

# The Living Church.

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

VOL. XIV. No. 7.

CHICAGO, SATURDAY, MAY 16, 1891.—TWENTY PAGES.

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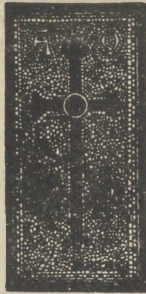
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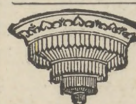
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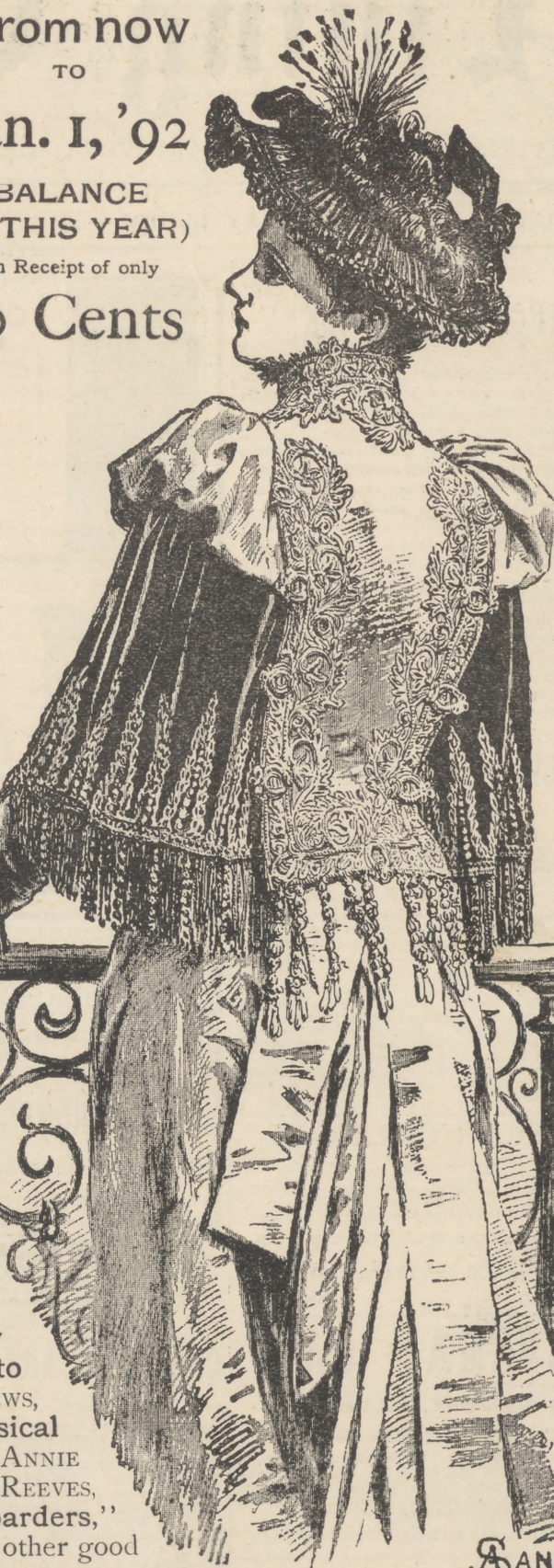
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# The Living Church.

SATURDAY, MAY 16, 1891.

Canon Mason, the author of "The Faith of the Gospel," is mentioned as a probable successor of Bishop Wilkinson in the See of Truro.

THE Bishop of Truro will not claim the retiring allowance to which he is entitled upon his resignation. The income of the see, which is £3,000 per annum, will, therefore, remain intact.

ALL the bishops of the province of York are spiritual peers, now that the Bishop of Chester takes his seat in the House of Lords by the resignation of the Bishop of Truro.

A SLIP of the pen of our correspondent caused us to mistake the date of the proposed jubilee celebration of Nashotah. It is intended to celebrate the jubilee in 1892, not this year. The president of the Board is the convener of the committee.

ON Saturday, April 18, a large party from Father Lowder's old parish in St. George's-in-the-East proceeded to Chislehurst to witness the unveiling of a memorial cross upon his grave. His memory is still a power in his old parish, although he has now been dead some ten years.

BISHOP WILLIAMS recently wrote a reply to a young Hartford man about to be married: "I regret, sir, that it is without my province to order the word 'obey' omitted from the marriage service. There is no way that this can be done except by vote of the House of Bishops. The House next convenes in 1892, and if you will postpone your marriage until then, I will take pleasure in presenting your petition to the House for its action." The young man concluded not to wait.

THE *Adelaide Review* remarks that in the last year or so four Australian bishops have been chosen from the ranks of Australian clergy. These are Bishops Dawes, Julius, Stanton, and now the Bishop-elect of North Queensland, Canon Barlow. As the Church grows we shall not have to import bishops at all, but the change will have to be made gradually, and there should be no ingratitude to those Englishmen who have done so much for the Church in these colonies.

THE Rev. C. Clover Ward, M. A., has resigned the living at Whittington, Derbyshire, under somewhat remarkable circumstances. In his farewell sermon he said that the day he was ordained, he determined that he would never take the position of rector of a parish. He kept that resolution till Whittington was offered him, and now he would rather have over again the trials and sorrows, the vexations and drawbacks, of his twelve years of curacy, than those of the twenty-one months he had been a rector.

THE Bishop of Sierra Leone is essentially a practical prelate. Only a few months ago he unfolded his plan

for giving industrial training to the natives of the West Coast of Africa, and now he is anxious to take up the work of educating native women to be efficient sick nurses. In this matter he is being ably seconded by his wife, who, in a letter just received, says the native women are deplorably ignorant on the subject. She, therefore, pleads for two English lady nurses to go out to teach the women, and to help to form a band of African nurses. It is also proposed to erect a small cottage hospital at a cost of about £500.

THE diocese of Virginia will consider the question of division in its council, which meets next week. The committee on the subject will present a well-digested report. A movement for division is also well under way in Western New York. The committee having the matter in charge have unanimously resolved:

That it is expedient to divide the diocese of Western New York and erect the two dioceses of Buffalo and Rochester, provided that it shall be first ascertained that a sufficient endowment for the adequate support of the bishops of said two dioceses can be secured.

The following is the scheme of division:

To Buffalo, the counties of Erie, Niagara, Orleans, Genesee, Wyoming, Cattaraugus, and Chautauqua; to Rochester, the counties of Monroe, Livingston, Steuben, Allegany, Wayne, Ontario, Yates, and Schuyler.

It is proposed to raise \$100,000 to be added to the present episcopate fund, as a basis of the contemplated division.

MELBOURNE cathedral appears, from the description of the building, to be a structure of which Australian Churchmen may feel justifiably proud. The design is Mr. William Butterfield's, but the work has been carried out by local architects. The style is modified Early English Gothic. The cathedral is dedicated in the name of St. Paul, and is built in the form of an irregular cross. Its external length is 277 feet, and its extreme width is 126 feet. The height is generally seventy-five feet from floor to roof. The building will accommodate a congregation of from 1,500 to 2,000 people. It contains a beautiful reredos which has cost over £2,000, and a fine peal of bells has been hung in the south-eastern tower. The building has cost, so far, £115,800. The great central tower or spire has yet to be completed, as well as the two western towers, and other features of a less important character. The great central spire will reach a height of 290 feet. It may be added that the cathedral stands nearly north and south, as this position was found most convenient for the shape of the site.

THE executive committee of the Church Commission was glad to see that among the Sunday school Lenten offerings for Church work among colored people, those of the colored Sunday schools were in many cases notably large in proportion to the number and the means of the people. The Sunday school of the church of the Epiphany, Summerville, S. C., sent \$13.33; that of Calvary, Charleston, S. C., \$14.73; St. Mary's mission, Vicksburg,

\$12.10; St. Michael and All Angels', Charlotte, N. C., \$19; Saul chapel, Easton, S. C., \$21; and such missions as St. John the Evangelist, Edenton, and Our Merciful Saviour, Louisville, contributed \$3 and \$2.48, respectively. Many other offerings were at least as worthy of note, such as St. Augustine's, Boston, \$43.46; St. Luke's, Columbia, S. C., \$9.96, and St. Ann's, Lexington Co., S. C., \$5; but the committee desires to make a special acknowledgment of these contributions of the children, largely, no doubt, the product of personal labor and self-denial during Lent, and to thank and bless them in the Name of Him Who gave Himself a sacrifice for us.

IT is not two months since the Archbishop of York was enthroned at the ancient Minster, in the presence of an immense and brilliant assemblage. The appointment of Dr. Magee to York was hailed with enthusiasm, as his successful administration of the diocese of Peterborough and his reputation for wisdom and eloquence seemed to presage a career equally conspicuous in this northern province. But these hopes have been disappointed by the unexpected death of the Archbishop, who succumbed to an attack of the prevailing influenza, on May 5th. William Connor Magee was born at Cork, in 1821. At the age of 13 he entered Trinity College, Dublin. In due time he received Holy Orders and held a curacy in a Dublin parish, which he relinquished to go to Malaga for his health. On his return, in 1848, he became curate of St. Saviour's, Bath. In 1850 he was appointed, incumbent of Octagon chapel, Bath. In 1860 he succeeded Dean Goulburn as minister of Quebec chapel, London. In 1864 he became Dean of Cork, and in 1868 was appointed Bishop of Peterborough to succeed Dr. Jeune. He was one of the great preachers of the English Church, and was in constant request in all parts of the kingdom. His rule of 22 years in Peterborough established him firmly in the affections of his diocese, and if his life had been prolonged, he would have been equally beloved in the diocese of York.

IN accordance with ancient custom on Easter Tuesday, the scholars of Christ's Hospital, to the number of over 700, visited the Mansion House to receive from the hands of the Lord Mayor their usual Easter gifts. After being entertained with buns and wine or lemonade, they were received in the saloon by the Lord Mayor and the Lady Mayoress, with whom were Mr. W. Vaughn Morgan, the treasurer under the new scheme, and some of the governors, and Colonel C. Hay, the warden. As the boys passed in single file, each received from the Lord Mayor, according to his standing in the school, a new coin or coins in gold or silver, fresh from the mint, the sixteen Grecians being presented with a guinea each, six junior Grecians half a guinea, forty-five monitors, half-a-crown, and 664 of the ordinary rank and file, a shilling each. The civic authorities and the boys subsequently attended

divine service at Christ church, Newgate st. The preacher appointed by the Primate to deliver the sermon, was the Bishop of Ripon, whose text was St. John xxi: 21-22.

WHEN St. Peter's, London Docks, was built some years ago, the west end was only erected in a temporary way, and subsequently, when the Lowder Memorial Clergy house was built, a space was left between it and the church for further extension of the latter and the erection of a permanent west front with a baptistry, etc., thus finishing the Lowder Memorial buildings. This work has now been taken in hand. That part of the undertaking which included the re-flooring of the church and a new entrance at the east end, has already been completed. The mortuary chapel, dedicated to the Good Shepherd, which stands on the south of the church, was erected a few years since, from Mr. Maurice B. Adams' design. To reach this chapel without going into the church, a way has been devised through the baptistry; but as a rule, the opening provided for this purpose from the narthex porch, will be closed by sliding iron grille gates. The central doors to the west end will only be used for ceremonial occasions and for exit, two lobbies being for ordinary use. An approach from the clergy house to the church by the way of the baptistry, will also communicate with an oratory reached by crossing the gallery at the west end of the church. The baptistry will be groined in red brick, with stone ribs to the vaulting. A fleche will carry the bells above the west front, and the porch is devised to give scale to the facade behind it, affording at the same time a feature which can be seen entirely at a glance on coming into the little quad through the archway leading from the street. On the north side a calvary chapel is located.

## JAPAN.

We are permitted to publish the following extract from a private letter of our missionary, the Rev. Isaac Doodman, dated Osaka, April 1st:

"I am writing this letter from Osaka, where I am waiting for the conference which will begin to-night. We have just heard that Dr. Swentzel has declined. We feel very much disappointed and discouraged to have the Japanese work so lightly estimated by our Church in America. I know the work is hard, and it requires a good deal of self-sacrifice and energy, but it is a grand field. I have not the slightest doubt if St. Paul was living to-day, he would rather have Japan than New York. But alas, how rare is that spirit. . . . I have been quite busy in my pastoral work of which I wrote you in previous letters. It is not quite six months since I undertook the care of a few churches in the province of Tamath, of which Nara is the Capital, and during my pastoral care, I have baptized 50 persons, old and young. The oldest was 70 years of age and the youngest three months. I hope by the end of the year, Oct. 1st, the number will reach 100. I have been very careful to have the candidates well trained, and instructed in every fundamental doctrine of Christianity. Last Sunday (Easter) I refused an applicant, because I thought it was too early.

I write this simply to show that we missionaries do not baptize the heathen in a



hurry, in order to send home an attractive report.

Meanwhile, the school is doing very well. It is a really good school and an honor to our Church and mission. I intend to start a girls' school in connection with it, as the girls will not attend a school made especially for boys, and in which boys of mature age reside. I fully approve of this. It will cost \$250 extra to have the girls' school well established. I think it will be the cheapest girls' school in the world. The boys' school also is cheap, but it is very efficient, and has a good reputation. Besides the school, I hope to open a hospital in Nara. That will cost \$250 a year and will be under the direction of Dr. Laning and Miss P. in Osaka, who will visit once or twice a week. Nara needs it, I think more than Osaka, where the other missions have hospitals. . . . I have written to Dean Hoffman about a young man, a graduate of our school, whom I want to send to America to pursue his studies, at St. Stephen's or some other Church institution."

#### CHICAGO.

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

The spring session of the North-eastern Deanery was held May 5th and 6th, at the church of the Holy Communion, Maywood, the Rev. C. C. Tate, priest-in-charge. The first service on Tuesday evening was read by the Rev. T. Cory-Thomas, followed by an interesting address by the Rev. J. Wynne Jones, on "Sacrifice as an essential element in Christian worship." The dean, the Rev. Dr. Locke, gave a powerful sermon on the position taken by loyal Churchmen in respect to the recent irregularities of prominent clergymen in the East. It was an eloquent appeal to sustain the law of the Church. Wednesday morning there was a celebration of the Holy Communion, the Rev. C. C. Tate, Celebrant, assisted by the Rev. Sam'l. Edsall. At 11 o'clock a paper was read by the Rev. T. D. Phillips, on "Tithes," followed by the business meeting, when various reports were given by missionaries at work in the deanery. The clergy attending were served a substantial luncheon on Wednesday, at the residence of Mrs. Helen Nichols. The deanery is to meet in September at Rogers Park.

The May meeting of the Church Club, on the evening of Ascension Day, was a great success in point of numbers and interest. The rooms were crowded. Mr. Arthur Ryerson presided, and opened the business of the evening with an able paper on the subject of debate, "Social and Economic Problems in their relation to Christianity." Mr. Ryerson's paper was followed by papers from Messrs. Franklin MacVeagh and W.R. Stirling. An interesting debate followed, in which many good things were said, although, as usual in such discussions, there was much said of reaching "the masses," an arrogant expression which seems to indicate an incapacity to deal truly with the questions involved. The Club has a large membership and the good effect of such an organization is already seen in a deeper interest in Church work among the laity.

At the Cathedral of SS. Peter and Paul, a great throng of Templars assembled Thursday evening to observe Ascension Day with ceremonies becoming the occasion. The services were under the auspices of Chicago commandery, No. 19, which, with the St. Bernard and Siloam commanderies, turned out a very large representation in full uniform. A very attractive and impressive order of service had been prepared, following closely the ritual of the Church. The musical part of the service was finely rendered. The Rev. Henry G. Perry, prelate of Chicago commandery, delivered the address.

MAYWOOD.—The church of the Holy Communion, in this growing suburb, the Rev. C. C. Tate, priest-in-charge, has made some improvements. The Sunday school has placed in the church a new altar of oak in memory of the late Rev. J. M. Curtis, who died last August. A beautiful altar rail of oak, with brass standards, and elegant vases for the altar, have also been given and

placed in the church, all from the establishment of R. Geissler, of New York. The church has been carpeted, and lighted with electricity, and new pews of beautiful design, in hard wood, have been put in.

#### NEW YORK.

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

CITY.—A service of special interest was held at old Trinity church on Ascension Day. The occasion was the anniversary of the consecration of the church. There was an early celebration of the Eucharist at 7:30 A. M., followed by Morning Prayer at 9 o'clock. The High Celebration took place at 11, the Celebrant being the Rev. J. Nevett Steele, assisted by the Rev. Mr. Hill. The sermon was preached by the rector, the Rev. Morgan Dix, D. D., D. C. L. A considerable number of the clergy were present in the chancel. The musical part of the service was especially fine, the regular choir being aided by that of St. Chrysostom's chapel, as has been the custom on this annual occasion, for many years past. This made a joint choir of 60 voices, directed by Dr. A. H. Messiter. The assistant organist, Mr. Victor Baier, conducted an orchestra of 34 pieces in the great organ gallery. Mr. Geo. F. Le Jeune, organist of St. John's chapel, played the great organ, and Mr. Wensel Babcock, of St. Chrysostom's, the chancel organ. The processional was the chorus, "Bring unto the Lord, O ye mighty," from Mackenzie's "Rose of Sharon;" the anthem was Liszt's "Sing Praises;" the Communion service, Neidermeyer's *Messe Solennelle* in D, and the offertory, "Great is Jehovah the Lord," by Schubert. The hymn, "Crown Him with many crowns," was the recessional. Hydrangeas and palms were massed on either side of the chancel steps and about the sanctuary and reredos. The super-altar was covered with Ascension lilies and other flowers. Nearly 100 electric lights which, as already noted in these columns, were recently put into the chancel, added greatly to the brilliancy of the scene, and threw into splendid relief the architectural details of the altar and reredos. Long before the hour had arrived for beginning the service, it was almost impossible to get inside the doors of the church, and when 11 o'clock came the building was packed with people, and a large number had been turned away. Many remained standing through the entire service, which lasted two hours and a-half. Notable was the presence of a great number of business men from Broadway and Wall st.

On Wednesday evening, April 29th, a class of 90 was confirmed at St. Thomas' chapel. The chapel is part of the parish work of St. Thomas' church, of which the Rev. John W. Brown, D. D., is rector. It is in charge of the Rev. William H. Pott, Ph. D., a son of the well-known Church publisher. The work is vigorously sustained by the parish church, and accomplishes a large amount of good among people of moderate means. It is free.

At the laying of the corner-stone of the church of Zion and St. Timothy, already described in these columns, the Rev. Dr. H. Y. Satterlee, who delivered the address, made an earnest plea for the principle of free churches. On the evening of the 5th Sunday after Easter, he followed this up by a sermon in his own church, Calvary, on the same principle, free Gospel and free seats.

On the evening of the 5th Sunday after Easter, the Bishop confirmed 40 candidates at the church of the Reconciliation, the mission chapel of the church of the Incarnation, in charge of the Rev. Newton Perkins.

On Ascension Day, the services at Grace church and at St. Bartholomew's were of unusual interest, and were attended by overflowing congregations.

Mr. W. H. Walter, who for 30 years has been organist of Columbia College, and for a long period attached to Trinity chapel, has been elected organist of the church of St. John the Evangelist, of which the Rev. Dr. De Costa is rector. He enters at once upon his duties, succeeding Mr. C. B. Ford,

who has performed good service there for the past two years and a half.

At St. Mark's church, the Rev. Dr. Ry-lance is preaching occasional sermons on practical social questions of the time. Last Sunday morning he discussed "The Sunday Question," and in the evening, the theme "Is Socialism Practicable?"

On May Day, 105 persons, mostly Germans, were confirmed at the church of the Holy Cross. The candidates were habited especially for the occasion, the men and boys in black, and the women and girls in white, with white veils. The church is in the crowded German tenement quarter of the city, and was begun by Father Huntington and the Brotherhood of the Holy Cross. It is in charge of the Rev. H. Meissner, aided by the Sisters of the order of St. John the Baptist, and does a work of the most toilsome missionary character. The Rev. Frederick D. Lobdell, who has for some time been assistant priest, has suffered in health from overwork, and will be obliged to seek other duty. Constant visitation at the homes of the poor is maintained, numerous parochial societies, clubs, and charities, are kept vigorously in operation, and frequent services are held in the church. The seats at public worship are free, and the ancient usage of separating the men and women on opposite sides of the church is in practice, as at some other mission churches in the city. The services are of an attractive and musical character, with advanced ritual. On the occasion of the recent visitation, the Bishop cordially commended the good work being done.

A Lutheran minister has lately been received by the Bishop of New York, as a candidate for Holy Orders in the Church.

Bishop Potter made a visitation of the church of the Archangel, Harlem, on the evening of the Sunday after Ascension, and confirmed a class presented by the rector, the Rev. Charles R. Treat, who went from St. Thomas' church somewhat recently to found this new congregation.

A branch of St. Andrew's Brotherhood has lately been organized at the church of St. Mary the Virgin. It will be known as the Chapter of the Sons of St. Sabasian. One of the earliest acts of the new chapter was to receive the Holy Communion together. Last Tuesday, the first business meeting was held, followed by a lecture from the Rev. Thomas H. Sill, of St. Chrysostom's chapel, Trinity parish. An informal reception was given to members and friends to complete the evening. Lectures will be delivered from time to time, with a social gathering every month, and a regular attendance at the Holy Sacrament. Once a week an evening will be given to study of Scripture and the doctrines of the Church.

The Rev. Dr. George H. Houghton presented a large class for the rite of Confirmation, at the church of the Transfiguration, the "Little church around the corner," on the morning of the 5th Sunday after Easter, May 3rd.

On the Sunday after Ascension, Troop A., of the militia, marched to the church of the Heavenly Rest, where a sermon was preached by their chaplain, the Rev. D. Parker Morgan, D. D., the rector of the church.

Last Sunday afternoon, the Bishop administered Confirmation at the church of All Angels, and preached. The choir of St. Chrysostom's church, Brooklyn, assisted in the musical portions of the service.

On the Sunday before Ascension, the Rev. Dr. W. S. Rainsford preached in St. George's church, in reply to the protest directed against him by the clergy, for irregularity and uncanonical practices. He took for his text, Is. xxxii: 8: "The liberal soul deviseth liberal things, and by liberal things shall he stand." The congregation, large in numbers, followed him with breathless attention. He claimed to have broken no canon of the Church, and complained that the clergy who signed the protest had prejudged the case instead of submitting it for trial in the manner usual to the canons. He announced that he would continue the practices complained of until, by a regular trial, he was adjudged guilty of violating the law by the

authorities of the Church. He said he was perfectly willing to render obedience to competent authority, if his acts were pronounced illegal. He made a defence of his acts on general principles, proceeded to an earnest plea for Christian unity, and defined his position as a Broad Churchman. Referring to the election of Dr. Brooks as bishop, he said there were not lacking signs that the Church was awakening to a larger sense of its duty, as was evident by the choice as bishop of the man who stood for all that was most progressive in our Church. The Broad Churchmen had feared they would not elect him, but he had been chosen. He fully recognized that other denominations were Churches. The majority of our bishops and clergy doubtless held that there was no true Church without bishops. He went on, "I don't believe that statement to be tenable. I won't say that you do not belong to the Church of my Christ because your clergy are not episcopally ordained. Christ never taught that there is no Church without a bishop. In the first two and a half centuries after Christ that principle was not taught, and I stand with some of the best and most learned men of our Church, such as Archbishop Whately, Arnold, and Liddon, when I say that I do not believe it." The sermon was throughout, in its outspoken antagonism to the principles of the Church, a clear justification of the protest.

