement of the committee, good and sufficient reasons. In other words, it is an explanation which does not explain. While every one will admit the necessity that, in such a body as the Church Congress, writers and speakers should be selected "whose views individual members of the committee did not and do not approve," it is nevertheless of great importance that a line should be drawn somewhere. We can imagine a Congress for the discussion of religious questions in which there should be no lines, where with the single restriction that the subject of debate was "religion," the platform should be open to representative

men from all quarters, where Ingersoll and Talmage might have it out with each other, cardinals and bishops of the Roman obedience, Anglo-Catholic prelates, Methodist-Episcopal bishops, Presbyterians, Baptists, the Salvation Army, Theosophists, Christian Scientists, and all the rest, might meet together and try to convince each other. But a Church Congress must certainly be more restricted than this. We have not the slightest inclination to charge the managers with having deliberately pursued a policy which they repudiate. But the recent history of that body reveals the fact of a certain drift which it is high time to correct. If the explanation which the committee have given is to be taken as indicating the sole limitation under which they have acted, it is very clear that some further definition of what they will regard as open questions, whether in the selection of subjects or of men, is imperatively called for. Otherwise it may easily be seen that the very endeavor to be perfectly fair may lead to grave mistakes in both these points and bring the committee under the suspicion of playing fast and loose with vital principles—a suspicion which they would indignantly repel.

**CHURCH PAPERS AND TRACTS.**

Some years ago, THE LIVING CHURCH published as editorials, a series of short articles on the distinctive teaching of the Church. They were largely reprinted, and some of them in unexpected places, as, for example in the parish paper of a young Presbyterian minister, then in charge of a congregation in a small town in Illinois. He is now the successful rector of one of the largest parishes in Iowa. The editorials referred to were reprinted as tracts in the Living Church Series, now published by the Young Churchman Co. It came to our knowledge that they were in the hands of a thoughtful young minister of the "Reformed Church," (not Reformed Episcopal), a denomination which is large and influential in some of the Eastern States, especially in Pennsylvania. A recent dispatch from Allentown, Pa., says: "A sensation has been created here by the withdrawal of three prominent ministers of the Reformed Church, within four days of each other, from the fold of that denomination, in order to connect themselves with the Episcopal Church. It is said that several other Reformed ministers of the Lehigh Classis, are likewise contemplating a change of alignment, and will announce themselves in a few days." Among the three

above-mentioned Reformed ministers, was the young preacher who had read, and was interested, in the series of LIVING CHURCH editorials, which afterward appeared in tract form. It would be of interest and practical importance, for such men, who have sought a home among us, to tell what particular books, or other Church literature, helped them to a better understanding of Church doctrine and Bible truth. Our clergy would thus know what particular books or other reading are best suited to help men out of denominational difficulties.

It is matter of satisfaction that, in this respect, THE LIVING CHURCH has not been without its share in the good work. It is proof, too—if any were needed—that a strong, sympathetic presentation of the truth "as this Church hath received the same," is that which tells most with the thoughtful.

The time has gone by when our Church authorities should welcome denominational ministers simply because they "like our beautiful liturgy." Of course, we have room for mere "Episcopalians," but candidates for Holy Orders should be Churchmen.

**THE CHURCH OF THE PEOPLE.**

FROM THE CONVENTION ADDRESS OF THE BISHOP OF CHICAGO.

The question of the hour is: Shall this Church be the Church of a class, or of all classes? Shall we sit contentedly down with so narrow a conception of our mission as that we are to minister only to the wealthy and cultured people of the great city and large towns? or, fired with a nobler aim—an aim more consonant with the spirit of our blessed Lord—shall we refuse to rest content, until we have included all classes and conditions of men within the scope of our missionary work? Looking back, one hundred years, to the era of first things in the history of the Church in this republic, we can readily understand how her work may have been circumscribed as it was. But she is no longer under the stigma that, whether justly or not, attached to her at that time. A century's experience has demonstrated our system to be thoroughly adapted to the conditions of civilization in this new world, and no intelligent observer can fail to perceive that this Church is intensely dominated by the American spirit, and quite as profoundly pervaded with the genius of the land, as one hundred years ago she retained the impress of the older civilization. Every square mile of territory of this continent is now under the jurisdiction of our bishops, and to the remotest regions have our missionaries penetrated and set up their work. A system so capable of adaptation to the new environment ought to be strong and strongly represented in a community like Chicago, which may safely be regarded as the typical American city. Let us be thankful for the tokens of its growth, and for the larger spirit which animates our people. But, I repeat it, we must not gaze too fond-

ly on that which has been accomplished. "There remaineth yet much land to be possessed." There are nationalities, represented by thousands of souls in this community, upon whom we exert a very indirect influence; indeed, we have no distinctive work of any importance among any of them, except the Scandinavians. Is this condition of things to continue? Are we to make no effort to bring the advantages of our system of doctrine, worship, and government to bear upon the Germans? Multitudes of these people among the most thrifty and valued of our immigrant populations, are absorbed in purely secular ambitions and pursuits. Their ancestral forms of faith do not retain their undivided reverence, and many of them and their children are drifting down the tide of materialism. During the past year applications have been made to me by several persons of German birth and education, who have desired to begin an evangelistic work among their countrymen. But, pressed as we are to sustain the work already in hand, I have been compelled with deep pain, and some sense of shame, to say the time is not yet. \* \* \*

I bespeak special interest in this subject from our laymen, not merely in the way of giving, but in the way of intelligent interest; and my conception of intelligent interest includes something very much wider, nobler, and grander, than a mere ambition to extend what we may call "the Church," or "our Church," as an institution having a certain genius, type of devotion, and distinctiveness, as contrasted with other bodies of Christian people in this land. Those distinctive characteristics may be most admirable and necessary, and such we believe them to be. Nor would we for one moment suffer our estimate of them to be depreciated, but surely there is something more in the Protestant Episcopal Church than protestant episcopalianism. Surely that article of the creed, "I believe in the Holy Catholic Church," rises into a sublimer atmosphere than that, and challenges us to beware of giving the lie to our profession of faith, by administering the Church as though it were Protestant Episcopalian only, not, over and above that, Catholic. Which is the nobler conception of a Church, I ask you? Which is more in harmony with the all-inclusive unselfishness of our Lord's headship over the Church? And we must further ask ourselves how much longer this Church, with its Catholic organization and history, and with its possibilities of Catholic development, is to be fettered, cramped, distorted, imprisoned, asphyxiated, by an idea foisted upon us from unfriendly sources, and fostered within us by influences that are as unfriendly, the idea that the integer of our system is the local congregation, and not the diocese. The spirit of parochial independency is to be distinguished from the spirit of faithful devotion to home interests; but how is the spirit of independency differentiated from the spirit of home fidelity? The former is inordinately careful of itself. It provides for itself on a basis of self-indulgence. Its pride in its own achievements swells out to proportions which admit no place for any pride in the success and

prosperity of far-away brethren, or brethren near by, who can only live as they have help. This is the spirit of the Pharisee who passes by on the other side, rather than of the good Samaritan (a type of Christ, our Lord), who forgets himself, and the business upon which he is engaged, and stops, and lets his heart control his time and his money, in order that he may minister to human want, without any thought of self-interest or even of praise or gratitude. I believe that I touch the very fountain of our shortcomings as custodians and administrators of a great spiritual trust, in pointing out to you the lamentable prevalence of the evil of parochialism among us; and I believe that I can safely appeal to the conscience even of those who are most intensely parochial in their church relations, to fortify myself against prejudice, for pointing out an evil that must and will be overcome. Not to be misunderstood, however, let me again say that the gist of this evil does not lie in the whole-hearted devotion of priests and people to the nearer responsibilities of the parish or congregation. If that were all we had to complain of, then there were nothing to complain of, for labor, zeal, benevolence, self denial for the love of God, expended upon any spot, is the assurance of a like expenditure upon every spot that needs and claims our help. The intense selfishness of mere parochialism which works for the parish simply because it is "our parish," simply because we want to make a better record than the next parish; simply because there is a certain personal advantage of a worldly kind associated with prominence in religious circles—this is the evil which should be reprov'd. In place of these low motives, we must seek to substitute the more Christ-like, and therefore the more catholic motive of unselfish, good-Samaritan love.

#### SOME RECENT GOOD WORDS.

FROM NEW YORK: "The reading of your valuable paper I count among my choicest privileges."

FROM FLORENCE, ITALY: "You have but little idea of the comfort and pleasure which the receipt of your excellent journal gives to one who has sojourned as long as I have in foreign parts."

FROM NORTH CAROLINA: "The present rate will not in the least affect those who can appreciate its columns. With me, the paper is such a welcome visitor and instructor that to be without it, would be to be without a great friend in need. I have criticized your paper closely, and it always is of a high tone of sentiment and Churchly in character."

FROM MARYLAND: "Although I have been a subscriber to your paper only since the 1st of January, having formerly taken *The Churchman* for a number of years, I am very much pleased with the same, and think it well worth the increased price."

FROM NORTH CAROLINA: "I am glad you have raised the price of the paper, for I feel sure that it will, if possible, be twice as good as it was before. Pray allow me to thank you for the no uncertain sound given by *THE LIVING CHURCH*, and so far as I know by it alone in regard to the

most unfortunate intrusion of two priests into the diocese of Long Island. It was a shock to many a lay man and woman, and but for your protest we should hardly have known what to think of an action lauded as liberal in the secular journals and apparently unnoticed in higher quarters."

