

# The Living Church.

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

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WHOLE No. 712.

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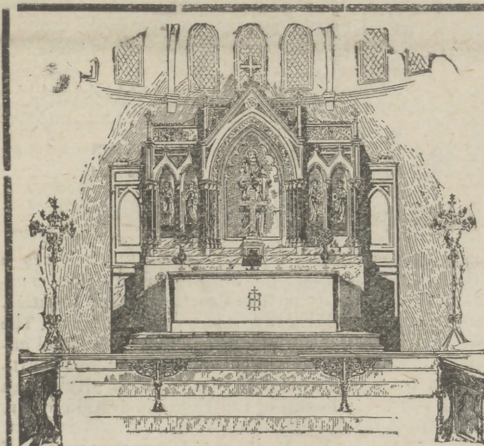
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NEW PUBLICATION.

## HARPER'S MAGAZINE

.. FOR JULY ..

THIS Number contains many articles of national and patriotic interest. The opening paper, by Mr CHARLES D. DESHLER, illustrated by HOWARD PYLE, shows **How the Declaration was Received in the Old Thirteen**. The Frontispiece to the Number is from Mr. PYLE's full-page drawing, representing the reading of the Declaration to Washington's army.

Mr. JOHN HEARD, Jun., contributes a short story entitled **Captain John**, a very original character sketch, involving a pretty love-story, and at the same time a thrilling account of the duel between British and American ships in the harbor of Fayal, in 1814.

Another article of national interest is **The Growth of the Federal Power**, by Mr. H. L. NELSON, showing especially the influence of the Western States in the development of centralization.

Mr. BRANDER MATTHEWS enters the lists as an advocate of "American Spelling."

JAMES RUSSELL LOWELL's paper on **Marlowe**, the old English dramatist, will be keenly appreciated by all lovers of good literature.

The especial art feature is Mr. EDWIN A. ABBEY's illustrations of Shakespeare's comedy, **All's Well that Ends Well**. Mr. ANDREW LANG accompanies the illustrations with an interesting comment on the play.

A short story by Mrs. M. E. M. DAVIS, entitled **The Soul of Rose Dede**, displays this remarkable writer's versatile genius in a new field.

Mr. POULTNEY BIGELOW gives a graphic picture of Russian life, especially on **The Czar's Western Frontier**.

Mr. HOWELLS's exquisite novel, **The World of Chance**, is continued; and another delightful chapter of Miss WILKIN's story **Jane Field**, is given, with a beautiful full-page illustration by Mr. W. T. SMEDLEY.

Mr. R. CATON WOODVILLE, one of the greatest of living artists, contributes an article on **The Capture of Wild Elephants in Mysore**, illustrated from his own graphic drawings. This hunting expedition has a special interest from the participation in it of the late Prince ALBERT VICTOR.

Mr. F. D. MILLET continues his picturesque description of the **Country and People of the Lower Danube**, illustrated from his own drawings and those of Mr. ALFRED PARSONS.

Mr. CYRIL HUMPHREYS - DAVENPORT, F.S.A., contributes an interesting article on **Ancient Gold Work**, illustrated mainly from Etruscan relics.

The Number contains four poems: **Two Moods**, by Mr. THOMAS BAILEY ALDRICH; **At the Tomb of Juarez**, by Mr. HEZEKIAH BUTTERWORTH—both illustrated; **A Penalty**, by Miss NINA F. LAYARD; and **Closed**, by Mrs. ELIZABETH STODDARD.

Mr. GEORGE DU MAURIER resumes his full-page cartoons, and, altogether, the Number is one of the richest ever issued for both literary and artistic worth, as well as for its patriotic associations.

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# The Living Church.

SATURDAY, JUNE 25, 1892.

THE Archdeacon of Taunton, Dr. Denison has retired from the English Church Union, in consequence of the Council's refusal to condemn *Luc Muni*. His loss will be severely felt, but no other course was open to him after the crusade which he had preached against the New Criticism.

THE committee formed, under the presidency of the Marquis of Lorne, for the restoration of the library of the Toronto University, have brought their labors to a successful close. Having sent out about 30,000 volumes, they are now forwarding, as a last instalment, four cases of books, containing some 350 volumes of the Prussian scientific libraries, the gift of the German Emperor.

WE extend our good wishes and congratulations to the Rev. Dr. Phillips, rector of St. Paul's church, Kankakee, Ills., on the occasion of the celebration of the twenty-fifth anniversary of his rectorship, a pastorate which has been characterized through all these years by the most harmonious and kindly relations between pastor and people. We wish for the good rector many more happy years of useful work.

ACCORDING to the new *Tourists' Church Guide*, which is published every two years, there are now 3,918 churches, as against 3,138 in 1890, in which the eastward position was adopted. Ten years since the number was only 1,662. In 1890 "altar lights" were burnt in 1,402 churches; in 1892 the number has risen to 2,048. Vestments were, two years since, worn in 797 churches; this year, in 1,029. In 1890, incense was burnt in 135 churches; this year the number is 177. Ten years ago it was nine only.

THE Dean of Norwich concluded a speech at the Protestant Churchmen's Alliance, by relating a good story of the new criticism as it appears among the middle classes. A worthy timber merchant announced that he was relieved to find that he need not believe literally the various passages in the Bible which he had often proved to be impossible. Being pressed to name one of these passages, he mentioned the ark; it was, he understood, 450 feet long, seventy feet broad, and forty-five feet high, and was filled with live animals. He was convinced, therefore, that the Israelites could not have carried it about with them for forty years.

THE Booth bubble is fairly exploded after extracting £100,000 from a too gullible public. The General, in an appeal to his "dear friends and comrades," tells them that his funds are more than exhausted. He only anticipated a success if provided with an additional £30,000 a year. Of this modest sum he says he only received £4,000 so far. In the meanwhile, Mr. G. A. Sala has given the Boothites great offence by alluding to their unbounded extravagance, the General

travelling the world in luxury, chartering special steamers, and his emissaries, male and female, jaunting about London in hansoms. The worst of it is, honest causes suffer, the public not seeing their way to lavish funds on the Salvation Army and then subscribe to their wonted charities.

THE retreat for the clergy of the diocese of Chicago has been a most refreshing and edifying season. It promises well for the spiritual life and activities of the Church that retreats are more valued and used. We are glad to see that one has been arranged to be held at the Cathedral of Albany in the September Ember Week. The conductor will be the Rt. Rev. E. T. Churton, Lord Bishop of Nassau. The clergy who desire to be present are requested to send word before Sept. 1st, to the Rev. Canon Fulcher, 4 Pine St., Albany, N. Y. A more extended announcement will be given later in the season.

IT is always gratifying to record deeds of valor in saving life, says *The Church Review*, but it is additionally gratifying to record the fact when an appropriate reward is given as a grateful acknowledgement. For this reason we rejoice to hear that the King of Sweden has presented a silver medal to the Rev. Cyril A. W. Robins, of Lydd, who volunteered to go out in the Littlestone lifeboat to a shipwrecked vessel, and assisted in rescuing several Swedish seamen on November 11th, last year; for although we are sure that Mr. Robins had neither applause nor reward in his mind when he risked his life on that melancholy occasion, such gifts as these are not to be despised in that they perpetuate the memory of noble deeds, and keep alive the remembrance of them in future ages.

AT the meeting of the Board of Managers of Missions, held June 14th, plans were adopted for the building of the Church Missions House, and the committee were ordered to proceed with their development. The committee were authorized to make contracts for the erection of the building, and to arrange for the laying of the corner stone on Monday, October 3d, at four o'clock in the afternoon. Appropriations for the fiscal year beginning September 1st, 1892, were made as follows: For the Domestic work (including work among the Indians, all designated contributions to apply, \$41,295, and for the work under the charge of the Commission on Work among the Colored People \$40,000 in addition to all contributions designated for that work) the sum of \$205,795.00. For Foreign Missions (including \$4,562 for the support of disabled missionaries and widows and orphans of missionaries) the sum of \$166,122.76. And set apart for Central Expenses and for the cost of making the work known to the Church, the sum of \$33,000. The details of the foregoing appropriations will be given to the Church as usual after the

beginning of the new fiscal year. There will be some adjustments to be made and some necessary outlay not included in the above to be estimated.

A CORRESPONDENT of *The London Daily News* writes: "There was a curious sight at St. Paul's cathedral last Sunday morning (22nd ult.), to which no attention has been called. All the Sioux Indians, Mexicans, cow boys, and the recently arrived Cosacks, who are part of Buffalo Bill's troupe, were at the morning service. They sat two seats in front of me, and I am afraid more attention was paid to them than to the service. It was a strange meeting of red men from the Far West and Russians from Eastern Europe, sitting together, and all apparently devoutly attending to a service which they could not possibly have understood. The Indians, I believe, were greatly impressed by the service (though I am afraid a few of them looked bored before the thing was over), and particularly charmed by the music of the big organ. To this moment they cannot be made to understand where the sound came from, and how it was produced. As the party entered and left in a body, were shown to three consecutive rows of seats, and were under police escort, the visit must have been arranged."

THE following incidents are new, and there is every reason to believe that they are true, for they were told by Mr. Miles, the famous and venerable verger of Rochester Cathedral, who figures in Dickens' last book, "Edwin Drood." Mr. Miles says: "One day a gentleman was talking to me after service. The setting to the canticles had been Patrick in G, a very minor and old-fashioned service, which does not 'go down' very well in these days. Well; this gentleman told me, with a strong Irish accent, how he had enjoyed the music, especially the *Te Deum*, which, he added, was written by a 'foine ould Irish composer.'" This is the verger, who, as he says, was once present at a wedding breakfast at which his health was solemnly proposed by one of the guests, who asked the company to drink to the long life "of the Cathedral Virgin."

SUNDAY, June 12th, was the fiftieth anniversary of the death of Dr. Arnold. A memorial has been addressed to the Dean of Westminster, asking his favorable consideration of a proposal to place in the Abbey some memorial of Dr. Arnold. Among those who have signed it are: The Archbishop of Canterbury, the Bishops of London, Durham, Chester, Gibraltar, and Bishop Barry. The Dean of Westminster has sent a reply in which he says: "I rejoice to feel myself at liberty to comply with the wishes of those who have addressed me on the subject, and to do all that lies in my power to enable them to honor the memory of one whose claims on the national gratitude have been so forcibly put forward in the memorial that lies before me. Scanty and steadily decreasing as is the space

left for monuments of any kind within the Abbey, there is one site yet unoccupied which seems to me singularly appropriate to the purpose which those who have addressed me have in view. It is in the vacant arch of the wall arcading in the baptistery, next to that in which is placed the bust of John Keble, and in the immediate vicinity of Wordsworth's seated statue." In accordance with the Dean's suggestion a meeting was held in the Jerusalem Chamber on Trinity Monday, June 23th, at 4:30 P.M., to make arrangements for carrying out the proposal.

BISHOP Bickersteth, of Japan, lately wrote regarding the general work of the Church in Japan: "There are few, if any people, with nobler or pleasanter characteristics than the Japanese, or who offer a finer rough material for the moulding and hallowing of Christian grace and principles. It is, of course, a mere error, though a very common one, to blame Eastern people because they do not exhibit a character which nineteen centuries of the Faith have only as yet partially impressed on the West; and it is also, in my judgment, certain that no mission of the Church at this time has larger reasons, whether for thankfulness or hope, than that of the Church of England in Japan. If its condition now, whether in point of numbers of clergy, and of workers, or of converts, or of organization and general level of Churchmanship and love of the Church among Japanese, or, I believe also—though it is much more difficult to gauge—of spiritual religion, is compared with what it was a few years since, I can only say that the development as a whole, and allowing for local disappointments, has been beyond my expectations. With the staff and organization here duly developed and increased year by year, we have only to work on, and I make no doubt that God will 'give us the increase,' even if it be left to the next generation to 'see the glory' of the first Christian land of the East."

## CHICAGO.

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

The Diocesan Choir Association held its annual meeting on Monday, June 13th, and elected the following officers: *President*, the Rev. W. W. Wilson, rector of St. Mark's church; *Choirmaster*, Mr. F. E. Dunster, of the Cathedral; *Organist*, Mr. P. C. Lutkins, of St. James' church.

The annual meeting of the Confraternity of the Blessed Sacrament was held at the church of the Ascension. At Evensong, on Wednesday, June 15th, the Rev. J. A. Carr, of Ripon, Wis., was the preacher at the High Celebration, on Thursday, the Bishop of Fond du Lac preached.

The diocese has suffered a great loss in the death of the Hon. James K. Edsall, which occurred on Sunday morning. Mr. Edsall was an eminent lawyer and an honored and prominent citizen of Chicago. He served the State of Illinois in its Senate, and also as attorney general. He was a steadfast and devout Churchman, a member of the diocesan convention, and of the vestry of St. Peter's, Lake View. His son, the Rev. Samuel C. Edsall, is rector of that parish.

The annual Retreat for the clergy of the diocese of Chicago was held in Waterman Hall, on the 15th, 16th, and 17th of June. It was a most helpful season to the many who attended thereat. The place was all that could be desired, the ample grounds, the pleasant, well-appointed chapel, the convenient sleeping rooms, the genial hospitality and good fare, left nothing in a material way deficient. The conductor was the Bishop of the diocese. To those who have attended every Retreat held since their inception some ten years since, this occasion seemed especially remarkable for the fervor and earnestness which marked every utterance. Each day began with a Celebration; silence was strictly observed within the prescribed periods, not too long or too severe. There was deep solemnity, but through it all was also a tone of cheerfulness which made the whole proceedings most practicable. Through the midst of the deep silence of earnest united personal, and yet truly common, prayer in the chapel, the song of the birds outside would float in with joyous tone. In something of this fashion, amid the deepest penitential feeling, there echoed within the heart the comforting words, "Ye are the sons of God," *Sursum Corda*. The Bishop's theme was "Interior peace obtainable by the conquest of the Will." The meditations and instructions sounded the depths of the human soul, and pointed to the loving abysses of the divine Will, conformity to which in all things will ever secure interior peace.

## NEW YORK.

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

CITY.—On Trinity Sunday, pews were used for the first time at the new church of the Archangel, the Rev. Ralph Wood Kenyon, rector, in place of the temporary sittings heretofore utilized.

At St. Paul's church, Morrisania, the Bishop confirmed a class presented by the Rev. Thomas R. Harris, D. D., rector of the parish, and secretary of the diocese, on the morning of the first Sunday after Trinity, June 19th.

At the church of St. Edward the Martyr, the Bishop made his episcopal visitation on the evening of Friday, June 17th, and administered the rite of Confirmation to a class presented by the rector, the Rev. E. W. Neil.

The trustees of the General Theological Seminary have taken the necessary steps for establishing a professorship of sacred philosophy in the post-graduate department, and also of a number of fellowships for graduates of high scholarship, to enable their studying abroad.

In view of the natural diversity of opinion as expressed by lecturers in the annual courses delivered under the auspices of the Church Club, a resolution has been adopted by the Club, that future published volumes of such lectures shall have appended a note to the effect that the Club does not hold itself responsible for statements set forth by the lecturers.

On the morning of the 1st Sunday after Trinity, the Bishop made a visitation of the pro-cathedral, at the time of the early Celebration. On the afternoon of the same day he held an interesting service among the sailors at the floating church of our Saviour, under the care of the Church Society for Seamen of the Port of New York. The rough tars always show much appreciation of his manly words addressed to them.

The 4th annual festival of choirs under the training of Mr. S. W. Ball, was held at the church of the Beloved Disciple, on the evening of Wednesday in Whitsun week. Three choirs were combined for the occasion, those of St. Paul's church, Jersey City Heights, the church of the Holy Apostles, and the church of the Beloved Disciple. The service was conducted by the rector, the Rev. S. Gregory Lines, assisted by the Rev. Joseph Reynolds, Jr. The musical selections, which were largely from compositions other than Anglican, were very finely rendered. A large congregation was present.

On Tuesday, June 14th, Hon. Seth Low, LL.D., President of Columbia University, sailed for Europe on the steamship "Spree." He was accompanied by Mrs. Low. It is his intention while abroad to visit a number of university centres in order to study the buildings, modern improvements, etc., in the hope of getting valuable suggestions for the new buildings of Columbia. The other professors of the college who are in Europe will keep their eyes open for any improvements to incorporate in the new buildings. President Low has been hard at work, with but little vacation, since entering on his duties at Columbia. He will return in time for the General Convention.

Columbia College has been practically abandoned since commencement. The new curriculum of the faculty of the school of arts has just been issued in pamphlet form, and gives a detailed programme of the elective courses. The composition of the faculty under the new constitution includes the president of the university and the professors of the 18 departments that make up the undergraduate curriculum. The list of electives offered to the seniors will be greatly augmented by the courses which the new faculty of pure science expects to provide. Two committees will be in session all summer; one is engaged in planning Columbia's exhibit to the World's Exposition at Chicago; the other is considering the needs of the several departments in the new buildings, the plans for which are being carefully drawn.

The Rev. David H. Greer, D. D., the popular rector of St. Bartholomew's church, has been elected rector of Trinity church, Boston, as successor to Bishop Brooks. The letter of call was accompanied by a personal letter from Bishop Brooks urging acceptance. Dr. Greer is at present at Greenwich, Conn., enjoying vacation, and it is not known what his decision will be, but the impression prevails in the parish that he will decline. He came from Providence, R. I., to New York, a few years ago, to succeed the Rev. Dr. Cook in the rectorship of St. Bartholomew's. The parish is composed of some of the wealthiest people in the city, and includes the various branches of the Vanderbilt family. His work, since coming to New York, has been marked by strong aggressive tendencies, and a noble missionary zeal. St. Bartholomew's has risen to be an example to other parishes in philanthropic energy. Neighboring weak parishes have been given fostering care. Work has been undertaken for the Swedes, Armenians, Chinese, and other classes of the mixed population of the metropolis. A rescue work has been inaugurated and carried on with remarkable success among the worst class of intemperate roughs. Popular services for the many have been added to the "pewed service" for the rich, at the parish church, and, finally, the splendid enterprise of the new St. Bartholomew's parish house has been set in operation. Dr. Greer brought all this practical zeal with him from Providence, and would take it with him to Boston, but the hope is earnestly expressed that he will not go. He is vastly more than a pulpit orator.