POUGHKEEPSIE.—On the evening of April 22nd, the Bishop held a joint Confirmation for St. Paul's and Christ church, in the latter church of which the Ven. Archdeacon Ziegenfuss is rector, administering the laying on of hands to over 50 persons.

TOMPKINSVILLE.—On the 5th Sunday after Easter, Bishop Potter confirmed a class of 30 persons at St. Paul's church.

ANNANDALE.—The students of St. Stephen's college have maintained a reading-room at Cedar Hill since last November. It has just been closed for the season on account of the approach of the college commencement. The work proved more than usually successful, and the evening attendance has been large.

PLEASANT VALLEY.—At St. Paul's church, the Bishop confirmed a class on the afternoon of Thursday, April 23rd. The congregation filled the church.

CASTLETON.—A meeting of the archdeaconry of Richmond was held at St. Mary's church, on the afternoon of May 3d. Bishop Potter presided, and missionary addresses were made to a large congregation, by the Bishop, the Ven. Archdeacon Johnson, D. D., and the Rev. E. A. Wasson.

NEW CITY.—The rector of St. John's, the Rev. Thomas Stephens, who has been very ill, has fully recovered. The church is a missionary one.

WALDEN.—The Bishop made his annual visit to St. Andrew's church, of which the Rev. G. H. Young is rector, on the evening of April 21st, and confirmed 8.

MIDDLETOWN.—The Rev. Chas. Scadding, the able rector of Grace church, has resigned, in order to accept a call to Trinity parish, Toledo, Ohio. He has been at this place but little over a year, but has won the confidence and esteem of his people, and has done much to build up the parish. His resignation was accepted with regret. He expects to remove to Toledo about June 1st.

#### PENNSYLVANIA.

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

PHILADELPHIA.—The 16th annual meeting of the Free and Open Church Association was held on the evening of Sunday, May 3rd, in the church of the Annunciation. The annual address was delivered by the Rev. Dr. G. McClellan Fiske, rector of St. Stephen's church, Providence, R. I., and was eulogistic of the Association's work. The report of the Board of Council, which was adopted, congratulates the members on the steady progress of the Association's principles. The Association now consists of 12 contributing clerical and 423 non-contributing members. In 46 dioceses, there



are 3,962 churches and chapels, of which 3,023 (over 76 per cent) are free, a marked improvement over the report of last year. In this diocese, there are over 50 free churches and chapels. The report of the treasurer showed the receipts of the year to have been \$413.14, with a balance now in hand of \$75.39. Another matter discussed was the advisability of keeping the churches open at all hours of the day, during the week. Mr. J. Vaughan Merrick, who presided at the business meeting, was re-elected president of the Association.

The Feast of the Ascension was duly celebrated in all our churches by full morning and evening services. The dedication festival in the church of the Ascension was appropriately observed by two celebrations of the Holy Eucharist, by Evensong, and after compline at night, the Rev. G. Woolsey Hodge, rector, preached the anniversary sermon. The "Parish Tea" was served on the evening of May 8th, and the anniversary of the parish guilds closed the festival on the following evening, when the Rev. Dr. Vibbert preached the sermon. Within the past fortnight, three beautiful stained glass windows have been erected in the church. Two of these in the chancel represent the Resurrection and the Ascension of our Lord; the latter occupies the central window, having the most prominent position in the church, because of its name. These windows are memorials of Rear-Admiral Glisson and his wife, both of whom entered life eternal in 1890, and were erected by their sons. The third window is in the clerestory, and represents St. James, and is placed next to the figure of St. Peter. It is in memory of a former attendant of the church, Mrs. Yost, and is the gift of her son. Another window for the chancel is promised, a design for which is being prepared.

The quarterly service of the local chapters of the Brotherhood of St. Andrew was held on the evening of Ascension Day, at St. Simeon's church. Evening Prayer was said by the Rev. Edgar Cope, rector, and chaplain of the Brotherhood, assisted by the Rev. Messrs. Phillips and Gilberson, of Philadelphia, and the Rev. G. Heathcote Hills, of Riverton, N. J. A stirring address was made by the Rev. J. N. Blanchard, whose theme was "Spiritual Power." Mr. G. Harry West, president of the local council, next addressed the Brotherhood, on the responsibilities of the laity. The Rev. Messrs. L. M. Robinson and Jacob LeRoy also took part in the services. Thirty-four chapters were represented at the meeting.

The annual meeting and conference of Associates of the Girls' Friendly Society of the diocese met on Friday, May 8th, at the church of the Holy Trinity, when the Blessed Sacrament was celebrated, after which, those in attendance re-assembled in the parish building, where the Rev. Dr. Perry presided, and opened the meeting with prayers and an address. The secretary's report stated that the work was not abating; that, although during the year, 3 branches had withdrawn, 5 others had been added, making a total of 14 branches in the diocesan organization. The numbers given of those connected with the organization are: working associates, 124; honorary associates, 71; members, 781; candidates, 479. The need of a fund for newly arrived members who are taken sick, and of a place where these may be cared for, was presented. The treasurer's report showed receipts of \$248.59, including the amount carried over from last year; expenditures, \$174.24; balance, \$74.35. Papers were read by associates, viz: "Religious Aspect of the G. F. S.," Miss Cabean, church of the Holy Comforter; "How to interest associates and members," by an associate from West Chester; "A plea for the G. F. S.," Miss Frances M. Singer, of St. Mark's, Frankford.

Father Davenport, late of St. John's, N. B., the newly elected rector of St. Clement's church, was accorded a reception and supper on Ascension evening, by the clergy of the parish, for the purpose of meeting the vestry, with a view of making him ac-

quainted with the work of that parish, before he formally accepts the call tendered him by the vestry. He is an "affiliated priest of the S. S. J. E." Father Field leaves the church, May 23rd, for Cowley, Oxford, Eng. The assistant priest, Father Longridge, will remain for some time longer to aid the incoming rector in his duties.

Bishop Whitaker has issued a pastoral letter calling attention to the present condition of the work, which is carried on by the general Board of Missions, and asking the immediate and generous aid of the clergy and laity in relieving the existing embarrassment.

Friends of the Rev. Dr. C. D. Cooper have commemorated his completion of 50 years in the ministry, by presenting to the church of the Holy Apostles, of which he is rector, memorial gifts, consisting of a brass pulpit mounted on an oak base; an altar rail in brass and oak; a pulpit lamp, and new books for the chancel, lectern, etc.

St. Luke's church, Bustleton, the Rev. S. F. Hotchkin, rector, after various improvements, was re-opened on Sunday, May 3rd.

The nomination of the Rev. Dean Bartlett to the chair of Systematic Divinity, and the Rev. Prof. Batten to the chair of Old Testament literature in the Divinity School, will be acted upon at the annual meeting of the joint board of trustees and overseers, on June 4th, prox.

The managers of the P. E. City Mission have purchased from the widow of William Bucknell, a stone dwelling and lot 310x400 feet on Evergreen st., Springfield township, Montgomery county, for the sum of \$10,000. The late Mr. Bucknell, a prominent member of the Baptist society, had in his lifetime donated a large property, valued at \$60,000, to the City Mission, for the purpose of extending their work in the case of "poor consumptives," and extensive buildings have already been erected for this purpose at Chestnut Hill, the property lying a few yards north of the city line.

#### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., J. L. D., Bishop.

BROOKLYN.—The second annual choir festival of the vested choir of St. Ann's church, the Rev. Dr. Reese F. Alsop, rector, was held on the evening of Ascension Day. The feature of the musical service was the sacred cantata, "The Woman of Samaria," by Sir Wm. Sterndale Bennett, late Professor of Music in the University of Cambridge. Dr. Crowe, the organist of St. Ann's, played the chancel organ, and Mr. R. Huntington Woodman, the great organ, aided by two trumpets.

On the Tuesday before Ascension Day, Archdeacon Stevens, who is chaplain of the Sisterhood of St. John the Evangelist, began stated services in the new chapel of the Sisters' House, delivering an address on the spiritual bearings of our Lord's Ascension. The memorial stalls, lately presented to the Sisters, were in use for the first time. Floral offerings had been placed upon the altar. The former chapel will not be entirely disused.

Archdeacon Stevens visited St. Margaret's on the morning of the 5th Sunday after Easter, preached to the congregation that has been gathered under the recent ministrations of the Rev. A. T. Colt, and administered to the candidates lately confirmed, their first Communion.

At St. Luke's church, a gymnasium has for some time been a popular addition to parochial forces. It is freely open to members of the congregation, and is largely used by young men. Classes and athletic drill exercises have been introduced under a competent gymnasium master. On the evening of Thursday, April 30th, an exhibition was given in the large room of the chapel building, provided for such uses, and was joined in by young men from outside the parish. The new church edifice is receiving many additions in the shape of special gifts and memorials. The windows are eventually to be all memorial, and it is proposed to have them in uniform style, following the successive scenes in the life of our Lord, from the well-known designs of Hoffman. The aisles and floor spaces are

to be tiled in Venetian mosaic, the money already being in hand. A series of additional columns have been introduced in the chancel, with sculptured figures of angels surrounding the crown of the apse. Recently a white brocaded altar cloth, with frontals to match, and white festival stole, were presented, elaborately embroidered by the Sisters of St. Mary and exceedingly rich in material and design. The laborious work of the rector, the Rev. Dr. Edward A. Bradley, is bearing fruit, and the new St. Luke's that is steadily nearing completion, is a monument of his zeal and perseverance amid many difficulties.

BAY RIDGE.—The Rev. B. Falkner, rector of St. Mark's, Orange, N. J., and formerly of Brooklyn, has been elected rector of Christ church, and will enter upon his new work on Trinity Sunday.

BAYSIDE.—A new mission has been begun recently at this place, and a church edifice will shortly be erected.

FLUSHING.—The 21st anniversary of the Brotherhood of St. George's church, was celebrated on the evening of April 26th. A report of the work of the past year was presented, and a sermon was preached by the Rev. J. Nevett Steele, of Trinity church, New York, from the text: "Whatsoever He saith unto you, do it." A church improvement society has lately been organized to raise funds for the enlargement and improvement of the church, especially of the chancel. A chorus choir has been introduced in place of the old-fashioned quartette. On the evening of the 5th Sunday after Easter, Bishop Littlejohn made a visitation of the parish and confirmed a large class.

#### LOUISIANA.

JOHN N. GALLEHER, S. T. D., Bishop.

NEW ORLEANS.—On Friday, May 1st, at 11 A. M., there was a celebration of the Holy Communion at the Orphans' Home, in the Home chapel, and in charge of the Sisters of SS. Philip and James. At this service the Bishop received into the Sisterhood, Miss Cook, a lady who was at one time connected with St. Mary's School, Baton Rouge, and later with the German Protestant Orphan Asylum. The reception was very impressive, there being a large congregation present and many of the city clergy. This Home is under the care of Sister Mary Fitch.

#### NEW JERSEY.

JOHN SCARBOROUGH, D. D., Bishop.

The 107th annual convention was held in Grace church, Plainfield, on Tuesday and Wednesday of last week. The laying of the corner-stone of a new church for the parish, added interest to the occasion. The Rev. Erskine M. Rodman has just completed the 20th year of his rectorship, and the parishioners had determined that the event should be marked by the immediate erection of a much-needed and long-talked-of church edifice. The work has been taken up with hearty zeal and is to be pushed with earnestness, so that a noble stone building, the foundation walls of which are already well up, will in a few months replace the wooden one, that the parish has outgrown.

At 7:30 A. M., May 5th, there was a low Celebration; and, with Morning Prayer at 9, the service of the day began at 10:30 with the High Celebration. Bishop Scarborough was the Celebrant. The sermon from the text, "Fear not, from henceforth thou shalt catch men," was preached by the Rev. R. G. Moses.

After the convention had been called to order, the Rev. Elvin K. Smith was unanimously re-elected secretary. For his assistant, he appointed the Rev. F. B. Crozier. The Bishop announced the severe illness of the Rev. Dr. Garrison, who for over 15 years has been the President of the Standing Committee. A resolution expressing the deep sympathy of the convention was passed by a standing vote.

The episcopal address is remarkably full in its record of enlargements and improvements of Church property all over the diocese. While only one new chapel has been

opened in the year and one church re-opened and blessed anew, not a few churches have received additions of tower, organ room, choir room, or library, and many others been beautified and enriched with better furnishings. The older parishes, notably in Camden and Elizabeth, have strengthened themselves and greatly extended the area of Churchly influence, by the establishment and support of city missions that are rapidly growing into the dimensions of self-supporting parishes. The clergy roll numbers 107. Four deacons and one priest have been ordained; three presbyters have passed to the rest of Paradise—Tillinghast C. K. Rively, the youthful minister of St. Andrew's, Camden; John Alden Spooner, a lineal descendant of John Alden and Priscilla, aged 83, venerable in life and aspect, over 50 years in the priesthood, and less known than he deserved to be for his controversial and liturgical tracts; and Dr. George Morgan Hill, whom the whole Church long knew and esteemed for his historic writings and his valuable services in the General Convention. There are 17 candidates for priests' orders, of whom 7 are about to graduate at the General Theological Seminary; 5 postulants, and 59 licensed readers.

The officers of the diocese are, with one or two exceptions, the same as last year: *Secretary*, the Rev. Elvin K. Smith; *Assistant*, the Rev. F. B. Crozier; *Treasurer*, Charles E. Merritt, Esq.; *Chancellor*, the Hon. Charles G. Garrison; *Standing Committee*, the Rev. Dr. Garrison, the Rev. Messrs. L. W. Norton, A. B. Baker, and C. M. Perkins; Messrs. R. S. Conover, McKee Swift, J. B. Woodward, J. Howard Pugh; *Rural Deans*, the Rev. C. W. Perkins, of Burlington, and the Rev. A. B. Baker, of New Brunswick.

The appropriations for mission work in the convocations, under the rural deans, amounted to about \$5,000, which the convention resolved should be increased to \$6,200 the ensuing year. The diocesan branch of the Woman's Auxiliary reported about \$8,500 in money and materials. The convention was chiefly occupied with routine work, and the consideration of its plans and methods in the missionary convocations. One important new canon, regulating the formation of new parishes, was adopted. A resolution was offered with a view to admitting women as voters in parish elections. In various shapes, the same resolution has come before convention for the past three years. The point which seemed to cause the convention to act adversely on it was, that all persons privileged to vote, were necessarily eligible to office. The resolution, with all its substitutes and amendments, was laid on the table indefinitely. In the afternoon, towards the close of the session, a resolution was offered, that no unbaptized person be elected a member of any vestry or board of trustees, in a parish. The resolution was tabled as but few of the clergy were present. After an affectionate address and benediction by the Bishop, the convention adjourned *sine die*.

ELIZABETH.—A very impressive service was held in Grace church on Wednesday night, April 30th, which was participated in by a reverent congregation that completely filled the church. The Rev. Henry H. Sleeper, Ph. D., presented 28 persons for Confirmation; 12 were adults, 13 males, and 15 females. This, the largest class in the history of the parish, makes a total of 71 presented by the rector in a little more than two years. In his address, Bishop Scarborough congratulated pastor and people on the results of the past two years, and expressed his conviction that within a few years Grace church would have one of the largest parishes in the city. He heartily approved the proposed increase in the rector's salary, as indicated in the official letter from the vestry. The wonderful advance in the parish in all respects, as shown by the parish building now being erected on East Jersey street, and by the evidence of spiritual growth in the increased membership, was contrasted with the former times of weakness and despair.



PLAINFIELD.—On the afternoon of Tuesday, May 5th, the corner stone of the new Grace church was laid by Bishop Scarborough, assisted by the Ven. Archdeacon Alexander Mackay-Smith, of New York, and other clergy. The exercises were participated in by the vested choir, the Sunday school, and a large congregation. The new church is to be completed in ten months. It will be in a much more advantageous site than that occupied by the present edifice. The design is one of much architectural beauty.

#### CALIFORNIA.

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

The 41st annual convention, held on April 29th and two following days, was remarkable for several things, but chiefly for the fact that it was the first time in the history of the diocese that the convention had met outside of San Francisco. In both 1888 and 1889, the meeting was to have been in Los Angeles, but for unexplained reasons, when the convention was called, it was summoned to San Francisco. The meeting just closed was held in St. Paul's church, Los Angeles, 500 miles south of San Francisco. It will also be long remembered in the diocese as the first convention held under the presidency of Bishop Nichols. The harmony and brotherly consideration by which it was marked, and the high plane of feeling and purpose to which it rose were largely due to the influences of Bishop Nichols' personality. He proved himself an admirable chairman, enforcing the rules of order with firmness and tact, and infusing his own elevated spirit into the whole convention.

The opening service was held on Wednesday, April 29th, at 10:30. Morning Prayer was read by the Rev. Dr. Lathrop. The Bishop was Celebrant, assisted by Deans Trew and Kelley as gospeller and epistoler. The preacher was the Rev. R. C. Foute, and the sermon, delivered with his well-known power, was a forcible exposition of the text, "If any man will do His will, he shall know of the doctrine, etc." Personal experience was shown to be the living test of the truths of Christianity. At the close of the service the convention was called to order, a committee on credentials of lay delegates was appointed, and a recess taken for one hour, during which a sumptuous lunch was served by the ladies in the parish hall. On re-assembling the Rev. Dr. Lathrop was re-elected secretary. After the report of the Committee on Credentials had been adopted, the Bishop announced the various committees appointed by him. The afternoon was chiefly occupied with business of a routine nature, reception of reports, etc.

In the evening the annual missionary council of the convention was held, sitting as a committee of the whole. The Rev. J. A. Emery, secretary of the Mission Board, read the annual report, which showed a great increase in both the missionary work and missionary expenditures for the year. The work had been far larger than in any previous year, yet there were many stations vacant, and many new points calling for establishment of services. Mr. Emery's report of his work as diocesan missionary showed excellent results, and the treasurer's report for the three funds in his charge—Mission Fund, Disabled and Infirm Clergy Fund, and Widows and Orphans Fund—was in all respects satisfactory. A strong memorial from the Southern Convocation, urgently presenting the need of a travelling missionary for the South, was presented by the Rev. J. D. H. Browne, and led to an animated discussion, which was closed by a resolution requesting the Mission Board to make the required appropriation, if in its power.

On the second day, as the first business, the new constitution, approved last year, came up for final adoption. This was carried unanimously, and at once came into force.

Bishop Nichols read his first annual address, referring to all important questions in the diocese, and giving an account of his

official acts during the 10 months of his episcopate. He has made visitations at 142 points, confirmed 1053 persons, delivered 116 sermons and 193 addresses, laid 2 corner-stones, opened several new churches, etc., etc. He referred to the opening of St. Phoebe's Training Home for deaconesses, in San Francisco; to St. Hilda's School for Girls, at Glendale, Los Angeles Co.; the useful work which has already been done, and may be largely increased by the Church Extension Society; the generous gift of the Diocesan House by Mr. Geo. W. Gibbs, and the incorporation of a company by which *The Pacific Churchman* is put on a solid foundation. The portion of his address which commanded most attention was a reference to the division of the diocese. Premising that he did not wish to be understood as anticipating it in advance, and that he would say nothing as to when it would occur, yet in view of its ultimate certainty it was well that the subject should be looked at with the prescient eye of Churchmanship—importing into that word something of the meaning that goes with "statesmanship"—so that when the time comes, the division shall shape itself on the wisest principles. In that event it would be shaped on the lines of the ancient provincial system of the Church; yet so that the division of the original mother diocese and the coming into existence of the province would be simultaneous, and would be simply the same event viewed from different sides. It would not be the bringing together into confederation dioceses which it had been necessary first to separate off from each other, but would be the abiding within the same family of sisters having equal rights and serving each other with mutual responsibility. Whenever division might come, he trusted it would take that shape.

At the close of Bishop Nichols' address the Rev. Dr. Trew moved that so much of it as related to diocesan division be referred to a committee of four clergymen and three laymen, with the Bishop as chairman, to report next year. The Bishop requested that the committee should be named by the convention, and the following were chosen: the Rev. Messrs. A. G. L. Trew, R. C. Foute, E. B. Spalding, H. B. Restarick, and Messrs. Geo. W. Gibbs, D. Cleveland, and T. P. Stoney. In the afternoon the election of committees took place: Standing Committee, (on motion of the Rev. Dr. Trew the old committee was re-elected); Clerical, the Rev. Messrs. R. C. Foute, E. B. Spalding, A. T. Perkins, J. Sanders Reed; Lay, Geo. W. Gibbs, R. W. Kirkham, A. N. Drown, and G. H. Mendell. A delightful reception was given to the Bishop and Mrs. Nichols and the convention in the parish hall by the ladies of Los Angeles on Thursday evening.

On Friday morning the closing work of the convention was finished, and Bishop Nichols made a closing address, in which he spoke of the unity of the spirit which had characterized the convention. "As a practical illustration," he remarked, "I have been authorized to state that \$100 a month has been given me wherewith to provide the general missionary for the Southern Convocation. This is from a member of the Northern Convocation, and I am not at liberty to mention his name or even what it rhymes with. But I shall say that the ribs of the diocese are braced together and consolidated by his act."

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

The 48th annual council opened on May 6th with the celebration of the Holy Communion in Christ church, Pensacola. The Bishop officiated as Celebrant, assisted by others of the clergy. The sermon was preached by the Rev. Joseph Cross, D. D., LL. D., of Tampa, on Isa. xli: 14. Though the place of meeting is in the farthest extremity of this large diocese, 26 of the clergy were present, with a larger attendance of lay deputies than might have been expected under the circumstances.

Upon the conclusion of the service the council met for organization, the Bishop presiding. The Rev. R. H. Weller, D. D.,

was re-elected secretary, and the working committees of the session were appointed.

At the afternoon session the reading of the Bishop's address was the first order. The address revealed an immense amount of untiring labor on the part of the Bishop, reaching out into the vacant diocese of Georgia. It made ample reference to the report of the committee appointed at the last council "to take into consideration the advisability and feasibility of the division of the diocese," as the most important subject likely to "engross the attention of the council," without, however, expressing any decided wish, one way or the other. But it was made apparent, by the address, that the immense area to be gone over, and the increased development of the missions of the diocese, together with the difficulties of travelling during the greater part of the year, render it impossible for one bishop to administer the affairs of the diocese and at the same time visit the parishes and missions as he would wish. The address, with the exception of the part referring to the division of the diocese, was referred to the committee on the state of the Church.