FROM MISSOURI: "The Bishop notices the change to two dollars, and thinks you deserve it."

FROM COLORADO: "Enclosed please find my subscription to *THE LIVING CHURCH*. Let me just add, I will not be without it even should you increase the price of it."

FROM NEW YORK CITY: "How you manage to produce such a paper for so small a subscription is more than I can understand."

FROM MARYLAND: "I enjoy your paper very much, and think so highly of it, that it has given me great pleasure to distribute the copies you mailed to me, among my friends and neighbors."

FROM NEW YORK: "I am in receipt of the copies of your valuable paper, *THE LIVING CHURCH*, which it is a pleasure to read and recommend, and I will do the best I can to increase its circulation. I have for some years taken several copies for friends who could not well subscribe for themselves. The Atlas gives great satisfaction as well as the paper itself."

FROM CALIFORNIA: "The broadside of editorials in your issue of April 12th, made me feel under still greater obligations to you, and I have secured another subscriber."

FROM MAINE: "After a person has once taken your paper, I cannot conceive how he can ever give it up. As long as I have a dollar, so long may you count me a subscriber."

FROM INDIANA: "I have read your paper from the beginning, and never was so well satisfied with it as now. It is growing in every way. Your last editorial on MacQueary declining controversy, was worth a year's subscription."

FROM CONNECTICUT: "The articles on Liberalism, and Truth and Unity, in your issue of this date, are to my mind so true, clear, timely, and so necessary, that I wish the words might sound continually in the ears of every Churchman in the land until conviction become irresistible."

FROM TEXAS: "THE LIVING CHURCH becomes more than ever necessary and a thing of joy and instruction. Your late prize story was the most refined, refining, and charming tale I ever read, so well adapted to put into the hands of the young."

FROM OHIO: "Before closing, I can not help saying: The most satisfying, in tone, of any Church paper ever read by me. I have read nearly all published in this country."

FROM NEW YORK: "The Peerless is the only atlas that I possess, that has our post office on. I have only to say that I am delighted with the work. I am glad to know, too, that your valuable Church paper has so good a circulation."

FROM NORTH CAROLINA: "Your paper is invaluable to me; it is always sent, after careful reading, to a mis-

sionary, through whose hands it passes to others, and is thus a means of grace to many besides your subscriber, or I might say, parishioner."

FROM NORTH CAROLINA: "For my own part, I should greatly regret to give up the paper. It was recommended to me some years ago by a minister, who was then our rector, and is still priest in charge of our parish, as 'the livest Church paper in the United States,' and I have read it weekly since, and it has become, in some degree at least, a standard for me."

FROM MASSACHUSETTS: "We are all grateful, very grateful, for the noble stand you are taking in defence of Apostolic Orders and the principles of the Catholic Faith."

FROM NEW BRUNSWICK: "Although I do not live in the United States, I am always glad to send my dollar for *THE LIVING CHURCH*, which I could not do without, and which I enjoy from first to last page."

FROM NEW YORK CITY: "I see the subscription to *THE LIVING CHURCH* will be increased after the first of July. Its price of one dollar has always seemed very little; will you therefore allow me to send you the additional dollar for my subscription? Having subscribed for the year, I might continue under the old payment until the end, but merit deserves tangible regard, therefore you will permit me to tender my appreciation solidly, with the hope that your efforts to cast strong light upon the Church, in her truth and purity, may be crowned with success."

#### SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and	
The Forum.....	\$5 00
The Art Amateur.....	4 60
Harper's Monthly.....	4 50
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Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
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St. Nicholas (an illustrated magazine for boys and girls).....	3 75
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Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
North American Review.....	5 50
Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
Good Housekeeping.....	3 25
The Treasury for Pastor and People.....	3 00
The Homiletic Magazine of London.....	3 50
Babyhood.....	2 00

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

Address *THE LIVING CHURCH*,  
162 Washington St., Chicago, Ill.

#### PERSONAL MENTION.

The address of Bishop McLaren is changed to 64 Astor street, Chicago.

The address of the Rev. J. P. Buxton is changed from Drifton, Pa., to Pittston, Pa.

The address of the Rev. Colin C. Tate, for July and August, is Cathedral Clergy House, 18 S. Peoria St., Chicago.

The address of the Rev. Arthur Whitaker is 119 Kent St., Greenpoint, Brooklyn, N. Y.

#### TO CORRESPONDENTS.

REV. THOS. K. ALLEN.—We are unable to give any information relative to the Rev. Dr. Cookman, of the M. E. Church, who is said to have become a candidate for Orders in the Church, about a year ago.

LOYALTY.—The particulars were lately summed up in an editorial article in *THE LIVING CHURCH*. Bishop Lightfoot's great work is his "Epistles of St. Ignatius." The work which aroused controversy was his "Dissertation on the Christian Ministry," appended to his Commentary on the Epistle to the Philippians.

A SUBSCRIBER.—"Non e Ver," etc.; as to all or any adaptations from secular music for religious and liturgic use, they may be disposed of, without hesitation, as needless, and an inexcusable violation of the sanctities of Divine worship. Not only do secular or profane associations forbid it, but the aesthetic and spiritual considerations involved, forbid it. There is already a troublesome superabundance of proper tunes for Church uses.

#### OBITUARY.

DANIELS.—Entered into the rest of Paradise, on Friday, July 4th, 1890, in the 19th year of his age, Fred. Clark Daniels, only son of Manning Daniels, of Metuchen, New Jersey. "Blessed are those servants, whom the Lord when He cometh shall find watching."

MATHER.—At Fairfield, N. Y., June 26th, Dr. William Mather, aged 88 years, for many years treasurer of Trinity church.

GROSER.—At Burkeville, Va., July 3rd, 1890, entered into life eternal, in the Communion of the Catholic Church, Edith Alice, only child of Algernon S. and Alice H. Groser, in the 19th year of her age. Grant her eternal rest, oh, Lord.

#### ACKNOWLEDGEMENTS.

The Ladies' Guild, of Superior, Wis., \$6, for the church at White Earth, Minn.

#### 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 rector, 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 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 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 56th St., New York City.

#### 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 Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

#### MISCELLANEOUS.

AN English Organist and Choir-master (an old chorister), who has devoted his life to, and been especially trained for, the music of the Church, desires an appointment. Vested choir. Good organ. Address EXPERIENCE, care *LIVING CHURCH*.

AFTER August, an experienced clergyman, now in active work, desires a parish in a large or suburban town. Acceptable preacher, energetic worker; highest reference given. East preferred. Address R., care *THE LIVING CHURCH*.

WANTED.—No. 2 of Vol. I, *Newberry House Magazine*, viz.: August, 1889. Send to J. H., care of *THE LIVING CHURCH*. State price before forwarding.

WANTED.—A position as Organist by a pupil of the New England Conservatory, with excellent testimonials; also a communicant. Address L. E. PHILLIPS, 1202 Tremont Ave., Davenport, Iowa.

ORGANIST and Choirmaster (English), will be open to engagement 1st of September. Ten years' experience. Surplused choir preferred. References on application. Address VERNON, 125 West Chester Park, Boston.

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.

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*.

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*.

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.

CHOIR AND STUDY.

CALENDAR—JULY, 1890.

20. 7th Sunday after Trinity.	Green.
25. St. JAMES, Apostle.	Red.
27. 8th Sunday after Trinity.	Green.

MUSIC.

Our choral department has already developed, as we had hoped and expected, a valuable and helpful correspondence. Not that it always brings approval, and not that we do not encounter occasional misapprehensions which seem to be needless. For example, an unknown writer, "W," begins a letter of six folio sheets, with this incomprehensible statement: "Your musical editor, who plainly has little liking for vested choirs, and lets no opportunity pass for an ill-natured fling at them, etc., etc." "W" should know better. He either does not read, mark, and inwardly digest our weekly papers intelligently, or else he forgets, and so muddles the matter. It is late in the day for a fresh declaration of principles in this connection.

But to render misunderstanding impossible for the future, let us reiterate that, 1. "This Church" has authorized and approved of no exclusive type of choral organization. 2. Having wisely left the matter to the determination of local circumstances and preferences. 3. Giving, therefore, equal warrant for (a) the chorus choir of mixed voices; (b) the "quartette;" (c) the chorus of men's voices; (d) the chorus of women's voices; and, (e) the vested choir of men and boys. 4. That, where it may be had, and is confined to its proper liturgic work, the latter is especially desirable. 5. But, that as such a choir is semi-ecclesiastical in its chancel relations and place, and is set apart for sanctuary offices, in immediate relation with the priest and the altar, its culture, training, antecedents, and behavior, in choir and in rehearsal, lie under semi-priestly restraints and proprieties. 6. So that what must sometimes be tolerated of a choral body of adults detached from the sanctuary, and occupying the conventional organ gallery at "the west end," or in the "choir gallery," cannot for an instant be permitted of the vested choir, which immediately participates in the tremendous solemnities of the altar liturgy. For such duties, the vested choir, duly dispositioned and trained, and spiritually in touch with the sacramental offices is, by all means, the choir most to be desired. 7. But, while such a choir is invested with sanctuary privileges, it is at the same time laid under sanctuary responsibilities. 8. Therefore, we say to W, and all other friends, the vested choir is no place for "toughs," or "hoodlums," or boisterous, restless, high-strung, irreverent, ill-behaved men or boys. The Church cannot condone or accept such equivocal and scandalous people. The loss and the profanation are intolerable.

