

The Living Church.

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

VOL. XIII. No. 17.

CHICAGO, SATURDAY, JULY 26, 1890.

WHOLE No. 612.

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Returning to the entrance hall, the visitor ascends the grand

stair-case, in a tower outside the main lines of the building. At the top of the second short flight is "The Bower," a deep bay forming a cozy boudoir, decorated with plants and flowers. On the floor above is the Gymnasium and Recreation Hall, 75 feet long. On the same floor is the Studio, provided with sky-lights and with appliances for art purposes. Adjoining the Studio is the great Study Hall, 40x80 feet, and 18 feet high, handsomely frescoed, and perfectly lighted for study, by day and night. The rostrum has for a background a curtain, shutting off the stage used for concerts, readings, etc. The windows command a refreshing prospect of green meadows and shady groves, an inviting and restful landscape. Near the Study Hall are Recitation rooms, Toilet, Laboratory, and Music Rooms.

In the basement, which is above ground, are located the Dining room, Kitchen, Bakery, Steam Laundry, etc. Here is found the most approved machinery for supplying the material wants of a large family—food, heat, light, water, etc. Six hundred tons of coal are consumed during the year, and the entire building is kept at a pleasant temperature in the coldest weather.

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"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Burwellville, Va.

"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills

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The Living Church.

SATURDAY, JULY 26, 1890.

CANON LIDDON, whose illness has caused great anxiety, is reported as progressing favorably, but it is feared that he will not be able to preach at St. Paul's, in August, as canon in residence.

THE Bishop of Minnesota will have the sympathy of many in the great affliction which has come to him. Mrs. Whipple died at 2 A. M., July 16th, after a long and tedious illness resulting from a railroad accident last November.

THE new altar cross which has been presented to St. Paul's cathedral, London, by the Duke of Newcastle, is now in use. It is placed upon the high altar, is upwards of six feet in height, and is a magnificent specimen of modern art.

ST. PAUL'S cathedral, Melbourne, which was commenced by Dr. Moorhouse seven years ago, is completed, and its consecration took place June 26th. In connection with the event, a Church Congress was to be inaugurated on July 1st. It was hoped that Bishop Moorehouse would be able to attend.

DELAWARE has sadly changed since the sainted Bishop Lee was taken from us. There are a few of us who are weeping between the porch and the altar at the great change that has come over us, and crying: "Spare Thy people, good Lord, and let not Thine heritage be brought to confusion."—*Correspondent of The Southern Churchman.*

We do not see any occasion for tears over the change. A young and vigorous man succeeds one whose burden of years incapacitated him for work, and, of course, changes ensue. That they are not of a kind to cause sorrow, the record of abounding labors and substantial growth which have come from Delaware, amply testify. Bishop Coleman is doing a grand work.

THE death is announced of the Rev. Thomas Helmore, priest in ordinary of the Chapel Royal. He was a prolific writer on Church music, and was the principal editor of "The Hymnal Noted." He also published "Helmore's Psalter." At his funeral on the 9th, the service was rendered by the choir of the Queen's Chapel Royal, of which Mr. Helmore was senior priest, and for forty years master of the choristers.

THE recent death of Lord Stamford reduces the number of temporal peers who are in Holy Orders, to four. The late earl, who was known up to seven years ago as the Rev. Harry Grey, was ordained in 1836. The peers in Anglican orders still living, are the Marquess of Normandy, Earl De La Warr, Lord Forester, and Lord Scarsdale. Lord Petre is a Roman ecclesiastic. Probably Lord Radstock is the nearest approach to a Nonconformist preacher-peer.

SPECIAL efforts continue to be made to forward the Archbishop of Canterbury's mission to the Assyrian Christians, the main object of which is to

raise up and restore a fallen Eastern Church to take her place again among the Churches of Christendom, and to infuse spiritual life into a Church which the oppression of centuries has reduced to a state of weakness and ignorance. It is intended, among other things, to print the ancient Chaldean service books, which are now only in MS., the number of copies being insufficient for the supply of the parish churches; and it is explained that it will not be sought "to Anglicanize the Assyrians."

It is proposed to hold the eighth annual conference of Workers of the Church among Colored People in the church of the Crucifixion, Philadelphia, on Oct. 28th-30th. The topics for discussion are: I. What are the prospects of the Church work among the colored people? II. How may we best extend the Church and increase the efficiency of our parishes? III. Our Church schools—what are they? What ought they to be? Among the speakers and writers are the Rev. Messrs J. H. M. Pollard, W. C. H. Curtis, H. C. Bishop, T. W. Cain, Geo. F. Bragg, Jr., H. R. Sargent, N. C. Brown, J. Pallam Williams, Dr. Thompson, C. B. Perry, etc.

At the general meeting of the Society for Promoting Christian Knowledge, the report for the past year of the Foreign Translation Committee was read. There is not a region in the mission field of the Church of England where the beneficial influence of the society's vernacular work is not felt. Workers among the Indians in the remote dioceses of North-west America look to the society for a continual supply of Christian literature in the Cree, Blackfoot, Eskimo, and other languages; while the opening of the "Dark Continent" leads to a constant demand for grammars, dictionaries, reading books, Catechisms, Prayer Books, etc., in the numerous languages of the African mission field. Egypt and Syria, India, Burmah, and China, Japan, and the Islands of the Pacific, and even the distant and inhospitable Tierra del Fuego, depend largely upon the society for Christian publications in the various languages spoken throughout their area.

ONE of the most important matters which will be laid before the Provincial Synod of South Africa, of 1891, will be the division of the diocese of Bloomfontein. The Bishop of Bloomfontein is in favor of creating a missionary diocese in Mashonaland. The Churchmen of Kimberley and British Bechuanaland are in favor of a division of the existing diocese of Bloomfontein, which will make Kimberley the seat of a bishopric with jurisdiction over Griqualand West, British Bechuanaland, and the territory of the new province of Zambesia, which would include Matabeleland and Mashonaland. *The Southern Cross*, a Church paper, published at Port Elizabeth, having carefully considered both schemes, unhesitatingly gives its verdict in favor of the Kimberley bishopric.

ON the afternoon of the 26th ult., the Archbishop of Canterbury presided at the annual meeting of the Church House Corporation. It was reported that all difficulties as to the site of the Church House had now been surmounted, and plans prepared for the erection of the building, which would eventually take the place of the present temporary and adapted premises. The permanent house would consist of a great hall, chambers for the two Houses of Convocation and the House of Laymen, a library, and offices. The style of the building would be Late Tudor. It was intended to begin with the southern portion of the building, including the great hall, in consequence of reasons connected with the tenure of the houses upon the site. The estimated cost of this portion was £35,000. They appealed to Churchmen for the sums necessary, because they believed that this house was, in the present state of the Church, the most necessary, substantial, and effective mode of working.

IN the death of Lord Carnarvon, a famous nobleman, a careful scholar, and a truly upright statesman, has passed away. As a Churchman, he was well known and respected. It was he who definitely stated from the ministerial benches that the Privy Council had no power to interfere in the internal regulations of the colonial churches. Archdeacon Sinclair, speaking of the deceased statesman, from the pulpit of St. Paul's cathedral, said: "I can we spare such a man in the present times of difficulty, confusion, and the degradation of political life. He was the very ideal of conscientious chivalry, of high-minded devotion to Church and Queen. Although brilliantly cultivated, his faith was as simple as the faith of a child. Although gifted with every advantage that providence could bestow, his life was really unselfish; he lived laborious days and worked for the people, and for the cultivation of his own great hereditary gifts. Although naturally endowed with a disposition keenly alive to the importance of being at the centre of affairs, and to the delight, which to a conscientious and able man must always be great, of taking his turn at the helm, he was ready with almost romantic scrupulousness to sacrifice everything to principle and conscience. Great is the loss of the Church and realm at the premature removal of so knightly an example." It was only on the night preceding his death, that Lord Carnarvon, alluding to his being remembered in the prayers at the cathedral, said, speaking with difficulty; "Say that some of the happiest hours I have spent have been spent in St. Paul's."

JAPAN.

A letter dated Nara, and mailed at Yokohama, June 11th, gives the following details:

"Mr. Dooman's family have been absent from home with kind American missionaries, but they are now in improved health, and will soon return to cheer and comfort him. The work has been very encouraging and steadily

growing from the time he first took hold of it. The school will graduate this year three young men, two of whom will enter the theological school in Tokio, to study for the ministry. The third one is to study one year in Tokio, after which Mr. Dooman hopes the way will be open to send him to America. He writes as follows: 'He is a young man of wonderful intelligence and ability, and his character is above reproach. I wish some kind-hearted Church lady could help him to go through his studies while in America. If the Board sends me a lady teacher, I hope soon to start a girls' school. Besides teaching three hours every day in the school, Saturdays not excepted, I visit the places where we have churches, and preach, and administer the Holy Communion, and baptize, almost every Sunday.'

A fellow-worker, but one with whom Mr. Dooman had no acquaintance, wrote from Tokio to Mr. Dooman, saying that two young men from his school in Nara were not only the best English scholars in the Tokio school, but were also active Christians. The letter is one of great interest, and must be extremely gratifying to Mr. Dooman.

Few missionaries, in going to a distant land, among a strange people whose language was entirely new to them, have made such rapid progress, and accomplished so much, as has the Persian who graduated with honor four years ago from our General Theological Seminary. Mr. Dooman learns a new language without any difficulty, and was able to preach to the Japanese, in their own tongue, three months after he arrived there. He was familiar with twelve different languages when he graduated from the seminary."

It is said that a son of the late Rev. Dr. Abercrombie, of Jersey City, has been appointed consul to Japan.

The Nippon Sei Ko Kwai is to suffer a great loss on August 7th, when the Rev. Arthur Lloyd, M. A., leaves Japan to be the classical master in Trinity College, Toronto, Canada. This clergyman was at one time a fellow of Peter House, Cambridge. He came to Japan in 1884, and has since been in continuous service. Holding an appointment under the S. P. G., he has nevertheless supported himself for almost seven years by educational work. He has brought quite a number of teachers into the field, some of whom have done good service for the Church. A large portion of his income has been spent in printing books and tracts, and in the support of native clergy and catechists. A neat and churchly structure remains in Mita, Tokyo, as a monument of his labors. Here the Rev. Andrew Shimada, deacon, ministers to a congregation of intelligent men, many of them masters and pupils in the Keiogijikur and the Nuta University. One of these Japanese teachers is going with Mr. Lloyd to assist him in further study. Mr. Lloyd has already written several books, in Japanese and English, so that more may be expected.

NEW YORK.

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

CITY.—On Sunday, July 13th, the Rev. Mr. Mayer, who conducted the services at St. Stephen's in the absence of the rector, the Rev. Mr. Hart, gave notice at the request of the latter, that in accordance with an order of the Court of Common Pleas, an election would be held in the church on July 23rd at 10 o'clock P. M., to supply one vacancy in the office of church warden, and the six vacancies in the office of vestrymen. This will be the second election held under the mandamus of the court, which, in this instance, delegated a gentleman to supervise it and see that there is no counting out as on a former occasion. In the meantime, through his counsel, Mr. Hart asked that a stay be granted pending an appeal from the order of the Chief Justice, on the ground that the rector, on the one hand, was ordered to hold an election, while on the other, another person was appointed to assume the powers and duties of the rector, thus stripping him of all the prerogatives of his office, as conferred by ecclesiastical and civil statute. It was urged that the question involved was a novel one, and, so far as this State was concerned, had never before arisen in a court of law. The judge reserved his decision, but said that if the Chief Justice had passed on the question and refused to grant a stay, he could not review his decision. More recently the judge has granted a stay of proceedings.

At St. Mary's church, Manhattanville, the Rev. L. H. Schwab, rector, the hour from 10 to 11 on Sunday mornings is devoted to the children. These, together with children from the Sheltering Arms Cottages, nearly fill the church. At these exceedingly interesting services, the Litany and Ante-Communion, and the Morning Prayer, are read on alternate Sundays, the reverse being read at the 11 o'clock service for adults. The singing of the children, with such unity and promptness, is largely due to the training of Miss Richmond, so long connected with the Sheltering Arms. The services include the recitation of verses by the dwellers of the several cottages, when the rector follows with a short address. It is hard to see how this well-arranged and almost ideal children's service could be improved upon. No better behaved surpliced choir of boys is to be seen in any church of the city than that of St. Mary's.

The Rev. Dr. Rainsford, rector of St. George's, has been in town, and is so far improved as to give promise of permanent restoration at the end of the six months' vacation which was granted him by the vestry.

The annual story is going the rounds of the papers about the enormous wealth of Trinity church, for much of whose property nothing is paid in the matter of taxes. In this instance, "a real estate expert" says that the 107,440 square feet included in the Trinity lot could be sold to-day for \$10,000,000, and that at the price paid for the land of the new building of the Union Trust Company over the way, it would be worth over \$17,000,000. "Think of a piece of land like that," he exclaims, "its earth richer than that of a gold mine, given up to a few brown, crumbling tombstones, and a church whose spire falls during the week to point the way to the wicked men of Wall street, and whose chimes on Sunday are re-echoed through the deserted hallways of sky-reaching office buildings." In like manner, he estimates the land of St. Paul's chapel to be worth \$50 a square foot, or \$3,146,700; and that of Trinity chapel at \$30 a square foot, or \$740,190. Now, this same "expert" would do well to remember that but for Trinity church, the lower part of the city would have been completely, not to say hopelessly, given over to Mammon; that its chimes are heard from morning till night on Sundays, and at least two other days in the year; that its land is an endowment for religious and other uses, which has acquired its great value because the corporation have had the wisdom to hold on to it; that it is in consequence of the income from the increased value of this property, that it has been able

to build other chapels, help feeble churches, give to charitable institutions, and carry on its costly and ever-increasing work; and that the heirs of those who were buried in Trinity churchyard, and whose tombstones mark the graves of some of the most honored names in this country, have some rights about the disposal of their dead, as well as the corporation about the disposal of their property, while the real estate agents and the parties they represent, have no rights at all in the matter; in other words, the Trinity church property is the most sacred and priceless in all New York, and all but envious, groveling brokers and speculators would protest against its being used for other than the consecrated objects to which it has been devoted.

On Wednesday, July 16th, the funeral services of Major-General John C. Fremont, were conducted by the Rev. Mr. Ritchie and an assistant, at St. Ignatius's church, the surpliced choir singing the Psalter and the hymn, "Lead, Kindly Light." The coffin, covered with a black cloth, and draped with an American flag, had been placed in the open space in the auditorium in the rear of the church, and at the opening of the service, was brought forward to the chancel rail. The congregation was largely made up of military people who had served with Gen. Fremont in the War, and also of survivors of pioneers to the Pacific Slope. At the close of the service, the body was taken to the uptown Trinity cemetery, there to remain in the vault, awaiting the coming of Mrs. and Miss Fremont from California, to arrange for the final interment.

PEEKSKILL.—June 28th was laid the corner stone of the new edifice for St. Peter's church. At 3 o'clock the procession marched from the rectory to the northeast corner of church foundation, where the stone was to be laid; the choir singing "The Church's One Foundation." Archdeacon Van Kleeck read the Lesson and prayers, the Rev. Wm. Fisher Lewis, rector of the church, reading a well-prepared sketch of the parish from its beginning. At its conclusion, he read a list of the contents of the box placed in the corner stone, among which was a copy of THE LIVING CHURCH. The archdeacon then laid the stone with the usual formula. After a hymn had been sung and prayer offered, Archdeacon Van Kleeck made a short address. He congratulated the parishioners in their good fortune in having in sight such a handsome building for worship, and on the happy time, the eve of St. Peter's Day, of laying the corner stone. After completing his remarks, which were closely listened to, he introduced the Very Rev. Dr. W. R. Thomas, Archdeacon of Orange county, who greeted his many hearers with a happy word of congratulation and spiritual encouragement, referring particularly to the fact of his having been a classmate at the seminary with the Rev. Mr. Lewis. Then followed a hymn, responsive readings, prayer, and benediction, and while the choir rendered a recessional, the participants returned to the rectory in the order in which they came. Refreshments were served in the Sunday school room to the wardens and vestrymen, the choir and the visiting clergy, and a pleasant hour was spent.

The community of St. Mary's, whose work is well and widely known, celebrated the Feast of the Visitation of B. V. M., July 2nd, by the laying of the corner stone of St. Mary's chapel, at this place. The site selected is a rocky knoll, surrounded by trees, near the buildings of St. Gabriel's School. The chapel which is the offering of the Associates to the Community, is to be built from the designs of Mr. A. M. Congdon, and the architect has taken advantage of the slope of the ground from west to east to construct under the choir and sanctuary a crypt, which is to be used as a mortuary chapel. The style of architecture is Norman, and the material to be used is the stone excavated on the spot. A large number of Sisters, Associates, and friends of the Community were present to take

part in the services. The procession started at 4 P. M., headed by the Rev. E. Massey, chaplain to the Bishop of Tennessee, as cross bearer. Ten pupils of St. Gabriel's School followed him, grouped around their banner, and they were succeeded in order by the Associates, visitors, the architect, postulants, novices, and Sisters, the Superior, and the clergy. The hymn "The Church's One Foundation" was sung as the procession passed through the grounds to the site of the chapel. The order of service, which was choral, consisted of Ps. lxxxiv, Collects and responses, Ps. cxvii, the laying of the stone by the Superior "in the Faith of Jesus Christ," with a special invocation of the blessing of Almighty God, Ps. lxxxvii, and the *Magnificat*. The officiating clergy were the Rt. Rev. C. T. Quintard, D.D., Bishop of Tennessee, in whose diocese the Sisters of St. Mary did heroic work during the yellow fever epidemics of 1873 and 1879, and the Rev. Messrs. G. H. Houghton, Hobart Cooke, A. McMillan, and E. Massey.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

The annual convocation met June 25th, at Olympia. After the preparatory service on the preceding evening, an adjourned business meeting of the Western Deanery was held to consider the advisability of presenting a memorial to the convocation in regard to the endowment of the Episcopate and the early formation of the diocese of Washington.