The chancellor of the diocese, by request of the council, presented a digest of the constitution and canons, which was adopted. In this, the form adapted by the General Convention was followed, giving titles, canons, and sections, with marginal notes for easy reference.

The following officers were elected for the ensuing year: *Treasurer*: Mr. R. D. Knight. *Standing Committee*: the Rev. Messrs. C. S. Williams, R. H. Weller, D. D., and J. H. Weddell; Messrs. W. W. Hampton, H. E. Dotterer, and R. D. Knight. *Registrar*: A. S. Baldwin, M. D., of Jacksonville. *Chancellor*: the Hon. D. A. Finlayson of Monticello. The officers that stand, by appointment of the Bishop, are as follows: *Examining Chaplains*: the Rev. R. H. Weller, W. H. Carter, V. W. Shields, and G. H. Ward. *Archdeacons*: of Eastern Convocation, the Rev. C. S. Williams; Middle Convocation, the Rev. W. H. Carter, D. D., LL. D.; Southern Convocation, the Rev. J. H. Weddell.

As Ascension Day fell within the time of the meeting of this council, the day was observed, on motion of the house, by attendance at the celebration of the Holy Communion in Christ church. The usual canonical missionary meeting of the council was held in Christ church in the evening, at which reports were made of the Woman's Auxiliary, and of the Archdeacons of Convocation. The report of the Woman's Auxiliary showed the results of earnest work and undaunted perseverance on the part of its members, and prove it to be, now, as always, one of the most efficient agencies in the maintenance of the financial strength of the missions of the diocese. The reports of the Archdeacons manifested a spirit of progressive energy on the part of the clergy of the several convocations, in the effort to extend their work in every possible direction, beyond what had been previously undertaken, and showed that the need of further aid in the department of mission work is of pressing importance. Archdeacon Williams dwelt with much warmth upon the greater effectiveness and more Churchly character of the form of organized missions, as opposed to that of the parish.

The second day's proceedings included much discussion of matters not of general interest. The report made by the committee, on the division of the diocese, was ordered to be put on file and printed in the Journal, and the committee was continued until the next council. A plan for the establishment of an Episcopal residence, reported by the committee to which that matter was referred, received the endorsement of the council. A special assessment was made for the theological department of the University of the South. The reports of the committee on the state of the Church, and of the board of missions, together with the official acts of the Bishop, show "a steady and healthful growth along almost every line of diocesan work." There have been 384 Confirmations, from Easter to

Easter, and the list of communicants reported numbers 4,204, giving an increase of 487 on last year. Five churches have been consecrated during the year. The committee on the state of the Church heartily recommended the suggestion of the Bishop, made in his address, that a collection be taken in each parish and mission in aid of the General Board of Missions.

On the invitation of St. John's church, Jacksonville, the council elected to hold its next meeting in that parish. After an earnest address by the Bishop, and the approval of the records, the council adjourned, with the usual devotions.

FORT BARRANCAS.—The Rev. James C. Kerr, post chaplain U. S. A., presented a second class for Confirmation to the Bishop of 4 persons on the government reservation here, Sunday night, May 3rd, at Christ church, Pensacola. The first class presented in December last numbered 13.

#### WEST MISSOURI.

EDWARD R. ATWILL, D. D., Bishop.

SEDALIA.—On Thursday, April 30th, the Rev. Cyrus Townsend Brady was instituted as rector of Calvary parish. The chancel was beautifully decorated with plants and flowers, and a large congregation assembled to witness the ceremonies and to take part in the services. The Bishop was present. The Rev. J. J. Wilkins, the former rector, read the opening sentences and prayers; the Rev. T. J. Brookes, the Psalms, and the Rev. Henry Mackay, the Lessons. After a brief address by Bishop Atwill, the senior warden, Mr. J. C. Thompson, presented the keys of the church to the incumbent, according to the office of institution. The Rev. Dr. Doherty then preached from the text, St. John xxi: 21. After the offertory, the Rev. Mr. Brady administered the Holy Communion, first to the assembled clergy, then to the full body of vestrymen, and afterward to a large number of communicants of the parish. At noon, the clergy, vestrymen, and many visitors, were delightfully entertained with lunch by the ladies of the guild. In the evening, the services were conducted by the visiting clergy. The Bishop preached an instructive sermon from Acts xiv: 21 and 22, and administered Confirmation to a class of 11, which is certainly a very satisfactory showing, considering that a class of 26 was presented in December last, and there had been a break of nearly two months in the services. A stirring address was made by the Rev. J. J. Wilkins, which went straight to the hearts of his old friends and parishioners, who hold him in loving esteem and remembrance. This parish has a vestry of 13 members, who work together from year to year without differences or divisions, and with general harmony and zeal throughout the parish, it is felt there are great possibilities before it.

#### MASSACHUSETTS.

The following is Dr. Brooks' letter of acceptance of the bishopric:

233 CLARENDON STREET,  
BOSTON, May 1, 1891.

Reverend and Dear Sir:

I acknowledge the receipt of your note of yesterday giving me official notice of my election by the diocesan convention to be the Bishop of the diocese of Massachusetts. And I beg to thank you most cordially for the pleasant and friendly words with which you have accompanied the communication. Should the election by the convention receive the endorsement which our Church demands, I shall accept the responsible and sacred office with a thankful assurance of the consideration and co-operation of the clergy and people of the diocese who have called me to it, and with a humble and happy trust in the strength of God, whose call I recognize in theirs. I am most sincerely, your friend and brother,

PHILLIPS BROOKS.

The Rev. Dr. W. H. Brooks, Secretary of the Diocesan Convention of Massachusetts.

The Rev. Archibald Codman, rector of the church of Our Savior, Roslindale, after an illness of a short duration, passed away to life eternal on the morning of May 4th, in Boston. A more consecrated life to the service of the Lord it is hard to think of. Gentle, loving, and meek, in a characteristic way, his presence will long be missed at the clergy meetings, and especially in the parish, over which he was rector for



two years. When he first went to Roslindale it was simply a mission station, but by his ministry and aptitude for that peculiar kind of work, a flourishing church was soon established, a rectory built, and this year the parish admitted into union with the convention. He was born in Boston, July 22, 1862, and was graduated from Trinity college in 1885, and from the General Theological Seminary in 1888. His ordination to the diaconate took place June 20, 1888, and to the priesthood June 5, 1889. His father is Robert Codman, a respected layman of the diocese, and a member of the church of the Advent, where the funeral took place on Wednesday, May 6. The pall bearers were, the Rev. Henry Meissner of New York, the Rev. Charles T. Whitmore, the Rev. L. W. Saltonstall, the Rev. N. K. Bishop, the Rev. A. E. George, and the Rev. Waldo Burnett. The Rev. Dr. Phillips Brooks read the Lesson, and the Rev. W. B. Frisby the prayers. The committal service was read by the Rev. Dr. Starr and the Rev. S. U. Shearman, at Forest Hill cemetery.

**NEW BEDFORD.**—The next meeting of the Southern Convocation will be held at Grace church, on Tuesday, June 2.

Olivet Mission, has changed its name to St. Martin's Mission, and work has begun on the new church. The cornerstone is to be laid (D. V.) June 1st.

#### NEVADA AND UTAH.

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

The Rev. Nathaniel F. Putnam, for the past ten years rector of St. Mark's cathedral, Salt Lake City, Utah, died in that city, Sunday evening, April 26th, of pneumonia, having been ill but about seven days. Mr. Putnam was a true and faithful priest of God, and one in whom the words of the Master found a living example, St. John i: 47, "Behold an Israelite indeed, in whom there is no guile." Dignified, gentlemanlike, and loving in spirit, and having a burning desire for souls, he won all hearts. He was ordered deacon by Bishop C. Chase, May, 1866, and priest by the Rt. Rev. John Henry Hopkins, December, 1866; Officiated in Poultney, St. Alban's, and St. Johnsbury, Vermont, where he built St. Andrew's church, also establishing the missions in Newport, North Troy, and Frostburgh, Vt. During his rectorship at St. Alban's, the early weekly Celebration was established in St. Luke's, as well as the freeing of the pews to all. His next work was as rector of St. Peter's, Peekskill, N. Y., from whence he removed to Utah. The love and respect of all devout people of every name was given to him in a marked degree. Mr. Putnam was especially the friend of the poor and sorrowful. "May he rest in peace!"

#### OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

**TOLEDO.**—Three vacancies have just been well filled. Trinity church has secured the Rev. C. Scadding, from Middletown, N. Y., to succeed the Rev. Dr. Atwill. Mr. Scadding leaves a large and influential church, and was previously a very efficient assistant of St. George's parish, New York. During the long vacancy, the mother church here has held together nobly, and kept up the Sunday schools, choirs, and various societies, and St. Andrew's mission, with unusual vigor for a flock without a shepherd. But all rejoice to have the long suspense at an end. Calvary church (vacant since Jan. 1, '91) has now the Rev. Mr. Sikes from Southern Ohio, and St. Mark's the Rev. E. Watt, from Salem Co., as rectors. So for the first time since October last there are again six clergymen in this city, and the prospect is bright for an onward move all along the line.

St. John's parish has issued a year book, making a very good showing. The rector, the Rev. D. A. Bonnar, reports daily Eucharist, Matins, and Evensong, an aid society, Sunday school, altar committee, and sewing school, and not only the collection of every dollar pledged for the parish, but a new font and altar and building fund started, and the wiping out of part of the debts.

Grace church reports an advance this year in every element of success, while the other interests have gained on their former average; a sewing school has been maintained for four months, which has done good work.

St. Paul's, the Rev. G. F. Smythe, rector, was the banner parish this year for Confirmations.

The Woman's Auxiliary reports \$1,084 in money and \$2,105 in value of boxes sent into the missionary fields the past year. The treasurer of the diocese has received for diocesan mission for first quarter of the year just ended, \$919.34; second quarter, \$936.44; for third quarter, \$1,431.55; for fourth quarter, \$436.36, a total of \$3,723.69.

The Bishop has lately confirmed 5 in St. John's, 6 in Calvary, 30 in Grace church, Sandusky. In Venice 8 were confirmed, and in Huron 6. In Huron there is a fine new Sunday-school library, and the vestry have promised to increase the rector's salary. At Trinity cathedral, Cleveland, large crowds attended on Easter. The Bishop officiated, Dean Morgan being at Trinity church, Toledo, for the day. The collections in the two Trinities were not far apart in amount, both approximating \$3,000.

#### WESTERN NEW YORK.

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

**MT. MORRIS.**—St. John's parish seems to have entered on a new era of prosperity with the Lenten and Easter season. The interest in all the services was very marked, and culminated in remarkable congregations on Good Friday, Easter Even, and Easter Day. The Easter Baptisms numbered 22, of whom 14 were adults and mostly men. On the Friday after Easter the parish was visited by the Bishop of North Dakota, acting for the Bishop of the diocese, who confirmed a class of 42. This was more than double the largest class heretofore presented in this parish, and it was remarkable that 20 of the number were men, and two-thirds of the class were over 21 years of age. It was an especially noteworthy event in a little village of less than 3,000 inhabitants, and having four other places of worship. St. John's parish was founded more than fifty years ago, and only numbered 160 communicants prior to this last Confirmation. The Sunday after Easter the church was filled with a large congregation, when the newly confirmed received their first Communion. It was an occasion that will never be forgotten by those who participated in it. The Communion was the largest in many years, and nearly one-half were men. This solemn service fittingly closed a remarkable season of grace. The Easter offerings were large, and the parish enters on the new parochial year free from every indebtedness, and with a strong, united vestry, who are anxious to see the work carried out, on the lines marked out by the rector. Plans are being prepared for a much needed parish house, and it is expected that it will be ready for occupancy in the early Fall. The present rector, the Rev. Charles A. Ricksecker, has been in charge for over three years, and for these years of earnest work the reward has come at last.

#### PITTSBURGH.

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

We gladly give place to the following letter from the Bishop:

DEAR MR. EDITOR;—I have before reported that by reason of the generous help given by Church people throughout the United States and abroad there was contributed, for various purposes, at Johnstown, over \$50,000. For rebuilding the church, a sum not far from \$23,000 was given, and the church has been erected, and is now ready for consecration. The consecration services will be held as follows, (marking the second anniversary of the great catastrophe):

On Saturday evening, May 30th, benediction of the various memorials placed in the church; Sunday morning, May 31st, consecration of the church, and celebration of the Holy Communion, sermon by the Rt. Rev. the Bishop of Kentucky; Sunday evening, May 31st, and on every evening

during the octave, divine service, and sermons by visiting clergymen.

I need not say how gladly we should welcome, at any or all of these services, the bishops and clergy of the Church, and our benefactors, friends, and brethren from all parts of the country. Johnstown can be easily reached on Sunday morning, either from Pittsburgh or Altoona, and return can be as easily made on Sunday night. Travelers can stop over the day at Johnstown, and continue their journey in the evening in either direction on the main line of the Pennsylvania railroad. May I not ask through you, that any that will thus find it in their power to give us the pleasure of their company at that time, will please notify the Rev. John E. Bold, who is now rector of St. Mark's. On the afternoon of the anniversary, the community at large will commemorate the occasion by visiting the cemetery, where thousands of the unknown lie buried, as well as many of those who were identified, and there, there will be speeches and devotional exercises suited to the occasion.

With renewed thanks to all those who, by their gifts, have enabled us to restore our ruined church, I remain very respectfully yours,

CORTLANDT WHITEHEAD,  
Bishop of Pittsburgh.

In connection with the approaching diocesan convention, a series of services has been arranged by the Bishop and the rector of St. Paul's, Kittanning, which, they hope, will be for the good of the parish, and the interests of the Church in this diocese and at large. The following program has been prepared: Monday evening, June 8th, addresses by the Rev. John Crocker White, "How to think in these days about the Bible;" the Rev. E. A. Angell, "How to think in these days about the Church;" the Rev. Mr. Grange, "How to think in these days about the prevailing alleged Unbelief." Tuesday afternoon, June 9th, meeting of the Executive Committee of the Board of Missions; 8 P.M., a meeting in the interest of "Church Unity," addresses by the Rev. Messrs. Byllesby, Herron, and Hodges. Wednesday, June 10th, 9 A.M., Holy Communion and opening session of the convention; 2 to 6 P.M., business session of the convention, Bishop's address; 8 P.M., "Our missions and how best to maintain them," addresses by the Rev. Dr. Ryan and Rev. Messrs. Israel and Bates. Thursday, June 11th, 9 A.M., Holy Communion, business session of the convention; afternoon, closing session of the convention; 8 P.M., a meeting in the interest of the Woman's Auxiliary, addresses by the Rev. Messrs. Webbe, Bragdon, and Mesny. Friday evening, June 12th, addresses by the Rev. Messrs. Wightman, Mackay, and Bold; subject: "Lay co-operation in parish work."

#### QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

**ROCK ISLAND.**—The Bishop visited Trinity parish, the Rev. R. F. Sweet, rector, for Confirmation, on April 29th, the third Confirmation within twelve months. On the 1st of May, the seats in the church were made free and unappropriated, by unanimous action of the vestry and the cordial approbation of the parish. A vested choir of ten girls has quietly and efficiently led the singing in this church for four years. The choir is frequently assisted by an orchestra of three pieces.

#### AN OPEN LETTER TO MISS CARTER.

I am stirred up to ask: When do you expect to complete the Enrollment Fund? It has taken seven years to raise not quite \$200,000. Since the new effort, not \$500 has been received in one week. Now, if you were to get a thousand dollars every two weeks, it would take sixteen hundred weeks to make the needed \$800,000. What will your poor clergy do if kind death does not take to the better land those who should have to wait for it? Bishop Johnson says: "It is delay, caused by not having the means to do the right thing at the right

time, that so often causes us to lose the field." Have we not done wrong in preventing the Board of Missions from using the money for immediate wants not provided for in their regular appointments, as was, I think, decided to do last fall, before the new movement was made?

A million dollars sounds very much. Fifty millions of heathen! What is that among so many?

There have been raised [for missions in the last three years, more than a million dollars, and many trees of the Lord's planting, by the hands of his servants, are yielding rich fruit, but there is much fallow ground waiting for the seed.

Many, I know, did not work for the Enrollment fund, or give their five dollars just to make a million, but to try to do it, hoping the money would be used for the pressing *now*. Having permitted that golden opportunity to pass, it can never return. It was a fund where rich and poor alike were to offer thanksgiving for the centennial of the Church in America—the continuity of the old, old Church in the new world. No expenses were to lessen it, no interest accumulate it; it was to have been the spontaneous offering of grateful hearts. So I say, that priceless opportunity has passed forever. When we think of so many disappointed ones, who gladly gave, now passed into Paradise, with that noble-hearted soul that sent forth the grand idea, I wonder, if they could look down on those on whom the imperative *now* is pressing, and then at the fund behind closed doors, if they would not say: "Open and unbind the prisoners of hope, for the orphan girls may be scattered, and no motherly heart be there to gather them in. The schools that should be built now, may pass into other hands; or the Indian with his imperfect knowledge of the coming of Christ, may have destroyed himself; or the Freedman passed into the outstretched hand of Rome, or have fallen back to fetichism." Ah, then it will take more than millions to bring them back. If our wise men, in their wisdom, think they have no right yet to use the money, we who gave it have a right to ask for its return. Now, sisters of the Auxiliary, let us, each in our own parish, see how much that parish has paid in, and use our influence to have it sent at once over the earth, at home, abroad, to schools, churches, hospitals, and to minister to those who, having ministered in Christ's name, need its comfort. Each parish, a diocese, can choose its own beneficiary, taking only the money paid in. Let all interest accruing go to the Board of Missions. A thousand dollars each to a thousand places! That would be seed well sown, and yield a mighty interest; it would strengthen the hands of the laborers, while a great impetus would be given to us all, to move on to greater deeds. Mr. Fuller's name will be remembered as the years roll on, and held in everlasting remembrance above. The Missionary Board needs all help; why shut up any more for an uncertain time? The money is needed *now*. Some things can never wait. Remember too, securities are not always secure, "riches take to themselves wings and fly away." Do not let us risk it. Each thousand dollars with God's blessing may win a million souls. A million dollars begged will not be half as worthy an offering, as that hundred and fifty thousand given with enthusiasm. We might have a fund for emergencies, to present to the House of Bishops every three years, call it the William M. Fuller memorial fund, and if not a million, a little now and then, even a penny, or nickle, dropped into a mite chest on one's dressing table, will mount up wonderfully in three years. But it should not deprive the Board of Missions of one cent. They must meet their obligations, they must open new fields. We must give to missions that which costs us something, to send forth laborers, to see they are well supported and nourished, then soon shall "Darkest Africa" and the still darker spots of more civilized places, be made to shine with the brightness of the glory of the Lord.

MARY ANNERS.



# The Living Church.

Chicago, Saturday, May 16, 1891.

REV. C. W. LEFFINGWELL,  
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IF "the world" is to have the confirming of the recent episcopal election in Massachusetts there is no doubt that Dr. Brooks will be consecrated. And, unquestionably, the influence of public opinion will be very strongly felt. The eminence of the candidate as a preacher, his breadth and liberality, his contempt for the polity of the Church, for rubrics and canons, when, as *The Independent* expresses it, "the spiritual uplifting of the people is to be considered," all win for him the general applause of the secular and much of the religious press. There is a great tendency even on the part of some Churchmen to regard the conditions and limitations which the Church imposes, as somehow antagonistic to the work of "spiritual uplifting," when, as a matter of fact, they are the means by which the wisdom of the Church has decided that that uplifting is to be effected. It seems to be considered, in many quarters, that all such restrictions may be legitimately swept aside, at the will of a strong man who thinks he knows a better way. Self-will, combined with popular gifts, is mistaken for divine inspiration. It is forgotten that such a man, equally with his brother of humbler gifts, has solemnly pledged himself to observe the restrictions which the Church has imposed, that he exercises his ministry only under the condition of ministering "the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," and of being ready "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." There cannot be one rule for the man of genius, and another for the rank and file of humanity. This was, it is true, the Gospel according to Carlyle, and at an earlier period was applied to the case of kings as being exempt from the code of morals, which is binding upon men in general.

THE election of Dr. Brooks is welcomed by all those who dispute such claims of the Church as distinguish her from Protestant Christianity, and by those who desire to see the authority of the Ni-

cene Creed undermined, that is, in short, by those who are hostile to the Church in all those points which alone justify her separate existence. In the view of these persons the union of the Church with other religious bodies is to be effected by watering down her tenets until everything becomes so vague and indefinite that there is nothing left worth uniting upon. The denominational papers anticipate that the new bishop will continue, with the vantage ground of his new office, the policy which he has hitherto pursued, and will affiliate with men of all denominations, not excepting Unitarians of the most liberal views. The humanitarians draw attention to "his largeness and bountifulness of thought, his fine faith in the universal brotherhood under God, and in the common law of good will and love and enlightenment under the Gospel." That is to say, they think they see in him one who ignores the brotherhood of the baptized, and makes the Church coterminous with the world, and who, in accordance with the spirit of the age, values Christianity chiefly for its enlightening moral teaching. If he is indeed to be promoted to the episcopate, we sincerely hope that some of these anticipations may prove to be mistaken, though we must confess that his own positive utterances upon some of the fundamentals of Church teaching and discipline, and his ambiguity of statement touching some others, cannot but cause much misgiving.

It is true that some of the friends of Dr. Brooks are reported to have promised that he would be "more conservative" if elected than he has been hitherto. *The Churchman*, in its eagerness to make the election palatable to those who feel doubtful about the future, assumes that this will be the case. It says that "in his new position as bishop of the Catholic Church, he will be called as never before to consider that domain of Christian truth" [viz. "the weighty matters which concern the Church of Christ in its corporate capacity"], and that his new functions "will probably draw his thoughts more and more powerfully to the Catholic order in which alone the hope of unity can ever be realized." In another place it indicates that the expectations of those who most favored his election may, if he is a worthy man, be doomed to disappointment. And it proceeds to remind him that he will be "pledged to govern according to the canons of this Church." Others compare the case to the elevation of a lawyer to the judicial bench, and the reassuring results which often follow. A very one-sided lawyer, it is said,

often develops into an impartial and conservative judge. The *New York Times*, after speaking of "the hearty, and manly, and outspoken conduct" of Dr. Brooks, and praising him for his frankness—commendations in which all will agree—says in the next sentence, "there is, of course, no fear that henceforward Dr. Brooks, in the exercise of official and quasi-official functions, will be found rubbing his lawn sleeves against the black broad-cloth elbows of his Baptist and Methodist and Congregationalist brethren."