A lease has been secured of a five story tenement house at 153 Essex st., and the work of transforming it into a club house for the poor, is rapidly going on. By July 1st the work will be completed, if all goes well. The new club will be conducted on novel lines, and will be a place of rest, recreation, and refreshment for the residents of that crowded neighborhood, both men and women. The plan has been conceived and is being carried out by Mr. Charles James Wills, of the Brotherhood of St. Andrew, the tireless layman in charge of Old Epiphany House. Mr. Wills' idea in establishing the Essex Street Club originated in the thought that something might be done to make a resort of healthful character, where good influences would prevail. The experiment has been made possible by the liberality of a well-known capitalist and philanthropist, who provided, just before he left for Europe a month ago, the

funds necessary to start the club, and has guaranteed to pay all expenses for the next two years. The house stands directly opposite a block which contains people enough to inhabit a large village—2,400. As remodelled, it will contain a public store, club rooms for men and women, a community home for three members of St. Andrews Brotherhood, and a residence for a certain number of families. In the store, prepared food will be sold at cost price, of the same character as that in the philanthropic New England kitchen in Hudson st. The food will be cooked in the building by means of an apparatus costing \$1,000, and none of it will be sold to be consumed on the premises. The store and kitchen will be opened at 6 o'clock every morning in order to give workmen and others an opportunity to bring their dinner pails and receive a substantial noon-day meal. Another feature of the store will be the retailing of tea and coffee for home consumption, at a minimum price; and in other similar ways the club house will seek to provide what the very poor can seldom, when buying from small dealers, procure, either in quality or price. The whole experiment has grown out of the spiritual work of Old Epiphany House, and if it proves successful, a plan is on foot to establish similar club houses for the poor in other parts of the city. The plan includes the element of financial self-support, though at first considerable outlay will be needed.

MOUNT VERNON.—The rector, the Rev. Stephen F. Holmes, and the vestry of Trinity church, have sent a letter of gratitude to Miss Martha Watson for her gift of \$1,000 for the new parish house. The gift has made possible the realization of an effort which for many years has engaged the interest of all who are occupied in the various departments of parish work. The building will cost, together with the equipment, about \$8,000, and \$4,500 of this amount has now been practically secured, or enough to warrant the early beginning of the work.

PORTCHESTER.—The former rector of St. Peter's church, the Rev. S. W. Young, recently died after a long illness at the New York Hospital.

NYACK.—Bishop Potter confirmed a class at Grace church, on the evening of Sunday, June 19th, presented by the rector, the Rev. Franklin Babbitt.

WESTCHESTER.—On Tuesday, June 14th, a meeting of the archdeaconry of Westchester was held at St. Peter's church. The Bishop was present. Interesting routine business was transacted, and the delegates, clerical and lay, were hospitably entertained.

ROUNDT.—On the evening of Tuesday, June 14th, Bishop Potter made his annual visitation of the church of the Holy Spirit, and administered confirmation. He was looking remarkably well after his recent tour abroad. The Rev. Chas. J. Adams has just completed a series of lectures on "The Cæsars and Christianity."

ANNANDALE.—The baccalaureate sermon before the graduating class of St. Stephen's college, was preached by the Rev. Dr. Robert B. Fairbairn, in the college chapel on Trinity Sunday. On Wednesday the class day exercises were held under the great trees of the campus. On the evening of the same day, Bishop Potter administered confirmation in the chapel, and he annual sermon before the missionary society was preached by the Rev. Geo. C. Houghton, of Hoboken, N. J. Commencement on Thursday was held as usual on the campus, which was prettily decorated for the occasion. The litany was previously said in the chapel. There were at the public exercises five speakers, and the class numbered 11 members. Degrees were conferred on the graduates, and the degree of M. A. upon the Rev. Chas. B. Mee, '83; the Rev. R. S. W. Ward, '89; and the Rev. Phillip S. Dean, '89. The trustees held their annual meeting. The annual dinner was held in Preston Hall.

The Alumni Association also held its annual convocation and elected officers for the ensuing year. The Warden's reception and society suppers followed.

## PENNSYLVANIA.

OSI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. James Alan Montgomery has resigned the fellowship of the Divinity School, which he has held for two years past; no nomination is yet made for the vacancy. The time of opening the school has been changed to the Wednesday nearest October 1st; this year it will be September 28th, instead of the 15th, as printed in the catalogue.

Confirmations from Whitsun Day to Trinity Sunday inclusive, are reported: At Mission of the Holy Spirit, 12; St. Luke's, Germantown, 41; St. John the Baptist, Germantown, 19; the Evangelist, 20 (including 2 from St. John Evangelist and 1 from the Good Shepherd, Rosemont); Holy Trinity Memorial, 14 (one from the Mediator); St. James the Less, 11; and St. Philip's, 19.

The children's day observance at the Hospital of the Good Shepherd, Rosemont, Delaware Co., occurred on Saturday afternoon, 11th inst., and was thoroughly enjoyed by the little ones, who were treated to ice cream and cake. At present, there are 26 children in the institution. The warden and chaplain is the Rev. A. B. Conger, rector of the church of the Good Shepherd, Radnor, Pa.

The site for the new diocesan house has been secured, and on the 11th inst. Judge Ashman, of the Orphan's Court, made a decree granting the request of the Fidelity Company, trustee, etc., to sell the one-half interest in the premises, 211 South Broad St., to the trustees of the diocese, for the sum of \$30,000; the other half having been purchased by the trustees from the executors of the estate of Benjamin Johnson, for a like sum, making the entire purchase money \$60,000. The building to be thereon erected will cost \$50,000 more.

The annual commencement of the Academy of the P. E. church was held on the 15th inst. The head-master, Dr. W. H. Klapp, presided, and after reading the school service, made a few remarks appropriate to the occasion, concluding with the words, which must be construed literally, *Valete juvenes*. Twenty certificates were presented to the graduating class, which will entitle them to admission in the University of Pennsylvania. The Rev. J. Andrews Harris, D. D., president of the alumni of the academy, made an address, and presented prizes of \$10 gold pieces to the three honor men, and a certificate of honor to a fourth.

On the afternoon of the same day, the annual closing exercises of St. Luke's Academy, Bustleton, Phila., were observed. The hall was tastefully decorated with blue and white, the colors of the academy, while on the northern wall stood out in bold relief the words *Semper Vigilans*, formed of daisies and lilies of the valley. The Rev. George S. Fullerton, of the University of Pennsylvania, delivered the opening address to the graduates. After instrumental selections, the Rev. W. N. McVickar, D.D., presented diplomas to three young men. Prizes and medals were also given to students who had attained proficiency in various studies, etc.

At the 136th annual commencement of the University of Pennsylvania, held on the 16th inst., the Rev. Walter Biddle Lowry, of Trinity church, Buffalo, N. Y., and the Rev. Elliston Joseph Perot, of St. Simeon's church, Phila., received the degree of Bachelor of Divinity. The master's oration, "New Wine in New Bottles," was delivered by the Rev. Ernest de F. Miel, B. D., who with the Rev. E. J. Perot, B. D., received the degree of Master of Arts. Mr. William Wallace Gilchrist, sometime choir-master at St. Clement's church, Phila., was honored with the degree of Doctor of Music; and Richard C. McMurtrie, Esq., a member of the standing committee of the

diocese, was the recipient of the diploma of Doctor of Laws. These two latter gentlemen well merit these distinguished honors, for the university is very chary in its bestowal of honorary degrees.

As stated heretofore, the Divinity School mission is doing an aggressive work in the neighborhood of that institution, and, at a recent meeting of the joint boards, a plan of organization prepared with the legal advice of Dr. McMurtrie was approved. There will be three trustees, one appointed by the Bishop and representing the founders; one nominated by the faculty and elected by the joint boards; and one elected by the congregation. Mr. W. W. Frazier and the Rev. Dean Bartlett were appointed under the two former provisions.

**WEST CHESTER**—The church of the Holy Trinity, the Rev. G. Heathcote Hills, rector, shows a remarkable increase in every respect since last year. The Confirmations number 57; communicants enrolled, 375; families, 230; total of collections, \$7,810. The church property is valued at \$68,000, and no debt.

The vestry of the church of the Holy Trinity has decided to erect, during the summer, a fine addition to the church, which will be set apart as a choir room. The stone work is to be of an ornamental character. The room will contain 50 closets for the use of the vested choir.

Buttercup Cottage, which was noticed in these columns June 20th of last year, has been opened for the fourth season, for the use of working girls whose means do not permit them to spend their vacation where compensation is required, and to whom an invitation to pass two weeks as guests at a country cottage is a most acceptable boon. During the third season, which opened June 6, 1891, and closed October 1, the house was crowded; 150 girls were entertained during that time. Many applicants were unable to obtain admission for want of room. Since last season, however, the Home has been enlarged through the generosity of Mr. H. H. Houston, and it will now accommodate 20 girls at a time, where last season only 12 could be admitted. The grounds surrounding the cottage consist of several acres, which comprise a lawn, play ground, apple orchard, and pasturage, and across the meadow, usually covered with wild flowers, there is a brook, so the girls have the real pleasures of out-door life. The managers of this Home have secured the services of Sister Elizabeth and Sister Ruth, of the Sisterhood of the Good Shepherd of New York, to take charge of the work for another season. Miss Gertrude Houston is the president of the Board of Managers, and the Rev. Jacob LeRoy, rector of St. Martin-in-the-Fields, is chaplain.

**OGONTZ**—Thursday, June 2nd, a goodly company of the friends of the Ogontz school for young ladies, including a number of the prominent artists of Philadelphia, assembled to inspect the work of the art class for the current year. The prizes for the year were awarded for the best work in color to Miss Mary Toffey Wheeler with honorable mention of Miss Emily Barney. The 2nd prize was awarded to Miss Lillie E. Vance. Miss Alice M. Wetherbee, having taken the prize last year, was out of the competition. The baccalaureate sermon was delivered by Bishop Talbot, of Wyoming, before the school in St. Paul's church, Cheltenham. The music was finely rendered by Prof. D. D. Wood, organist of St. Stephen's church, Philadelphia, and a special service was sung by the full choir of St. Stephen's. On Tuesday, June 14th, the commencement was held in the spacious drawing-rooms of the school. The college of the nine muses was adopted as a plan for the exercises, and each muse, personified by one of the graduates, gave a symbolic sketch of the work of the school, so far as it lay within her province. The musical numbers upon the program were exceedingly well-rendered, the skill of the performers and their mastery of technique and expression, eliciting enthusiastic applause from the audience. The ad-

dress to the graduates was delivered by the Rev. James H. Brookes, D. D., of St. Louis, and was an eloquent and thoughtful study of the true honor of womanhood. The graduating class numbered 23 members, representing 8 states.

**NORTHERN TEXAS.**

ALEX. C. GARRETT, D. D., LL. D., Bishop.

The 18th annual convocation met on Wednesday, June 1st, and continued for two days in St. Matthew's cathedral, Dallas. The opening service was on Wednesday, at 10 A. M. The sermon was preached by the Rev. V. McBee. The Bishop celebrated the Holy Communion.

Immediately after the service the convocation was called to order for business, and Mr. Richard Morgan was elected secretary, and W. H. Sutton, M. D., treasurer. In the afternoon the Bishop delivered his annual address, speaking of the progress of the work in the jurisdiction, and of the fine prospects for St. Mary's Institute during the coming year. The following are the Standing Committee: The Rev. Messrs W. B. Guion and Edwin Wickens; Messrs. R. Morgan, and W. H. Sutton, M. D. The chief question discussed was the raising of enough money for the endowment fund of the episcopate, to enable the jurisdiction to become a regular diocese at the coming General Convention. Vigorous measures are to be taken at once to raise the money, the fund is already quite large.

On the second day the Holy Communion was celebrated at 7:30 A. M., Morning Prayer at 10 A. M. The report of the Committee on the State of the Church, was read by the chairman, the Rev. W. B. Guion, and showed many points of encouragement in the work of the jurisdiction, speaking also of the reduction of the debt on St. Mary's Institute, and of a number of new unorganized missions. The delegates to the General Convention are the Rev. Messrs. George S. Gibbs and V. McBee; Messrs. Toomes and Geo. Jackson. A resolution was passed thanking the people of the parish for their most hospitable entertainment, and after religious exercises by the Bishop, the convocation adjourned.

**RHODE ISLAND.**

THOS. MARCH CLARK, D. D., LL. D., Bishop.

The 102nd annual session of the convention was held in Grace church, Providence, Tuesday and Wednesday, June 14th and 15th. The Holy Communion was celebrated by Bishop Clark; the sermon was preached by the Rev. S. H. Webb.

The convention was called to order by Bishop Clark, and the secretary called the roll, showing 61 clergymen, and 46 parishes entitled to seats in the convention. The Rev. S. H. Webb was re-elected secretary, and appointed the Rev. A. E. Carpenter, assistant secretary.

Dr. V. Mott Francis, of Newport, presented the following resolution, which was adopted:

*Resolved*, That it is the opinion of this convention that only baptized persons should be elected as wardens and vestrymen in the churches of this diocese.

The Rev. J. W. Atwood reported from the committee on temperance as follows: That they met in conference with a committee of the New England Department of the Church Temperance Society, the Rev. S. H. Hilliard, secretary, and the R. I. members of the executive committee, and as a result, a coffee room was opened on South Main st., Providence, on February 6th, last and from that date till June 1, the attendance was almost 4,400, averaging 223 men each week. The cost of fitting up the room and the current expenses have been about \$700. It is hoped that this line of Church temperance work may be extended to other towns and cities in the State.

The annual address of the Bishop gave in detail the events of the year: 577 persons were confirmed; two churches have been consecrated: St. Ansgarius' church, Providence, and St. James' church, Providence. There are now on the list, eight candidates for Holy Orders. Five persons have been admitted to the diaconate: Jos. Hutcherson, Frank Appleton, Charles A.

Dearfield, Louis C. Sanford, Edwin B. Nives; two have been ordained priests: the Rev. John Matterson and the Rev. Arthur M. Ancock. The Bishop touched upon many matters of interest in his address: the charitable institutions of the diocese, viz, Grace Memorial Home, St. Mary's Orphanage, St. Elizabeth Home, and the good they were doing; the convocation system for diocesan missions newly adopted; the contributions of the diocese to general missions, \$17,567.44, surpassed by only three others; the General Convention and the important matters to come before it, and his views with regard to proportionate representation of the dioceses in the General Convention. He called attention to the Christian Social Union and its object—a recently-organized society of our Church. He suggested in diocesan legislation, that whenever a vote is taken by ballot, a restriction should be made whereby each parish should be entitled to but one lay vote. "Lay representation," the Bishop said, "is, in my opinion, one of the most valuable features in the constitution of our conventions, but it does not seem to be right that the proportion of lay votes should be such as to virtually extinguish the clerical vote. The recognition of the principle for which I contend on certain important occasions, is a sufficient indication of its propriety, and I can see no reason why it should not be recognized whenever the matter at issue is of sufficient importance to call for a vote by ballot. The general condition of things in the diocese is favorable. The clergy are doing their work faithfully, and our parishes, with few exceptions, are flourishing."

The Rev. Wm. Sheaf Chase, secretary of the Board of Managers of the Diocesan Missionary Society, read the report covering the work done during the year past. During this period, the total amount expended in diocesan missions, was \$2,847.77, of which \$1,577.70 was expended in the Providence convocation, \$1,010.70 in the convocation of Pawtucket, and \$250 in the convocation of Newport. It was voted to raise \$4,000 during the coming year for diocesan missions.

The Rev. Axel Z. Fryxell and Messrs. John Nicolas Brown and Harold Brown were appointed a committee to confer with the Archbishop and other bishops of Sweden as to giving letters to emigrant members of the Church of Sweden to the Protestant Episcopal Church of United States of America.

The following were elected deputies to the General Convention: The Rev. Drs. Daniel Henshaw, C. A. L. Richards, Geo. McClellan Fiske; the Rev. George J. McGill; Messrs. John Nicolas Brown, John H. Stiness, Le Roy King, W. W. Blodget.

The following were elected as the Standing Committee: The Rev. Dr. Daniel Henshaw, the Rev. Messrs. Daniel Goodwin, Geo. McClellan Fiske, D. D., E. H. Porter; Messrs. John H. Stiness, John Nicolas Brown, T. P. I. Goddard, W. W. Blodget.

The next meeting of the convention is appointed at St. Stephen's church, Providence.

**VERMONT.**

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

The 102nd annual convention was held in St. Michael's church, Brattleboro, June 15th and 16th. The attendance was somewhat smaller than usual, owing to the remoteness of the place and the extreme heat of the season.

On the preceding evening, June 14th, the Bishop administered Confirmation to eight candidates, and the service was followed by a very interesting discussion of the Sunday school work of the diocese. The first speaker was the Rev. Mr. Niles, who said that there would be no necessity for Sunday schools, if parents were faithful to their duty. But since, unfortunately, many of them are not, the Sunday school has "come to stay." It cannot be abolished; but it needs to be greatly improved. The sacred duty of the Sunday school teacher ranks next to that of the priest. Much larger classes should be formed, and it

would be well if well-instructed laymen should be selected for the duty who should be paid for their work. The next speaker was the Rev. Mr. Buckley, whose topic was, "The Church Catechism as the basis of Sunday School work." The discussion was closed by the Rev. Mr. Weeks, who spoke on "The Sunday School in its relation to the Church." The rector (he said) should meet the teachers on some week day, and go over the lesson with them carefully; improper books should be carefully weeded out of Sunday school libraries; children's services should be held, choral litanies, shortened Evensongs, or, best of all, a children's Eucharistic celebration.

On Wednesday morning, the convention opened with Morning Prayer. Mr. Thos. H. Canfield, of Burlington, was re-elected secretary; and Mr. Edward L. Temple, of Rutland, treasurer of the diocese.

Standing Committee: The Rev. Drs. J. Isham Bliss, an Alonzo B. Flanders; the Rev. F. W. Smith; Messrs. C. A. Booth, H. Briggs, and H. Wells.

The committee on the revision of the Book of Common Prayer then reported the following resolutions, which were adopted by a unanimous vote:

*Resolved*, That, in the opinion of this convention, the present revision of the Book of Common Prayer should be closed with this General Convention of 1892.

*Resolved*, That the deputies to the General Convention be, and hereby are, instructed to use their influence to complete the work of revision, so that the Book of Common Prayer, as finally revised may be given to the churches directly after the convention of 1892.

The following persons were elected deputies to the General Convention: The Rev. Drs. J. I. Bliss and A. B. Flanders; the Rev. Messrs. Wm. H. Collins and F. W. Smith; Messrs. F. E. Smith, K. Hoskins, C. E. Parker, and E. L. Temple.

The convention took a recess for divine service. The Holy Eucharist was celebrated by the venerable Bishop. The convention sermon was preached by the Rev. Thomas Ockford, from St. John xviii:36, 37, on "The True Kingdom of Christ." The preacher said very forcibly in conclusion, "Catholic ritual is good, but Catholic ritual is worth nothing without Catholic truth."