At the opening service, after Matins, a sermon was preached by Dean Crawford, and the Bishop was Celebrant. The business session was opened with organization, with Bishop Paddock as chairman, M. D. Wilson, of Vancouver, secretary, and L. E. Post, of Tacoma, treasurer. Bishop Paddock delivered his annual address. The morning's session finished the business of the convocation, after which the lady delegates of the associated guilds convened for the purpose of encouraging mission work beyond parish borders. The Bishop appointed as the standing committee of jurisdiction, the Rev. A. S. Nicholson, the Rev. G. H. Watson, Hon. E. P. Ferry, and George H. Atkinson. Regular committees were also appointed. The Rev. M. D. Wilson then read the memorial from the Western deanery, which was referred to the committee on the state of the Church. Trinity parish, of Tacoma, was admitted to membership in the convocation. The Rev. John Dows Hills, urged increased interest in missions, and gave weighty reasons therefor, and on the actual results of missions. The Rev. C. B. Crawford followed, and the Rev. G. H. Watson, dean of Western Washington, made the closing address of the evening, urging that we do not try to get ahead of God's time in our eagerness to see our work advanced. Bishop Paddock opened his address with words of welcome to the clergy and laity present. The Bishop spoke separately of the various parishes in the jurisdiction, and noted the work accomplished in each during the past year. "The progress in old Tacoma has been very cheering to me," said the Bishop. "The congregation of St. Peter's, under the charge of the Rev. T. N. Wilson, has been increasing, and 12 candidates have been presented. Trinity chapel, built under the direction of the Rev. Mr. Wells, has been opened for about six months with large congregations, and 20 persons have received Confirmation. The church of the Holy Communion has been without a rector for some time, but the services have been in charge of a layman, and I officiated when not engaged elsewhere. Recently \$7,000 have been subscribed toward the erection of a new edifice. The Rev. John Dows Hills has taken the rectorship of St. Luke's. The fund, for a parish house, begun by Mr. Wells, has been increased by his successor to \$6,000, and it has been determined to go ahead with the building. Valuable ground has been offered to the church, and a subscription of \$10,000, to which the parishioners have added about \$12,000. It is expected that a new stone church to cost about \$40,000 or more, will be erected dur-

ing the present or next year. The new hospital building, containing accommodations for more than 100 patients, has been completed during the year, although a debt of several thousand dollars still rests upon it. The institution still continues under the efficient superintendency of the Rev. Dr. and Mrs. Miles. Washington college has been wisely and well managed by Mr. D. S. Pulford and his able assistants. The Annie Wright seminary has had a prosperous year, about 50 boarders and 100 day scholars having been in attendance. The new principal, Mrs. S. K. White, has proved herself to be admirably adapted for her position, and has been aided by competent teachers. The Rev. Mr. Wells has continued as chaplain and instructor in Christian Evidences and Church History. At our last General Convention, Oregon passed from the condition of a missionary jurisdiction to that of an independent diocese."

SEATTLE.—The Rev. D. C. Garrett officiated for the first time as rector of St. Mark's church, Sunday, July 6th. The church was so crowded this and the following Sunday as to require additional seating capacity of 200. A guild room will also be built and plans for a rectory have been submitted to the vestry. Tuesday evening, July 15, the parish gave the rector and his wife a reception at the Hotel Ranier. It was a delightful social event, attended by the citizens of Seattle in general.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D. D., LL. D., Bishop.

LYONS.—Bishop Coxe visited Grace church, on Sunday, July 6th, and confirmed a class of 27, who had been carefully prepared by the rector, the Rev. Dr. Spalding. This makes 50 confirmed within the year in this important parish. The venerable Bishop delivered a most able and eloquent discourse on the signs of the times, and Christian obligations with respect to them. His address to the class was most fatherly and impressive. After the Confirmation, the Holy Communion was administered by the Bishop, assisted by the rector, to over 150 communicants, the Confirmation class receiving in a body after the others had communed. In the afternoon, the Bishop attended the children's service, and catechized the Sunday school. The music was rendered by the Sunday school choir of 30 voices, trained by the rector and his daughter. The Bishop expressed his satisfaction at the prosperous and united condition of the parish, and was especially pleased with the prompt answers of the school when he catechized them. Under the present rectorship, the communicants have increased from 121 to about 200, and the average church attendance has nearly doubled.

CLIFTON SPRINGS.—The Bishop visited the church here, on Sunday, the 13th inst., and in the afternoon confirmed a class of six persons, having the Wednesday night previous, in company with the rector at Clifton, the Rev. Dr. Lewis P. Clover, visited and confirmed a small class at Shortsville. The debt on the church at Shortsville has just been paid, and indications of new life and vigor appear. The Confirmation service at St. John's, Clifton, was largely attended, the church being crowded. The following editorial from the local paper of the village referring to the sermon preached by the Bishop in the morning of the same day, before the "Clifton Conference of Christian Workers," simply echoes the sentiment of all who heard it. The only regret expressed is that it was not reported and published in full. It was certainly a most forcible and logical presentation of truth in support of Holy Scripture:

"It is difficult to say whether we should most admire the Christian courtesy, intellectual vigor and acumen, or spiritual fervor which the good bishop displayed on this occasion. By this rare combination of excellencies he enchaind the attention of every hearer and captivated all hearts. Taking his text from Jeremiah xxxvi: 24, he set forth, for about fifty minutes, the different ways in which men now seek to mutilate

the Word of God, dwelling at especial length and with especial earnestness on the recent decision of the Supreme Court of Wisconsin, that the Bible is not a suitable book to be read in our public schools. By his vigorous eloquence, scathing sarcasm, and merciless ridicule (to which nothing but a verbatim report could do justice) the Bishop profoundly stirred his audience and awakened a spirit of indignant protest against the outrage which he condemned.

WESTERN MICHIGAN.
GEO. D. GILLESPIE, D.D., Bishop.

GRAND RAPIDS.—Trinity parish has never before been in such a prosperous condition as at present. Among other improvements, the basement of the church has been fitted up for the use of the choristers. A vested choir, under the training of the Rev. Mr. Johnson, has added much to the interest of the services.

The Rev. Dr. Fair, rector of St. Mark's, remains in the city all summer, working with his usual zeal.

Mr. S. L. Fuller donated to the chapel of St. Mark's hospital, a very beautiful font, "In Memoriam" of his honored brother, Mr. E. P. Fuller, one of the founders of St. Mark's Home. The font was received and dedicated to its holy use on June 19th, the fourth anniversary of the entering into rest of the benefactor of whom it is a memorial.

CHARLOTTE.—The hearts of the people of Grace mission were made glad on Trinity Sunday by the presence of the beloved Bishop. At the early service the general missionary baptized an adult. The Bishop preached in the morning and evening. At this service he confirmed 15 adults, five of whom were males, and nine were heads of families. As this was the first confirmation in the new chapel, it called forth special interest. A pleasing feature of the occasion was the coming forward of the whole class to receive their first Communion together, and remaining before the chancel during the Post-Communion service, after which each was presented to the Bishop. After the evening service, and before the Blessing of Peace, the good Bishop addressed to the congregation some admirable words of counsel and encouragement in the work of the parish. At both services extra seats were provided, and yet at the morning service many people were turned away for want of room. This visit of the Bishop and the Confirmation have left a most favorable impression on the community.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

It is stated that Bishop Kip has been confined to his house for some time, and has not been able to see many visitors. In accordance with the action taken at the last convention, *The Pacific Churchman* has been formally transferred to the assistant Bishop, who has made arrangements for the future conduct of the paper. *The Church News and Forum* has been consolidated with *The Pacific Churchman*.

MASSACHUSETTS.

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

The Rev. F. M. Pember, of Campbell, N. B., has become rector of the parish of Arlington, and will reside there early in September.

The Rev. Daniel Odell, of Providence, R. I., will take charge of St. Luke's church, Chelsea, October 18th.

The Rev. A. C. A. Hall is attending a triennial meeting of the Society of St. John the Evangelist in England, and will return about August 20th, in time for the retreat.

SOMERVILLE.—Emmanuel parish are making extensive preparations for placing in their church accommodations for the vested choir. The rector will take his vacation at Digby, Nova Scotia.

QUINCY.—Christ church is making extensive repairs, so that cathedral stalls for a vested choir may be placed in its spacious chancel. The expense, which will be over

\$1,000, has nearly been met, by making all the stalls memorials of former rectors and wardens. There will be accommodations for 16 boys and 14 men, and in the rear of the stalls, at the side of the chancel, with in easy access of the side entrance of the church, will be screened sittings for those who are infirm or sick, and cannot remain throughout the service.

VERMONT.

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

The Woman's Auxiliary of this diocese has more branches in proportion, than any other diocese in the land. It has raised \$5,000 the past year, in boxes, besides \$1,500 for the Rev. B. W. Atwell, the general missionary for the four southern counties. The Rutland parish, besides presenting the general missionary with a horse and buggy two years ago, has raised \$900 for missions, during the past year, of which \$750 came from two ladies.

The general missionary has visited 75 towns where the Church services had never been established, and discovered upwards of 300 scattered communicants. In spite of sterile soil, natural and spiritual, and a population that cannot increase, the Vermont Church not only holds its own, but grows steadily.

ALBANY.

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

MIDDLEVILLE.—The Bishop visited the church of the Memorial on St. John Baptist's Day, and administered the rite of Confirmation to a good-sized class. During the past year the Church has attained a wonderful growth. A beautiful rectory has just been finished which adds greatly to the church property. There is every indication of increased growth and prosperity.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The Rev. J. Hazard Hartzell, D.D., died at Grace church rectory, Waverly, June 9th. He was born April 6, 1830, in Washington Co., Pa., and was early left an orphan. He served an apprenticeship in the saddlery trade, and after some years in that business entered the Liberal Institute, still working at his bench after school hours and on holidays. He graduated with highest honors. During this time he wrote several dramas that were produced in Marietta with success. After his graduation he intended to prepare for and enter the legal profession, but he was attracted to and entered the ministry in the spring of 1854. He entered the Universalist Church and preached his first sermon in St. Louis in the pulpit of the Rev. George S. Weaver, D.D., and took his first parish at Quincy, Ill. He was married to Miss Achsah Elizabeth Weaver before removing to Quincy. He was subsequently located in Cincinnati, Buffalo, and Albany. In 1868 he received his Master's degree from Lombard University where he delivered the Baccalaureate sermon, and in 1869 the degree of Doctor of Sacred Theology from St. Lawrence University, where he delivered the oration at the laying of the corner stone of the library building. Dr. Hartzell delivered the centennial address of the Universalist denomination at Boston in 1870, and the oration of the centenary of American Independence at Alstead, N. H., July 4, 1876. He was located 14 years in Buffalo as pastor of the church of the Messiah, which he built.

Dr. Hartzell united with the Episcopal Church in 1881. He received orders from Bishop Huntington, and was rector of Grace church, Waverly, N. Y., at the time of his death. His published writings consist of discourses, addresses, lectures, orations, and articles, and a volume of poetry entitled "Wanderings on Parnassus." As a writer, Dr. Hartzell was graphic, poetic, and startling, showing great power of analysis, and that he was a student of nature as well as philosophy. He combined the highest qualities of the orator. He united to the purest rhetoric the most solid logic, and with his warm soul, electric powers, brilliant fancy, and powerful intellect, his thoughts glowed with white heat,

and his eloquence was thrilling and irresistible. As a conversationalist, Dr. Hartzell was brilliant and fascinating. He truly has been characterized as a "cultured scholar, a brilliant genius, an elegant orator and a warm-hearted Christian gentleman."

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The death of the Rev. E. J. Stearns, D.D., occurred in Easton, on the 4th inst. The venerable doctor was in his 81st year. The Rev. Edward Josiah Stearns was one of the best and most widely-known clergymen in this country. He was born in Bedford, Middlesex county, Mass., February 24th, 1810, and was brought up a Puritan of the strictest sect. He received his academic instruction at the Concord school and at Warren Academy, Woburn, Mass. He entered the sophomore class of Harvard University in 1830, and graduated in the class of 1833. Mr. Stearns then went South and was employed as a private tutor in families in Norfolk and Alexandria, Va. He commenced his theological studies at Andover, Mass., in October, 1835. He was first licensed to preach by the Woburn Association (Congregationalist) in 1836. In 1840 he was ordained deacon in the Protestant Episcopal Church by Bishop Griswold, and was advanced to the priesthood in 1843 by Bishop Whittingham. While deacon he had charge of St. James' church, Amesbury, was professor in Jubilee College, Peoria, Ill., and instructor in a ladies' school in Richmond, Va. His first charge as priest was Grace church, Elkridge Landing, Md. In 1845 he was professor at St. James' college, near Hagerstown, and in 1846 professor in the Baltimore "Central Male High school." In 1847 he became rector of St. Peter's church, Ellicott City; in 1849 professor in St. John's college, Annapolis; in 1854 professor in St. Timothy's hall, Catonsville, near Baltimore. He became rector of St. Mary's, White-chapel, Denton, in 1871, and resigned in 1878, in consequence of age and physical infirmities. Since then Dr. Stearns has made his home in Easton, spending his time in literary work and such occasional Church work as opportunity and strength permitted.

Besides the sermons named, Dr. Stearns has written and published these works: "Notes on Uncle Tom's Cabin," in Lippincott, 1853; "After-piece to the Comedy of Convocation," in 1870; "Birth and New Birth:—A New Treatment of an Old Subject," in 1873; "The Faith of Our Forefathers," being an examination of Cardinal Gibbons' "Faith of Our Fathers." Dr. Stearns at the time of his death, held the position of examining chaplain of the diocese. He never married. His remains were interred in Spring Hill Cemetery.

At the funeral service in Christ church, Easton, on the Monday following his death the number of priests gathered in the chancel was, of itself, significant. After the funeral, the Bishop called together the clergy in the vestry room. The following minute was presented by the Rev. Dr. Barber and adopted:

In the death of our loved and revered brother, the Rev. Edward J. Stearns, D.D., the diocese mourns the removal of one whose name is also familiar throughout the Church by reason of his personal traits and rare scholarship. Dr. Stearns was a native of Massachusetts, of good, old, Puritan stock, a graduate of Harvard College. As a professor in several institutions, the Dr. gained a prominent place in the world of letters. By his various publications, Brother Stearns became widely known for his strict accuracy of statement, his deep research, his close, keen analysis, and great force in argument. In the well-known controversy with prominent writers of the Church of Rome, the marked ability of our brother as a theologian appears, for he readily discloses the weak places in the armor of his adversaries, and fully vindicates our own claim as a branch of the Apostolic Church, basing his unassailable defence upon the clear Word of Scripture and the Fathers. The character of Dr. Stearns was marked by a beautiful simplicity and noble frankness. Integrity and purity were prominent qualities. But a bold, unyielding assertion of what he held as truth, was conspicuous in his intercourse. What he advanced with pen or word, he held *strutly*, and always "could give a reason" for his beliefs. Our dear brother has left to us many needed lessons in his impressive example.

PENNSYLVANIA.

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

The Rev. C. N. F. Jeffery, who has been the assistant minister at St. Timothy's church, Roxborough, for some time, leaves for his new field of labor as archdeacon in North Carolina, with the very best wishes of those among whom he has been laboring. The meeting of the Guild of St. Alban, connected with the parish, on Monday evening, July 14, was a pleasant occasion. Mr. Jeffery was presented with a gold badge of the guild, upon which was engraved,

"To our Chaplain, the
Rev. C. N. F. JEFFERY,
From the Guild of St. Alban."

The gift was made in behalf of the guild by the secretary, Mr. Alvin C. Goell. The rector, the Rev. R. E. Dennison, presented his late assistant with a silver Communion service.

For some time past, negotiations have been going on by which the church of the Holy Trinity, Philadelphia, could secure a piece of property on 20th, below Walnut street, on which for many years a Methodist church has stood. The transfer will be effected as soon as compliance can be made with certain legal formalities. So far has the matter gone that the vestry has made choice of one of several arrangements of the rooms in the building to be erected, which have been sketched out by the Messrs. Hewitt, who are to be the architects. The building will be 65 by 90 feet, and 4 stories high, of Collegiate Gothic, with a bold and commanding front entrance. The various agencies of the parish, Sunday school included, will be quartered in the new building. On the first floor, on either side of an open hall, will be rooms 16 feet 11 inches, by 20 feet, and 16 feet 11 inches, by 25 feet. In the rear there will also be four rooms, two, 19 feet 10 inches, by 25 feet; and two, 25 feet 11 inches, by 40 feet. The second floor will have a large room in addition, 40 by 62 feet, that can be used as a chapel or Sunday school room. There will be class rooms on the third floor, as well as rooms for visiting clergy, and the fourth will be fitted up as a gymnasium and janitors' apartments. The cost, including the ground, will not be far from \$150,000. It is proposed to change the present parish building into a commodious rectory.

As usual, during this summer, the church of the Holy Trinity, and the Holy Trinity Memorial chapel, Philadelphia, will have united services, they being held in the church in the morning, and in the chapel in the evening at 8 o'clock.

LONG ISLAND.

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

BROOKLYN.—On Wednesday, July 9th, the Rev. Robert W. Cochrane was married to Miss Harriet Edith Aleock at Christ church, E. D. Mr. Cochrane is understood to be the minister in charge of Christ church chapel. The ceremony was performed by the Rev. Dr. Darlington.

On Sunday, July 13th, the Rev. John F. Nichols, rector of Grace church, Watertown, diocese of Central New York, preached at the church of the Messiah, the Rev. C. R. Baker, rector. Mr. Nichols was formerly a resident of Brooklyn, was one of the founders of the Oxford Club, and connected with various associations, giving him an extensive acquaintance. He preached an able discourse from I Cor. xiv. 8, to an unusually large congregation for the season.

The Rev. Dr. George C. Currie, formerly rector of St. Luke's church, Philadelphia, preached in St. Ann's on Sunday evening, July 13th. Early in the week Dr. Alsop was to start on his vacation.

The Rev. James H. Darlington has been elected honorary chaplain of Company F., of the 47th regiment. At the business meeting held in the companies' armory, he received a hearty greeting and made an address on the relations of employer and employed. The address was followed by refreshments, which Dr. Darlington had provided for his auditors.

The funeral of the Rev. Henry A. Stafford took place at St. George's church, July

17th, the services being conducted by the rector, the Rev. R. H. Harris, assisted by the Rev. T. McKee Brown, of New York; the Rev. Dr. Drowne, of Flatbush, and the Rev. Mr. Tripp, of Brooklyn. The deceased, who died of Bright's disease, was 73 years old, and had lived 43 years in Brooklyn. He was born in Lebanon, Conn., in 1816, was sometime a school teacher, and was ordained to the diaconate by the late Bishop Horatio Potter. For many years he served in St. George's, and as an assistant at old St. John's church, but in consequence of a bronchial affection, it is understood, was never raised to the priesthood, while for many years he had acted as a real estate agent.

The Rev. Lindsay Parker, rector of St. Peter's, is taking his vacation in his yacht Kathleen, accompanied by some friends, sailing down the coast of Maine to Nova Scotia and New Brunswick. He will return to Shelter Island the latter part of August, and resume his duties in September.

SOUTH HAMPTON.—A handsome brass tablet resting on a solid background of oak was recently placed in the south transept of St. Andrew's Dune church having an inscription as follows:

In commemoration of the 250th anniversary of the settlement of South Hampton which was affected in the year 1640, and to perpetuate the names and records of the principal founders, this tablet is placed here in June, 1890, by the congregation of St. Andrew's Dune Church.

The names of a half dozen of the first settlers are followed by this extract from their Declaration:

Our true intent and meaning is that when our plantation is laid out by those appointed according to our articles and that there shall be a Church gathered and constituted in accordance to the mind of Christ, that then we do freely lay down our power both of ordering and disposing of the plantation and receiving of inhabitants or any other thing that may tend to the good and welfare of ye place, at ye feete of Christ and His Church.

South Hampton is now one of the most attractive watering places on the south shore of the Island, at which many New Yorkers have their residences, among others, the Rev. Dr. Rainsford, rector of St. George's. "Dune" is a term applied to the low hills of shifting sand.

FLATBUSH.—The Rev. T. G. Jackson, rector of St. Paul's, sailed for Europe on Wednesday, July 16th, himself and wife being accompanied down the Bay. He will be absent two months, his pulpit being occupied by the Rev. Dr. Drowne.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The vestry of Christ church, Christiana Hundred, have extended a unanimous call to the Rev. H. M. Bartlett, of Providence, R. I. He has signified his acceptance, and will take charge about the middle of September.

It has been decided to build a gothic chapel at the flourishing mission at Clayton, from designs of Mr. Burns, the Church architect.

The Bishop will take no vacation this summer, but may spend a couple of weeks away from the diocese in September.

The Rev. T. Gardiner Littell, D.D., will spend part of July and August in the Adirondacks.