Now, it is precisely because of the out-spokenness, heartiness, and frankness of Dr. Brooks, and because we do not believe him to be a man who is likely to be carried away by any accession of official dignity, and because we believe the views which he has hitherto expressed and acted upon, are the fruit of natural and honest conviction, that we do not look for any essential re-adjustment of his convictions or practice. We have no doubt that, in his administration, he would endeavor to be impartial in his official relations with the different clergy and parishes of his diocese. But this would be based upon the tolerance which is claimed to be a part of the liberal platform. It would simply mean that attachment to the principles of the Prayer Book and to the order of the Catholic Church, was to be "tolerated" side by side with its opposite. But such a position cannot be maintained, simply because truth excludes its opposite. The principles of the Prayer Book, constitution, and canons, are either true or not true. They cannot be held as "views," because at every point they make assertions of fact. If the facts are not true, the whole system falls. Those, therefore, who are content to hold such principles under tolerance, will find themselves at a constant disadvantage, for they are compelled by their position to allow that the denial of those principles is also to be tolerated. The real questions are these: In the first place, are all the safeguards which fence about the divine order of the Church to be broken down? and, in the second place, is Unitarianism to be allowed as an alternative belief, within the Church, for the Nicene faith? assertion of the true Divinity of our Blessed Lord, side by side with the denial of that Divinity? By his deliberate and repeated utterances and practice, Dr. Brooks has answered the first of these questions in the affirmative, and by his practice, at least, has implied that the answer to the second should be affirmative also.

## DR. NEWTON AND CHRISTIANITY.

On the third Sunday after Easter, Dr. R. Heber Newton, of New York, preached a sermon which the newspapers describe as condemning bigotry and narrowness. Under the cover of an attack upon the idea of a visible Church of divine origin, it is easy to see that this sermon is really an attack upon the fundamentals of Christianity itself, as it has been understood by the Church and by the mass of mankind from the first, and especially as it has been received by the Communion of which Dr. Newton is by his own choice a servant.

The text of this discourse is St. John x: 16. "Other sheep I have which are not of this fold: them also I must lead, and they shall hear my voice; and there shall be one flock under one shepherd." He prefers the word "lead" to "bring," and translates with literal accuracy in the last clause "flock" for "fold," as it stands in our English version.

Dr. Newton tells us that this does not mean that the "other sheep" are to be brought out of their "freedom in the spirit," which, being interpreted, seems to mean the folds they have erected for themselves: Buddhism, Pantheism, Unitarianism, etc., etc., but that remaining attached, if they choose, to their own systems, they are yet, in some sort, to follow the leadership of Christ. What kind of following is meant is not very clear. In the preacher's own words, Christ is here proclaiming Himself the "leader in the ways of God, the free spontaneous motions of the Spirit," in which two ideas are expressed which do not seem to the ordinary mind quite consistent with each other. We are told that all religious folds, the Christian Church included, are the work of men, are aside from the intention of their founders. There is no such thing as a visible Church, which is "a divine institution in some peculiar, exceptional, miraculous sense." Christianity and Buddhism are alike divine, but only in the sense in which the other great institutions of humanity are divine. While it is true that institutions will grow up on account of some inscrutable and apparently instinctive propensity of human nature, it appears that none of the great founders of religions have been far-sighted enough to anticipate this, and so lay the foundations of institutions in harmony with their teachings. Christ said, "On this rock I will build my Church," but this was only an Oriental form of expression. He did not build any Church!

Of the two sacraments, one is



only "the simplest conceivable expression of the central and essential reality of the Christian life, the participation in the spirit of the Master, the following of His self-sacrificing example." When He said, "This is my body," He meant to speak of His spirit, and St. Paul, we see, must have been quite wrong when he speaks of communion in the Body and Blood of Christ, and warns those who do not discern the Lord's Body, of the great risk they run in coming to the sacrament.

As to Baptism, it is asserted that Christ taught nothing about it, and did not refer to it except in the conversation with Nicodemus. Of course the preacher rejects the last words of St. Mark's Gospel on the strength of certain critics, who are always infallible when they reject or question; but we were not aware that any high authority could be quoted for the omission of the concluding verses of St. Matthew also. As to the fourth chapter of St. John, it is thought enough to say that "it is distinctly declared that Jesus baptized not." The words of the Evangelist are (verses 1 and 2): "Jesus made an . baptized more disciples than John, though Jesus Himself baptized not, but His disciples." We are to infer, apparently, that they acted without His authority, an idea which we do not remember to have met with even in the most radical commentators.

Dr. Newton denies that "any definite and prescribed form of faith was imposed by the Master and Head of the Church for the subscription of his followers." The Apostles must have strangely missed His intentions when they insisted that men must "believe." We suppose they must have prescribed something definite to be believed.

Of course the three orders of the ministry "grew by natural development out of the necessities of order," "out of one primitive ministry." How strange, that this development should have been upon precisely the same lines throughout differing nations and circumstances to the ends of the earth! And how strange, on the other hand, that in modern times such developments do not take place! Those in later ages who begin with a single ministry never get any further. But to the thorough-going evolutionist, such points present no difficulty. It is only necessary to ignore all inconvenient facts.

Again, in the primitive Church, there was no unity of worship. This is proved to the satisfaction of the preacher by the fact that "there was not one ritual, one order of service, but various rituals, divergent liturgies." What has seemed to liturgical scholars the marvellous

thing about these "divergent liturgies," is their failure to diverge. The fact is that, though clothed in varied phraseology in many parts, the same significance everywhere appears, substantially the same order is preserved, and, in what is, by common consent, the most solemn portion, almost exactly the same words and forms are employed. But these again are inconvenient facts and must be ignored, in order that the great doctrine of evolution may have full scope.

There is no Church which has any right to claim exceptional authority, there is no ministry except of human institution, there are no institutions of an essential or obligatory character. It is true there must be such things. Somehow men need them, and when they have come into existence they should be respected. In fact, "let us respect and revere institutional Christianity. Let us love and honor the Church" (!) Although we are given to understand that the Apostles and early Christians, in building up and developing institutional Christianity, were all the time departing from the spirit of the Master, yet it was "doubtless not without the inner shaping influences of the Spirit of God." But it is "providential," and only in this sense "divine." Thus, also, States are divine, societies and systems of various kinds are divine, for they are all "providential."

Finally there is no system of belief, no "divine revelations let down out of the skies." The Creeds "are the result, not of miracle, but of study, speculation, controversy." "They are altogether fallible. They are not permanent, but temporary. They are not final forms of faith, but are ever-growing forms of faith." That is, there is no such thing as a "form of sound words," or a "faith once delivered to the saints, not evolved by them." It is to be remembered that the Catholic Creeds are assertions of facts. But facts are either true or not true. If they were ever true they cannot cease to be true; if they are not true they cannot become true.

But it is time to turn from the negative to the positive, if it be possible to grasp anything positive amid the bewildering maze of "high swelling words." Close examination seems to bring to light three principles which may be called positives. First, we detect the idea of a pervading Spirit which moves in all things. The development of history, the rise and fall of nations, the progress of science, the origin and growth of religious systems, and in short all that we are accustomed to attribute to the providence of God presiding over the destinies

of the universe, are attributable to the motions of the Spirit always and everywhere. Of course this is no new idea. It belongs to the sphere of natural religion, and was clearly admitted before Christianity appeared. It is the characteristic in one form of those systems which come under the head of spiritualistic pantheism. It is assumed, in another form, in the Christian system, but takes its place there with other ideas which are of infinitely greater importance for the spiritual elevation and salvation of the race. For Christianity asserts, and this is essential to it, that over and above this universal and providential working of the Spirit, there has been and is a special operation altogether different in kind. It is to this sphere that such terms belong as the Supernatural, the Miraculous, Revelation, Inspiration. The claim of Christianity is that in this sphere of the Spirit's operation, knowledge has been given to men altogether above and beyond anything which they could have found out for themselves, and moreover that a spiritual force or energy has been introduced into the world which no amount of natural evolution could have developed.

The second point of positive teaching which we seem justified in collecting from this sermon, is that the leadership of Christ consists chiefly in the example of His perfect Manhood which is set before us in His Life. He is the highest product of evolution yet seen on earth, the "perfect realization of men's aspirations." It is easy to see that Buddhist, Pantheist, and Unitarian might agree to so much and yet remain in their separate "folds."

The third point is that essential Christianity is purely ethical. This idea crops out continually. There is a pretty general acknowledgment that we do have in Christianity the highest system of morals yet known among men. Men may acknowledge this much and yet belong to any religion or no religion. In fact, it would seem that all we are accustomed to mean by religions are simply expedients to satisfy certain instincts or sentiments of human nature, and may, therefore, take any form which commends itself to individual preference.

We hope we have not misrepresented Dr. Newton. We have not intended to do so. If we have not completely mistaken his meaning in this and other discourses which have appeared of late, nothing is clearer than this, that his teaching is not Christianity as this Church has received it and as he, at what should have been the most solemn moment of his life, undertook to teach it. Dr. Newton knows this as well as

we do. He knows also that the present interest in his utterances is not called forth by what they convey in themselves, but that what engages attention is the audacity exhibited in delivering them from the pulpit of a Church to which they are entirely foreign and hostile.

We have one further remark to make. It is this, that if the principle that a man may voluntarily take upon himself the most solemn and distinct engagements and then repudiate them by a process of reading into them a meaning precisely the opposite of that which they were intended to convey, and always have conveyed—if, we say, such a principle were to be carried into common life and the ordinary transactions of business between man and man, contracts of all kinds would become impossible, the foundations of trust would be broken up, and a long backward step toward barbarism and social confusion would be the result. We cannot believe that an intelligent and well-meaning man can long reflect upon this point in all its bearings, without seeing that a person who retains his office under such circumstances is in a false and indefensible position.

Here, as in another case recently disposed of, it is not a question of the right or the wrong of the Church, her laws, or her doctrine, it is simply a question of every day honesty and honor.

#### HARRIS' HEGEL'S LOGIC.\*

BY THE REV. ROBT. A. HOLLAND, S. T. D.

This little book is a marvel of elucidation. It is about as clear as philosophy can be or ought to be made. For manliest thinking, which makes thought manly by the very effort to think it, has no baby talk. Kant's Critique of Pure Reason, Fichte's Science of Knowledge, and Hegel's Logic, will never be mother-goosed and footsy-tootsied into the simplicity of

"This little pig went to market,  
And this little pig staid at home,  
And this little pig had meat and bread,  
And this little pig had none," etc.

The reader who cannot understand Dr. Harris may be sure the fault is in himself. A less technical treatment would be even more obscure. Popular words have many meanings and are constantly changing them. Spoken in one, they may be understood in another, or be twisted from one to another between two premises of a single syllogism. Nine-tenths of all controversy proceeds from such ambiguities and confusions, and gets swamped in them. They are the perpetual source of quibblings, opinionations, sophistries, and an ultimate despair of truth. It is because popular language is essentially inaccurate as well as inadequate, that every science has to invent a language of its own, with words of fixed and exclusive

\*HEGEL'S LOGIC. A Book on the Genesis of the Categories of the Mind. A Critical Exposition. By William T. Harris, LL. D., U. S. Commissioner of Education. Chicago: S. C. Griggs & Co.



meanings, to make its thought precise and clear. "Bring down Hegel to English common-sense?" No, No! That never can be done. But English common-sense may be raised up to Hegel, and so made quite uncommon. Philosophy being pure thought, requires pure thought to read it; the very process of reading it is a purification of thought from conventions, prejudices, images, and abstractions—and hence cannot be passive and idle, a swallowing of food already chewed by some expository nurse and rolled into nice little pulpy morsels, and put well down the average throat lest it cause a strangulation of ideas, like that, for instance, of the review of Dr. Harris' book, which I saw the other day, coughing itself black in the face with vain effort to breathe one free sentence of apprehension. Such a spasm of muddlement and fuddlement, with no kind soul near to slap it on the back and knock the sense up or down, has seldom been seen in a newspaper nursery.

"If by 'force' here," so it gasped, "he [Dr. Harris] means the energy of the Divine (Holy) Spirit, accomplishing an idea by progressive synthesis, and hence development, then we confess our inability to think force without a substrate; and to say that matter is an equilibrium of forces has for us no meaning. Energy dividing itself, if possible, is pure energy still. Super-add idea, which with energy now becomes thought or act, and still we do not see how the concrete reality issues. If the thought itself be *change*, still something must be changed. Change changing itself is empty of result for thought. For us, then, 'force' without a substrate, brings no image, nor concept. The world itself has no meaning as applied to any time relation. But, though we must think a substrate, this need not be, and must not be, anything determined, therefore no such things as 'atoms' which Dr. Harris seems to think it must. 'Force,' then, is a category only emerging when we think the activity of pure spirit upon a pure and undetermined substrate. It becomes determined and apprehensible only by this synthesis, and shows in the form of matter (whose primordial mode has not been discovered)."

And this peculiar 'verbiage,' this 'wilderness of words,' is not Hegel's nor Harris', but the 'clarification' and 'illumination' of the very 'untechnical' and 'vernacular' review itself. In so far as the gasp has any meaning, it is that of the man it would criticize, but the movement of whose thought it entirely fails to discern. "For us, then, force without a substrate brings no image." Of course. If it brought an image, it would be thought unphilosophically, philosophy being in its very essence 'thinking without images.' And the substrate which is wanted for force is, in spite of the writer's protestations about its being yet undetermined, only the substance, or thinghood, or atoms run together into a kind of vaguely-imaged stuffiness, which it is the first and most necessary lesson of science, as well as of philosophy, to think away from, to think into forces, and into the correlation of forces as self-related force. "No man," said Schelling, "is capable of speculative thought until he can think activity without a substrate."

It is just such expectoratory writing as this review of Hegel in the name of Hegelianism, that burlesques both without even babyfying them to common sense.

Here we have, in fact, a wonderful book. The author has not gone off at half-cock into print, but has studied his subject constantly, patiently, deeply for thirty years, while his book itself has been in hand over ten years. Hegel's whole system in every part

and in the unity of its parts, has been worked over again and again and again, first by the student, then by the teacher, then independently and originally by a mind that comes nearer being Hegel's double in native power, and training, and erudition than any other of the great Master's pupils, not excepting Kuno Fischer, or Ulrich, or Rosencranz, or that rare English thinker who worshipped him from afar—Thomas Hill Green. And the result of this long life-time toil is given to the world in a little volume, whose outward littleness renders almost impossible a right image of the magnitude of its contents. It is not about Hegel. It does not "run on" in philosophico-literary gossip such as magazines might care to publish. It is Hegel himself reproduced, or as the theosophists say, "re-incarnated," in America, thinking his own thought over again, freshly, with a certain American terseness, forth-rightness, board-of-trade rapidity of transaction—thinking it too with the illustrations of an American environment, large, dry-aired, crisp, clear, hopeful. No tobacco smoke about his head this time. Nor is he sedentary and professional, with long, many-coiled sentences that hang thoughts by the tail like possums. He thinks on his feet. He is a man of affairs. He acts his philosophy, and verifies it on the lowest as well as on the highest plane of evidence. He has put it into the public schools of St. Louis, and under his direction they were the best in the land. He has woven it through national ideas of education, and is acknowledged to be the chief of American experts in pedagogics. His speculations are concrete, practical, have a logic of doing, and would count themselves illogical if they stopped short of deeds. He sees the real world with a speculative vision which insists on being a part, and a most real and causal part of its reality. Philosophy has been the prime necessity of his life. He has had to think out its truths in order to live, and by living them has learned to think them more and more thoroughly. To know the secret of the world and the secret of himself, to know the nature of knowledge wherein alone all things are unified and so become a *uni*-verse—this has been his search from boyhood, and in this search he has gone over the whole range of philosophy, beginning with English empiricism in Locke, and plodding through Cousin, Kant, Fichte, Schelling, and Hegel, not merely by perusal of their books, but by a serious, anxious exploration of their systems in his own intelligence.

And satisfied though he is with Hegel, his satisfaction has not been so much with the detail or finish of Hegel's work as with its method.

Herein he differs from most Neo-Hegelians who, like Prof. Green, admire Hegel's results—his historic, æsthetic, ethical insights—while slurring the process that gave them. Dr. Harris sees the results in the process; sees that their wonderful discoveries could not have been reached without it, and that other and more wonderful discoveries still await it. It is to him the substance as well as the form of philosophy, and not only of philosophy but of the world's thought also, which has been growing conscious of itself in peoples and their institutions, especially in their relig-

ions when at or near their philosophic height. He has studied it in the Hindoo mind, in the Greek, in the Patristic, and Mediæval, as patiently and earnestly as in the Modern and Teutonic; and in the extent and accuracy of any of these studies he might be counted a specialist. Kapila he knows like a Sankhyan, Plato like a Platonist, Aristotle like an Aristotelian. He has a Dominican's relish of the subtleties of scholastic thought, and quotes Aquinas as if that Angel of the Church dwelt indeed where Dante saw him, in the sun. He loves the Mystics with an intellectual love that would be ecstatic as theirs but for its higher, because conscious, knowledge of the Infinite which they claim to know by loss of knowing; and he can explain Boehme's Salt and Mercury, Sulphur and Fire, his *Centrum Naturæ*, and *Mysterium Magnum*, and Fall of Lucifer, as readily as he can Hegel's Being, Essence, and Idea. Moreover, all this knowledge is precious to our philosopher mainly because its every stage is a knowledge of God. His quest of it was for the Truth until he found out that the Truth was God, and since then his philosophy has been religion. From almost utter skepticism by step after step of pure thought or of effort to think purely—a pilgrimage of many years—he traveled outside the Church and without help of theology, to a recognition of God and then of God in Christ, and then of God's Christ in Humanity by the Church, which is the social form of His Spirit, and its constant Procession in the Souls it inspires, upward and back again to God.

And this whole extraordinary life of research, of speculation, has been distilled into the little book which is called "Hegel's Logic," but is no more Hegel's than it is Harris', so independently and vitally has he thought out the entire system he expounds, mending defects in it, and unfolding its truths to a more open statement of their implications. A little book—but, I venture to say, of larger importance than all other volumes of English philosophy piled into a heap, which were mostly fit for a bonfire to Agnosticism, or (to be "untechnical") Knownothingism, that is to say, Absolute Foolery.

First read the index and see the argument in brief, how compactly the bones are ball-and-socketed together; then read the chapter on "Philosophy and its Problem," and see why it was worth while to spend thirty years at this sort of thing, and take ten of them to write a book about it—why Aristotles and Aquinas, and Hegels and Harris, are not the cranks of a world whose wise men are its forgotten and nameless money-getters. Pass on to the chapter about "Greek and German philosophy," and see how the one moves into the other through all the systems between, which are not, as Numskullery loves to say, a mere free fight of opinions breaking each other's heads, but an orderly march from one truth to another truth, and from their apparent contradiction to some further truth which reconciles them, and from this further truth to yet another that seems to contradict it, but is joined to it in some truth further still, until at last the outer world and the inner are found to be the same, and that sameness the mind's own, the own of God's Mind.

Pass on to the "Voyage of Discovery." Would you believe as you read that exquisite showing of how thing dissolves into Force, and Force bends round to Law, and Law takes the form of Self-Activity, and Self-Activity fulfills itself or fills itself full to Consciousness, and Consciousness grows to Self-Consciousness, and Self-Consciousness manifests itself in all history—would you believe as you read the story, that it is the "clearing" of the most difficult, dreary, mid-African forest of Thought any Stanley of speculation ever went through. Yet there you have Hegel's phenomenology drained, graded, laid off in lots with a boulevard running through it. "The voyage of discovery" has become a suburban drive. In the whole range of philosophic exposition there is nothing like it for lucidity. Talk about "peculiar verbiage," a "wilderness of words." If you can't understand that, the wilderness is in your wit.

Pass now to the chapter on "Hegel's Method," very brief, but an "open sesame." Another brief chapter brushes Trendelenburg out of the way; and then begins the Logic, and it is not the Logic of the Encyclopædia which hides much of Hegel's process, and is comparatively easy reading, but the larger Logic, never yet translated into English, and perhaps not translatable until a century of speculative thought makes new words or changes the sense of old words to receive its alien ideas. Hutchinson Stirling tried to English them, but the English was more Dutch than the original, and this great system floundered and splashed tremendously in it like a beached whale in low tide. Dr. Harris tried the same task, and one has only to read his translation of the Book on Essence, to see how utterly the best translation fails to translate, that is, to put into our English mode of thinking ideas which not only require new words, but call on a new set of mental muscles to follow them—muscles whose first use and co-ordination is as difficult as learning to walk. Hence the study of Hegel is a new birth to the mind, and those who have gone through it may be pardoned a certain self-righteousness in counting themselves the regenerate and elect among thinkers. Now the aim of Dr. Harris' little book is to prepare for this new birth, to show the manner of it, to bring into play as by a kind of Swedish movement the dormant faculties which it is to make alert and fealty. Hegel, for instance, has been ridiculed as trying to deduce the universe from pure Being, after identifying pure Being with Nothing, as if pure Being or Nothing was his First Principle, the major premise of a sorites that was to run through all things and bring out a god, a very small resultant god, at their end. Whereof Dr. Harris says:

"The absolute of the infantile thought of mankind is the starting point of Hegel's Logic. Pure being is the *empty* absolute. But the method of his logic is to show the *impossibility* of such an absolute, and its inferiority even to finite and to transient things. In conclusion, he shows how all things pre-suppose by their imperfect and changeable reality a higher reality, a real, absolute, self-active, and self-determined, an infinite, creative Reason, in short.

"Hence Hegel does not begin his logic with its true absolute, but with its opposite, the Pantheistic absolute, and makes it the sole



business of his 'dialectic' to refute every possible shape under which it masquerades. He arrives at an absolute self-activity of reason whose form is personality instead of empty indifference or formlessness. His philosophy is the precise opposite of Pantheism. The latter begins with finite things, and exhibits their unsubstantiality or nugatoriness. Preceding thence is established a negative absolute which swallows up all individual beings as the ocean swallows up its waves. Hegel begins by refuting this empty absolute as the explanation of finite things, and ends by showing that the true Absolute that things imply is a creative Reason whose self-consciousness is the eternal origin of distinction, difference, and individuality, which (individuality) is not again swallowed up into empty indeterminateness, but is permitted to grow into divine likeness through its freedom, permitted also to grow demonic and to oppose the divine order.