In the afternoon the convention listened to the reading of the annual address of the Bishop. In it he spoke feelingly of the great loss which the Church had sustained in the decease of Bishops Boone, Bedell, and Williams, of Quebec; the Rev. Dr. J. H. Hopkins, and some prominent laymen of Vermont. He urged the speedy closing of Prayer Book revision; that all church buildings should be secured to the trustees of the diocese; and that steps should be taken for the needful endowment of parishes.

June 3, 1893, being the 25th anniversary of the consecration of Bishop Bissell, a committee was appointed for the proper celebration of that event. This committee reported the next morning, that the annual convention should be held at Burlington, June 7, 1893; and that collections for diocesan purposes should be made in all the parishes and missions on the preceding Sunday. The report was adopted by a unanimous vote.

Mr. and Mrs. Thos. H. Canfield, of Burlington, have made to the Vermont Episcopal Institute a donation of \$3,000, "in memory of their son, John Henry Hopkins Canfield, a grandson of the late venerable Bishop of Vermont, who was for many years connected with the Institute, and whose remains now repose in its consecrated grounds, for the endowment of a memorial fund, the income of which is to be devoted to the education of worthy and deserving young men in the academic department of the Institute."

The convention met at 7 P. M. for the consideration of the missionary work of the diocese. The question of parochial assessments was fully discussed, and interesting addresses delivered by the Rev. Drs. Harris and Atwell. It was voted that a sum of money not less than that of last year be appropriated and that the Women's Aux-

iliary be requested to aid in raising the salary of the diocesan missionary. There was a stirring and eloquent speech by the Rev. Wm. Bogert Walker, in the course of which he narrated a graphic incident of the battle of Chancellorsville, illustrating the good accomplished by extending the services of the Church into little rural parishes.

At 9 P. M. a very enjoyable reception was given at the rectory, to the members of the convention, by the rector and parishioners of St. Michael's, Brattleboro.

The convention closed, after routine business the next morning.

#### MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

The annual convention was held in St. Luke's cathedral, Portland, on Tuesday, June 14th. The annual meeting of the Board of Missions went before, on Monday evening. After semi-choral Evensong, the annual report was read by Canon Sills, and addresses followed, by the Rev. Messrs. Winkley, Moody, and McCully. At 9 A. M. Tuesday, Morning Prayer was read, and the convention organized for business, the Bishop in the chair.

The trustees of the Episcopate Fund reported its amount as over \$69,000, in which the episcopal residence is included, valued at \$17,346.

A resolution of congratulation to the venerable Bishop of British Guiana, on the completion of the 50th year of his episcopate, was passed.

The cathedral chapter reported the recent laying of the corner-stone of the parish building, which is to cost about \$6,000, and to be completed in two months.

At 11 o'clock, Holy Communion was celebrated by the Bishop. The sermon was preached by the Rev. C. W. McCully, of Houlton, in place of the Rev. T. A. Allen, of Wiscasset, the appointed preacher, who was sick.

At one o'clock lunch was served for the clergy and the members of the Woman's Auxiliary, at the residence of Canon Sills, adjoining the cathedral. At two o'clock, the annual meeting of the Maine branch of the auxiliary was held.

The convention met again at 3 o'clock, and the Bishop read his annual address, which dealt with various matters of diocesan interest. Reference was made to the completion of the Episcopate Fund, on the occasion of the Bishop's 25th anniversary, last February, and warm thanks were given friends without the diocese for their large liberality in this matter. An increase in the number of Confirmations was reported, the number being 235. Four clergymen have removed during the past year, and six have been received. There are two candidates for Orders.

At 4 o'clock the business meeting of the Board of Missions was held. In the evening, Bishop and Mrs. Neely gave a reception at the episcopal residence.

#### LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—At All Saints' church, on Trinity Sunday, the Rev. Melville Boyd celebrated the 16th anniversary of his rectorship. Special music was rendered at the services, under the direction of Mr. Archibald Archer, organist and choirmaster. The subject of the sermon in the morning, was "Who hath commanded you to build this house?" and in the evening, "A Review of the Past."

FREEMONT.—A church is soon to be erected here. It will be a mission under the care of the cathedral of the Incarnation at Garden City, until it becomes self-supporting.]

HEMPSTEAD.—The labors of the aged Dr. Moore, who has been in poor health for some time past, are to be lightened, the Rev. R. G. Hamilton having accepted an election as associate rector of St. George's church. St. George's is one of the colonial parishes of the diocese, and was at one time a mission of the venerable Society for Propagating the Gospel in Foreign Parts.

It possesses a Communion set presented by Queen Anne, and boasts connection with the Seabury family. Some years ago its very interesting history was published. The Rev. Dr. Moore has held the rectorship for over 40 years.

FLUSHING.—The sad affliction of the Rev. Dr. J. Carpenter Smith, already referred to in these columns, turns out to be less serious than at first was feared, and the physicians express strong hope of his eventual restoration to health.

MERRICK.—The rector of the church of the Redeemer, the Rev. W. M. Downey, has resigned.

BLYTHEBOURNE.—St. Jude's church, the Rev. Robert Bayard Snowden, rector, continues to receive improvements, which beautify the interior. These are gifts from parishioners, and kind friends without. The rector has lately added a memorial rail, in memory of his son.

NEWTOWN.—Mr. James R. Strong, who has long been the efficient director of the music in St. James' church, has resigned. In the resignation of Mr. Strong, the church has lost a most capable man. Resolutions thanking him for the valuable services he has rendered the parish in the past, have been adopted by the vestry.

#### MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The Bishop has confirmed, since November, 2,184 persons on 134 occasions, an average of a little over 16 persons at every visitation.

The city Board of Missions will open their play rooms on July 6th, at St. Mary's Home, East Boston, Grace church, South Boston, St. Stephen's, Florence St., and at the North End union, in Parmenter St. Twelve teachers will be employed.

The Sailors' Home in East Boston is rapidly approaching completion, and \$4,000 are needed to pay its indebtedness. A large gymnasium outfit for the house has been purchased, and this will allow an extension of the boys' work for East Boston.

WARE.—The Rev. C. W. Duffield has resigned the charge of Trinity church, and will undertake work in Boston.

HAVERHILL.—The corner-stone of the parish house of St. John the Evangelist was laid on May 30th. The Rev. W. B. Frisby, of Boston, delivered an address. The Rev. Messrs. Beattie, Ayers, and Hale, took part in the service.

BOSTON.—The well-known treasurer and supporter of the church of the Advent, Mr. Charles H. Joy, whose death is widely lamented in religious and social circles, was buried on Wednesday, June 8th. The interment was at Forest Hills.

CAMBRIDGE.—The commencement exercises of the Episcopal Theological School took place Wednesday, June 15th. The faculty, alumni, and members of the school, assembled in Laurence Hall and marched to the church, where Morning Prayer was said. The Bishop conferred the degree of B. D. upon 14 of the graduates. The Bishop addressed them and expressed the hope they would never cease to believe that God is light, and love, and never darkness. Truth should always shine through them to their fellow men, and love for their fellow men should never be held back. The privilege of being a minister of God is a great one, and will become a greater one as the days roll on. The names of those ordained appear in another column.

Honorary degrees were conferred on the Rev. Montgomery Moore Goodwin, St. John's church, Decatur, Ill.; the Rev. Alfred Bruce Nichols, instructor at Harvard, and rector of the church of the Redeemer, Lexington, Mass.; the Rev. John Gottfried Hammarskold, of St. Bartholomew's, New York City, and the Rev. Frank Elmer Edwards, of Madison, N. J. The sermon was delivered by the Rev. G. W. Smith, D. D., president of Trinity College, Hartford. After the services, luncheon was served in the dining room of the institution, where as-

sembled the Bishop, clergy, trustees, and invited guests. Profs. Allen and Steenstra have received each \$500 in gold from the trustees, and a silver pitcher was given to Dr. Allen, and a valuable clock to Dr. Steenstra, from the alumni.

#### THE PLATTE.

ANSON R. GRAVES, D. D., Bishop.

GRAND ISLAND.—St. Stephen's church was consecrated on May 24th. The Rev. A. J. Graham, of Minneapolis, formerly rector of the parish, preached the sermon, which was a most interesting discourse. The church is solidly built of stone, and until recently was burdened with a heavy debt of \$10,000. Last November, the foreclosure of the mortgage was imminent, but the people, in a very short space of time, raised the entire amount due. At present there is no rector, the Rev. F. W. Adams having removed on account of ill health, to California. It is hoped, that now the debt has been discharged, the church will enter upon a new period of prosperity.

This jurisdiction has been busy, under the lead of the Bishop, in reducing debts, there being Jan. 1st, in the whole jurisdiction, about \$2,200 total indebtedness on churches, church lots, and rectories. The Bishop hopes that ere long the Platte will be known as the jurisdiction with no debts.

BROKEN BOW.—St. John's church is progressing prosperously. The present rector, the Rev. W. S. Sayres, has just finished his second year. During that time the Confirmations have been 51. The present number of communicants is over 60, an increase of more than 40 in two years, notwithstanding many removals. The population of Broken Bow is about 1,700. Services have been held at ten other stations by the missionary in charge, over a wide territory, the extreme limits of which are nearly 200 miles apart.

#### MILWAUKEE.

ISAAC L. NICHOLSON, D. D., Bishop.

KENOSHA.—A writer in the University School paper thus speaks of an incident of a recent Confirmation at St. Matthew's church. The pathos is deepened by the fact that since it was written, the aged grandfather has been called away:

There was a sermon preached last Monday evening which still lingers in my mind, and will linger for some time. It was not preached by the Bishop—although his was good—but this was a sermon without words. There is something in a Confirmation service that impresses me more than any other rite in our Church, and perhaps I was predisposed to impressions from the fact that the sermon to which I refer was preached by two of the class that were confirmed. An old man and his little grand-daughter walked hand in hand to the altar to receive the benediction of the Bishop, and when they came down, he with tottering steps, she holding and supporting him, I thought it one of the sweetest pictures that I have ever seen. It was thus, I thought, that Samuel supported Eli: thus that Antigone led her blind father Oedipus through the groves of Colonus. It was youth supporting old age. It was not the wall that was holding up the vine that climbs along its face, but it was the vine sending its roots deep into the crevices, and throwing its tendrils out that keeps the wall together and holds it firm. Such sermon spoke more than words, and will linger long after words are forgotten.

#### NORTHERN CALIFORNIA.

JOHN H. D. WINGFIELD, D. D., LL. D., Bishop.

RED BLUFF.—Sunday, May 29th, was a great event in the history of St. Peter's parish. After several year's struggle a unique and beautiful church has been erected, at a cost of \$4,500, and was formally opened for divine worship on this date, by Bishop Wingfield. Morning service began at 11 A. M. Matins were read by the Rev. T. H. Gilbert, D. D., F. S. Sc., rector of the parish, after which the Bishop preached a most eloquent sermon from Psalm xxix: 2. After the sermon the Holy Eucharist was celebrated, a great many participating. Evensong at 8 P. M. was read by the rector, at the close of which the Bishop preached a most powerful discourse from St. John xvii: 19. After the sermon, the Rev. Dr

Gilbert presented 11 persons to the Bishop for Confirmation.

The new edifice is a monument to the energy, industry, and Christian zeal of the rector and congregation, and they were congratulated by the Bishop on their success in erecting to Almighty God a house of prayer. The building is of old English architecture, and is beautifully furnished.

The seating capacity is for 150 persons, but on special occasions, as last Sunday, extra seats can be placed to seat comfortably 200.

It is hard to make eastern friends understand the many difficulties in carrying on God's work in this jurisdiction; none but the self-sacrificing Bishop and his faithful priests, together with the few pious souls who stand by them, can fully appreciate the hardships of this field, and but for the presence of the Great Head of the Church, they oftentimes would be discouraged and give up.

#### MARYLAND.

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

WASHINGTON, D. C.—In the spring of 1883 Mr. John Sherman opened a Sunday school and began to hold services as lay-reader. The work had the hearty approval of the Rev. J. A. Buck, rector of Rock Creek parish, and the Rt. Rev. Dr. Pinkney, Bishop of the diocese. Several of the clergy of Washington officiated until the Rev. D. F. Forest, D. D., was appointed to take charge. The work of building the church was begun. Dr. Forest resigned in December, 1884, and the Rev. J. B. Gray was appointed to the pastorate. On Christmas Day, 1885, the new church was opened for service. Mr. Gray resigned in June, 1890; on Nov. 1, 1890, the Rev. Stuart Crockett took charge, and through his efforts and the co-operation of the people, the work increased in such a satisfactory manner that at the last meeting of the convention of the diocese, held in the church of the Epiphany, Washington, D. C., May 18 and 19, 1892, a new parish was created by the name and style of St. Stephen. June 6th, a meeting was held, the Rev. Stuart Crockett presiding, for the purpose of electing wardens and vestrymen.

#### COLORADO.

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

PUEBLO.—On Ascension Day, a service of blessing for the new altar and reredos, was held at Holy Trinity church, Bishop Spalding being present and making an address. The anthem was "Oh, Risen Lord," by Barnby, and the *Kyrie, Gloria, Benedictus, Agnus Dei*, Thos. Morley in G; *Sursum Corda* and *Sanctus* from Tours in F. The altar is of choice-grained oak, eight feet and three inches long, and 42 inches high; perfectly plain except for the mouldings at the base and top (upon which latter rests the mensa), and a raised cross at the middle, about the arms of which a crown of thorns is exquisitely carved. Below the cross is the brass plate bearing the inscription as follows: "To the glory of God and in loving memory of Harriette Green, died Jan. 5th, 1892, this altar is erected." The reredos is in three divisions. The first from the floor to three feet above the mensa of altar, which is 12 feet across and bears the reredos. These latter are in three elevations, and the lowest is supported by heavy brackets of oak seen at either end of the altar. At the ends of this, Alpha and Omega are carved, and, between, the text: "Ye do show the Lord's death till He come," broken in the midst by the spring of the base for the cross, which is carved in the passion vine and flowers. Upon the front of this base is hung a carved shield with a symbol of the Trinity reproduced from a French miniature of the 13th century, three circles of leaved twigs, in the outer portions the letters *tri ni-tas*, and within, *unitas*. About the shield are grapes and the vine; the intermediate re-table is perfectly plain. The second division is that of the larger panels, on either side two and in the middle a broad one, the top of which runs up into the third section. All the panels, now filled with red cloth, stencilled

with *fleur-de-lis* in gold, will ultimately be filled with paintings. The panels are separated by turned pillars, which bear upon the capitals six electric lights, one each, and in the spandrels are carved the living creatures, symbols of the Evangelists. Above is a floating scroll, and mouldings finished with battlemented effect. The palm branches of victory adorn the spandrels of the middle panel, and the crown caps it. From the point of this panel, carved lilies in clusters form a base upon which a statue can be set, and an oak baldachino, the peak of which will carry a metal cross, will copy it and form the crowning portion of the third division. On either side of this are two panels; the posts dividing them extend above and bear symbols of the Passion—the hammer and nippers, the dice, the nails, the cock. The scheme and designs were done by Mr. Theodore D. Boal, of Denver, under whose supervision the work has been most satisfactorily turned out by H. D. Wellington & Co.

**CONNECTICUT.**

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

The annual diocesan convention was held at Trinity church, New Haven, Tuesday and Wednesday, June 14th and 15th. The sermon was preached by the Rev. Sylvester Clarke, D. D., of the Berkeley Divinity School, from 1. Cor. i:20, and ii:4. After Morning Prayer the Holy Communion was administered by the Bishop. The vested choir assisted with a full and devout musical programme.

After a tribute to the late Rev. E. Edwards Beardsley, D. D., LL. D., the Rev. Messrs. Reuben Riley, and Leopold Simonson, the Bishop, in his annual address, reported that he had visited 83 parishes and missions, preached and delivered addresses 147 times, and confirmed 1,268 persons. Eight candidates have been ordained deacons, and 4 deacons advanced to the priesthood, besides 2 for other dioceses; 16 clergymen have been received into the diocese, 18 have taken letters dimissory, and there are 17 candidates for Orders.

The Bishop then said of Prayer Book revision: "Twelve years have elapsed since the first joint committee on this most important matter was appointed, and the report of the changes still to come up for final action is before the Church. I have nothing to say here in regard to the proposed changes. But I do feel bound to say that, in my opinion, any attempt to offer any new propositions to the coming Convention would be a breach of good faith which ought not to be for a moment tolerated. It was distinctly agreed in 1889 that revision should end with the present year; and surely 12 years is long enough to secure with deliberate care and consideration all that can possibly be desired in the way of enrichment, flexibility, or any other changes.

"When the revised book is fairly in the hands of our people, it will be seen how needless and groundless is the fear, felt by some and expressed by others, that radical changes were designed to be effected; changes which would impair, or possibly destroy, the structure of our Sierras, and break rudely in upon cherished associations and sacred memories. One cannot, also, but hope that when the contents of the present appendix shall find their proper positions in the order of the services, and therefore be before the eye instead of being held in the memory, the variations of parochial usages which have been creeping in may at least be greatly diminished. At the period of the Reformation the varieties of diocesan uses were regarded as an inconvenience, to say the least, which was to be deprecated. Surely parochial varieties of use, especially if they are to change with every change of rectorship, are something more than an inconvenience, even a source of continual perplexity to the people and in no way advantageous to the clergy. Let us hope that the advent of the Standard book will reduce this difficulty to its minimum."

The Bishop's remarks upon the Provincial System we shall give in our next issue.

Officers of the convention were elected as follows: Secretary, the Rev. M. K. Bailey; assistant secretaries, the Rev. F. W. Harriman and F. B. Whitcome.

Standing Committee of the diocese: The Rev. William Tatlock, D. D.; the Rev. Messrs. Storrs O. Seymour, Samuel Hart, D. D., Edwin S. Lines, and Henry M. Sherman.

Deputies to the General Convention: The Rev. Drs. E. Harwood, and S. Hart; the Rev. Messrs. E. S. Lines and B. E. Warner; Messrs. Benjamin Stark, John C. Hollister, W. A. M. Wainwright, M. D., and William W. Skiddy.

Various reports showed: Treasurer, balance on hand, \$2,795.29; Diocesan Missionary Society, receipts, \$20,764.59, of which \$10,000 was by the will of the late Mrs. Holland; Missionary Enrollment Fund, cash on hand, \$4,598.58; Church Building Fund, receipts, \$609.87; Church Scholarship Society, \$1,705.98; Bishop's Fund, income, \$5,070.16; Aged and Infirm Clergy Fund, capital, \$37,821.60, paid to 25 beneficiaries, \$4,409.75.