MILFORD.—On Thursday, June 26th, the Bishop of Delaware instituted the Rev. J. Holwell Geare, late rector of Milton, to the parish of Christ church, Milford. The service commenced at 10 a. m., with Matins, which was said by the Rev. Lewis Gibson, the Lessons being read by the Rev. Father Field, of St. Clement's, Philadelphia. Dr. Pratt, the senior warden, presented the new rector with the keys of the church, as a pledge of parochial recognition. The Bishop preached an impressive and practical sermon. A High Celebration of the Holy Communion then followed, at which the rector was Celebrant. The choir sang the service extremely well, and the music was good throughout. The altar looked most effective with its lights and flowers. At the close of the service, the congregation bid a hearty godspeed to Mr. Geare in his

new work. A reception was given in the evening of the same day at the residence of Mrs. Torbert, to more than 100 of the friends of the new rector. Addresses were made by the Bishop, the Rev. Father Field, and the rector. Great improvements have been made in the church since 1886, and many memorial gifts have been placed in it. All the woodwork in the interior of the building has been stained in mahogany. The chancel has been brought out and raised, a new memorial altar placed in the sanctuary by the congregation, the walls painted and decorated. Seven lamps, the gift of Isaac Trewitt, a vestryman, in memory of his son, Joseph, have been hung in the chancel; the organ placed in the west end of the church; gates have been designed and made by Henry Rolle, vestryman, for the chancel; beautiful Eucharistic candle-sticks and vesper candle-sticks have been given by Mrs. Elizabeth Mitchell, in memory of her husband, Dr. Mitchell. Thirty-two persons have been presented for Confirmation. The Rev. James Kerr was called to the rectorship in 1886, but resigned in May of the present year, having received an appointment as U. S. A. Chaplain, with headquarters at Mt. Vernon Barracks, Ala.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

LOUISVILLE.—St. Paul's parish, fifth Sunday after Trinity, was visited by the Rt. Rev. J. S. Johnston, of Western Texas. The Bishop's sermon on the occasion was devoted to missionary work, especially in behalf of his present field in Texas, taking his text from Joshua xiii:1. The Bishop will visit the eastern dioceses for aid in his work.

The funeral of Mrs. Corbin Galleher, who recently died in New Orleans, at the home of her son, Bishop J. M. Galleher, took place in the chapel at Cave Hill cemetery, Tuesday, the 10th of June, the Rev. Chas. E. Craik, of Christ church, assisted by the Rev. M. M. Benton, of the church of the Advent, officiating. The remains were brought to Louisville for interment.

The Rev. Geo. C. Betts, rector of Grace church, has left for a tour to Europe, a free passage ticket and expenses having been presented him by some of his fervent admirers and parishioners. He will return about September.

Calvary church, the Rev. J. G. Minnigerode, has been closed for the summer.

Early Communion is now being celebrated in five of the city parishes. Only a short time back, there was but one church where the early 7:30 A. M., Celebration pertained.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The July business session of the Archdeaconry of Reading was held on the 14th inst., in the Wood memorial building of Christ church, Reading. The newly-elected archdeacon, the Rev. J. F. Powers, presided. The chief business on hand was the making of appropriations for the various mission stations. Few changes were made in last year's schedule: \$400 was set apart for Shenandoah, an important point where the laity have displayed remarkable energy; \$100 instead of \$200 as last year, was given to Schuylkill Haven, which will probably unite with Minersville. St. Luke's chapel, Reading, received \$50, and St. Mark's chapel, Jonestown, \$100. The total amount appropriated was \$3,025. The amount allotted to this archdeaconry by the Board of Missions, is \$3,200, the balance, \$175, is to be used at the discretion of the Executive Committee. The Reading Archdeaconry is expected to raise \$4,600 for the use of the Diocesan Board. Certain changes were made in the by-laws, viz: the July meeting was made to provide for business only, and the time of the spring meeting was so changed that it shall not fall on a Rogation Day, nor near Ascension Day, as previously. The archdeaconry heard with profound regret, and so expressed by resolution, of the sad loss sustained by their faithful missionary, the Rev. Chas. A.

Marks, of St. Clair, in the death of his little child, who was fatally burned last week. The archdeacon spoke touchingly of the sad incident. He said the little one had been left in bed with a picture book. Suddenly screams were heard, and the mother who rushed to the room found the child enveloped in flames. A blanket was quickly thrown around it, but too late to save its life. The little one, however, was able to tell how the accident occurred. In the book she had found a picture of some bad boys, and so she procured a match and had set the picture on fire to burn up the naughty boys, but in so doing, the flames caught her own night dress, and a few hours took her from this life to paradise. The child was scarce three years old.

The committee appointed to arrange a fit celebration for the 47th year, and 150th session, of the Reading Convocation and Archdeaconry, to be held in Christ church, Reading, on the 13th of October next, reported that they were arranging for a reunion of old members of the archdeaconry. Bishops Coleman and Potter had reported favorably. Bishop Whitehead thought it would not be possible for him to be present. Every effort will be made to make this a memorable session. The matter of an itinerant missionary for this archdeaconry was referred to the temporary executive committee.

The Rev. L. R. Dalrymple, rector of St. Barnabas' church, Reading, is now taking a much-needed rest. The arduous work of building a beautiful new church to which he has so faithfully devoted himself during the past year, with all the other duties attendant upon an awakening parish, has well earned for him a month's vacation. The Rev. John Long will officiate in his absence.

DINGMAN'S FERRY.—Sunday, July 6th, was an occasion of deep interest to the little band of earnest worshippers in the chapel of St. John the Evangelist. Bishop Rulison visited the mission, and confirmed a class of 10 persons, nine of whom were adults. The church was crowded to the doors, and many persons were unable to gain entrance. The sacrament of Baptism was administered before morning service, and the mother of the babe was among the candidates for Confirmation. The little chapel was very lovely with its floral decorations, and its altar, properly adorned with cross, vases, and candlesticks. The hangings were for this occasion white. The Bishop's address was full of the loving fatherly advice, admonition, and instruction, for which he is so justly beloved. Bishop Rulison was the Celebrant, assisted by the rector, the Rev. B. S. Lassiter, who has lately been called to serve the two parishes of Dingman's and Milford. Although he has been there but a short time he has already done much good work. The parish of Dingman's is not yet three years old, and is entirely out of debt, and supported by faithful workers, who, loving their Church, deem it a privilege to serve it.

SOUTH BETHLEHEM.—In the services at the church of the Nativity, July 6th, the Rev. C. Kinloch Nelson, the rector, had as his assistant, the Rev. Harvey Sheafe Fisher, who will hereafter act in that capacity. Mr. Fisher is a graduate of Lehigh University. He prepared for college at Selwyn Hall, in Reading, where he took the Greek prize and the medal in the competitive drill. He entered the University in '83, taking the Wilbur scholarship in his sophomore, and the second prize in the junior oratorical contest the following year. In '87 he graduated with the degree of B. A., and being one of the first in his class, was appointed among the commencement orators. He then entered upon a three years' course at the Central Theological Seminary, in New York City, where, in January, he won the prize for extemporaneous speaking, a handsome gold watch. In May he graduated from the seminary, being one of the seven recommended for the degree of bachelor of divinity. On Whit-sun Day last he was ordained a deacon at his home in Pottsville by Bishop Rulison,

and then was appointed assistant to the Rev. Mr. Nelson.

MECHANICSBURG.—When St. Luke's mission had accomplished, after much patient labor, the building of its little church, nine years ago, the late Hon. Wm. M. Watts, presented to it a goodly offering as the nucleus of a rectory fund. By slow accretions, the result of the persevering efforts of a small but united and faithful company of Churchmen, the fund grew, until it has at length enabled the mission, with the timely and liberal aid of a few friends in the Archdeaconry of Harrisburg and elsewhere, to build and furnish, free from debt, a commodious rectory on the rear of the church lot. Its style is in excellent keeping with the very pretty stone church, and its interior is regarded as a model in convenient arrangement and thorough equipment, with all modern appliances for domestic comfort. The fund sufficed also to grade and sod the rectory lot, to plant shade trees, and to pave with brick the street walk on the north side of the church and rectory.

WYOMING.

ETHELBEITH TALBOT, D.D., LL.D., Bishop.

On Saturday evening, July 12th, after journeying about 600 miles, 115 of which were traveled by stage, Bishop Talbot, and the Rev. Charles E. Snavelly, arrived at Sun Dance, Crook Co. They were most gladly and hospitably received by the people. On Sunday the 13th, Morning Prayer was said in the M. E. church, followed by a celebration of the Holy Communion, at which seven persons partook of the Blessed Sacrament. The Bishop preached the sermon, taking as his text, St. James i: 21. Evening Prayer was said at 8 o'clock, at which time the Bishop made a short address. The sermon was preached by Mr. Snavelly, the new rector. At this service there was one candidate for Baptism, and two for Confirmation, presented by the rector. At the close of the Confirmation service, the Bishop made an earnest, loving address to the newly confirmed. Thus ended the first services that have ever been held under the direction of a rector in the north-eastern part of this great State. How sad it is to think that in an area of country, as large as the State of New Jersey, the rector at Sun Dance is the only representative of the One, Holy, Catholic, and Apostolic Church. The fields are verily ripe unto the harvest; but where are the laborers?

NEBRASKA.

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

COLUMBUS.—Grace church was favored with a special visitation from Bishop Worthington, on St. John Baptist's Day. Two adults received the rite of Confirmation. Although excessively warm, and a week day evening, the service was well attended, and rendered in a devout and hearty manner. The singing, by a newly-organized choir, was very good, and elicited from the Bishop warm commendation. The work of the Church in Columbus is making favorable progress, in spite of special difficulties. By hard work, both on the part of priest and people, much has been accomplished within the past few months. The church has received new windows, and has been improved in other respects. The rectory has been repaired and painted, both inside and outside, and the entire church property unencumbered has been deeded to the cathedral chapter of the diocese. Frequent services, and Holy Eucharist on every Lord's Day and holy day, is the rule there. Everything is being done to make the people know and believe that there is in their midst a pure branch of the Apostolic and Catholic Church of God.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

Bishop Knickerbacker is at Bishopthorpe Park, a beautiful spot in the northern border of Indiana, situated on Twin Lakes, in La Grange Co., two miles from the village of Lima, easily accessible by the Grand Rapids and Indiana R. R., Lake Shore and

Michigan Southern R. R., and the St. Louis and Canada R. R. It is designed and most abundantly fitted for a summer home for the clergy and Church people, within or without the diocese. The Bishop will give a lot to any clergyman or Churchman who will build a cottage for his own use. The drives about Bishopthorpe Park are perfect, and pass through miles of wooded land. The lakes afford fine fishing, rowing, and sailing. The cost of living is within the reach of any, and the quality of table supplies is of the best. Here is indeed a charming place for recreation. It is specially fine for tenting, the balmy air rendering it quite safe and pleasant for a longer period than usual. It is destined to great favor among Indiana Churchmen, and might become a resort where the clergy and laity may come and go from summer to summer in delightful intercourse and friendships that may have their influence for good in every parish of the diocese.

SOUTH DAKOTA.

WM. HOBART HARE, D.D., Bishop.

YANKTON.—We take the following items from the Christ church parish magazine. "During the year ending May 31st, 1890, we have raised and expended for parish and diocesan purposes \$4,000. We have put 40 incandescent electric lights into the church; a Ross water-engine to blow the organ; cushions, kneeling-benches, book-racks, prayer books and hymnals in every pew; complete sets of colored cloth hangings for lectern, pulpit, and reredos; and crimson curtains and gilt cornice in the chancel; also a large double-heating base-burner in the guild hall, and a considerable addition to the Sunday school library. There are now 140 families comprising 500 persons in the parish, (170 communicants on the roll, 190 teachers and scholars in the Sunday school). The church and grounds with guild hall, worth \$36,000, are free from debt, and were acquired by the parish without any help from abroad."

From *The Bishop's Record*: Under the present rector, the Rev. W. H. Wyatt-Hannath, the excellent lay people of this parish have put forth their energies with the best effect, and the Church has become one of those—not many in a new country like South Dakota—which the Bishop feels that he may lean upon instead of being conscious always that they are leaning upon him."

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

NEW LONDON.—The parish of St. James' has within its limits a "Chapel of Ease," built for the convenience of the visitors at the Pequot House, and the residents of the surrounding summer cottages. Sunday services are maintained here by the Church-loving people of the little "settlement," from the middle of June to the middle of September, there being a different clergyman to officiate each Sunday. Usually there are among the visitors at the hotel one or more clergymen who are willing to assist the priest in charge for the day, but on July 6th there were no such helpers, and Bishop Williams ministered alone "to all such as were religiously and devoutly disposed." He began his public duties by Morning Prayer and sermon which were followed by the Holy Communion, there being 70 communicants. In the afternoon he read Evening Prayer and preached again. These services would make a hard day's work for many clergymen, but 8 o'clock P. M., found the Bishop at the Seabury Memorial Mission, in Groton, two and a half miles from the scene of his day's labor. Here he preached again and confirmed a small class, and seemed fresh enough for another service if one were required of him. Truly there are giants in these days.

MINNESOTA.

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

MARSHALL.—Bishop Gilbert visited this mission on the 21st and 22nd ult., met the guild and the business committee, and decided to build a church. Eleven months ago he sent a young missionary, the Rev. J. B. Halsey, to give Marshall one Sunday in

the month. The mission then contained 12 communicants. Since then he has had 22 Baptisms—17 adults (with one or two exceptions they were from the denominations without any previous church training), and 20 Confirmations, 8 of whom were confirmed Sunday, June 22nd.

ST. PETER.—At 8 o'clock, on the evening of the 30th of June, the assistant Bishop made the annual episcopal visitation to this parish. A class of seven was presented for the apostolic rite, by Mr. F. H. Barton, candidate for Holy Orders, who had prepared the members for Confirmation, previous to the recent coming of the rector, the Rev. Robert Hammond Cotton, late of Manchester, England. Bishop Gilbert preached, in his usually vigorous manner, a most earnest sermon from St. Matthew xvi: 16, "What shall a man get in exchange for his soul?" A deep impression was left on the large congregation assembled. The excellent quartette choir, of which the parish is justly proud, rendered effectively Bunnett's *Magnificat* and *Nunc Dimittis* in F; the *offertoire*, "Protect us thro' the coming night," in addition to the Confirmation hymns.

The parish of the Holy Communion is displaying much activity in parochial matters, and the energetic Ladies' Guild is ably holding up the hands of the rector.

ST. PAUL.—The new vested choir of St. John's church, on the Hill, the Rev. John White, rector, is fast attaining, if it has not already attained, a prominent place among the church choirs of the country. The voices are much above the average, some of the singers enjoying a more than local fame; while the high standard of the music sung, its careful and finished rendition, and the thorough attention paid to all the delicate details which are so indispensable in a perfectly performed Anglican service, entitle the choir of St. John's and its talented and painstaking director, to the highest commendation.

NEVADA AND UTAH.

ABIEL LEONARD, S.T.D., Bishop.

June was a somewhat eventful month in this jurisdiction. On the eve of St. Barnabas Day, Miss Julia C. Emery arrived in Reno, visited the Bishop's school for girls, and was given a reception in the afternoon, at the rectory. In the evening, a special service was held in Trinity church, and Miss Emery talked in her quiet, thrilling way about the mission work of the Church, until every one was stirred. An offering of \$30 was collected, and next morning, one earnest woman, who had not been prepared the night before, handed to Miss Emery a \$20 gold piece. A woman of slender means, too, she was, depending on her own fingers for a livelihood.

On St. Barnabas' Day, after an early Celebration, the rector of Trinity, Reno, and the rector of St. Paul's, Virginia City, drove Miss Emery 20 miles south and 2,000 feet up the mountain to Virginia City. The ladies of the Dorcas guild in St. Paul's parish had lunch waiting for the party, and a large number of ladies in the parish were assembled to meet the general secretary. After lunch, an informal meeting was held, and Miss Emery talked about the mission work, rousing a vivid interest even in some who had been very apathetic before. The ladies spontaneously collected \$25 on the spot, to be devoted to the work of the Auxiliary.

On the 18th of June the musical department of the Bishop's school gave its annual rehearsal. On the 23rd began the closing exercises of the school, with contests in elocution, and in spelling. On the afternoon of St. John Baptist's Day, the graduation theses were read, and prizes awarded by Bishop Leonard. On the evening of that day the Bishop confirmed a class of 5 adults, after Evening Prayer, in Trinity church. The music in this church is now led by a choir of women, vested in the fashion adopted at St. Peter's church, Brooklyn, and it is particularly excellent and hearty. On Wednesday morning the graduation sermon was preached, and the diplomas awarded to graduates of the Bishop's school, in Trinity church,

On St. Peter's Day the Bishop visited St. Paul's, Virginia City, for the purpose of consecrating the church. The building was completed many years ago, but was under a debt until 1885. About that time, Bishop Whitaker was transferred to Pennsylvania, and it has been impossible to arrange for the consecration before the above date. A large congregation assembled, including visitors from Reno and surrounding towns. After the processional psalm, the instrument of donation was read by the Hon. W. E. F. Deal, junior warden, and the Bishop proceeded with the consecration. Morning Prayer was read by the rector, the Rev. L. B. Ridgely and the Rev. J. W. Hyslop, who has recently been ordered deacon and sent to assist in the work which centres at St. Paul's, Virginia City. Bishop Leonard preached the sermon and celebrated the Holy Communion, assisted by the Rev. Wm. Lucas, rector of Trinity church, Reno.

In the evening, service was read at Gold Hill by E. S. Kincaid, the lay-reader who has faithfully served that mission weekly since January; and at Dayton, by the Rev. J. W. Hyslop, assisted by Edwin R. Williams, the lay-reader who has been reading at Dayton and Silver City since the beginning of Lent, every Sunday night. At St. Paul's church, too, after Evening Prayer, the Bishop confirmed a class of four boys.

Besides the Rev. J. W. Hyslop, who takes charge of the three missions adjacent to Virginia City, Bishop Leonard has also sent to Nevada, the Rev. W. H. L. Houghton, recently ordered deacon, who is to act as traveling missionary, making his headquarters at Reno.

The Rev. J. F. Holmes has been called to St. Peter's, Carson, in place of the Rev. F. R. Sanford, who has gone to the diocese of Wisconsin. With these additions, the working corps of clergy in Nevada is in more effective condition than it has been for some time, although it loses this year the Rev. J. M. Rankin, formerly the rector of the school at Reno." He returns to Kansas, leaving behind him the memory of a kindly and holy life.

BISHOPTHORPE SCHOOL.

South Bethlehem, Central Pa.

The closing exercises of the diocesan school for girls, comprised a succession of interesting programmes, well adapted to show the character of school work for the past year. On Wednesday evening, June 4th, the special friends and officers of the institution witnessed a most creditable exhibition of the art classes, followed by a callisthenic drill. Saturday afternoon was devoted to the literary exercises, Bishop Rulison making a brief address in conclusion. On Sunday, the Rev. Reese F. Alsop, D. D., preached the annual sermon, in the church of the Nativity, taking as his text, "Charity seeketh not her own," he developed by a forcible contrast drawn from the life of Marie Bashkirtseff, the beauty of charity, especially in its quality of unselfishness, and its power to make life happy. On Monday evening was given a *soiree musicale*, at which the pupils did themselves and their teachers great honor. The board acknowledged with pleasure its satisfaction with the corps of teachers and ordered some improvements for the additional comfort of the household.