But I am outrunning my space. It would be pleasant to describe Dr. Harris' treatment of the Three Categories, of the transition of Quality into Quantity, and of Quantity through Measure into Essence; of Causality and how it presupposes Self-Cause, or "*Causa Sui*," as Spinoza calls it; and how this "*Causa Sui*," this *Being*, grows more and more explicit in forms of judgment and syllogism until it is recognizable as the absolute *Ego*. Quick as the treatment is, it cuts Hegel's World-pomegranate wide open and shows its ripe heart of blood-red thought-seeds. The concluding chapters on Objectivity and on "The Idea as Personality," take the Logic up to the *Logos*, the Reason, or Word of God. The forms of absolute Self-consciousness are tri-personal, an eternal Trinity, which as subject is Father, as object is Son, and as object, but likewise as subject, recognizing itself to be derived from the Father, and so looking backward to its prime subjective source for the very object of its own distinct and derivative self-hood, is the Holy Ghost. Thus the Son is derived or begotten of the Father, and the Holy Ghost proceeds from the Father and the Son, and this begetting and procession are eternal since the subject is only subject as it knows itself in an object, and the object is only a true object as it has the whole nature of the subject, and is therefore itself a subject having an object, which object is one and identical with the primal subject towards which the begottenness of the second subject turns in the knowing of its selfhood. And hence it is in the Son, the *Logos*, that all categories of derivation or otherness, or finitude, or nature, or human nature have their ground. "He is before all things." "All things were made by Him and for Him." "In Him all things consist," *i. e.*, have their consistency. And while the complete self of His self-knowing is co-eternal with His own selfhood, the derivation that is in the act of knowledge posits all possible relations of origin or dependency, such as space, time, motion, matter, force, cause, and effect, cause that is its own effect, life, sensibility, thought, man—man individual, tribal, civic, racial—the State, the Church, all human God-hood, all divine Humanity. And this process which seems processual to the finite intellects which itself creates, and in Time as one of its own forms for their finite knowing of it, is always complete in the Godhead even as on a lower plane man is always and wholly self-conscious in the thoughts that suc-

sively exhibit the content of his consciousness.

Such truths, however, are too subtle for newspaper reading, and by their out-of-placeness are apt to bring philosophy into ridicule with newspaper minds. Human conceit takes great comfort in thinking that what it does not understand is not worth understanding. Unphilosophic scholarship fights as it were for dear life against the claims of Philosophy, which, if true, is paramount Truth, and if paramount, makes all learning that lacks its sovereign lore a euphemism of ignorance. Hence the race of "misologists" which abounded in Plato's time, and has multiplied rather than diminished since, and which in some degree are excusable. But the Church of God, whose great theologians have all been great philosophers, whose fathers were many of them doctors of philosophy before they became doctors of theology, going, as it were, from Athens to Ephesus, should rejoice in the conviction that highest faith and highest reason are one, that God may not only be rationally known, but must be known as eternal Reason, whose thought is will and deed, act and entity, the constant outgoing of the universe and its constant return to Himself, and whose Being is not mystified in the Trinity, but in the Trinity alone made clear and comprehensible and true. In such a conclusion Hegel's Logic proves not only the logic of Christianity but of Orthodoxy, the logic of the Creeds, and whatever casual darkens in its vast statement may have hitherto looked fearsome, Dr. Harris has shown to be not abysses but passing cloud-shadows on a table-land broad and high enough for the site of the City of God.

#### PERSONAL MENTION.

The Rev. Edward Bradley has resigned the charge of Ascension church, Middletown, Ohio. His address remains the same.

The Rev. Floyd W. Tomkins, Jr., requests that letters, etc., be addressed to him at 275 Huron st., Chicago, Ill.

The Rev. W. W. Raymond has resigned the rectorship of the church of the Holy Communion, Lake Geneva, Wis., and has accepted that of St. Thomas' church, Plymouth, Indiana, beginning with May 3, 1891. Please address accordingly.

The address, for the summer, of the Rev. Henderson Judd is, 135 Chicago ave., Evanston, Ill.

#### TO CORRESPONDENTS.

SUBSCRIBER (one of thousands).—The present Hymnal is used upon authority of a resolution of General Convention. There is no canon prohibiting the use of other collections. The bishop of a diocese may license such hymn books.

M. R. B.—Bray is a parish in the county of Berks, England. It is famed as the living of that "Vicar of Bray," who was a Romanist under Henry VIII., until he followed that king's lead in renouncing the Pope; in Mary's reign he was again a Romanist, and turned again under Elizabeth, declaring that his only religion was to live and die "Vicar of Bray."

#### OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

EASTER MONDAY ELECTION.—The following were elected vestrymen of Christ cathedral, Reading, Pa., on Easter Monday: Messrs. Isaac Heister, Richmond L. Jones, Henry M. Keim, Dr. W. M. Weidman, H. S. Eckert, P. R. Stetson, W. R. McIlvain, T. D. Stichter, Edw. D. Smith, Thos. P. Merritt, John H. Rhoads, Geo. B. Eckert, M. C. McIlvain.

Associate Alumni of the General Theological Seminary:

BRETHREN! The annual meeting of the association will be held, D. V., on Whitsun Tuesday, May 19th. Celebration of the Holy Communion, at the church of the Transfiguration, East 29th st., N. Y., between 5th and Madison aves., at 8 A.M. Breakfast at Morello's, 8 W. 29th st., at 9 A.M. Essay in the seminary chapel by the Rev. Dr. Krans, at 11:30 A.M., subject, "The Church's Pulpit: The strongest position on earth to-day, and its growing strength."

Business meeting at 12 M. It is much to be desired that the attendance of the Brethren may be as general as possible. The cost of the breakfast will be one dollar. Those who purpose attending the breakfast will confer a great favor on the committee of arrangements, by sending a postal to the Rev. Dr. Kimber, chairman of the committee, St. Augustine's chapel, East Houston st., N. Y., or to the Rev. E. C. Houghton, secretary of the association, 120 W. 69th st., N. Y., before Saturday, May 16th, 1891.

THE Lady Managers of the Church Home for Aged Persons, 4327 Ellis ave., desire the presence of all interested at the commemoration of the first anniversary of the opening of the Home, Saturday, May 16th. Service and address by the Bishop at the church of the Transfiguration, 43rd st. near Drexel Boulevard, at 11 A.M. Refreshments will be served at the Home after service, and a reception will be held during the afternoon and evening.

Executive Committee  
MRS. DR. WARDNER,  
MRS. GEO. W. MATHEWS,  
MISS VIRGINIA SAYRE,  
MRS. GEO. S. MCREYNOLDS,  
MRS. JOSEPHINE WELLS,  
MISS ALICE MANNING.

#### OBITUARY.

SMITH.—Entered into rest at Tullahoma, Tenn., on Thursday, April 30, 1891, after a long and painful illness, borne with Christian fortitude and resignation, Jane Dun Smith, wife of H. Bacon Smith.

LORD.—Entered into rest, May 2, 1891, at Watertown, N. Y., at his late residence, 33 Stone st., Gildewy Lord, aged 74 years.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

PEARSON.—At his home in Morganton, N. C., May 5, 1891, Miss Elvira Pearson, aged 77 years. "There remaineth therefore a rest to the people of God."

TOWNSEND.—Entered into life eternal, on Sunday morning, May 10, 1891, George Houghton Wilmot, youngest son of the Rev. John Hardenbrook and Charlotte T. Townsend, aged 2 years and 8 months. "They follow the Lamb whithersoever He goeth."

#### APPEALS.

WANTED.—400 persons to give \$1 to Holy Trinity, Stock Yards, Chicago, to enlarge and improve its chapel 20x40, and pay assessment: will require \$1,200 from without. REV. HENRY C. KINNEY, 809 47th St., Stock Yards, Chicago.

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

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

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many individual offerings, small and large, are needed to pay the appropriations for this year, and should be in hand before the last quarter, which begins June 1st.

Read the May Spirit of Missions.

#### MISCELLANEOUS.

WANTED.—An efficient organist and choirmaster for Cathedral of St. John, Quincy, Ill. Salary \$800 a year. Good opportunity for other musical employment. Vested choir. Good 3-manual organ. References required. Address, A. H. WHITNEY, Quincy, Ill.

AN elderly lady, refined, affable, and practical, seeks the position of companion and care-taker to a lady. Address, the Rev. HENRY A. SKINNER, Eufaula, Alabama.

ORGANIST and Choirmaster desires position to train vested choir. Fifteen years experience. Address "JUBILATE," care of THE LIVING CHURCH Office.

WANTED.—In September next, by the daughter of a Canadian clergyman, an A. A. of McGill University, Montreal, a position as teacher in a ladies' school, or governess in a respectable family. Can teach English branches, French, music, and mathematics. Highest references. Apply, stating salary, Box 133, Coaticook, P. Q., Canada.

FOR RENT.—At Sawanee, Tenn., a furnished cottage of six rooms; convenient to school, Church, and Ry. Station. Good water, garden, and plenty of fruit. Apply to R. EASTER, Sawanee.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 837, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

A CATHOLIC PRIEST wishes a parish, where they will wish to be taught the Church, and the Church only. The best of references from his Bishop given. Address J., care LIVING CHURCH.

A GOOD home and board, with small salary, is offered to a lady willing to assist in light household duties and do plain sewing. Address S., care THE LIVING CHURCH.

LOCUM TENENS.—Advertiser, priest of the Church, having exceptional references as an organizer and preacher, offers his services from June 20th until Aug 20th. City work preferred, and in the East if possible. Apply W. W., office of this paper.

WANTED.—For the summer, by a tutor in a boys' school, place to teach in family or to travel. A good linguist. References. Address "TUTOR," care of THE LIVING CHURCH.

WANTED.—Position in a boys' school. Specialties, English Branches, Book-keeping, German, Algebra. Could train a choir if desired. Experience and

references. Address "E," care of THE LIVING CHURCH.

SEVERAL subscribers have offered to send their copies of THE LIVING CHURCH to the address of some missionary or parish priest who may desire them. Those wishing the benefit of these offers, address THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

FOR SALE.—On the Hudson, not far from New York, a first-class Boarding School property. Fine buildings, large grounds, widely known. A rare chance for the right man. To such an one price will be moderate and terms very easy. An excellent opportunity for a Church school. Address in confidence, [X. Y. Z.], care of this paper. Refer to the Rev. C. W. Leffingwell, D.D.

TEACHER, of successful experience, desires the position of Principal of a School for Boys. Full and satisfactory references given. Strongly recommended as a thorough teacher, an excellent disciplinarian, good business capacity, and devotion to his profession. The best of testimonials from Bishops, clergy, former patrons, and patrons of his present school. Address K. C. B., care LIVING CHURCH.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM.—This health resort (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

#### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

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

#### ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to outdoor exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address REV. H. P. SCRATCHLEY, M. A.

A. H. NOYES, B. A.

St. Alban's School, Knoxville, Ill.

#### THE CHURCH HOME FOR AGED PERSONS

4327 Ellis Ave., Chicago, Ill. Annual Membership, \$10; Life Membership, \$100; Endowment of Room, \$5,000. Under the direction of a Board of Lady Managers of the different parishes.

#### OFFICERS.

President: Mrs. Dr. Horace Wardner, 4106 Drexel Boulevard.

Vice-Presidents: Mrs. Geo. W. Mathews, 2532 Indiana avenue; Miss Virginia Sayer, 606 West Adams street.

Secretary: Mrs. Josephine S. Wells, 115 Monroe street.

Treasurer: Mrs. George S. McReynolds, 4408 Sydney avenue.

A comfortable and quiet home for elderly people. Board, nursing and medical care are provided. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

#### A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Nelmyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill.



## CHOIR AND STUDY.

## CALENDAR—MAY, 1891.

10. Sunday after Ascension.	White.
17. WHITSUN DAY.	Red.
18. WHITSUN MONDAY.	Red.
19. WHITSUN TUESDAY.	Red.
20. EMBER DAY.	Red.
22. EMBER DAY.	Red.
23. EMBER DAY.	Red (White at Evensong).
24. Trinity Sunday.	White.
31. 1st Sunday after Trinity.	Green.

## CHORAL DIRECTORY.

## WHITSUN DAY.

TRINITY CATHEDRAL, Cleveland, O., vested, W. B. Trott, organist. *Te Deum*, Woodward in Eb; *Jubilate*, Garrett in F; offertory, "Peace I leave with you," Roberts; Communion Service, Stainer in F. P.M.: canticles, Tours in F.

HOLY TRINITY, Lexington ave., New York, quartette and chorus, F. T. Southwick, organist. *Te Deum*, Calkin in G; Ante-Communion, Gounod in D; anthem, "Holy Ghost," (St. Ladmilla) Dvorak. P.M.: canticles, Agutter in D; anthem, "Holy Spirit, come," Martin.

CHRIST CHURCH, vested, P. G. Edwards, Jr., organist. *Te Deum*, Smart in F; Communion Service, Tours in C; offertory, "O Holy Ghost," Macfarren. P.M.: canticles, Ebdon in C.

ST. PAUL'S, Washington, D. C. Communion Service, Francois Cramer in G; anthem, "Come, Holy Ghost," Attwood. Evensong: canticles, Garrett in F.

ALL SAINTS', Omaha, Neb., vested, W. S. Marshall, organist, Thos. J. Pennell, choir-master. *Te Deum* and *Jubilate*, Hiles in F; Ante-Communion, Tours in F; anthem, "The love of God is shed abroad," Reay. Evensong: canticles, Goss in A; anthem, "O send out Thy light," Armes.

CHRIST CHURCH, Elizabeth, N. J., vested, Geo. Edward Stubbs, choir-master. *Te Deum*, Hopkins in G; Communion Service, Eyre in Eb. Evensong: canticles, Mann in Ab; anthem, "I will greatly rejoice" Congreve.

HOLY TRINITY, Madison ave., New York, vested, H. W. Parker, organist. A Festival Choral Evensong was held on the evening of Ascension Day, augmented by the choirs of St. Bartholomew's and All Souls. Canticles, Stainer in Bb; anthem, "Leave us not," Stainer; anthems, I., "Lovely appear," (The Redemption) Gounod; II., *Gratias Agimus*, (Messe Solennelle) Rossini; Trio (contralto, tenor, and bass) "Lord, we praise Thy Holy Name;" III., "Lift up your heads," (The Messiah) Handel; offertory, "King all glorious," Barnby. At the presentation: "Hallelujah Chorus," (The Messiah) Handel.

## MAGAZINES AND REVIEWS.

*The Arena* has a table of contents which hardly sustains its reputation for aggressive radicalism. Several of the papers are well-considered presentations of important subjects, and may be read generally with profit, as, e. g., "Russia of To-Day," by Prof. Blum; and "What is Judaism?" by Prof. Isaacs. A spirited discussion is recorded on the question, "Is Spiritualism Worth Investigating?" by Julian Hawthorne and Rev. Minot J. Savage, in which the former handles the negative in a trenchant and conclusive manner. We do not recall anything more effective, because it is psychologically sound and lies within Christian limitations of belief in the Supernatural. His conclusion is worth quoting;

I fail, therefore, to find any justification for Spiritualism, even accepting it at its own valuation. Why should I permit the lofty region of my beliefs to be invaded by coarse creatures like myself? Why should I seek to transform a living truth into a palpable or dead fact? And what is an assurance of post-mortem consciousness in comparison with the idea of immortality? If immortality be nothing more than continued existence beyond the grave, no sane person will covet it. But if it consist primarily in a recognition of the truth that human nature, being finite on the personal side, and infinite on the creative side or impersonally, can be fitly and finally expressed only in some personality that affords a good accommodation to both sides:—if this truth be recognized and its bearings upon the past and future destinies of the human race understood:—then we shall begin to comprehend what immortality really is. Apart from this recognition, a future existence, though prolonged beyond the reach of thought, would have no more value than a drunkard's nap. There is no indication that the disembodied

tramps who come shivering back to earth to try to warm themselves in the borrowed rags of mortality of us who still abide here, and to pander to our vanity and selfishness, have any proper conception of this immortality, or are concerned to expound it. They claim to help us attain heaven; but, if there be a heaven worth going to, its gates can hardly be under the control of adventurers such as these. And if there be a God worth reverencing, we should hardly expect Him to bully us into acknowledging Him by squalid juggleries in darkened rooms, and by vapid platitudes addressed to our corporeal senses. Rather should we look for Him to accost each one of us in the innermost sacred audience-chamber of the heart, and there show us good and evil, truth and falsehood, and bid us choose. This choice, being made in freedom, could become a genuine and ineradicable belief, a kingly certainty, compared with which the theories of science, however perfect, are but changeable shadows.

*Harper's Monthly Magazine* is full of pleasure for the eyes and edification for the thought, in the general uniformity of its artistic and literary excellence, rather than in anything exceptionally powerful or sensational. Its weak points are, as is usual in the periodicals, in its occasional verses, which here, as elsewhere, are become a series of conventional stop-gaps and space-fillers. The illustrated articles are restful and entertaining, especially "The Warwickshire Avon," with the delicious sketches by Alfred Parsons. Thomas Hardy, in his "Wessex Folk," III, supplies an object lesson in story telling and characterization worthy of the best days of De Foe and Fielding; and the episode of the sleepy, boozy choir-orchestra is worth a year's subscription. None of our monthlies, it seems to us, has learned so thoroughly as Harper's the inexhaustible delights and resources of an Anglican background for its monthly panoramas of life and literature. It will do some of our Church people timely good to read Archdeacon Farrar's sympathetic sketch of "The Salvation Army." The "Easy Chair" is deliciously caustic in its treatment of social pretenders and pretensions, and gives a much-needed lesson in the rudiments of Christian democracy "The Republic of Uruguay," by Theodore Child, and "Roman London," by Eugene Lawrence, are the remaining illustrated articles of especial interest. No reader of discretion will pass by unread Mr. Howells in his "Editor's Study."

*The North American Review* is squarely abreast with the living questions of the hour, and it is a wholesome token that such a body of eminent publicists are engaged in the consideration of sociologic doctrines and issues. "The Gospel of Wealth," which Mr. Carnegie promulgated not so very long ago, proves to be little more than the signal for a larger discussion which takes in the foremost thinkers of both hemispheres. In this number Bishop Potter takes up the parable, making it "The Gospel for Wealth," earnestly, searchingly, and impressively. There are no traces of sinister pessimism as of Spencer or Huxley, to darken counsel and plead the cause of "man's inhumanity to man." It is soundly evangelic to the core, notwithstanding the Bishop's somewhat morbid apprehensions lest charities and almsgiving come to demoralize and degrade. I quote a single paragraph for the benefit of such as look for the greater glory of God and the contingent benefit of the people in vast expenditures of luxury, or extravagant indulgences in ecclesiastical, public, or social life, before the poor and hungry and distressed are provided for, even! This is what the Bishop says;

Now, I do not see how anybody who has great wealth, and whose habit is one of large and loose expenditure, can dismiss that aspect of this subject without profound mental concern. It is a most painful consideration, or ought to be, to any right-minded person, that their heedless and selfish use of money is corrupting the very air which is breathed by their fellows, and the amiable sophistry that luxury and extravagance put money in circulation, and so promote a beneficent expenditure, becomes, in the face of our modern civilization, with its complex and tremendous social problems, simply a monstrous impertinence.

The Hon. Edward J. Phelps continues on "Irresponsible Wealth," with a vigorous

intelligence without exhausting the subject. Then there is a brief paper on "Common-sense on the Excise Question," doubly signed—by William S. Andrews, and that doughty champion of temperance under and within law, the late Dr. Howard Crosby. The single literary paper, "The Modern Extinction of Genius," by Julien Gordon, is the weakest, and the only weak, paper in the number. There is a wealth of common-sense suggestion under "Notes and Comment."

Mr. Bok, the editor of *The Ladies' Home Journal*, recently gave some interesting figures relative to the manuscripts received by his magazine during 1890. Owing to its departments and peculiar character, *The Journal* probably receives more manuscripts than any magazine published. Mr. Bok says that he received at his office a total number of 15,205 manuscripts. Of these, 2,280 were poems, 1,746 stories, and 11,179 miscellaneous articles. Of the poems, 66 were accepted, of the stories, only 21, and of the articles, 410, of which latter, however, over 300 were solicited articles. Thus, it will be seen that of the entire 15,000 manuscripts only 497 were accepted, a trifle over three per cent. Deducting from this the 300 accepted articles written at the editor's solicitation, the net percentage of unsolicited manuscripts accepted is brought down to 197, or a little more than one per cent. Statistics such as these show how much utter trash is being written, and the number of persons writing who ought to be employing their time at something else and better.

*Our Little Ones*, though not so large as the standard monthlies, is equal to the best in typographical excellence, in the character of its illustrations, and in the adaptation of its contents to the needs of its constituency. In the number before us (for May), besides the full-page frontispiece, every one of the papers has several handsome engravings. [The Russell Publishing Co., 36 Bromfield St., Boston. Subscription price \$1.50 a year.]

DANGERS OF THE APOSTOLIC AGE. By the Right Rev. James Moorhouse, D. D., Bishop of Manchester. New York: Thos. Whitaker. Pp. 225. Price, \$1.25.

There were three great dangers in the Apostolic age, as indicated to us in the New Testament: (1.) The narrowing of the Church, both as to doctrine and practice, by the Judaizing party, which looked upon the Gospel as a reformed and spiritualized edition of the Law, and upon the Christian Church as a somewhat liberalized form of the ancient Jewish Communion. In order to avert the calamities which would result from the domination of this spirit, St. Paul wrote the Epistle to the Galatians. (2.) The second source of danger arose, on the other hand, from the Gentile membership in what claimed to be a liberal and enlightened philosophy,—as in Gnosticism—errors which the same Apostle attacked in his Epistle to the Colossians. (3.) The third of these dangers came out of the sense of disappointment experienced, especially by the Jewish converts, who confidently looked for the appearing again of Christ in His glory and kingdom in that generation. The Jewish rebellion was approaching. Should they take part in it, or leave their nation unhelped against the shock of the Roman invasion? This danger lay in the temptation to abandon Christianity in faith and name, and to stand or fall simply as Jews with their brethren after the flesh. The Epistle to the Hebrews was designed mainly to avert this possible apostasy. Hence, the three subjects to which Bishop Moorhouse gives a rare and vivid examination in this work, are the Galatian Lapse, the Colossian Heresy, and the Hebrew Apostasy. We are fond of thinking that the Church of the first century enjoyed perfect purity and peace. A study such as the author has set before us brings out a great deal that is interesting about the currents of opinion in the primitive Church, and shows us that the Church of that age "was even more distracted by disputes and slanders than that of our own time; that the golden age is quite as much

a dream in the history of the Christian Church as in the traditions of classical poetry; that human nature has never for long been less intractable than we find it; and that the Apostle Paul was pursued and persecuted by a Christian sect with an unscrupulous and malignant hatred (the Galatian Lapse) which might even have excited surprise amongst ourselves."

The introspection of the times of the great Apostle, to which the author leads us, is wonderful in its lively picturesqueness, and the touches of portraiture which he gives us of St. Paul, the champion of the one Gospel from heaven, are fascinating in their beauty. "With the heart of a woman, when his dear children forgot him or treated him unkindly, Paul had the courage of an archangel when the truth of God was endangered." Bishop Moorhouse has given the religious world a great work which will not soon be forgotten.

THE PROPHECIES OF ISAIAH. Vol. II. By the Rev. Geo. Adam Smith.

THE BOOK OF ECCLESIASTES. By the Rev. Samuel Cox, D. D.