Let us assure "W," and the rest, that such choirs do exist, and may be pointed out, where behavior, spirit, example, influence, and choral duty at rehearsals, in all the church rooms and precincts, as well as in choir, are

blameless, edifying, and devout. We assure him that there are choirmasters who do not berate, abuse, and brutalize the chorister lads, nor "get mad," nor lose their self-respect or "heads," or temper, who never throw books, or clench their fists, or administer physical penalties and pains to their little helpers, but where all things are done decently and in order.

This, therefore, is not an impossible ideal, since it is often, beautifully realized. And it is in the service of such choral proprieties and duties, that we have uncovered and laid bare certain shameful and inexcusable evils and delinquencies, which dishonor God and profane the liturgic worship of His sanctuary. No man or boy is fit to serve as chorister, who finds the decent reverent restraints of rehearsal and choir burdensome or intolerable. Man and boy, both of them, under such scenes of misrule and constructive profanity as we have identified, suffer spiritual loss, since they come to regard and treat sacred things and holy places as "common and unclean," or *not holy*. And it is equally true that no choirmaster understands the situation, who permits, or winks at such demoralizations, or neglects or abuses his high prerogatives. The vested choir is, in no uncertain, unrestricted sense, the Lord's property, as truly as is His priesthood. What manner of men (and boys) should they be, therefore, who stand, day by day, in the sanctuary of our God?

Once more, another word, for "W." and the rest. The musical duties of the vested choir, after immemorial usage, strictly speaking, begin and end with the hymnic and chanted portions of the service, the latter of which, including the Eucharistic Office, were invariably set and sung to Plain song, in unison. For such duty no choir on earth can equal or supplant the vested choir, *duly trained and instructed*. But in these days, degenerate, or otherwise, high art has come in, and usurped the ancient, liturgic uses, concerted the ancient sequences, anthems, and antiphons, and therefore created a demand for virtuosity and artistic interpretations, which demand *adult voices with adult intelligence*. Oratorio, the great Mass (Communion) offices, with the anthem, are all written for the adult voice and the adult intelligence. This is historically true, and the objection of "W." and the others cannot change it.

It is our fault, if, indeed, it be a fault, to urge and insist, that compositions written for adult voices and intelligence, shall be sung by intelligent adults. Artistic honesty demands this. But this does not eliminate or displace the vested choir. Two resources are at hand, (1) have a supplemental chorus choir, or (2) one of women sopranos and altos, where such modern music is required, depending upon the vested choir for the choral responses, canticles, Psalter, etc., etc., which should be in Plain song, unison. Where the vocal resources and the revenues are weak, the vested choir is by all means to be preferred, letting the modern "art music" go. Church men do not go to church for a concert, but for the due and reverent worship of Almighty

God; and who shall presume to deny that this may be had in the Church's ancient Plain song ritual!

Does modern taste and culture hanker after the modern forms of composition? Then let your amateur communicants, having the love and service of the Lord Christ in their hearts, form a St. Cecilia Guild, pray, study, and devote themselves to a due interpretation of the "anthems," the solos, the duets, that may be placed in the service calendars, working with the vested choir. Indeed, a St. Cecilia Guild should be formed and religiously nurtured in every parish. So should that splendid adjunct of choral worship, the men's choir. There is room and work for them all in the festivals, at mission services, and in wholesome social pastimes. "My men don't like unison singing, and sulk," says a politic choirmaster. Very well; liturgic music was not pre-arranged for the delectation of men amateurs, or "professionals." Let them first become religious and devout, and then lay their personal preferences and ignorant fads at the foot of the Cross, and learn the Lord's way, which is far better. Churchmen do not attend church to listen to these men, or any art business or recreation, but to enter into the mystery and privilege of divine worship. This is the supreme business, and "the singers follow after."

MUSICAL MENTION.

The ancient parish of St. Peter's, Westchester, N. Y., after something sharper than the usual skirmishing, succeeded in organizing and introducing a vested choir rather more than a year ago, under the new rector, the Rev. Frank M. Clendenin, who is a priest of conscience, duty, and fervor. Under the professional support of Mr. S. G. Potts, as organist and choirmaster, a choir has been developed, already full of promise, and ready for excellent work.

On the fourth Sunday after Trinity, being St. Peter's Day, and parish day too, the services partook of a festival character. This was accentuated by the presence of Bishop Coleman, of Delaware, at Bishop Potter's invitation, who preached masterly sermons, morning and evening, confirming a large class at the latter service. The selections for the service calendar were in excellent keeping, and, with the few drawbacks inseparable from young vested choirs, very effectively sung. The Introit was Barnby's beautiful setting of "Sweet is Thy mercy, Lord;" the Communion Service, Woodward in D, excepting the *Gloria in Excelsis*, which was taken from Tours in F; offertory, "Love Divine, all love excellent," (from "The Daughter of Jairus,") Stainer. Evening, *Magnificat*, Field in D; anthem, "The sun shall be no more thy light by day," Woodward (certainly one of the most exquisite creations of its class!); most effective of all, (choir and congregation), "All hail the power of Jesus' Name," to its old tune, (for once, at least, storming that exclusive and pretentious edifice with rapturous reverberations, through and through); and the offertory, "Angels, ever bright and fair," Handel, sung with rare tenderness and beauty by Master Howard Long, solo chorister from Trinity church choir, New York. The results already attained by the rector and his organist, are especially remarkable and helpful when it is considered that no parish is likely to be found where there is such a chronic dearth of desirable and available boy choristers.

A valuable and suggestive letter is in hand from Mr. C. E. Roberts, organist of Emmanuel church, Rockford, Ill., which is in part covered above, and which may require further and more deliberate consideration.

CHORAL DIRECTORY.

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

FIFTH SUNDAY AFTER TRINITY.

GRACE CATHEDRAL, Davenport, Ia., vested, Prof. H. Brauenlich, choirmaster, E. G. Peck, precentor. Choral Litany; *Kyrie, Gloria Tibi* and *Sanctus*, Hodges; *Agnus Dei*, Tucker. P. M. *Magnificat* and *Nunc Dimittis*, Gilbert.

St. MARK'S, Philadelphia, vested, Minton Pyne, organist. Choral Celebration, Communion service, Gladstone in F; offertory, Collect for the Day, Mozart. Evensong, Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Dr. S. S. Wesley in F; anthem, "Out of the deep have I called unto Thee, O Lord," Mozart.

St. CLEMENTS', Philadelphia, vested, J. B. Tipton, organist. For July, Communion service, Merbecke. Evensong, *Magnificat* and *Nunc Dimittis*, Garrett in F.

St. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. Anthem, "Lord, have mercy upon us," (*Kyrie*) Schubert in G; service for Holy Communion, Mass in G, Schubert; offertory, "Come unto Him, all ye that labor and are heavy laden," Handel. Evensong, *Cantate* and *Deus*, Garrett in Eb; anthem, "I was glad when they said unto me," Knox; Choral Litany.

ALL SAINTS', Omaha, Neb., vested. Introit, "The Lord is great in Zion," Best; Communion service, Tours in F; offertory, *chorale*, "From all that dwell below the skies," Wolmsley. Evensong, *Magnificat* and *Nunc Dimittis*, Goss in A; anthem, "The Radiant Morn," Woodward; offertory, "How sweet the Name of Jesus sounds," Sullivan.

ART.

The Art Institute of Chicago may well receive congratulation, since Mr. Charles Hutchinson, its President, has recently expended some \$200,000 in Florence, in such a manner that the highest interests of high art are permanently benefitted. He has secured some fifteen masterpieces from the justly celebrated Demidoff collection, and chiefly examples from the great Dutch masters. There is a superb Hobbema, one of the finest in existence, a Van Ostado of exceptional value, a Jan Steen, well-known and admired among European collectors, an Adrian, and a William Van der Velde, both of rare qualities, a Rubens, a Van Dyck, of distinguished excellence, an exquisite Terburg, a Rysdale, and a Franz Hals, of unsurpassed interest. The prize of the collection is set down as a Rembrandt, which is ranked very close to the famous "Gilder," now to be seen with several other splendid Rembrandts in the Metropolitan Art Museum of New York.

The following clipping from a New York daily, furnishes at least a crumb of comfort in these degenerate days of paganism in art:

The nude has noticeably diminished in the Paris Salon. It doesn't sell as it used to sell, having declined in fashion with the *demi-monde*, and the leading artists are now somewhat careful about warning off by too startling displays the steadily increasing number of young women pupils of recognized respectability.

It is a matter of devout thanksgiving that cupidity and greed of gain, may help stay this diabolic plague even if religion seems powerless in grappling with it. This is a text that will "keep," and for another day.

LITERATURE, MAGAZINES AND REVIEWS.