AKELEY INSTITUTE.

Grand Haven, Mich.

The second year of the diocesan School terminated on the evening of June 20th, in a brilliant and highly enjoyable reception given by the rector and the principal, Dr. and Mrs. J. E. Wilkinson, assisted by the pupils, at Blanche Hall. This institution, although but two years old, has been wonderfully successful. Owing to the youth of the school, there is, of course, no graduating class, and so the interest in the closing exercises centered on the final *musicale* and the last reception. Medals were awarded as follows: First prize, for proficiency in music, Miss Anne M. Seymour, of Grand Rapids; second prize, Miss Eva Gibbs, of Grand Haven. Miss Annie Rippey, of Muskegon, took the medal for the most rapid prog-

ress. The exercises given in lieu of commencement were held at Florence Hall. After an eloquent address of welcome by Bishop Gillespie, the Hon. Orr Shurtz delivered a masterly oration on "The Value of the Higher Education of Women." In behalf of Mrs. Willard, of Battle Creek, the Rev. Dr. Rippey presented the institute with a very lifelike and costly picture of the Bishop of the diocese, the work of Mr. W. H. Brooks, the Chicago artist. Miss Ethel Soper, of Newaygo, of the class of '91, took the prize offered by the principal for the best scholarship for the entire year. The morning exercises concluded with a novel and highly entertaining tennis drill by 16 of the young ladies.

KEBLE SCHOOL.

Syracuse, N. Y.

The commencement exercises of the year were held June 19th. The morning exercises consisted of a very beautiful musical programme, instrumental and vocal, and the essays of the graduates. At the close, a meeting of the alumnae was held, at which 40 members were present to make arrangements for a general reunion in 1891—the 20th year of the school. In the evening the large audience listened to an able address by Dr. Edward Abbott, of Cambridge, Mass., after which Bishop Huntington, with beautiful and kindly words of encouragement and admonition, presented the diplomas and testimonials, 10 in number.

This home school for girls under the supervision of the Rt. Rev. F. D. Huntington, has had marked success. Miss Jackson, the principal, is assisted by an able corps of 12 teachers. The school furnishes a thorough course of study, valuable training, and an attractive home life, in a central locality, and enjoys the patronage of families from many western as well as eastern States.

VETMONT EPISCOPAL INSTITUTE.

Burlington, Vt.

This school for boys has had a very prosperous year. Mrs. H. H. Ross, the wife of the principal, has organized a league of the cadets, which has raised \$1,100 for improvements of the property. Three clere-story windows have been added to the chapel, the room has been newly carpeted, the walls and ceiling frescoed, the organ painted and gilded, the old seats have been succeeded by new ones of heavy carved oak, the old chancel floor by one of hard wood. There have been added two Frink chandeliers, new sedilia, a credence shelf and a faldstool. Bishop Biswell has presented a Bishop's chair, as a memorial of his predecessor; Mr. P. J. Carleton, of Rockport, Maine, an altar of oak, in memory of his son, a graduate of the Institute; Mrs. G. E. Bowerman, of Pittsfield, Mass., gave an oak lectern, a memorial of her daughter; Col. and Mrs. Fred E. Smith, of Montpelier, Vt., gave an altar cross, jewelled, and vases, all of brass; the alumni and undergraduates gave one half of the chancel window, containing four scenes in our Lord's Resurrection, designed by the Rev. J. H. Hopkins, S.T.D., in memory of the late Rev. Theodore A. Hopkins, who for its first 20 years was principal of the Institute.

This school, under its present able principal, keeps up its former high standard of scholarship. The graduates this year were five. The order of Exempt (comprising the boys with the best record) have certain special privileges. For this year they are Thomas Hawley Canfield, Jr., H. E. Adams, Edward Bogue, Joshua F. Day, John S. Kimball, J. Fred. Norwood, Wilbor L. Smith, Rufus R. Walker. The leader of the school is J. Fred. Norwood. T. H. Canfield, Jr., is the best drilled cadet, having won the medal last year. This year the medal goes to Irwin A. Rust, second in skill. Herbert C. Turner won the medal for neatness of appearance, and care of arms and equipments. The unsurpassed scenery, the bracing climate, the admirable discipline, the high character of the instructors, and above all, the moral and religious influence flavored with genuine Churchmanship, all held to keep this institution where it has always been, abreast with the very best schools of the Church.

The Living Church.

Chicago, Saturday, July 26, 1890.

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

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It may at first sight seem surprising that while within our own borders we are having to do battle for the integrity even of the Apostles' Creed, our Presbyterian brethren, in discussing the bishops' terms of unity, are finding fault with the Nicene Creed for insufficiency. It is good, they say, as far as it goes, but it "has in it no doctrine of sin or of justification by faith; it mentions but one sacrament, and in other respects is defective." "It is manifestly inadequate as a basis for the faith of Christian men." This criticism brings to light the wide difference in the point of view as between Churchmen and other religious bodies. The latter, formed in comparatively recent times, had to start brand-new, as it were. They were not entering into a state of things which had simply been handed on from the first days of Christianity, but they were organizing a constitution and articles such as they could mutually agree upon. The Church on the contrary received her constitution, her faith, and her institutions. She did not create them. Even the General Councils did not undertake to devise forms of faith which their members would agree to believe. Their endeavor was to make sure of what always had been believed and to express it in words which would exclude whatever was contrary to it. But many things remained so universally accepted that they never came into question. They were embodied in the Liturgy, and the sacramental ordinances, and the unquestioned practice of the whole Church. The Church has never felt the need of embodying them in the Creeds. Some of them are so fundamental

that they lie behind the Creeds. The Creeds may be said to presuppose them. For instance; the Church has never defined itself as a human society generally feels obliged to do in the first article of its constitution. The Creed simply says: "I believe one Catholic and Apostolic Church" and every one is supposed to know what the Church is. Again: "I believe in one Baptism for the remission of sins." This presupposes a knowledge of what sin is and the need of justification.

THE Church has never thought it necessary to put every doctrine or doctrinal influence into the form of a creed. She has often met error by conciliar decisions, which, however, she has not found it necessary to make matters of perpetual profession on the part of all her members. The decisions are made, and the faithful believing the "one Catholic and Apostolic Church" when she speaks in authoritative voice, they become precedents to which to appeal, if the same or similar errors arise again. In the words of a writer in *The Atlantic Monthly*, there is an "immense background of tradition, custom, inheritance, and continuity of faith," which forms the proper atmosphere of the Catholic Church. Coming into her with loyal and trustful spirit, and endeavoring to live her life, this atmosphere is felt. It surrounds the Liturgy and Creeds and gives them a significance, and a life and vigor, which as bare words without a history or an environment they could not have. It is this which our separated brethren do not understand and cannot appreciate. If they could once do so, they could understand the difference between the Creeds of the Church, strong, clear, uncompromising and rising out of a soil in perfect harmony with their spirit, and the sect confessions of modern days.

THE letter of Dr. Bolles is very satisfactory as showing that the Bishop of Ohio has been by no means indifferent or passive in the case of Mr. MacQueary. We can easily sympathize with the Bishop in having such an irksome task laid upon him at the very entrance upon his episcopate. We cannot but think, however, that it would have been well for the larger interests involved, if the fact that the inhibition had been issued had long ago been made known. Charity to the individual is sometimes a great injury to the Church. The case was a very plain one, and the least learned Churchman could not fail to see its bearings. To many such, the taunts of the secular papers as

to the exceeding breadth of the Episcopal Church, which seemed to be borne out by the facts, were almost intolerable. Taken with other occurrences of the past year or two, the fear was justifiable that the very root principles of the Faith were in danger of being disregarded. Such an evil as the unrestrained utterance of the plainest heresy by a clergyman of the Church, is an evil that grows and spreads, and soon produces embarrassments and complications of a very serious character. It seems clear that Mr. MacQueary's book would not have received innocent commendation in certain quarters if it had been known that he was inhibited. Neither would the Church Congress have selected him as one of its speakers. There are cases in which a questionable book or publication may have special popularity given to it by public action against it. But in this case there was little danger of that kind. The secular papers had already made the most of the appearance of such a book from a clergyman of the Church.

At any rate, whatever may be the subsequent history of this case, it is now in such a position that no further harm is likely to come of it. Churchmen who have been troubled by the apparent immunity with which the denial of the Creed had been received are now freed from all misgivings. In fact the announcement months ago in the most general terms that the ecclesiastical authorities had taken the case in hand, would probably have prevented anything more than the barest reference to it in the Church papers. We may, and we do, have unwavering faith that in the long run truth will triumph over error, and we may have an earnest hope that the proper authority will, in a particular case, intervene, but of this latter point we can never be quite sure. Where the danger is serious and the evil a glaring one, we feel it to be an important part of our duty to call attention to the circumstances and to press for a settlement. In doing this we are very far from wishing to reflect with severity upon any one's action or inaction, still less to add a feather's weight to the burden which rests upon the bishop who has a painful duty to perform, and who must necessarily proceed with all the care and prudence he can command. But we should suppose that nothing else could in a difficult matter so strengthen the hands of authority as a clear view of the light in which such a case presents itself to those not immediately involved, and the assurance that in adopting a courageous course of

action, he will have the support of the Church at large.

THE Roman controversialists of late are making much of a short and easy argument for the papal supremacy. The Church is an organized body, and moreover a visible body; but a visible body, it is insisted, to be a body at all must have a visible head. It is often asserted, and sometimes the assertion is allowed to pass, that on this ground the Anglo-Catholic position leads logically to Rome. Since we acknowledge the visibility of the Church, we are illogical, it is said, in denying the visible head. Sooner or later our own reasoning will compel us to accept the papal supremacy, infallibility and all! If we are to believe Mr. Rivington, who seceded to the Roman intrusion in England some years ago and has written a book about it, this argument struck him as immensely forcible. Perhaps nothing will bring out the fallacy involved in it so clearly as a *reductio ad absurdum*. The Romanist holds that the Pope is a visible head; but a visible head, to be a head at all, must have a visible body. The visible Church therefore must be the body of the Pope. We imagine that not many, even of the most ardent advocates of the papal claims, have been accustomed to put the matter to themselves in this bald and direct form. It is immediately seen that when we speak of the Church as "the body" it is in a sense which admits of only one headship, namely, that of Christ, and that the connection which warrants such language is a vital and organic one.

AGAIN the Church, though in part visible, is not all visible at least to the eyes of men on earth. Those who have departed in "the faith and fear" of God have not ceased to be of the Church; "living and dead but one communion make." Accordingly it has been held that the Pope has power in purgatory. But he is not visible in purgatory. The souls in purgatory might be supposed to say: "If we have a head he must be present with us and visible to us; or as it is expressed, must be in the same order of life." But we have never heard that the staunchest defender of the papal headship ever held that the Pope was in purgatory as well as in the Vatican. On the whole, such reasoning will not soon induce us to give up our belief that Christ is the only Head of the body, which is the Church, though in His personal presence He is as invisible to us as is the Pope to his faithful subjects in the United States.

A NEW CATHOLICITY.

We have received the following from Mr. MacQueary:

You persist in discussing Evolution and Christianity from the *ecclesiastical* standpoint alone. You will not ask: Is it true? but only: Is it consistent with the formulas of the Church? And you think that it is not; or, at least, that my exposition of it is inconsistent with an acceptance of the Creeds and Articles of the Church. Therefore, you think I should resign from the ministry. As I have quite determined not to do this, and, as this is an important question, you will surely permit me to state my reasons for refusing to act upon your suggestion.

The gist of your contention is contained in the following passage from your article: The Church's "formulas (you say), may be antiquated, worn-out traditions of men, but it will surely be admitted that those who have voluntarily pledged themselves to accept such formulas, and to guide their teaching by them, must either abide by their pledges or give up the office they obtained on the strength of those pledges. If a man should join a protectionist club, and afterwards become a convert to free trade, we suppose he would soon be expelled if he did not withdraw of his own accord." I am sorry that you have so far abandoned your advocacy of the *Catholicity* of the Church, that you do not hesitate to compare it with a *partisan* organization, thus reducing it to a mere "sect." You surely do not believe that the Creeds and Articles of the Church are as narrowly sectarian as the platform of a protectionist club! On the contrary, I hold that they are more like the Constitution of the United States, which *admits of amendments*. As the Constitution gives to every member of Congress the power and privilege of proposing amendments thereto, so our Sixth Article of Religion appeals from the Church's formulas to Holy Scripture, and gives to each one the right to test those formulas by facts and reasons, and to reject them and propose amendments if they be found insufficiently attested.

Now, I entered the ministry with the distinct understanding that this was the cardinal principle of our Church, and so I hold that no one has an ecclesiastical, much less a moral, right, to force me out of my office because I consider certain of our formulas erroneous. You are in duty bound to discuss my propositions and refute my arguments, just as much so as a member of Congress is bound to consider a colleague's proposition to amend the Constitution, and you have no more right to urge my deposition or resignation from the ministry than one member of Congress has to unseat another. We are not Romanists, but real Catholics. We do not believe in the infallibility of the Church in any sense of the word. The Creeds and Articles are simply summaries of what uninspired theologians, reformers, and fathers, considered the truth, but each member of "this Church" is at liberty to discuss those formulas, and to accept or reject them according to the strength or weakness of the evidence admissible in their support. If this be not so, why was the Sixth Article inserted among our formularies? If we are obliged to accept these Articles unaltered, if we must interpret them literally, if we are never at liberty to revise them—we are bound by stronger chains than even the Presbyterians are.

Now, I do not mean from all this, that we should set to work to revise our Creeds and Articles at once, for the time has not yet come for this. But I do hold that each one should be allowed perfect liberty of thought and discussion. If not, if your views be accepted, then "the sects" will some day outstrip us in progress. At any rate, you must refute the foregoing argument before I can listen to your proposition to resign from the ministry.

Hoping that this will be sufficiently explicit, I am, with all due respect, yours, cordially,

HOWARD MACQUEARY,
Rector St. Paul's, Canton, O.

We are glad to print Mr. MacQueary's letter in defence of the morality of his anomalous position. It will be seen that it perfectly justifies all that THE LIVING CHURCH has said in reference to this subject. Mr. MacQueary, at his ordination to the priesthood, took three solemn vows which bear directly upon his present position. They are as follows: First, to accept the Holy Scriptures as containing all things necessary to eternal salvation, to instruct the people committed to his charge out of the said Scriptures, and nothing else as necessary "but that which you shall be persuaded, may be concluded and proved by the Scripture." The second pledge we give in full:

The Bishop.

Will you *then* give your faithful diligence always so to minister the *Doctrine* and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as *this Church hath received the same*, according to the Commandments of God; so that you may *teach the people committed to your care and charge with all diligence to keep and observe the same*.

We have here italicised the words of most importance to our present purpose. The word "then" connects this vow with the preceding, and shows that the things to be received, performed, and taught, as from the Holy Scriptures, are those which "this Church" hath received as such, and not any individual vagaries. It is to be noticed also that the assertion is that the Church has *received* these things, not devised them. They are not of her making, so that she can unmake them or substitute some new invention for them.

The third vow includes the promise "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

The promises are definite. If they do anything, they pledge the man who takes them, to accept, to teach, and to perform certain definite things, and it is upon the faith of this pledge that he is admitted to be an office-bearer in an organization which has for its very purpose—the reason for its existence—the preservation of this doctrine, the administration of these sacraments, and the enforcement of this discipline. There is included also the obligation to contend against and to drive away all teaching and practice which is inconsistent with these necessary and fundamental things. But Mr. MacQueary has made it perfectly clear that he does not hold the "Doctrine" which this Church has received, and that he does not intend to teach anybody "to keep and observe the same." He has denied categorically certain of the Articles of the Apostles' Creed. Moreover, upon

the ground which he assumes there cannot be any such thing as "erroneous and strange doctrines." The third vow is thus pure nonsense.

We insisted, in the article to which Mr. MacQueary refers, that a promise made before God in His Church is surely not less binding than a promise made to a secular or partizan society, and that there is not one kind of morality for common life, and another and inferior kind unintelligible to ordinary honest men for the sphere of religion. Mr. MacQueary's answer to this is, that such a comparison reduces the Church to the position of a mere "sect." But this of course is only *ad captandum*, since we give our correspondent credit for knowing that to compare is not to identify, or we might wonder that our Blessed Lord should compare Himself to a "door" or a "vine." Mr. MacQueary prefers to compare the formulas of the Church to the Constitution of the United States, and his own position to that of a member of Congress advocating amendments. But this comparison is misleading, since the member of Congress is not sworn as to what he shall believe or teach, but simply as to his discharge of certain duties. *So far as his oath goes*, however, he is bound to keep it, and is liable to expulsion if he does not. Moreover, even amendments to the Constitution may not be directed to subvert the foundations of the Constitution itself. An officer of the Government who uses his position to undermine or transform the Constitution is a traitor or a revolutionist. But according to Mr. MacQueary there can be no such thing as treason to the Church.

We hardly know what to say to our correspondent's appeal to Article VI of the Thirty-Nine Articles. That article insists upon the authority of the Canonical Scriptures of the Old and New Testaments. It is not open, therefore, to one who denies the authority of the Gospels, to appeal to that Article as sustaining his position.

It is hardly possible, however, to argue without some common ground to start from. Mr. MacQueary defines the "Catholic Church" in a sense which in no way distinguishes it from the "world." He seems to hold that the word "Catholic" marks out the Church as an organization to promote absolute freedom of thought, an association founded upon the inquiry of Pontius Pilate: "What is truth?" But is it not extraordinary that such remarkable vows should be exacted from its officers? Upon what estimate of the force of human language can they be in-

terpreted as anything else than a limitation upon freedom of thought and teaching? Above all, why should its officers be appointed and set apart with words of such solemn import: "Receive the Holy Ghost for the office and work of a priest in the Church of God." Surely all this is but awful mockery if Mr. MacQueary's contention be correct, or else the very dregs of the most wretched superstition of the darkest age, such as it is unworthy of an enlightened man to condescend to for any poor vantage ground of office or opportunity.

But in reality the Catholic Church exists for the purpose not of asking but of answering the question: "What is truth?" Among the essential things committed to her from the beginning are the truths contained in the Catholic Creeds. To cancel any part of these, or to change their meaning, is to destroy the very being of the Church herself. As we have said, she did not make this Faith and she cannot unmake it. It is quite true that in this respect "we are bound by stronger chains than even Presbyterians are." They may change their Confessions at any time. This is the privilege which voluntary organizations have. But the Church is not a voluntary organization. For her, to revise the Creeds in such a sense as to obliterate or change one iota of their meaning, would be simple suicide.

The Church is "Catholic," that is "universal," not because she asserts nothing else as true except the general ideas of natural religion, and leaves everything beyond that to the free thought of all men, but because it is her mission to offer to all men everywhere, revealed or supernatural truth equally necessary for all and adapted to the deepest needs of all.

A STATEMENT FROM BISHOP COLEMAN.

BISHOPSTEAD, WILMINGTON,
DELAWARE, July 17, 1890.

To the Editor of the Living Church:—Your courteous reference to a letter of mine concerning the alleged participation of the Rev. Messrs. Kinsolving and Morris, in what purported to be a Presbyterian ordination in Brazil, would seem to require from me a word or two as to your interpretation of my reference to them as representatives of our Church.

I used the term "representatives," as signifying the position which they would naturally assume in the eyes of Brazilians, who could not be expected to know anything of the distinctions existing between the General Board of Missions, and the American Church Missionary Society.

