

The Living Church.

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

Vol. XIII. No. 19.

CHICAGO, SATURDAY, AUGUST 9, 1890.

WHOLE No. 614.

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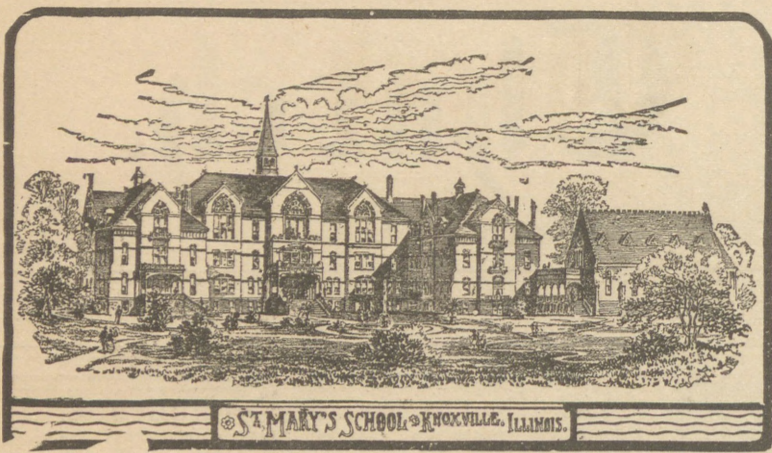
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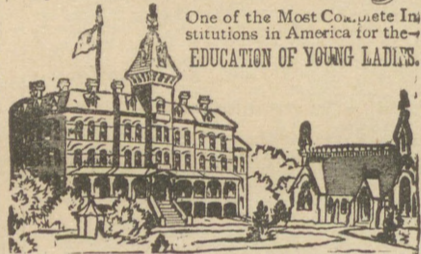
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The Living Church.

SATURDAY, AUGUST 9, 1890.

WE are glad to state that the satisfactory improvement in Dr. Liddon's health continues. He has been able to move to the residence of his sister, Mrs. King, Standish House, near Stonehouse, in Gloucestershire, and will remain there for the present for complete rest.

THE income of Oxford University appears in certain accounts presented to convocation to be a little over £66,000 this year. About £16,000 of this is derived from various external sources, including a grant of £5,000 from the University Press, nearly £30,000 is internal revenue, and £5,500 comes from the colleges, and £13,000 from the various trust funds.

A RECTOR recently analyzed the offering at an evening service, when there were about four hundred people present. In the offering there were just 52 coins: 5 quarters, \$1.25; 17 dimes, \$1.70; 24 nickles, \$1.26; 6 pennies, 6 cents; total, 52 pieces, \$4.21. Just about a cent each for the congregation. He is thinking of publishing a tract, "Why do we go to church."

THE Rev. Jacob Duché, D. D., is celebrated in American history as the first chaplain, or rather, the first clergyman to officiate as chaplain, in the Continental Congress of 1775. Subsequently he changed his political views, became a rank Tory, and on this account was compelled to resign his rectorship of Christ church and St. Peter's, Philadelphia. After the war of the Revolution had ended, he returned from his involuntary exile abroad, and his remains now repose very near the chancel of St. Peter's.

It is reported that the Queen is considering a proposal to close the Chapel Royal, Whitehall, as a place of worship, in which case the building will be given to the United Service Institution. The plan will probably be carried out, as, if this chapel is abolished, the Queen will save about £4,000 a year, which is the average cost of the establishment. Except two or three times a year, when some great preacher is to be heard, there are seldom more than twenty to thirty persons at the services, although the music is very good indeed.

AN effort is now being made to complete the Lowder Memorial Fund, and to finish the church of St. Peter, London Docks. This and the necessary repairs to the existing structure are estimated to cost £3,000. Already £800 has been subscribed, and it is desired to begin the work as soon as possible. The plans will include a narthex; a baptistry, forming also an approach to the mortuary; a calvary chapel, with parish room over, with a staircase and west gallery leading to the same; and a *fleche* crowning the west front, in the place of the tower and spire originally proposed.

THE Ven. Archdeacon Gibson, in an "Occasional Paper" issued by the St. Augustine's Mission, in the diocese of

St. John's, Kaffraria, states that during the past five years the number of clergy belonging to the mission has increased from one to five—four priests and one deacon; the Baptisms have been 755, of which 194 were adults; the Confirmations 322; the number of communicants has risen from 54 to 411; the number of people connected with the mission has increased from between 300 and 400 to 1,211 members of the Church and 91 catechumens, and that the whole number of workers, 13 in 1884, is now 30.

THE competition for the Oxford University Extension Scholarship has this year produced some remarkable results. Among the working-men competitors were a dyer, a shoemaker, a joiner, several cotton-weavers, and a mechanical draughtsman. The best essay on English poetry in the nineteenth century was written by a working plumber at Abergavenny. A capital essay on Strafford was sent in by a machine joiner from Oldham, while the educational influence of co-operative industry is perhaps indicated by the fact that two of the best essayists are employed as cotton-weavers in the Nutlough Co-operative Factory at Hebden Bridge.

THE cross which has been recently erected in the Mamore Forest, by the friends of the late Rev. Alexander Heriot Mackonochie, on the spot where he slept his last sleep, was dedicated on Wednesday, July 9th, by the Bishop of the diocese. The office used for the occasion included the 23d and 37th Psalms, and a prayer for the consecration of the memorial. The cross is of rough grey granite, and has the following inscription in antique letters upon its shaft: "The Rev. Alex. Heriot Mackonochie, first vicar of St. Alban's, Holborn, London, died here in the faith of Jesus Christ, and in hope of a joyful resurrection, on the 15th December, 1887. His body rests at Woking, in Surrey. R. I. P." The Rev. R. A. J. Suckling, Mr. Mackonochie's immediate successor as vicar of St. Alban's, and the Rev. A. H. Stanton, his friend and fellow-laborer for twenty years, were present.

THE restoration of St. Anselm's chapel in Canterbury cathedral being now complete, it has been set aside for purposes of private prayer and meditation. The annual visit of the members of a guild belonging to the High School for Girls, founded in London 10 or 12 years ago, was rendered especially interesting by their receiving the Holy Communion in St. Anselm's chapel, which was used for that purpose for probably the first time for 340 years. This chapel, which is on the south side of the cathedral, and at the east end, is one of the oldest parts of the building. It escaped the fire in 1174; but when the present choir was built, it would seem that the roof pressed upon the north wall of St. Anselm's chapel and crushed it. Accordingly, various means were adopted to support the building and resist the thrust of the choir roof. Amongst these was a buttress wall,

which was built across the apse of the chapel, and cut off one-third of the old Norman arcading. About two years ago Canon Holland undertook the restoration of St. Anselm's chapel, and after carefully strengthening the walls by iron girders and masonry, he was allowed to take down this buttress wall, and then there was discovered behind it, on the north wall of the apse, the fresco which has excited so much interest. The whole of the chapel has now been thoroughly restored, under the guidance of Mr. Pearson.

AFTER a disuse of fully two centuries and a half the Carmelite Priory church at South Queensferry, Scotland, has been restored and opened for divine service. It was used by the Carmelite order until 1587. For fifty years afterward it is believed that the adherents of the Reformed Faith worshipped in it, and for the past two centuries and a half it has been entered only for the purpose of interring members of the family of Dundas of Dundas. Quite recently, on condition of its being restored, the building was offered in perpetuity by Capt. Dundas, to the dean and chapter of St. Mary's cathedral. The service at the re-opening was choral, the dean taking for the text of his discourse, Ezra. v. 2, "We are the servants of the God of heaven and earth; and build the house that was builded these many years ago."

It is proposed to fill with stained glass the great west window of the church of St. Mary the Virgin, Oxford, of which Dean Burgon was vicar for thirteen years (1863-1876), as a memorial of his services and of the respect in which his memory is held. The subject of the window is a "Jesse Tree." This subject has been selected partly on account of its appropriateness to the dedication of the church, and partly because it is a setting forth of the doctrine of the Incarnation, which embraces both the Old and New Testaments. In four of the lower lights are inserted the figures of the four Evangelists. Under the figures in the seven lower lights are represented the arms of the twenty-one existing colleges. In the tracery of the window are introduced the figures of St. Thomas of Canterbury, St. Anne, St. Catherine, and St. Nicholas, to whom chapels were dedicated in the old church. In the tracery are also the heraldic shields of King Edward II., who granted the advowson of the parish to Oriel College; of King Henry VII., in whose reign the nave of the present church was built; of Cardinal Morton, Archbishop of Canterbury (1486-1500), who issued letters of recommendation, urging the rebuilding of the church; of John Russell, Chancellor of the University (1483-1494), and Bishop of Lincoln, in whose diocese Oxford was then situated; of Walter Lyhert, Bishop of Norwich, who is said to have erected the chancel; of the present diocese of Oxford; of the University; of Oriel College, the patrons of the living; and of Dean Burgon himself.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, July 21.

The season of ecclesiastical gatherings is now fast drawing to its close, and bishops, clergy, and laity are packing their traps for the brief respite from work and worry. These gatherings at one time possessed a greater interest for the Church world than perhaps they have at the present day. Twenty, or even ten years ago, the more prominent men in the van of the Catholic movement were wont to meet at these festivals of Churches and Sisterhoods to encourage their followers, who had good excuse to feel bewildered and disheartened at the storm of persecution which they met with on all sides, not to mention the dire distress which they experienced at the desertion of some of their weaker brethren, for the less turbulent, though no surer haven of Rome. Now, the aspect of affairs is so altered, that in spite of sundry law suits still in the air, there is a more confident tone prevalent in their midst, the troubles which surround them are regarded more complacently, and their minds are more set on the warfare against sin, the relief of the sick and suffering, and all such good works, which, so long as the world continues, must ever be the duty of those who would do the Master's service.

There is little that calls for remark at this year's festivals. The large community of the Clewer Sisterhood, with which the honored name of Canon Carter will ever be associated, held their great day on the 1st inst., when all the numerous works carried on at their central home, hospital, orphanage, and schools, were inspected by a large number of visitors. The two Kilburn Sisterhoods, often confused by their nearness to one another, also held their festivals about the same time. The better known of the two, the Sisters of the Church, are a large band of women, both professed and associates, carrying on many works of Christian charity, notably their orphanage and schools at Kilburn, their convalescent home at Broadstairs, a publication depot in Paternoster Row, and the feeding of unemployed laborers at the London docks, not to mention innumerable other works which it is difficult to recount here. Truly women are of some account in the work of Christ's vineyard. The other Sisterhood at Kilburn, although less well-known, is a few years older than the adjoining community. This is the St. Peter's home, the members of which occupy themselves solely with nursing the sick at their hospital in this part of London, as well as in other parts of England. The Archbishop of Canterbury is their president, and the Bishop of London serves in the position of visitor. The latter prelate preached at their anniversary festival, thus showing his practical sympathy with the community and their work. In 1885, at the invitation of Archbishop French, these Sisters undertook the temporary nursing of the paupers in

the Dublin Infirmary. They undertook to stay six months. They prolonged this period, at the earnest entreaty of the Archbishop, and of several noblemen, for two years. The result of their work was such, that, when they resigned in 1887, Archbishop Plunket, Dr. French's successor, and a prelate not at all in sympathy with High Church movements, gave *carte blanche* to one of his clergy to procure Sisters from any community in England to carry on the nursing.

In connection with this, it is interesting to relate that an endeavor is being made to found a Sisterhood for the Irish Churchwomen of Dublin. The movement is a humble one, but is nevertheless very significant, for it shows the tendency to improve matters in the ancient Church of Ireland, heavily weighted as it is with Puritanism of the most rampant kind.

One other English Sisterhood keeps its festival this week. This is the Convent of St. Margaret's, East Grinstead, founded by the saintly Dr. John Mason Neale. Its chief work is to send qualified women nurses to the homes of the sick poor, who were formerly at the mercy of the Sarah Gamps and the Betsy Priggs. There are several branch homes in London and elsewhere, notably St. Catherine's, Queen Square, which has a world-wide reputation for the embroidery work they produce. It was at this community house that the late Dr. Littledale acted for so many years as chaplain.

St. Saviour's Priory is another off-shoot from the parent home, and is in one of the poorest of the poor districts of London. Its history is one long remarkable series of trials. At one time they were almost starving, and it was only by selling empty wine bottles, and other such flotsam and jetsam that came to them, that they were enabled to procure the absolute necessities of life; at another time they were distracted by the secession of several of their number to the Roman Communion; at another, their house threatened to fall in upon them, and so on, through a whole chapter of accidents. They are now firmly established in a substantial building, carrying out very many works of charity and mercy.

I have let my pen run away with me on this topic of the Sisterhoods, and I must only briefly allude to a few Church gatherings. At St. Alban's, Holborn, one, if not the chief, outpost of the Catholic movement, the festival was marked by the laying of the foundation-stone of the Macknochie Memorial chapel. This, I mentioned in my last letter, but since that date a cross has been erected on the spot in the Mamore Forest (in Scotland) where Father Macknochie perished in a snow storm three years ago. A service of benediction took place in this wild spot, at which the Bishop of Argyle and the Isles officiated; there were only eight persons present, besides an onlooking shepherd or two, but it has afforded much satisfaction to the large number of admirers of the late incumbent of St. Alban's that this sacred spot should be marked for all time. The patronal festival at St. Peter's, London Docks, the scene of the labors of the late Father Lowder, was joyously kept on St. Peter's Day. A scheme is on foot to finish the church, which will cost £3,000 to accomplish.

These two churches, at one time standing out so prominently as examples of what the Church of England is capable of doing for the masses of the population, are no longer alone. Others have sprung up, not only in this great metropolis, but also in the other centres of population. And perhaps one of the most welcome signs of the times is the interest which "Young England," as represented by the public schools and the universities, takes in the spiritual well-being of the country. I cannot call to mind one of the better known schools, either of old or modern foundation, which does not now take some part in ministering to the needs of poor parishes. I cannot go into the history of all, but must confine myself to a couple of them. The first is that connected with Christ Church, the leading and aristocratic college at Oxford University,

who were the first to inaugurate this movement of supporting missions in densely-populated neighborhoods. Their mission has been established for many years at the East India Docks. Last week, the first portion of their permanent church was dedicated by the Bishop of London, under the name of St. Frideswide's. There is a great future and useful career open to this mission, and if all connected with it are animated with the same enthusiasm as the present head and staff, there will be little fear but that its objects will be realized, so far as man is able to judge. The second mission of this kind is that just inaugurated by the past and present boys of the Merchant Tailors' school in the city of London. They have chosen a poor quarter in West Hackney to work in, and the mission was formally set to work one day last week.

The Passion Play at Ober-Ammergau is an unending source of conversation just now, so that I may be excused if I make use of it as a topic to write about. I have read several accounts of the representation, both in the newspapers and those published separately, and I think, on the whole, the best that has come under my notice is that from the pen of Archdeacon Farrar. Whether or no the play will ever be repeated after this year seems very doubtful, but in whatever light we may regard it, there is this to be said for the peasants of the little Bavarian village, that all who visit Ober-Ammergau and witness the play, return with the greatest feelings of respect for them, and a confirmed opinion as to their sincerity and disinterestedness. As to the future, Archdeacon Farrar, who is a sincere admirer of the play, says that, "the gravest, the wisest, the most serious of the Ober-Ammergau villagers, feel anxious misgivings about the future. They do not love to see their village invaded by crowds of sight-seers, of whom it is inevitable that some should be unwittingly curious and superciliously critical. Not a few of them are half resolved that this decade shall witness the last Passion Play."

Personally, I never could bring myself to witness this play, and I think my scruples, which are by no means singular, are fully justified. Just see what the Archdeacon says: "Up to the Crucifixion scene," he writes, "I could watch and listen with profit; but from the moment that the cross was raised, my imagination was perturbed and overwhelmed with the doubt, whether this scene was not far too majestically sacred for such representation." I can only think that this must be the thought of every sincerely reverent mind.

While on this subject, I may mention an interesting point which has been raised by Prebendary Harry Jones, a prolific writer of some originality, on the character of Barabbas. In the play, Barabbas is represented as a villain of the lowest type, whose fit place was the gaol in which he was imprisoned. But this, in Mr. Jones' opinion, is an erroneous conception of the man.

"For a certain sedition made by him in the city, and for murder, he had been cast into prison." But what were the people then desiring and expecting? Jerusalem was full of men and many were secretly, if not openly, armed. The Apostles themselves had swords under their Passover cloaks. They were looking for a leader, for some one who would place himself at their head, and strike a blow for deliverance from the hateful oppression under which they lay. Jesus had ever been saying that a new kingdom was at hand. They had just cheered His entry as that of the 'Son of David,' who came 'in the name of the Lord.' Now was the time to cast off the Roman fetters. And here, as they thought, was the man. But He made no such sign as they looked for. Day passed after day. The available multitude would soon be dispersed. Every moment was precious. Would He at that time restore again the kingdom of Israel?

"They lost patience. But there was one man at least who had the courage of their convictions. How Barabbas tried to realize these, we are not told. Still he had done his best to start the longed-for revolution.

He had risked his life in the attempt. Though he had been speedily arrested by the Roman police, he had struck a blow for political freedom, while Jesus only went on preaching in the Temple. Their estimate of what they hoped He would do, the justification of their national disappointment, appeared at last in His words to Pilate: 'If My kingdom were of this world, then would My servants fight. But now is My kingdom not from hence. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth.' That was not what the people wanted. They wanted to fight. They looked for a Garibaldi, not a Jesus; and thus when Pilate said, 'Whether of the twain will ye that I release unto you?' they cried, Barabbas! who had been cast into prison as a rebel against Roman authority. He had at least dared to draw the sword. He was the popular hero."