Among other important business was the admission of Immanuel free church, Ansonia, into union with the convention; the acceptance of a paper from the trustees of the Episcopal Academy, commending the new management to the support of the diocese, and showing the needs of the school to require gifts to the amount of \$11,000; also, a memorial from the Fairfield County Clerical Association, requesting that the Aged and Infirm Clergy Fund be converted into a pension system.

The committee on resolutions in memory of the late Dr. Beardsley, presented a full and appreciative memorial of his continued and efficient services to the diocese. By his death seven important positions were left vacant.

ANSONIA.—Miss Caroline Phelps Stokes, of New York city, has built a handsome brown-stone library and public watering-fountain, which were dedicated Thursday, June 9th. The occasion was observed as a holiday in the town. Many members of the Stokes, Phelps, and Dodge families were present at the ceremonies which took place in the large reading room of the library. The Rev. D. Parker Morgan, D. D., and others made addresses. It was the original intention of Miss Stokes to present the library and fountain to the town as soon as finished; but the library will be at first placed in the hands of a board of trustees. At a later date the property may be deeded to the town. The main is in memoriam of the author of "Bible Beauty."

**CENTRAL PENNSYLVANIA.**

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

The 21st annual convention met in Christ Cathedral, Reading, on Tuesday evening, at 7:30. After Evening Prayer, the Rt. Rev. N. S. Rulison, D. D., the Assistant-Bishop, read the annual address of the aged Bishop of the diocese, who was not able to be present, and then made his own report of official acts during the year. The work of the diocese has been gradually extended, and the Bishop's report shows a healthy growth; 1,200 persons received the laying on of hands, being 200 more than any previous year.

The treasurer of the Board of Missions reported receipts for the year of \$11,159.17, expenses, \$10,076.18, leaving a balance on hand of \$1,264.69.

The secretary of convention, Mr. Wm. Dinglison, of South Bethlehem, entered into Paradise during the conventional year. The Standing Committee appointed R. A. Lamberton, LL. D., to act until meeting of convention, at which time he presented his resignation. Mr. Guy E. Farquhar, Trinity church, Pottsville, was elected to fill the vacant office. Resolutions of condolence were adopted, and the secretary instructed to communicate them to the deceased secretary's family.

The following were elected members of the Standing Committee: The Rev. Messrs. W. C. Leverett, W. P. Orrick, D. D., E. L.

Jones, M. A. Tolman, J. E. Pratt; Messrs. H. Stanley Goodwin, R. A. Lamberton, LL. D., H. M. North, James I. Blakeslee, Guy E. Farquhar.

Deputies to General Convention: The Rev. Messrs. George C. Foley, H. L. Jones, J. F. Powers, L. F. Baker; R. A. Lamberton, LL. D., Henry Copley, LL. D. Messrs. Rodney A. Mercur, and C. LaRue Munson.

Williamsport was chosen as the place for the next convention, June 13th, 1893.

The committee on Episcopal Residence submitted a set of resolutions recommending that work be begun at once upon the erection of a residence on the lot already acquired at Bethlehem, and to place a mortgage of \$15,000 upon the property for building purposes.

Greetings were sent by wire to Bishop Howe.

**MINNESOTA.**

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

FARIBAULT.—The annual examinations at St. Mary's Hall were held June 13th, and gave great satisfaction. Latin, French, and German, English and American literature, arithmetic, algebra, geometry, chemistry, and botany, were the subjects. The studio gave a fine exhibit of work done by the large class in drawing and painting. The commencement exercises, June 14th, were conducted by Bishop Whipple who gave the address and distributed the testimonials, diplomas, and medals. Bishop Gilbert conducted the opening choral service. Seven young ladies graduated with honor. The year has been most successful. There have been more than 80 boarding pupils. A high standard of scholarship prevails. The day closed with a musical concert, displaying admirable vocal and instrumental training. The reception which followed was largely attended.

**CALIFORNIA.**

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

St. John's church, Los Angeles, is to be congratulated upon having one of the most beautiful interiors of any church on the Pacific Coast. The congregations have so steadily increased, that a new chancel has been built, increasing considerably the seating capacity. A surpliced choir was introduced on Whitsun Day, consisting of 14 boys and 10 men. A handsome plush dossal, two magnificent Eucharistic candlesticks, two seven-branched sanctuary standards, and a new organ have been among the recent gifts to this church. St. John's church may be said to have the most Churchly and reverent services in the southern part of the diocese. The rector, the Rev. B. W. R. Tayler, baptized ten persons on the Sunday after Ascension, and presented 11 for Confirmation on Whitsun Day.

May 29th, the Sunday after Ascension, was a day of very peculiar interest in St. John's parish, Oakland. The venerable and beloved Dr. Benjamin Akerly, for more than 34 years, ever since its organization in 1858, rector of the parish, became rector *emeritus* on that day, the Rev. A. G. L. Trew, D. D., being instituted as rector. At the close of Morning Prayer, said by the Rev. Dr. McClure and the Rev. Mr. Easton, the Institution office began. The letter of institution was read by the venerable rector *emeritus*; the keys of the church were presented by General Kirkham, the senior warden, and were formally accepted by the new rector, who solemnly promised to be a "faithful shepherd over the flock;" and the Bishop then received him "within the rails of the altar," and presented to him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Conventions, charging him to make them the rules of his conduct. The Bishop then preached a very striking sermon on John xxi: 15, 16, 17, the threefold question and the threefold charge to St. Peter, taking the passage as illustrating (1) the *power* and (2) the *province* of the pastoral office. When toward the close of his sermon, he turned and addressed himself

personally to the venerable Dr. Akerly who rose and stood trembling while the Bishop referred to his rectorship of more than a third of a century as having been a continuous exemplification of the living power of the pastorate, there were few dry eyes in the crowded church. At the close of the sermon, the Communion Office was begun, the new rector, as prescribed by the rubric, being Celebrant, and breaking the Bread of Life for the first time to his new flock. After the recessional hymn, the Bishop, and the rector, and rector *emeritus*, returned to the chancel to receive many members of the parish who came forward to salute and welcome their new rector, bidding him God-speed.

POMONA.—Bishop Nichols visited St. Paul's parish on Monday evening, June 13th, and administered the rite of Holy Confirmation to a class of 19 persons, whose ages ranged from 13 to 74 years. The Rev. I. Merlin Jones, of Santa Monica, also presented a candidate.

Just before Confirmation, the Bishop dedicated a complete set of altar brasses, obtained of the establishment of J. & R. Lamb, New York, and presented as gifts. The elaborately chased altar cross was a memorial of Mr. George Heath, a sick stranger to whom the rector ministered in his last illness, and who was buried from St. Paul's church last December; the money to purchase the cross was sent by friends in England. The Eucharistic candlesticks are a memorial of a Miss Stevenson, and presented by her god-daughter; the altar vases are a thank offering from the rector and wife for the recovery of a little daughter from a severe illness. The large altar book-rest is a gift from St. Agnes Altar Guild; and the large receiving alms-basin is a gift from the Sunday School. A hundred Prayer Books and Hymnals have been sent as a gift from the Bishop White's Prayer Book societies, and the Sunday School is soon to receive a supply of books from a lady in New York City. The class confirmed by the Bishop makes 40 communicants that have been received in less than eight months since the present rector assumed charge of the parish, November 1st last. The season of Lent was observed as a Mission and averaged two daily services. The services of Maundy Thursday night, and on Easter Day were attended by crowded congregations; and 90 persons out of the communicant list of 95 received Holy Communion. Perfect harmony prevails everywhere among the people, and all financial indebtedness has been paid.

St. Paul's parish enters upon a most hopeful future, possessing as it does, the increasing respect of the entire community, and the enlargement of the present house of worship is a requirement of the near future. On the evening of Ascension Day the rector addressed the Knights Templar at a service tendered them at their request; and on Memorial Sunday he also preached by request the sermon to the veterans of the Grand Army, before an overflowing congregation, and the sermon has been by them requested for publication.

**WESTERN NEW YORK.**

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

LANCASTER.—The Bishop visited Trinity parish on Thursday, June 9th. The Bishop's letter to the rector, advising him of the time of his visitation, was missed and did not come to hand until after the Sunday upon which the announcement should have been made. But the news spread rapidly and a fine congregation assembled at the appointed hour. A class of 13 was presented for the laying on of hands. Of this number, 9 were boys and men.

**ALBANY.**

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

Communications to the Albany Bible and Prayer Book Society should be made to the corresponding secretary, the Rev. James Caird, Troy, N. Y.

## The Living Church.

Chicago, Saturday, June 25, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

### THE TRAINING OF CANDIDATES FOR ORDERS.

#### I.

The various theological schools of the Church hold their commencements about this time and offer the products of their several methods of training to fill the ranks of the sacred ministry. The whole subject of theological education comes up for renewed consideration. It is evident to those who have given any thought to the subject, that it is one of great importance. To keep abreast of the needs of the age, there is room for much improvement in the amount and character of the learning with which our candidates for orders are equipped. Paper schemes and canonical legislation are of no avail here, though we are aware that in many quarters great confidence is placed in such methods. Only let a well-digested programme be enacted into law by vote of the General Convention, and it is thought that all will be well.

For instance, it is important that some at least of our clergy should become good Hebrew scholars. In the American Church, therefore, a knowledge of Hebrew has been made (on paper) a requisite for Holy Orders, and, accordingly, in some of our schools a large amount of time and labor is devoted to the acquisition of this language. No matter what the previous education of the student has been, no matter if his knowledge of Latin and Greek is not more than the minimum needed to stumble through the Greek Testament in a slipshod fashion, with frequent resort to the English version, or to dig out a Latin foot-note with the aid of the lexicon; instead of devoting himself to the attainment of the better knowledge of those languages and fitting himself to grasp the finer points of New Testament exegesis, he must spend at least half his time for perhaps two years in the study of another difficult tongue. But all this has not resulted in any appreciable increase in the number of Hebrew scholars among us. This could not fail to attract attention. And how is it proposed to remedy this difficulty? Why, by enacting new canons making it more difficult, if not impossible, for literates, or persons who have not had a collegiate training, to obtain a dispensation. This seems to us a good illustration of the American faith

in legislation, as legislation, to cure evils or remedy defects. It is an eminent instance of "how not to do it."

The present system keeps back the more capable students in order that the less capable may be enabled to attain a sufficient smattering of the language to pass the required examinations. The result generally is that, so far as the seminary course is concerned, only a minimum is acquired by anybody, to be forgotten by almost all, as quickly as possible, to the serious detriment of their powers of memory. We have heard the study of Greek as required in our colleges characterized as a "fetich." Whatever truth there may be in this, it is much more true of Hebrew. It is the fetich of our theological schools. In favor of Greek as an intellectual gymnastic much may be said which cannot be said of the elements of Hebrew. The latter exercises the memory almost exclusively. But what is acquired by the memory with the expectation of forgetting it as soon as the pressure of necessity is removed, results in injury rather than benefit to the mind.

We are not suggesting these considerations as against the study of Hebrew, but in aid of a more rational system. It is of great importance that we should be able to produce a larger number of first-rate Hebrew scholars. The present system does not effect this, nor is it likely that further development on the same lines will effect it. Instead of drawing the lines tighter, by refusing dispensations to the less competent, we are inclined to think that the very opposite course would lead to better results, namely, to limit the number of Hebrew students and, at the same time, carry the course much further than is at present possible. It might not be going too far if it should become the common practice to dispense from this study all or nearly all who cannot show a college diploma, and even those college graduates who cannot pass a more than usually satisfactory examination in Latin and Greek. We believe that in this way both instructors and students would be much relieved and that Hebrew scholarship would be appreciably advanced.

Many now finish their theological course with a smattering of this language indeed, but without any intimate knowledge of Old Testament history, still less even a superficial knowledge of the controversies now so rife about the Old Testament Canon. Moreover, it is of incalculable importance that a more complete and thorough

knowledge should be imparted than is now the case, of theology as a science, with all its definitions and distinctions. This one subject exhaustively pursued, not only affords a solid basis for all future teaching and a criterion against error, but it imparts a mental training second to none that can be devised. It is the great central subject of the theological curriculum to which all others are subsidiary, and ought to have the chief place which of right belongs to it. For a large part of our students laboring under the embarrassment of defective preliminary training, this is of the last importance to their future efficiency.

### THE HIGH CHURCH REVIVAL.

Bigotry, alone, would seek to depreciate the reality and influence of the renaissance in the Anglican Church which has of late years been moulding in a marked degree its life and thought. No Christian, whatever his creed may be, ought to allow the mists of prejudice to blind his eyes to fact, or the poison of jealousy to infuse bitterness into his speech. The High Church revival has too much vitality to be slain by abusive epithets.

Every movement is weakened by the excesses of some who take part in it. There can be no doubt that the High Church revival has suffered from the over-emphasizing of details rather than principles, by some of its disciples; but just criticism and fair appreciation will make clear that the High Church revival has entered into the life of our generation as a force making for righteousness.

The history of this renaissance is very significant, and ought to be better known. It began with the Oxford Movement, the object of which was not so much to emphasize the place and importance of ritual, as to impress upon the Church of England at large the fact that it constituted an organic body, the body of Christ, with definite functions to fulfil. The leaders of the Oxford Movement were men who nourished their intellectual and spiritual life on the food furnished by patristic theology. Dr. Newman, in his famous Tract XC, was understood to teach that the main doctrines of the Roman Church could be held by a member of the Church of England. Then the storm of controversy raged fiercely. Into that controversy we need not enter. Out of it emerged the High Church party with unalterable convictions to defend and a distinct mission to fulfil. It is worth noting that by a strange coincidence, at the same

time the High Church revival began its operations in ecclesiastical circles, the Romantic Movement in literature and art began. The two movements inter-acted, the one upon the other.

In the Church of England at the present moment there are three parties, described by the names High, Low, and Broad. Of late years the High Church section has gathered to itself elements which enable it to exercise greater influence along intellectual and spiritual lines than the other two sections. The reason for this is not far to seek. It is found in the fact that the High Church party has shown a wise courage in adapting their teaching to the intellectual necessities of our generation, while conserving with tenacious persistence and fidelity the fundamental principles of the gospel.

Pusey and Newman might not regard with favor the positions taken up by the younger members of the High Church party; such positions, for example, as are maintained in *Lux Mundi* and Mr. Gore's Bampton Lectures, but no wide-awake observer of the times can fail to perceive that these books have won respect for the party in quarters where it was formerly viewed with thinly-veiled contempt. The old taunt that a Ritualist was a man who sacrificed his brain to vestments and postures can no longer be indulged, for to the "Ritualists" in England belongs the credit of producing the theological thinking which stirs most deeply thoughtful minds at the present time. The fame of *Lux Mundi* is phenomenal, and the forces it sets into operation are likely to carve a deep impression upon the religious conceptions of the rising generation of Churchmen. Mr. Gore's Bampton Lectures have met with a remarkably cordial reception from men whose theological sympathies are widely at variance with those of the lecturer. Critics are unanimous in praise of their ability, the sweet and serious spirituality which fills them with a saintly aroma not often found in learned discussions, and the courage with which they face the characteristic opinions of our age, and seek to bring them into harmony with the teaching of Christianity. So long as men of the character and mental calibre of Mr. Gore lead the High Church party, it must have a fascination and a helpfulness for men burdened with intellectual perplexities which will remain a constant source of strength to the Church.

The sermons of Canon Liddon did much to call attention to the emphasis placed by the High Church



revival on the fundamental truths of the Faith once delivered to the saints. From England's most famous and most historic pulpit he sent, year after year, proclamations of the everlasting Gospel which were as true in tone as they were rich in matter and eloquent in manner. He has no successor of equal eminence, but there are many of his followers who, in smaller spheres and in a humbler way, do equally faithful work. Only the other day a celebrated London divine, who cannot by any means be charged with High Church proclivities, testified: "It is a common matter of observation that in their sermons the most eminent preachers of the High Church party preach the simplest Gospel truths and very largely leave alone the doctrines of the mediæval Church which have less Scriptural support." The marked success of High Church missionaries proves beyond a doubt that their great desire in preaching is to lead their hearers out of the darkness of sin and unbelief into the sunlight of the salvation which comes through faith in our Lord Jesus Christ.

#### "SOLOMON" SPEAKS.

SIR.—Will you kindly give me space to acknowledge the letters of "The Queen of Sheba," whom I wish to thank for her answer telling us "How the experiment succeeded" in her parish, as it was pleasant to hear, and we may hope will be an encouragement to others. To the "King of Sheba" also, I wish to express thanks. His reply was, as anticipated, both interesting and instructive, besides being (without intending any discourtesy in the use of the word) amusing; and that is an element which seldom enters into a correspondence of this nature.

The amusing parts are the confusion of ideas, the arithmetical gymnastics based upon an imaginary rubric, and the final reply.

I find that the daily services required by the Prayer Book are stated at three. This would give ninety services per month, in round figures.

The arithmetic is intended to make out that in a congregation of 500, the attendance required by a rubric, which I have not been able to find, would be once a month for each member. (The King is disposed to ignore smaller parishes on very vague grounds.)

Then I am told to infer that the King will claim the opportunity of offering more than ten times the service required by the Prayer Book.

But what am I to infer? If I take one statement, that of the Prayer Book itself as stated, this would involve over 900 services a month, a number so enormous that I am forced to look again at the baseless arithmetical statement the King has evolved from somewhere, certainly not from the Prayer Book, and then I find the number to be ten or more, which is certainly very moderate, out of a possible ninety, unless the *more* is modestly intended to cover the 890 or the 80 others, as the case may be.

The interesting part of the letter is

that the King, with so many others, is unable to see the individual responsibility put upon them by the Church. They can see that she requires certain services daily, but they are unwilling to own that they are bound by the requirement except so far as their inclination prompts them; so they fall back upon the clergy, who, they say, ought to give them opportunities to fulfil their duties as they please. This is what I wished to show, and now the King has given us an object lesson. It is not our business to calculate about others, but to say what we will do ourselves, or what we ought to do. It is hard to get a direct answer.

The instructive part is also a very sad one. Here is a man who is evidently in earnest, who claims that he assumed the vows of his Baptism at "mature years, with full knowledge," yet in the same sentence he shows himself profoundly ignorant of their nature. For he must be aware that though a volunteer is one who comes forward of his own free will, as soon as he is enlisted he becomes a soldier, and is under the rules of the service which he must obey or stand the penalties of disobedience.