As to the latter, I quite agree with you in regretting its existence, and in disclaiming its authority. Indeed, it is to me, a matter not only of deep re-

gret, but also of surprise, that it should have "been called"—to adopt your own language—"into active operation after some years of quietude." The Church would, I believe, be stronger for a recurrence of such quietude.

LEIGHTON COLEMAN.

CHURCH WORK AMONG THE GERMANS.

THE NEED OF THE BOOK OF COMMON PRAYER IN GERMAN.

BY THE REV. R. E. GRUEBER.

In my notes upon the "Deutsches Ritual," I mentioned as one of its main objects the want of binding authority upon the several German congregations, and this indeed appears to be its greatest deficiency, as it is left entirely with the respective clergy to accept or to reject it, and to introduce something else, so that every other German congregation may have its own "use," and a person migrating from the one to the other might feel himself as much a stranger as if he were joining a different religious body.

Of course, the General Convention might remove this difficulty by accepting the "Ritual" as the standard book for the German work in the Church, which action would also cover the other two defects I pointed out, of which the last one—that the book is somewhat arbitrarily arranged, would then as now be a heavy weight for many of those compelled to its use. The fact that the Ritual has not given perfect satisfaction to the several German clergy may well induce us to enquire what were the reasons that this book has been compiled for the use of German congregations instead of giving them a perfect translation of the Prayer Book.

The one reason always alleged and seemingly to be of great weight is, that the Germans, whether of Roman or Protestant extraction, are accustomed to a liturgy, and by giving them devotional forms familiar to them, a great stumbling block might be removed, so that they would more easily find themselves at home in the Church.

A secondary motive was the fear that if the Prayer Book were rendered exactly as it is, the German congregations would also be subject to the then prevalent custom of combining Morning Prayer, Litany, and the Communion service, which, as it proved a burden even to those who had been accustomed to it, was thought quite unbearable for others unfamiliar with such use. This secondary motive may now be dispensed with. As, with the exception of personal preferences, no other reasons have come to my notice, I may confine myself to the one question:—is the advantage in gathering German congregations gained by a compromise with the German liturgies so great that it over-balances by far the disadvantage of having in the Church two distinct manuals for public worship? Only experience can answer this question, but, I must confess, that though favorably inclined towards the use embodied in the Ritual, and accustomed to it so that I would feel as parting with an old friend when giving up this manual, and though formerly convinced that a liturgy approaching to German orders were a great gain, I no longer think so, but that the introduction of

the Book of Common Prayer would occasion but very slight inconveniences for the congregations already established, and that our difficulties in gaining new members, or gathering new congregations, would by no means be increased. The people, as a rule, do not enquire particularly into liturgical questions, and as the main differences in the Anglican and German usages lie in the position of the *Gloria in Excelsis*, I am convinced that those who, beside doctrinal differences, accept the changes in language and ornaments, will not be repulsed thereby.

As for the clergy, I am satisfied that none of the five different issues of prayer books for German congregations of the Church, with which I became acquainted, in the short period of ten years, has given them entire satisfaction, and I fear no other edition ever will. Almost every new man entering upon the work, among the Germans, feels himself entitled, even obliged, to alter, to change, and to introduce something new; and this is not at all to be wondered at, for the usages in the divers German countries, although in harmony as to the main, differ in minor points, and the desire to suit one's own taste and custom is only natural.

Under such circumstances, it appears all but impossible that any such composition will find general acceptance, and the only way I can see to remove this difficulty is to issue an authorized translation of the Book of Common Prayer.

The great advantages of such a translation would be, to possess a standard book to be used by all the German congregations of the Church, and to do away with all excuses for neglecting the requirements of the Church, as to using her formularies in public worship. This would be a great help for those who, having become members of the Church through its German work, migrate to such quarters where no German congregations are established, and a great assistance for the clergy who do not see their way open to any actual German work, but have occasionally, in their ministrations, to deal with Germans.

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

PERSONAL MENTION.

The address of the Rev. Wm. O. Waters is Ann Arbor, Mich.

The address of the Rev. Wm. A. Snively, D.D., until Sept. 25, will be care of Low's American Exchange, 44 Charing Cross, Trafalgar Square, London.

All communications for the Standing Committee of the Diocese of Louisiana, until Oct. 1, should be addressed to Henry V. Ogden, secretary, 195 Gravier Street, New Orleans.

The Rev. C. C. Kramer, of New Iberia, has taken temporary charge of Trinity church, New Orleans, during the absence of the rector.

The address of the Rev. W. Bedford Jones is at Utica, New York.

The Rev. J. H. Blacklock has resigned the rectorship of Christ church, South Pittsburgh, Tenn., to accept the charge of Grace memorial church, Chattanooga, Tenn. He will enter upon his new duties Sept. 1st next.

The address of the Rev. R. M. Sherman, Jr., M.A., is, rector of St. Peter's church, Dansville, Livingston Co., N. Y.

The Rev. Frederick Pember has resigned the pastorate of St. Ann's church, Campobello, N. B., and accepted an invitation to take charge of St. John's church, Arlington, Mass. He will commence his duties on Sept. 14th.

The Rev. E. C. Burr has removed from Norfolk, Va., to Apalachicola, Fla., having accepted the rectorship of Trinity parish. His address will be at the latter place.

The address of the Rev. J. H. Knowles during his August vacation, will be St. Peter's rectory, Morristown, N. J.

TO CORRESPONDENTS.

JUBAL.—With the use of the organ in service, in choir rehearsals, and in his own practice, or use for his own pleasure, etc., at all weddings, and public appointed services where the organ is required, the organist's legitimate "control" ends. It is the property, and a very delicate and expensive property, of the parish; and all extra and professional uses of it for teaching and pupils' practice, (generally an objectionable and dangerous risk) should be provided for in an explicit arrangement with the vestry, with whom such professional uses may be compounded as a portion of the organist's salary or proper perquisites.

C. R.—1. Sewanee, Franklin Co., Tenn. 2. The Athanasian Creed is a clear theological statement of the doctrine of the Trinity in the terms adopted by the General Councils. It does not occur in the American Prayer Book, but in the English Book it is ordered to be said at Morning Prayer on the Greater Festivals. 3. The biretta is a square cap with three or sometimes four prominences or projecting corners rising from its crown. There is usually a tassel in the middle where the corners meet.

OFFICIAL.

The Sewanee Summer School of Theology meets this year on the 8th of August, being the day of the Commencement. The Rev. Wm. J. Gold, S.T.D., of the Western Theological Seminary, will deliver a course of twelve lectures on "The Principles of Sacrificial Worship under the Old and New Covenants." The Rev. Dr. Huntington, of Grace church, New York, will deliver a number of lectures upon subjects not yet announced. There will be a symposium or a lecture upon some literary or scientific subject at night throughout the session. The seminary lectures in the theological department of the university, will be open to visiting clergy. For further information, apply to the Rev. DR. SHOUP.

OBITUARY.

ADAMS.—Entered into Paradise on the 16th of July, 1890, Frederick Norman Adams, aged 32 years, organist and choir-master of Trinity cathedral, Cleveland, O.

HEYMER.—At Wolfboro, N. H., July 11, of diphtheria, Ethel C. Heymer, of Somerville, aged 8 years, 8 months, 11 days, only child of Martha A., and J. E. Heymer, and grand-daughter of R. H. and Lydia Y. Gibby. Of such is the kingdom of Heaven.

STOKES.—Entered into rest eternal at Water Valley, Miss., on Thursday, July 10th, 1890, Persis Eliza Dodge Stokes, wife of the Rev. Wm. Stokes, minister of Nativity church. Interment at Mount Auburn, Boston, Mass. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

ACKNOWLEDGEMENTS.

ONEIDA MISSION.—The Bishop of Fond Du Lac gladly acknowledges the receipt of the following sums—which have been personally acknowledged—toward his appeal for \$6,000, which is needed for the work of the mission: St. Paul's cathedral, Fond du Lac, \$2.15; Trinity church, Atchison, Kan., \$5; Miss M. P., \$1; Rev. M. L. W., \$5; Holy Innocents, Hoboken, \$10; Mrs. Cox, \$25; Mrs. C. W. Jenkins, \$10; E. M. N., Brooklyn, \$10; Rev. G. H. J., \$1; Mrs. J. H. B., New York, \$100; Mrs. E. C. A., New York, \$250; Vergennes, Vt., \$23; Rev. W. B. Moss, \$7; Friends, New Haven, \$15; Mrs. J. M., New York, \$100; St. Paul's church, Springfield, N. Y., \$5.75; Rev. W. C. A., \$3; R. M., Montreal, \$5., Total \$577.90.

APPEALS.

SUBSCRIPTIONS are asked for a mission chapel to be built at Two Rivers, diocese of Fond du Lac. Address B.T. ROGERS, priest-in-charge, Manitowoc, Wis.

THE chapel of the Messiah, St. Paul, Minn., a mission started by the Board of City Missions, is in need of a baptismal font and a Communion set. Is there not some parish that has a disused set that it would be glad to donate to this chapel? Address, REV. C. E. RAUPT, 580 Fuller st., St. Paul.

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

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

R. W. BARNWELL,
Rector of St. John's church.
I heartily endorse this appeal. If any congregation was ever entitled to ask aid from their brethren abroad, surely it is this desolated parish of St. John's.
T. U. DUDLEY,
Bishop of Kentucky.

THE 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 55th 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 committee, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

WANTED.—Assistant priest in parish in Philadelphia. 350 communicants. Double weekly Communion. High Churchman; musical. Stipend, \$600. Apply, RECTOR, P. O. Box 32, Fort Washington, Mont. Co., Pa.

WANTED.—Position by English organist of 14 years' experience. Cathedral training, fine performer. Good disciplinarian, communicant. Unexceptional references and testimonials. Address, MUS. BAC., care of THE LIVING CHURCH.

FIRST-CLASS English choir-master and tenor soloist, now engaged in Chicago, wishes to settle in healthy rising town. New York and Chicago church references. Address, ED. TRANAH, 626 North Oakley ave, Chicago.

A SINGLE clergyman desires a small family to rent his rectory and board him. Place situated on Hudson River, near New York. Address "L," care of THE LIVING CHURCH.

A GENTLEMAN of great experience in teaching, a graduate of one of our best colleges and a Churchman, desires a position as headmaster of a Church school. Address, TEACHER, 339 Main St., Keene, N. H.

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.—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.

REV. DR. J. 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.

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.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

CHOIR AND STUDY.

CALENDAR—JULY, 1890.

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

MUSIC.

The thirteenth annual meeting of the Music Teachers' Association was held in Detroit, Mich., July 1-4. The name of the association is somewhat misleading, as it in effect represents the active, energetic element among American musicians who are intelligently interested in the higher development of the divine art, as an indigenous rather than exotic growth. It seeks to promote the advancement of music at home, among native artists and composers; not ignoring the catholicity of musical with all art cultures, without national or race limitations, nor accepting an indigenous art, regardless of its inspirations and achievements, but as a race endowment moving with occidental enterprise and adventure, a spiritual part of the various peoples who have had a hand in developing and shaping this occidental phase of civilization. With these, music shall find the same nurture and thrifty husbandry that science and literature have already shared; so that, as a people, we cease to be imitators, and become creators and contributors to the æsthetic treasury of our own times. This association is a living protest to those European traditions which have localized and monopolized the tonal art, as it did for miserly generations, picturesque and sculptural art. And as our gifted authors have long ago answered the cynical query: "Who reads an American book?" and as our artists have challenged and earned honorable place in the Paris salon, and in the great European collections, so these people respectfully urge that American symphonists and choralists, in oratorio, cantata, symphony, and other forms of tonal art, shall have audience and æsthetic recognition in the broad world-life of catholic art culture.

In this view of the situation, these annual gatherings reach commanding significance. It is true to nature that the "busy-bodies," "specialists," and parasitic race that feeds on the enthusiasms of nobler people, infest such occasions, and take mischievous advantage of opportunities for selfish and trivial end. But there are enough earnest, solid, thoroughly educated people on board to navigate the enterprise, and take care of its safe conduct. This must remain a crucial difficulty, and demands resolute watchfulness, in order to protect a wholesome and hopeful movement from the predatory schemes of these wreckers and tide-waiters. To secure these results the best men must always be found at the front, and filling posts of responsibility. It lies in the order of things that men who have made their career should content themselves with thrifty ease and protect themselves from promiscuous relations in associations where they themselves, strictly speaking, have nothing to gain, and much of time, knowledge, and energy, to give away. But all this lies within their lines of professional duty as conscientious artists.

At these meetings the results of the New York examinations for professional recognition and honors are

promulgated. The four days are crowded uncomfortably full of technical, literary, and artistic work. The hungry, lean neophyte may feed and take on flesh *ad libitum*, and the fare is for the most part wholesome and appetizing. A few particulars only must satisfy our readers. Five well-manned committees had in charge the entire work and procedure, while vice-presidents hail from almost every city of note in the United States. As we are chiefly concerned in Church mention, we note that its committee contains the names of S. N. Penfield, N. Y.; Waldo S. Pratt, Hartford, Ct.; A. A. Stanley, Ann Arbor, Mich.; E. M. Bowman, Newark, N. J.; S. P. Warren, New York; S. B. Whitney, Boston; F. B. Rice, Oberlin, O.; H. B. Roney, Chicago; and Sumner Salter, New York. Each day was filled full of concerts, and educational sessions, with a social *finale*. On Monday, at 11:30, there was a concert of American compositions, vocal and instrumental, abounding in beautiful things. At 2:15 p. m., followed a Church music recital, under the general direction of Mr. S. B. Whitney, with a selected choir of mixed voices and St. Paul's vested choir of more than 50 voices. The programme was chiefly an exemplification of our own liturgic music, as follows: 1. Organ voluntary, S. B. Whitney; 2. processional hymn, "The Son of God goes forth to war," S. B. Whitney, St. Paul's choir; Tenth Selection of Psalms, chanted antiphonally, same choir; anthem, "Praise the Lord," J. C. D. Parker, mixed choir; *Gloria in Excelsis*, Tours in C, St. Paul's choir; anthem, the Lord is my strength," Dr. Smart, both choirs; bass solo, "The King of love my Shepherd is," Gounod; *Te Deum*, Knox in G (precentor of St. Paul's School, Concord, N. H.); *Magnificat*, Calkins in G, St. Paul's choir; anthem, "I am Alpha and Omega," Dr. Stainer, both choirs; and the last three numbers by St. Paul's choir: anthem, "The Lord is exalted," West; "Nearer, my God, to Thee," Sullivan, and recessional, "All hail the power of Jesus' Name," S. B. Whitney. Four very important orchestral-choral concerts were given in the Detroit Rink, Theodore Thomas conducting, occasions of supreme social and artistic interest. At the first, the leading numbers were anthem for soprano solo, choirs, and orchestra, by Dr. Henry Stephens Cutler, text, St. Luke i: 76, 77, 78, and 79; Second Concerto in D minor, piano and orchestra, E. A. MacDowell; an Island Fantasy, orchestra, John K. Paine; second suite in D major, opera 21, string orchestra, Arthur Foote; and selections from oratorio, "Jerusalem," Hugh A. Clarke; at the second, "The Diver," a dramatic ballad for solo, choirs, and orchestra, by Max Vogrich; Episodes, for orchestra, Arthur Bird; and symphony, "The Prodigal Son," by S. G. Pratt; and, at the last, "Auditorium Festival Ode," tenor, chorus, and orchestra, F. G. Gleason; "Lovely Rosabelle," poem, by Sir Walter Scott, soprano, tenor, chorus, and orchestra, G. W. Chadwick; Concert Overture, Arthur Whiting; "Reverie Pastorale," instruments, Carl Busch. Among the miscellaneous concerts were "organ" and "chamber music" performances of distinguished ability.

The great symphonists were not ignored. At an orchestral matinee were

produced the Fugue in A minor, Bach; Fifth Symphony, Beethoven; Concerto in A minor, Schumann; the Melusine Overture, Mendelssohn; Symphonic Variation, Dvorak, and the Tannhauser Overture, Wagner. As was dutiful and becoming, however, American art and artists were heard for the most part, and the opportunities were neither wasted nor profitless. When our well-established and solidly-planted orchestral and choral societies, now chiefly made up of German players, and devoted with bigoted exclusiveness to the interpretation of European composers, both classical and modern, shall awaken to an æsthetic recognition of the New World and its art, wherein they share citizenship and the responsibility of its future art, our own gifted composers, who have already commanded a hearing and applause in Leipzig, Dresden, Munich, and Berlin, may receive an appreciative welcome and interpretation before American audiences.

CHORAL DIRECTORY.

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

SIXTH SUNDAY AFTER TRINITY.

St. MARK'S, Philadelphia, vested, Minton Pyne, organist. Matins and Litany, (Plain), 10:30. Choral Celebration, II: Introit, Ps. exix., Part vi, *Et veniat super me*, Gregorian; Communion service, Dr. Gladstone in F; offertory, Psalm LXXXVI: 4. "Comfort, O Lord, the soul of Thy servant," Dr. Croteh. Evensong, Psalter, Gregorian; *Magnificat* and *Nunc Dimittis*, Dr. S. S. Wesley in F; anthem, "O Lord, my God, hear Thou my prayer," James Kent.

St. CLEMENTS', Philadelphia, vested, J. B. Tipton, organist. During July, Holy Communion, Merbecke; *Magnificat* and *Nunc Dimittis*, Garrett in F.

St. PAUL'S, Buffalo, N. Y., vested, Samuel J. Gilbert, organist. Service for Holy Communion, Gilbert in C; offertory, "Jesus, Word of God, Incarnate," Gounod. Evensong, Plain.

St. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. *Te Deum* and *Benedictus*, Knox-Gounod; anthem, (Daughter of Jairus), "To Him who left His throne on high," Dr. Stainer; offertory, (Christian's Prayer) "In heaven, O Jehovah, is fixed Thy throne," Dr. Spohr. P. M., *Magnificat* and *Nunc Dimittis*, Bunnett in A; anthem, "Glorious is the King of Israel," Haydn.

St. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. *Te Deum* and *Benedictus*, Barrett in Eb; offertory, "Sweet is Thy mercy," Barnby. Evensong, *Magnificat* and *Nunc Dimittis*, Barnby in C; anthem, "Hope in the Lord," Handel.

ALL SOULS' CHURCH, Omaha, Neb., vested, Venite, Tone viii: 1; *Te Deum* and *Jubilate*, Tours in F; anthem, "The Lord is my strength, Dr. Smart; *Kyrie*, *Gloria*, *Gratias*, Tours in F. Evensong, *Magnificat* and *Nunc Dimittis*, Barnby in C; anthem, "O send out Thy truth," Calkin.

LITERATURE, MAGAZINES, AND REVIEWS.

The Magazine of Christian Literature for July, (The Christian Literature Co., 35 Bond St., N. Y.). For religious people who would keep informed concerning the current life and thought of Christian civilization, with its generative energies, discussions, and controversies, this monthly is of the highest value. It is chiefly an Eclectic, although it presents a few original papers with each number, Bishop Cox, and Dr. McConnell, of St. Stephen's, Philadelphia, contributing to this number. It is edited with commanding intelligence and discrimination, gleaned with an impartial hand from almost every quarter, not overlooking the rich harvests of English growth, Mr. Gladstone and Henry Drummond being strongly represented. There is not an irrelevant or sterile page in the number. It might possibly be enriched by a better and more charitable recognition of Roman Catholic thought and work, both of which challenge at least respectful consideration in any

truly "Catholic" Eclectic. Our readers will recognize an editorial from THE LIVING CHURCH. The clergy, theological students, and intelligent laymen will immediately note the value and helpfulness of the magazine, which is published at the low price of \$2 per annum.