Our government, as I intimated in my last letter, has got into a terrible mess through their action with regard to the compensation of publicans, for refusal to renew their licenses to sell spirituous liquors. The measure has been abandoned, and, not only that, such a deadlock has come about, that the ministry are unable to carry one single item of their programme. For the fourth session in succession have they introduced their Tithe Bill, only to abandon it. The measure is a most important one, as its not passing into law will seriously affect the Church in Wales. The consequence is, that both friends and foes are reviling Lord Salisbury and his colleagues, so much so that it is generally expected a general election will be called for before the year is out. Mr. Gladstone is not likely to be returned on a Home Rule platform, but I think it very doubtful that the Conservative party will secure a working majority after their recent mismanagement.

The Salvation Army has just kept its twenty-fifth anniversary, when, it is said, some 80,000 of the General's followers, from all parts of the globe, "marched past" at the Crystal Palace. Certainly it is undeniable that the movement has had a very remarkable outcome. What the future will do for it, God only knows; but this, one may safely say, that so long as it retains the sincere enthusiasm, true piety, and unselfish demeanor of women of the stamp of Mrs. Booth, (and it can number many such), its cause will ever be in the ascendant.

A batch of miscellaneous items I must sum up briefly. Canon Maclure, vicar of Rochdale, has been appointed to succeed the late Dr. Oakley in the deanery of Manchester. He is a broad Churchman with High Church sympathies, and the appointment is generally considered a good one. Thomas Helmore, the indefatigable worker for the revival of Plain song in the Church's service, has gone to his rest at a ripe old age. He has lived to see some result of his work, though whether Plain song will ever become universal is doubtful. It will certainly take many years to educate the public mind up to it. Canon Liddon has been seriously ill at Oxford, but, I am glad to say, is now on the fair road to recovery, and was able on Saturday last to move to the West of England. The Bishop of Winchester is said to seriously contemplate resignation. Rumors have been current so often that they have come to be disregarded, but there is good reason for believing the report this time. Dr. Harold Browne is much beloved in his diocese, and he will be sadly missed by his clergy, but there can be no doubt that the diocese is in need of a more vigorous hand to administer it. The foundation stone of St. Saviour's, Southwark—the next most interesting church in London to Westminster Abbey—is to be laid on Thursday next by the Prince of Wales. The church had fallen into great decay, and an entirely new nave is to be built to replace the rubbishy building erected at the beginning of the century, and the new work will be based on the lines of the original building, the beautiful lady chapel of which is all that remains. It is hoped in the future that

this church will become the cathedral of a new diocese of South London.

Like poor Mr. Dick in "David Copperfield," I am unable to keep out of my MS. one topic—the Lincoln case. I did think at one time I should be in a position to comment upon the Archbishop's judgment by this date, but now it has been indefinitely postponed, and we shall certainly not hear of it until after the Church Congress in October. Meanwhile, the judgment continues to exercise the minds of all parties in the Church, not so much as to the line it will take, as to how it shall be received and how far binding its rulings will be upon Churchmen.

The Protestant party, indifferent to what the Archbishop may rule, so long as they have their old ally, the Privy Council, to fall back upon by way of appeal, watch with cynical delight the apparent dissensions in the Catholic party, concerning the reception of the judgment. But these differences of opinions are not so serious as would appear, and the longer the delay the more time will be afforded to study this most intricate of questions. Every one admits that the Archbishop is acting with the best of motives to secure peace to the Church, but the opinion which seems likely to prevail is, that he is placed in a false position, that his court has no semblance of spiritual authority, and that he has no lawful jurisdiction over his suffragan outside the Synod of the Province. Last night (the eve of the patronal festival) the Bishop of Lincoln preached at the church of St. Mary Magdalene, Paddington, and in taking the lesson of the Magdalene—her life the miracle of hope—he pleaded for the same spirit of trustfulness in the guidance of the bark of the Church through the present storm.

"Storms have arisen," he said, "and waves have broken over the bark of the Church again and again. And He has seemed to men to be asleep; and the faithless have forsaken her, and even at times the faithful have feared. But again and again He has arisen and reproved the faithlessness of His followers, and rebuked the sea and the wind; the storm has ceased, and the Church has continued safer than before. This has been true in our day, in our branch of the Church Catholic, the Church of England. We have seen some storms in our day: we have also seen the storms to cease and the waves made still. The doctrine of Regeneration by Baptism we have seen attacked, and left apparently an open question; but never has the doctrine been more universally taught in the Church of England, or Baptism more reverently administered, than it is at the present day. The great Sacrament of the altar has been assailed, and the expression of its true doctrine hindered; but never for the last three hundred years have there been so many celebrations of the Holy Communion offered or so many Communion made as now. The Easter Communion is indeed in many places marvellous in our eyes. The keeping of Ascension Day is becoming general; and a weekly Celebration in all our churches will, I hope and pray, if we but continue faithful, ere long be the rule. The doctrine and practice of Confession and Absolution have been misrepresented and reviled; and yet it is increasingly acknowledged by all candid persons to be the doctrine and practice enjoined by the Prayer Book of our Church; and when taught and practised, as the Prayer Book directs, with the full liberty and freedom of the ancient Church, we know it to be fraught with blessings which no storm which this world could raise would ever make us surrender. The Holy Scriptures themselves we have seen attacked from almost every side; but again and again the storm has been made to cease. The attacks of modern criticism have but increased our confidence; and the present passing cloud which has made some—not unreasonably—anxious, will, I trust, end in a more careful and real use of the Old Testament, as undoubtedly the book which God has caused to be written for our learning, as our home in heaven,

possessing information and authority such as none other book possesses. This threatening storm, we believe, will also be made to cease if we are careful to maintain that attitude of prayerful, patient consideration which so mysterious a subject as God's revelation to man reasonably demands. These things, brethren beloved, we have seen in our day. They make us repeat the lesson of the Magdalene's life—"He maketh the storm, and the waves thereof, to be still."

"An increased trustfulness, then, it seems to me, should be what we should strive to gain. We have seen enough not to fear. 'He maketh the storm to cease, and the waves thereof to be still.' Quietness and peace, continuing to do our duty simply and humbly and undisturbedly, an air of trustfulness, an appearance of unruffled tranquillity—this is one of the results which should follow upon pondering the events of the past. And with it a peculiar sense of security—not in our own strength—but because we have had the assurance of the presence of Christ still with us in His Church. A sense of security that the Church is His covenanted way of salvation, that there we are, as it were, in Paradise again, and there we are to rest. It is God's creation, God's plan, not man's, and God's power is still in it; and, therefore, with this trustfulness there should be an increased sense of security."

NEW YORK.

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

CITY.—The offer of Mr. W. W. Astor to provide Trinity church with bronze doors as a memorial of his father has been accepted, and R. M. Hunt, the architect, is at work upon the designs. This substitution for the present walnut doors will take account of the harmony of effect. Mr. Hunt will submit several designs from which the vestry is to make selection after the return of Dr. Dix about the middle of September. As the result of several visits to the church to take account of the scope and character of the proposed alterations, the general plan seems to include a pair of massive doors at the front entrance. These outer doors will be embellished with designs and figures from allegory and sacred history. While not an imitation, they will include the best features of the famous baptistry and gates at Florence. The doors will swing inward, providing what, with the elaborate re-structure of the vestibule, will form a magnificent gateway. According to one plan, there will be a bronze fixed transom, elaborately ornamented, above the massive leaves, while in the other the leaves will extend to the apex of the arch. In addition to these are the doors leading into the church from the vestibule. These may be of light bronze swinging outward, and harmonizing in design and ornamentation with those of the exterior. The porches on the north and south sides of the church which are now the general entrance, are to be provided with closed bronze doors of tasteful design. These will include three arches, while heavier doors will be placed in the arches leading immediately into the church. The plans, so far as agreed upon, contemplate ten pairs of bronze doors, to cost together with alterations in the masonry \$200,000. In the mechanical part of the work, Mr. Hunt is having the aid of the Henry Bounard Bronze Company. The gates will be made to conform as far as possible to the architectural design and appearance of the church. It should have been said above that the side doors are only to be used on ceremonial occasions or in cases of emergency.

On Saturday, July 26th, the Rev. Dr. R. H. McKim, rector of Epiphany church, Washington, D. C. was married to a lady of that city by Bishop Paret, in St. Thomas's church, New York. Early in the week following, the party started for a trip abroad.

The Rev. Dr. Dunnell, rector of All Saints' church, was to sail for Liverpool on August 5th for a short vacation.

PORT CHESTER.—On Friday evening, July 18th, the Rev. Dr. Clendenin, rector of St. Peter's church, Westchester, with his carefully trained vested choir of men and boys, visited St. Peter's church here. The service, which was a shortened form of Evensong with one Psalm and Lesson, was fully choral, and was sung by the rector, the Rev. S. W. Young, and the choir. The arrangements of the new church are adapted to exquisite choral effect. The 91st Psalm was chanted during the service, and the *Magnificat* in D. of T. T. Field. The anthem was by Dr. Woodward from Isa. ix. 19 and xxxiii:17, with a magnificent bass solo. The singing of the choir showed the carefulness of their training, the tone being full and round, and the modulation smooth and sweet. Dr. Clendenin made a brief address. The offertorium was Handel's exquisite gem, "Angel's ever bright and fair," sung with delicate feeling, grace, and in perfect time and tune by a boy soprano with a very pure and sympathetic voice. After the benediction the choir and clergy left the church singing as a recessional, Barnby's lovely evening hymn, "Hear, O Jesus, Israel's Shepherd, hear us!"

On Sunday morning the double quartette choir of the church rendered a most devout and admirable service, which, in its kind, needed to fear no comparison with those given by the visiting choirs. The preacher was the Rt. Rev. G. Worthington, D. D., the Bishop of Nebraska, who held the great congregation spell-bound with his eloquence. The choir and congregation had just sung with thrilling enthusiasm, the hymn to old Coronation, "Crown Him, Lord of all," when the Bishop announced his text—"We will not have this man to reign over us." The exceeding aptness of the text at once hushed the people into a silence that might be felt, and that remained unbroken as the preacher described the rejection of Jesus by the Jews, and analyzed the rejection of Him by so many of this generation. A great part of modern infidelity, he said, was a cloak and pretence for dislike of His rule. "We will not have this man to reign over us." His words sank deep into many a heart, and the earnestness with which the preacher was followed was almost painful in its intensity.

The new church building has been pronounced by experts to be excellent in construction, admirable in design, and ample in equipment. There is a comfortable temporary rectory, and a basement with kitchen, library, class rooms, sewing rooms, and the best Sunday School room in the town.

The vestry, with resources at the start not exceeding \$10,000, have provided the parish with a property easily worth \$75,000 on which there remains a debt of considerably less than \$20,000—and that without taxing appreciably the ability of the people.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

TACOMA.—The Church seems to be keeping place in growth with the State. Tacoma has grown to be a fine city before the stumps are all cleaned away in the grounds of the suburban residences! and the Church is well represented by parochial, charitable, and educational institutions. There is the "Annie Wright Seminary," beautiful for situation, and well equipped for its work, now adding to its extensive building; there is the "Washington College," for boys, doing a good work as a grammar school; and there is the "Fanny Paddock Hospital," one of the most complete, attractive and efficient institutions of its kind. One feature of the work which should add greatly to the confidence of Churchmen is that its superintendent is a priest of the Church, thoroughly educated and practised in medicine. It is to the enthusiasm, patience, and wise management of Dr. and Mrs. Miles that this almost completed work largely owes its being. For years they have labored in a poor building, watching with the sick and praying for better means for the prosecution of their

work of mercy. Now they are in the new bright building, with almost every appliance and comfort for their patients, and their hearts are cheered. There is only one great need yet to be met, and that is an elevator. It is very difficult to carry patients up and down the long stairs, and the task of going up and down constantly breaks down the strength of the nurses. The elevator is a necessity, but there is no money for it. Tacoma ought to furnish it, and doubtless would contribute liberally if the movement could be started and encouraged by gifts from abroad. While the hospital is, of course, of great local interest and value, some of its most beneficent work is done for strangers sojourning in the land. Many are taken ill, away from home, and on going to this house of which we write, are lovingly and skillfully cared for. We happen to know of several very serious cases of illness now under treatment there, persons residing in Eastern States. Certainly no work is more deserving of aid, and no workers can be found to make a better use of what is entrusted to their case. It would also gladden the heart of the good Bishop after whose beloved and departed wife the hospital is named, to have this last need met and the good work complete in all its parts and appointments.

The late history of the mother parish (St. Luke's) illustrates the wonderfully rapid progress of enterprise on the Pacific coast. About a year ago the beautiful memorial church being too small to accommodate the growing congregation, a number of communicants, with the rector, (the Rev. L. H. Wells), formed a new parish. The corner stone of the new church was laid almost out of sight, among the rocks and bushes of an "addition" to the city, in which there was scarcely a house or a graded street. Within the twelve months the city has extended quite beyond this new Trinity church, with water and electric light, sewers, sidewalks, electric cars, and handsome houses. The new congregation and Sunday school are now as large as the old were before division, and the old parish is as strong as ever, under the wise administration of the Rev. J. D. Hills. The work among the young men is of especial interest and importance in such new and growing cities.

Tacoma is a very young city, yet can boast of having the oldest bell-tower in America—the tower of St. Peter's church. It is the trunk of a great fir-tree, centuries old, about ten feet in diameter near the ground. Some forty feet above, it is sawed square off, and a rustic shelter is mounted there for the bell, which swings and rings as pleasantly as if hung in cathedral tower. St. Peter's is a queer structure, said to have been built in a week under the energetic guidance of Bishop Morris when the Northern Pacific "boom" was heard afar off. It was good enough for its day, and even now is the centre of a real live work under the pastorate of the Rev. S. N. Wilson. A pretty decoration of the church and tower is the real "English ivy" which grows luxuriantly there. A vine has found its way through the boards of the side wall, and has run quite across the church just over and in front of the chancel. It forms a portion of the most beautiful roodscreen that could be imagined.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

Bishop and Mrs. Thomas have removed from Salina, and now occupy the president's house on the Bethany college campus. Prof. N. S. Thomas, the Bishop's eldest son, sailed in the Teutonic, on the 23d, for England. He will spend next year in Keble college, England.

Mrs. T. H. Vail and daughter are spending the summer in Newport, Rhode Island.

The cathedral vestry has called to the vacant deanship the Rev. J. W. Colwell, formerly head master of Bethany college. The Rev. John Bennett goes to Chanute as general missionary of the South-east Dean-

ery. The Rev. Hudson Sawyer has accepted a call to Pittsburg, Kansas. The Rev. Henry Morrill has entered upon his duties as rector of the missions, at Ottawa and Paola. The Rev. H. H. Van Deusen has begun his ministry at Emporia. The Rev. Charles H. Baggs has resigned Grace, Hutchinson and accepted the charge of Runnymede and Harper. The Rev. Henry McKay has resigned the rectorship of St. Andrews, Fort Scott. No successor has been called. The Rev. John A. Doors continues in charge of St. Matthew's, Newton, another year.

The Rev. J. H. Lee, of Manhattan, has quite recovered from his severe illness. On Sunday, Aug. 3d, Mr. David W. Howard and Mr. Thomas M. Cowgill, A. M. (Harvard), will be ordered deacons in Grace cathedral.

The new churches at Larned and Pittsburg are so far complete that they have been opened for divine services.

Bethany college and St. John's school are undergoing renovation and repair, in preparation for the autumn term.

PENNSYLVANIA.

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

The Rev. Herman L. Duhring preached his 22d anniversary sermon as rector of All Saints' church, Moyamensing, on Sunday, July 27th. In it he thanked God for allowing him such a length of service with his congregation, in which to carry on his work successfully and harmoniously. He said that when he began his 22d year it was supposed that he would resign his rectorship, he having become the superintendent of the city mission, but he found that they mutually supplemented each other, his rectorship supporting him in his work of city missions, and that strengthening his parish work which is going on better than ever. He has received practical aid from many of the city rectors, enabling him to go to forsaken fields. The young people of his congregation have led in co-operation, and have formed half a dozen groups of workers who have gone into hospitals and reformatories; some 30 or 40 other parishes have aided him in this work. The outlook of the parish is brighter, after 22 years, than ever. Mr. Duhring thanked the Woman's Guild for providing the new pews for the church, and said that they purposed joining with the Young People's Guild, and congregation, in securing a suitable parish building. During the past year there have been 100 Baptisms, 47 marriages, 32 confirmed, and 67 burials. In the 22 years, 5,400 public services have been held, 5,000 sermons and addresses, 1,722 Baptisms, 659 confirmed, 988 marriages, 1,771 funerals; contributions for church purposes, \$137,000. In the 63 years of the life of the parish, there have been 5,149 baptized, 1,196 confirmed, 1,524 marriages, 2,298 funerals; income of the church, \$260,000.

The Rev. John A. Childs, D. D., secretary of the diocese of Pennsylvania, with his son and daughter, and grandson have sailed for Europe.

The Rev. Samuel Snelling, in charge of St. Paul's mission of St. James' church, has been called to succeed the Rev. Harry Ingersoll Meigs, as rector of St. Thomas' church, Whitmarsh, Montgomery county.

The Rev. J. G. Furey will have charge of St. Paul's mission, during August.

The Rev. H. A. F. Hoyt, chaplain of the Episcopal hospital, sailed for Antwerp on the steamer Woesland, on Wednesday, July 30th.