Now his full knowledge ought to have informed him how the Church regards his enlistment. It is plain in the Baptismal service. She there receives him as a soldier and servant. In the Confirmation service he, for himself, promised to do what his sponsors undertook for him. What are these? Besides keeping the Faith, he is to "walk in God's holy will and commandments all the days of his life;" so we find at once that he is no longer a volunteer or a freeman in the sense of doing what service he pleases. He has engaged to do certain things by a solemn promise. In the catechism he has learned these, that a part of his duty towards God is, "to worship Him, to give Him thanks, to call upon Him." He might claim that he could do this without the Church, but he was taught to submit himself to his spiritual pastors and masters, and this must include the Church. From all this it is very evident that the Church regards her members as enlisted men.

The King surely knows enough of military matters to realize the weakness of his comparison of a parish to a regiment, to prove his case. He must know that no military organization could exist if every member only performed duty when he pleased, or divided up the duty among small squads, to minimize it for each one; that even in a militia organization absences from drill or parade are punishable, that so far as his connection with the company or regiment goes, he is no longer a freeman or a volunteer after he has signed the roll, but he is a member, and must obey his superior officers and conform to the rules of the service, or he will be court-martialled, fined, or expelled.

By giving us the daily services, the Church shows what she considers to be the right rule, but by making no absolute rule that these shall be used always, she shows that there is a latitude of judgment to be allowed in the use, but she nowhere frees us from our individual responsibility of endeavoring to come up to her standard of right use, and we are therefore bound to see that the latitude we allow ourselves has a good and sufficient excuse

to justify it, and among these we cannot surely claim that as volunteers and freemen we can do as we please about it, for having subscribed to her roll we are subject to her laws and the rules of service, and to the punishment for violations.

It is this pitiful freeman and volunteer idea which constitutes a great weakness in the Church. There seems to be no thought that promises made to the Church and through her to God, are anything but forms, solemn and fitting enough at the time, but to be set aside at will, or whenever it suits our views. Men and women who would blush and hide their heads in shame if convicted of falsehood to a neighbor, feel not the slightest compunction at falsehood towards the Church. The King of Sheba, if he put his name to a subscription paper, would hardly care to say, when called upon to pay the amount, "I am not a slave, or a conscript, or a drafted man, I claim to be a freeman and a volunteer, and I will pay what I please, without regard to the amount I set down opposite my name;" yet he seems rather proud of saying this in substance, after promising the Church in the "presence of God and this congregation," to be a faithful soldier and servant, which implies strict obedience to her rules of service, and a careful regard for her commands. In our own rank we are as much bound as are the commissioned officers, and it is absurd to clamor for them to give us opportunities to fight, and reserve for ourselves the right of marching off the field if we see fit, as soon as the enemy appears, because we volunteered to enter the service and were not compelled into it.

SOLOMON.

#### THE HYMNAL.

BY BISHOP LITTLEJOHN.

"This in one shape or another has been under discussion for twenty-five years and has, as might have been expected, elicited most divergent views. It is hoped that the joint committee charged with the duty of a final revision will report fully and satisfactorily to the next General Convention, which will give the finishing touches to what ought to be an acceptable hymnal for at least one generation. The hymnal authorized for use in recent years has satisfied nobody, and all things considered, was hardly an improvement upon the old Prayer Book hymnal, whose lawful use has continued through all the phases of the late experimental period. I have never asked my diocese to accept the new hymnal, because I could not believe that it would long remain as it is. It is now generally admitted that a large part of it is seldom or ever used, that much of it does not deserve to be used and ought to be stricken out, so that better matter may be introduced and the whole collection be brought within narrower limits. It is a positive relief to turn from our hymnal to 'Hymns Ancient and Modern,' around which so many fond memories of English Churchmen in all parts of the world have clustered and with good reason. It is a strange thing and vividly illustrative not so much of the difficulty of the tasks and of the clashing tastes prevalent among men, that with such abundant and tried materi-

al within our reach, this branch of the Church should have put upon record so many conspicuous failures to provide a hymnal worthy of universal and cordial acceptance." The foregoing language was used by me in my address to this body three years ago. The then expected hymnal was reported to the last Convention and, after much discussion, exciting a sharp conflict of views and tastes, was referred back to substantially the same joint committee, with instructions to report the revised hymnal to the General Convention in October, 1892. The Church has been notified that this revised hymnal will be published for use and for criticism on the first day of June next. I have no desire to pre-judge its merits or demerits. Experience, however, admonishes us not to anticipate any radical change in either. Some will no doubt think it much better, while others will no doubt think it worse than the last venture of three years ago. During the long interval of experiment and uncertainty, "Hymns Ancient and Modern" has been making its way surely and rapidly in this Church. Wherever used with the tunes of Drs. Dike, W. H. Monk, and Stainer, (the most admirable music of the kind in our generation,) it has called forth not only intelligent appreciation, but the strongest attachments. Comparisons between it and any one of our proposed hymnals have not, so far as I know, been to the advantage of the latter. It is used by fully two-thirds of the Anglican Communion in the mother country and in her colonies, and with a constantly growing sense of its value. While entirely sensible to the force of the arguments in behalf of an independent hymnal set forth with the official confirmation of our American Church, and heartily assenting to the wisdom and expediency of such action, I cannot but think it would be to our disadvantage absolutely to exclude from the United States, "Hymns Ancient and Modern."—*Convention address.*

#### A WINTER VACATION.

XXII.

DEAR LIVING CHURCH:—I have been to Keble College chapel for a Sunday evening service, and was much edified. We had a charming sermon from the Rev. Mr. Lock, one of the contributors to *Lux Mundi*. His theme was the selfishness of sin and the unselfishness of love, or the will to live selfishly, which is sin, and the will to live unselfishly, which is love. It was a sweet, tender appeal to the better impulses of the young men.

The students presented a most interesting appearance. The custom is that on Saturdays, Sundays, and saints' days, all shall wear surplices. As all stood in their places in that beautiful chapel, "clothed with white robes," it seemed like an act of special dedication to the service of Almighty God, a consecration of self, of youth, of talent, of power, of all the future, to high and noble purposes.

Keble College chapel is quite unlike any other in Oxford. It is a modern presentation of the antique spirit. It glows in color from the stained glass high up on either side and at either end, from the beautiful arrangement of colored brick, variegated marbles, yellow Caen stones, and dark green

columns. It is one plain parallelogram of about 125 feet long, 35 feet wide, and 95 feet high, divided into six bays, three of which form the nave, one the choir, and two the sanctuary. The lofty walls are arcaded and divided into panels by clustering columns, which tower up and form the interlacing vaulting of the high embowered roof. The windows are thirty feet or so from the floor, and the wall spaces beneath are filled in with pictured mosaics, or frescoes in that style. It would occupy too much space to give in detail all this imagery; suffice it to say that the entire gospel story, from creation to redemption, is depicted in the nave and choir, while over the altar is a glorious representation of our Lord enthroned, in the midst of the seven golden candlesticks.

The whole aspect of the chapel is noble, generous, and worshipful. The lamp of loving sacrifice has been aflame in its inception and construction, and it breathes the spirit of a present love, giving new form to the ancient faith.

To some tastes the place presents a certain crudeness of form and assertiveness of color, rather unpleasant. It may indeed be called shocking, but perhaps it is to provoke this very shock that the soft æstheticism of half tones and dreamy suggestions have been entirely set aside. It seems to say *Anathema maranatha* to all sentimentality and haziness either about conduct or dogma, and so, the form is plain four-square, and the lines determined, and the colors pronounced.

The music to the Psalter was Gregorian, and quite well done. At times there was a slight tendency to want of true time, a common fault where Gregorian music is sung, as it so often is, with full voice, and none of that restraint of tune which gives such good results in Anglican music.

The canticles were sung to manuscript compositions especially composed for Keble College by Dr. Lloyd. Dignified in character, easy, and yet interesting to sing, they would form an acquisition to our own seminaries.

After the services a number of the students remained to listen to the organ voluntary at the close. This gave us the opportunity to take in the whole interior from another point of view. It is indeed a splendid structure, having a grand spaciousness about it, truly dignified, perfectly simple in its severe plan, but made graceful and beautiful by the high vaulted roof, the pictured walls, the brilliant windows, and the well-placed altar properly furnished.

The Warden of Keble received us in the most gracious manner, inviting us to tea in his beautiful house. While I sat there my mind turned back to another room, as stately, if not as spacious—the noble study of dear DeKoven, resplendent with its books, its pictures, and his own gracious presence. One cannot but admire the courage of faith, which endeavored to reproduce on American soil the great institutions which here have place, backed up by centuries of splendid advance, rich with accumulated endowments, showing on every hand peace, plenty, and magnificence. Dear Racine, *Vigent Radix!*

My morning was spent at St. Barnabas', at the High Celebration. I looked with longing eyes at the long lines of school children marshalled to their

places in church for this service. I passed them on my way to church and watched them as they entered. In they came with perfect order, quietly and reverently, and when in their places, at a given signal, all knelt for private prayer. It was beautiful to hear those little peoplesing Merbecke's service, the *Kyrie*, the *Credo*, and the *Sanctus*, as well as other parts also, in which they joined heartily. All over the church the sound of congregational praise was heard, and the devotion of the people was truly Catholic and inspiring. Fr. Maturin was preacher, but a rigid rule which restricts the sermon to twenty minutes, I imagine rather restrained the free flow of his genius. The whole service which included five hymns was over in one hour and a quarter. Hence of course no one dreamed of retiring before the close of the worship.

A night sermon was announced at Cowley Iron church to begin at quarter to nine, by Fr. Maturin, thither we went through the moonlight, lingering among the effective bits which came in our way as we passed along. We paused by the Bodleian, with the camera of St. Mary's before us, and then lounged over the balustrade of Magdalen bridge, watching the lights on the river, and the deep shadows of the trees. The lecture over, but, with its John-Baptist-like refrain ringing in our hearts, we walked back once more through the moonlit streets. Magdalen Tower and the spire of St. Mary's seemed like spirits of the past, a thin haze melted their upper outlines into viewless air. They did not seem creations merely of stone and mortar, but spiritual presences, ready to speak to us of all that they had seen, if we could be alone with them, and capable of hearing with our mortal ears, their wondrous story. On we passed through the dark shadows, and broad moonlit spaces to our rest.

J. H. KNOWLES.

#### PERSONAL MENTION.

The Rev. J. Arthur Evans entered upon his duties as rector of Aquasco, Maryland, on Whitsun Day.

The Rev. William White Hance has been appointed by Bishop Lyman missionary in charge of Hendersonville and points adjacent. His address is therefore Hendersonville, N. C.

The Rev. Dr. Shackelford's address is Cottage City, Mass.

The address of the Rev. Wm. J. Gold, S.T.D., till September, will be Lima, Lagrange Co., Indiana (Bishopthorpe).

The address of the Rev. C. A. Cary for the summer, will be Trenton, Mich.

Bishop Huntington's address till autumn is Hadley, Mass.

The address of the Rev. J. F. Ballantyne is changed from Geneva, N. Y., to "The Benedict," 80 Washington Square (East), New York City.

The Rev. Lewis P. Clover, D.D., will have charge of the services of the church of the Holy Comforter, Poughkeepsie, during the absence of the rector in Europe.

The Rev. Prof. G. H. S. Walpole, D.D., of the General Theological Seminary, has sailed for England, to be gone during the summer months.

The assistant minister of the church of the Ascension, New York City, the Rev. M. H. Gates, has resigned in order to accept an election to the church of the Ascension, Ipswich, Mass.

The Rev. J. K. Karcher's health is so far restored as to warrant his return to regular duty. His present address is 1742 Willington street, Philadelphia, Pa.

On Saturday, June 25, Bishop McLaren will sail for Glasgow, by Anchor Line Steamship *Circassia*, to be absent two months. He will be accompanied by Archdeacon Bishop. Dr. Leffingwell, and the Rev. Chas. E. Bowles.

Letters for Rev. Benjamin J. Douglas are to be sent during the summer and autumn to Oaks, Montgomery Co., Pa.

#### TO CORRESPONDENTS.

J. A. J.—Our Creed is a translation from the Greek, and the adverb "of" would not be a correct rendering. "Of" signifies here, "derived from." 2. It is too late to secure any further changes in the Prayer Book, even the simple improvement that you suggest.

#### ORDINATIONS.

The Rev. Guy L. Wallis, 3rd assistant to the rector of St. Mark's church, Philadelphia, was ordained to the priesthood at Bishopstead, Bishop Coleman's private chapel, on St. Barnabas' Day. The sermon was preached by the Rev. A. G. Mortimer, D. D., rector of St. Mark's.

At Cambridge Divinity School, Mass., ordained to the priesthood, by Bishop Brooks: The Rev. W. E. Hayes, who has been at Christ church, Springfield; William H. Jones, assistant at Emmanuel church, Boston; William Mitchell, B. A., Harvard, '88; and E. T. Sullivan, B. A., Trinity, '89. Among the deacons ordained was Charles Follen Lee, formerly a Universalist minister in Charlestown. He was presented by the Rev. Dr. St. John Chambre, of Lowell. The other graduates ordained deacons were, Messrs. F. M. Brooks, Joseph Carder, Arthur Chase, Abel Millard, Jr., F. L. Palmer, and C. H. Kemington, who are mentioned among those who received degrees.

At the Cathedral of the Incarnation, Garden City, L. I., on Trinity Sunday, the annual ordination was conducted by Bishop Littlejohn. The Rev. W. H. Weeks, of St. Thomas' church, Ravenswood, was ordained priest, and the following were made deacons: Messrs. Gordon B. Lewis, Wilmer P. Bird, Wm. G. Webb, Joseph R. Norwood, Andrew F. Underhill, and W. A. Wasson. Of these, Mr. Lewis goes to Christ church, Sag Harbor; Mr. Bird stays as assistant at the Cathedral; Mr. Webb takes charge of the church of the Ascension, Rockville Centre; Mr. Norwood goes to St. John's church, Fisher's Island; and Mr. Wasson, to the new mission church of the Holy Apostle, under the care of the rector of St. Paul's church, Flatbush.

On Trinity Sunday, Bishop Potter held an ordination in the church of the Holy Communion, New York City. The preacher was the Rev. Dr. Thomas M. Peters. The following were ordained priests: The Rev. W. W. Moir, assistant minister of the parish; the Rev. R. S. Nichols, the Rev. John A. Trimmer, the Rev. W. A. A. Gardner, the Rev. Wm. E. Henkell, and the Rev. D. T. Howell. There were ordained to the diaconate, Messrs. W. W. Smith, Chas. C. Brown, Owen Meredith Waller, A. W. Griffin, Ernest W. Dunstan, H. W. Wells, Chas. N. Easton, Wm. A. Warner, and Henry Barker. Mr. G. W. Harris was ordained deacon on behalf of the bishop of Springfield. Of these newly ordained deacons, the Rev. W. W. Smith goes to China as a missionary, after completing a course in medicine. The Rev. O. W. Waller becomes assistant at St. Philip's church; Mr. Griffin at St. Peter's church; Mr. Brown at Trinity church, Geneva, N. Y., and Mr. Harris at St. Ann's church, Morrisania.

At the church of the Redeemer, Bryn Mawr, Pa., on Trinity Sunday, the following were ordained deacons by the Bishop of Pennsylvania, viz., Messrs. William J. Robertson, C. P. B. Jeffreys Jr., James Kirkpatrick, Charles Henry Arnett, presented by the Rev. E. T. Bartlett, D. D.; Messrs. Victor M. Haughton and James Clayton Mitchell, presented by the Rev. James Haughton, rector of the parish. The two last named candidates are graduates of the General Theological Seminary, N. Y., and Mr. Jeffreys, of the Berkeley Divinity School, Middletown, Ct. At the same time and place, the following deacons were advanced to the priesthood, viz., the Rev. Arnold H. Hord, of St. James' church, Philadelphia; the Rev. James E. Barbour, of Forest Hills, Pa.; the Rev. R. L. F. Davis, of Honeybrook, Pa., presented by the Rev. Dr. Bartlett; the Rev. Joseph Alexander Brown, of the church of the Crucifixion, Philadelphia, presented by the Rev. William Ely; and the Rev. Ernest de Fremery Miel, an assistant at St. George's church, New York City, was presented by his father, the Rev. Charles F. B. Miel, D. D., rector of St. Sauveur. Bishop Whitaker was the Celebrant of the Holy Communion. The sermon was preached by the Rev. Jas. Haughton, from the text, "Hath given to us the ministry of reconciliation." II Cor. v. 18. The Rev. Victor M. Haughton is a son of the rector of the church of the Redeemer.

#### OFFICIAL.

The opening address of the Chautauqua Summer Schools for 1892 will be given by Principal W. R. Harper, Ph. D., president of the Chicago University, on Wednesday, July 6th, at 11 A. M. His subject will be "The Rational and the Rationalistic Higher Criticism."

#### OBITUARY.

SCHMIDT.—Entered into rest, on the Feast of the Ascension, May 26, 1892, in Baltimore, Md. Emily Thunelda Schmidt, in the 72nd year of her age. Grant her, O Lord, eternal rest.

YOUNG.—On Whitsun Monday, at the New York Hospital, Samuel Wilderspin Young, priest (late rector of St. Peter's, Portchester, N. Y.), in his 51st year. R. I. P.

TEARNE.—Fell asleep in Philadelphia, June 9, 1892, after a long illness, the Rev. Walter A. Tearne, born in Worcester, England, Dec. 9, 1825, late of Tennessee and Texas. The burial office was said by the Rev. T. C. Yarnall, D. D., on the afternoon of St. Barnabas' Day, at St. Mary's church and Woodlands Cemetery, West Philadelphia.

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

CHAPMAN.—Entered into rest on the morning of the 16th of June, 1892, at "Hawks Nest," Morris-town, N. Y. Caroline C. Chapman, wife of the late Augustus Chapman, in her 94th year.

#### IN MEMORIAM.

The vestry of Zion church, Morris, N. Y., hereby put on record the memorial of the great loss sustained by them and the congregation in the death of Mr. Nelson B. Pearsall, for nearly forty years a member of the parish, and for thirty-seven years one of its wardens;

Mr. Pearsall was a man of child-like faith and unfeigned love. Like Zacharias of old, he walked in all the statutes of the Lord blameless. His hand was ever outstretched in the need of the Church and his neighbors. He was as modest as self-sacrificing, as gentle and generous as he was pure-souled and high-minded. His loyalty to Christ was equaled by his stainless honor. Exquisitely tender-hearted, his charity was as wide as his knowledge. He "sought not his own," but always the good of others.

Ripe in years and full of gracious qualities, he has gone to his rest and reward. He has left us the precious memorial of a life consecrated to the Saviour, and of a Christ-like benevolence to his fellow-men.

In this great loss to the Church we do not forget the deep bereavement of his family. That God will graciously comfort and keep them in this time of adversity is our sincere and affectionate prayer.