The Century Magazine, New York, has for a frontispiece an exquisite transcription of a *spirituelle* subject, "The Madonna appearing to St. Bernard," after Filippino Lippi, by T. Cole, which stands for the text of a short paper near the end of the number, by W. J. Stillman. There is a very serious and thoughtful episode on the "Single Tax" question, which is ably discussed by Henry George and Edward Atkinson, *pro* and *con*. The opening paper, "A Provençal Pilgrimage," by Harriet W. Preston, is a picturesque and singularly piquant survey of one of the most interesting yet least frequented parts of Southern Europe, rich in history, and abounding in perpetual wealth of art suggestion. The illustrations which are perfect in feeling and manner, are a spontaneous outgrowth of the text. Other cleverly illustrated sketches exceptionally readable, are "A Taste of Kentucky Blue Grass," "The Women of the French Salons," (seemingly an inexhaustible topic), Joseph Jefferson's delightful autobiography, and "Nathaniel Bacon, the Patriot of 1676." Altogether a refreshing and welcome midsummer number.

St. Nicholas, (The Century Co., N. Y.) is also finely in touch with the season. "How to Sail a Boat," by H. W. Pangborn, with working plans of a cat-boat, by Edward Burgess, the great yacht builder, will stimulate the nautical enthusiasm of boys, old and young, wherever there is a practicable water front. Of course, the "National Game" has a showing, and there is a clever paper on "Hawks and Their Uses," with all sorts of such odds and ends in endless variety, such as gladden the hearts of children.

The North American Review exhibits unflagging editorial enterprise in the breadth and distinction of its monthly survey, continually bringing forward strong papers, with celebrities, literary and political. Mr. Elbridge T. Gerry presents in a forcible and convincing way, the policy of the Society, over which he presides, for the Prevention of Cruelty to Children. In his article, "Children of the Stage," he makes out his case beyond question, that stage life and business, as a general thing, are full of peril for young children, and that it demands a very wise discretion in determining exceptional relaxation of the policy pursued by the society. Mona Caird contributes a second paper on "The Emancipation of the Family," an institution which would quickly degenerate into sexual promiscuity and lawlessness, were her iniquitous doctrines to gain practical currency. The acknowledged abuses and cruelties incidental and possible to the marriage relation, while demanding amelioration and correction, are incomparably less perilous and formidable than the measures she champions so resolutely. Communism and Nihilism are leagued with Atheism to weaken and finally destroy the marriage relation, standing, as it does, an irresistible bulwark in the way of their propaganda; and so deadly is the poison of the Mona Caird ideal of social conditions, that it should hardly find a statement and defense in any reputable publication. Justin McCarthy writes in his entertaining manner about the "Prince of Wales," indulging in a decidedly optimistic vein as to his future occupancy of the British throne. Among the remaining contributors, Sir Charles W. Dilke, Andrew Carnegie, and the Hon. Chauncey Depew, occupy conspicuous positions.

Cassell's Family Magazine, Cassell's, New York, is nicely adjusted to a wide range of household preferences in its cleverly written stories, and its judicious catering for all classes of intelligent readers, youthful and adult. The illustrations are generally excellent and spirited, marking a striking advance, both in design and execution. Three serial stories are in progress. The miscellaneous are both interesting

and instructive, especially "The Mistresses Union," "Another Easy Continental Trip," "The Garden," and "Aerial Photography." Each number contains a piece of music, usually a carefully written song, from some composer of reputation, a feature singularly enough overlooked or neglected in our own widely-circulated monthlies.

The Quiver, (same firm), is especially adapted for Sunday, with readable religious articles for home reading and the entertainment of children. It is without, Churchly, and both generously and beautifully illustrated. It provides a hymn tune of undoubted excellence in the current number, being a sterling setting of "Lift Your Glad Voices," (H. 108), by Dr. Garrett. Both these magazines are published at a very low price, and should be widely circulated.

BOOK NOTICES.

THE VOICE OF THE PRAYER BOOK. Being Spiritual Addresses bearing on the Book of Common Prayer. By the Rev. W. C. E. Newbolt, M. A., Principal of the Theological College, Ely, etc. New York: E. P. Dutton & Co.

This is a slender little volume, evidently of English production, which receives the imprimatur of our American publishers, a venture which Churchmen will heartily welcome. The lectures are admirably written, easily comprehensible, practical while instructive, and flow from deep springs of religious experience. They are learned without pedantry, and quickened with genuine fervor. Perhaps a judicious editing would have omitted the chapters on the Communion Services, with references to other offices in the English Prayer Book, which find no place in ours.

TALES OF NEW ENGLAND. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. 1890.

A dainty volume is the *Riverside Aldine Series*, in which the artistic traditions of Aldus and Pickering are gracefully revived. These tales have already appeared, most, if not all of them, in *The Atlantic*. They are idyls of New England rural life, realistic without rudeness; and so sincerely truthful and truth-loving, so sympathetic in the fidelity of treatment, so picturesque and yet stereoscopic, that we are at a loss whether most to admire the fine womanliness, or the artistic accomplishments of the author, who has long seemed to us the consummate delineator of a type of New England life, in which its most characteristic "flavors" are gathered up, and which is rapidly giving place to the crush and ferment of a new and materialistic condition of social life. This is a little volume that should stand very near *primus* on the shelf where the rest of the series presumably are already gathered.

POEMS BY JOHN HAY. Boston and New York: Houghton, Mifflin & Co.

This is a recent collection, prefaced by the famous "Pike County Ballads," of which "Jim Bludso" and "Little Breeches" sprang into an unprecedented popularity as the pioneer lyrics of frontier life, quite as distinctively and genuinely American, as the "Biglow papers," both together constituting the high-water mark of native dialectic verse. The large remainder of the volume is quite in another direction, bearing traces of European influences, especially Heine, Theophile Gautier, and Alfred de Musset. The themes are fairly original and personal, occasionally developing decided beauty of melody and rhythm, with now and then passages of rugged and manly vigor, as will be found in "Guy of the Temple," one of the most interesting in the volume.

EDWARD BURTON. By Henry Wood. Boston: Lee & Shepard; New York: Chas. T. Dillingham.

This is a novel or story in which the writer has undertaken to elucidate and exemplify a certain esoteric system of religious life and belief in the varying experiences of his *personæ dramatis*, who move, however, in artificial and mechanical way, under the manipulations of the writer, rather than in any spirit of spontaneous and characteristic evolution. The situations are conventional and artificial, heavy colloquies and dissertations on evolu-

tion, agnosticism, materialism, socialism, and ceremonialism, make up the impossible table-talk of yachting and watering-place dinners, and there is a singular absence of dramatic and literary skill in plot-building and other artistic expedients indispensable to novelistic success. But the substance of the narrative is wholesome, truth-loving, earnest, clean, and both morally and spiritually invigorating. Mr. Wood, however, will make his mark, whatever that may be, as an essayist rather than a constructor of fiction.

A PLAIN COMMUNION BOOK. Edited by the Rev. W. W. Bolton, M. A. San Francisco: Bacon & Co. Price, 25 cents, postpaid.

An excellent manual, principally for use in church at the Holy Communion, and at such a price as should insure a large sale.

LIBERAL LIVING UPON NARROW MEANS. By Christine Terhune Herrick. Boston and New York: Houghton, Mifflin & Co. Cloth. Price \$1.00.

In addition to the excellent advice about the preparation of wholesome food in the least expensive way, to secure an attractive variety suitable to each season, there are valuable papers on "Country Boarding," "Food for the Sick," etc. The book is not an ordinary "Cook Book," but a housekeepers' real *vade mecum*. The canvas cover gives it an air of "ready for business!"

OLD HEROES: THE HITTITES OF THE BIBLE. By J. N. Fradenburgh, Ph. D., D. D. New York: Hunt & Eaton. Price, 75 cents.

In this little volume of 166 pages is an epitome of the remarkable results attained in the field of research and exploration respecting the Hittites of the Bible. Well arranged, clearly expressed, critically and freshly annotated, and, to our mind, fairly presented, the chapters of the book contain data that must be of profound interest to all readers of ancient sacred history, and of great value to clergymen.

A SHORT HISTORY OF MEXICO. By Arthur Howard Noll. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.

This "short history" covers the period subsequent to the Conquest of Mexico by the Spaniards, and follows the varying fortunes of empires and republics nearly to the present time. The author's first intention was to offer his work to tourists in Mexico, as an aid to them in sight-seeing, but he was finally induced to give it to the general public, now that there is a wider interest in our neighbor on the South.

PHILIP; OR, WHAT MAY HAVE BEEN. A Story of the First Century. By Mary C. Cutler. New York: Thomas Y. Crowell & Co. Cloth, pp. 237.

LEAH OF JERUSALEM. A Story of the Time of Paul. By Edward Payson Berry. New York: Anson D. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

The motive of these books is good, and they may serve a good purpose in making Christian scenes and characters familiar to some who take no interest in the sacred writings. They may also aid devout readers in forming clearer ideas of places and events which are far away. Such books, however, generally fail in attempting too much. It is a shock, to some minds, to have a fictitious discourse attributed to our Blessed Lord, or to read a prayer composed for St. Paul by a writer of novels!

THE ECONOMIC BASIS OF PROTECTION. By Simon N. Patten, Ph. D., Professor of Political Economy, University of Pennsylvania. Philadelphia: J. B. Lippincott & Co. 12mo. Pp. 144. 1890.

Prof. Patten is one of the ablest exponents at the present day of the doctrine of protection. He is no novice in this line, having already published various excellent contributions towards settling the questions at issue. Without claiming too much for Prof. Patten's present volume, we can, as we do, commend it to the attention and study of all who are desirous of investigating the subject. The style in which the professor writes is clear, and in measure lively, considering the nature of the topic under discussion, and taken altogether we hold it to be a book well worth reading, even by those who do not accept its views.

JUDGES AND RUTH. By the Rev. Robert A. Watson, M. A. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This volume of the "Expositor's Bible" has a portion of the Sacred Book which lends itself well to the mode of treatment by "grouping," which is the usual plan of this

commentary. The successive heroes and deliverers of the Book of Judges easily and naturally become the centres of these groups. The style is easy and flowing and the writer does not fail to point the moral of the successive achievements. This is always thoughtful and often very useful. In the treatment of Jael and Sisera, however, a deeper aspect of the case might have been learned from Mozley's "Lectures on the Old Testament." And in treating of Jephthah's vow, the author, as it seems to us, goes out of his way to compare the self-dedication of holy women to the entire service of Christ, to "Moloch-worship."

THE PROPHECIES OF JEREMIAH. By the Rev. C. J. Ball, M. A. New York: A. C. Armstrong & Co. Chicago: A. C. McClurg & Co.

In this volume of the same series we have a very thoughtful and scholarly treatment of the Prophet Jeremiah. In the introductory chapter comprising fifty-seven pages, is given an adequate sketch of the life and times of this most interesting personality among the prophets of the old dispensation. His life, it has been said, was one long martyrdom and he was probably stoned to death at last. The heroism of his character is enhanced if he was, as is supposed, naturally of a timid and shrinking temperament. Nothing is more wonderful and admirable than the triumph of moral courage over natural weakness and sensitiveness to pain and suffering. The remainder of the book carefully traces and unravels the successive utterances of the Divine Voice which spoke through the Prophet. It is, at best, a difficult task, but it seems to us that the author has achieved a high degree of success, though it is impossible so to popularize this book as to obviate the necessity of much close and careful study.

THE MASTER OF THE MAGICIANS. By Elizabeth Stuart Phelps and Herbert D. Ward. Boston and New York: Houghton, Mifflin and Company. Cloth. Price, \$1.25.

This unique work, produced by the joint authorship of man and wife, has attracted attention and won high praise. The scene is laid in the Court of Babylon in the time of the prophet Daniel. The coloring of Oriental life is strong and good, (though the language is very modern), while at the same time the characters portrayed are real men and women. The book is also valuable for its archaeological interest. Its great blunder is the attempt to portray what it calls "the abnormal condition" of the prophet while under the sway of inspiration.

SACRAMENTAL GRACE. A Philosophical Inquiry into the Nature thereof, the Establishment of a Theory harmonizing the Church Teaching thereon with the Fundamental Facts of all Religions, and the Application of the Principles thus deduced to the Two Sacraments in Order, etc. By the Rev. William Brevoort Bolmer. Milwaukee: The Young Churchman Company. Cloth. Price, \$2.00.

This is not Mr. Bolmer's first venture in the literary field, though the work before us is of a wider range and far more ambitious than his previous effort. Upon many of the topics discussed the majority will agree with our author, though they may not state the case in the same manner. Upon other topics, he will find few followers and undoubtedly much unfriendly criticism. The book shows wide and varied reading and a certain acquaintance with ecclesiastical lore. We cannot, as already intimated, agree with all that is said nor always approve of the length of the discussion or the choice of English made. Mr. Bolmer writes with the courage of conviction and declares himself ready to maintain his peculiar views against all gainsayers.

LIVE QUESTIONS INCLUDING OUR PENAL MACHINERY AND ITS VICTIMS. By John P. Altgeld. Chicago: Donohue and Henneberry. 1890. Pp. 320.

When one turns to the contents of the first half of this book, which gives the author's views upon such questions as, Protection of Non-combatants, or Compulsory Arbitration of Strikes, Pensions for Soldiers, Protecting the Ballot Box, Divorces, Moral Training of the World, The Rich Man's Bread and the Poor, Slave Girls of Chicago, Eight-Hour Movement, etc., one sees how apt is the title of the book. The

last half of it contains the third edition of "Our Penal Machinery and its Victims." On all these questions Mr. Altgeld has a right to be heard as a man of clear, practical common sense, a close student, and a Christian philanthropist. Setting sentimentalism to one side, he argues strongly for justice, and for the good of society, and claims for all sorts of men that they should be treated with humanity. The preface is a model for brevity, and declares that many of these questions pressing for solution "vitally affect the welfare and happiness of mankind, and can only be intelligently settled by a thorough investigation and wide discussion." Mr. Altgeld's treatise will go far in the way of helping to their solution.

THE BOOK OF EXODUS. By the Very Rev. G. A. Chadwick, D. D., Dean of Armagh. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This commentary forms a new volume of the "Expositor's Bible," and has the well-known characteristics of that series. To the majority of the clergy who use a commentary for the purpose of aiding their pulpit labors, very few are likely to be so directly useful as these. In fact, they furnish a good model for that homiletical or expository style of sermons, which was so largely employed by the early fathers of the Church, and which ought to be more common among ourselves. Few methods of instruction are more useful than that which would take up the books of the Bible as a whole and give to a congregation an intelligent account of their contents and general teaching. The chapters of the present volume correspond very closely with those of the sacred book which forms its subject, and the commentator seeing in the history before him, the story of the forming and training of a nation, has brought out very well the salient points of the narrative and the moral aspect of the successive events. We cannot regard the treatment of the Tabernacle and the Priesthood, with the sacrifices, as very satisfactory; in fact, the latter hardly find anything like adequate mention at all. In the statement, in the 24th chapter, that "the principle began to work which was afterwards embodied in the priesthood," the author seems to have overlooked the fact that there were priests in Israel before the house of Aaron was consecrated, see chap. xix, verse 22. The fact is that the "young men" of chapter xxiv are simply the elder sons to whom by birth belonged the prerogative of priesthood, until superseded by a national priesthood. Even then the first-born son must always be "redeemed."

WHOSE FAULT? By Jennie Harrison, author of "Girls of St. Andrew's," etc. New York: E. P. Dutton & Co. Pp. 356. 1890.

Miss Harrison, employing the garniture of a story, undertakes to give a picture of some of the great risks which Church people run in marrying outside of the Church. The story is well put together, and accomplishes its purpose to the satisfaction of intelligent readers, whether members of the Church or of some one of the various denominations of our land. Numerous excellent lessons are taught in regard to setting a watch before our mouth, and keeping the door of our lips.

From E. P. Dutton & Co., we have three small volumes, viz.:

WIKKEY. A Scrap. By Yam. Pp. 73. A touching episode about a street arab, in London, and how he was saved through the grace of Christ.

FRIDAY'S CHILD. By Frances. Pp. 170. A very pretty story of a little boy, and what he said, and thought, and did, before he died.

BONNIE LITTLE BONIBEL, AND HER "DAY OFF." Pp. 63. This last comes from the graceful pen of Miss Mary D. Brine, and proves afresh that lady's skill and success in this particular line. The volume is admirably illustrated, so also the other two books have "pictures to match" in them.

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.

HYMNS FOR THE HOLY DAYS.

ST. JAMES THE APOSTLE.

BY REV. J. ANKETELL.

"My cup indeed ye shall drink, and into the Baptism, which I am baptized with, ye shall be baptized."—St. Matthew xx: 23.

Father, Lord of heaven, adored;
Son of God, incarnate Word;
Holy Ghost, Life-giver, Lord;
Blessed Three in One:
When, with sorrowful complaints,
Our poor, fallen nature faints,
Teach us with Thy conquering saints,
Life's short race to run.

Drinking of Thy cup of pain,
With Thy Baptism born again,
All our carnal nature slain,
Saviour, set us free!
Leaving all without delay,
Casting cruel cares away,
Rising to the realms of day,
May we follow Thee,

Till upon Thy holy mount,
Drinking from Life's hallowed fount,
Earthly loss, Heaven's gain, we count,
All in Thee possess'd;
Father, Lord of Heaven, adored;
Son, our Life, eternal Word;
Holy Ghost, Creator, Lord;
God forever blest!

THE following good story is told of Mr. Spurgeon: "A gentleman who had amassed a big fortune in the erection of jerry-built and 'eligible family residences,' on retiring from business, built for himself a splendid mansion in a suburban district, and being dubious as to the fitting name for it, wrote to Mr. Spurgeon for advice. When the answer came it was to the effect that, after very careful consideration, Mr. Spurgeon could think of no other name than 'Dun robin.'"

ONE of the leading churches of Minneapolis has adopted a novel method of increasing its attendance. Each Saturday evening a committee of gentlemen visit the hotels and take off a list of the guests who are domiciled there over Sunday. Neatly printed invitations to attend service in the church are inclosed in envelopes, sealed up and directed to these guests. They are left with the clerk, with directions to place them in the boxes in the morning. As each man comes down to breakfast Sunday morning he finds a letter for himself. Opening it he discovers the invitation. It excites his curiosity, and in many cases the invitation is accepted. The plan has been in operation a short time only, but thus far has been found to work well.

THE more we read Pepys' "Diary," the more grateful we feel to the man who first discovered the key to the cipher in which it is written. The inimitable diarist little thought that one of his entries would be transferred to the pages of *The Family Churchman* for the amusement of readers in this enlightened age. Under the date of Sept. 15, 1667, he writes: "To church, where I stood in continual fear of Mrs. Markham's coming, and offering to come into our pew, to prevent which, soon as ever I heard the great door open, I did clap my back to our pew door, that she might be forced to shove me to come in; but as God would have it, she did not come." The reason of Pepys' antipathy to the lady in question does not appear, but it is satisfactory to find from a subsequent entry that they became friends. On

April 27, 1668, he says: "To Sir W. Pen's, where I supped, and sat all the evening; and being lighted homeward by Mrs. Markham, I blew out the candle, and kissed her." But it is not always that quarrels about pews end with a kiss of peace.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

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CHAPTER IX.