The Philadelphia city mission appointments for Sunday, August 10th: The Holy Apostles' Brotherhood choir, at the Eastern penitentiary, at 3 p. m. The Rev. Theodore S. Rumney, D. D., (volunteer) or substitute, at the Germantown poor house, 3 p. m. The Rev. Charles E. Milnor, at the annex of the Home of the Incurables, 3:30 p. m.; the Sheltering Arms, 8 p. m. The Rev. W. S. Heaton, Alms House, 9, 10:10 a. m., 1:45, 3:30 p. m. The Rev. R. H. Barnes, Pennsylvania Retreat for the Blind, 9 a. m.; Home for Incurables, 3:30 p. m. The Rev. J. G. Furey, Home for Consumptives

Chestnut hill, 3:30 p. m. The Rev. Herman L. Duhring, superintendent, county prison, 9 a. m.; Eastern penitentiary, 3 p. m.

DELAWARE.

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

Summary of statistics: Clergy, canonically resident, 35; clergy, parochial and missionary within the diocese, 24; parishes, 28; churches and chapels, 39; Baptisms—infants, 358, adults 57—total 415; confirmed, 253; communicants—removed 86, died 31, lost otherwise 107, total, 138; added 358; present number 2,636; Sunday schools—teachers 296, scholars 2,508. Total of contributions, \$69,416.63.

The Rev. H. L. C. Braddon, who is thoroughly familiar with all the statistics of the Church in this diocese, writes: Allow me to state for the information of the correspondent of *The Southern Churchman*, that the reports of the several parishes and diocesan committees at the last diocesan convention, are in direct contradiction with his published statement. Never, in the history of the diocese of Delaware, has there been so much progress, so much life and activity, both spiritual and temporal, as during the past convention year. Parishes, long in a state of deadness or decay, have taken a new lease of life. The number of Baptisms and Confirmations more than double those of any previous year. The Diocesan Mission Committee reported a larger annual offering than ever before, and the total contributions exceed those of any year, as far back as 1883, by more than \$14,000. All of which go to show that Delaware is not *sadly changed*; but that order has been brought out of confusion. And this has been, in a great measure, the result of a hard-working, sympathetic Bishop, who, by faithful and persistent work, has won his way into the hearts of the people of the diocese, and has gained their fullest confidence.

LONG ISLAND.

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

The Queens County Missionary Association met in Trinity church, Roslyn, on Wednesday, July 23rd. There were present eight clergymen including the Bishop, and 30 deputies representing 20 parishes. The Rev. Dr. Matson made an address of welcome. He was responded to by the Bishop who in a most congratulatory strain, complimented the rector and congregation on the greatly improved condition and cheering prospects of the Church in Roslyn. Reports were then read from each parish, giving accounts of missionary work and contributions. Stirring addresses were made by the Rev. Dr. Boone, and by the Rev. Dr. J. Carpenter Smith. The pleasant and profitable meeting was followed by a collation prepared by the ladies of the parish.

BROOKLYN.—The Rev. Spencer S. Roche, rector of St. Mark's, spent July with his family at Rockaway, coming to town on Sundays to conduct the services. He was to spend his vacation in August elsewhere, and will resume his duties about Sept. 1st., on alternate Sundays. Mr. Roche kindly gives the use of his church on Sunday afternoons to the deaf-mutes; the only congregation of its kind in Brooklyn. The minister in charge is the Rev. A. T. Colt, who at present is on his vacation. More recently the service was taken by Mr. W. G. Jones, professor in the New York institute for deaf-mutes—himself a deaf-mute. It is needless to say that at the services there is no singing, or sound of any kind.

In July, the services were conducted in Holy Trinity, by the assistant minister, the Rev. Edward McGuffey, who has been staying with his wife and family at Greenport, L. I. The church was to be closed in August for repairs.

The Rev. Dr. Alsop, rector of St. Ann's, has gone on his vacation, but unlike most churches, the morning and evening services will be continued through the summer. For several Sundays they were to be conducted by the rector's assistant, the Rev. Mr. Tenney, when he, too, will take his vacation, and the services be taken by the second

assistant, Mr. Elwood Worcester. The alterations in the chapel are going forward and will be completed in October.

On Tuesday afternoon, July 29th, the Bishop, assisted by Drs. Hall, Johnson, and the Rev. Messrs. Brewster and Tighe, conducted, at Holy Trinity, the funeral of Mr. William M. Husted, long a member of the Standing Committee of the diocese. Mr. Husted came to his death by an accident while in the country. Dr. Hall made a brief address, speaking of his sterling qualities, his great services to the Church, saying that he was never more in possession of his faculties than at the moment of his fatal accident. The Bishop said the closing prayer and pronounced the benediction. The interment was at Greenwood.

On Friday afternoon, August 1st, the Rev. Mr. Tenney, and the Rev. Mr. Drumm, post-chaplain, and chaplain of the Loyal Legion, conducted at St. Ann's, the funeral services of Capt. Robert Boyd, United States navy, the attendance being large. The coffin was escorted to the church by two companies of U. S. marines. The interment was at Portland, Me.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

Bishop Brewer held a Confirmation service at Townsend, Montana, St. John's mission, on Tuesday evening, July 29th, at 8 o'clock. Dr. J. C. Quinn, missionary in charge, read Evening Prayer. After an earnest sermon by Bishop Brewer, three persons received the apostolic ordinance of the "Laying on of Hands." The service was a most impressive one. Owing to scarcity of workers Dr. Quinn has to divide his time as follows: St. Mary's mission, Marysville, 22 miles from Helena by rail, 1st and 3rd Sunday in the month. Grace church mission, White Sulphur Springs via Townsend, east from Helena 35 miles, then 40 miles by stage, the 2nd Sunday in each month. On the Monday following, Castle (a mining camp 26 miles by stage from White Sulphur) then after a stage journey of 55 miles from Castle, hold evening service at Townsend, Boulder, (35 miles south of Helena) and Elkhorn, 4th Sunday of the month, or a week night service as permitted by the appointments. A steady month's work arduous but enjoyable.

CALIFORNIA.

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

SAN FRANCISCO.—St. James' Day in St. Paul's parish, was one long to be remembered by its members, being the occasion of the first visit of the new Assistant Bishop in this church. At 11 a. m., the procession of bishop and clergy, led by the candidate for the diaconate, Mr. Edgar F. Gee, entered the west door. After the processional, Morning Prayer having been said at an earlier hour, Bishop Nichols entered the pulpit and preached a very able and appropriate sermon on the text: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The address to the candidate was full of goodly counsel. The candidate was presented by the rector, the Rev. Wm. S. Neales. After the ordination, the Rev. Floyd J. Mynard, who is acting as *locum tenens* while the rector is taking a much-needed rest, presented a class of eight for Confirmation. The power of Bishop Nichols as a preacher, combined with his wonderful executive ability and courteous manner, are fast winning him friends in his diocese.

IOWA.

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

Summary of statistics for the conventional year 1889-90: Clergy (bishop 1, priests 51, deacons 5) 57; ordinations, deacons, 3, priests 1-4; candidates for Holy Orders, 6; lay readers licensed during the year, 26; whole number of lay readers, 52; parishes, 46; organized missions, 33; unorganized missions, 28; families, 3,913; individuals, 14,828; baptisms, 637; Confirmations 575; communicants, 6,244; contributions for religious purposes,

\$122,391.15; value of church property in the diocese, 1,310,575.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

BRACH HAVEN.—The following clergymen will officiate at the church of the Holy Innocents; the Rev. James H. Lamb, August 10th; the Rev. Edward P. Miller, August 17th; the Rev. Prof. Loring W. Batten, August 24th; the Rev. A. A. Marple, August 31st.

THE PLATTE.

The Bishop and all the clergy except one in the jurisdiction are close at their work during July and August. There is no "let up," or rest at any point. The Rev. Mr. Bates, who has a string of 14 missions in the northern part, has visited three more places this summer and arranged for occasional services at these points. They are Harrison, Alliance, and Barrett. The Rev. Mr. Sayres, at Broken Bow and Calloway, has kindled the enthusiasm and hopes of the people. He sometimes rides on horseback from one place to the other 25 miles, between morning and evening service.

Mr. Harry Robbins, a divinity student, is working at St. Paul and Ord, for the summer. The congregations are large and interested at both places. They are about ready to buy a lot at St. Paul, and at Ord they have about \$700 subscribed toward securing church property. There is good hope now that an experienced clergyman will take charge of this work when Mr. Robbins leaves in September. The Rev. Mr. Adams, of Grand Island, has had general oversight of this work, and been very helpful. Hastings is still vacant, but a good worker has been called to this largest town in the jurisdiction. At Kearney, Mr. G. A. Beecher, another divinity student, is looking after the services, while the venerable rector is resting by the seaside. Sidney, Lexington, and Arapahoe, all promising towns, are vacant, so difficult is it to get funds and clergy for this western work. The Bishop, by personal service and the kind help of some clergymen in their vacations, is trying to keep the Church alive in these places until more help can come from some source to maintain the work. There is not means at present to hold the fort and keep open the churches already built, while most of the aggressive work has to be done by the Bishop on week days. He lately took a trip with Mr. Myers, missionary of the South Platte, into the south-western portion of the State. At Grant, four persons were confirmed and a subscription started for a new church. Thirty miles south from there by stage brought them to the new town of Imperial. Here a few communicants were found, and a congregation of 65 people met in the court house. Six children were baptized, and the Communion administered to three persons. Nine miles further by stage brought them to the town of Champion. No communicants were found here, but 75 people met in the school house to join in a service new to them, and listen to instruction and preaching. Forty-two miles by stage brought them to Benkelman, on the B. & M. R. R. In the short time before the train arrived, the Church people were called on and encouraged. From here they went to McCook by rail, where a day was spent calling on people and canvassing to see if a church could be built this year. Here Mr. Myers remained for Sunday, while the Bishop went on to Minden, where a few earnest ladies have fitted up an empty store for church services. Here the Bishop spent Sunday, baptizing two blind girls, confirming two men, heads of families, and administering the Communion to seven. This is but a sample of the work which is going on all the time. In the last seven months, the Bishop and his six active missionaries have canvassed 72 towns in the Platte, and made a complete family list of all people interested in the Church. About half of these places had never been visited by a Church clergyman before.

Everywhere appreciation and gratitude are expressed for the Church papers sent by people all over the country, to the scattered

families of the Church in this jurisdiction. About 120 copies of different papers are now being sent. Two hundred more addresses could be given by the Bishop where Church literature would be appreciated and do a world of good. Papers sent to him in bundles, however, cannot be used to advantage, as it takes too much sorting, wrapping, and postage to distribute them over the jurisdiction.

THE DEAF-MUTE MISSION.

The Rev. Austin W. Mann, general missionary, spent Sunday, July 13th, in Chicago, holding two services in the Sunday school room of St. James' church. On the Monday following, he went to Kankakee to consult with the deaf-mutes touching services in the future. There he met several from St. Anne and Momence. At their request, he held a service in the evening at St. Paul's church.

On the first of last July, the Mid-western Deaf-mute Mission entered upon its sixteenth year. Since its origin, the Rev. Mr. Mann has traveled fully 700,000 miles in the labor of reaching this scattered people with the Church's blessed ministrations in silent sign language; written fully 24,000 letters and postal cards; and distributed hundreds of prayer books and tracts, which have done great good, even outside of the "silent circle." He has prepared more than 400 annual and quarterly reports to bishops, diocesan treasurers, and the general secretary of the Board of Missions, besides the one he had printed for himself for distribution. He has found time also to keep a full record of all official acts, and of receipts and expenditures; so that he has all the figures within easy reach. From time to time, he furnishes the Church and secular papers with accounts of the work. He has spent three-fourths of the time away from his home, and has taken no vacation yet.

Over 500 deaf-mutes and their hearing children have been received into the Church by Holy Baptism; over 400 confirmed; and over 50 couples married. Nearly 300 parishes have been visited with services, either "combined," or for deaf-mutes only. Mr. Mann has attended many conventions and re-unions of deaf-mutes and their teachers; and frequently officiated at their schools.

This new and growing work of the Church is in great need of an increased force of missionaries to hold the ground already gained, and to gain more. It also needs offerings on next Twelfth Sunday after Trinity.

SOME RECENT GOOD WORDS.

FROM NEW YORK: "I am delighted with the Peerless Atlas, which came in good condition. I wish to express my pleasure with THE LIVING CHURCH, and wonder how any one having received a copy can help subscribing when the benefit is so largely on the receiver's side."

FROM NEW YORK: "Enclosed you will find the subscription for the year '90. It is sent with right good will, for I like the tone of your paper and the principles, which are the breath which finds utterance in the tone. All prosperity."

FROM TEXAS: "Am glad to see that you are going to increase your price of subscription, for, really, \$1.00 is too little for such a Church paper as you send out."

FROM BRITISH COLUMBIA: "I enclose a postal order for three dollars which seems but a miserable trifle for the best Church paper we can possibly want. Wishing THE LIVING CHURCH all the success it deserves, —."

FROM ENGLAND: "I take several Church papers, but none are more useful, even for English Church news, than THE LIVING CHURCH."

FROM NEW YORK: "I wish you might know what a weekly delight and help your wisely conducted, Catholic-minded paper is to me."

FROM THE BISHOP OF SPRINGFIELD: "I am very glad that THE LIVING CHURCH

gives no uncertain sound in the conflict with unbelief."

FROM NORTH CAROLINA: "I shall esteem it a privilege if in any way I can aid in increasing the circulation of your admirable paper."

FROM VIRGINIA: "I am a great admirer of your paper. Anyone who is devoted to the Episcopal Church and thoroughly interested in all that concerns its welfare could not otherwise than admire THE LIVING CHURCH. I wish so much that it could be circulated throughout Virginia."

FROM OHIO: "In renewing my subscriptions I cannot refrain from saying that I think your journal has become a most efficient agent in spreading the light of Christian knowledge throughout our valley; and moreover, wherever it goes is laying down deeply and well those great Church principles which alone will prepare the American Catholic Church for her great triumphal march of the future."

FROM MASSACHUSETTS: "I was first led to subscribe for THE LIVING CHURCH by observing that it is frequently quoted by the best of the secular press. I find in it what I have long been seeking in religious journalism—a paper devout, Churchly, giving all the important news, and sufficiently condensed for the use of a busy man."

FROM CALIFORNIA: "I believe that any Church family should take a Church paper and I can recommend none so highly as THE LIVING CHURCH. It is just in its criticisms, trustworthy in its accounts of Church doings, straight-forward in advocating the truth, and above all, thoroughly Churchly in its teachings. I always take pleasure in trying to spread its circulation."

FROM NEW YORK: "I enjoy reading THE LIVING CHURCH better than any Church paper I subscribe to, and I have them all."

FROM FLORIDA:

For outspoken truth
Without favor or fear,
Take the sound LIVING CHURCH
At two dollars a year.

'Tis a Catholic organ,
Safe guide; and what's queer,
You've the best of the bargain,
For two dollars a year.

FROM NORTH CAROLINA: "I read and enjoy THE LIVING CHURCH, and speak of its many excellent qualities as a thorough Church paper, to my parishioners, whenever opportunities present themselves."

FROM NEW JERSEY: "For distribution I prefer THE LIVING CHURCH to all other papers. It is twice as good at only half the price."

FROM MISSOURI: "The whole Church owes you a debt of gratitude for this paper, always fearless and truthful, and at the same time very instructive. I sincerely hope it will prosper and that your exertions will be richly rewarded."

FROM CONNECTICUT: "I should choose THE LIVING CHURCH rather than *The*—at the same price, both for the paper (which speaks with no "uncertain sound"), and also for the clean hands of its editor, which insures confidence in his words. THE LIVING CHURCH has helped me very much."

FROM MARYLAND: "I must thank you for the profit and pleasure afforded me, week by week, by your admirable paper. It is full of interesting news, and always able, staunch, and true in its advocacy of sound Catholic principles."

FROM ENGLAND: "Will you allow me to say how much I value THE LIVING CHURCH, and look forward to its arrival. In the healthiness and vigor of its tone, its outspoken and yet moderate language, and its general get-up, I think it is without doubt one of the best papers of the Catholic Church, and deserves to be widely known in England as well as in America. I often lend it, and it is always returned with some words of praise."

FROM DELAWARE: "It will always give me pleasure to help THE LIVING CHURCH whenever I can do so."

FROM PENNSYLVANIA: "THE LIVING CHURCH, as a Church paper, is, in my judgment, far in advance of any Church paper I have ever known of in more than 40 years' experience."

FROM ILLINOIS: "Your paper is not too high at \$2.00 per year."

FROM NEW YORK: "Through your paper I have educated two grandsons into the true Catholic Church, one for the priesthood."

FROM MARYLAND: "The abstract of the lectures of Bishop Thompson is worth more than a year's subscription, and I am glad you are making the paper a success. Go on in your wise course and may your labors for the Church be blessed."

FROM TENNESSEE: "We have been taking your paper several years and the stand you have taken against the modern trend to hotchpotch, and in favor of the Church being depository and trustee of the Faith and must hold it inviolable for future generations, makes us more anxious to have it again."

FROM MICHIGAN: "Always read your paper with pleasure. It is refreshing, it is so straight-forward."

FROM NEW JERSEY: "Every Churchman and Churchwoman in America should subscribe to the LIVING CHURCH. It is an admirable paper and a clear exponent of the Church's views."

FROM OHIO: "I love your way of expressing your thoughts and they have no uncertain meaning, and I wish you God speed."

FROM NEW YORK: "I wish every family in the parish read your bright, newsy, and most interesting Church paper every week."

FROM MINNESOTA: "I admire you for your fearless and straight-forward Churchmanship, in which I find none of the too common truckling to outside influences and pandering to outside prejudices, none of the unwarranted attacks on Catholicism, and none of the smooth and fawning words of flattery for the sectaries, which lead them to forget our claims and renounce our privileges as 'the one ever Catholic and Apostolic Church.' I wish every Church household would take you in and make you their counsellor."

FROM CONNECTICUT: "My interest increases each week in your paper, and I find more satisfaction in the money paid for it, than in any other one way it could be spent."