*The American Etcher*, Geo. F. Kelly & Co., 31 Union Square, New York, June, Vol. 1, No. 1, a beautifully printed thin quarto, with a single full-page plate, on a charming subject, and worth much more than the price of the number. This exquisite art is worth study, and to the intelligent is inexhaustibly interesting. The letterpress is authoritative, and the best names will appear among contributors.

*The Portfolio*, edited by Philip Gilbert Hamerton, Macmillan & Co., New York, June, an excellent number, having for its frontispiece a capital etching, (G. W. Rhead), after Geo. D. Watts' great portrait of Cardinal Manning, exhibited in the memorable Watts collection, a few years ago, at the Metropolitan Art Museum, New York. Among the other illustrations, full-page, are a spirited "Yacht Race," by Barlow

Moore, and a "Charing Cross," by Joseph Pennel, which also supplies a text for one of Justin McCarthy's vigorous articles. The number is, as usual, interesting throughout.

*The Magazine of Art*, Cassell Publishing Co., New York. A charming "Study of Cats," etched by Eugene Gauguin, provides a frontispiece. The list of illustrated papers is singularly attractive. Among them, "Current Art," the "Royal Academy," by M. H. Spielman; portraits of Robert Browning (3), covering the decline and close of his life, and of the greatest biographical and memorial value; and the "National Gallery of Ireland," (2), by Walter Armstrong. The concluding "Chronicle of Art," and "American Art Notes," are comprehensive, judicious, and rustworthy.

*The Atlantic Monthly*, July. Apart from its irritating habit of running two or three serial stories, to the hopeless bewilderment of all busy readers, the contents are, as usual, selected with perfect discrimination from an apparently inexhaustible treasury of good things. We are certain of immaculate, idiomatic, yet elegant English, without vulgarity, lubricity, or effeminacy. Large questions are treated with a good degree of completeness, as Prof. Shaler's "Science and the African Problem," in the solution of which, however, he strangely ignores or overlooks the tremendous element of heredity. He says: "To move onward, they must be trained to sexual continence, to observe the marriage bond, and to associate action with their fellow-men." "The condition of slavery \* \* \* was against the creation of the sense of fidelity to fellow-men or women." Just so. But there were no such things as "sexual continence," or "marriage bond," or, indeed, any consciousness or recognition of them possible under the civil conditions from which masters and slaves alike were emancipated only twenty-five years ago. "The Status of Athletics in American Colleges," seems to leave out of view the imperiled interests of the curriculum, conceding, that, "as a fact, the most popular man in any college class to-day, is usually a good student who can do something in athletics better than anybody else," and the further fact that the highest and most coveted honors now-a-days, are sought for rather in the gymnasium and boating clubs than at the adjudication of the Faculty—indications, in our judgment of a period of muscular and animal development at the expense of scholastic and moral decadence. No one touches New England social conditions quite so deftly and tenderly as Sarah Orne Jewett, of which work, her perfectly drawn sketch of "The Town Poor," is an exquisite example. In the "Odysseus and Nausicaa," Mr. William Cranston Lawton floods the ancient myth with a living world of significance, although we forget whose translation he samples so adroitly. As for "Over the Teacups," and the rich harvests of wisdom and experience garnered from all quarters of the intellectual and spiritual life, which the venerable master purveys with such a liberal hand, we can only hope that the brew may long continue to gladden and refresh us. There is no English like Dr. Holmes—so complete, so perfectly tempered, so iridescent with supreme culture; at once achromatic in its purity, and ductile and significant in its perfect humility of service. It is hard to choose in our admiration between the slender thread of story, and the pearly wealth strung thereon. Happily we have both. This is a good number to read through, (all but the serial stories).

*The Cosmopolitan*, New York, is a brilliant midsummer number, at once entertaining and instructive, with not a little solid matter. The editorial conduct, while "realistic" and popular, is thoroughly intelligent. The leading and specially interesting papers are, "High Life in Persia," S. G. W. Benjamin; "The Great Training Schools," Eleanor Sherman Thackara; "Trout Fishing in Lake Edward," Leander Richardson; with well-considered and very thoughtful articles on "American So-

ciety," by Mrs. Rogers A. Pryor; "A Society of Many Colorings," Lafcadio Hearn, which is better named a "Sociologic Study of the West Indies;" and "Presbyterianism in America," Dr. James M. Ludlow. "In Memoriam," is a beautiful elegiac tribute to the lately deceased editor, Mr. Edward Dwight Walker. The illustrations throughout are profuse, well-placed, and gracefully reinforce the text. Among the new workers in this line is Mr. William M. Johnson, who supplies the frontispiece, together with the vigorous tableaux in Mr. Robert Yuler Toombs' spirited story, "The Postmaster at Bible Hill."

*The Magazine of American History*, July, New York. Mrs. Martha J. Lamb, the indefatigable editor, with her wonted enthusiasm, supplies the opening paper on "The Golden Age of Colonial New York," accompanied with valuable illustrations, a topic which, in her hand preserves a perennial fascination. The articles throughout have a lively interest for the country at large, and no library should be without this sterling monthly, unrivalled as it is in annalistic importance.

*English Reviews*.—The Leonard Scott Publication Co., New York, are conspicuously the expositors of the dominant currents of Anglo-Saxon thought—sociological, critical, theological, and political—and through a growing solidarity of interests, language, and institutions, these have become essentially identical with our own. In these Reviews, especially the three younger, with which this department will have more to do, the leading questions are considered by the greatest living essayists, in academic completeness. There is plenty of lee-room afforded, unlike the editorial policy of our own publications of correlative rank. They are profoundly interesting, especially in earnest and cultivated readers, who are in touch with the commanding issues of the age. *The Contemporary*, June, opens with a double-barrelled paper by Cardinal Manning and W. S. Caine, M. P., on "Compensation for Licenses," in which short work is made of the outrageous claim of "proprietary rights" on the part of British landlords and publicans. "The Theology and Ethics of Dante," is a scholarly review of the *Divina Commedia*, an outgrowth of mediævalism in which a perverted religious life represents an antagonism between Christianity in its ascetic struggle with nature and society, a dualism which explains the forbidding and unsympathetic spirit of mediæval piety. In this cultus, the division of the religious from the secular vocation of man was necessarily a disharmony in all his existence. It led naturally and almost inevitably to a separation between divine service and that service of God which is only another aspect of the service of man, a separation which turns religion into a superstition, and deprives morality of its ideal character. With Dante, the "Inferno" and the "Paradiso" are simply Evil and Good in the full development of their abstract opposition, and the "Purgatorio" is simply the world, regarded as a scene of moral struggle and purification. "Brought back from Elysium" is a bit of delicious satire in which Mr. J. M. Barrie confronts the modern novelistic cranks, the Realist, the Romancist, the Elsmirian, and the Stylist, with the shades of the great masters, Sir Walter Fielding, Smollett, Dickens, and Thackeray, to the utter discomfiture of the cranks, and the edification of all healthy-minded scholars. The most significant of all, however, and one on which we reserve extended comment, is an audacious and outspoken paper by the Rev. H. R. Haweis, "The Broad Church, or What's Coming," in which it is unblushingly proposed as the end of its concerted action, the need of bringing the praying and preaching of the Anglican Church into harmony with nineteenth century thought and feeling. It has evidently occurred to this heresiarch that the evangelic function of the Catholic Church is to bring the thought and feeling of the nineteenth century into subjection to the law of Christ, and the teaching of His Holy Church. Precisely like certain men on this side of the

Broad School, he insists that "we bow to the administration of the Church. If we can do so conscientiously, we, as Broad Church clergy, remain in the Church; if we cannot we must go. But, in all cases, we lay the *onus* of turning us out upon the administration; we are not going out so long as we are allowed to work for Church reform from within." "We propose to stay in the Church and work out our policy till the times change and we come into power. \* \* \* And our time is not far off now." All of which remains to be seen, but thanks for the candor of his declaration.

*The Fortnightly*, June, is chiefly devoted to general topics, largely realistic and readable. Those over which the scholar will linger are: "The Poetry of John Donne," by Prof. Dowden, a discursive and fairly critical treatment of the subject; and "Distinction," by Coventry Patmore.

*The Nineteenth Century*, June, has three papers of commanding interest, two of them polemical, "New Wine in Old Bottles," in which Wilfred Ward discourses upon the proposed *modus vivendi* between Anglicanism and modern scientific development, in "Lux Mundi," a book to which, contrary to Mr. Ward's supposition, no school or body of Churchmen are committed as a finality, and which must universally and resolutely be repudiated by sound Catholics everywhere; and "An Atheist's Pupil," by W. S. Lily, the ablest definition of the novel in *belles lettres*, we have met with, clearly pointing out its development out of the drama, which it has practically replaced, and demanding that it be purged and disinfected from the modern infestation of infidelity and impurity. [These gentlemen are Romanists, but fighting just now on the right side in a masterly way. The third paper, "Something about Village Almshouses," by the Rev. Dr. Jessup, should be re-printed in full in every religious journal, not only as a vindication of true Christian charity, but as a glowing masterpiece of consummate literary art, permanently precious and delightful.

#### BOOK NOTICES.

JAVA, the Pearl of the East. By S. J. Higginson. With a Map of the Island. Price, 75 cents. Boston and New York: Houghton, Mifflin & Co.