THE EPISTLES OF ST. JAMES AND ST. JUDE. By the Rev. A. Plummer, D. D.

New York: A. C. Armstrong & Son; Chicago. A. C. McClurg & Co.

These late volumes of the *Expositor's Bible* maintain the well-known characteristics of this useful series. Mr. Smith, in the present work, completes the commentary on the Book of Isaiah. He accepts the present position of the majority of critics that the last twenty-six chapters are not by the same hand with the earlier part of the book, and his division is based upon this conclusion. It is hardly necessary to say that if this be admitted it has no bearing upon the question of inspiration. The present volume contains, to use the author's own words, "a good deal more of historical recital, and a good deal less of practical application, than the exposition of Isaiah I-xxxix." This, as he considers, grows necessarily out of the different character of the second portion.

The commentary of Dr. Cox is founded upon lectures upon *Ecclesiastes* delivered twenty-five years ago. But it has now been rewritten and brought down to date. The present work contains a meritorious feature, not usual in this series, in the shape of a translation of the entire work. The author presents also his matured views of the structure of Hebrew poetry. Dr. Cox's reputation as a commentator renders any special commendation of his present work superfluous.

The volume on the Epistles of St. James and St. Jude is by Dr. Plummer of the University of Durham. The questions as to the authenticity of these two books, numbered by Eusebius among those which had been disputed, are admirably discussed and disposed of, and the whole commentary is upon a higher plane of scholarship than some others of the series. In Chap. xxxi are contained some excellent remarks upon Dr. Newman's celebrated "Essay on the Development of Christian Doctrine."

BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAIAH. By Franz Delitzsch, D. D., Professor of Theology in the University of Leipzig. Authorized translation from the third edition. By the Rev. James Denny, B. D. Two vols. New York: Funk & Wagnalls. Vol. I, 8vo. Pp. 520. 1891.

Dr. Delitzsch, who died in March, 1890, at an advanced age, was the prince of German exegetes in his day. His works were numerous, and filled with the best fruits of sanctified scholarship. Among these stands pre-eminent his commentary on Isaiah. It is not too much to say of it that, taken as a whole, it is not only the fullest and most complete—so Driver, the successor of Dr. Pusey in Oxford, holds—but is also the most consistent and thoroughly worked out commentary on Isaiah in existence. We use this strong language advisedly, not forgetting at the same time that Delitzsch yields more to what is somewhat arrogantly called the "higher criticism" than is right and safe in the judgment of conservative, Catholic scholars in the Church. Delitzsch is a believer in the "second Isaiah" theory, and he is disposed to question the authorship of various chapters and parts of



chapters as being productions of prophets unknown by name and utterly unheard-of in history. To the student, on his guard as to these points, the commentary will prove to be a mine of valuable matter, and he will be delighted not less by its fervent, lofty tone than by its clearness and force. The present volume contains an excellent though brief introduction, treating of the points just alluded to, and then gives the interpretation of chapters I, xxxv, x. The second volume, consisting of the remainder of the work, may be expected at an early day.

BOHEMIA, AND OTHER POEMS. By Isabella T. Aitken. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. 1891. Pp. 160. Price, \$1.00.

The most attractive part of this little volume seems to be the cover with its figure of the Bohemian peasant girl winding her horn. When we open to the first poem, however, we find Bohemia is not a geographical locality, but that "dear free land" inhabited by mortals "untinged by society's stern laws." We are not, therefore surprised to find the author exalting Byron over Wordsworth, admiring the smirched Parnell, writing "a day's diary" in the infernal regions, and casting discredit on the Creed in a carnal "vision of the Resurrection." There is a flippancy and shallowness of thought that grates upon us as we read, and somehow or other, even the sentiment lacks the ring of truth. Many of the poems derive their inspiration from "the night-side of nature," and are striking only from their weirdness. There is some ease in versification, and doubtless some of those "whose high souls from society rebel" may enjoy these poems of their fair companion in Bohemia, but the mass of poetry readers are not Bohemians, we are glad to say.

CHURCH REUNION. Discussed on the Basis of the Lambeth Proposition of 1888. From *The Church Review* of April and October, 1890. New York: The Church Review Co.

It was a happy thought which led to the publication of this collection of papers and they are quite worthy of their present appearance in book form. Here we have, as may be supposed, the matured views of a considerable number of eminent theologians and preachers of the leading Protestant denominations together with a discussion of the same subject on the Anglican side by representative Churchmen. The result makes it very clear that, whatever may be the general yearning for Christian reunion, the difference of view as to what is meant by "union" and "unity" as between other Churches and ourselves is irreconcilable. The long and short of it is that we cannot give up the Apostolic Succession and that they will not accept it. The presentation of the subject in the articles of the Church theologians is able, and we may add, re-assuring. There is no idea among them all of any unworthy paltering or compromise of divine gifts. The book is one which every clergyman might well add to his library, not only on account of its inherent interest and value, but for a monument of the furthest advance of the movement in its present phase.

The Rev. Dr. William C. Winslow's pamphlet on the "Pilgrim Fathers in Holland" is intended to place the matter of the proposed monument at Delfshaven on a sound historic basis. Congregationalists say that the proposed monument "postulates an historic error." Dr. Winslow reviews the condition of the fathers in Holland (1608-1620), in the light of contemporaneous documents, and desires to have such a memorial as will both satisfy history and make the project one of harmonious action. The Congregational Sunday School and Publishing Society (Boston and Chicago) issues the pamphlet at cost, ten cents. It was delivered before the New England Historic Genealogical Society at its March meeting.

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

## THE VACATION CLUB.

BY ADA J. TODD, PH. D.

### XIV.—HOW THINGS ARE MADE.

"Now I will try this other bottle. Dilute this and taste it, Fred. What result?" "It is burning."

"I will take some red litmus paper this time, John. See, it turns blue, while the blue one remains unchanged. The formula this time is Na H O. Na or Sodium is a silvery white metal when in an elementary state, so we have here H O and a metal, and we call it an alkali or hydrate. How does it differ from an acid, Grace?"

But Grace hadn't been paying much attention, as Miss Lacey had observed, because she was not yet convinced that chemistry is anything which girls need to know, so John said:

"Acids turn litmus red and alkalis turn it blue, and the former are made of H O and a non-metal, and the latter of H O and a metal."

"Acids are sour and alkalis burn," added Fred.

"That is right. Both are named from the metal or non-metal, and the acid prefixes hydro, if it has no oxygen. Thus the acid will be called hydro-chloric, and the alkali sodic hydrate. Now I will pour the hydrate into the same dish with the acid, and we will test it with the paper. You see, it does not affect the red litmus now, nor turn the blue. It must be changed from either acid or alkali, and a new compound is formed. The dish is warmed a little, otherwise there is apparently no change. Chemism does its work very quietly, for it has been doing work, and has made some new combination of elements. I will put the dish over the flame and evaporate the liquid, and meanwhile we will see if we can determine what it is, theoretically. When chemism breaks up two compounds and forms new ones, we call the process a reaction, and it can always be represented by an equation, as in algebra, so exact a science is chemistry. For instance, we put together the acid and the alkali, and we have the first member of an equation—HCl plus Na HO equals. Now, when the acid and alkali come together, the metal in the alkali takes the place of the H in the acid, so in a simple reaction like this, we know just what the change will be. Substituting the metal Na for the H, we have the second member, equals Na Cl plus H H O, or H 2 O."

"Why that is water!" exclaimed Frank.

"Yes; hold the glass in the vapor and see if that is water going off. The other compound is already forming here on the sides of the dish. You might taste, John, and see what it is like."

"Why, it is salt, Miss Lacey!"

"Certainly, Na Cl is common salt."

"Well, I never would have thought that an acid and that burning alkali would make salt and water."

"Very strange things happen, or occur—they never happen—in chemistry, as well as in other parts of Nature's workshop. Now, this salt is a representative of another large class of compounds called 'salts,' which are made when a metal is substituted for the H of an acid. They are binary—of two elements, if made from hydracids like this one, and the name is formed by suffixing ide to the non-metal, as chloride, and using the metal for an adjective. So this is sodic chloride. If the salt is made from an oxacid it is ternary, and has the suffix, ate or ite according as the acid ended in ic or ous. Salts are neutral to litmus paper, we found, and we know how they are made and what is their composition. All this defines a salt. Now let us try another equation to see if you understand it. Here is nitric acid, H N O 3, an oxacid, and we will put some sodic hydrate with that; what is the equation?"

After some writing, Will produced the first satisfactory result, which he gave as follows:

HNO<sub>3</sub> plus NaHO equals NaNO<sub>3</sub> plus H<sub>2</sub>O "That is correct," said Miss Lacey, "you see there is just the same number of atoms in both members, although they are in different places. Now there is only one other

class of compounds which I will mention, and that is the binary compounds. There are other than the binary salts, such as water, which is made of two non-metals, but generally they contain a metal and non-metal. Most of the metallic ores are of this kind. Some non-metals, Oxygen, Chlorine, and Sulphur especially, have great affinity for metals, and are often found combined with them. This, for instance," she said, as she took up one of Fred's specimens, "is Iron and Sulphur, Fe S, or Fool's Gold, as it is commonly called, because many mistake it from its yellow color for gold. But the tea-bell is ringing and we must stop right here, though Fred's collection looks very inviting. But I am sure the mysterious letters in the mineralogy will be more intelligible now."

When supper was over and Miss Lacey had seated herself before the cheerful wood fire on the capacious hearth—for the day had been cold as well as stormy—the Vacation Club crowded around her after a prolonged consultation, and said they had decided that a continuation of chemistry would be the best amusement for the evening, if she would be so obliging. There is no one so ready to impart knowledge, even at a personal sacrifice, as a lover of Nature, and so Miss Lacey cheerfully put aside all thoughts of the last copy of *The Microscope*, which had just come in, and was only too glad to encourage the dawning enthusiasm.

"Even Grace?" she asked.

"Well, Grace doesn't care much about it," said Bess, "she says she is going to be a housekeeper, and she is sure you couldn't find any use for chemistry in that."

"That is the very place in which you will be using it all the time. You couldn't cook anything without making use of the principles of chemistry, or keep your house clean and free from poisonous gases and germs. You couldn't take care of a sick person or of little children, or arrange proper diet without using chemistry consciously or unconsciously, and of course it could be done more accurately and easily if done intelligently. You couldn't make fire even," she added, looking at the little tongues of flame creeping about the cedar logs which were sending out a delicious balsamic odor into the room.

"Just tell us how fire burning has anything to do with chemistry," said Bess, and Fred said:

"I wish you'd tell us what made the test-tube warm this afternoon when you made that salt. I didn't have time to ask you then."

"I can tell you both at once," said Miss Lacey. "One of the most important laws of physical science is that one kind of energy can be turned into any other kind. Now some of the chemical energy which was acting on the atoms in the test-tube was turned into heat energy and warmed the tube."

"Is heat energy?"

"Yes, anything which acts on matter is energy, and heat acts on matter as we can see when it expands it."

"I see how it was with the test-tube," remarked Will, "but I don't see how chemism changes to heat in the fire."

"The fuel, of whatever kind it may be, wood, coal, kerosene, gas, wax, or paraffine, is composed mostly of carbon, C, and hydrogen. Therefore, this large class of compounds comprising most vegetable and animal matters, is called the hydro-carbons and their study, organic chemistry. Now a fire or any combustion, whether slow or fast enough to produce a flame, is generally the chemical union of these with the oxygen of the air. Suppose we have a smaller fire, which we can watch better. There is the oil lamp and if Grace will bring a wax candle, and, Frank the alcohol lamp from the laboratory, we shall have a good representation of fires."

When this was done and the candle was lighted, she went on: "You see at first we heat the wick until it reaches the point, called its kindling-point, where oxygen will combine with it. Then the heat decomposes the alcohol into the H and C and the hot O unites with them. If we call the alcohol

C<sub>2</sub>H<sub>6</sub>O it takes from the air what O it needs and we have the equation C<sub>2</sub>H<sub>6</sub>O plus O<sub>6</sub> equals 3H<sub>2</sub>O plus 2CO<sub>2</sub>. See if that balances, Fred."

"Yes, there are 2 Cs, 6 Hs, and 7 Os, on each side. H<sub>2</sub>O is water, but I don't know CO<sub>2</sub> only that it's a binary compound. Wait, its termination would be ide, so it's an oxide, carbonic oxide, is it?"

"Di-oxide, because of the two atoms of O. It is sometimes called carb'nic acid gas—yes, now you know it. It is generally produced in oxidation, as combustion is properly called. Now look at the alcohol. You see a good deal of it is burned and so considerable heat energy is produced, but there is little light. In the candle there is more carbon and it does not have enough O to supply it, so there is some C left over which is heated red hot, and gives out light, like this. If there is not enough heat to turn the particles of C white-hot and consume them, we have smoke. That is the difference between a flame for heat and one for light—some carbon particles—and Grace will do well to remember that when she is calculating for the best heat and light in her house."

"It seems queer there is water produced," said Bess, "why don't we see it?"

"Because it is heated in vapor. Hold the cold glass over the flame and you will condense some."

"Could you prove the CO<sub>2</sub>, too?"

"Yes, if you will bring me a bottle and Mrs. Harrison has some lime-water."

(To be continued.)

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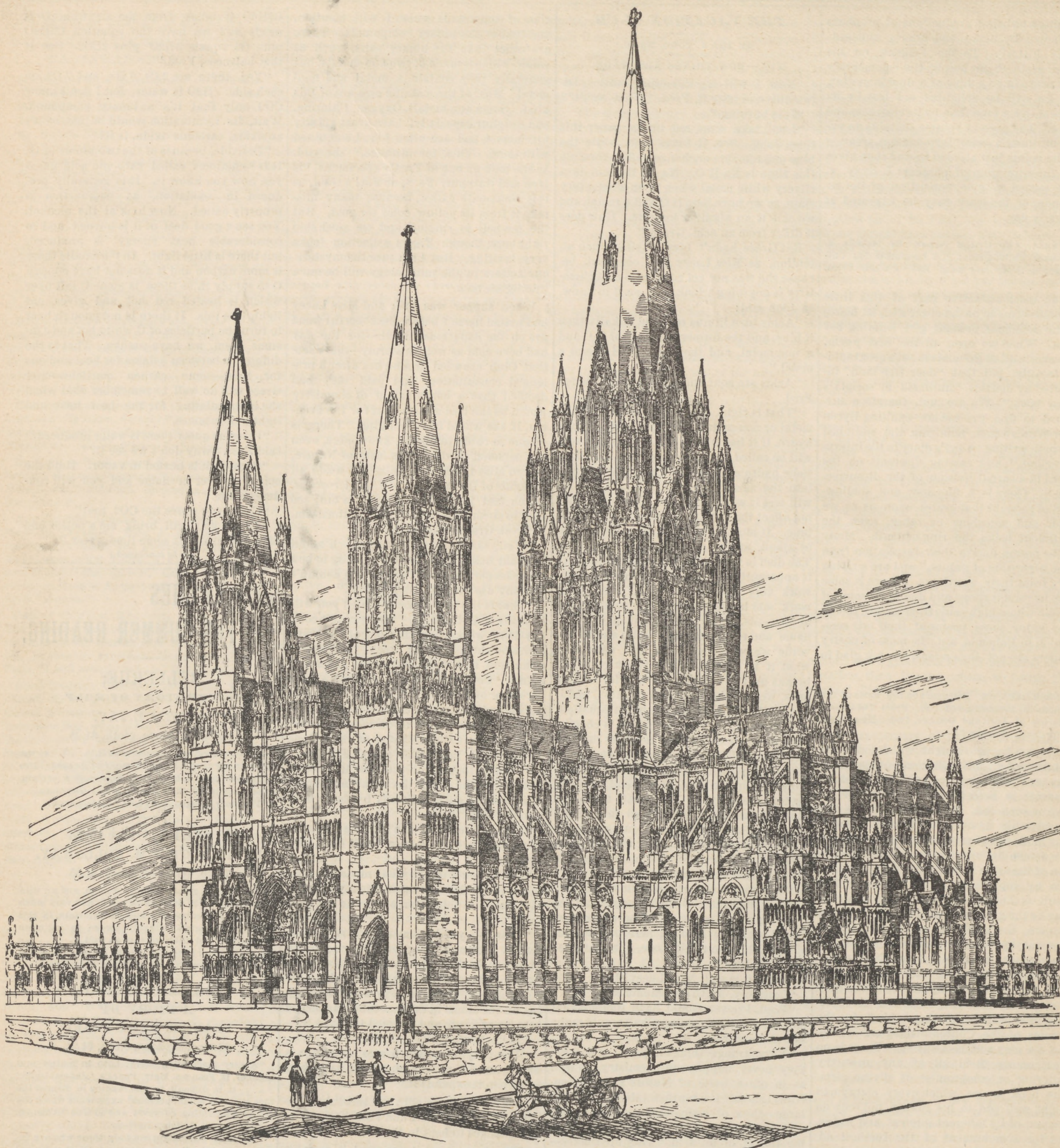
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According to promise, we present our readers this week with illustrations of the designs for the cathedral of St. John the Divine, furnished by Messrs. Huss & Buck. The "motif" of their plans we give in their own words:

In designing a church which is to take the rank of the cathedral of the City of New York, the traditions and examples of the "Mother Church" in England and Scotland will, undoubtedly, prove the best guide. (Not in a servile copy, but in a building developed and adapted to our present wants.)

There we have "inherited a priceless treasure of old religious buildings from our Church in its unreformed condition, and, as happily the English reformation involved no breach of continuity, as it purified but did not reconstruct, these churches

in the main have served well for our present use; still there are those differences between the older and the newer Church of England which ought to make a church provided for this generation something different from the one which had been built for the middle ages."

"It must be remembered that this cathedral is not a building for the Roman Catholic ritual, but for the services of the 'Protestant Episcopal Church in the United States'; there are, therefore, many adjuncts of a mediæval cathedral which would be utterly out of place." It would be a grave error to imitate the heathen basilicas, or the Roman traditions of a choir finished with an apse, and its surrounding chapels, which are utterly inconsistent with the ritual of our Church, and of which no example exists of its adoption in the ancient edifices of the "Mother Church."

"The original type of English chancel,

with square east end, notwithstanding all the influence of Rome and the Continent, still maintains its ground, as a triumphant proof of the deep hold taken by the original planting of Christianity in Britain, and of its vital and unbroken continuity. This peculiarity of English churches is so decisive, so marked, so characteristic, that it is no wonder that the English ecclesiologists have insisted on it as the proper rule, and have opposed the use of apses at all in the Anglican Church, or any of its branches."

"For ecclesiastical building, there is no question but the general voice would declare in favor of the Gothic style. Tradition, association of ideas, prepossession, all tell in its favor. A new cathedral setting at nought all these reminiscences, would appear to be an intruder, hardly calculated to take rank with its elder sisters, clothed in a different garb, and suggestive of different ideas."

In the Gothic work of the 13th century, it would be difficult to find buildings more pure in detail, more graceful in design, or more suited to the present wants of the Church.

The usual plan of a cross church is followed, crowned at the junction of nave and transepts with a large central tower and spire; this forms a combination of the two grand types of church arrangement—the "Avenue" and the "Central Hall"—the common nave and aisle plan combined with a large central octagon (with an inside diameter of 74 feet) and giving an accommodation to a large congregation within a small radius of the pulpit; an important point in a 19th century cathedral. (If desired, this central space can be enlarged to 115 feet diameter.)

A cathedral to dominate should have a commanding mass with a great centre, and we have endeavored, while remembering



the magnificence of the site, to avoid the contracted effect of two towers immediately flanking the nave, as at Westminster, York, Litchfield, etc. It is necessary to place the towers outside the ends of the aisles, as at Wells.

The nave is wide (44 feet from the centre of piers) for the seating of worshippers; the aisles to be used as passages, except in case of great crowds. The triforia are also designed to be used as galleries in such cases, and ample staircase approaches are planned.

The gallery across the south end of the nave is intended for the great organ.

The whole internal area, south of the choir, including transepts, aisles, and triforia, but exclusive of choir, amounts to 40,000 feet, and will give accommodation to over 5,500 persons; the seating to be by means of movable benches or chairs.

The choir is a continuation of the nave, of sufficient length to accommodate the bishop, the clergy of the diocese, and choir, and, if necessary, future extension into the retro-choir would add one or two bays. The choir could also be brought forward under the octagon, as at the junction of choir and transepts at Westminster. Light, open benches or chairs could be arranged in the centre between the stalls, or the choir aisles be made available by open screen work between the piers.

Light open screen work and gates of metal are suggested between nave and choir, and at the entrances from the choir into the aisles; the gates north of the stalls on the east and west forming a convenient mode of return for communicants leaving the altar without impeding those approaching.

The altar is brought forward from the end wall, leaving a present space of two bays to form a retro-choir or chapel. The altar screen and reredos to be of the richest marbles, statuary, and mosaics. The sanctuary is of ample dimensions for proper service at the altar with sedilia on either side. The bishop's throne (*cathedra*) is at the north end of the stalls on the east side.

Two chapels opening into the choir aisles are arranged to the east and west of the choir, with a small morning chapel for Early Communion near the southwest tower, which latter it is proposed to utilize as a baptistry, while the tower to the south-east forms a *porte cochere*.

The clergy and choir vestries are west of the choir, communicating by the choir aisles with the cloistered passage to the chapter house, and, by the arrangement of the aisles and retro-choir with either of the chapels, as well as with the choir and sanctuary. The north-west chapel being in direct communication with the vestries could be used as a robing room, etc., during conventions.

It is proposed to place the choir organ in the two northern bays of the central tower over the choir aisles, and the great organ as previously mentioned in the south gallery over the main entrance.

The chapter house is placed in close proximity to the offices of the chancellor, registrar, etc., the muniment room (with library over), and through the cloisters to the vestries and choir.

The principal entrances are at the south end and the east transept. These entrances modelled after the more imposing Continental forms are deeply recessed for protection from the weather.

It is proposed to face the walls inside and out with wrought stone; granite for the outside with dressings of Wyoming Valley or Warsaw blue stone. Inside, of Indiana buff limestone with marble shafts, slabs, etc. The exterior work to be bold and massive, suited to the climate, leaving the principal decoration for the interior.

The roofs to be vaulted with ribs of Warsaw blue stone, either filled in with Hoosier

buff limestone, with hollow brick, or fire-proof material, in turn to be covered with rich mosaics. The vault over aisles to be filled in and covered with Roman mosaic to form floor of triforia; the roof above to be vaulted, decorated, and covered with an arch turned (between the buttresses) in hollow fire brick or cement concrete, to carry the lead or copper roof.

The roofs above vaulting of nave, choir, chapter house, etc., to be of iron trusses filled in with fire-proof blocks, and covered with either lead or copper. All floors to be of stone, marble, or Roman mosaic, and the crypt, if any, to be vaulted.