FROM FLORIDA: "Your paper is the best Churchly educator in America. It is entirely satisfactory, and gives one something to interest the judgment and at the same time direct it. Continuous prosperity to THE LIVING CHURCH and may our great grandchildren be as enthusiastic readers of it as we of this generation, and where 1,000 subscribe to it now, may 10,000,000, then."

FROM WASHINGTON, D. C.: "To the editorials I always say, Amen! I do admire and honor their unflinching adherence to what is right, and the absence of all mere sentimentality."

FROM NEW JERSEY: "I am constantly speaking for THE LIVING CHURCH. The good work it does in a parish cannot be over-estimated, and then one has the assurance that it will never truckle to the times and condone disloyalty to the Church. To read its editorial of Feb. 22nd, more than repaid me all I have ever expended in subscriptions."

FROM NEW YORK: "Think your valuable paper is worth every penny of the subscription price. I for one would read THE LIVING CHURCH if were double the amount."

A BISHOP'S WORK IN CENTRAL AFRICA.

The following interesting letter from the Bishop of the Universities Mission in Central Africa, gives some idea of his work. It is taken from the magazine published by the mission;

LIKOMA, LAKE NYASSA,

July 26, 1889.

I arrived here on July 22, just five weeks after leaving Masasi, and the very day, it appears, that I told Archdeacon Maples I hoped to arrive.

After leaving Mponda's we did not pass an inhabited village or meet a man for sixteen days, not till we reached Pamanda, two and a half hours from Chitezi. The journey was a very trying one, and if God in His goodness had not helped us in ways we could not have expected, I think I should have been obliged to have left our loads in the forest, as the porters would have had to travel many days without food. I had quite enough in tins for myself, but it would not have lasted long if divided amongst twenty men.

For a considerable part of the way we had to walk across the forest without any path, and often through long grass, which made travelling very trying. We asked for guides at Mponda's, but could not get less than four men to go, as they were afraid of dangers on their way back. These men would only undertake to go as far as the Lushalingo, and when we got half way they were seized with a panic, and said they must go back. I was not sorry, as they were of no use to us whatever, except to carry part of the food, which was by that time nearly finished.

We were mis-led by a path which we followed for some time, and only reached the Lushalingo on July 12th. Then we found so much water in the river that we were delayed a whole day in trying to cross, and at last had to get over a place where the water came down with great force between large stones, with deep holes intervening. Four men dropped their loads into the water, and I was horrified to see one man carried off his legs down the fall. Fortunately he was swept into shallow water, and very little was lost or injured.

But our food was nearly exhausted, and we knew we had many days' journey before we could buy more, as we had been told that the Magwangwara villages on the Lushalingo had been destroyed. After perhaps two hours' walk on July 13th we found ourselves at Ngapula's village, and saw at once that it was deserted. The path we had now gained, an old road from Nyassa to Kilwa, passed outside it, but some of the men said it would be well to see if any people were left at all.

They came back with the news that the village was entirely deserted, but that all the food had been left behind. We then all went into the village, and found that it was indeed so. Everything had been left for two or three months, and was going to ruin. The storehouses were full of corn of different kinds, rotting and spoiling. All the household utensils were left just as they had been used. Evidently the people had all fled at some sudden war scare, leaving everything behind, and no one had been to the place since. Soon the grass fires will be spreading over the country, and most probably all will be swept away.

We stayed for some hours, whilst the men beat out the mtama, and filled their bags with that and Indian corn.

We then followed the old Kilwa Road, which led us over and between mountains till we reached Moola

where in 1887 there were groups of flourishing hamlets, now all destroyed, evidently by war. Unfortunately we missed our old path of 1887 here, and without asking me, a porter who had been with me before, and whom I generally trust to find the path, struck across the forest to a high mountain in the distance, where he knew there was a path. The result was that we had a terribly trying walk through very long grass, and continually dropping down into steep gullies, ending at last in a very steep climb up to a path which runs high up under Mount Sanga, for which we had been making.

The men's food would now again have been exhausted had I not most unexpectedly been able to shoot a fine hartebeest, which supplied them all with meat for the rest of the journey. This was the first antelope I had been able to get, and it came just at the time of our sore need.

On July 19th, we had another disappointment. We had a long walk of six hours to reach Akimngadiro on the Msinji River, and only reached it when it was getting dark, to find it all deserted and overgrown with grass and weeds. We had expected to be able to buy food here. Next morning we had great difficulty in finding a place where we could cross the river; the banks were covered with thick reeds and long grass full of "upupu," as the natives call the noxious bean covered with fine hairs, which, when dry, fly all over the unwary traveller, and cause the most intense pain and irritation.

At last after two hours we found an easy place to cross, and on July 21st reached Chitezi's people at Pamanda, where we could get plenty of food. Next day I encamped at Chitezi's at about 10 A.M., getting a fine view of the lake as we cross the mountains.

I sent a letter at once to Archdeacon Maples by canoe, and early in the afternoon I saw the sail of his boat, the "Charlotte," bringing him and Mr. Johnson to give me a warm welcome, and to take me and my porters to Likoma in the "Charles Janson," which followed almost immediately.

I do not think anyone at home can realize the delight it is to see the faces of dear friends after a lonely walk across the forest of 16 days; it makes up for a great deal of the weariness which one sometimes feels.

Everything seems very flourishing here. I hope on Saturday week to baptize forty people, and confirm afterwards a still larger number.

On the 24th we went to Chisumulu, the island further out in the lake. It took the steamer one hour and twenty minutes to reach it. We found Mr. Joseph Williams established there, with a young married native teacher, and a school of boys and girls. He seems to have been very well since he has been there, though before he went he had been in very bad health for some time.

I have had so much travelling this year that I do not feel much inclined for the long walk back in the bad weather, and I shall most probably return to Zanzibar by way of the Zambesi. But I am in excellent health, very different from what I was at the end of this long walk two years ago.

C. A. SMYTHIES,
Bishop, U. M. C. A.

It is not talking, but walking, with God, that gives man the denomination of a Christian.

The Living Church.

Chicago, Saturday, Aug. 9, 1890.

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

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The Episcopal Recorder, organ of the Reformed Episcopal Church, has some interesting remarks on the recent prosecution for heresy of the Rev. Dr. Marcus Dods, a distinguished member of the Free (Presbyterian) Church of Scotland. The Free Church, it will be remembered, seceded from the Established (Presbyterian) Church about 1843, the celebrated Dr. Chalmers being one of its great leaders. In its first General Assembly 396 ministers voluntarily surrendered their benefices for conscience' sake, giving up thereby an annual income of half a million dollars. *The Recorder* remarks that, "it was to resist the encroachments of error that the Free Church came into existence, and by the resolution of her ministers and people, she furnished one of the most striking instances of devotion to principle witnessed in modern times. Yet now, within a comparatively short time, the *very errors which justified (!)* the action of the men of that day in founding a new Church organization are found to have invaded and leavened the new body, and struggles of almost a revolutionary character and of doubtful issue are constantly coming to the front" (italics ours).

It seems to us a strange blindness which restrains our esteemed contemporary from seeing the true lesson to be drawn from this history as he gives it. The position is assumed that, when errors crop out in the Church, and difficulty is found in suppressing them, the proper and justifiable remedy is secession. And yet in the very same connection the admission is made that that method has been entirely unsuccessful. As the result then of the Free Church movement we have, according to *The*

Recorder, a rending asunder of the Body of Christ, and no good effected, but rather a multiplication of the errors originally complained of. The remedy of disunion is found to be no remedy at all, and yet it is spoken of as "justified!" Justified by what? Certainly not by the event. It is noticeable, however, that *The Recorder* does not propose a new secession as the cure for the new troubles; though, as they are said to be the very same as before, and as they justified separation then, why should not the same method be applied again, and so on to the end of the chapter? But on the contrary the conclusion now is the following, with which we cordially agree: "It is evident that there is no rest for the faithful Christian, that he must ever remain a watchful antagonist of error, and that he can never sit down and trust that the results of his predecessor's faithfulness will remain. Eternal vigilance is required here, and rest from conflict must be postponed to another age and another state."

THE idea that errors and inconsistencies of various kinds springing up within the Church and proving difficult to subdue, or the immorality of individuals in high places bringing disgrace upon the Christian profession—that any or all of these can justify separation and the formation of a rival communion, is the outcome of that false conception of the visible Church, according to which it consists and must consist of a body of perfected people. Any departure from a true faith and spotlessness of life which cannot be dealt with at once and decisively, brings the very character of the body itself into suspicion and justifies its rejection. But the separatists soon find inevitably that the ideal at which they aimed is impossible, the errors from which they fled break out again, and the more enlightened or upright minority must again withdraw from unworthy brethren. In the course of time, under this process, the conviction must force itself upon the mind, that if the Church in this world, to be the Church at all, must be "without spot or wrinkle or any such thing," then there can be no such Church, at least such as is visible. The only true Church must be an invisible one, and all outward organizations the work of men and destitute of any divine constitution. But the Churchman cannot escape the conviction, both from Holy Scripture and ancient history, that Christ and His Apostles did establish in this world a visible Church. He finds that while they desired

that it should be without spot or blemish, and made it the bounden duty of its members to promote purity and holiness, they were yet far from expecting that it would always be so in fact. What God gave—the knowledge of revealed truth, and of a perfect standard of duty, the Holy Spirit and the fundamental institutions through which He shows to men that which He has received from Christ, the ministry, the sacraments, the worship, all this is divine, and so, perfectly pure, perfectly holy. But man, to whose keeping such treasure is committed, is but an earthen vessel, and what he on his side contributes, which yet goes to make up much of the external aspect of the Church, are at their very best, faulty and weak and infected with error. The Catholic Churchman, therefore, has no idea that better things will come of separation and of human attempts to found a new and better Church. He, if any one, confesses, with humility, that there can be "no rest for the faithful Christian," and that "eternal vigilance is required here" in this world, where the Church herself has the militant character, while "rest from conflict must be postponed to another age and another state."

THE CHURCH AND THE MASSES.

Judge Mahaffy, of Ontario, has a significant article in a late number of the *Algoma Missionary News* on "Lay Help in the Church." He says:

The Church of England started out in Canada with advantages superior to those of any Protestant Church in the country, * * * and still the Church of England has not, I submit, attained to the position which such a commencement would have warranted her friends in expecting her to reach. * * * In fact, it is not going too far to say that the Methodist Church has grown up from the smallest beginnings to its present prosperous state mainly out of Church of England material; that it has drawn Churchmen and women out of our ranks to such an extent that in the new parts of Ontario I believe more originally Churchmen and women are to be found in that Church than are left in our own; certainly that is the case in the place from which I write, and in the old parts of Ontario I believe there would be found more descendants of Church of England parents in the Methodist Church than of all others combined.

The facts stated are sad enough. What is to be said in explanation? Much is due, no doubt, to the fact that Church people from England, of a former generation, were not well instructed in the distinctive doctrines of the Church, and so, easily drifted into Methodism. We would suggest, too, that it has been a great mistake on the part of our Canadian brethren, that they have so pertinaciously remained "The Church of England in Canada,"

When they abandon that unfortunate attitude, they can hope to become "The Church in Canada." They can never be that in any adequate sense so long as they are, and are considered "The Church of England in Canada." Another cause of comparative failure of the Church in Canada has been the lack of pronounced distinctive Church teaching. Sound Churchmanship is incompatible with mere "Orangeism."

Judge Mahaffy does, no doubt, indicate a ground of failure in saying that the Church in Canada has not, in any adequate degree, made use of lay help, and that, when she has used it, she has not used it in the most efficient way. He says:

Now, in the Church of England there has always been an abundance of the very best material for local preachers, and they have been quietly and persistently ignored, while our Bishops, crying out for ministers, have scoured England, Ireland, and Scotland, for clerical recruits to fill the places in this country, which could not be filled by any so well as by men "to the manor born"—native Canadians, and men who had lived long enough in the country to have got over early prejudices.

Why an educated orthodox Churchman, of any age, cannot be trusted to give his own ideas of the way to salvation in his own language to his fellow-Churchmen, but must be restricted to some sermon written by some one else, has always been to me a conundrum, and the more difficult because almost no supervision is exercised over his choice of a sermon. As frequently as any other they preach Spurgeon's, Talmage's, Beecher's, or any other eloquent divine's sermons, as I have heard them, and have seen them being culled out; and, the fact is, there are few printed sermons to be had which will greatly interest a congregation to hear read, but still anything seems to be regarded preferable than for a live man outside the clerical ranks to give his own ideas of religion in his own words, and as the Scripture reader is prohibited from giving his own ideas, he endeavors to hunt up some enlivening discourse which will interest his audience, and frequently has to go far afield to supply his needs. This, I submit, is a mistake in many ways. Those interesting discourses are mostly given by city clergymen to city hearers, and their illustrations are adapted to those surroundings, and often fail in effect when read to a different class of people, contending with an altogether different kind and variety of circumstances.

These are significant words. They help to explain the success of Methodism in Canada, and in our own country. In the extemporaneous preaching of her ministers, and in the ready use of lay helpers, Methodism has been wise in its day. In the raw material we are better furnished. When we know how to make the most of it, we shall do a work in this land of which we have not dreamed heretofore. If our Canadian brethren are wise, they can do a great deal toward retrieving the mistakes of the past. We have quoted freely from Judge Mahaffy's article, for it has to do not only with the work of our Canadian brethren, but with a question of vital interest to us as well. If we are to do our work, as

it ought to be done, it will be by a larger correspondence with our environment. We reach the intelligence and culture of our land. We must reach more the masses. In our opinion, that cannot be done save by a more general habit of extemporaneous preaching on the part of our clergy, and by a far more general and efficient system of lay help.

TWO THEORIES OF THE EPISCOPATE.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF CENTRAL NEW YORK.

We have on hand two theories of the episcopate as to its workings. They should be discriminated, and should be held in view, in discussions about small dioceses and multiplied bishops. Otherwise, sentiment will take the place of wisdom, and mistakes may be made which it will not be easy to correct.

On the one hand is the idea that the bishop is not only the chief pastor in some real sense, and *pastor pastorum*, of the diocese, but is in direct and intimate pastoral relations with the laity in all the congregations. This, or something like it, is loosely in the notions of many advocates of episcopal multiplication. Two results would be unavoidable. Dioceses conducted in that way cannot include more than thirty or forty congregations, whether parishes or missions, at the utmost, unless human capacities and endowments are stretched beyond precedent. Secondly, the prerogative, authority, official importance, and self-direction, of the priest and pastor whom we now call the rector, must be abridged and curtailed to whatever extent the theory which makes the diocese a modern *parochia* is carried out. Then the rectorial distinctions will be in large part transferred to the bishop. It is he who directs, leads, decides, in all parish affairs. Guilds, societies, choirs, plans of work for both sexes, young and old, services, ritual peculiarities, will be appointed and controlled by the bishop. Presbyters are his assistants or agents, and he entrusts them with more or less power and liberty according to his disposition and views. Human nature is not to be made over to accommodate an ecclesiastical experiment. Where all this is understood and prepared for, where the clergy are trained and ordained and used to it, it may work admirably. That it would work without some friction and some strain in a generation accustomed to a different *regime* is not at all certain. Two heads are not a physiological or an administrative convenience. In time, the diocese would come to have a uniform ecclesiastical type and color. Clergy not in agreement with the bishop ecclesiastically or theologically, would find it agreeable to retire. Reliance upon official suasion or personal magnetism, in such a condition, would prove, at trying emergencies, a delusion and a snare. In ritual, there would be, in time, diocesan "uses" sharply defined. I am not now arguing for or against this system, or conjecturing whether it is what the American Church desires, but am trying to state what, as it appears to me, the system would inevitably bring

forth. It would enlarge the House of Bishops four-fold, and the control of the bishop over the rector in parochial details in much the same proportion.

The other conception of this office is substantially that which has prevailed among us, hitherto, and prevails now. I say substantially, because there is no fixed standard with which the varying notions about it, floating in divers minds, can be compared. The office itself admits of widely different degrees of activity and efficiency according to the gifts, accomplishments, and energy of the man who holds it. Yet, on the whole, the range and limit of its proper functions are fairly understood. The bishop ordains and sometimes institutes the clergy, attends by letter or in person to their call, settlement, removal, and transfer, receives their requests, complaints, inquiries, and other communications, visits them and their families pastorally, consults with them as to their difficulties and necessities. He examines, receives, directs, and often assists candidates for Holy Orders, in many cases personally instructing them and providing for their expenses. He has to do with the erection and form of many church buildings, the care and title of the property, and sometimes the insurance, frequently assists in obtaining the means to build, is apt to lay the corner stone, and consecrates or opens the edifice. He confirms candidates once a year, in public and private throughout the diocese. In special emergencies or with the good will of the rector, he sometimes renders the offices of Baptism, Marriage, and Burial. He adjusts differences arising among parishes and ministers. He decides cases of disagreement by the interpretation of Church law, or by arbitration, acting judicially. He is called to organize or initiate general charities, guilds, societies, benevolent work in Church Houses, or to preach at their anniversaries. In this diocese he provides in some way almost every week for a temporary supply of services called for by sickness or accident. Every institution that he is connected with brings to him wants of officers, inmates, pupils, or employes. He gives direct attention to the starting of all new missions, inspects them, presides at meetings of the Board of Missions, at conventions, at convocations when he can, and at meetings of Church corporations. He prepares devotional forms, pastorals, and a variety of other documents for special occasions. He speaks in public, by sermons or addresses, several times on an average each week, about ten months in a year. Besides these and some duties that cannot easily be classified or designated within his diocese, he has others pertaining to education, seats of learning, school anniversaries, missions, the House of Bishops, General Committees, in the Church at large. His correspondence will take more than a third of his working hours. Now these engagements can be all met and are met without exhaustion and without much neglect by a man in good health and the vigor of his days, in a diocese containing a hundred parishes and perhaps more. But half that number with the necessary travel and irregular living will be enough for a man more than seventy years old,

Here is an intelligible outline of the sphere of the episcopate as it is. These are services belonging to a distinct order of ministers. Would it be beneficial to add to them other services to which presbyters are competent, and for which they are trained and set apart and employed,—beneficial to either order, or to [the Church? Those duties which are the most distinctive and characteristic are those in which the bishop confers ministerially divine grace by virtue of his place in the superhuman organization of the Body of Christ and of his Apostolic Commission. All the rest are subordinate. In the practical operation, as I have said, there are different degrees of diligence, of thoroughness, of satisfaction. Imperfections are many, and they are not likely to escape observation. The working of the system on the whole is not so bad but that a good many thoughtful and sagacious leaders in denominations around us acknowledge that they wish they had it, and believe that the secret of its fruits is a promised grace of God granted to this order of His ministry.