R. H. GESNER, Rector,  
I. MANSFIELD, Junior Warden, } Com.  
J. R. MORRIS, Vestryman.

#### APPEALS.

##### AN APPEAL FROM ST. JAMES' CHURCH, FREMONT, NEB.

My dear friends of the St. Andrew's Brotherhood and Girls' Friendly Society:

We are trying to pay a mortgage on our church and rectory; we have done our utmost and raised here two thousand dollars, and we need another thousand. This we must obtain from friends outside who may be disposed to help us. I would in this connection ask the several chapters of the St. Andrew's Brotherhood and Girls' Friendly Society each to send me the sum of one dollar. This would not be a burden to any of these societies, and the aggregate would help a struggling parish. Friends, help us for the sake of our Blessed Saviour, remembering His word: "It is more blessed to give than to receive."

Please send your donations to the undersigned who will acknowledge the same thankfully.

JAMES C. QUINN, Rector,  
St. James' church, Fremont, Neb.

#### THE GENERAL BOARD OF MISSIONS.

Legal Title [for use in making wills]: *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small, during this summer. The expenses continue through all seasons, and this last quarter is hardest to provide for. The year closes August 31st. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

#### MEMORIAL TO DR. LANCE.

It has been proposed to found a permanent scholarship at Kemper Hall, Kenosha, Wis., in memory of the Rev. Lucien Lance, D. D., who was chaplain of the school during the last years of his life; \$4,000 will be required. A graduate of the school offers to give \$1,000 towards this memorial, if others of the alumni and friends of Dr. Lance will make up the remainder.

This appeal is most cordially endorsed by the Bishop of Milwaukee, and he commends the matter to the attention of all the alumni and all the many friends of Kemper Hall, as also to those of the clergy and laity who affectionately remember that devoted priest and saintly confessor—Dr. Lance—than whom none could more worthily or more fittingly be remembered by the gifts of the faithful in this special way.

I. L. NICHOLSON, Bishop of Milwaukee,  
519 Jefferson ave., Milwaukee, Wis.,  
to whom contributions may be sent, or to  
C. C. BROWN, Cashier First National Bank,  
Kenosha, Wis.

#### MISCELLANEOUS.

WANTED, a competent and experienced woman as housekeeper in St. Luke's Hospital, this city. Must be well recommended, a Churchwoman preferred. Address SUPERINTENDENT, St. Luke's Hospital, Chicago.

SHOPPING IN CHICAGO, by a lady of experience: send for circulars and references. MISS F. ELPHICK, Box 1, Argyle Park, Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants, cool summers; no malaria. For illustrated circulars address N. A. PENNOYER, M. D., Manager, Kenosha Wis.

THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

**CHOIR AND STUDY.**

**CALENDAR—JUNE, 1892.**

19. 1st Sunday after Trinity.	Green.
26 2nd Sunday after Trinity.	Green.
29. St. PETER, Apostle.	Red.

**IN A LIBRARY.**

BY WILLIAM FARRAND LIVINGSTON.

Ah, cynic, list! 'Twas only yesterday  
That thou the convent manuscript did'st see,  
So ancient worn without—it seemed to be  
Mere worthless relic of time's sure decay,—  
Yet it was priceless. Lo! the pages gray  
When opened, showed in marvellous degree  
Rich letters wrought most carefully.  
The colors clear in manifold display  
A copyist's love and life-long toil revealed;  
Some monk unknown, who centuries ago  
Cared not, forsooth, though time his name  
concealed,

If but the lines illumed should ever show  
The sweet content that love and patience  
yield.

Prize, soul, the peace that deeds sincere be-  
stow!

**THE GLORIA IN EXCELSIS.**

The old expounders of the Service used to say that the Introit came from the Jewish Church, the *Kyrie* from the Gentile Church, while the *Gloria in Excelsis* was begun by the angels, and responded to by the Church Universal in heaven and on earth. A careful examination of the text of the hymn in its original Greek form, and a comparison with the original of the New Testament, brings this out very clearly.

1. "Glory be to God on high, and on earth peace, good will toward men." The angels, Luke ii: 14.

2. "We praise Thee." The angels, Luke ii: 13 The shepherds, Luke ii: 20.

3. "We bless Thee." Simeon, Luke ii: 28

4. "We worship Thee." The wise men, Matt. ii: 2.

5. "We glorify Thee." The shepherds, Luke ii: 20.

6. "We give thanks to Thee for Thy glory." The elders in heaven, Rev. xi: 17.

7. "O Lord God, heavenly King, God the Father Almighty." The elders in heaven, Rev. xi: 17.

8. "O Lord, the Only-Begotten Son, Jesus Christ." John i: 14, 18; iii: 16, 18.

9. "O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world." John the Baptist, John i: 29. Every creature in heaven and earth, Rev. v: 13.

10. "Have mercy upon us." Blind men by the way-side, Matt. xx: 30, 31.

11. "Thou that takest away the sins of the world, receive our prayer." The living ones and elders in heaven, Rev. v: 8, 9.

12. "Thou who sittest at the right hand of God the Father." St. Paul, Rom. viii: 34; Eph. i: 20; Col. iii: 1; Heb. i: 3; xii: 2.

13. "Have mercy on us." See 10.

14. "For Thou only art holy." Song of Moses and the Lamb, Rev. xv: 4.

15. "Thou only art the Lord." The seraphim, Is. vi: 3. The living ones, Rev. iv: 8 The elders, Rev. iv: 11. St. Paul's benediction, 1 Tim. vi: 15.

16. "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father." The multitudes on Palm Sunday, Luke xix: 38.

This hymn may therefore, be truly regarded as a summary of all the songs of thanksgiving and prayer, which follow the revelation of God's glory in the incarnation of Christ, both in this

world and the world to come. Where is the composer who will give the correct musical interpretation to its several parts? There is nothing in it, however, artificial. We do not believe that any Christian hymn writer of the first centuries applied himself to the task of connecting the representative prayers of the New Testament into one song of praise, and, with this end in view, laboriously searched for, and selected the most fitting passages. \* \* \* As on our Lord's triumphal entry, the very language of prophecy came without an effort to the lips of his followers, so here, the electric thrill of intense emotion brings all to consciousness, and guides the worshipper in the selection of the most appropriate ascriptions. The hymn undoubtedly had a history, or growth. As it became the channel through which the religious feelings of large numbers and successive ages expressed themselves, it received both modifications and additions. We can trace the beginning of the response to the words of the angels, in the close of the prayer of Polycarp at his martyrdom, (A. D. 155): "I praise Thee, I bless Thee, I glorify Thee, through the eternal and heavenly High Priest." In the first extended form of the "Gloria in Excelsis" which we have, viz, that in "The Apostolical Constitutions," the correspondence to these words of Polycarp is still closer than in our present form: "We praise Thee, we sing hymns to Thee, we bless Thee, we glorify Thee, we worship Thee by Thy great High Priest."

The hymn has four paragraphs:

1. The angels' song.

2. The response dwelling upon the word "Glory," resolving it into its elements, and dwelling upon them in praise.

3. The response dwelling on the idea of God, and tracing the plan of salvation from the bosom of the Father. The adoration of the Son begins with the remembrance of the glory which He had before all worlds, John xvii: 5. It then proceeds to the consideration of the Incarnate Son in his state of humiliation, rendering to the Law the full penalty due man's sins, and of the Incarnate Son in his state of exaltation, with his humanity participating in the universal dominion of the Divinity. As this exhibition of his glory passes before the worshipper, the cry for "mercy" cannot but be raised. The *Kyrie* spontaneously breaks forth in the midst of the greatest joy.

4. The Doxology to the Son, acknowledging his sole holiness, sole lordship, and sole supremacy; and concluding with the Doxology to the Trinity.

Reviewing both the contents and the early history of the greater Doxology, so far as it can be traced, we believe it to be exceedingly probable, that this is "the hymn to Christ as God," which Pliny says that the early Christians were in the habit of singing antiphonally in their assemblies "on a fixed day before light." This hymn certainly most clearly worships Christ as God. The testimony of Athanasius, above referred to, declares that it was the early morning hymn of the Eastern Church, while the prayer of Polycarp shows that part of it was in use as early as the middle of the second century, or within forty-five years of Pliny's letter. There

were probably later editions to more accurately define the Trinity, but the substance of the hymn itself, at any rate, its first part, after the angelic salutation from which the rest grew, may well challenge the claim of any other hymn to antiquity. The hymn which was sung in those early assemblies could scarcely have altogether perished, but must have come down to us, like the "Baptismal Confession," which originally not committed to writing, but handed down orally, as one of the mysteries of the Faith, was well preserved, and is known by us to-day as "The Apostles' Creed." What has certainly occurred in the one case, has probably occurred in the other.—*The Lutheran.*

**A DREAM.**

Our Clerical Society has had another meeting, and I another dream. The rural dean—Simpkins is his name—suggested that one of the brethren should read a paper on the Higher Criticism, and Kiddaker of Smeeland undertook the task. It was most fitting that Kiddaker should do it, for he took a class in natural science many years ago, and he has had much leisure at Smeeland to pursue his studies, as his parochial duties are reduced apparently to two services a week, and both on Sunday.

Kiddaker read his paper last Friday, and whilst our respect for his scholarship has increased, our affection for his person has distinctly diminished. First, he had the effrontery to prove from Bishop Berkeley the non-existence of matter, and this, too, as he sat opposite to Johnson, who weighs twenty stone, and stands six foot three. Then, as we all began to pinch our legs to reassure ourselves of our substantial existence, he went on to demonstrate from Hume that we consisted only of impressions; and then by the help of Ferrier explained away our impressions. Here he was interrupted by Renfrew, a very practical member, who asked whether he was prepared to give us anything in exchange for all he was taking away. Kiddaker answered that Higher Critics were concerned only with analysis, and that synthesis and construction were left to some other school. He then ran on unchecked, and in one epigram destroyed the Pentateuch; he directed the point and chief force of his attack against Solomon, and in a parenthesis, swept down the Minor Prophets.

To this paper there might have been some reply, but there was no time. We had to hurry off to Evensong in our respective churches, at least some of us had to go away to our services, and the discussion was postponed.

I confess I felt a bit sore about that paper, and especially because there was no particular point in it to which I could take exception; and I worried over it for the rest of the day.

I went early to bed, and I fell asleep at once, and as soon as I was asleep I dreamt. The Clerical Society was in session, and Kiddaker was reading a paper. I gave attention, and I soon discovered that he was criticizing, and very highly, the hymn, "Rock of Ages." He exploded the theory that this hymn was written in the eighteenth century, and by Augustus Montague Toplady. He directed our whole attention to the second line of the last verse:

When my eyelids close in death.

He proved from a print of an execution during the French Revolution that eyelids did not close in death in the 18th century. He then produced what appeared to be an earlier version of the line:

When my eyeballs roll in death.

And he showed from a contemporaneous medical work by an obscure surgeon barber, that in the 18th century eyeballs did not roll in death. And then he alluded to what claimed to be a yet earlier version:

When my eyestrings crack in death.

And this he denounced as a base forgery by some copyist. Having shaken off all lower critics by this swift movement, he turned to attack the reputation of Toplady, and he ended by proving that the name of the author usually attached to the hymn is not genuine, but is merely a cypher showing that the hymn was written in August (Augustus) on a mountain (Montague) by some peeress (Toplady)—probably the Countess of Huntingdon.

As Kiddaker sat down, there ensued a nameless confusion. One rose to ask whether all services at which that hymn had been sung were now to be regarded as schismatic and irregular; another solemnly arose and crossed the room, and burned his hymn book and Prayer Book. Two men went into the corner to draw up a declaration. Renfrew, who is a very practical man—he always demands the wedding fee when the banns are put in—warmly congratulated Kiddaker on his paper. "You have destroyed," said he, "not only history, but tradition also. Your methods, generally and logically applied, will remove Bible, and Church, and Sacrament, and Holy Order, and a new Christianity will be evolved out of man's good nature and commonsense, with a rational deity and an ideal and explicable Christ." Now near to Renfrew sat Mortimer, a strange person whom I have always disliked. He is one of those mediæval fellows who look sad and sacerdotal.

I have seen Mortimer at a dinner taking scarcely any food, instead of eating and drinking to the glory of God, as the Apostle says somewhere. He takes little interest in our discussions usually, and we have always thought him reactionary and superstitious. When Renfrew had ended his remarks, Mortimer stood up and spoke: "I confess," he said, "that the methods used by Mr. Kiddaker are decisive and fatal. I have hitherto clung to verbal inspiration as the only defensible position; I still feel that all Scripture must stand or fall together. I fear then I must reject all, for I take two of Mr. Kiddaker's tests: Internal Improbability and Antecedent Incredibility, and I apply them to Acts vi:7, and I reject the text, and consequently the book, as spurious."

Here we all shouted "Read! Read!" and with a painful stress on the words, "obedient" and "the Faith," he read: "And a great company of the priests were obedient to the Faith." There was absolute silence for a moment, and then I struggled to my feet—and I woke up on the floor.—*Exchange.*

**CLERICAL CHANGES.**

"Go, and he goeth; Come, and he cometh."

Heigh ho! I suppose people who stay all their days at home suffer many temptations toward supineness, don't they? And it is good to be kept from temptation, isn't it?—*Bishop Tuttle.*

We know of a great number of parishes where the cause of Christ has languished for years. In every instance short rectorships have been the rule. On the other hand we cannot recall a single instance where a parish has not prospered under a long continued rectorship. Nor has it been our observation that these instances of parochial prosperity have been due chiefly to surpassing a jilify in rectors, but rather to patient continuance in well-doing on the part of priest and people.—*The Living Church.*

"There is to me something very lovely in the aged priest growing visibly old with his flock. I would dislike very much to be a party to the sundering of such a tie."

"There is no field of human activity, responsibility, or reason, in which rational beings object to an agent, because he has been weighed in the balance and not found wanting. There is, I say, no department of human reason in which sane men reject an agent because he has had experience, making him exceptionally competent and fit, from the man who shoes your horse to the lawyer who tries your cause, the officer who manages your railway or your mill, the

doctor into whose hands you give your life, the minister who seeks to save your soul—what man do you reject because by his works you have known him and found him faithful and true?"

#### BOOK NOTICES.

CHURCH AND CLERGYMAN'S RECORD BOOK. New York: Church Calendar Co. \$2.50.

This is a very convenient and well-arranged register for the use of the clergy or for a parish record. It is evidently the result of long experience, and may be recommended for use as a very satisfactory record of parish work and official acts. The importance of keeping the parish register cannot be too strongly urged, and this book meets the requirements of the case. The Sunday School Leaflet and Lesson Helper, published by this firm, are well known and are having wide circulation.

A GOLDEN GOSSIP. Neighborhood Story, Number Two. By Mrs. A. D. T. Whitney, author of "Faith Gartney's Girlhood," "The Gayworthys," etc. Boston and New York: Houghton, Mifflin & Co. 1892. Pp. 348. Price, \$1.50.

Another story by Mrs. Whitney is hardly in need of a word of commendation to those who know and love her writings; they will not find this less worthy of their liking. One hardly knows which holds the interest more closely, the people and the happenings of the neighborhood, or the winning tactful efforts of one of the central characters to turn the tide of gossip drifting toward all manner of unhappy results, into a golden river, bearing good fortune to all who meet it. We wish this story might be widely read; it would surely put people on their guard against the dangerous, "They say" *et alia*, that work such misery in hearts and homes.

SYLVESTER ROMAINE. A novel by Charles Pelletreau, B. D. New York: James Pott & Co. Cloth, 255 pages.

The plot of this story is a good one, and would have proved more attractive if the author had worked it out more clearly. The skips from place to place are not always intelligibly made, and the characters are brought before us too abruptly and without sufficient explanation of their ingress and egress. The mystery surrounding them and their connection with each other is not sufficiently entrancing to make us wish to know more of them. The story, however, has many good points, especially its references to the self-denying labors of the two clergymen, and the possibility of the thorough reformation of many a hard drinker when cheered and encouraged by the sympathy of the true philanthropist. Its illustrations of the viciousness of slander and gossip are very powerful and may well be studied by those addicted to this cruel vice.

CHRISTIAN ANTHROPOLOGY. By Rev. John Thein, with an introduction by Prof. Charles G. Herbermann. New York, Cincinnati, Chicago: Benziger Brothers. Price \$2.50.

The author of this attempt to stem the tide of infidelity and to maintain the integrity of the Faith and of the Scriptures against the attacks of materialistic and rationalistic schools, was moved to put forth his volume because the Roman Church has hardly any works fitted to cope with modern scientific objections. He has selected the field of anthropology as the subject of his studies, and in opposition to the theory that man is a purely chemical product of matter with a soul that is only the activity of the nerves and brain, whose spiritual life is annihilated completely by death, he contends that man has a spirit as well as a body and a soul, with intellectual and moral qualities, and therefore considers such questions as man's origin, nature, place in creation, antiquity, unity, immortality, and future life. His method is first to ascertain whether the dicta of scientists are the truths of science, and next whether the assumed meaning of the Bible has been officially set forth by the Church. He sets down the most important facts and theories in modern anthropology, cites the great masters in this branch of science, discusses the views of modern thinkers, giving title and page of his references. He brings to his work

a mind well stored with whatever can throw light on the nature, origin, and early history of man. He allows those who can speak with professional authority to give their own testimony, and has drawn the details of the subjects developed in this book from standard and recent books. While the reader may not always assent to the conclusions of the author, he will find a storehouse of facts, information, and arguments useful in the defence of the Faith. The book is certainly a monument of learning, study, and research.

THE LIFE OF OUR LORD, in Simple Language for Little Children. London and New York: Frederick Warne & Co. Price, 50 cents.

"The Life of Our Lord, in simple language for Little Children," contains within bright and prettily illuminated cover, the Gospel story in what may be termed Bible language simplified. The design upon the front cover represents the Good Shepherd, with a graceful spray of the Passion flower suggestively falling beneath, and upon the back cover, Christ blessing little children. The result is most pleasing and instructive, the life-history and works of our Saviour being interwoven in a unique and impressive style, leading the young mind gradually onward and upward to the crowning events, and to the Master Workman Himself. The numerous illustrations are excellent, and decidedly natural in detail and effect; a necessary adjunct often lost sight of in the present day. We would wish for some others relating to the principal events of the "Cross and Passion," although they may readily be pictured from the plain and earnest words upon the same. The book will undoubtedly find a deserved welcome, and supplies a want often felt for a brief, simple, but complete life of our Lord.

THE CLOUD OF WITNESS. A Daily Sequence of Great Thoughts from Many Minds, following the Christian seasons. By the Hon. Mrs. Lytleton Gell. London: Henry Rowde; Chicago: A. C. McClurg & Co. Price \$1.25.