The towers, and especially the upper portion of the central tower, to be constructed of heavy lattice girders, trusses, and ribs resting upon wrought built iron or steel

columns carried down to the foundations and surrounded by the stone work; an independent skeleton of structural iron work subordinate to, and covered with masonry.

The arrangements for heating and ventilating would be by means of fresh, hot, and foul air channels, the air of which would be worked by fans in a separate building or engine house, where would be placed the dynamos for lighting and supplying motive power for blowing the organs, etc.

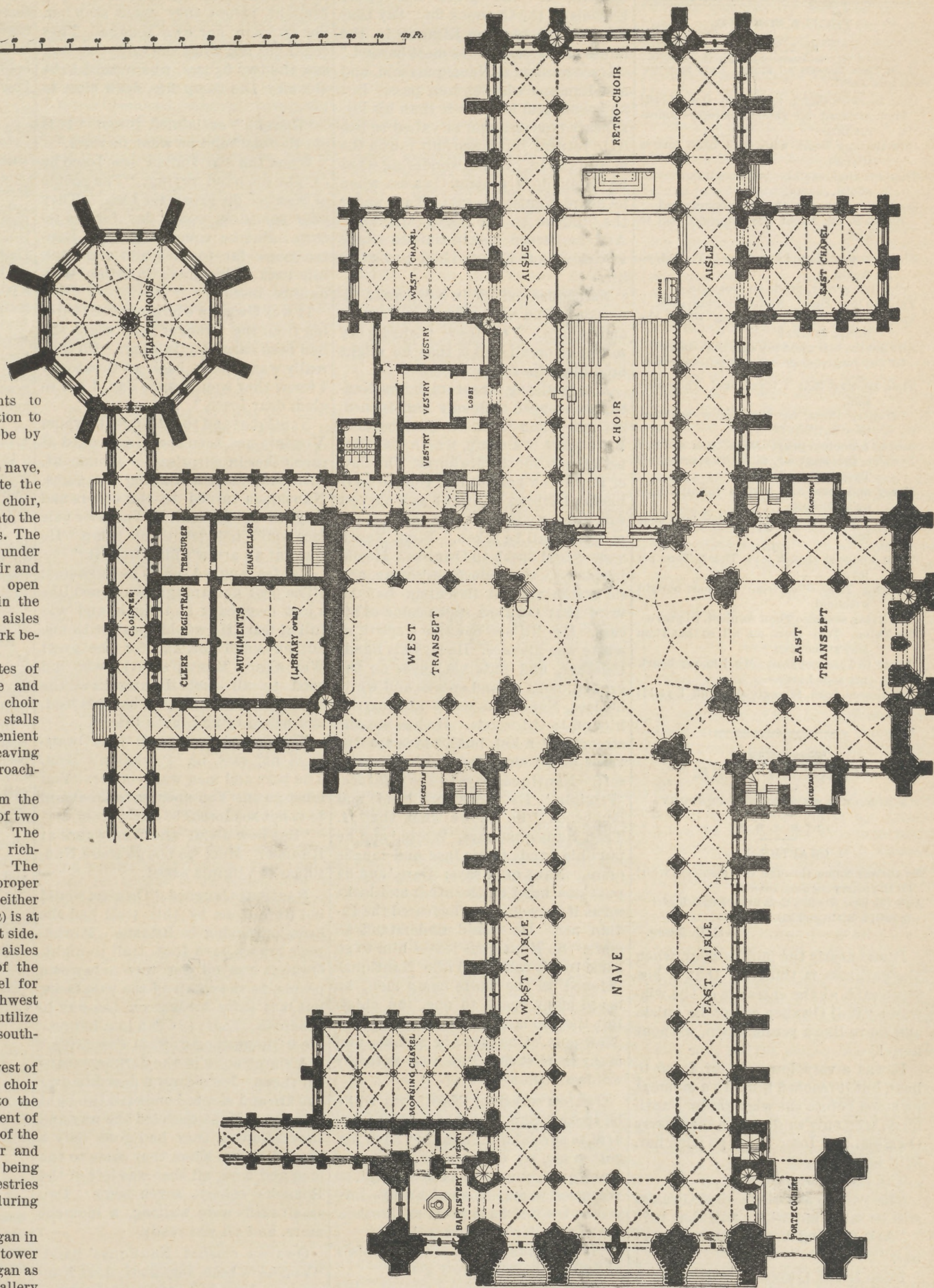
It is unnecessary to explain the symbolism of the peculiarities of the plan, or arrangement and disposition of the parts of the structure, but attention is called to the double cross worked out in the plan, which is generally conceded to be the "mark of a metropolitan church." This is to be found at Canterbury and York.

The endeavor has been not to experiment in any new direction of architecture, but rather to adapt the best periods to a plan suitable for modern requirements and the services of the Church and for the site.

"It is, ecclesiologically, a momentous crisis in the history of the American Church. Irrevocable mischief or inspiration for all the future are bound up in it. There is good ground for anxiety lest the opportunity be let slip, and the most tenderly cherished predilections of Church people be sacrificed to radical, if not revolutionary, developments in structural art."

So build thy Temple that man,  
In silent meditation of its grandeur,  
Shall feel his soul raised to the  
Greater Glory of God.

C. de R. H.





## THE HOUSEHOLD.

## THOU KNOWEST.

BY K. T. L.

"Lord, Thou knowest all things; Thou knowest that I love Thee!"

Thou knowest that I love Thee, O my Lord!  
Thou knowest all things, therefore knowest this—

How that my heart with such deep love is stirr'd,

That all that earthly joy or pleasure can afford,

Could not allure me, if one gracious word  
But bade me kneel, Thy wounded feet to kiss.

Thou knowest that I love Thee! Though so weak,

So often erring, prone to every sin—  
Yet I do love Thee! And I, longing, seek  
Thy pardon; humbly kneeling where the words, so meek

And gentle, fall upon my ear, that speak  
Of Thy forgiveness—which I still may win

Thou knowest that I love Thee! Thou hast said,

"Forgive them, for they know not what they do!"

And so I, hoping, pray. Hast Thou not had  
For e'en the least of these Thy creatures  
Thou hast made,

Mercy and love, and pardon infinite? hast  
ne'er forbade

Any. Who then could help but love Thee  
too?

Thou knowest that I love Thee? Thou art  
love!

Bring Thee, Who from me hast naught  
withheld,

The living sacrifice Thou wouldst, to prove  
Me Thine. Take from me all, so that Thou  
leav'st the love

I bear to Thee, my God. My life, my heart,  
my soul I give—

O blessed Lord, Who giv'st all, all I yield!  
Orange, N. J.

(Copyright 1891).

## VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

## CHAPTER XV.

No answer comes through the ceaseless whirl  
Of the hurrying ages tossed,  
And the new world's first little English girl  
Is still a little girl lost.

—E. H. Nason.

It was nearly the middle hour, when the darkness is thickest, that a low voice said, at the entrance of the wigwam: "Will Owaissa come? Be quick, and move like a young fawn, without noise!"

It was a very low call for Iosco to hear, but it reached him. In a moment he stood before the wigwam by Nantiquas, who only said; "We shall carry Owaissa, and Iosco must go with her. Will he go?"

The reply was prompt:

"He will go anywhere that Owaissa will be safe; but where will that be?"

"Ask nothing now. Can you carry her?"

Iosco lifted Owaissa tenderly, as if she had been a baby, and the three passed into the darkness and silence of the forest night.

Nantiquas led them first behind the wigwam, where there were bushes and undergrowth to hide them. Then he turned into a trail unknown to Iosco. On, on, they went. Not a word was said. Owaissa felt that Iosco was carrying her, and she cared for nothing else. Iosco knew that he had his darling close to his heart, and that she had refused life at the price of being the wife of the bravest prince of the mightiest tribe.

Suddenly Nantiquas stopped and said:

"Ramapo stands yonder by the fallen willow; he loves Owaissa and will let

her pass. Iosco shall say he carries Owaissa to the great Werowance Eyonols on the Chanock flu. Say that she goes to hide at Ritanoe in the mines of Mattasin. We meet beyond."

Iosco went on as Nantiquas said, and met Ramapo who let him pass. But no sooner had he done it than his loyal heart repented and he called to Iosco to return. But Iosco only ran on the more quickly. He was wondering what he should do to protect Owaissa when he heard Nantiquas say: "Turn under the lindens to the right, quickly!" And he turned just in time to escape an arrow that Ramapo had sent after him.

Nantiquas led on in a different direction. The trail was very narrow, and rough. Yet Iosco wished they might go on all night, that he might hold his prize so close.

After walking for several hours, Nantiquas stopped suddenly and turned, saying: "The river lies just beyond. By it there is a camp, which fears not being seen, for the fire burns. The clever Powhatten has not had time to have his fire burning as bright as a harvest sun, since we started. If they are his men we shall be taken. First, Nantiquas would speak to Owaissa. He did journey to the pale faces' camp, and lie watching and listening, but no word that Owaissa spoke came to his ears. He did see one like a spirit, so white was his face. He lays his hands together, and puts his knees on the ground, looks up and speaks, and while he does, Nantiquas seizes and carries him off in the woods. He has not the strength of a kid, but his eyes are like those of a young deer, so brown and soft. Nantiquas says to the pale face: 'Virginia.' He nods his head and laughs, as if he knows what that is. Then Nantiquas says, 'White,' and he puts his hands to his face and laughs more. Nantiquas says: 'Dare,' and he puts one hand on the other and looks up as if he would say he feared the Indian not. He would understand no more. So Nantiquas leaves him to go back to his camp. While Nantiquas listened to the white camp men, he heard many speak to one, the chief. But they do not say 'White,' they say 'New-port.' One other is 'Smi-th,' and many more such. But none with the words of Owaissa."

Owaissa stood by Nantiquas while he spoke. She laid her hand on his arm as she said: "Then they have forgotten me, my own people. But you, Nantiquas, you have been so kind, so very good to me. I shall always love you as I would have loved my brother. I will pray for you always."

"Is it the prayer that makes Owaissa so brave?" he asked very gently.

"Yes, Nantiquas," she replied. "It is the Great Spirit who makes us able to meet death. Some day you will know all about Him. I am sure you will."

Nantiquas took Virginia's little hand and pressed it one moment. Then they stepped forward cautiously toward the river and the light. So softly did they move, they would surely not have been heard or discovered, but for Virginia, who, as she came nearer the fire, gave a great cry and sprang forward. Two figures were lying by the fire on the ground, and one was a white man.

It was an English voice that replied to Virginia's cry, "Who comes this way?"

Virginia had sprung from her two companions, and was standing in the firelight before they could stop her. She spoke in her own tongue. They could not tell what she said, but they saw the two figures, who seemed to be alone by the camp fire, draw close to her.

"Ranteo," exclaimed Iosco: "It is old Ranteo!" and he went forward.

When the old Indian saw Iosco he caught his hand, crying: "The people of Manteo do groan for Iosco. They offer sacrifices every day for his return. But he comes not. Old Ranteo comes far to find him and fetch him back. The brave Christian Werowance, Iosco!"

It was Owaissa who answered, turning from the stranger with whom she had been earnestly talking: "Do they really want Iosco back at Croatoan? I knew they would, some day. I am so glad, dear Iosco."

Nantiquas and the stranger to whom Virginia had been speaking looked at each other in surprise for a moment, then they began talking by signs. Nantiquas turned to the others and laughed as he said: "The poor pale face could not get to his camp. He was but an arrow's fling from it."

Ranteo laughed too, as he answered: "The poor nemarough wandered like a lost deer back and forth, and was full of fear. He would speak with me, but he could not, and for the great Werowance Manteo's love, who did good to all such, Ranteo gave the stranger half his fire and half his food, and would bring him to Iosco."

Nantiquas interrupted: "The Owaissa is not safe on Powhatten's land. The boys and men wait yonder. You must go on. You must go to Croatoan. Is it not so, Iosco?"

"But how about the Werowance at Ritanoe? Must we not go there, Nantiquas?" Virginia asked.

Nantiquas laughed, "Owaissa would not have come by this trail had she been journeying to Ritanoe. Powhatten's braves have that trail to-night. Owaissa was on her way to her own people, to the camp of the pale faces, but it is safer for her on the way to Croatoan. There she can join her people without danger from Powhatten."

A slight noise in the darkness startled them. Iosco drew a deerskin over the fire and stepped on it till the light was gone. Nantiquas led the way and they followed; they had gone only a short distance when they came to the men and boys, all that was left of the Roanoke colony, seven souls. Two small skiffs were waiting, a moment more, and all was ready.

Owaissa clasped Nantiquas' hand. "You have been very good, dear Nantiquas. You will come to us some day, won't you?" Her voice faltered, and she sobbed as she had not done in all the scenes of pain or danger. "He has been so good, he has saved us all," she said, turning to the Englishman, who, raising his hand, gave his blessing to the young Indian prince.

One more grasp of Owaissa's hand, then the skiffs were moving down the Youghianund flu, leaving Nantiquas alone on the shore. The first rays of the sun glistened on the waving hair in the boat and on a little silky curl in the Indian's brown hand, as he caressed it tenderly. The mists cleared away, and a faint gleam of color tinged the sky like the reflection of a rainbow. He saw it, and muttered to

himself, as the skiffs passed out of sight: "Nantiquas will never tell your secret to the whites, Iosco, lest they carry her off from you." And then looking towards the bright bow of color, he added: "True, there are many flowers do die on earth."

(To be continued.)

## LETTERS TO THE EDITOR.

HOW CAN ALL THESE THINGS COME TO PASS?

To the Editor of The Living Church:

A writer in *The Churchman* quotes a Boston editor as saying to him of Dr. Brooks: "His election will be the end of Unitarianism;" a Baptist minister as saying to him, "If he is bishop, we shall have a religious leader with whom we can all work in a great many things;" and a Roman priest as saying, "It will help us almost as much as it will help you." Does the last mean, by dissension in our Church and accessions to Rome or by its direct congregational and anti-Papal effect upon our community? QUERY.

CAN HE PROMISE CONFORMITY?

To the Editor of The Living Church:

Is the Rev. Dr. Brooks going to be able, conscientiously, to take upon himself the following promise required in the office of consecration of bishops:

"In the name of God, Amen. I, chosen Bishop of the Protestant Episcopal Church, do promise conformity and obedience to the doctrine, discipline, and worship, of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ?"

Massachusetts Churchmanship must be at a low ebb, when it could thus choose for its leader one, who, though popular and successful as a preacher, shows not one quality needful for a bishop.

In no case, where a clergyman, holding what are called "High Church" views, has been consecrated to the episcopate, has the Church suffered, and yet what hesitancy there has been sometimes in signing testimonials.

It will be left to one of her own children, placed in the front rank as a leader, to set at naught her "doctrine and discipline," and to ridicule her "pretensions."

E. H. A.

A QUESTION OF PRINCIPLE.

To the Editor of The Living Church:

Churchmen who are loyal to the Book of Common Prayer in its plain, literal interpretation, cannot fail to thank you heartily for your outspoken words in regard to the election of the Rev. Dr. Phillips Brooks to the episcopate in Massachusetts. As the details of that election are published, it transpires that he could not have been elected at all if some sixty of the Massachusetts clergy who claim to believe in the Primitive Faith and Apostolic Order of the Church, had not deemed it expedient to sink their principles for the time being, in order to unite with some thirty Broad Church clergy to elect a clergyman whose published utterances prove that he does not believe in those principles of Apostolic Order. Now must all the bishops and all the members of the standing committees who do loyally accept the Apostolic Order of the Church as *jure divino*, deny their convictions in like manner, to consent to the Massachusetts election? Are positive convictions worth vindicating? The diocese of Massachusetts asks every bishop and standing committee to consent to the consecration to the episcopate of a clergyman who "does not believe that the three-fold organization of the Christian ministry, or the existence of the episcopate, is essential to the being of a Christian Church" (Rev. Dr. Brooks, Ch. Congress, Nov., 1890), and who "never could for a single day consent to"—what he terms "the theory" of—Apostolic Succession. This looks as if the whole Church, speaking through her bishops and standing committees in the most solemn manner, should deliberately contradict herself, in order that the Bishop-elect of Massachusetts may be enabled to contradict the Church.

FREDERICK W. TAYLOR.



## HOW DID IT COME ABOUT?

To the Editor of *The Living Church*:

This is a question properly asked by thousands of the clergy and laity outside of Massachusetts, with reference to these results in the recent episcopal election in Massachusetts: Clerical votes for Dr. Phillips Brooks, 92; against him, 62; lay votes for Dr. Brooks, 71; against him, 38. The size of his majority was a surprise to all of us. The evening before the election it was generally thought that the vote would be a moderate lay majority for Dr. Brooks, and a close clerical vote; so that if Dr. Brooks lost the first ballot, that for Dr. Satterlee, at least on the clerical vote, would increase largely on the second ballot. The final and decisive cause of Dr. Brooks' election on the part of the clergy was the sudden determination, at least outwardly, of from twelve to eighteen of the clergy, High Churchmen for the most part, to vote for Dr. Brooks; and this added some wavering lay votes to his majority. I do not wish to analyze the motives of these men; but there are always two classes of voters, however small their number, in an episcopal election, to be considered in forecasting results—those who wish to have the election decisive either way, and those who wish to be with the winning side. Several, who voted for Dr. Satterlee, have said that since Dr. Brooks was to be elected the majority of fourteen of the clergy was better than a majority of but two or three. Several of the clergy felt at the moment of voting that Dr. Brooks' chances were far better than those of Dr. Satterlee, and voted for him to make his election decisive.

When, weeks ago, *The Boston Herald* proposed Dr. Brooks for Bishop, and his personal club friends favored the proposition, most of us regarded the matter lightly.

But various influential newspapers (united by Episcopalians, usually by agnostics) joined in the clamor; letters, unsigned, in the press, daily advocated Dr. Brooks; Drs. Shinn and Newton publicly urged him as the one man to represent the Church in and for Massachusetts; and what *The Churchman* now editorially assigns as the moving reason why he was elected—"the recognized distinction of the man"—stirred up the country parishes and rectors amazingly, so much so, that (as that paper truly says) it "was pre-eminently a personal election," into which theological or ecclesiastical views did not enter; an election in which victory was won by his personal distinction, among other things, "as the very foremost of the citizens of the commonwealth of Massachusetts." So far as I judge, the opponents of Dr. Brooks voted on principles, so clearly stated by Dr. Starr, and his friends voted utterly irrespective of any principles involved, or purely on personal grounds, with here and there the vague and romantic belief that somehow his election would cause a "landslide" toward the Episcopal Church from the various denominations.

Dr. Brooks' clerical majority was increased on this wise: two of the city clergy were taken suddenly ill; the secretary of the convention thought it proper, as such, not to vote; complimentary votes were certainly thrown for Dr. Brooks, and at least one vote was thrown without the least expectation that he would be elected; one was thrown from personal dislike to the speaker, and a vote was cast "in order," as the caster of it said to me, "to help break up all the ecclesiasticism with which our Church is cursed in Massachusetts and elsewhere;" (he is a well-known iconoclast). Had fifteen of the clergy voted *vice versa*, Dr. Brooks would have failed of an election. His lay majority came largely from our small country parishes, especially those west of Boston, who were greatly influenced by the daily newspapers. The president and both secretaries of the convention did not vote for Dr. Brooks; neither did any one of the old or new clerical members of the Standing Committee, and of the four present lay members, but one voted for him. Of the clerical deputies to the late General Convention, one voted for him, two did not. The last of our

clergy to be elected bishop, but who declined, did not vote for him.

It seemed to me, Mr. Editor, that some of these details may aid your readers to see how the election came about. The motives which influenced some of the editors to advocate Dr. Brooks are strangely diverse. One, an ardent agnostic, desires to have our Church *liberalized*; another, a staunch Congregationalist, thinks that as Dr. Brooks is so much of a Congregationalist, he can and will largely Congregationalize us. Do the High Churchmen, who voted for Dr. Brooks, realize that this predicted "landslide into the Episcopal Church" may be, in many cases, an immigration that will not be for peace and *enduring* strength? The millennium is declared to be at hand in this diocese; and for Dr. Brooks' sake his enthusiastic supporters should have been less rhetorical in depicting what may not after all be verified, even numerically and on the surface.

ATHANASIOS.

## DR. BROOK'S VIEWS.

To the Editor of *The Living Church*:

*The Boston Herald* says that Dr. Brooks would be the most effective leader of the Church in Massachusetts because he appreciates and understands "New England thought." This is a *non sequitur*. Without the firm grasp of Church principles, which Dr. Brooks conspicuously lacks, a familiarity with New England thought must produce unchurchly results. That intimacy with heresy may bring about indifference to error of doctrine, the following, from *THE LIVING CHURCH* for July 21, 1883, will show:

The last canonization reported, took place in Boston, June 10th, when the Rev. Dr. Brooks pronounced a eulogy on the late great Unitarian teacher, pronouncing him "God's true saint, James Freeman Clark, and one of our best and noblest Christians." A Christian (if an adult) is one who believes that Jesus Christ is the Son of God, the Word made flesh, and is baptized in the name of the Holy Trinity. The broadest charity needs not to call men by wrong names.

To make Dr. Brooks a bishop would be as inconsistent as it would be dangerous; for a bishop has to promise solemnly that he will conform to the doctrines, discipline, and worship of the Church. We do not see how Dr. Brooks as an honest man can promise this. Note the following comparison:

## DR. BROOKS.

I do not believe that episcopacy is a divine institution nor in Apostolic Succession as an essential or exclusive element of her (the Church's) ministry. . . . The claim that the episcopally-ordained clergy alone have the right to the ministry is preposterous. . . . Our Church, which is not the Church but a Church of Christ in this American land." (Speech at Louisville, Church Congress, Oct. '87. See *Churchman* for Oct. 29, '87).

## THE PRAYER BOOK.

O Holy Jesus who hast purchased to thyself an universal Church, and hast promised to be with the ministry of Apostolic Succession to the end of the world, etc. (Office of Institution).

"It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, bishops, priests, and deacons. . . . No man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereto, according to the form hereafter following or hath had Episcopal consecration or Ordination. (Preface to Ordinal).

There is an American Church and it is the great body of American Christianity. . . . "What can this Church give that they have not?" (Speech at Louisville Church Congress, Oct. '87. See *LIVING CHURCH* in loco).

Since 1880 the House of Bishops have been employing a commission of its members to inquire into the validity of Moravian orders. If this Church can give nothing to a Protestant sect that it has not already, the House of Bishops ought to be rebuked for such a foolish waste of time.

Dr. Brooks assisted at the installation of Dr. Lyman Abbott, Congregational minister, and lately joined with Unitarians in a service on Good Friday. With such antecedents, it would not be surprising if, as a Catholic bishop, he should assist at Unitarian ordinations. Presumably, however, before consenting to the elevation to the episcopate of a man who has, as it were, one foot out of the Church, the House of Bishops will have some assurance that after his consecration as a bishop he will be more consistent than he has been as a priest, "to banish and drive away from the Church all

erroneous and strange doctrines," instead of going out of his way to pay his respects to them.