These are Nos. 7 and 8 of the "Riverside Library for Young People." This series is to be highly commended, from an educational point of view. For parish or Sunday school libraries these books are admirably adapted, not on account of any direct religious teaching, but for their general information, healthy tone, good style, and wholesome character.

MEMORABILIA OF SIXTY-FIVE YEARS [1820-1886]. By Jesse Ames Spencer, S. T. D., author of "The East: Sketches of Travel in Egypt and the Holy Land," "Five Last Things: Studies in Eschatology," etc. New York: Thomas Whittaker. Pp. 250. Price, \$1.50.

This retrospect into Church events of sixty-five years ago, with few-stroke sketches of the Churchmen who were participants in them, and as they came under the observation and personal knowledge of the writer, will be found very entertaining reading. In some sense the book is also an autobiography of the public career and work of the author.

RUSSIA, Its People and Its Literature. By Emilia Pardo Bayan. Translated from the Spanish by Fanny Hale Gardiner. Chicago: A. C. McClurg & Co. Price, \$1.25.

This is a most valuable manual of the interesting subjects of which it treats. It is indeed a *multum in parvo*. It is well calculated to excite our interest in that almost unknown land, and contains a revelation as to the literature of its people, in the light of which it would seem to be an injustice to speak of Russians as a semi-barbarous people.

VILLAGE SERMONS, AND TOWN AND COUNTRY SERMONS. By Charles Kingsley. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.25.

To the well-read clergy nothing need be said in praise of Charles Kingsley's sermons; but it may be that there are laymen looking for good books who would be grateful to us for calling attention to one

of the best preachers who has spoken the English language. Simple, clear, practical, earnest, and often eloquent, his discourses captivate the mind and move the heart. They are written in the style of fluent and terse extempore utterance, and are as easy to understand as the conversation of a friend. They breathe the spirit of friendly discourse. The collection before us is especially characterized by this quality, being made up of sermons preached to plain people. We know of none better adapted to lay reading.

THE STORY OF RUSSIA. By W. R. Morfill, M. A., author of "Slavonic Literature," etc. New York: G. P. Putnam's Sons. Pp. 394. 1890.

The present volume is the latest issue of "The Story of the Nations" series. The writer of the book holds the position of "reader in the Russian and Slavonic languages in the University of Oxford," and consequently is able to use, and does use freely, native material in the preparation of his work. From such examination as we have been able to give to Mr. Morfill's contribution, we are disposed to speak of it in terms of praise. It has been prepared with care and good judgment, and as Russia and the Russian people are but imperfectly known to outsiders, such a volume as this is calculated to do good in conveying correct knowledge on the subject. The closing chapters on "Russian Literature," and on "The Social Condition of Russia before and after the Time of Peter the Great," are especially interesting. Numerous illustrations, maps, and a good index, add largely to the value of the work.

CHRIST AND HIS TIMES. Addressed to the diocese of Canterbury in his second visitation. By Edward White, Archbishop. London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00.

These addresses deal with questions of the day, and of the work of the Church in dealing with them. They exhibit a clear comprehension of the duty of the Church towards men, and are faithful in setting it forth. They show a wonderful familiarity with phases of modern life, not only in England but on this side of the water. Thus in his address on Temperance, the Archbishop displays a thorough knowledge of the workings of prohibition in Kansas and other parts of this country. The book is most valuable, and will well repay careful study. The Archbishop's style is somewhat difficult, but there is no doubt of his meaning. His words convey useful instruction, and will receive respectful attention throughout the Anglican Communion. The last address is the sermon on the Church in Wales, which he delivered at the opening of the Church Congress in Cardiff last fall.

JESUS THE MESSIAH. By Alfred Edersheim. London: Longmans, Green & Co.; New York: A. D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co.

This is an abridged edition of the author's larger work, "The Life and Times of Jesus the Messiah." While the original work is quite essential to the scholar, this more convenient book contains all that the ordinary reader could desire. It has lost nothing of the author's charm of style, and is filled with marks of his wonderful store of rabbinical learning, which enables him to bring the reader into the very atmosphere of the times of Christ. In a thousand incidental ways, difficulties are cleared away and facts supplied which are needful to the more perfect understanding of the Gospel narratives. All this is done without pedantry, and without that display of laborious learning which is usually connected with the attempt to reproduce the color and feeling of times long past. The book may be quite confidently recommended as the very best of the numerous "Lives of Christ," being, at the same time, replete with life-like interest and of the highest mark in scholarship, and so, most trustworthy. The recent death of the author was a great loss to Christian scholarship, for in his own lines of study there is scarcely one in England or America who can compare with him.

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.

### THE TEMPLE'S GIFTS.

BY WILLIAM B. CHISHOLM.

The Temple should be rich in gifts:  
Remember that each flower uplifts  
In petal and in bloom a hymn  
Joyous as that of seraphim.

The Temple without hands contrived,  
Which hath full many an age outlived,  
God's outer courts of green and gold,  
Is still as fresh, is never old.

If in the dying April days,  
Fed by the genial early rays  
The flowers put forth their modest face,  
Are they not fit God's bowers to grace?

The priest should be enrobed in white,  
And thus each willing acolyte;  
And reverent should each gesture be  
Where dwells the Holy Trinity.

His Feast is man's memorial  
Of Christ's dear death, nor is this all,  
For it is sacrifice as well;  
Here doth the Living Presence dwell.

Each feast of saint and martyr keep;  
Think'st thou that God's dear saints who  
sleep  
Shall be forgot, or wealth or power  
Find precedence in this blest bower?

Be clean, ye celebrants who bear  
The vessels of the Lord; with prayer  
And wholesome fast the altar near;  
Behold the Heavenly Presence here!

For every feast, its flower and song,  
Its willing and attentive throng;  
For every fast its dirge and moan,  
Thus, only thus, approach the throne.

And with the Holy Word keep fast  
The precious heritage thou hast  
Of liturgy, and ritual grace,  
And gifts to deck God's holy place.

Thus in the holy Christian Year  
Each day renews thy strength and cheer;  
Alike in psalms or in plaints  
The faith delivered to the saints.

A COUPLE of preachers in Ohio invited the G. A. R. Post of the village to attend memorial services, one in the morning and the other in the evening. The "boys" were delighted with the eloquent morning sermon, and dumbfounded to listen to the same sermon in the evening. Investigation disclosed the fact that each preacher had, without the knowledge of the other, purchased a memorial sermon from a Chicago syndicate.

TRAVELLING in a second-class carriage in England, a gentleman had a slight misunderstanding with a lady, the only occupant of the compartment besides himself, with reference to the opening of a window. "You don't appear to know the difference between the second and the third class," said the lady cuttingly. "Oh, madam," replied he, "I am an old railway traveller; I know the class distinctions. In the first class the passengers behave rudely to the guards; in the third, the guards behave rudely to the passengers; in the second—with a bow to his fellow-passenger—"the passengers behave rudely to each other."

AN old Scotch lady who lived at a considerable distance from the parish church was in the habit of driving over to the service. Her coachman, when he considered the sermon nearly at an end, would slip out quietly for the purpose of having the carriage ready by the time the service was concluded. One Sunday John returned to the church, and after hanging about the door for a considerable time, grew impatient, and popping in his head, discovered the minister arguing as hard as ever. Creeping down the aisle towards his mistress he whis-

pered in her ear: "Is he no near dune yet?" "Dune!" returned the old lady, in a high state of indignation, for her patience had long since been exhausted, "he's dune half an hour since, but he'll no stop."

### THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

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CHAPTER VIII.

Kitty's adventure with the stolen child created a great sensation in the usually quiet city. Friends and acquaintances innumerable called to talk it over and congratulate her on her fortunate escape, as well as on her heroic defense of the rector's small nephew. Her patience, as well as that of the rest of the family, was severely tried; to pose as a heroine was very distasteful to her modest soul, and she could not be made to see that she had done anything very much out of the common course. "Any one would have done just as I did," she said, to all. "Nobody could have had the heart to find such a lovely baby in such a place, and not have rescued it. On this occasion I happened to be the one to find it. Of course, I would not let that villain get him away from me; who would?"

Kitty's logic was unanswerable, though most of her interlocutors knew that they would have failed to establish such a record for bravery, if they had been in her place.

Mr. Desmond was fonder and fonder of his darling than ever, and consequently more exacting. Mrs. Desmond took on an added dignity in society—what mother would not be proud of a brave daughter—while Ethel could not conceal her jealousy of the sister whom she had always considered her inferior in every way.

On the following Sunday, in Morning Prayer, just before the general Thanksgiving, the rector made a slight pause, and then recited in his musical voice, which trembled with feeling, the "Prayer for Peace and Deliverance from our enemies," now seldom heard in these our country's piping times of peace; but every one in the church that morning knew why it was said.

"O Almighty God, who art a strong tower of defense unto Thy servants against the face of their enemies; we yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were encompassed. We acknowledge it Thy goodness that we were not delivered over as a prey unto them. Beseeching Thee to continue such Thy mercies toward us, that all the world may know that Thou art our Saviour and Mighty Deliverer, through Jesus Christ our Lord."