Judging by their language there are those who think that there would be a more rapid advance and greater prosperity in the Church if this existing system were to be exchanged for the one which I first described. However that may be, I ought to say that I do not myself see that the two can be advantageously mixed together. That is, I do not see that, with this latter conception of a bishop's business, it would be profitable to bring him into a much closer proximity to the individual worshippers in the congregations, or that it is worth while to imagine some indefinable, misty ways in which an extended episcopate would made up for the shortcomings we deplore. "Men prize the thing ungained more than it is," Cressida said. Nothing is much more natural, for a parish clergyman who is gathering scant returns for his pains, who seeks much fruit in his vineyard and finds little, who encounters more obstacles than encouragements, and is casting about for a gleam of hope, than that he should see the auroral promise on some fresh episcopal forehead. The test of that vision lies in coming to particulars. Just precisely where the bishop is to find a lever to lift with which has not already been laid hold of; what he can do in this rector's parish that the rector himself, who knows everybody, cannot do; what materials he can look up there for Bible classes, sewing societies, and girls' friendly societies; by what art he is to make the tight fingers bountiful and the churl liberal, can anybody, can the hopeful parson himself, tell? Will the rector be happy to receive notice Sunday morning that, as the bishop proposes to take his place in the pulpit, he may lay aside the sermon which he has prepared as a message adapted to the wants of his parishioners at that time? The clergy are critics. They would not invariably find the proffered instruction fitting in harmoniously with their own; it might be too stringent or too broad, too pointed or too dull, too ethical, or too ecclesiastical. Nor is this all. As sure as you make of a bishop a parish-visitor you unfit him for a Court of Appeal, you endanger his impartiality, you open his ears in spite of himself to gossip

and tattle about the clergyman, you oblige him to steer a tortuous course in his talk between one offence and another, you circulate the judge through the jury-box and the bar; and all to no purpose. A good many shrewd rectors understand this. I notice that they use a discreet caution as to what families the bishop on his visitations had better be lodged with. If the episcopal guest yields to polite pressure and stays over a second day after his business with the clergyman and vestry is done, the rector, intent on hospitality, hardly knows what to do with him,—seeing that he is a safe enough creature to be led about in the flock by a keeper but a "parlous" animal to let loose in open pastures; and so the anxious overseer goes away with a few added items to that stock of troublesome half-knowledge or uncommunicable information which every bishop keeps locked up in his memory till memory is kind enough to cast it into the sea of things forgotten. Be assured, my good, kind friends, there is nobody that can take better care of the in-docr life of a congregation than the prudent pastor who lives among them on terms of confidence and affection, and who understands their personal weaknesses and histories,—certainly not a superior officer who goes in and out among all the congregations and who may at any moment unwittingly express an opinion drawn from him for the purpose of contradicting the very brother whom he wanted and meant to uphold. I recall with admiration a genial remark of a beloved presbyter who sits this moment before me, in whose house my short stay is always a refreshment, who said to me once as I was leaving him, with his irresistible smile, "You know, Bishop, we clergy are always delighted to have you come, we enjoy your visits immensely, and we feel a kind of relief when you go away." I can say to him now that the pleasure and the relief are mutual; and we both know why. The most obtuse episcopal mind discerns the reason. The intuitions of the people discover it. When the bishop's official duty is fairly done he had better, as a general rule, take the train for the next parish. Profound respect is due to every servant of the Master who serves in his own place, on his own line, bearing his own burden. The many members have not the same office. But all alike are servants; and some who are last shall be first, and the first last. Not office but character is the final glory of that Kingdom which cometh not with observation. For my part I do not want to see the order of priests or the parish clergy either encroached upon or conspicuously subordinated.

In our theory, whatever our practice, the three orders are defined, as well with respect to their rights as to their duties. We have however too much confused the diaconate with the presbyterate. Shall we sink the presbyterate in the episcopate? Shall we go on afterwards, following the Roman obedience, to merge the episcopate in an absolute, irresponsible, and infallible vicariate of Christ? We are in no danger of losing our apostolic characteristic or succession. We know well enough not only its divine origin, its historic continuity and venerableness, its immeasurable practical advantage and power. Our unhistoric fellow

Christians know something of them too, and not a few of them are conscious of an unspoken wish in their hearts that they had by them what they see and feel that they lack. At such a time, with such reasons, we surely cannot guard too scrupulously or too sacredly this inestimable trust.

THE LAND OF GOSHEN.

Under this title there appeared in THE LIVING CHURCH, of June 28, an extensive notice of Mr. Cope Whitehouse's lecture at the General Theological Seminary, in which, as a result of his investigations, the land of Goshen is shifted from the north-eastern Delta to Cairo and southward in the Fayoum. Under the heading, "The Residence in Egypt," a critic, the Rev. Edward Cowley, thus writes of Mr. Whitehouse's views:

"Did Israel reside west of the Nile? Are the general traditions, which count for something in such matters, to be discarded? When Exodus says, 'Israel journeyed from Raamses to Succoth, about six hundred thousand on foot . . . a mixed multitude went up also with them, flocks, and herds, even very much cattle. And they baked unleavened cakes,' etc., are we to suppose that they did not march from Raamses, but started from another center of residence which lay southwest of Raamses, on the other side of the Nile which they had to cross in boats or on rafts, of which nothing is said? See the detailed account in Exodus xiii.

"If the chief residence was in the Fayoum below Memphis, across the river which had to be passed over every time they went to Raamses, Succoth or Avaris, or to Sinai, why have we no mention of such crossing the Nile by the brothers who stood before Joseph, and no allusion to it in Genesis? The writer is careful to speak of the wagons sent for Jacob, of the chariots, and horsemen, and a very great company who went up with Joseph to bury his father. But neither in the preparations for going down to Egypt, nor while tarrying there, nor in the upward journey after Jacob's death, is there any mention of crossing the Nile. See Genesis 44th to 50th chapters.

"Of course, interpreting as we do other passages, the silence here is a negative, the plain inference being that the Israelites did not cross the Nile in going to or from their residence in Egypt. As in Exodus, chap. 1, the workers among them may have been sent in numbers, now here, now there, to build the treasure or store-cities, Pithom and Raamses, for the Pharaoh, to labor in his mines at Sinai, or possibly to dig the Lake Maoris in the southern Fayoum and the Bahr-el Yousuf or Yusuf canal, which connected it with the Nile for a supply of water. But this would not imply permanent residence in a region west of that river. Nor if they ever dwelt there, have we any record of how they got out.

"Can we suppose that Yousuf or Yusuf means Joseph? or that Joseph-El or Jacob-El means that they were regarded as God? Rather were they not worshippers of El, and not of Sel, or of Amun? So, though the people may have crossed the Nile and assembled at Raamses as the place of general rendezvous, yet since no mention is made of it, though other particulars

are stated, is not the inference clear that they began their journey from Raamses to Succoth, and thence to Etham? For had they resided west of the river below Memphis, they would have crossed it before they came to Raamses. It was going out of their way. Rawlinson's map makes it some fifty miles and more from Memphis to Pithom; so that route would take them two days' journey out of their way to Etham, which was the first safe-point they must reach to Sinai. It was also in line from Memphis. People who are bent on going, and who are urged to depart, are not wont to take the longest way round. Nor did Israel upon leaving Egypt.

"Moreover, the Apepi of Joseph, the king who favored him, held Thebes as subordinate to his rule. Naturally he would place the Israelites in the region of Pithom and Bubastis, and not near the sub-king of Thebes. It is where the Hyksos dwelt; where Apepi clave the head of Sekenen-Ra, where Rameses II erased the legend of ancient kings and inscribed his own name instead. But my purpose is not so much to defend the old traditions as to question him who proposes a new centre for Israel's residence in Egypt."

GAMBLING.

In the course of a Lenten address delivered at St. Paul's Cathedral to a congregation of some four thousand people, Canon Knox-Little made the following earnest appeal against indulgence in one of the most prevalent vices of the day: "I have been told that the gravest sin of Englishmen is drunkenness. It is a grave sin but I don't believe it is the worst. There are deeper sins than that. Young men, let me persuade you to think of that vice which, from my experience and from the testimony of others, is devastating your life at least as seriously as drink—it is gambling. It is a sin wild enough. If Scripture says anything, it says, 'What we have is the property of another.' We are stewards then. If Scripture says anything, it teaches the dignity of work. A good day's work for a good day's wage. Unless a man works, neither shall he eat. If Scripture tells anything, it tells this—that you and I are bound to realize, as men, as Christians, the social relations in which we stand. If the Scriptures add one thing more to the Christian's mind, they say covetousness—not wood and stone—covetousness is the idolatry of this age. My dear brothers, think of these four things: Gambling—you forget that you are the holders of what God gives you for His glory; gambling away your money—you forget that you are trying to get money without fulfilling the dignified condition of work; gambling—you forget that your success—if it goes to anything, at least like large dimensions—is indeed social, for it means another's misery; gamble—and what you do is this, you become the victim not only of the idolatry of covetousness, but of an infatuation, reinforced by excitement, which is superheated steam, by the intoxication of chance. Young men, I have seen ruined homes, ruined lives, ruined loves. Yes, and then the treachery and treason of the suicide. Come away from this increasing and debasing vice. For God's sake fight the world. For God's sake work earnestly. For God's sake gamble no more!"

AN Old Salt writes to the *Christian Register* (Unit.): "Dr. Talmage has been preaching at Brindisi, taking for his subject the famous voyage of St. Paul. He hears the startling orders of the captain: 'Cast off! Shift the helm for headway!' upon the start, and afterwards, 'Out with the anchors!' Then they 'drop the sounding line,' and find the marks upon it by the light of a lantern. He forgot to say that, if they had taken a double reef in the binnacle, catheaded the pumps, and scudded under a brailed up spanker, the ship might have been saved. She probably would have been saved anyway, had Talmage been on board to give his advice to the captain, who would have had a better opinion of his seamanship than that of the Apostle. If Dr. Talmage would sometimes 'drop the sounding line,' he would find that he is apt to get beyond his depth."

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The Century.....	5 75
St. Nicholas (an illustrated magazine for boys and girls).....	4 75
English Illustrated Magazine.....	3 50
Atlantic Monthly.....	5 50
Scribner's Magazine.....	4 75
North American Review.....	6 50
Youth's Companion (new subs. only).....	3 50
The Living Age.....	9 50
Good Housekeeping.....	4 25
The Treasury for Pastor and People.....	4 00
The Homiletic Magazine of London.....	4 50
Babyhood.....	3 00

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

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rt. Rev. H. B. Whipple, D. D., LL. D., Bishop of Minnesota, has appointed the Rev. T. H. M. V. Appleby, M. A., general missionary of the diocese, to be Archdeacon of Minnesota.

The Rev. C. F. Sweet has accepted an election to his former parish, St. Thomas, Methuen, Mass.

The Rev. F. R. Sanford has accepted a call to Grace church, Sheboygan, Wis., and his address is 527 Ontario St.

The Rev. Dr. B. F. Fleetwood has returned from Colorado and California and should be addressed at Waterman Hall, Sycamore, Ill.

The Rev. S. Borden Smith, formerly of Stone Ridge, N. Y., has accepted the rectorship of St. Paul's, Wickford, R. I.

The new headmaster for the Cathedral Institute, Milwaukee, is Philip Smith, B. A., of Trinity College. Mr. Smith will take Holy Orders.

During the absence of the Rev. Samuel Maxwell abroad for a few months, letters should be addressed to him care of Brown, Shipley & Co., London, Eng.

TO CORRESPONDENTS.

NOTE.—We must decline further discussion of the title "minister," as other and more important subjects are pressing for space.

A. W. B.—For information in regard to Training School for Deaconesses, write to the secretary of the faculty, Mrs. A. T. Twing, Grace House, 802 Broadway, New York.

A. L. B.—This distinction is not always given in the same way, but the following is perhaps as satisfactory as any: "The soul is the seat of the animal life, the appetites, and the passions; the spirit is the sphere of the rational intellect and the religious instincts."

A SUBSCRIBER.—We suppose there can be no objection to a layman's reading the Epistle and Gospel appointed for the day from the prayer-desk, if they are not used as part of the altar service.

APPEALS.

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

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

absolutely obliged to appeal to the Church for assistance.

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

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

T. U. DUDLEY,
Bishop of Kentucky.

THE GENERAL BOARD OF MISSIONS.

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

Gifts and requests 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.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A. D. 1873.

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

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

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

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

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

MISCELLANEOUS.

WANTED.—A matron for the Orphanage of the Sheltering Arms, Minneapolis, Minn. \$20 per month, and home. State age, experience, and references. Address, RECTOR, 505 Eighth st., South.

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

AN English Organist, with ten years' experience and success in cultivating boys' voices, desires an immediate engagement where there is a surplused choir and good organ. Salary moderate. Address F. G. O., care LIVING CHURCH.

A CHURCHWOMAN of long experience in public and Church schools, desires a position in a Church school. Address S. F., care LIVING CHURCH.

WANTED.—By young priest, Catholic, a position as organist and choir-master; experienced; large work preferred. His health demands a temporary change from parish duties. Address X, care LIVING CHURCH.

WANTED.—A thorough disciplinarian and teacher of Latin, German, French, music, English, and mathematics, desires a situation. Highest testimonials. Address with references and terms, MISS STEPHENS, Ivy, Albemarle Co., Va.

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.

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.

"THAT our daughters may be as corner stones polished after the similitude of a palace." This is the motto of Hardin College of Mexico, Mo. The College owes its existence to gifts amounting to \$62,500 from ex-Gov. Hardin, and under the directions he gave, the property has increased to the value of \$129,700, and not one cent of debt. The new catalogue is very handsome, and shows an enrollment last year of nearly 150 pupils.

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—AUGUST, 1890.

10. 10th Sunday after Trinity.	Green.
17. 11th Sunday after Trinity.	Green.
24. St. BARTHOLOMEW, 12th Sunday after Trinity.	Red.
31. 13th Sunday after Trinity.	Green.

Mr. H. W. Diamond, of Leavenworth, Kas., has, as our readers already know, consummated the organization of a branch of the Church Choir Guild, London, of which James Henry Lewis, musical director, Twickenham, England, is warden, Mr. Diamond subscribing himself as subwarden, (American Branch). It would be interesting to learn what relation a similar movement inaugurated more than a year ago by Mr. Cater, organist of St. Austin's School, New Brighton, Staten Island, N. Y., and "duly authorized," sustains to this enterprise; how both relate to the London C. C. G., what rule regulates their multiplication in this Church, and what interrelation may unite them. Mr. Diamond, with all his zeal which we recognize and heartily commend, seems working a long way from the great centres of musical influence. Such a work as is outlined in Mr. Diamond's circular, in twelve specifications, it seems to us should be represented at some accessible central city, for its headquarters, if it contemplates a wide range of work and influence.

We venture to suggest in this connection, that it is not immediately probable that our own ecclesiastical music will accept, very generally, the direction and educational impress of any Anglican society, however intelligent and well-considered its methods. There is all the difference in the world between the musical predilections of our people and of the English. We say this without any purpose of disparagement, and certainly without any humiliating deprecation. It is by no means clear that our most serviceable and helpful organists and choirmasters are of foreign education. The English scholar undervalues the American "situation," naturally enough; while he overvalues the practical efficiency of his professional acquirements, for the American Church. This Church has its own problems of culture, as well as of work and administration, to solve for herself. Nothing can prove ultimately serviceable that she has not readily assimilated.

We have a growing quota of improving, enthusiastic, and thoroughly educated young musicians who understand, while they love and reverence their spiritual mother; while a wiser and more thoroughly schooled public opinion is steadily gaining ground at home, as to the immediate and pressing requirements of our choral development. It will not do to ignore that public opinion, or begin by assuming its incompetence or misdirection, for it is daily growing and gaining, and will in due time reach healthy and satisfactory conclusions. In no country is such generous and whole-hearted support provided for Church music. While Novello's *Musical Times*, London, contains plenty of advertisements for accomplished organists and choirmasters, "for lead-

ing positions," offering from £20 to £60 annual stipend, and for boy soloists who can read and sing the great arias artistically, £12 a year, we are giving our organists from \$300 to \$3,500 per annum, while exceptional "boy soloists" readily command from \$600 to \$800 per annum.

The market is *here*, for the highest and rarest talent; but it must suit and please the market. While the C. C. G. and its branches may promote and help us, measurably, that help which we most need and value, must in the main, be home-made and home-born. In the main, while we should be duly grateful for extraneous reinforcements, our soundest policy and highest wisdom clearly are to look after and make the most of our native resources. What we need most is earnest self-reliance and the best possible husbandry and usance of resources already in hand, rather than servile acceptance of foreign models and ideals. Let us make the best of indigenous capital, first; and then supplement that, as need may arise, with foreign reinforcement. All due credit to Mr. Diamond's enterprise, and others of the kind; but it is best for all interests, that their essentially supplemental character should be frankly recognized.