A. B.

## AN ASTONISHING ASSERTION.

To the Editor of *The Living Church*:

A recent writer in *The Churchman* says: "Whatever view, therefore, one may take of the erroneousness or the truth of the Rev. Mr. MacQueary's opinions, it should be kept in mind, in considering the theological questions raised by the case, that our Church has never spoken concerning them." Now, Mr. Editor, this seems to me a most extraordinary statement. What are Mr. MacQueary's opinions? Has he not flatly denied the Incarnation and the Resurrection of our Blessed Lord as this Church and the Church Catholic have held from the beginning? Are not these the theological questions raised by this case? If not, what are the questions? And has not this Church of ours spoken on these questions? Spoken, in the Creeds, in the Articles, and in the prefaces of the Holy Communion? Do not, in fact, these theological questions involve the two great fundamental doctrines of the "Faith once delivered to the saints"? What does this writer in *The Churchman*, the Rev. Frederick Palmer, of Andover, mean? Aside from our solemn confession to the truth of these doctrines every time we repeat either the Apostle's or Nicene Creed, in the Preface to the Holy Communion on Christmas Day, we say: "Because Thou didst give Jesus Christ, Thine only Son, to be born as at this time for us; who by the operation of the Holy Ghost was made Very Man of the substance of the Virgin Mary, His Mother." Then again, on Easter Day: "But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son, Jesus Christ, our Lord." Then, furthermore, in Art. II., we find this distinct dogmatic teaching on the Incarnation: "The Son which is the Word of the Father begotten from everlasting of the Father, the very eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance," etc. And again in the IV. Art., we read, "Christ did truly rise again from death and took again His body, with flesh and bones and all things appertaining to the perfection of man's nature; wherewith He ascended into Heaven and there sitteth until he return to judge all men at the last day." Now it would seem as if "our Church" had spoken clearly and emphatically enough on these two doctrines, which Mr. MacQueary denies and for which he has been tried and condemned as guilty of heresy, and not for the violation of any canon or doctrine as held simply in the diocese of Ohio, as Mr. Palmer seems to imply. Heresy, as I understand, is the same everywhere in this Church—heresy is the denial of some fundamental doctrine of the Church Catholic, and for heresy Mr. MacQueary has been tried and condemned, and the only unfortunate thing about his trial was that there was so much delay in the decision of the court, and that the verdict of condemnation was not unanimous. We are indeed a very tolerant Church, a broad Church, we have, in fact, been called the "roomiest Church extant," yet there certainly must be limitations in regard to both extremes that now threaten the true Faith of this Church, the one tending to superstition and idolatry, and the other to infidelity and even atheism. For there is really no logical halting place between that faith which holds firmly to the Incarnation and Resurrection of Jesus Christ from the dead and the denial of a *written* Revelation which logically ends in materialistic atheism. We are indeed to have charity for those who err, but we are never to forget that "charity rejoices in the truth" and not in error, and the Church which, on the plea of charity, tolerates the denial of fundamental doctrines, destroys itself. We have, indeed, fallen upon perilous times when men, who to all intents and purposes, deny the Lord that bought them find apologists in the Church, and we rejoice to see in regard to this case, the bold and outspoken words of

the Rev. Dr. Dix, who, speaking of our danger, says: "But what are our personal distress and anxiety compared to those which come through fear for the Church? Over her has passed a shadow worse than that of death, the shadow of heresy subversive of the Christian Faith. An ancient falsehood has been revived and re-uttered in our hearing, and by one of our own Communion; a heresy, in its form, low, gross, and carnal, impugning the virginity of Mary, the Mother of Jesus, and therefore abhorrent to manly, courteous, and chivalrous souls; formally destructive of the Catholic doctrine of the Incarnation, as implying a human personality in Christ; traceable to the anti-Christian Cerinthus the Judaizing Gnostic of the first century, denounced and repudiated with just indignation and disgust by the Holy Church throughout all the world—that heresy has been revived by one who claimed the right to teach and yet to exercise his ministry as a priest of our Church. From the awful, the unutterable, disgrace which would have been the result of acquittal of such an offender, we have been delivered. It is an omen, let us hope, of similar deliverances, in other perils which may hereafter threaten the Truth and the Faith. Let us give thanks to God in the passing of that death cloud and ask for perfect faith and trust, and pray Him shortly to make an end of these wonders and to accomplish the days of trial and to hasten His Kingdom." To all of which we heartily say, with many others, as we believe, Amen.

GEO. H. MCKNIGHT.

Elmira, N. Y.

## NO "AMERICAN GOTHIC."

To the Editor of *The Living Church*:

Your article on the "competing designs" for our new cathedral at New York is timely, and as a "Catholic" exponent your views are appreciated by Catholics. I would greatly like to hear more from you upon this subject, as would, I think, other Churchmen.

Mr. Wood's design is "refulgent with ancient symbolisms," but is *not* Catholic nor on the lines of the Church as handed down to us. The plea "that it should be constructed so that the congregation can sit around the pulpit and hear the preacher" is absurd; for while it may be desirable to hear the preacher, it must be remembered that our service is *not* a *preaching service*, and to ruin a plan for the mere purpose of preaching, is taking great liberties with architecture, to say the least.

Mr. Wood's design is "un-thinkable," and is simply a conglomeration of pinacles, etc., which in themselves may be very fine, but the design lacks character and is simply an enormous pile of stone, which Mr. Wood calls "American Gothic."

It is quite true that Catholic Churchmen want the Faith as handed down by Bede, Augustine, Andrews, and others, and we Church architects demand that the churches built by them to go with that Faith and this line of thought in church building be also handed down. I would regret exceedingly to see Mr. Wood throw away his symbolism, but is it necessary that these symbols be combined with a "Protestant" plan? Why is it that vestries and building committees do not stick to English Gothic and stop this attempt to invent a national style of architecture, "American Gothic," Mr. Wood calls it. Look around you and see the churches where they have tried to invent an "American Gothic," what do you find? Simply a hideous nightmare.

Let us, therefore, fight for Church architecture as established by our Mother Church and have things correct.

ARCHITECT.

## A LAYMAN SOUNDS THE ALARM.

To the Editor of *The Living Church*:

As a layman I wish to express my heartfelt approval of your brave and faithful efforts to stop the rising flood of heresy and materialism threatening our beloved Church and faith. If there be nothing but fable in the blessed story of our Lord's Incarnation and Resurrection, then indeed is



our faith vain, and let us eat and drink, for to-morrow we die—that will be the most sensible thing left for us to do. If the teachings of Mr. Heber Newton, and other like clergymen are to be tolerated in our Church, if our chief pastors and bishops do not bravely “banish and drive away” these heretics and their heresies, we laymen think it to be high time for the monk Ignatius, or even for us laymen, to tell them that they will have to answer for the shattered faith of thousands of their sheep. A hateful materialism, or Rome, will be the ending of painful and distressing doubt to too many of our fold. We laymen crave a settled and unalterable creed and faith, above all things, and we look to our bishops and Church for this our most reasonable demand. Out upon the present “liberalism” which would tolerate a clergyman of our Church in the pulpit, taking from the life of our Lord all that is supernatural, and in so doing, making our beautiful burial service a mockery and the xv. chapter of I. Corinthians, with all its blessed hopes, a silly and delusive tale, and idle superstition! Such false liberalism is intolerable and the sooner our Fathers in the Church recognize it as such and stamp it out remorselessly, the better for their souls, and our souls, that God has given to their care.

I beg of you, therefore, to continue your brave fight valiantly and to victory! for it has long been evident that scientific skepticism would prove the veriest “Apollyon” that Christians of this age and generation will be called upon to fight, and, thank God, defeat! But our chief pastors must not show the white feather, lest forsooth they might incur the terrible charge of illiberalism, or even bigotry. Men like Dr. Newton will be harmless outside of the Church, but I fear every Sunday they remain in our pulpits will witness the sacrifice of one or more human souls! It is time for faithful Christians to speak out, or betray their Lord and emulate Judas Iscariot. It is not pleasant to think of this, nor for laymen to have to express horror of our false and recreant shepherds, in the midst of our own fold! Then, pray, fight the “good fight” which your position as editor of THE LIVING CHURCH so well affords you the opportunity to do, and believe me an earnest well-wisher in doing your duty.

J. B. HENRY.

Brooklyn, N. Y.

## THE CLERGY AND MISSIONS.

To the Editor of The Living Church:

Do the clergy as a rule perform their full duty toward the missions of the Church? From the tone of some of the appeals for aid, and from occasional articles in the Church newspapers, the inference would seem to be that very many of our clergy and parishes are sadly lacking in their duty toward the great cause of missions. Perhaps this may be true, but such a conclusion ought not to be accepted without abundant evidence.

Our parishes may be divided into three classes: (1) A few whose membership represents great wealth. (2) Those that are barely able to pay their current expenses, and seldom present a clean balance-sheet on Easter Monday. (3) Those that pay their current obligations comfortably and promptly, and have something to give away. It will not be far out of the way to say that classes two and three are about equal in numbers; obviously the means for extending the work of the Church must come from classes one and three, the barely self-supporting parishes and the missions may give something, but not very much.

Now, considering the number of parishes that are able to give anything more than very small sums, considering the number of calls made upon the pockets of Church people after paying their obligations to the local parish, there is no mean sum contributed annually by the members of our Church to objects of a strictly missionary character; for remember that in addition to the gifts to the Board of Missions, there are large contributions to diocesan missions, to city missions, to the Building Fund, and offerings large and small from parishes and

individuals that do not appear in any of the printed statistics. The people might give more, the clergy ought to be more constant in their appeals, it is urged. Certainly there are individuals who might give a great deal more, and the clergy, I am quite sure, would like to respond to every appeal that is made; they can do so, however, only by persuading the dollars out of the pockets of the people. But sometimes the people have no dollars to give, and sometimes the niggard will be niggardly, and the churl will be churlish, notwithstanding persuasion, rebuke, and entreaty.

A strong appeal is being made for an extraordinary effort to provide more means for the foreign field. The writer in conversation with some brother clergymen finds that they do not intend to make that effort, not from any lack of sympathy with the noble men who are doing good work in foreign lands with the means given them, but because they feel compelled to choose between increasing work in the foreign field or providing for new work and more work in our own land, especially in the great States and Territories west of the Mississippi. Here in the older section of the country we are building upon foundations that have been laid; in the West the foundations are being laid, and for the welfare of the people and the future glory of the Church, those foundations must be laid now, and made deep, broad, and enduring. I have a letter of recent date on my table wherein the writer says: “Give us a hundred dollars now, and it will do the work of a thousand ten years hence.” This seems to echo the voice of our bishops who are now striving to win the West for the Church. If we must choose between the two fields, there are not a few who will say: “Foreign missions may well wait for a time for extraordinary efforts; the great work in the West should just now be first in the thoughts of the Church.”

JOHN T. ROSE.

Cazenovia, N. Y.

## THE INDIAN INSTRUCTION.

To the Editor of The Living Church:

I am glad to see a few utterances in your paper regarding Indian matters. I am not the only one who would like to see a very thorough ventilation of the whole story. Meanwhile, and in aid thereof, I would like to ask a few questions on the subject; questions throbbing with all the life principles of Christianity, morality, and humanity. Give them place, I pray you, and send them forth through the columns of your paper, that they may reach, and mayhap touch the hearts of men, women, and tender children. It is admitted by the humane part of the world, that the unfortunate Indian has been grievously wronged from the beginning; that generation after generation of the white race perpetuates this wrong, and increases their injuries: that our government, though talking softly and promising broadly, has proved more untrustworthy and treacherous through its accredited agents than the savage people themselves; that our much-boasted age of enlightened progression sees neither the blackness of past crimes, nor the guilt of the present day; much less does it devise a punishment for the future offender. From the Christian churches of this country, hundreds of thousands of dollars are sent annually for work in foreign mission fields; while our own Indians, the vital issue for us, are neglected, and by many churches almost, if not quite ignored. The people of these States are foremost in generosity for relief of suffering humanity from fire, flood, and famine; yet their sympathies do not respond when told that the Indians are sick, hungry, or freezing, because they are systematically robbed!! Can you explain this strong want of sympathy in the people, the Christian people of the land? Can you explain the general incapacity of the Church towards Indian mission work? I do not doubt that Bishops Whipple and Hare, and other noble men have done what they could in certain localities; but still I maintain that the Church at large is lukewarm and neglectful. Though nearest to us, it is the field we hear and know the

least of. Though appeals come thick and fast for all sorts of aid, foreign, diocesan and otherwise, yet rarely is anything asked for direct Indian work. The missionaries themselves are mostly silent. Does the Omaha Parish Messenger strike the keynote of this silence by revealing that Christianity on the reservations is muzzled? During more than thirty years' membership in the Church, I have yet to hear from my own parish pulpit, or any other, a request for aid for Indian mission work; or to listen to any remarks made in the effort to create, or awaken interest therefor. This may seem a strange statement, but it is a true one; and what is true of one person's experience may also be true of many. I know it has always been a vexed question what to do with the Indian; but is the Christian world excused on the score of difficulty? And is it possible that the subject would be in its present unsolved condition, if Christianity had been more true to its principles in dealing with it? That the Indian was not long since a civilized, Christian citizen, sharing equally our privileges and blessings, is a blot on our national honor and history, and also on our churches. Christianity fails most when it fears to exact a cessation from wrong doing. And the repentance which does not try to repent past wrong is a poor foundation for future expectancy. But can nothing be done? Is there no way to arouse the conscience of the nation that it shall put down this sin? Must this thing go on till the poor remnant of the red man (our defrauded brother) is literally extinct? Is the Church doing all she ought or might, if she were awakened out of her lethargy. She is wide-awake on all points of liturgy, music, building, ornamentation; can she not create and cultivate a spirit of righteous reform for the Indian, which shall imperatively call for justice and honesty in his cause? The cruel covetousness of the white man stalks unrebuked through the centuries, while the world looks placidly on, and piles mountain high its boasts of piety and progress.

L.

Niles, Mich.

## A WAY OUT.

To the Editor of The Living Church:

As suggested in your editorial of the 25th inst. (pages 60-61), a pastoral letter will undoubtedly end the irregularities in the diocese of New York, as regards the inviting of denominational ministers to officiate in churches. But this irregularity occurs else-

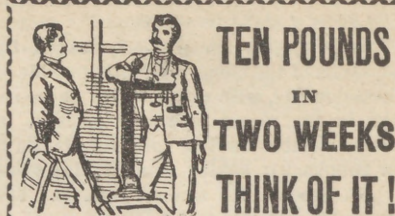
## That Tired Feeling

Whether caused by change of climate, season, or life, by overwork or illness, is quickly overcome by

## Hood's Sarsaparilla

Which purifies the blood, creates an appetite, and gives mental and bodily strength. It really

## Makes the Weak Strong



As a Flesh Producer there can be no question but that

## SCOTT'S EMULSION

Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda is without a rival. Many have gained a pound a day by the use of it. It cures

### CONSUMPTION,

SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. AS PALATABLE AS MILK. Be sure you get the genuine as there are poor imitations.

## Rubifoam

is a perfect liquid dentifrice.

where, and our bishops are not always promptly informed of it, and an investigation requires time and tries the patience. Let me suggest, therefore, that even the laymen can do something to discourage the unlawful custom. Notice of exchange is always given by our rectors, and such notices of exchange with the unordained will speedily cease if Churchmen will quietly absent themselves from all such services. Empty pews will make pastoral letters unnecessary.

X. Y. Z.

Jacksonville, Ill.

## INVITING UNAUTHORIZED PREACHERS.

To the Editor of The Living Church:

It seems that the Methodists are guarding against inviting ministers of other religious bodies into their pulpits. The following item is from The Waterbury (Conn.) American, of April 24:

At the session of the Methodist Episcopal Southern Conference, held in New London, Saturday, a resolution was passed in disapproval of exchange of pulpits by Methodist ministers with ministers of other denominations.

The Church may surely enforce her existing law against the intrusion of unauthorized and irresponsible teachers into our pulpits.

RAVENSCROFT.

### OPINIONS OF THE PRESS.

The Churchman.

A FALSE CHARGE.—One swallow does not make a summer; and one solitary case of this kind in a hundred years is a very narrow foundation for the broad charge of the Rev. Mr. Savage that “not one in ten of the clergy of the Episcopal Church believes the Apostles' Creed in its entirety.” Let not Mr. Savage deceive himself. The Episcopal Church is not playing fast and loose with the creeds, and neither are her clergy. With all her tolerance in other matters, she has no compromise either to offer or to accept on that subject, and her clergy are not men who palter with her sacred words in a double sense. Considering the amount of adverse criticism which the Church has had during the past few months, it is rather noteworthy that the spring Confirmations seem to have been larger than those of any previous year, and that considerably more than one-half of the persons confirmed are accessions from without. Verily, “the Church is an anvil which has worn out many a hammer!”



## FROM GARRET TO CELLAR.

BY E. H. BARRINGTON.

I will just mention a few things that are exceedingly useful at house-cleaning time:

First, kerosene. When putting away stoves and stove-pipes for the summer, clean them very thoroughly inside and out, so as to free them entirely from dust and ashes, then dip a sponge or soft, old cloth in kerosene oil and squeeze it dry as possible; rub the stoves and pipes all over, every part, and they will not get rusty. (The same treatment will remove all rust from iron sinks.) If any soot from the pipes falls on the carpet, throw with it an equal quantity of salt, and brush all up together; if done with care there will not be a vestige of soot left. If the mica in the stove doors has become smoked, wash it off with a soft cloth and vinegar. The pieces of zinc under the stoves and the lining of the bath-tub will become like new if rubbed with kerosene, after they have been washed with hot suds and dried. Use kerosene also for nickel plate on stoves, lamps, and bells, for window glass and lamp globes. If your tables are marked by hot dishes, try kerosene well rubbed in.

Another good helper in house cleaning is turpentine. Paint your bedsteads with it and they will resist the encroachments of those insect pests that are sure followers of careless housekeeping, and it is certain death, not only to the creatures themselves, but to their eggs. Turpentine will also destroy roaches, ants, and moths. A tablespoonful in a pail of clear, cold water will materially assist in keeping moths out of carpets, if, after they are swept, a sponge be dipped in the water, squeezed as dry as possible and then rubbed quickly over the face of the carpet; it will brighten the colors at the same time. Turpentine and ammonia mixed in equal parts will, it is said, take paint out of clothing, even though it be dry and hard; the spots to be wet two or three times with the mixture and then washed in hot suds. One part spirits of turpentine to three parts linseed oil, well shaken together, is a good furniture polish, and should be applied with a piece of soft flannel.

I have seen it stated recently that furs, woollens, and carpets need only to be thoroughly brushed, shaken, and aired, and then well wrapped in cotton cloth or newspapers for the summer, and no moths will attack them. This is a great mistake, as anyone who relies upon it will find to their sorrow. Something more is needed. I have found gum-camphor to be the very best preservative, the effluvia being very

noxious to moths, mice, and vermin of all kinds. A lump of camphor put away with silver that is not in daily use, will keep it from turning black, and a piece should be kept inside of every piano to prevent the moths from destroying the felt.

A mixture of camphor, borax, and saltpetre, in equal parts, and finely pulverized, will exterminate and keep away the buffalo moth or carpet bug, if spread lavishly around the edges of the room before the carpet is tacked down. Newspapers are also a protection against moths, and it is well, even when using the regular carpet paper, to put a layer of newspapers on top of it.

When blankets are to be washed, dissolve three ounces of borax and one quart of soft soap in a little water; then stir it in a tubful of cold water, and at night put in as many blankets as the water will cover. In the morning rinse each blanket well in clear, cold water and hang out to dry. Blankets washed in this way will not shrink or turn yellow, but be soft and white as new. Other flannels can be washed in the same manner. White cloths that have turned yellow from lying away, may be whitened by washing in borax water, and if the floors are washed with a hot solution of borax it will keep away roaches and ants.

After cleaning closets, sprinkle borax around the edges of the shelves and floor and you will not be troubled with roaches there. For cleaning greasy pans, etc., put a teaspoonful of household ammonia in the water and use it also in washing dish-cloths and towels. Hair-brushes should be washed in cold water with ammonia once a week. Dip the bristles in and rinse up and down, being careful not to wet the back; shake well and stand with the bristles down to dry, and in the open air, if possible. A teaspoonful to a cup of water will help very much in polishing silver, and a tablespoonful to a pail of water will wash windows far better than soap. If there are white spots on your oil cloth where hot things have been set, rub them with spirits of camphor. Decanters and carafes can be cleaned with crushed egg shells and a few drops of muriatic acid in a little water. Iron rust can be taken out of marble by rubbing on the spots one part of nitric acid to twenty five parts water, and rinse off with ammonia and water.

Now, these are only a few hints to aid and simplify house cleaning, but I would suggest once more that they be applied as needed and when needed, not leaving everything for one set time of the year.—*Ladies' Home Companion.*

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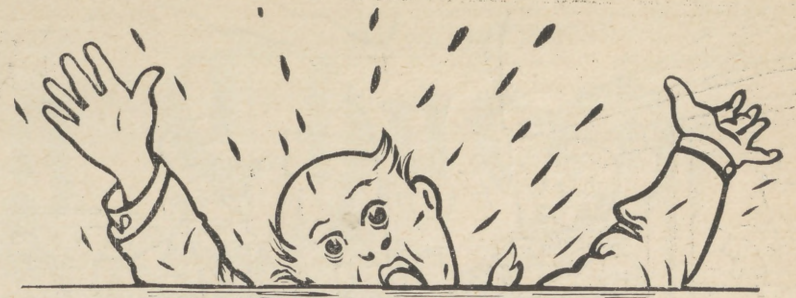
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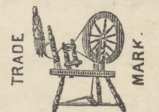
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He might have rubbed, I trow,  
Had I not given him a cake  
Of IVORY SOAP, when, lo!  
Full soon those honest hands of his  
Were spotless as the snow.

And when the soap escaped his grasp,  
With wonder he did note  
That on the water's surface dark  
The cleansing bar did float,  
As swims upon a turbid lake  
A pearl white fairy boat.

"Thanks, thanks," said he, "my worthy  
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For this which thou hast brought;  
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The facts this Ivory Soap has taught,  
For hands like mine it is the best  
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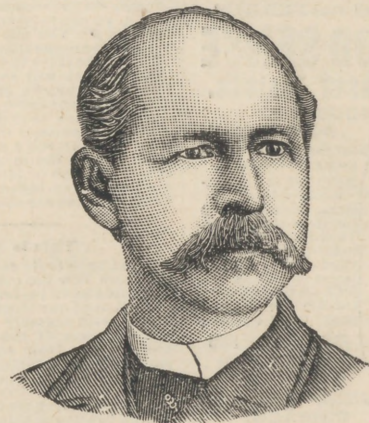
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