Kitty dropped her face into her prayer-book, as the grand words slowly rang out in the silence, followed by a hearty responsive Amen. The incident touched her beyond words, and thrilled her with a deeper sense of gratitude for God's special mercy to her. She received the Holy Sacrament in the Celebration that followed, and was unaware of the benediction the rector breathed upon her as she received it at his hands. Then she went quietly homeward, her heart full of peace and inward joy.

"He understands," she mused, half aloud, as she opened the garden gate.

Who understood? Kitty did not tell the birds or the crickets, who were her only listeners. But the fact remained that during these latter days opening out to her so many possibilities, one absent soul which cherished her as the apple of an eye, was forgotten as completely as if he had not existed.

Poor Richard! "The moon looks on many brooks, the brook sees but one moon."

But it was not long before the recollection of his appealing face came in between her and her engrossing occupations. She was not so hard-hearted that she could refuse the love of a life-long friend without a pang for the sorrow it must cause, and Kitty's resentment at his last words was short-lived. She thought of the years they had been comrades, of the countless attentions he had shown her when opportunity offered; and the recollection that he had gone away, with only her angry words for a farewell, melted her heart to a genuine penitence. So she wrote him a kind, sisterly letter, telling him the household news, and assuring him that she did not mean to hurt his feelings, ending with the declaration that she was, as of old, his true friend and well-wisher, etc. Kitty, who was not much of a diplomatist, flattered herself that her epistle would act as a sort of court plaster for his wounded feelings; but it acted upon the recipient in quite a different manner. Richard opened it eagerly when it was handed him, but after reading it, let it drop on the floor, and sat staring out of the window, looking at nothing, for a long time, his face wearing anything but a pleased expression. He wanted so much, that anything less than the whole was nothing worth to him, and he thought, in his savage mood, that he would as soon have Kitty for an enemy as to be assured that she was his true friend. For some reason, she did not mention the episode of the dinner with the Greysons, or the fact that the baby's mother was the rector's sister. He comforted himself with the thought that, at least, he had no rival, and picked up Kitty's letter from the floor, wondering what course he should next pursue to bring her to the desired frame of mind.

After much cogitation, he concluded to write her in the same strain, hoping that a renewed intimacy on the brother and sister basis would, in time, end in a stronger feeling on her part. In the meantime, he would not frighten her with any more love making. He could wait as Jacob did for Rachel, even seven years; but he would not give up the hope that carried him through the weary weeks of study, assisted by a photograph of the damsel herself, which he carried always with him. He took it out of a hidden pocket and gazed at the familiar features; the frank, honest, grey eyes, the half-smiling mouth, hinting at possible mischief, the broad, fair brow, the pretty ears—how dear they all were, no one but himself could ever guess.

So he wrote to her, carefully avoiding expressions that were too lover-like, begging her to write him often, of all that she thought or did; and Kitty heaved a relieved sigh, and was glad that Richard had concluded to accept the situation, and be once more her friend and comrade. She

found time, in her busy days, to write as he desired, little dreaming how her letters were read and re-read, and interpreted to mean much more than the writer ever intended. For Kitty was not experienced enough to be on her guard, but wrote in a charmingly, straightforward style, about the life around her, having very little to conceal from any one.

There was the little rift within the lute, however, that was destined to widen, and put an end to all this harmony.

About a week after the visit at the Greyson's, Kitty was in the garden one morning, gazing ruefully at the remains of what had been a brilliant bed of coleus-plants the day before, but was now a victim to the nipping fingers of Jack Frost, who had walked abroad during the night, taking all their glory with him.

"I did not think it would come so soon," she murmured, sadly. "Oh, I wish the summer would last forever!"

Whisker, the gray cat, came and sat down on the walk beside her, blinking in a sympathizing way at her regretful words. She stooped to caress him.

"And you wish it would last forever, don't you, Whisker? Then you could chase the birds and squirrels and have a perpetual cat paradise. How lovely it would be!"

The garden gate opened and shut, and some one came up the walk. Kitty was partly hidden by a syringa bush, and did not look up.

"Good morning, Miss Desmond," said a voice, which she had learned to know. "You were not quite hidden by the syringa, so I took the liberty of calling on you. I see that Jack Frost has preceded me, and taken the summer with him."

Kitty started to her feet, and confronted the rector.

"Yes," she replied, shyly, "and I am so sorry. Whisker and I were just wishing the summer would last forever. This coleus bed was such a beautiful spot of color yesterday, and just look at it now!"

"There are other summers yet to come, just as beautiful," replied the rector. "And if they were always with us, we should not have the pleasure of anticipating them. And, after all, we look for the summers that will be perpetual, and can afford to part with these."

At this point, Whisker created a diversion by coming up and putting his great paws, muddy with contact with the frosty garden soil, upon the rector's shining boots, and rubbed against his legs, purring affectionately the while.

Kitty and Mr. Dutton laughed, the trivial incident putting both at their ease immediately.

"I had forgotten what I came for," said the rector, quietly taking a packet from his coat pocket, and placing it in her hands.

"My sister, Mrs. Greyson, sent this to me from New York, to deliver to you with her love. She enjoined upon me the duty of seeing that you received it safely, and here it is."

Kitty took the package, which bore the address of Tiffany & Co. upon the wrapping, while Mr. Dutton watched her face. Somehow he had been much interested of late in watching Kitty's face which expressed so much.

"What can it be," she asked, staring at it in a dazed manner.

"Suppose you open it and see," he replied, smiling. "I do not know what is in it." He produced his pen-knife and cut the strings. After unfolding numerous wrappings, at last appeared an elegant jewel case. Kitty silently opened it, and there appeared to her astonished vision, an exquisite set of pearls lying on their bed of blue velvet, the most beautiful she had ever seen. Accompanying them, was a little note, begging Kitty to accept them as a slight token of gratitude and love for the service she had rendered them, which could never be repaid in full, and hoping she would wear them for little Francis' sake.

It was a complete surprise for Kitty, who had not thought of any reward; and for a moment she stood gazing at the jewels, saying not a word.

Mr. Dutton waited curiously for her to speak.

Ethel Desmond had spied the twain from an up-stairs window, and watched them a few moments, wondering if Kitty was not going to ask the rector in. She saw him give something to her sister, and watched the two standing close together. Her jealous soul could not endure the sight. Hastily catching her hat, she ran down stairs and into the garden, hardly knowing what she did. She approached the group just as Kitty lifted her eyes, which were suspiciously brilliant with the suggestion of a tear, to Mr. Dutton's face. She saw the jewel case in Kitty's hand, and the young clergyman's eyes intently fixed upon her face.

Ethel's passionate jealousy made her reckless.

"Kitty Desmond!" she exclaimed, with the air of a tragedy queen. "I am surprised at you! What would mamma say to your receiving presents in this surreptitious manner? Excuse me, Mr. Dutton," and she bestowed a sarcastic smile upon the astonished rector, "will you not come into the house? Mamma would be glad to see you, I know. I wonder Kitty did not ask you before!"

The rector recovered his self-possession in a moment. He lifted his hat to the irate young lady and replied, politely:

"Thank you, Miss Desmond, but I cannot stop this morning. I only came as express messenger for my sister, Mrs. Greyson, and I believe I have fulfilled my mission. Your sister has done nothing that her mother would not approve of. Good morning!"

And with a bow and smile to Kitty, who stood transfixed, he walked away.

(To be continued.)

### LETTERS TO THE EDITOR.

#### THE WORD "MINISTER."

To the Editor of *The Living Church*:

To use "minister" for "priest" may be of the "speech of Ashdod," but the derivation of the Latin word, "minister" propounded by your correspondent of June 28th is certainly quite as remarkable. The word is not derived from *minus* but from *manus*, which means hand, and so is parallel to our Saxon word, "handmaid." Whatever we think of the sacerdotal function in the ministry, let us be pure in our etymology.

A PRIEST,

Who is therefore a Minister.

#### THE SIXTH OF AUGUST.

To the Editor of *The Living Church*:

Can some one tell me why the American Church should be so lukewarm about our new Feast of the Holy Transfiguration? There is as much of "sweetness and light" about it as in the Feast of the Nativity, the Resurrection, or the Ascension, but we are told in one of the calendars that the theological significance has not seemed so apparent. I see no reason why the Church should not, at least, have placed it on a plane with All Saints', or the Annunciation, and make it a Holy Day of Obligation. As it is, I will be willing to guess, that unless it comes on Sunday, not one-half of our clergy make any distinct celebration of it; and that, as a matter of fact, a vast number of American communicants do not know there is a Feast of Transfiguration! Almost midway between the Resurrection and the Holy Nativity, it might be made a noble feast. Christ on the Mount, conversing in glory with Moses and Elias, and the Holy Apostles prone and dumb. Think of it! Yet several years, as an American feast, have hardly popularized it at all. It is, even in many tolerably "advanced" churches, a dead letter. Why should these things be?

ANGLO-CATHOLIC.

#### A GRACEFUL CORRECTION.

To the Editor of *The Living Church*:

In your issue of July 5th, I find a very curious mistake among the college commencement notices, under the heading of St. Stephen's College, Annandale. The mistake is in noting me as the preacher of the baccalaureate sermon in St. Stephen's College chapel. On the date mentioned, I did preach the "baccalaureate sermon" in Trinity church, Hoboken, N. J., for the graduating class of Stevens' College (Institute of Technology).