Messrs. E. & J. B. Young & Co., Cooper Union, New York, have in preparation for early publication, "The Choir Office Book" of the daily and occasional Offices and the order of the Holy Communion, as used in Trinity church, New York, edited by A. H. Messiter, musical director and organist of Trinity church. This Office Book will contain the canticles of the Morning and Evening Prayer, and those for other occasions, set to both Anglican and Gregorian music; the choral service, with plain song and Tallis' responses; the Office of the Holy Eucharist in anthem music, as well as a complete rendering of this Office in Plain song with organ harmonies; the Burial Service complete, with Anglican and Gregorian music; the canticles as anthems in a few carefully selected and simple settings; and hymns for unison singing with varied accompaniments. In view of Mr. Messiter's exceptionally rich and varied experience as choirmaster in the foremost church of our Communion, and the unprecedented influence his choral work has exercised throughout the Church, this announcement will be sufficient to concentrate the interest of our clergy and choirmasters.

Mr. Joseph Pennell contributes a paper on "A Profession wanting Professors," in *The Contemporary* for July, which would hardly be intelligible without copious elucidation. And we count it a good fortune that the paper should have been produced by an Englishman and found publication in an English review, as no one can question its sincerity, and no one is likely to question its general soundness. Mr. Pennell is treating of picturesque illustration in newspapers and magazines, especially in England. In his opening paragraph, he makes the following interesting assertion: "Illustrations, with every day, become more a matter of course in magazines and newspapers, and, most startling of all, an illustrated daily has not only

been started in London, but has been published successfully for several months past." What would Mr. Pennell say to the very general diffusion of illustration in the leading dailies, our country over, and in the publication of illustrated dailies, for some years? But what is new with Mr. Pennell, is long become an old story with us. While he bewails the inconsequence and feebleness of English illustrators, our leading artistic talent has long been "retained" by the leading publishers, and more and richer returns have reached the "designer," than any other field of studio work. The best names will be found in our leading monthlies and weeklies; and not a few artists who have achieved a princely success, are beholden to the publishers, rather than the picture dealers. Some of them have a double art—literary and picturesque, as Hamilton Gibson, Howard Pyle, Bridgman, and others. Some have quietly achieved a solid distinction, and others brilliant fortunes. There is sharp demand for commanding excellence, and scores of clever and rising men and women are responding in all directions. The field is broadening every year, from the brilliant humors and ironies of *Judge* and *Puck*, and the refined and more subtle satires of *Life*, all through the dailies and weeklies, up to the lordly monthlies, that challenge the admiration of both hemispheres.

Not a little harm has incidentally befallen literature in consequence. Whereas illustration was normally a means, it has grown to become an end, so that the designer displaces and dominates the author. An editor of our leading monthlies, is chiefly concerned in securing an adequate literary "setting" for his pictures, rather than a sufficient illustration for his writer-contributors. In other words, the writer-contributors have fallen in behind the picture-contributors, and become reduced to a second place in the ranks. The inevitable result follows: That as the leading monthlies develop illustrative brilliancy and virtuosity, their literary distinction and power pale and dwindle. Realism dominates the editor; and such literature as is capable of and inspires realistic illustration, overtops all other literary production. Of course, literature, in its larger sense, gives way, and goes by the board. While art keeps its due place as handmaiden to literature, let all men return thanks; but when literature is reduced and degraded to the service of pictorial and illustrative art, the proper development of culture is hopelessly deranged and suffers incurable loss. Besides, Mr. Pennell himself is prince among our ablest designers, and splendidly supported by Alfred Parsons, Herbert Railton, and not a few others.

CHORAL DIRECTORY.

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

EIGHTH SUNDAY AFTER TRINITY.

ST. PETER'S, Philadelphia, vested. *Te Deum*, Steggall, in A; Holy Communion, Plain song. Evensong, Psalms, Cathedral Psalter; *Magnificat* and *Nunc Dimittis*, Dr. Wesley in F; anthem, "God is a Spirit," Bunnett.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist. Celebration, 7, Plain; Matins and Litany 10:30, Plain; choral Celebration, 11; Introit, *Portia mea Domino*, Ps. 119,

Part viii, Gregorian; Communion Service, Dr. F. E. Gladstone in F; offertory, "Lord, for Thy tender mercies' sake," Farrant. Evensong, Psalm, Gregorian; *Magnificat* and *Nunc Dimittis*, Dr. S. S. Wesley in F; anthem, "How long, O Lord, how long wilt Thou forget me," Heinrich Himmell.

ST. CLEMENT'S, Philadelphia, vested, J. B. Tipton, organist. Communion Service, Merbecke; *Magnificat* and *Nunc Dimittis*, Garrett in F.

ST. PAUL'S, Buffalo, N. Y., vested, S. J. Gilbert, organist. *Te Deum* and *Benedictus*, Dykes in F; offertory, "Now thank we all our God," S. J. Gilbert,

ST. PETER'S, MORRISTOWN, N. J., vested, Alfred S. Baker, organist. *Te Deum* and *Benedictus*, Knox-Gounod in G; anthem, "Walk ye, walk ye, hundred thousands," Dr. Spohr; offertory, "Let all the angels of God," Handel. P. M. *Magnificat* and *Nunc Dimittis*, Tours in F; anthem, "Wherewithal shall a young man choose his way." Dr. Elvey; offertory, "Loud as the thunder's awful voice," (Lamson) Handel.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. *Te Deum* and *Benedictus*, Barrett in Eb; anthem, "Incline Thine ear," Himmell. Evensong, *Magnificat* and *Nunc Dimittis*, Field in D.

ALL SAINTS', Omaha, Neb., vested. *Venite*, Gregorian; *Te Deum* and *Jubilate*, Garrert in F; anthem, "The strain upraise," Sullivan. Ante-Communion, Tours in F. Evensong, *Magnificat* and *Nunc Dimittis*, Garrett in F; anthem, "O love the Lord," Sullivan.

MAGAZINES AND REVIEWS.

Leonard Scott Publication Co., N. Y. *The English Reviews*, July. These important republications necessarily reach the American reader considerably after date. But it should be borne in mind that their contents are not of an ephemeral character, do not readily stale, and are, therefore, always in season.

The Westminster is pretty much given over to what passes, in the popular idiom, as "advanced thought," although the large latitude permitted in other standard monthlies, relieves *The Westminster* of its earlier monopolistic attitude in this direction. Out of its twelve papers, one-half challenge general consideration. "The Political Evolution of Women," (I.) by A. Arny-Bulley, is unfortunate in its title, "Evolution" badly serving the writer's purpose. So far as it covers the social, moral, and ethical liberation and upbuilding of the sex it is commendable. But it overlooks or ignores the status of woman at its notable stages of "liberation," which, thus far, have proved its periods of moral debasement; as "The Hetaire," the Women of the French Court, *Ancien Regime*, and of the "Salon," one hundred years ago, not to speak of the perilous, if not already equivocal, position of "advanced" women, mostly "with a mission," now-a-days. Woman is going on and up, with man, *pari passu*, and she is likely to keep step and pace in the economy of Christian civilization. "The Sunday Openings of Public Libraries, Art Galleries, and Museums," (II.) in great cities will, under due limitations, meet the assent of intelligent Churchmen, together with such Sunday relaxation as shall supplement spiritual with physical and intellectual refreshment. The Cricket Play at Hursley, after Sunday Evensong, the beloved rector, Keble, among his flock, is nicely sketched and to the point. Mr. Hannigan, in briefly discussing "Genius and Moral Responsibility," only succeeds in showing that genius stands especially in need of God's preventing grace. After his list of splendid *unworthies*, why did he not think of Scott, Wordsworth, Tennyson, Thackeray, The Brownings, Morris, Lowell, Longfellow, Emerson, Hawthorne, with scores of others whose reputations are as clean as they are illustrious? Under "Contemporary Literature," it is refreshing to observe an unqualified repudiation of Zolaism. We cannot too quickly or unanimously agree that the horrible, repulsive, and obscene find no legitimate place in art, literary or picturesque—that the beautiful is congenitally pure, clean, and emulates the perfect and complete. Mr. Howell's inveterate "analytic bias," is intelligently criticized; a method

which proves tedious and inartistic, even under his earnest and truth-loving handling.

The Contemporary has five papers out of nine which will richly repay careful reading. "What Nationalism Means," is a fresh, wholesome statement by its originator, of a social-political movement, the substance of which must meet the hearty assent of such among us as accept a socialistic conception of Christianity as the life of a brotherhood in the Lord. If only such supreme ideals did not deteriorate in the process of realization! "From each according to his strength: to each according to his wants," is replaced by this "Nationalistic" maxim, "From each equally: to each equally." "French Affairs," by Gabriel Monod, is a luminous and scholarly sketch of "the situation," in France, political, educational, religious, and æsthetic—throwing a flood of light on each and all. This paper the learner and student would do well to procure and file for reference. The horrors of "Child-Life Insurance," in which Mr. Waugh gives incontestable reason for the assertion, shocking as it is, that "two years ago a thousand children a year were murdered for insurance money," in good old England, will cause our own philanthropists and humanitarians to review the condition of children among the poorer and wretched classes, with keener scrutiny. In "A Journey to the Capital of Tibet," an unknown world of infinite conjecture and speculation is in part laid open to us. The number is exceptionally strong and suggestive throughout.

The Fortnightly is also a richly furnished number, and it should be borne in mind by our readers, that a thorough analysis of any single article particularized in these reviews, would require more than the space allotted to our literature. Of the eight articles, seven are of wide and general interest. II. "Russian Prisons; The Simple Truth," is an authoritative corroboration of Mr. George Kennan's disclosures, frightful and damaging to the Russian Court, as they are, since it is substantially compiled from official sources. III. "Meissonier and the Salon Julian," has special value for our Studio department, where it will throw light upon our consideration of Parisian Art. This should be carefully read in conjunction with the art section of Mr. Monod's paper on "French Affairs," just noted, in *The Contemporary*. Mr. Gosse discourses "Protection of American Literature," both intelligently and bitterly, reflecting not a little of the old-time contempt for our literary production. Happily the novelist stands foremost among the disgruntled Anglicans, and they are "featherweights" in the account, as modern novels are ephemeral, for the most part. "Stanley's Expedition and its Results," commands the space of nearly or quite three papers, and is the leading interest of the month. There is a striking concurrence as to the dignity and heroism of his career, not ignoring its religious aspects; a career, strongly adumbrated in a letter received by the writer fifteen years ago, from the great explorer in Central Africa, a little more than one degree south of the Equator, in which Stanley surveyed his progress as lying directly under the Divine Providence. "Among the Enganean Hills," by J. A. Symonds, is an exquisite study of Northern Venetian landscape, glowing with color and wonderful atmospheric effects, in fact a consummate study of literary art in its picturesque relations.

The Arena, Boston, Mass., is a vivacious monthly, following in the wake of *The Forum*, and largely pre-empted by self-styled reformers, and new-light people, whose pronounced radicalism finds itself hardly at home in the older monthlies. The Rev. Carlos Martyn, D.D., whose "Reverend" and "Doctorate," seem strangely out of place in his savage onslaught on religious life and institutions under the preposterous title, "Churchianity vs. Christianity," seems to have mistaken his vocation. Of course there is no such word or thing as Churchianity, and the antithesis or hypothetical antagonism which Dr. Martyn sug-

gests between it and Christianity is equally unreal. There is not an abuse, nor a perversion of right living, feeling, and thinking indicated in this diatribe which the Christian churches have not and do not, to-day, antagonize. Such men, who, with kindred spirits we might easily enough identify already within the Church fellowship, are assailing the Church and her institutions, would find their hands full were they to train their guns upon the great foes—the world, the flesh, and the devil. Whatever shortcomings may be discovered within the Christian life and fellowship are more likely to be righted under the fidelity, rather than the perfidy, of Christian ministers. Junius Henri Browne discourses with stolid dogmatism on "Physical and Moral Disease," which proves to be rather a thesis in defense of a physical theory of sin and evil, the writer ignoring and not recognizing the existence of any spiritual world or life other than "Nature," whatever that may be, and as all thinking men have long known, there is no such thing as morality in the physical or material universe. Mr. Browne recommends the elimination of troublesome and debasing vices by surgical treatment, and hands over the incorrigible and evil-doers to the drastic and corrective treatment of Nature, without throwing any light upon special procedures and remedies; in short, a bad business throughout. Wade Hampton, on "The Race Problem," and O. B. Frothingham, "Why I Oppose Woman Suffrage," write with seriousness and ability. *The Arena* is not without a wholesome undertow which makes for at least truth and social righteousness.

The English Illustrated Magazine, Macmillan & Co., N. Y., has a special interest for American readers in the abundance and variety of its local topics, the intelligence of their treatment, and the capital illustrations accompanying. There is a fine practicality in some of its papers, not often found in our own monthlies of corresponding grade, as in the opening paper, "The Needlework Guild," in which the Duchess of Teck and Lady Wolverton are *collaborateurs*. It is the perfection of fine common sense turned into philanthropic channels without sentiment or flourish; at once direct, helpful, and enterprising. The guild has representatives in all the English counties but six, and during its last year of work sent out over 200,000 articles of good and useful clothing for distribution in the poorest parishes, homes, hospitals, and missions in England. Lady Wolverton writes: "Our primary object is to bring waste and want to each other's relief; there are thousands who waste, many more thousands who want; the Needlework Guild bridges over the separation." The movement is thoroughly organized and advancing. Two admirable portraits accompany the article. There is an instructive article on Eton College, profusely illustrated, and in three parts, I. "Historical and Descriptive," by H. C. Maxwell Lyte, C. B.; II. "Athletics," by the Rev. Sydney R. James, and III, "As a School," by the Hon. Alfred Littleton. The number in actual attendance is about 1,000. There is a charming paper, delightfully illustrated, "Adare Manor," belonging to the Earl of Dunraven, by Lady Enid Montague Quin, who describes this ancient place with the zeal of an accomplished antiquary. "The Art of Silhouetting," throws a pleasant light over an interesting, but much obscured phase of portrait art, not unknown to our grandparents, in which one of its most ingenious practitioners, Mons. Edouart, is pleasantly brought to remembrance.

BOOK NOTICES.

THE MISTRESS OF BEECH-KNOLL. A Novel. By Clara Louise Burnham. Boston and New York: Houghton, Mifflin & Co. Pp. 413. Price, \$1.25.

The interest in "The Mistress of Beech Knoll" and her companions is fully sustained, and the characters well worked out. The unselfishness of a high Christian purpose, and its influence of love on the life centred in self, is strongly portrayed. The book will yield pleasure and profit.

A WINTER HOLIDAY IN SUMMER LANDS. By Julia Newell Jackson. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.25.

This is an unpretentious, chatty, interesting sketch of a vacation ramble in Cuba and Mexico. The illustrations are pretty, and the book is well made—just the thing to take for lazy reading on a summer tour.

THE BROUGHTON HOUSE. By Bliss Perry. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 366. Price, \$1.25.

The writer of "The Broughton House" presents a graphic picture of New England scenery, with the peculiarities of some of its typical inhabitants; but the tautology and petty details are wearisome. The evils of a "purposeless life" are sadly manifest and clearly depicted.

THE CHURCH OF THE BRITISH ISLES. Sketches of its continuous history from the earliest times to the Restoration. New York: E. & J. B. Young & Co. 1890. Pp. 258. Price, \$1.25.

This volume contains a series of five lectures that were delivered in 1889, under the auspices of the Church Club of New York, by Bishop Doane, Dr. Hart, Dr. Allen, Bishop Kingdon, and the Rev. Mr. Gailor. The subjects of the lectures are the Celtic Church, the Anglo-Saxon Church, the Norman period, the Reformation period, and the Puritan Re-action. The object of this course is to exhibit the continuous corporate life of the Church in the British Isles in relation to the State, the individual, and the Church in other lands, and how she fulfilled her divine mission to the people who dwell in those isles. The names of the lecturers are a sufficient guarantee that the story of the English Church for the period under consideration is accurately and scholarly told. One does not expect anything new in the matter of the historical facts, but it is pleasant to find the subjects of these lectures so freshly and popularly treated. They tell us just what we want to know, and if they are widely read they will do a vast deal of good. The Church Club is doing good service to the Church by the inauguration of these lectures, and we shall await with keen interest the issue of the second series of this course, continuing the history to the present day, which is soon to be published.

THE CHURCH'S CERTAIN FAITH. By George Zabriskie Gray, late Dean of the Episcopal Theological School, Cambridge, Mass. Boston: Houghton, Mifflin & Co.