Kitty stood silent a moment, as the rector's footsteps died away on the garden walk. Her face was deadly pale. She held the jewel case in her hand, but her eyes, those clear, gray eyes that seldom had looked angrily on any human being, were simply terrible now with the fire of her hot indignation. She covered her sister with one long, fiery glance, before which the weaker nature shrank as if from a blow. Ethel, for years, had assumed a superior air with her younger sister, and treated her to much petty nagging, which Kitty generally took no notice of; but she realized now that she had gone too far in her interference. She felt to her inmost soul the power of Kitty's just reproof. Her eyes fell, for once her ready tongue was silenced. She turned and walked away in silent shame. Then, without a word, for Kitty's anger was beyond words, the insulted girl walked back to the house and went straight to her room, still holding her precious gift, and shut the door.

She fell on her knees beside the bed, her breast heaving with sobs of pain and anger. There was a struggle in her soul—the demon of wrath fought for the victory, with the angel of forgiveness.

"O, God, keep me from hating her! Keep me from hating my sister!" She had been insulted, in the presence of one whose regard beyond all others she was learning to prize. The truth lay in the depths of her soul, as yet unseen, but she wanted the rector to think well of her whether any one else did or not. The blow had struck deep; she had been treated as a child by her jealous sister. She was not a child, and not to be called to account in such a manner. She could not, would not, bear it.

The struggle was sharp and bitter, but after a while she thought remorsefully of the "Prayer for Peace," which had shed peace into her soul. The angel of forgiveness conquered, and the demon of wrath folded his wings and fled away. He could not, for long, find an abiding place in the sunny soul of Kitty Desmond.

She stole down stairs after awhile, found her mother, and displayed her lovely gift, explaining how it came, but saying nothing of Ethel's unsisterly act.

"What shall I do with them, mamma?" she asked, while Mrs. Desmond inspected the jewels in pleased admiration. "They are too costly and beautiful for me to wear. I am not old enough, or handsome enough, either."

"Keep them until you are married, my dear child," replied her mother, putting the delicate pin for the hair through Kitty's fair braids. "They will be suitable for you then. I do not

like, myself, to see young girls wear such costly jewels."

"I shall not get married," answered Kitty. "I will stay with you and papa as long as he lives. Then, when I am an old maid, I will go as a missionary to China or Madagascar, or somewhere. I shall not want jewelry then. I can give them to the natives, though."

"You do not know what you will do," said Mrs. Desmond, putting the pin back into the case. "You are too sensible a girl to talk that way. I used to make such speeches myself, but I married after all."

"That's because it was papa who asked you," said Kitty, gayly, kissing her mother's cheek. "I never shall find any one as nice, bless him! Of course you could not refuse him!"

After this, the Rev. Robert Dutton found Miss Kitty as difficult of access as if she had been buried in the depths of the Sultan's harem. Whenever he called, which he did quite often, on account of Mr. Desmond's delicate health, she was invisible. He had reason to suppose, several times, that she had fled from his approach, when he entered the library and found Mr. Desmond sitting with books and papers around him, which had evidently been hastily dropped when the bell rang.

Kitty was aware that Ethel cherished a tender regard for the young clergyman, and as equally aware that her regard was not reciprocated on his part. For Kitty's perceptions were keen, as well as her intuitions. She was determined not to give Ethel an opportunity to humiliate her as she had done that unlucky morning in the garden. So she carefully avoided all occasions of meeting the rector, resolving to give her sister no possible chance for jealousy if she could help it, pluming herself on her wisdom in so doing.

Ethel had made no inquiries about Mrs. Greyson's gift to Kitty, though she was devoured with curiosity to see it. It was discussed at dinner time, of course, but Ethel's mouth was shut for very shame. Albert slyly asked why it was not sent directly to Kitty instead of through the rector; but no one seemed to have a reason to give. From that day there existed an armed neutrality between the sisters concerning it. Ethel felt that Kitty would forgive but not forget the episode, which, to do her justice, she was really sorry for. She began to realize where her futile jealousy was carrying her; conscience accused her of lip-service in her following of her Lord and Saviour. Of what use were her "oratory," her "Treasury of Devotion," her frequent attendance on the Church services, if they did not teach her the golden virtues of unselfishness, forbearance, and humility? She was sincerely sorry for having placed her sister in a trying position; but, it must be confessed, more sorry for having presented an unlovely appearance in the eyes of the rector, whom she was particularly anxious to please. She had made a great mistake, the consciousness of it was mortifying in the extreme. What would Mr. Dutton think of her display of temper, her uncalculated-for interference? Her face grew hot as she thought of it, she would have given worlds to have undone the act; but as for apologizing, as was her duty, to Kitty, that was not thought of.

She tried to make amends by greater devotion, both public and private. At every week-day service she was to be seen lingering long at her devotions. If she wished thereby to win favorable notice from the rector, her hope proved vain. He did not turn his head in her direction, she felt that he thought her a hypocrite, so keen was her consciousness that she was one. If he wanted any help from any member of the parish, it was to others he turned rather than to her; she could not but see it, and consequently was miserable and sick at heart.

She noticed when the Advent season came, that the rector's sermons and addresses were chiefly upon the importance of following the precepts of our Lord in every act and thought. He dwelt at length upon the futility of outward piety unless the inner life corresponded, earnestly entreating each one that listened to his words, to search and examine the heart, that the letter of the Law was not being kept without the Spirit, and that the Lord was not being crucified afresh by wilful going on in sin while seeming to follow in His footsteps. Ethel felt that he was pointing at her, saying: "Thou art the man!" so keen are the prickings of an uneasy conscience.

"Thus conscience doth make cowards of us all."

But still her pride kept her from humbling herself to her sister, and owning herself in the wrong. She would do anything else for Kitty, but not that.

It was a busy autumn for our Kitty, all the more so, for it was evident each day that her father was slowly but surely failing in strength, requiring constant attention from some one of the family. The physician recommended his being out of doors as much as possible during the cool autumn days, and Kitty often drove out with him, through the quiet suburban roads, leading through patches of woodland and along the shores of the river. On one occasion, as Kitty alighted to gather some branches of brilliantly colored autumn leaves which attracted her attention by the roadside, Mr. Dutton came walking by, from a visit to a sick parishioner living several miles away. He stopped to speak to Mr. Desmond in the carriage. Kitty soon returned, laden with spoils of crimson and gold, her face aglow with the exercise. The rector's face and voice expressed his pleasure as he greeted her, but Kitty scarcely glanced at him, as she made him some commonplace answer. He took her hand to help her into the carriage, but she quickly withdrew it with a word of thanks. He silently helped her dispose of her load, wondering what made her so shy. Had he done anything to offend her? He could think of nothing.

"Cannot we make room for Mr. Dutton, in the carriage?" said Mr. Desmond. "It is a long way to the city. He has walked several miles already, and must be tired. Jump in, there is room!"

"No, thank you," the rector replied, as Kitty's face did not endorse the invitation. "I am not tired, and the carriage is full. Good-bye, and a pleasant ride!"

He lifted his hat, and Kitty looked up as they drove on. There was a reproachful look in the depths of the

brown eyes that met hers. Had she been stiff and disagreeable to the young rector who was ever their kind and thoughtful friend? She knew she had, but the memory of the scene in the garden made her cheeks burn with mortification, and kept her from acting herself. The rector gazed after the retreating carriage with a disappointed look, and did not know of the quick beating of her heart or the moisture in her eyes. But Kitty was silent all the way home, and her father wondered what had come over her.

(To be continued.)

A NEW DEPARTURE.

DEAR LIVING CHURCH: Once more I take the liberty of bringing to the notice of your readers the work of the Clergymen's Retiring Fund Society."

The number of our clerical members is near five hundred to-day, and steadily increasing. Our capital is about \$50,000, and growing from membership dues at the rate of \$6,000 a year. We have also a few lay co-operative members, and several patrons who give one hundred dollars or more annually. During the last year, and the present so far, a goodly number of church collections have come to hand, which also go to increase our capital. By action of the last General Convention, in response to a memorial from the diocese of Connecticut, asking for the inauguration of a general pension fund, our society was practically accepted and reported as adequate, and adapted to this work of creating such a fund as the Church would require for this object. (See action of the House of Deputies and Address of the House of Bishops). Our society stands to-day prepared to accept and undertake the realization of this expectation of the Church at large. We understand and appreciate fully the magnitude and the responsibility of the undertaking. We are fully aware that the project of getting together \$1,000,000 for this object is no trifling or easy task. We cannot expect to effect it in a single year, as our brethren of another name have done; but given time enough, say ten or fifteen years, we believe it can be accomplished. Within the last twelve years a few, that is, one-tenth, of the clergy, almost single-handed have raised about \$50,000. What could we not have accomplished if we had had at the start the five hundred we have now, or the one thousand we may have five years hence, together with all the influence at their command.

Thus far the clergy have been the chief contributors to this Church Pension Fund, but now we think the time has come for the laity to take a hand, and we believe they are both ready and willing to enlist in the war we are waging against want and distress in the ranks of our older clergy. For the past year we have been impressed with the feeling that the time was at hand, and the occasion ripe, for the setting forth of a plan which would popularize the work of creating a general pension fund. In other words, a plan by which the laity could assist, if they would; a plan which might include old and young, rich and poor alike. Through all rectors, and when there is no rector, then to the individual, we will furnish a card, or cards, the signing and returning of which means an enlistment to serve

for a term of five years in the interest of our General Pension Fund Society, at the rate of one dollar or — dollars a year, for the term of five years, this dollar or dollars to be paid annually, on or before Pension Fund Sunday, the third Sunday in Advent.

In parishes, twelve enlisted persons would constitute company A, the next twelve, company B, twelve companies making a regiment, the annual dues being paid to the rector, or when this is not convenient, directly to the financial secretary. The parish, as such, would be in no sense responsible, and so there can be no conflict between this plan and any other work it may have in hand.

The acceptance of this plan by rectors and people generally, would in ten years give us a large fund, to be a pension fund forever in the Church, and then we should be able to make ample provision for those who by a life of faithful service have earned as good a right to support in old age as the officer of the army receives, whose old age the nation cherishes so carefully. This plan has already been tried and tested with the happiest results in several parishes, and we hope our members generally will take it up and make it known to their people, and each one try to raise one company at least to join the grand army we are gathering for the campaign. This we believe thoroughly practical, at least, this is what we intend to push on to success, "if it takes all summer," or many summers and winters too.

THEO. I. HOLCOMBE,
Financial Secretary.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of The Living Church:

It is a long way to go back, but I beg to call your attention to an error in the Church news from South Carolina, in the issue of your paper for May 24th, ultimo. Your correspondent, referring to the services at Trinity, Columbia, states that for the first time in the history of the parish an early celebration of the Holy Communion was given. This is a mistake. Early Celebrations have been of frequent occurrence in Trinity for the past ten or more years. As my attention has just been called to this matter, I make the correction in justice to earnest labors of my predecessors.

ELLISON CAPERS.

Trinity Rectory, S. Carolina.

HISTORY OF THE HISTORIC EPISCOPATE.

To the Editor of The Living Church:

About twenty years ago I asked a Presbyterian clergyman what course in Church history was pursued in the prominent theological seminary where he had most of his training. His answer was that they used no books, but one of the professors lectured on the subject. To one accustomed to historic research, this was an odd idea. Desiring to know if this plan was still pursued, a short time since I asked a recent graduate of the same institution the same question, and had the same reply. It would be interesting to know how many theological seminaries substitute lectures for study, and what the prospects are of Presbyterians and others accepting an historic episcopate, when shut out from the sources of history, and given up to the opinions of professors. Our Pre-ace rightly says that: "It is evident

unto all men, diligently reading Holy Scripture and ancient authors," that three orders of ministries have always existed in the Christian Church, but what is to be done if the early testimony of the Church is ignored? In the case of one large body of Christians, three points essential to unity have been endorsed. The Historic Episcopate remains in the way, and the statement I have made suggests one reason for this. With the narrowing down of points of difference to historical evidence, it is to be hoped that study will take the place of this superficial treatment, and that men will learn the whole truth, and so exercise the right judgment.

W. M. BEAUCHAMP.

THE BISHOP OF OHIO AND MR. MACQUEARY.

To the Editor of The Living Church:

It has been my privilege to know something of the proceedings of our Bishop in regard to the case of MacQueary, and the more I think of them the more I am persuaded that they have been altogether the best and the wisest.

The Bishop had scarcely entered upon the duties of his office before MacQueary's book appeared, and hence the misfortune of having such a case to deal with on the start, and the absolute necessity of the utmost prudence and discretion. However, the Bishop at once inhibited his preaching any of his special heresies, and in such a way as to brand him as an unsound and unfaithful clergyman of the Church, and ultimately to bring about either his recantation or his deposition. The action of the Bishop gave no special popularity either to MacQueary or his book, though it did relieve the Church of his ministrations.

Now as I happen to know, though it was not known to our Bishop, the same course was pursued by Bishop De Lancey, in the case of a prominent clergyman of Western New York, who had imbibed and preached the heresies of Irvingism. The Bishop simply inhibited his preaching, leaving it for him to demand a trial; and the result was one which relieved the Church of the services of such an unfaithful steward, and at the same time also the diocese of all the troubles, and expenses, and notoriety of an ecclesiastical trial.

In the same way Mr. MacQueary is now laid upon the shelf, and can never again officiate in the Church as a minister "in good and regular standing." Of course it may be said that the Bishop ought to have made a public statement of what he has done; in which case the Church papers would have been relieved of the unkind and even cruel comments which they have made. But Bishop De Lancey made no such public statement, nor can I find any reference to it in any of his conventional addresses. In such cases, our bishops have but little power to act at all under the canons, and it is doubtful whether any such public statement could be canonically made, until after the inhibited minister had refused to submit, and had been condemned by an ecclesiastical court. At all events, in the case of the Bishop of Ohio, I happen to know that his inhibition was given in the shape of one of the most solemn, earnest, and affectionate admonitory letters ever written, and I am sure he does not

yet feel as though the time had come for him to make it public. But if it is made public, as possibly it may be, then not the Church press only, but all good Christian people, will rejoice and lift up their hearts in gratitude to God that we have such a Bishop.

JAMES A. BOLLES.

Cleveland, July 12, 1890.

THE WORD "MINISTER."

To the Editor of The Living Church:

"A Priest" is mistaken in his communication in your issue of July 19th, when he denies the correctness of your correspondent of June 28th, as to the proper derivation of the word, "minister."

If "A Priest" will consult Dr. Adam Littleton's Dictionary, the first edition of which was issued during his life, about 1660, he will find: "*Minister, stri; m., a minus (ut a magis magister quia minor est Domino)*" "An attendant, servant, minister, waiter, serviteur or assistant helper and furtherer."

I have this edition in which the Greek and Hebrew synonyms are given and which is at the service of "A Priest." S. H. KERFOOT.

To the Editor of The Living Church:

The derivation of "minister" from *manus* is ingenious, and certainly quite fanciful and pretty. Still, I presume, it is the best that can be done. It seems scarcely necessary to import a root with a different vowel when one is right at hand of the identical form. If your correspondent will look into an Unabridged Webster's Dictionary, he will find: "*Minister* [Latin from *minus*, less, as *magister*, from *magis*, more.] "First and general meaning. 1. An underling; a servant; a subordinate; an assistant of inferior rank; an agent." If he will take his Lexicon, he will notice from the words in its immediate company and from its own meaning, same as above, that this derivation is correct. If he will look up his Vulgate, he will find that the use of the term is the same, and translates Greek words signifying inferiors. Certainly one should be glad to be known as a servant of God, or as *servus servorum Dei*; but the rhetoric of humility, or of any other kind, should never be allowed to drive out of use the official titles of the Church's officers. If it is to be so, we shall always remain in a state of flux.

A PRIEST AND NOT ASHAMED OF IT.

AN ACKNOWLEDGEMENT.

To the Editor of The Living Church:

Permit me to acknowledge the mistake I was unwittingly led into in my letter of the 12th inst.

The phraseology of the sentence in which the words "personal hatred" occur (they should never have been used), in Dr. Donald's letter about Bishop Potter, is misleading, and I sincerely regret the injustice done him in this matter.

G. W. P. ATKINSON.

OPINIONS OF THE PRESS.

The Episcopal Recorder.

TAXING BEQUESTS.—It is said that the taxes upon the property of the late Mr. J. S. Morgan, required, to be paid at his death, no less a sum than \$500,000. This habit of taxing the property of dead persons is very popular with legislators. In Pennsylvania, religious and charitable institutions annually lose much of the collateral inheritance tax, and there is no prospect of the enactment ever being changed, as it goes directly to relieve the burdens of living

voters. Mr. Morgan left some eleven million dollars worth of property in England, so that his heirs may not miss even so large a sum as half a million, yet there would seem to be no justice in requiring an enforced contribution to the national treasury from one who had paid all his taxes and other debts while living. The only way to avoid such a penalty is to distribute the property, by deed and otherwise, before death. Indeed the history of large fortunes should do much to convince the rich of the wisdom of *ante-mortum* distribution.

The University of the South Magazine.

FANS IN THE CHANCEL.—We suppose it is absolutely necessary that the small boy in the choir should fan himself during service. We would not presume to suggest that a degree of heat which the tenors and basses can endure might also be borne by the "shrill trebles." We know that the small boy is not built that way, and we have a profound respect for his building. But we think an effort might be made to bring the fan into harmony with the ecclesiastical colour of the season. A sky-blue fan which displays a yellow stork drawn in accord with the rigid conventions of oriental art, scarcely goes well with red altar cloths and hangings for a background, and a silver-spangled pink fan, on which a green and grinning Japanese dragon disports himself, though doubtless a "joy forever" in itself, is in somewhat too violent contrast with the white drapery of the season through which we have just passed. We would not lessen in any way the comfort and conspicuousness so dear to the hearts of our juvenile choristers, we only enter a mild protest against *bizarre* effects in the chancel.

The Independent.

DEACONESSES.—More serious than appeared at first sight was the action of the last Episcopal General Convention providing for deaconesses, who shall have had "an adequate preparation for their work, both technical and religious, which preparation shall have covered the period of two years." In future time the Convention may be remembered not for its amendments of liturgies but its institution of this order of Church servants. What the training must be is shown in the program of the Grace House Training-school for Deaconesses, under the care of Dr. W. R. Huntington, of Grace church, in this city, and the special charge of Mrs. A. T. Twing. It has a faculty under the charge of a dean, and five other clerical instructors in theology and Church history, another instructor in Church music, and three ladies who have charge of departments of missionary work and household management, tapering off into ecclesiastical needlework. The course of study is admirable, and covers Old and New Testament History, Ancient and Modern Church History, Theology (Westcott's "Historic Faith," and Row's "Evidences"), Liturgies, Hymnology, Social Science and Hygiene, Missions, and (elective) Greek Testament. Candidates must be at least eighteen years old. We should think there would be many applicants who have no definite intention of becoming deaconesses, but for those who do intend to enter the diaconissate, tuition will be free.

The Chicago Times.