This is a charming book and may be made by any soul seeking growth in grace, a valuable manual for the year. Every day has its twenty-five or more lines of English poetry, with an occasional line of prose. Very many authors furnish the supply. The choice is made almost invariably to illustrate or confirm some prominent truth or expression in the Epistle or Gospel of the Sunday or holy day of the week. Sometimes, as in Keble's Christian Year, a text from one of the lessons directs the selection. Yet, as the Church season is closely followed, the American Churchman scarcely notices where the differing readings in the Church of England supply the subject for the week. Those who know little, by practical use, of the ecclesiastical year, cannot but receive benediction, enforced and roused by the varying hues and lights of the truth or thought, as woven in the varying measures of the poetry. A spirit that searches among gems for those which best reflect beams from the glory of the Lord Jesus, has gathered "the cloud of witness" and made it, unlike an earthly cloud, lasting if not imperishable.

THE BLUE GRASS REGION OF KENTUCKY, and other Kentucky Articles. By James Lane Allen. Illustrated. New York: Harper and Bros.; Chicago: A. C. McClurg & Co. Price \$2.50.

A book-lover could not pass this attractive volume without looking in it, and if he should read a page he would not be satisfied till he had read it all. It is one of the most fascinating books we have taken up for a long time. The author has not only rare felicity of style and a thorough knowledge of what he is writing about, but also a genuine enthusiasm and love for the country and the people of the "Blue Grass Region." To readers who are past their youth, and who "before the war" had some observation of the life he describes, these sketches will be especially delightful. We wish there were space to give here "a touch of their quality." The first paper is a bright picture, more than a Kodak sketch, of the land of limestone and blue grass (which is not blue but green!), its products and people, its scenery and architecture. Then we have "Uncle Tom at home," "County court

day," and "Kentucky fairs," Cumberland Gap and other mountain passes. As a specimen of the word painting with which the work abounds, we take the following, which is merely an enumeration of the weeds and wild flowers that are found in the pastures and by the waysides:

"One is forced to note the rich pageant of transitory wild bloom that will force a passage for itself over the landscape; firmaments of golden dandelions in the lawns; vast beds of violets, gray and blue, in dim glades; patches of flaunting sunflowers along the road sides; purple thistles; and a deeper purple still and far denser growth, beautiful ironweed in the woods; with many clumps of alder bloom, and fast-extending patches of perennial blackberry, and groups of delicate May apples, and whole fields of dog-fennel and golden-rod. And why mention indomitable dock, and gigantic poke, burrs, and plenteous nightshade, and mullein, and plantain, with dusty gray-green ragweed, and thrifty fox-tail!—an innumerable company."

ETHICAL TEACHINGS IN OLD ENGLISH LITERATURE. By Theodore W. Hunt, Ph. D. New York and Toronto: Funk & Wagnalls Company. Cloth, pp. 384.

The object of Prof. Hunt in this review of Old English books and authors is to bring out and emphasize the devout and religious temper that pervades and tinges them everywhere. In a very clear and striking way he shows that at the foundations of this early literature there is ever visible the presence of the moral element, which element has had an important influence on later English literature. For these early days were times of principles and elements and first forms, that have shaped and perpetuated the moral tone dominant in English letters from Spenser onward. Since, in the author's view, our modern literature, from various causes, is morally declining, this recall to the primitive and pervading ethical element of English letters will serve to awaken a profounder interest in the need of a moral reformation. Such a story as Prof. Hunt has attempted will serve also to show that the future of English literature must rest on the revival of conscience and faith and spiritual life. The periods treated of are from Cædmon to Chaucer, 650 to 1350, and from Chaucer to Ascham, 1350 to 1550. There pass under review Cædmon and Bede, Alfred and Cynewulf, Laymon and Orm, de Bury and Rolle, Chaucer and Mandeville, Wiclif and Gower, Caxton and Latimer, Tindal and the Bible, etc., a selection from each author being given which evidences the religious principle that lay at the bottom of his work. We fancy that the hope of the author, that his work may be of service especially to those engaged in clerical and homiletical studies, will be abundantly fulfilled.

The Rev. H. C. Kinney, missionary at the Stock Yards, Chicago, has published in pamphlet form, an argument for the opening of the Columbian Exposition on Sunday. It is published by Rand, McNally & Co., Chicago.

LATE issues of the new and revised edition of William Black's novels (Harper and Brothers) are "A Princess of Thule," "Kilmenny," and "In Silk Attire." The volumes of this series are well made, with substantial binding, and are sold for the marvellously low price of 90 cents each.

*The Church Eclectic* for June has an admirable sketch of the late Dr. Cole, the president of Nashotah for thirty-five years. It will be read with great interest in view of the jubilee of Nashotah, which is occupying the mind of the Church this month. The article is by Mrs. George Wallace, a daughter of Dr. Cole.

THE bound volumes of *The Century Magazine* already constitute a handsome library. Counting the old series, which was issued as "Scribner's," we have forty-three large volumes, splendidly illustrated, and filled with most interesting and varied reading. The volume just out contains the six issues from November to April last.

Possibly there may be more attractive books in the world, but we should be at a loss to name them.

MESSRS. LONGMANS, GREEN, & Co., as we have already briefly noted, have brought out another volume of the uniform series of the late Dr. Liddon's works. This is entitled "Sermons on some Words of Christ," and is made up of discourses preached in St. Paul's cathedral. They were not prepared for special seasons, as were several collections that have been noticed before. They are great sermons, preached to great congregations, setting forth great truths as they fell from the lips of our Blessed Lord. Some of the subjects are: Providence, Faith, Obedience, Self-denial, The Apostolic Office, Unthankfulness, The Pharisee, True Greatness, etc.

*The Sanitarian* for June contains a sketch of the life of its venerable and distinguished editor, Dr. A. N. Bell, and several contributions upon "The triumphs of preventive medicine," in the interest of which Dr. Bell has labored so long and so successfully. *The Sanitarian* has been the exponent of the most progressive science of hygiene for nearly twenty years. We beg to add our tribute of respect and appreciation, and to express the hope that Dr. Bell may long be able to continue his good work for the health and happiness of mankind.

BRENTANO BROS., 308 and 263 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### BOOKS RECEIVED.

Under this head will be announced all books received during the week preceding the week of publication. Further notice will be given as space permits, of such books as the editor may select to review.

CATHCART'S LITERARY READER. A Manual of English Literature, being typical selections from some of the best British and American authors from Shakespeare to the present time. Chronologically arranged, with biographical sketches, with numerous notes, etc. By George R. Cathcart. With portrait. Price, \$1.15.

AMERICAN BOOK COMPANY, New York, Cincinnati and Chicago.

LETTERS ON LAY BAPTISM. By Daniel Waterland, D. D. Reprinted from his "Works," with notes by F. Nutcombe Oxenham, M. A., and a preface by the Bishop of Argyll and The Isles.

J. MASTERS & Co., London, Eng.

THE WORD OF THE LORD UPON THE WATERS. Sermons read by the Emperor of Germany while at sea on his voyages in the Land of the Midnight Sun. Composed by Dr. Richter, army chaplain. Translated by John B. Ilraith. Price, \$1.00.

JOHN W. LORELL CO., New York City.

BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAAH. By Franz Delitzsch, D. D., professor of theology in the University of Leipzig. Authorized translation from the third edition. By the Rev. James Denney, B. D. In two volumes. Vol. II. Price, \$2.50.

JOHN G. WHITTIER, THE POET OF FREEDOM. By Wm. Sloane Kennedy. With portrait. Price, \$1.50.

FUNK & WAGNALLS CO., New York.

THE VENETIANS. A Novel by M. E. Braddon. Price, \$1.50.

DIEGO PINZON and the fearful voyage he took into the unknown ocean. A. D. 1492. By John Russell Coryell. Illustrated. Price, \$1.25.

HOW WOMEN SHOULD RIDE. By C. De Hurst. Illustrated. Price, \$1.25.

HARPER & BROS., New York City.

A BOOK OF PRAYER. From the public ministrations of Henry Ward Beecher. Compiled from unpublished reports by T. J. Ellinwood, for thirty years Mr. Beecher's special stenographer. Price, 75 cts.

FORDS, HOWARD & HULBERT, New York City.

PRIMARY WITNESS TO THE TRUTH OF THE GOSPEL. A series of discourses by Charles Wordsworth, D. D., D. C. L., Bishop of St. Andrew's. Price, \$2.00.

STORIES OF THE SAINTS, FOR CHILDREN. The Black Letter Saints. By Mrs. M. Nesworth. Price, \$1.25.

SKETCHES IN SUNSHINE AND STORM. A collection of miscellaneous essays and notes on travel. By Canon Knox Little. Price, \$1.75.

LONGMANS, GREEN & Co., London and New York.

**THE HOUSEHOLD.**

**A LETTER.**

Suggested by "Write to me very often."

BY MARGARET DOORIS.

On this spotless page before me—  
 Pure and white—  
 Some true thought or kindly message  
 Fain I'd write;  
 Something far removed from sorrow,  
 Like to love,  
 Would I might from angels borrow,  
 From above;  
 Words divine with magic power  
 That would live,  
 And when I am long forgotten,  
 Comfort give,  
 Words of sympathy and kindness,  
 Fondest, best,  
 Bearing to the distant dear ones  
 Thoughts of rest;  
 Rapturous words of life's bright moments,  
 Happy hours,  
 Odorous of blooming gardens  
 ☐ Fairest flowers;  
 Words of tenderness and feeling,  
 Sure to bless,  
 On the closely written pages  
 Love's caress;  
 Something of life's brave endeavors  
 Nobly done,  
 Moral conquests waiting only  
 To be won;  
 Something from the Master's counsels,  
 Words divine,  
 Added, as a benediction,  
 Unto mine.

London, Ohio

**PRIZE STORY.**

**UNDER THE LIVE OAKS.**

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

(All rights reserved).

**CHAPTER IX.—CHRISTMAS IN THE FOOT-HILLS.**

There are days in the lives of most of us which, though they may have had no special influence on our individual lot, yet stand out with peculiar distinctness in our memory. Such to Chrissie was that Christmas when her father held the first service of the Church among the foot-hills of *Las Robles*. To the end of her life she will remember it, as a day apart from others, a time of sacred gladness and thankfulness.

On Christmas eve, Elaine, Chrissie, and Louis Burton, with their store of holly, ferns, and the white hangings which the girls had prepared, drove in a wagon to the barn which was to serve as a church on the morrow. Young people from the neighboring ranches had gathered there to meet them. Some of these had helped to decorate churches for the Christmas festival in their far Eastern homes; others belonging to the denominations who unhappily take but little or no note of that blessed Day, had joined their friends, as young people will on any occasion which promises a pleasant gathering.

Chrissie was chosen general manager, and seated herself apart for a little while, to see how the plan she had thought out could be executed.

Seats of a primitive kind had been put in place, and a portion of the building, at Mr. Burton's direction, raised and railed off to serve as a chancel.

The work was so divided that every one was conscious of being needed, and all worked with a will. Through the bright, brief day, busy fingers wreathed the glossy evergreens and grouped the rich, scarlet berries, while some made a light trellis of the deli-

cate cypress to be placed over a white background, forming the reredos which Chrissie had designed. When the wreathing was put in place, and the temporary altar draped in purest white, with a cross of scarlet berries and vases of flowers above it, the young people went to the further end to get the effect of their labors.

"It is quite like a church," said one young girl to Chrissie, lowering her voice. "Miss Burton, it makes me feel that we are going to have a real Christmas!"

"Who would have thought that we could make this barn look as it does," said one young lady, the merriest of the party. "I always heard that Episcopalians had a special gift for decorating churches, but Miss Burton has turned a barn into a church!"

"It will seem like one tomorrow," said Chrissie, "when we have our beautiful Christmas service. And now about the singing."

The owner of the barn was also the fortunate possessor of a parlor organ which he was glad to lend for the service, and it was soon brought over from the ranch-house. Hymn-books had been brought by the Burtons and others, and an hour's faithful practice recalled the old, familiar hymns to some, and made others acquainted with them. By the time the moon was up to light them home, Chrissie felt that a good day's work had been accomplished.

Christmas Day dawned cloudless; there had been frost in the night, real frost, enough to cast a silvery sheen over the herbs and grasses, and to form a film of ice along the edge of the streams.

Chrissie was up before the large stars had disappeared. Softly drawing back the bolt of the door, she stepped out into the pure silence of the early dawn. The peaks of the Sierras, already snow-crowned, rose majestic into the pearly sky. Below them, ravines and hollows were filled with purple shadow, and great pine trees dwindled by distance into plumes, fringed the edges of vast, dark abysses, or stood like sentinels upon inaccessible ledges. The valley lay like a sea of mist below. In the East, a faint, palpitating light heralded the approaching splendor of the day, and one great luminous star hung above it. A glorious Christmas morning, indeed! To Chrissie, it seemed as if the echo of the angels' song still lingered in the air, and the sheen of their white wings mingled with the snows upon the mountain tops. She fell upon her knees, and with bent head and folded hands, sent up a silent anthem to Him who, as at this time took upon Him our flesh, and lay, in such a dawn as this, under the morning stars at Bethlehem.

Before the sun was up, a murmur of delight and excitement proceeded from the bed shared by Jimmie and Oliver, for eager little hands, feeling for stockings, had been rewarded in their search by finding them swollen to their utmost capacity with gifts after boys' own hearts, besides various others of a more practical character.

Elaine was awakened by a kiss and a "Happy Christmas" and the unfolding of a soft, delicately-tinted shawl, such as she had expressed a longing for. The embrace which Chrissie received was ample reward.

Mr. Burton found resting beside his pillow such an overcoat as he had sorely needed, but never dreamed of possessing, light and yet warm, and of the cut which he liked best. He looked at it first in wonder, unfolded it, then with a sudden rush of tears to his eyes, he laid his face against it, murmuring: "My Chrissie."

As for Louis, feeling that something uncomfortably hard had been inserted between his pillow and the bed, he found, on investigation, a parcel of books which he had longed for, as only an ambitious, gifted lad can who has been deprived of the advantages to which he had looked forward. He, too, soliloquized as he turned the leaves of his treasures: "Dear old girl, she knew what I wanted most of all!"

Chrissie had been setting the breakfast table with unwonted Christmas delicacies, and a great bunch of holly in the midst. Louis joined her first to kiss and scold and helper, saying little, but more than enough, of his Christmas gift; Oliver and Jimmie, less than half dressed and impossible to subdue in their transports; then Elaine with her pretty wrap about her shoulders, conscious of its being exceedingly becoming; and lastly, Mr. Burton, who held Chrissie to his breast with mute tenderness.

In that household it had always been the custom to begin Christmas Day by singing the *Adeste Fideles* together, and as they did so, the sweet children's voices sounded like the voices of angels.

Everything seemed attuned to the glad festival; the walk through the delicious, bracing air to church; the delight and surprise of Mr. Burton at the result of the young people's work; the gathering so much larger than they had dared to hope for. And then the service—the first he had held for so long, since that last Sunday on which he had ministered to his old flock, with the dark shadow of illness and parting resting upon him. Oh, the goodness of God! the happiness of once more preaching His Word and ministering at His altar, and on this day of peace and gladness planting the standard of the Cross, and witnessing for the first time in this region for the Christ, the Babe of Bethlehem, the Light of light!

Chrissie saw her father standing in his snow-white vestments through a veil of tears, and tears could alone express her thankfulness. She noted the reverence of the people, even of those to whom the service was unfamiliar, with a glow of hope, while some of the faces about her expressed a tender recognition of the service which was profoundly touching.

When the last notes of the *Nunc Dimittis* had ceased, after a reverent silence, the people went out, but they all waited to see and thank the minister and wish him and his a Happy Christmas. Some called him "Brother Burton," some "Doctor;" some said that "the exercises were very pleasant;" some that they had "never attended a 'Piscopal meetin' before, and that it reely was fine;" many thanked him for the sermon. The Church people might have been observed to hold their heads a little high, with a touch of pardonable pride that the service was their service. All expressed pleasure that the minister was to come regularly, and that a Sunday school was to be in-

augurated, and after an interchange of kindly words, they went their several ways, one of the wagons being again put at the Burtons' disposal to take them home.

It was a somewhat silent, but happy, drive back to the *mesa*. The first step had been taken in the work Mr. Burton had marked out for himself, and he rejoiced, trusting in that un-failing strength which enables even the most feeble instruments to achieve victories in the name of Christ.

To two other persons that Christmas was a memorable one. Chrissie had confided to Nina's care two parcels; one addressed to herself, to be opened on Christmas morning; the other to be given to Dr. Ventnor on that day, for Chrissie knew that he would spend it with his cousins.

When Nina was dressed and lying on her couch, which her maid had wheeled to her favorite window, she sent for the parcels, and holding her own unopened for a few moments, wondered what gift her dear Miss Chrissie had got for her.

Nine knew now what great Gift had been bestowed upon the world on that first Christmas. She knew that all the innumerable gifts which people bestow upon each other the world over on that day, are, or ought to be, in memory of that priceless Gift of God who gave His own Son to a sin-stricken world.

That day in the pine grove had been to Nina as the lifting of a curtain—the dense, impenetrable curtain of selfishness, which hides from many and many a soul the treasures of God's love. It was as though Chrissie's hand had removed an obstacle which had prevented the love of Christ from shining into Nina's heart and brightening the little burdened life. It was indeed the Great Physician's work, done by a feeble instrument.

So Nina lay and thought, and read her name written in Chrissie's pretty handwriting: "For Nina, from her very loving friend, Chrissie Burton." Then she cut the string and removed the wrapping.

On a strange, antique couch she saw a girl of about her own age who seemed to have partially lifted herself up in obedience to the word or touch of the Person beside her. She was looking up into His face with a marvelous expression of awe, joy, and self-surrender. And Nina, regarding that wonderful Face, felt as if she and the child were one. Such tenderness, such majesty, such benign compassion, such power. Yes, this was Jesus! This was He who came into the world of sin and sorrow for our sake!

Mrs. Jennifer was becoming accustomed to the change in Nina; she had ceased to regard it as an alarming symptom, and felt it to be a very great relief that her daughter was so much less fretful and inconsiderate of others. There was no doubt that the companionship and influence of Chrissie Burton had been invaluable.

Mrs. Jennifer had come down into Nina's room this morning with her Christmas gift for her child, a beautiful and costly bracelet.

"A Merry Christmas, darling child," she said, slipping the golden circle over the slender hand, and stooping to kiss her. "I hope you will like what I have got for you."