This volume of Baldwin Lectures for 1889, has been published since the death of the lamented author, edited by his wife, and will be read with a sad interest by those who knew and revered him. The lectures it would seem were never delivered, owing to the illness of Dr. Gray, which terminated in his death. The object of the book, as stated in the introductory letter, "is to show the distinction between what the Churchman is committed to, or must hold, and those things which, however firmly convinced of, he is yet aware are matters of private conviction." With much in the book we are in hearty agreement. It is especially gratifying to see how unreservedly the idea is rejected that Christianity is nothing more than "the highest result of the human search for truth, the flowering of the religious instinct," in other words, an "evolution," and the truth is insisted on that it is "a gospel from heaven, not an appeal from earth." Again the chapter entitled, "What did Christ found," seems to us, in general, a very satisfactory treatment of the subject. "This," says the author, is what we mean by saying that we believe in the Apostolic Church. We mean that the true and real Church is that planted and shaped by these men appointed thereto; that, on the one hand, we recognize as normal no Christianity modelled upon any antecedent state of affairs, nor, on the other, can we recognize as lawful any Christianity that has arisen since. To us, that is the Church which derives its origin from the apostolic action and is in continuous organic succession from it." We can hardly go so heartily with the chapter which undertakes to answer the question: "What is Theology?" Here the author, after a very good explanation of the necessity for theology, asserting that it is "a science of facts as certain, to those who believe, as are the facts which are ascer-

tained by the senses," "real knowledge, not accommodated, or conventional, or incomprehensible formulæ of God and His ways," then goes on to say that "the Church does, as it must, indorse no theology, commit itself to no scientific results, and therein it shows that it is Apostolic and Catholic." There is certainly here some confusion of thought. There can be no doubt that within certain limits there is a Catholic theology which has the same certainty as the facts upon which it rests. The Nicene Creed includes theological statements, the decisions of the Ecumenical Councils must be accepted, and further than these, the consistent and universal beliefs which never having come into controversy have not been formulated in creeds, but are commended to us by the consensus of the great doctors of the Church whose teachings have been recognized at all times and places as expressing in scientific form the Faith of Christendom from the beginning. It is true that outside of this there is a large body of inferential theology to which the Church is not committed. The final lecture on the Bible is particularly clear and good. It is to be remembered that these lectures are "popular rather than erudite," and as the introduction warns us, are not to be judged by what they fail to express. It is interesting to observe that they have no trace of that philosophising spirit which is supposed to be characteristic of the theological school of which their author was the honored head.

Babyhood for August cautions parents against allowing children to hear too much about "mad" dogs, since hydrophobia is so rare a disease that most physicians never in fact see a case of it, while lyssophobia (*i. e.* dread of hydrophobia), a purely nervous affection, may and sometimes does prove fatal. There is an article upon "Hives," and one upon "Signs of Disease in Early Life," each by an eminent physician. The interesting series, "Kindergarten on the Farm" is continued. [\$1.50 a year; 15 cents a number. *Babyhood* Publishing Co., New York.]

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

BOOKS RECEIVED.

METZGEROTT, SHOEMAKER. By Katherine Pearson Woods. New York: T. Y. Crowell & Co. Price 50c.

THE TOLTEC CUP. A Tale of the Here and Now, in New York City. By Nym Crynkle, (A. C. Wheeler). New York City: Lew Vanderpoole Publishing Co. Price 75c.

THE CRIME OF SYLVESTRE BONNARD, (Member of the Institute). By Anatole France. New York: Harper Bros. Price 50c.

ALL SORTS AND CONDITIONS OF MEN. An impossible story. By Walter Besant. Illustrated. New York: Harper Bros. Price 50c.

NATURE'S SERIAL STORY. By Edw. P. Roe. New York: Dodd, Mead & Co. Price 50c.

LADY BABY. A novel. By Dorothea Gerard. New York: Harper Bros. Price 45c.

BLACK BEAUTY. His Grooms and Companions. The "Uncle Tom's Cabin" of the Horse. Published in America by the American Humane Education Society, Boston. Price 12c.; by mail, 8c. additional.

LUCIA'S MISTAKE. By W. A. Heilmberg. Translated by Mrs. J. W. Davis. With photogravure illustrations. New York: Worthington Co.; Chicago: A. C. McClurg & Co. Price 75c.

THE MERRY CHANTER. By Frank R. Stockton. New York: The Century Co. Price 50c.

THE SPLENDID SPUR. A novel. Edited in Modern English, by Q. Franklin Square Series. Price 75c.

ARMOREL OF LYONNESSE. A romance of to-day. By Walter Besant.

THE BURNT MILLION. By James Payn; New York: Harper Bros.

ENGLISH MEN OF ACTION.—CAPTAIN COOK. By Walter Besant. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 60c.

HAVELOCK. By Archibald Forbes. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 50c.

THE ESSAYS OR COUNSELS, CIVIL AND MORAL, OF FRANCIS BACON. London: David Stott; Chicago: S. A. Maxwell & Co. Price 75c.

HOW TO PRESERVE HEALTH. By Louis Barkan, M.D. New York: The American News Company.

THE MYSTERY OF SUFFERING. By the Rev. J. H. Brookes, author of "The Way Made Plain," "Maranatha," and editor of "The Truth," etc. Chicago: Gospel Publishing Co. Price, paper, 25 cts., cloth, 50 cts.

The Household.

JOHNNY PIDGEON.

BY VERITAS.

I saw him *en route* to ruin—
His case there was nothing new in—
His name was Johnny Pidgeon,
And he talked about religion
In a rather negative way,
As much as to say
He found it unreal,
Pleasure a man's finality.
He tried it some years ago,
Once when he had nothing else to do;
But when the spring work came on,
Johnny's religion was gone.
In the season for making hay,
He had no time to pray;
Or for church on Sunday morn,
Tired out with cultivating corn.
Now he began to read and think,
And eke to fall back and to sink;
And finally took to drink.
When once he began to fail,
He went down fast in the scale;
And now he's not far from the end,
To which such a course doth tend.
For the truthful oracle saith,
"The end of these things is death."
And truly I think it strange,
That a man can make such change—
Seeing religion's the love of Love—
The name of Him above.
John was probably in error,
Chiefly influenced by terror;
Didn't love good and hate evil.
So much as feared the devil,
When first he tried religion.
What do you think, Johnny Pidgeon?

A. D. 1890.

A COMPANY has been formed to rent out steamer chairs for \$1 for a trip across the ocean. The chairs are supplied with little tables designed to hold a plate, tumbler, and a bottle. Several thousand of these rented chairs are now in use, and the demand for them is constantly increasing.

THE latest papers from Tonquin announce the arrival there of a portable cathedral. It has been imported from the town of Kesub, and is of iron. It arrived in 834 packages, and is to be 180 ft. long, 65 ft. high. It is said that a native convert is bearing the whole expense of the edifice.

AN eight-wheeled railroad church has just been finished at Tiflis in the factory of the Transcaucasian Railway Company for use along the line. It is surmounted by a cross at one end and at the other there is a handsome belfry, with three bells. Besides the church proper it has apartments for the priest. It can comfortably seat seventy persons. The altar is made of carved oak, and all the church furniture was made in St. Petersburg.

ONE of the oldest among the many peculiar religious bodies in the United States has just ceased to exist, its sole remaining place of worship at Danbury having been sold by the quartette of elderly females who are all that remain of a sect which had its rise in the United Kingdom more than a century and a half ago. It was in the year 1764 that Robert Sandeman, after promulgating the novel doctrines of John Glass in England, went over to America for the purpose of expounding his belief that the death of Christ, without a thought or act on the part of man, was "sufficient to present the chief of sinners spotless before God." The church which Sandeman then built is that which has now been sold. The Sandemanians, or Glassites, have still some survivors in England, a meeting house at Barnsbury having been erected so recently as 1862, and the late Sir Michael Faraday often

preached to a London congregation of this peculiar sect.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

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CHAPTER XI.

They walked homeward in the twilight of the short November afternoon, after promising to send assistance to the mother, and all things necessary for the simple funeral.

"To think we should have been just in time to see her die," said Kittie, sorrowfully. "I ought to have found her before, and now it is too late! I could have been of some service, they seem so poor and huddled up so in those little rooms! It has taught me a lesson. I shall look after those children in the future, and make Ethel help me, too."

"Please do not go down there alone again," said the rector, beseechingly. "Get your brother to go with you, or somebody. It is no place for a lady, unattended, as you have discovered. I do not want you to run any risks."

There was a suggestion of ownership in his words which made Kittie rebellious at first; but in a moment sent a thrill to her heart and the blood to her face. If Richard had said them she would have laughed at the idea of being afraid. But, somehow, this was different; it was Mr. Dutton who was clasping her hand in farewell—they had reached the garden gate, and it was quite dark now; and he had exacted a half-whispered promise from Kittie that she would do as he wished.

"What a fool I am!" remarked that maiden as she went up the walk. "Why should he care whether I go alone or not? What do I care what he thinks about it?"

Nobody answered these interrogations but Ram Lal, who barked a welcome on the doorsteps to his mistress.

Little Marie lay in her small, white casket with white rosebuds in her hand on the day of the funeral. Mr. Dutton had spoken to several in the parish about the child, and everything was done to relieve the mother from the necessary expenses, and array the little form in a neat and fitting manner for the burial. Mrs. Desmond went with Kitty to the funeral, and took care afterwards that Mrs. Bedard had plenty of work, and the rest of the children were clothed properly, and sent to Sunday school as well as to church.

"If the R. C.s don't keep their straying sheep, it behooves us to gather them in," she said to the guild who worked for the deserving poor and for the increase of the Sunday school; and the Bedard family were gathered in accordingly.

So the winter came, and Christmas was near at hand, and the scent of evergreens was in the air.

Ethel and Kitty Desmond had worked with the others in the decorations for the church, which were on an unusually elaborate scale, as it was the first Christmas celebrated in the new church. A rood-screen of evergreen was constructed for the chancel arch, and the ladies worked with willing hands, keeping the young men busy providing hemlock, cedar, and fir for the adorning of the Lord's temple.

Ethel had displayed much taste in designing wreaths and festoons,

which were artistically arranged about the church and chapel room, and won commendation from the rector. He was only too glad for an opportunity to praise the young lady, who in secret had eaten many slices of humble pie during the last three months, and who had despaired of ever obtaining any notice from him. His Advent lectures had sunk into the soil of Ethel's selfish soul; she had begun to realize that frequent attendance at church and "long prayers," do not constitute the whole of the Christian life now, any more than at the time in which lived the Pharisee of old. She had timidly, and of her own accord, volunteered to read to her father on Sunday afternoons when Kitty was in Sunday school, and no one came in; whereat Albert sarcastically observed to Kitty in private, that Ethel must have "experienced religion."

"Any one would suppose she had none before, you dreadful boy," said Kitty.

"That's about the size of it," replied Bert. "If she had, I don't know where she kept it. It wasn't visible to the naked eye, at any rate."

"You had better look out for your own," said Kitty, pointedly. "I never knew you to be around when you were of the least use to anybody. By the way, suppose you establish a precedent, and go with me next Saturday afternoon to Rotten Row, I want to carry something to one of my scholars, and I can't go alone."

"Can't go alone!" repeated her brother, raising his eyebrows. "Since when have you been so helpless as that? It was in that locality that you won for yourself undying fame—alone, too."

"Don't be so silly, Bert. I'm not afraid, but—well, I promised I wouldn't go there alone. Will you go with me, or not?"

It was not a warm day, but Kitty's cheeks were very warm.

"With pleasure, Mademoiselle," said Albert, striking an attitude. "But why these blushes, and whom did you promise not to go alone into that den of iniquity? Speak up, now, like a good girl."

"Look here, Bert," said Kitty, fixing the saucy youth with a steady look from her clear, grey eyes. "I won't be teased, and it's no matter whom I promised. Let that be an end of the matter."

Kitty walked off, her head in the air, leaving Albert quite crushed for the time being. Nevertheless, he accompanied her on the following Saturday, and asked no questions. It must be confessed that Kitty had a way of silencing even a High School boy, that was efficacious.

It was Christmas Eve, and the finishing touches had been put to the decoration by the busy workers of St. Mary's. The music for the day was to be that of Gounod's St. Cecilia Mass, performed for the first time by the small, but well-trained, choir, who had never before tempted anything so difficult. But the choir boasted of a very promising young tenor, who naturally was ambitious to shine when occasion offered. He had been carried away by the charms of the tenor-solo in the *Sanctus*, and persuaded the rector to let the choir sing the entire composition for Christmas.

Kitty Desmond's class now num-

bered about twelve, and among them were several excellent childish voices, which she took pains to bring forward. She taught them a number of Christmas carols to be sung at the festival on Holy Innocents' Day. They met to practice them at the house, and Mr. Desmond was much entertained in listening to their fresh, young voices, while Kitty played the accompanying music on the piano. One little girl of Jewish and German descent, named Rachel Mayer, had a voice like a lark, and Kittie waxed enthusiastic over it.

"If you were only a boy," she said one day, after Sunday school, when the child's voice sounded clear and true above the others, "we would have you in the choir. I wonder if we couldn't dress you up in cassock and cotta, and smuggle you in!"

"I would like to sing the Christmas music," replied Rachel, eagerly. "I heard the choir through the door this afternoon, before school began. O, it was so pretty! They said 'Hosanna' over and over!"

"Alas! they don't want little girls in the choir," said her teacher. "Perhaps in heaven they will not be so particular. You will have to wait until you get there, my dear."

But Kitty had an idea in her mind, and taught the child a beautiful little Christmas hymn. She had several conferences with the rector and the organist, the object of which was not yet apparent. And now Christmas Eve had arrived, and there was to be service instead of on the following evening. The altar was beautiful with flowers and the vesper lights, which made the place of His footsteps glorious who came to us as the Babe of Bethlehem.

"The King's Daughter is all glorious within," thought Kitty, as she walked up the aisle with Ethel and Albert. The evening was cold outside, but within all warmth, and light, and glowing beauty. Soon the organ began to play a soft prelude, and then in the hushed, expectant silence a voice rose clear, bird-like, and sweet, trilling the notes of a simple but exquisite melody:

"Silent Night! Holy Night!
All is calm, all is bright.
Round you, Virgin Mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace.
"Silent Night! Holy Night!
Shepherds quake at the sight—
Glories stream from heaven afar;
Heavenly hosts sing Alleluia!
Christ, the Saviour, is born!"

The childish voice trembled at first, but soon sounded clear and full, like the notes of a wood lark soaring to greet the morning sun. They fell into the church from above like the song of the angels heard by the shepherds on the first Christmas eve. Kitty smiled delightedly behind her muff; she knew who was singing the beautiful melody, and the effect was all that could be desired. It was little Rachel, seated aloft behind the organ. She thought it was nearly as nice as singing in the choir would be, and was not afraid up there, out of sight, for she could have a good view of the choir boys as they came up the aisle in their white cottas, preceded by the cross-bearer, singing with all their might the *Adeste Fideles*, that immemorial Christmas hymn.

Kitty sent Albert home with her after service, placing in her hands a

pretty fur cap as a Christmas gift, and a happier girl did not exist in Atwater that night than little Rachel Mayer.

The next day dawned clear and cold, as genuine Christmas weather should be. The Desmond family found their gifts on the plates at the breakfast table, when Ethel and Bert came back from the first Celebration. Among those on Kitty's plate was a pretty enameled gold watch, from her father, which gave her more delight than all the others, for she had not yet possessed a watch of her own. There was the usual hilarity incidental to Christmas morn; the presents were eagerly examined and discussed, and never had the white-haired father seemed better and stronger than today.

Kitty fondly clasped her father's neck as they returned to the library after breakfast, and perched on his knee, she kissed her thanks for the welcome gift she had received.

"Children," said Mr. Desmond, suddenly, "I may not be with you on another Christmas Day. Come and kneel down here where I can reach you all, and I will give you a father's blessing. It may prove more to you than all your other gifts, when I am gone."

They looked anxiously at him; he could not see it in their faces, but he felt it, for he said, smilingly, "I am feeling well, my dears, it is only a notion of mine."

They all gathered at his feet, clasping his knees; sobered, they scarcely knew why, for he smiled upon them as usual, and putting his hands upon their heads, spoke a few words of benediction upon each. Then Kitty jumped up and resumed her place on his knee, softly stroking his white hair.

"Stay with me always, dear papa, there is no one I love so well as you!"

"You will love some one better than I, my child, and it is fitting. But it is almost time for church, and you are to take me with you, so run and get ready."

He kissed her as he spoke, and Kitty was sorrowful, for a cloud seemed to come over the day.

The choir outdid themselves that day, and sang the glorious music with organ and piano, as they never had sung before.

The rector's sermon was very short, and the Eucharistic service began with *Kyrie*, and *Credo*, and *Sanctus* of the St. Cecilia music. The young tenor warbled his beautiful solo, "Holy, holy, holy Lord," and then the choir took up the grand refrain, sending a mighty wave of sound upward to the great white throne. "Heaven and earth are full of Thy glory. Glory be to Thee, O God, most High!"

The soul of every listener seemed borne upward in the wonderful music of that Trisagion hymn.

Mr. Desmond was kneeling with his face bent forward, and as the notes of the "Hosanna" surged upward, Kitty, who knelt beside him, heard a peculiar noise. She turned and saw her father gasp, and sink heavily down upon the floor. She tried to catch him as he fell; a gentleman in the pew behind sprang to help her; another in front, hearing the noise, came also to assist in raising the unconscious man, Mrs. Desmond, pale and trembling, looking on.

They carried him from the church just as the last notes of the Trisagion

died softly upon the air. "Amen, Amen,"—to Kitty it was the last sigh of the parting soul.

Some one ran for a physician, while others lifted him into the carriage and bore him home. He breathed heavily, his eyes were closed; they prayed it might not be death, at least on this fair Christmas Day when, with loving words, he had blessed them all.

(To be continued.)

LETTERS TO THE EDITOR.

MINISTERIAL SUPPORT.

To the Editor of *The Living Church*:

Bishop McLaren, in his convention address, as reported in a recent issue of *THE LIVING CHURCH*, under the title, "Nomadic Clergy," shows the sad evils which result from the worldly spirit which regards the priest, not as a messenger sent from God with sacred rights and privileges, but as an hireling whose services are worth just so much money, and may be dispensed with at the will or caprice of members of churches. The Bishop eloquently sets forth the evils which result from such a conception of the priestly office; it hinders the pastor in his social relations, wounds his honor as a man, weakens his influence, and deters young men of spirit from entering the ministry.

The root of the evils mentioned by the Bishop is found in the present imperfect method of raising the funds to pay the minister's salary. The question of ministerial support is one of great anxiety, and is becoming more and more difficult of solution, as wealth passes out of the possession of the many into the hands of the few; for, as the number of independent property holders and business owners become few, and large corporations arise, there will be a great falling away of independent pew-holders in the church, consequently the support of the minister will depend upon the generosity or Christian disposition of those who are wealthy. If these are worldly-minded, his salary will be necessarily small, and his independence in preaching the Gospel shackled, for he must be very careful to say and do only what will be pleasing to the few men of wealth in his parish.