CONTRACT LABOR.—The secretary of the treasury has decided that if men come to this country to work, in response to an advertisement printed in a foreign country offering certain wages, the contract labor law is violated. The offer of certain wages and the acceptance of the same signified by coming into the country in response to the offer, constitute a contract in the meaning of the law, Mr. Windom thinks, and the person or persons making the offer are liable to the penalties denounced by the law. The decision, or opinion, was called forth by George F. Hitch immigrant inspector in Chicago, who transmitted to the secretary the following advertisement clipped from a Canadian paper: "Five hundred carpenters wanted; good, competent men will be given steady work at from 30 cents to 40 cents per hour; apply at Builders' Exchange, 159 La Salle street, Chicago." The persons responsible for the publication of this advertisement are, according to Mr. Windom, liable to the penalties prescribed by the law. Now, query: Are the immigration agents of

States also liable if they publish in foreign countries the rates of wages paid here, and so induce foreigners to come here? Is it a crime to publish in foreign countries the prices paid for labor here? If not, labor may be imported under contract by simply publishing rates of wages in a general way. The Builders' Association, for instance, might have paid for an editorial article in some Canadian paper, setting forth all the facts that were set forth in the advertisement, and inducing carpenters to come here just as effectively as the advertisement did.

Sick Headache

Is so readily cured by Hood's Sarsaparilla that it seems almost foolish in any one to allow the trouble to continue. By its toning and invigorating effect upon the digestive organs, Hood's Sarsaparilla readily gives relief when headache arises from indigestion; and in neuralgic conditions, by building up a debilitated system, Hood's Sarsaparilla removes the cause and hence overcomes the difficulty.

"My wife suffered from sick headache and neuralgia. After taking Hood's Sarsaparilla she was much relieved." W. R. BABB, Wilmington, Ohio.

Hood's Sarsaparilla

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

100 Doses One Dollar



WHY DO MOTHERS

put stiff corsets on their CROWING CHILDREN? We beg of you don't do it but BE SURE TO BUY FERRIS'

GOOD SENSE

CORSET WAISTS.

THOUSANDS NOW IN USE.

Best for Health, Economy and Beauty.

Buttons at front instead of CLASPS.

RING BUCKLE at hip for Hose supporters.

Tape-fastened Buttons—won't pull off.

Cord-Edge Button Holes—won't wear out.

FIT ALL AGES—Infants to Adults.

Sold by Leading RETAILERS everywhere.

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Manufacturers,

341 BROADWAY,

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MARSHALL FIELD & CO., CHICAGO, WHOLESALE WESTERN AGENTS.

CHICAGO PRICES FOR YOUR PRODUCE.

SHIP YOUR

Butter, Eggs, Poultry, Veal, Hay, Grain, Wool, Hides, Green and Dried Fruits, Vegetables.

OR ANYTHING YOU MAY HAVE TO US. We can sell your shipments at the highest market price, and will make you prompt returns. Write us for prices, tags or any information you may want.

SUMMERS, MORRISON & CO., Commission Merchants, 174 So. Water St., Chicago. Reference Metropolitan National Bank.



Less House-Cleaning More Health Less Annoyance More Comfort

Such is the experience of women who use Pearl line for house-cleaning, and the degree of health and comfort is largely due to the way they use it. Directions for saving labor on every package. Delicate women can clean house by its aid; children will be a help, and husbands will never know the work is going on—out of the way, and they will be ignorant of it. It is bosh to say that Pearl line hurts the clothing, the paint or the hands. Numbers of people clean their teeth with it; many babes have been washed with it from their birth; the most delicate of laces and linens have been subjected to the severest of tests. Everything washable, and everybody who must do this work, is benefitted by reason of the use of Pyle's Pearl line. It's the modern soap. You'll know it and use it sooner or later. Your grocer keeps the goods.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearl line, or "the same as Pearl line." IT'S FALSE—they are not, and besides are dangerous.

164 JAMES PYLE, New York.

ON-APPROVAL PORTRAITS

Reader have you been swindled by fraudulent and irresponsible parties who offer to send PORTRAITS FREE! Thousands have been, and will continue to be until they learn that something cannot be had for nothing, and that all such offers bear the imprint of fraud in their faces. The portrait business is a legitimate one, but it requires capital, special skill and honest dealing to be made successful. We have a business, and an artistic reputation to sustain, and it is our purpose to build up the largest portrait business in the world, and we cannot afford to come to you with anything but a straight-forward business proposition. We have a large and increasing business among the readers of this journal, and from our experience believe them to be, as a class, educated up to an appreciation of Fine Art Work, and it is our aim and desire to further extend our business among them, and to this end we will make for a short time only the following offer: Mail us a photograph or tin-plate and we will send you a superb Gray on Portrait, life size, in Four-in. Antique Oak frame, finely finished, showing natural grain, a raised stem on outside of burnished silver 1 1/2 in. wide, and an ornamented silver lining one inch wide, complete with best French plate glass and ivory finished mat, by express, for \$8.50, with privilege of examining before you pay for it. Necessarily our work must be the VERY BEST to succeed on this line, as we take all the risk and ask you for nothing if the work is not satisfactory. This price is much below what is ordinarily asked for work of the character we turn out, and if you have a member of your family, or friend, whose portrait you would like to adorn your walls, (and what family of intelligence and refinement has not) you can make no mistake in availing yourself of this offer. Original pictures are returned in every instance in as good condition as received. We mail complete catalogue and price-list on application. We want good sensible and reliable agents, to whom we offer special inducements.

E. PATTERSON PORTRAIT CO., 59 Dearborn St., Chicago, Ill.

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A GENERAL DESCRIPTION OF THE WORLD,

Giving its physical features—form, density, temperature, motion, the seasons, climatic conditions, winds and currents; distribution of land and water; races of people and their religions; a historical chapter on polar explorations; also the most complete list of nations ever published, giving their geographical location, area, population and form of government. The Peerless Atlas gives a classified list of all nations of the earth, with form of government, geographical location, size and population; population of each state in the Union for the past 50 years; population and county-seat of each county; a condensed history of each state in the Union; number of miles of railroad in each state; the peculiarities of soil and climate, together with the chief productions, principal industries and wealth of each state; the educational and religious interests of each state; the popular and electoral votes for President in 1880, 1884 and 1888, by states; list of all the Presidents of the United States; the agricultural productions of the United States; the mineral products of the United States; the homestead laws and civil service rules, and much other information that should be in every home, store, office and counting-room.

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**Furnaces,
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All Grades. **DON'T BE A MONKEY AND RIDE A HIGH WHEEL. GET A ROVER SAFETY.** **THE JOHN WILKINSON CO.** SOLE IMPORTERS **55 STATE ST. CHICAGO.** Ladies or Gents. **Get our Catalogue before you buy.**

ROAD CART FOR LADIES
Good Carts for \$10.00
\$12.50, \$15.00, \$20.00, \$25.00 & \$45.00.
Top Buggies only \$55.00.
Harness \$7.50 & \$10.00.
\$60 Sewing Machine \$18.
Scales of all varieties and 1000 other Articles at 1/2 price. Catalogue Free.
CHICAGO SCALE CO.,
149 S. Jeff. St., Chicago, Ill.

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

RIDGE'S FOOD
Will be found invaluable for Cholera Infantum, and all Summer complaints, children or adults. It is not a medicine, but will be retained and sustain life when every thing else fails. 4 sizes, 35 cts. up.

WRINKLES: With Almond Nut Cream, you can conquer positively rub them away. Par. ticulars, sealed, 2 cents. **MARY E. MURRAY,** 1059 Washington Boulevard, Chicago, Ill. Agents wanted.

McSHANE BELL FOUNDRY. BALTIMORE, MD. Best quality Copper & Tin For Churches, Schools, &c. **BELLS ALSO CHIMES & PEALS.** Price & terms free. Name this paper.

MENNELLY & COMPANY, WEST TROY N. Y., BELLS, For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. **BUCKEYE BELL FOUNDRY, VAN DUZEN & TIFT, Cincinnati, O.**

THE GREAT DIVIDE'S PRIZE OFFERS FOR POEMS ON ROCKY MOUNTAIN SCENERY. (Any one may compete.)

1st Prize.—A Railroad Ticket, good over the entire line of the Denver and Rio Grande Railroad for one whole year. The holder of same may ride every day in the year 1891 with it, whenever and wherever he pleases, without any expense whatever for railroad fare.

2d Prize.—A Ticket, good for six months over the line of the Denver and Rio Grande Railroad. The holder of same may select any season of the year, but must select six consecutive months, and may ride as often as he pleases, going and coming whenever and wherever he may wish during any selected consecutive six months of the year 1891.

3d Prize.—Elk Head, with Large Antlers, (boxed ready for shipment, if so desired). The value is \$50; and should winner prefer, \$50 in cash will be paid instead, on demand.

4th Prize.—A Colored Photograph of the Garden of the Gods, handsomely framed, finished in the best possible manner. Size, 48 inches long, 25 inches high. Photographed by W. H. Jackson. Actual commercial value, \$35.

5th Prize.—One Thousand Mile Journey through the Rockies—Around the Circle Ticket, value \$25. The holder of it will be good any time between June 1st and Oct. 1st, 1891.

6th Prize.—A Colored Photograph (size 25x30 inches), of the Mountain of the Holy Cross, by W. H. Jackson; handsomely framed. Actual Commercial value, \$20. If desired, party may select any other subject of Rocky Mountain scenery, of same value.

7th, 8th, 9th, and 10th Prizes will be photographs by W. H. Jackson; handsomely framed and finished. Size 25x30 inches. Actual commercial value, \$10 each. The winner of any these prizes may select any subject of Rocky Mountain scenery.

SUBJECTS:

ON WHICH POEMS MAY BE WRITTEN:

Colorado, Utah, Palmer Lake, Manitou, Garden of the Gods, Royal Gorge, Pike's Peak, Sierra Blanca, Roitee Gorge, Veta Pass, Great Salt Lake, Ouray, Cliff Dwellers, Castle Gate, Black Canon, Curricant Needle, Mt. Holy Cross, The Canon of the Grand River, Marshall Pass, Animas Canon (The River of Lost Souls), Mt. Abram's Toll Road, Wagon Wheel Gap.

CONDITIONS:

The writer is at liberty to choose his own title but the poem must be on one of the above subjects.

Any person may compete for any or all prizes offered. Each author will receive due credit, on publication.

Persons not familiar with subjects on which poems are desired, will be furnished with illustrated descriptive matter by mail, post-paid, upon receipt of 10 cents, anywhere in the United States or Canada.

Prizes will not be changed in any case for any one.

It is distinctly agreed and understood that any poem submitted is the property of THE GREAT DIVIDE Publishing Co., whether the same wins a prize or not.

No poems can compete having any kind of advertisement of any railroad, but any other theme is allowed.

Poems may be sent at once, and any time until Dec. 10th, 1890, and creditable ones will be published each month, beginning in the September issue of THE GREAT DIVIDE. Therefore, if you wish to compete for prizes, you may do so at once, and send as many as you please.

In no case must a poem contain more than 40 lines, but this number of lines may be put into as many verses as you desire, or the complete poem may contain a less number than 40 lines. That no one may hesitate to compete, please observe that simplicity, plain thoughts in romance, and word pictures pertaining to Rocky Mountain scenery are particularly desired.

Sample Copy of THE GREAT DIVIDE, 10 cents; yearly subscription, \$1.

3-JUDGES-3

To decide which poems are the best, will be selected from the *Colorado Press*, immediately after December 10, 1890, and Prize Poem Winners will be published in the January number of THE GREAT DIVIDE, and Denver papers. Prizes paid in January, 1891.

NOTES.

Be sure and write your name on each Poem you send, giving your full address on each poem or letter. All letters for this contest must be plainly addressed:

PRIZE POEM DEPARTMENT,
Care THE GREAT DIVIDE PUB. CO.,
Denver, Colorado.

[Copyrighted 1890.]

Better than Tea and Coffee for the Nerves.
VAN HOUTEN'S COCOA
"Largest Sale in the World"
Ask your Grocer for it, take no other.

MELLIN'S
FOR INFANTS AND INVALIDS.
TRADE MARK
FOOD

THE ONLY Perfect Substitute for Mother's Milk. INVALUABLE IN CHOLERA INFANTUM AND TEETHING. A quickly assimilated Food for DYSEPTICS, CONSUMPTIVES, CONVALESCENTS. A PERFECT NUTRIENT. REQUIRES NO COOKING. KEEPS IN ALL CLIMATES. SEND for our book, "The Care and Feeding of Infants," mailed free to any address.
DOLIBER-GOODALE CO., BOSTON, MASS.

PRACTICAL SUGGESTIONS.

SATINES and other soft cotton goods have a newer look when gum arabic is used in place of starch. They should be washed and rinsed quickly, and dried in a shaded place.

To set the color in black or dark hosiery, calicoes, cambrics, etc., put a large tablespoonful of black pepper into a pail of water, and let the articles lie in soak for a couple of hours.

CARPETS may be greatly brightened by first sweeping thoroughly, and then going over them with a clean cloth and clear salt and water. Use a cup of coarse salt to a basin of water.

HAMMOCK pillows are long and narrow, fifteen by twenty-one inches being a good dimension. One covered with the plain yellow awning-cloth and finished across the two ends with yellow cord and tassels, or in red turkey calico with red cord and tassels, gives a very gay and Mexican effect to the hammock, suggestive of tropical countries and langorous ease.

HOW TO COOL A CELLAR.—A great mistake is sometimes made in ventilating cellars and milk houses. The object of ventilation is to keep the cellars cool and dry, but this object often fails of being accomplished by a common mistake, and instead the cellar is made both warm and damp. A cool place should never be ventilated, unless the air admitted is cooler than the air within, or is at least as cool as that, or a very little warmer. The warmer the air the more moisture it holds in suspension. Necessarily, the cooler the air the more this moisture is condensed and precipitated. When a cool cellar is aired on a warm day, the entering air, being in motion, appears cool, but as it fills the cellar, the cooler air, with which it becomes mixed, chills it, the moisture is condensed, and dew is deposited on the cold walls, and may often be seen running down them in streams. Then the cellar is damp and soon becomes mouldy. To avoid this, the windows should only be opened at night, and late, the last thing before retiring. There is no need to fear that the night air is unhealthy, it is pure as the air of mid-day, and is really dryer. The cool air enters the apartment during the night and circulates through it. The windows should be closed before sunrise in the morning, and kept closed and shaded through the day. If the air of the cellar is damp, it may be thoroughly dried by placing in it a peck of fresh lime in an open box. A peck of lime will absorb about seven pounds, or more than three quarts of water, and in this way a cellar or milk room may soon be dried even in the hottest weather.

TO GET RID OF MOSQUITOES.—Take of gum camphor a piece about one-third the size of a hen's egg, and evaporate it by placing it in a tin vessel and holding it over a lamp, taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitoes, and not one will be found in the room next morning, though the windows should be left open all night.

DISEASE GERMS IN ICE.—A great deal of careful experiment has shown that water in freezing largely expels its coarser visible contaminations, and also that a large proportion of the invisible bacteria which it contains may be destroyed, even as many as ninety per cent. But still large numbers may remain alive, for many species are quite invulnerable to the action of cold. It has been found that in ice formed from water containing bacteria, such as water with sewage contamination, the snow ice almost invariably contains many more living bacteria than the more solid, transparent part, so that the snow layer should be especially avoided in ice obtained from questionable sources. Unfortunately, the bacteria which cause typhoid fever are not readily killed by cold, and may remain alive for months, fast frozen in a block of ice. But the typhoid-germs can be present in water, so far as we know, only when it is contaminated with refuse from persons suffering from the disease; so that, if we can be certain that our ice was cut from water uncontaminated with sewage or human waste, we have nothing to fear from its use so far as this disease is concerned. All of the pond and lake ice supplied to New York is of fairly good, and most of it of excellent quality; and no doubt the danger of contracting typhoid fever from the use of the larger part of the Hudson river ice is quite remote. But a considerable quantity of the Hudson river ice is cut just below Albany, where the stream is so greatly contaminated with the sewage of two large towns, Troy and Albany, as to be absolutely filthy. In both of these towns typhoid fever is of frequent occurrence during the period in which ice is forming, and the waste from the victims passes directly into the river. There would, therefore, seem to be a very real danger in the use of some of the Hudson River ice.—*T. Mitchell Prudden, M. D., in The Popular Science Month y.*

HARDIN Ladies' COLLEGE and CONSERVATORY. 10 Schools, 16 Teachers, 8 Professors. A \$1000 Piano to best Music Pupil. Fine grounds and buildings, Electric Lights, Steam Heaters, etc. **MEXICO, MO.**

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

Don't be discouraged about that eczema till you have given Ayer's Sarsaparilla a persistent trial. Six bottles of this medicine cured the complaint for Geo. S. Thomas, of Ada, Ohio when all other remedies failed to afford any relief.

A fact that all men with gray or many shaded whiskers should know, that Buckingham's Dye always colors an even brown or black at will.

CHICAGO FEMALE COLLEGE.

Our readers would probably think something was lacking if they did not see the annual announcement of the Chicago Female College in our columns. This school has been so regularly advertised for years past with us, has grown so steadily, and developed so grandly as an educational institution, that it gives us pleasure to speak a good word in its behalf. It enters on its new year with added numbers and a full corps of competent teachers.

As there are always new mothers, it is well to be reminded of Mellin's Food, which has been so thoroughly and successfully tried for years. Its strongest endorsement is the multitude of healthy, active children reared upon it. A mother says, "My child began the use of Mellin's Food when a month old, and is one of the largest and strongest children I ever knew."

"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 Bierstads and other enchanting artists have completed their canvases, there will be other revelations to make and other stories of its beauty and wrath, splendor and agony, to be recited. The Yellowstone Park is the geologist's paradise."

The Northern Pacific Railroad, the celebrated dining car route, is the only rail line in 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 inaugurated 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 at 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 a through Pullman Sleeping Car and Dining Car, but free coal and 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 centers 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.

Through Vestibuled and Colonist Sleepers Between Chicago and Tacoma, Wash., and Portland, Ore.

The Wisconsin Central and Northern Pacific lines run through Pullman Vestibuled and Colonist Sleepers between Chicago and Tacoma, Wash., and Portland, Ore. The train known as the "Pacific Express," leaves the Grand Central Passenger Station, at the corner of Fifth Avenue and Harrison Street, at 10:45 p. m., daily. For tickets, berths in Pullman or Colonist Sleepers, etc., apply to GEO. K. THOMPSON, City Passenger and Ticket Agent, 205 Clark Street, or to F. J. EDDY, Depot Ticket Agent, Grand Central Passenger Station, corner Fifth Avenue and Harrison Street, Chicago, Ill.

ILLINOIS, G. A. R.,

OFFICIAL HEADQUARTERS TRAIN.

The Official Headquarters Train, Department of Illinois, with Department Commander Wm. L. Distin and staff, and Mrs. Gen'l John A. Logan, will start from Quincy and run to Chicago via the Burlington Route, (C. B. & Q. R. R.), on Friday, August 8th, and from thence will proceed to the National Encampment at Boston, via the Niagara Falls Short Line, the West Shore and the Hoosac Tunnel Routes. This train will stop at all stations between Quincy and Chicago, to give the Comrades on the main line and from connecting lines and branches, an opportunity to join it. For details time schedule and special bill distributed in your territory. Remember that tickets to the encampment are but ONE FARE FOR THE ROUND TRIP. They can be obtained via the Burlington Route, at principal stations, or by addressing P. S. EUSTIS, Gen'l Passenger and Ticket Agent, C. B. & Q. R. R., Chicago.