The names of the colleges not being very dissimilar, I presume the mistake is not altogether unaccountable, but when the truth is known that the baccalaureate in Annandale was delivered by a preacher "first among his peers," the typographical blunder places me, for the passing moment and by substitution, on that most complimentary plane which I shall never reach, although it has been my far-away ambition since my boyhood's college days, to "preach like the Warden of St. Stephen's."

GEORGE C. HOUGHTON.

#### MISREPRESENTING THE CHURCH.

To the Editor of *The Living Church*:

You well deserve the thanks and support of all loyal Churchmen for your repeated warnings and protests against the Rev. Mr. MacQueary's anti-Christian book, and his recognition by the Church Congress committee to speak in the name of the Church.

Is it not time that we should either declare officially, that the doctrinal statements of the Prayer Book, as well as its obligation of episcopal ordination, are simply optional, or else insist that they who are given authority in the Church to teach, shall either speak the voice of the Church, or surrender their commission as her representatives?

I know that large room is given in this Church (as must of necessity be given in a Catholic Church), for differences of theological opinion on questions not authoritatively fixed and set-

tled, but to sanction both the confession of belief and its denial in one for whose public utterances this Church is responsible, seems very much to a plain man as the writer, like permitting a sort of jugglery with holy things. We may suffer patiently more or less of error on the part of laymen, but, surely, they who are ordained and sent to preach the Gospel "as this Church hath received the same," cannot speak with uncertain voice. This fast and loose sort of business, which we have had to suffer for the past three or four years, from a few of our clergy, is more confusing than out-and-out sectarianism, and, to my mind, not half so honest.

E. W. F.

#### A MISUNDERSTOOD SENTENCE.

To the Editor of *The Living Church*:

In the letter of the doubtless excellent, but certainly misinformed, "layman," "G. W. P. A.," which appears in your issue of July 12th, there is a statement so grossly inaccurate and demonstrably unjust, that I wish at once to correct it. "G. W. P. A." writes: "Specially uncalled for is the grave charge he (Dr. Donald) makes against Bishop Potter, of 'personal hatred' to Mr. MacQueary." By your courtesy I venture to quote the only sentence in my letter in which the words, "personal hatred," occur: "I cherish the hope that I shall no more be thought discourteous to my bishop in what I have written, than I think the Bishop of New York was animated by personal hatred of the Rev. Mr. MacQueary in his letter to *The Churchman*, which is the sole occasion of this communication."

E. WINCHESTER DONALD.

New York City, July 11, 1890.

#### CELEBRATIONS IMMEDIATELY AFTER MATINS.

To the Editor of *The Living Church*:

On any day when the Holy Communion is immediately to follow Morning Prayer, the minister may pass at once from the sentences to the Lord's Prayer, first pronouncing, "*The Lord be with you.*" Answer, "*And with thy spirit.*"

It was urged, as a matter of liturgical propriety, which requires us always to approach the Mercy Seat, like the publican, with some recognition of our unworthiness, some expression of penitence, some petition for pardon through a propitiatory sacrifice, that the versicles, "Lord, have mercy upon us, *Christ, have mercy upon us*, Lord, have mercy upon us," should precede the Lord's Prayer. In the unaccountable omission of these words, let me suggest an excellent substitute. On such occasions begin with the sentence, "From the rising of the sun, . . . and a pure offering," (which is exclusively for Eucharistic occasions), and conclude with the sentences, "I acknowledge my transgressions, and my sin is ever before me. Hide Thy Face from my sins, and blot out all mine iniquities," which is a short confession for priest and people, and, in such connection, implies the publican's prayer.

RAVENSCROFT.

#### A CURIOUS USE.

To the Editor of *The Living Church*:

Trinity Sunday found me in a country parish in "the troublesome belt." I knew that the little church I should find there was in the charge of a "limited deacon," so at the proper

hour I attended to "assist" at Matins. Morning prayer being ended, I settled back in my pew to hear the sermon, but to my amazement the deacon ascended the altar and began what the irreverent call the "anti"-Communion office, and read it as far as the end of the Gospel for the day. A hymn was then sung, the sermon preached, the alms received, and then the deacon, facing the people, standing upon the pace, directly in front of the sanctuary, lifted "the traditional two fingers" and dismissed us with "The Grace of our Lord Jesus Christ." Now, I was perhaps wrong in thinking that this man exceeded his office.

I have a large acquaintance with the American Church, and I have seen many a curious "use." I know what the Ordinal says "appertaineth to the office of a Deacon," and I note in the office of the Holy Communion, where it says "minister," and where "priest," so then, if I cavil at this man unjustly, please correct my want of knowledge.

In conversation once with "a reverend father in God," on the "limited diaconate," he told me that "a deacon" was neither clergyman nor layman, being a little of both he had not the assured status of either.

Maybe it was this man's discontent with his limitations that made him "apparently" already fancy himself burdened with the priesthood.

H. C. JACK.

#### CANDIDATES FOR THE MINISTRY.

To the Editor of *The Living Church*:

Since the subject of the dearth of candidates for the sacred ministry is again under discussion, as indeed it will ever be, until something comes of it, permit me again to say my word.

I leave the question of salary wholly aside, at present, as quite a minor matter. The true servant of Christ, whose heart is in the Master's service, will cheerfully accept poverty, if thereby he can secure the power to render that service, *as unto the Lord and not as unto men.*

I take my stand on this thesis: That a Church which makes no provision whatever for employing her clergy when she gets them, is false to the good faith, on the ground of which they come at her call; that a Church which first asks her young men to divest themselves of all other dependence, and then leaves them to get the opportunity of such service as they can, *i. e.*, to go without it, save so far as they may be able to bring personal influences to bear on "the power that be" of some parish; that very frequently leaves them in a position in which they are constrained by war to accept eagerly some position for which they are not fitted, and for which they are well aware that they are not fitted, and then holds it as the legitimate result of their ill success that they should be unable to get a better; that sees with utter indifference a man thrown out of work who he breaks down under overwork, fails in conditions, in one place, and then unable to get any other charge, then after, simply because he is out; then gives him, at the beginning, a solemn charge "to give himself wholly" care for the souls of his flock, and more often than not, sees his "success" absolutely conditioned upon the tent and skill with which he gives himself rather to the secular ambitions and interests of his par-

and secures his popularity with those who hold the power; that, finally, mocks him, when all his courage is gone at last, by reproaching him because he does not "reprove, rebuke, exhort with all long-suffering and doctrine," the sins and offences of the very men upon whom she has made him personally dependent, never lifting a finger to sustain him if he endeavor to do this and is thrown upon the world in consequence—the Church that does this, I repeat, and whose "leading laymen" hear this and read this, again and again, year after year, in apathetic silence; that Church has no right to marvel at the dearth of candidates for the ministry.

She may well marvel, however, that so many come and still come, knowing what is probably before them, and yet trusting that even their "failures" may be divinely ordered for some good end—possibly, at last, to arouse the Church to her apathy and her sin.

The man were mad who would expect to get soldiers or officers for the service of the nation or for any secular interest on the same terms or under the same conditions. That so many of our young men do now offer themselves—that so often a clergyman drawing toward the close of his defeated ministry, calls his young son to take up the work which he has not been suffered to fulfil—is proof how true, after all, the heart is, how loyal to the Master.

WM. CHAUNCY LANGDON.

Bedford, Pa., June 7, 1890.

OPINIONS OF THE PRESS.

Standard of the Cross.

**COUPON GAMBLING.**—The increase of betting and gambling, by means of newspaper-coupon guesses and votes, is astonishing. The number and character of newspapers which resort to this device is not less astonishing. The same paper which denounces the Louisiana lottery in one column will invite its patrons to take a chance in some prize scheme of its own in another column. That little or no risk is demanded of the participants in this sort of diversion is not enough to justify it. A cent or two for the paper which furnishes the coupon; as much more in postage; and the time and trouble taken in filling out and transmitting the guess or vote, may be less or more than the cost of the cheapest stakes in any other gambling device; but they express the same desire of the applicant to possess a reward not earned or bestowed upon any possible ground of merit or right favor, but by chance. This is the sin of gambling, concerning which a surprising degree of confusion of mind has been manifested in recent discussions.

The Advance.

**GAMBLING ON OCEAN STEAM-SHIPS.**—It has been for years the scandal of travel between this country and Europe, that the great ocean steamers should be on every voyage turned into "floating gambling hells." There have been scattered protests against this, but thus far without effect. In the June North American Captain Kennedy, formerly commander of the White Star Line steamer, the *Germanic*, takes the matter up boldly, and tells the terrible truth about it. The reason, according to Captain Kennedy, why this abominable offense to good morals and the comfort of ocean travel, is persisted in, is very much the same as that which allows our State and municipal governments to tolerate and compromise with the same evils at home. It is a well-known fact, he says, at least among all the officers connected with the ships, that during the traveling season—from May to November—the Atlantic steamers are the resorts of professional gamblers from all parts of the United

States, whose sole object in crossing the ocean is to come in contact with men, whom under no other conditions or circumstances they would ever be likely to meet. Why is it, he asks, that gambling is so openly allowed and so openly encouraged, as it unquestionably is, by the steamship companies in the smoking-rooms of the first-class ocean steamers? And this is the answer he gives to his own question: "The question is one that, with a moment's consideration, can be easily answered. All Atlantic passenger steamers are furnished with a large supply of wines and liquors, which are not included in the price of passage. Men who gamble, drink, and largely, too. The profits derived from the sale of these wines and liquors during the traveling—or, I may say, the gambling—season are so great that it is not to the interest of the steamship companies to abolish gambling, or to interfere in any way with the comfort and enjoyment of a class of passengers who so materially add to their income."