Nearly every minister feels that the methods now employed to raise his salary are not only inadequate, but are productive of very grave evils, and hamper a minister in his work. Those churches that have to live on fairs and entertainments, exact from their minister much work which ought not to be required of him. It is a disgraceful thing to say, but it is nevertheless true, that even churches that have costly buildings and wealthy members, yet allow their clergymen to get their living from fairs, and sometimes by public begging. And as these entertainments generally take place about Easter, it makes that most joyful period a source of anxiety to the minister, and withdraws him from his more sacred duties. There are also some churches whose members will not even exert themselves to pay their church expenses by fairs, but resort to the most ignoble method of paying their debts by reducing their minister's salary. Every Monday is called a clerical blue Monday, but the bluest Monday of this sort for many a parish priest is Easter Monday, for on that occasion the financial affairs of the parish come up for discussion

and settlement. The poor minister, working hard and shut out from any business or secular employment by which he could make a penny, is utterly at the mercy of the parish meeting. He rises in the morning, kisses his children, and looks anxiously into his wife's eyes, who understands why he looks so sober. Some of the principal or wealthy members of his little flock have been serving Mammon more than God, and have, in consequence, become mean and grasping, and are resolved not to pay so much this year; so the minister's salary must be cut down.

It is true these wealthy men have their Catechism by heart, but they act as if they did not understand it. They have also doubtless read the pathetic story of the rich man who spared to take of his own flock but took a lamb from the poor man's flock with which to entertain his company, but it is probable they do not understand that the story relates to their miserly conduct. But is it not true that when men of means take away a minister's hard-earned salary, and hoard their fat incomes, they outrage human justice and compassion, and incur the awful denunciation of the prophet to the question who could do such a mean and inhuman deed, "Thou art the man." It is to be deplored that men claiming to be pillars of the Church should act so unjustly; but it is, alas, too true, that men may be learned in the letter, but not understand the spirit, of Christ's teaching. Why should men who have an income of thousands deem it honorable to take from their minister's salary? Many a minister experiences with a sinking heart the Easter Monday proceedings which often end in reduction of the wherewithal to keep the wolf from the door. And yet ministers, notwithstanding that they are poorly paid, and have to suffer deprivations and give freely, are very much censured if they incur debts. How can it be otherwise if they do not receive even what the parish promises them? It is hard to conceive of any Christian who has all his life listened to the teachings of the Saviour, that we are only stewards of our possessions, entertaining the scheme of robbing his pastor of what has been promised him; but some men have no higher moral principle than that of the old warden who said, when attempting to persuade a vestry to reduce their minister's salary, that no harm would result, for ministers are so plenty and poor, that if you put an advertisement in the papers, of a salary of \$800 a year, there would be, in a short time, over a hundred applications.

What shall save the clergy from the awful worldly spirit of such members? By his very profession a minister cannot resist such injustice.

A few men may by their purse strings bridle the vestry, people, and minister. May God save the pulpit from such degrading slavery! Instead of thinking how to reduce the minister's salary, the wealthy members should try some means of raising it. Ministers are generally poor, and the term of remunerative service is short. No parish wishes to engage an old minister. How, then, shall they live, if not paid justly during their years of activity? How many ministers, poorly paid and deprived of their salary by rich men, fall in the traces

of their arduous work, and leave children and wife to fight the battle of life without a penny? We know not a few ministers' wives thus left unprovided for because of the miserly conduct of church vestries, who have had to resort to boarding house keeping, sewing, or washing, to support themselves?

The attention of the Church at large should be called to the question of ministerial support. The present method is not only unsatisfactory, but is even enslaving, for it bridles the minister's power of usefulness in the pulpit. He should be free to preach the Word of God even to the rich, fearlessly and plainly. It is the wretched way that churches are supported that prevents the Gospel from being truly preached. Better the Jewish principle of exacting one-tenth of a member's income to support the Church.

OBSERVER.

"MINISTER" OR "PRIEST?"

To the Editor of *The Living Church*:

In regard to priests of the Church being called "ministers," let me relate an anecdote which will serve to show what meaning the word "minister" has in the popular mind. A book-agent called on me the other day and, in vain, sought to sell me a book. Before leaving, he asked me, "Can you tell me of any other ministers in town?"

"Yes," I replied, "there is the Universalist minister."

"Excuse me," interrupted he, "is the minister you speak of a gentleman or a lady? I am very successful with lady ministers."

It seems to me that the derivation of the word "minister," to quote from the Mikado, "has nothing to do with the case."

The facts are these:—

A priest has no more right than a bishop to appropriate the misleading title of "minister" to himself. A bishop is just as much a "minister" as a priest. At a priest's ordination, he is ordained a *priest* in so many words. Granting the word "minister" is all right, if understood, and a term of humility, are we, the priests of the Catholic Church, acting the part of wise men, to encourage the use of terms which, nowadays, confound us with unordained gentlemen and ladies, and even lay-preachers? Do we not, in so doing, endamage the Church, and in the popular mind belittle our sacred office?

It is true—we are all ministers of God, bishops, priests, deacons, readers, choirmen, and laity, but when a term has come to be thoroughly misunderstood, I, for one, think it time to let it drop into "innocuous desuetude."

ORDAINED A PRIEST AND CALLED
A "MINISTER."

GERMAN INFIDEL CRITICISM.

To the Editor of *The Living Church*:

As one of those who believe that trying to live and study in Christ is better than trying to live and study in Hegel, or any other mere man, allow us, if you please, to notice an allusion of a contributor to your columns. He speaks of the "questionable character of the Book of Jonah." From this allusion, one would infer that it was definitely settled beyond doubt, that, the Book of Jonah was a very unsafe book to trust to in so far as regards its inspiration. Now, in his Bible Dictionary, Dr. Smith al

cludes to some German critics in respect of their objections to the Book of Jonah that it was a fiction, and says: "The supposed improbabilities are accounted for by them in a variety of ways. . . . Rosenmuller refutes them in detail; and then propounds his own which is equally baseless." So then, to judge from this example, it would seem that the German infidel critics criticize each other's criticism, and deny, and refute, the grounds of each other's theories against the reliable character of the books of the Bible. How then can such theories be said to definitely settle a question so absolutely that any one can venture to say: "Gentlemen, this or that book of the Bible—in the present instance the Book of Jonah—is unreliable?" Of certain architectural trceries, John Ruskin says: "They express the peculiar character of the German mind, which cuts the frame of every truth joint from joint, in order to prove the edge of its instruments; and, in all cases, prefers a new or a strange thought to a good one, and a subtle thought to a useful one. The point and value of the German tracery consists principally in turning the features of good trceries upside down, and cutting them in two where they are properly continuous; to destroy at once foundation and membership, and suspend everything in the air. Keeping out of sight as far as possible, the evidences of a beginning and the probabilities of an end, are the main objects of German architecture"—*Stones of Venice*. Doubtless there is something of the same spirit in German infidel criticism.

CHURCHILL EASTIN.

SEWING SCHOOLS.

To the Editor of The Living Church:

Would any of your readers make any practical suggestions in regard to sewing schools, through the columns of your paper? Any information would be thankfully received by

A SUBSCRIBER.

OPINIONS OF THE PRESS.

The Church Times.

MISSIONARY ZEAL.—It has been said with truth, that we have heathens at home, and we may rejoice if we have been found to some extent faithful in performing our duty towards them. We have further rendered the Church more attractive, stronger, more Catholic; but, when all has been said in our favor, the fact remains that there is an enormous field of labor left almost wholly uncultivated, in which, did we but know it, thousands of hands are, perhaps, willing to labor, if only some directing power would assign the special duty for each, and guide and control the united efforts of all the laborers. A general Church Society could still give full recognition to particular movements, and allow their promoters to develop their plan, according to their own ideas, subject to certain well defined conditions. Thus the plan of religious brotherhoods and voluntary celibacy, which would be of the greatest efficiency in missionary labor, could be worked out to its utmost capacity, while these religious orders would greatly gain by their connection with a larger society by reason of its many-sided character. We need to-day the burning words of some great enthusiast who should preach a new Crusade for the triumph of the Cross over the Infidel, and should kindle in the hearts of English Churchmen a fiery zeal for enlightening the dark places of the world, for making known to all nations God's "saving health."

Church Bells.

FASTING.—Archdeacon Farrar has contributed to the current month's number of

the *English Illustrated Magazine* a paper on "Fasting," which may well startle some of those who regard that form of abstention as a distinct and inevitable duty. He points out that when preachers lay it down that it is their flock's duty to "fast," unless they also add "or abstain," they exceed the rule of their Church. The "amateurish" fasting which involves the giving up of a cigarette a-day, or the drinking of tea without sugar, the Archdeacon refers to with a sort of contemptuous pity for those young men and young ladies who indulge in it. He makes one excellent suggestion, that a Lenten fast—in the sense of abstaining from something which causes us some self-denial—should be, with those who are addicted to censoriousness and sharp speeches, to keep almost unbroken silence for forty days. The adoption of the Archdeacon's suggestion would, we think—so few of us are free from the weakness of the flesh to which he refers—condemn the whole human race to silence, but the gain might, as he says, be infinite. He thinks that men habitually eat too much, and would have them be more moderate in the consumption of food, that society generally would gain by reducing the quantity of meat eaten (in connection with which he has a word to say in favor of vegetarianism), that total abstinence from intoxicants during Lent would be beneficial to most men, and points out that in these and in many other ways Lent may be well and wisely kept.

Harper's Weekly.

SLAUGHTER OF MINERS.—That it is possible to diminish if not wholly prevent disaster to life, the incident in the Youghioheny Valley clearly shows. A miner struck his pick into the wall of coal. When he withdrew it, a stream of water gushed out. The men lying on their faces in the narrow vault at once realized the danger, but a new one confronted them. The coal-bunkers—a train of small cars lowered and raised by an engine on the surface at the mouth of the pit—coming down at full speed, block the egress. A lad with an exposed wick burning on his cap rushed into the crevice to warn the men. Then followed the usual slaughter. The foul air released with the water filled the cavern with "fire-damp." The place was in an instant a burning brazier, with a dozen men gasping and suffocated. Thirty-five men perished before the wholly inadequate means at the disposal of the rescuers could be brought into use. Fifty families are bereaved. The dead are buried; new men have been sent down to take their places; the widows and orphans will be dispossessed of their scant hovels, and the incident forgotten. Now it is very easy to foresee what must happen when an opening is made in a wall of coal. Why, in such a case, cannot precautions be taken in advance? Why, at such a conjuncture, are the tapers on the miners' caps exposed to the fatal whiff of fire-damp exhaling from the suddenly opened orifice? Such scenes as these, such a record of death in every form that the mind can conceive of as appalling, are a stigma upon the State of Pennsylvania—upon the whole country, in short; for to merely read the tale, shudder over it, and dismiss it, is, in a sense, making ourselves responsible for the continuance of a system, or want of system, which makes such constantly recurring slaughter possible.

Rheumatism

According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

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between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one. Everybody is striving to get something to make



life easier—often it's right beside them—those who are bright enough to embrace it get the benefits, those who don't go backwards—their work grows harder. Pearlline makes life easier and cleaner. Washing and cleaning done with Pearlline has about

enough work in it to make it good exercise—but not enough to tire the body or ruffle the temper.

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Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearlline, the honest thing to do is—send it back.

JAMES PYLE, New York.

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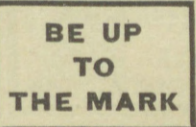
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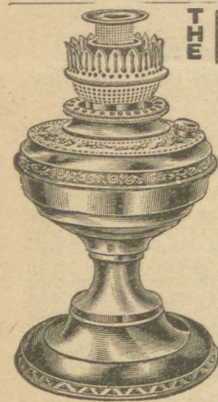
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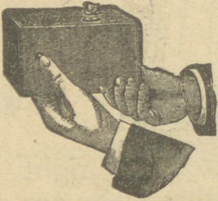
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PRACTICAL SUGGESTIONS.

CARELESSNESS in measuring and preparing a dish is often the cause of failure. When a recipe is found good, it should be followed exactly.

It is not only an economy for home-makers to keep an account book, but it is a great satisfaction to know, from year to year, exactly what has been expended.

The excellence of baked potatoes depends upon eating as soon as done, and not before. They are worthless till cooked, and dry rapidly as soon as baked through.

To remove claret stains from table-linen, rub on salt as soon as possible, and wash in the usual way. If not entirely removed, apply lemon juice and dry in the sun.

WHAT is more disagreeable to use than a rusty flat-iron? Rub them with fine emory dust and sweet oil. If you cannot make them smooth, send them to a factory and have them ground.

If the stove is cracked, a good cement is made for it as follows: Wood ashes and salt in equal proportions, reduced to a paste with cold water, and filled in the cracks when the stove is cool. It will soon harden.

SAVE stale pieces of bread, and when an easy day comes, dry them thoroughly in an open oven, and with a rolling pin crush as fine as dust. These, then, will always be at hand for preparing oysters, cutlets, croquettes, etc.

KEEP celery fresh by rolling it in brown paper sprinkled with water, then in a damp cloth, and put it in a cool, dark place. Before preparing it for the table, submerge it in cold water and let it stand for an hour. It will be found very crisp.

WHEN one is fatigued, tea is an efficient restorative. It forms an agreeable, warm drink, which is neither heating to the blood, nor oppressive to the stomach, particularly if taken slowly when one is sitting quietly. Large quantities, however, induce nervous disorders.

THE importance of letting the sunlight fall into all parts of our dwellings cannot be too highly estimated. Good health is dependent on sunlight and pure air. An eminent physician has said: "Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes."

SILVER washed after each meal in very hot water, with sometimes a little ammonia in it, will be bright and shining for a long time without other cleaning. When a more thorough cleaning is necessary, use any good silver polish, being sure to rub lightly, as the bright luster soon wears dull, and if it be plated, soon wears off.—*Good Housekeeping.*

TO REMOVE BLEMISHES FROM FURNITURE.—Remove white spots on furniture by wetting a piece of flannel with turpentine and rubbing the spot hard. To remove white stains, have three woollen cloths; dip one in linseed or kerosene oil, and rub the spot briskly; then wet a second cloth with alcohol and rub the spot quickly; finally, polish with the third cloth, slightly wet with oil. For mahogany, if stained, use oxalic acid and water, rubbing it on with a clean cork, until the stain disappears. Mahogany may be polished with a flannel cloth dipped in sweet oil, or cold drawn linseed oil. Remove ink stains from mahogany by putting a few drops of spirits of nitre in a teaspoonful of water; touch the spot with a camel's hair brush dipped in the mixture, and then rub it out immediately with a cloth dipped in cold water. This may answer for other woods also. Marks are taken from varnished wood by wetting a sponge in alcohol or camphor, and using it freely to the surface of the spots. Sweet oil removes finger marks from varnished furniture, and kerosene will do the same for oiled pieces. Alcohol must always be used quickly, or it will remove the varnish.

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

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

Have we any truly great men at the present day? Some doubt it, and ask to be shown the modern Washington, Franklin, or Webster. However this may be, of one thing we are sure, there never was a greater blood-purifier than Ayer's Sarsaparilla.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

A CHANCE TO MAKE MONEY.

Having read of Mr. Moorehead's experience plating with gold, silver, and nickel, I sent for a plater and have more work than I can do. It is surprising the spoons, castors, and jewelry that people want plated. The first week I cleared \$37.10, and in three weeks \$119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A Plater only costs \$3.00. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

NOTICE.

The Records of Marion County, Oregon, show the platting of many thousand acres of land in small tracts of from 5 to 10 acres.

Capital City Fruit Farm of 640 acres, Sunnyside number 1, 320 acres; Sunnyside number 2, 140 acres; Sunnyside number 3, 500 acres, and a number of others have been placed on the records by The Oregon Land Company of Salem, Oregon. This Company is also doing business in Portland and Albany, and has for sale numerous other small tracts. The great advantage of this plan is that it brings together in one community the class of people who are all engaged in the same business, viz. fruit growing, consequently there springs up large drying and canning establishments similar to those in the city of Salem, which makes a profitable market for the fruit raised.

SIXTEEN TRANS-CONTINENTAL PASSENGER TRAINS DAILY.

Under the new train schedule which the Northern Pacific Railroad inaugurates June 15th, 1890, there will be sixteen trans-continental passenger trains moving daily on this great line, eight east-bound and eight west-bound, exclusive of 108 local, main and branch line passenger trains running daily west of St. Paul, Ashland, and Duluth, in Wisconsin, Minnesota, North Dakota, Montana, Idaho, Oregon and Tacoma, direct to Portland, and making close connections at St. Paul with all trains leaving St. Louis in the forenoon, and Chicago in the afternoon of the previous day, arriving at Tacoma 10:50 a. m. of the third day, and Portland the same afternoon.

The second through train, No. 1, the Pacific Express, leaves St. Paul at 8:15 a. m., daily, with a through Pullman Palace Sleeping Car, leaving Chicago daily at 5:30 p. m., via the Chicago, Milwaukee & St. Paul Railway, running via Helena and Tacoma, direct to Portland, and making close connections at St. Paul with all trains leaving St. Louis in the forenoon, and Chicago in the afternoon of the previous day, arriving at Tacoma 10:50 a. m. of the third day, and Portland the same afternoon.

The Northern Pacific now operates the largest equipment of dining cars of any railroad in the world, twenty-four and also the longest Pullman sleeping car line in existence, namely: Chicago to Portland, via Tacoma, and is the only line running these sleepers to the principal trade centres and pleasure resorts in Northern Minnesota, North Dakota, 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, Oregon. 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.

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