"Thank you, mother, it is beauti-

ful," said Nina. She had laid the picture down as her mother entered, but there was still a far-away look in her eyes. "You wanted one like this, did you not, Nina?" asked Mrs. Jennier, "you said you would like to have one like Miss Bellcraft's."

"Oh, yes, I remember. I thought the little lizard with its diamond eyes so pretty. Did it cost a great deal, mamma?"

"Why, yes, dear. I was a little extravagant, but I never begrudge anything to my little girl."

"You are always kind, mamma," said Nina, and she laid her cheek against her mother's hand. "Have you got something for Miss Burton?"

"I will, dear, you shall choose a present for her. By-the-by, what was her little gift to you?"

Nina held out the picture, and Mrs. Jennifer looked at it with eyes that had seen so much of art, sacred and secular, that she was rarely touched by it at all.

"Ah, yes," she said, indulgently, "it was very pretty and thoughtful of Miss Chrissie, and what a neat little frame," and she laid it down. "Is that what she left with you for cousin Douglas? A picture, too, no doubt. Yes, she is a very sweet, grateful girl."

The arrival of guests put an end to their little talk, and Nina was left alone until the arrival of the doctor. He too had brought gifts: a curiously inlaid Mexican vase for Mrs. Jennifer, and for Nina a bouquet of choice roses which drew from her an exclamation of delight.

"I have a gift for you, cousin Doctor," she said, after they had exchanged greetings. "Miss Chrissie left this with me to give you on Christmas Day."

He looked so surprised and eager, that Nina wondered a little, as she held out the parcel. She was somewhat curious to know what was in it, but, after holding it for a few moments, as she herself had done, he laid it aside unopened. "I will wait till I get home to gratify my curiosity, Nina," he said.

Nina showed him her picture, and, if her mother had chilled her a little by her lack of appreciation, the doctor certainly did not. He carried it to a window, and looked at it for quite a long time, then he gave it back to her without comment.

"Don't you think it beautiful?" she asked, "and was it not like her to get it for me?"

"Yes, it is beautiful," he answered, gravely, stooping to smooth her hair from her forehead, "and well chosen, Nina."

Chrissie's gift to Dr. Ventnor was not opened until late that night. Sitting by his study fire, he opened it with the air of a person who has kept the best thing to the last. Nina's gift had prepared him in a measure for his own, but it was with a strange thrill that he recognized the meaning and the message of the picture.

(To be continued.)

## PORTER ACADEMY ENDOWMENT.

The Church is familiar with the history of the work of the Rev. A. Toomer Porter, D. D., in Charleston, S. C., in the cause of Christian education. At the close of the civil war that part

of South Carolina which had possessed the greatest wealth and highest culture was destitute almost of the means of maintaining existence. It was at this juncture that Dr. Porter commenced that self-denying work which has made his name dear to the Church. His school gave to the sons of those who had fallen in the war, and to the survivors who were left too poor to educate their boys, the means of education. Perhaps it is not too much to say that Dr. Porter saved a generation to usefulness in society; and, rare thing among us, his work is appreciated and his name is honored while yet he is living. But as his days decline, he is anxious to see his life work placed beyond the danger of failure, so that its good influence may continue after he has ceased to labor. He has therefore undertaken what he calls, not without pathos, the closing effort of his life, the endowment of Porter Academy. He hopes that he may be able to secure \$300,000 for this purpose. Of this sum \$25,000 is expected from the alumni of the academy, and they are responding nobly to the appeal. Dr. Porter desires to form a Founder's Fund, consisting of scholarships with an income of \$200 a year. Then he solicits subscriptions for three to five years. There is already invested \$12,000, and the alumni have pledged \$11,000.

Some idea of the immense value of Dr. Porter's services may be had from the following extract from a pamphlet recently published by him:

During the past twenty-four years some two thousand boys have been in the Institution, now incorporated as the Porter Academy; 194 boys have been sent to college, 18 have entered the ministry, two are at West Point, two at Annapolis, and every machine shop in this city, save the South Carolina Railroad shops, has in it a draftsman, each a graduate of my school. Until I introduced linear drawing, there was not a draftsman in a single shop in this city, save in the South Carolina Railroad shops. Every department in life has now some representative in this Academy. At first and for years the school had no income, but year by year I required each boy, or those who have brought them to us, to pay as much as they are able, making a conscientious statement to that effect. Some few have paid and are now paying the full charge, which is \$200. The income derived from the school this year will be \$10,000. There are on this year's roll now 108 boys. This mighty work has been sustained by the matchless generosity of friends at the North. Friends in England who became interested in 1876, have also sent me since then upward of \$45,000.

We sincerely wish this patriot and Churchman good success in his undertaking. We commend his work to the liberality of our readers, and shall rejoice to hear that the endowment has been completed.

## LETTERS TO THE EDITOR.

### THE HYMNAL.

To the Editor of *The Living Church*:

In reading in your issue of the 4th of June inst., in an article copied from the *Diocese of Fond du Lac*, some reference to the enormous sale which has attested the estimate which the people of the Church have placed upon that most admirable book of hymns, known as "Hymns Ancient and Modern," my mind recurs to some of the blemishes, to use a mild expression, which have crept into our Church hymnal, as at present in use, and not to trespass too much upon your space, I feel constrained to submit the following: In that old hymn, No. 147, of the hymnal, so interwoven with my youthful memories, there is in the third line of the 2nd verse an expression which is

surely at variance with every idea of reverence, that is if Church people do really believe that our Divine Lord and Master is truly present with His people as He surely promised that He would be, where even but two or three were gathered together in His Name! The verse as in our hymnal reads:

The King Himself comes near,  
To feast his saints to-day!  
Here may we sit, and see him here,  
And love and praise, and pray.

Now surely is it not insulting to every thought of reverence to ask those whose hearts are or certainly should be filled with adoring love for their Divine Saviour, to express in so many words, a wish to "sit and see Him!" Him, the King of kings, Whom angels and archangels adore and before Whom they veil their faces! May we not hope that before another edition of our hymnal is put to press this and other blemishes may be expurgated?

OLD LAYMAN.

Baltimore, Md.

### IS IT "CATHOLIC DOCTRINE?"

Editor of *The Living Church*:

In your last issue I find a statement copied from "The Diocese of Fond du Lac," to the effect that in a well-known Eucharistic Hymn is plainly set forth "the Catholic doctrine that the senses are deceived!" Surely there is a serious blunder here which ought not to go uncorrected. "The senses deceived?" Why, if that were *per impossible* the Church's teachings, we should be called upon not only to believe in Transubstantiation, but also to hold that the very accidents of the bread and wine are an illusion; which would leave Romanism a long way behind.

WILLIAM KLEIN,

St. Mary's Cathedral, Memphis.

### A CORRECTION.

To the Editor of *The Living Church*:

In your review of Mr. Whitney's article, in *The New England Magazine*, on Vested Choirs, there is one statement, viz: "that Mr. Whitney may be almost set down as the author and promoter of the vested choir movement at the East," that requires modification. That Mr. Whitney has done much in furthering the movement all will admit, but it is equally certain that the choir was first vested, and under the best of training, at the church at which Mr. Whitney is organist, in October, 1863, seven or eight years before he was appointed to that position. It is due to Dr. Bolles, who was rector at the time, as well as to Mr. Matson, the organist, to make this statement, as it was not without much opposition that the rector brought about so needed a reform. It is, therefore, almost thirty years since the first vested choir made its appearance in New England. \* \* \*

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## OPINIONS OF THE PRESS.

*The Examiner.* (Baptist.)

SERMON ESSAYS.—"Tell me what you believe, I have enough doubts of my own," is a saying attributed to Goethe. It is a saying that might well be written, in letters of gold, in the study of every Christian minister, where it might be constantly before his eye while he is preparing for the pulpit. It is perhaps the one thing of which he needs most frequently to be reminded, since he may be prone to forget it when he stand before his people. The average congregation of a Sunday morning does not consist of amateur philosophers and theologians and Biblical critics. It consists of business men trying to shut out of their minds stocks and bonds and notes for one day and attend to the things of the Kingdom of Heaven; of lawyers who ask nothing better than to forget clients and cases and hear of their Advocate before the Father; of housewives who have laid aside for an hour their never-finished tasks to sit for an hour at their Master's feet as Mary did. And to these people the pastor comes, bringing not a message of peace and comfort, not some truth that will brace their wills for a more determined struggle against sin within and without, but an elaborate essay on "Science and Genesis," or "The recent assaults on the Bible," or "Modern Pantheism and Christian Theology"—prefaced by some Scripture text to give the thing an outward show of being a sermon.

### Reading matter Notices.

Beecham's Pills for a bad liver.

### MAP OF THE UNITED STATES.

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AUBURN PARK, Ill., April 27th, '92  
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For Dyspepsia, Rheumatism, Nervous prostration, and Female troubles, it has no equal. Write for circulars or call at 34 Monroe Street, Rooms 20-21, National Electropoise Co.

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### VETERANS' ROUTE TO THE ENCAMPMENT.

Veterans going to the G. A. R. Encampment at Washington in September via the B & O. R. R. will traverse territory fraught with a thou and reminiscences of the conflicts in which they figured so gallantly. Along Cheat river, on the western slope of the Alleghenies, they will pass the scenes of Gen. McClellan's victories over Gen. Floyd in the early stages of the war. At Grant on they will pass near the battlefield of Phillippi. At Piedmont they will enter the historic Potomac valley which was debatable ground all the way to Washington. The towering mountains, which shut in the valley, echoed and re-echoed a most hoarse yell with the roar of cannon and musketry. The mountain tops witnessed the engagements at Martinsburg, Antietam, Sharpsburg, South Mountain, Monocacy, Ball's Bluff, Leesburg, Dranesville, Chantilly, Centreville, and the hundreds of skirmishes along the hillsides and in the valleys. At the foot of the mountains, along the banks of the Potomac faced the solitary sentry, protecting often the tracks and trains of the B & O. R. R., which the Government zealously guarded as the great highway of communication between the West and the National Capital, and which is the best known route to the East to thousands of veterans who traveled over it early in the sixties, as raw recruits to join the ranks. And the Potomac! What memories its mention awakes! And Harper's Ferry, too! There stood John Brown a sold fort. There "Stonewall" Jackson performed his great exploits. It was near there that Lee crossed the Potomac into Maryland and then invaded Pennsylvania to meet the repulse at Gettysburg. At Harper's Ferry begins the famous Shenandoah valley, which is penetrated from east to end by the B & O. R. R. bringing into easy access the battlefields at Winchester, Kernstown, Opequan, Cedar Creek, Fisher's Hill, Front Royal, New Market, Harpersburg, Cross Keys, Port Republic, Waynesboro, and McDowell. What memories of heroism, of forced marches, of victories and defeats these names recall! And with them come trooping from the past the names of Sheridan, of Pope, of Banks, of Fremont, of Shields, of "Stonewall" Jackson, of Lee, of Ashby, and of Early.

It is only by the B. & O. R. R. that these famous battlefields can be reached. During the encampment, excursions will be run to them daily from Washington at greatly reduced rates. Excursions will also be run to Gettysburg, to Manassas, to Bull Run, to Fredericksburg, and other Virginia battlefields.

ST. MARY'S SCHOOL, KNOXVILLE.

St. Mary's School, Knoxville, closed its twenty-fourth full year last week, with the graduation of five young ladies, Bishop Burgess presiding, and giving the diplomas. Over a hundred boarding pupils have been in attendance during the year. One of the graduates is a daughter of a former pupil, both mother and daughter having been baptized at St. Mary's by Dr. Leffingwell, and both presented by him for Confirmation. The unveiling of the great window in the west end of the chapel was an occasion of much interest. This window, costing nearly a thousand dollars, is entirely the gift of the alumnae; it is from the studio of Mr. A. Booth, London, the subject being the Annunciation. Many of the alumnae were present, and at the annual meeting forwarded by wire a greeting to the St. Mary's Club meeting in Chicago at the same hour. The graduating exercises were attended by a large number of guests, so that it was difficult to find entertainment for all in the town. Three private cars, bringing officials of several roads, patrons of the school, were side-tracked at Knoxville. The special car taking pupils to Chicago and beyond, on Thursday morning, was entirely filled. St. Mary's has never had a better year or a more delightful close. At the annual meeting of the trustees the treasurer reported the receipt of \$18,000 from the estate of the late James Knox, and the payment of the entire debt of the school, leaving a balance in hand of over \$3,000. This will be in part used for improvement, and a portion will probably be invested in the scholarship fund. One of the mortgages paid off has been running about thirty years. The school is now so safely and surely established it is hoped its friends will take more interest in the endowment of scholarships. The following trustees were elected for the term of three years, to represent the diocese of Chicago: The Rev. W. H. Moore, and Mr. Clarence Griggs.

ST. ALBAN'S SCHOOL.

St. Alban's School, Knoxville, recently closed its second year with interesting literary exercises, in the new armory, and field sports which were attended by a large number of people. One cadet was graduated in the classical course and one received a diploma for an advanced course. Both these young men will enter Trinity College, Hartford, in the fall. A number of the boys will attend the Camp School in Michigan, during July and August, in charge of the headmaster, Mr. Arthur H. Noyes. St. Alban's has numbered 30 boarding pupils and 20 day scholars, during the greater part of the year.

RACINE GRAMMAR SCHOOL.

At the annual meeting of the trustees, plans were adopted for remodeling and re-furnishing the grammar school, to make it as pleasant inside as it is without. The heart of the Warden was cheered by the appropriation of what seemed a generous sum for this purpose, but what should be considered only a beginning, as it will provide for not more than sixty boys, and will remodel only one-half the east group of buildings. Steam heat and sanitary plumbing and new dormitories are included in the plans for improvement. With these changes, Racine will be equal to the best in home comforts, as it has been ever first in its care and good influence over the boys.

FULL OF HIS SUBJECT.—At the close of the forenoon session of a ministerial conference, in announcing the opening subject for the afternoon session, I stated that Elder H. would present a paper on "The Devil," and added: "Please be prompt in attendance, for Brother H. has a carefully prepared paper and is full of his subject." Imagine my chagrin when an uproar of laughter reminded me of the unhappy witicism I had blundered into. I never could make Brother H. believe it was unintentional, but it was.—Homiletic Review.

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**FERNS AND FERNERIES.**

Arrangements of ferns for the dining-table are very popular. The receptacles are made of various materials, such as solid and plated silver, celluloid, willow baskets, and earthen vases of various kinds. All have tin or zinc linings.

In planting "fern pans," it is a common mistake to crowd the ferns too much. These small ferns are grown in little pots, and in order to get a number into a small pan, it is necessary to disturb the roots by removing some of the soil, which should not be done. They will thrive much better if they are given more room, even if the soil does show a little.

It is a great advantage to have holes in the bottoms of the pans for drainage. Sometimes this is not practicable, as the drip would soil the cloth. A few pieces of broken crockery in the bottom, however, will help the drainage somewhat, and should always be used. A little charcoal is often used with the thought of keeping the soil and water pure.

When not on the table, place the fern pan near a window where it will get the light.

Avoid furnace heat as much as possible; be careful not to have the ferns chilled by placing them out of doors before the weather becomes settled.

Water them thoroughly every other day. If there is no drainage, loosen the soil and turn the water off occasionally.

Many have a glass globe to put over the fern pan when not in use. Some put it in a Wardian case. An excellent substitute for the glass covering, and one within the reach of all, can be had by covering the ferns every night with a damp cloth; a small stick in each corner will prevent the cloth from resting on the ferns. By exercising a little ingenuity, a wire frame could be made, covered with cloth, which would always be ready for use. There is no reason why ferns, if planted and cared for in this way, should not last all winter.

In order to have any success with ferns on the table, it is necessary to give them intelligent and constant attention.

You can make a very pretty and inexpensive fernery for your table by using a pressed glass dish. Line it with tin foil which can be had at any florist's. This preserves the brilliancy of the glass and shuts off the soil from view. Buy several of the most hardy ferns, which will cost about fifteen cents each. In planting, disturb the roots as little as possible, and pack what additional soil you may use down firmly.—*Ladies' Home Journal.*

**HOME MADE FERNERY.**—A sash with the glass in it, taken from some house, but in good condition, and the size of the lower half of our window, cost forty cents; a sheet of zinc large enough to make a tray a foot wide, five inches deep, and the length of the window sill.

The frame is only half the height of the window, and the outer one of the outside sashes is the lower half of an upper, back hall window of the house, the vacancy left there being filled temporarily with a tight board frame.

In the middle of the tray, attached to a solid support, is a conical basket, about half the height of the frame, made of wire netting, such as is used for poultry yards. One end of the fernery is of wood, and to that is fastened another conical basket, or "wall pocket," more properly, as the wire work is fastened to a separate piece of board fitted to the shape of the basket. In the other end is the cone-shaped hanging basket of the same wire netting.

Now for the contents: We took a large basket and the wheelbarrow one afternoon and went to the woods. When we came back they were overflowing with woodland beauties. Then, after making a drain hole in one corner of the tray, we put in a layer of sand and pebble stones, then a thin layer of garden earth, then filled the tray nearly full of woods mould. Then we proceeded to arrange and pack carefully over this the lovely mosses, setting here and there a Rock-fern, or Lady-fern, with occasional sprigs of Ground-pine, Winter-green, and Squaw-vine with its red berries, etc.

We carefully lined the basket with moss, filling the cavities with woods mould, and in the tops of each, planted a beautiful Lady-fern, and trailing vines around the edges. In the middle basket we planted a vagrant Kenilworth ivy vine, as an experiment. It proves to be just the place for it, as it flourishes immensely, and is trailing all over the case. At the bottom of the hanging basket, Mr. P. (for fun) made and hung a round ball of moss filled with mould, with a spray of vine planted in it. He fastened it to the basket with a piece of copper wire, invisible at a distance, giving it the appearance of being suspended without support. We hardly expected it to thrive, but we find it can be kept green and even grow, if kept moist, which is not difficult, as it receives the drippings from the basket.

A garden syringe is needed occasionally, besides an abundant supply of water poured on the tops of the baskets to filter through and keep the mould moist. Let some one try it and see what a beautiful window they will have.

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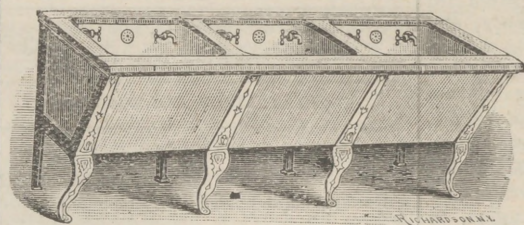
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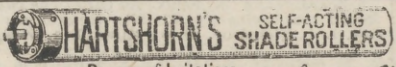
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