John Bull.

**PUBLIC SCHOOL ATTENDANCE.**—The American system of elementary education is being discussed in *The Times*. As is well known, practically no religious instruction is given in the public schools. But Mr. Fitch tells us, in his "Notes on American Schools," "the Roman Catholic Church and some members of the Episcopal and other Churches desire for their children definite religious instruction, and make considerable sacrifices in order to maintain denominational schools in efficiency." The result is that denominational schools are springing up, and the writer tells us that "so marked is the growth of private schools in many parts of the United States that in the 'Digest of State School reports,' whilst one report, and one only, speaks of the abandonment of a private school, a dozen or more affirm that the attendance in the public schools is falling off, or otherwise injured, on account of the competition of the private schools. In Philadelphia, Mr. Fitch makes the private school attendance 30,000 against 110,000 in the public schools; whilst in New York State the official report for 1887-8, which is the most recently issued of the series, gives 142,000 as the number enrolled in private schools, and estimates the proportion for the whole North Atlantic Division at over 11 per cent. A very large portion of this school population must be set down as Roman Catholic in religion; and efforts have been made by the Roman Catholics as a body from time to time, and in various places, to secure a division of the public school fund, so that portions of it could be appropriated to their own schools. There are over 100 cities in which the attendance at private schools exceeds 25 per cent of all, and in seven of those cities this ratio exceeds 50 per cent, and in one instance is close on 65 per cent."

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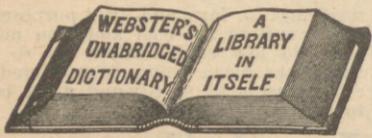
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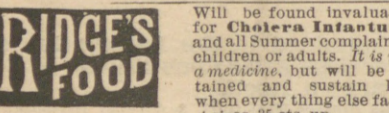
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### EVERY-DAY LIFE IN THE HOME. HOME HAPPINESS AND BUSINESS INTEGRITY.

From *Good Housekeeping*.  
"I would not trust funds with a man whose home is not happy." This remark, made by a prominent official in speaking of a recent defaulter, is significant. It is a practical recognition of the influence of the home on the business world. Theoretically this is always acknowledged. The poet and the novelist are never accused of untruth or unreality when they write of the power of home; but he who has funds to care for is rarely found inquiring into the domestic relations of the one to whom he intrusts them. And yet the years go on adding to the records case after case, where the sudden break in the honesty of the man who was supposed to be without price, is directly traced to family infelicity.

Doubtless there are men of such perfect and upright characters that they would not fall even though their homes were miserably unhappy; and there are others whose homes might be like Paradise were it not for their own moral weakness. But these exceptions are not such as to disprove the rule that, other things being equal, he whose home is happiest will stand firmest in business and political temptation.

Said a man, speaking of a long and exciting political contest in which he was specially concerned: "I could not have endured it if everything had not been all right at home." In that home was a wife who, during those trying weeks, gave herself entirely to this one work. No matter at what irregular hours her husband came home she met him unquestioningly with warm, substantial meals, and with every attention to his comfort. She held herself ready to enter sympathizingly and heartily into everything he chose to tell her concerning the campaign, and if his mood was a silent one, she held her peace and attended to his needs. Half of her effort and self-sacrifice, no doubt, he never noticed or appreciated, but it surrounded him with such an atmosphere of comfort and peace that, however trying the day, he felt that he had a haven of refuge. Above all, he felt that he could bear defeat. It is this feeling of ability to bear defeat which must be carried into business and politics before they are kept pure. The man who feels that life and happiness depend on his success is not apt to hesitate long before he adopts dishonest means to that end.

Woman's spiritual superiority over man is no poet's fancy. It is absolute fact. She possesses keener discrimination between right and wrong. Her judgment is the moral criterion to which he submits his deeds. If she approve, his conscience is quiet; if she disapprove, he is ill at ease. That is why a woman who blunts her moral perceptions and allows herself to be dragged down from her spiritual throne is so powerful an instrument of evil. Therein lies the truth of the old saying, that there is no great good or great evil in the world which does not have a woman at the bottom of it. And underneath all history of nations and men lies the unwritten history of the home. "The progress of truth," says Emerson, "will make every house a shrine," and truth is never so effective as when it is embodied in a woman.

The danger which now threatens the home is that while so many avenues of usefulness are opened to women, now that they may be doctors, or lawyers, or preachers, they may forget that these are rights which men have given them, no doubt justly, but their God-given right is to be home-makers. And the woman who throws away her opportunity to make one more pure, happy home, and turns to the business world where she expects to win name and fortune, may one day realize the comparative worthlessness of that for which she sells her birthright.

But home happiness depends on something more than delicately-appointed table, well-cooked food, and tasteful rooms. All of these things help, yes, more than we can estimate, but they are all vain if to them is not added the spiritual beauty of the daily life. Let the wife lead her husband out of the dust and defilement which threaten to ruin his business integrity, and help him to keep his face set toward a high ideal.

May no woman scornfully disclaim this responsibility. It is not so much a question as to whether she is to be held morally responsible for the deeds of another. It is rather the question whether, with so great a possibility before her, she will not turn the best of her energy and effort towards its realization. There is no greater work, no grander reward than to keep pure, lovely homes, and see going out from them, day by day, men with noble purpose and high ideals strengthened by the knowledge of the security and peace of the home refuge.

"Ah, the true rule is, a true wife in her husband's house is his servant; it is in his heart that she is queen. Whatever of the

best he can conceive, it is her part to be; whatever of the highest he can hope, it is hers to promise; all that is dark in him, she must purge to purity; all that is failing in him, she must strengthen to truth; from her through all the world's clamor, he must win his praise; in her through all the world's warfare, he must find his peace."—*Ruskin*.

Salt Rheum, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

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

### YELLOWSTONE NATIONAL PARK.

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

Prof. John Muir, California's distinguished geologist, speaking of this national resort says: "Situated in the heart of the Rocky Mountains, on the broad rugged summit of the continent, amid snow and ice and dark shaggy forests, where the great rivers take their rise, it surpasses in wakeful, 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 canvas, 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.

### SIXTEEN TRANS-CONTINENTAL PASSENGER TRAINS DAILY.

Under the new train schedule which the Northern Pacific Railroad inaugurates June 15th, 1890, there will be sixteen trans-continental passenger trains moving daily on this great line, eight east-bound and eight west-bound, exclusive of 108 local, main and branch line passenger trains running daily west of St. Paul, Ashland, and Duluth in Wisconsin, Minnesota, North Dakota, Montana, Idaho, Oregon and Washington, on its 3,800 miles of track. Chas. S. Fee, General Passenger Agent of the line at St. Paul, announces that under the new arrangement the first through train, the Pacific Express, leaves St. Paul at 8:15 a. m., daily, with a through Pullman Palace Sleeping Car, leaving Chicago daily at 5:30 p. m., via the Chicago, Milwaukee & St. Paul Railway, running via Helena and Tacoma, direct to Portland, and making close connections at St. Paul with all trains leaving St. Louis in the forenoon, and Chicago in the afternoon of the previous day, arriving at Tacoma 10:50 a. m. of the third day, and Portland the same afternoon.

The second through train, No. 1, the Pacific Mail, leaving St. Paul at 4:15 p. m., daily, making close connection with the "Fast Mail," and all night trains out of Chicago, will carry a through Pullman Palace Sleeping Car, and one or more Pullman Tourist Sleeping Cars leaving Chicago at 10:45 p. m., daily, via the Wisconsin Central line, running through to Portland, via Helena and Tacoma. Both trains out of St. Paul will carry Pullman Tourist Sleeping Cars and Dining Cars, but free colonist sleepers will be run only on train No. 1, leaving St. Paul at 4:15 p. m.

The Northern Pacific now operates the largest equipment of dining cars of any railroad in the world, twenty-four, and also the longest Pullman sleeping car line in existence, namely: Chicago to Portland, via Tacoma, and is the only line running these sleepers to the principal trade centres and pleasure resorts in Northern Minnesota, North Dakota, Manitoba, Montana, and Washington. The recently completed Butte Air Line of the Northern Pacific makes this the shortest route between Chicago and Butte by 120 miles, and enables this company to announce a through Pullman Sleeping Car service between St. Paul and Tacoma, and Portland, via Butte, west on the 4:15 p. m. train, east from Portland on the 7:00 a. m. Atlantic Mail.

### HELLMUTH COLLEGE.

London, Ont., Canada. This college, whose card appears in another column, has long enjoyed a high reputation among the citizens of this country, and many young ladies from the United States have received their education within its walls. Its courses of study, which are very extensive and thorough, embrace the highest facilities for learning French and German colloquially, mathematics, literature, science, music, art, elocution, etc., etc., while its extremely healthy and picturesque situation makes it a most desirable school home.

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