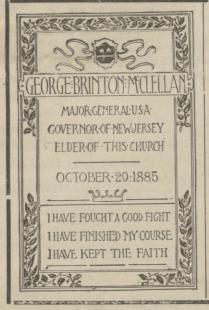
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Vol. XV. No. 10.

CHICAGO, SATURDAY, JUNE 4, 1892.—SIXTEEN PAGES.

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# The Living Church.

SATURDAY, JUNE 4, 1892.

In two of London's old churchyards the disused receiving vaults are being converted into electric power stations.

A WELL-KNOWN London burglar, who has spent seventeen years out of forty-two in jail, and who has for many months stood the test of the Church Army, has been actively helping that society in reaching others of his own "profession." He was noted as having introduced a new instrument for opening safes in 1878. His heart and life seem altogether changed.

THE judgment in the Lincoln case is still only in MSS., and is going the rounds of the members of the Privy Council. It was finished by the Lord Chancellorduring the Easter vacation. The London correspondent of The Manchester Guardian is given to understand that it is just possible that it will not be delivered until after the general election, if that event happens in July.

ARCHDEACON TAYLOR, whose parish is in the capital city of Illinois, says that after the experience of opening two State political conventions with prayer, he has come to the conclusion that the only office in the Prayer Book that would be suitable for such an occasion, is contained in the Forms of Prayer to be used (for those) at Sea.

LAST week we gave our readers more than eight pages (33 columns), of Church news, in minion type; being reports from thirty dioceses, of which fourteen were of annual conventions. It was the best week for Church news that we have had for a long time. Even with all the space given, some bad to be left over. Of course it is not to be supposed that many read all the Church news; some are interested in one locality and some in another. It is our aim to meet the needs of our entire constit-

THE council of the diocese of Virginia, after an earnest and harmonious discussion, adopted the report of the committee on division, after amending by adding four counties to the proposed new diocese. It was quite natural that great reluctance should have been made manifest at severing the ties which have bound together the Churchmen of the Old Dominion for so many years, but even this strong argument could not prevail against the evident need forced upon immediate consideration by the growth of the Church. Virginia has acted wisely and well. Tennessee will also come to the General Convention with a request for division, for which the deputies from the diocese can present solid reasons.

"THE hours of service in this cathedral are 10 to 4, and we don't want no fancy prayers besides!" was the severe reproof administered (according to the

caught in the act" of kneeling in a retired corner of the diocesan fane. But that was in the bad old times. Cathedrals generally, like all decent parish churches, are always open for private praver.

THE Bishop of London and Captain Cobham, of the Church Association, have been corresponding regarding the presence of the Bishop of Argyll and the Isles at a "celebration of a requiem mass" for the soul of the late Rev. Alexander H. Mackonochie, at St. Alban's, Holborn, in December last. Captain Cobham, in one letter, details the acts with which he charges the Bishop of Argyll and the Isles, whom he calls "your Lordship's episcopal representative." The Bishop of London concludes the correspondence by reminding Captain Cobham that the Legislature has left it to the Bishop to decide whether a clergyman is to be prosecuted for an ecclesiastical offence, and makes the following remark, which looks a little sarcastic, seeing to whom it is addressed; "In deciding such a question, the Bishop will not in all cases take the view that is taken by others, but that cannot be helped."

Some alarm has been caused at Lincoln by the rumor that one of the towers of the magnificent cathedral is in a dangerous condition. It originated in consequence of the fall of a considerable piece of stone from the northwest, or St. Mary's, tower, of the cathedral, from the height of about 150 feet. The stone shivered the flagstone pavement beneath into fragments. Had any one been near, he must have been killed. The dean and chapter immediately ordered the examination of the stonework of the tower, the result of which was sufficiently alarming to cause them to stop the thoroughfare in front of the cathedral and take steps for the security of the masonry, pending the result of a survey, which they have desired the consulting architect, Mr. Pearson, to make without The mischief seems to be confined to the external feature of the tower, and it is hoped that the material fabric may prove to be sound. It is thought that the stonework has been injured by the extreme alterations in the temperature during the past win-

UPWARDS of four thousand sailors in English ports bought Bibles with their own hard earned wages, from the chaplains and readers of the Missions to Seamen last year, generally after divine services held with the crews. In this way over 70,000 Bibles and Books of Common Prayer were purchased by sailors in the last twelve years. It is remarkable that these are not all bought by British seamen, but that the Bibles sold were in thirtyone languages, and the Prayer Books in nine languages. The great port of call for ships of all nations is Queenstown harbor, and the Missions to Seamen chaplain has sold on board ships at that anchorage upwards of 35,000

last thirty-two years. The second largest sale last year was at the other great port of call, Falmouth Roads; followed by the crews in Cardiff Docks, in Maryport Harbor, and the port of Sunderland, and by thirty-seven other harbors. The merchant sailors and fishermen who thus purchase Bibles and Books of Common Prayer cannot all be bad fellows.

THE Rev. George Herbert Kinsolving, the assistant Bishop-elect of Texis at present the rector of the church of the Epiphany, Philadelphia. He was born in Bedford county, Va., in 1849. His father is a clergyman, and to this calling both he and his brother were summoned naturally. He graduated from the University of Virginia and from Alexandria Theological Seminary, and was then appointed rector of St. Mark's church, Baltimore, where he served for several years. He was called to St. John's church, Cincinnati, and it was during his incumbency there that he married a sister of Bishop Jaggar. In the autumn of 1881, Dr. Kinsolving assumed the rectorship of his present church, since which period he has resided continuously in Philadelphia. Among the Philadelphia clergy who have recently been elected to the episcopate, are Dr. Dr. William F. Nichols, Dr. I. A. Nicholson, and Dr. Thomas F. Davies.

MR. JOHN MURRAY the third of the race of famous publishers of Albemarle st., died on April 4th. He was nearly 84 years of age when he died, but up to the last was full of activity and of keen interest in literary affairs. His death, it has been said, severs the last link with the golden time of our literature in the beginning of the century. He was educated at Charterhouse and at Edinburgh University. and he became very early in life the confidant and business associate of his father. As a boy he had seen Byron and Scott. Moore and Campbell, Crabbe and Southey, and he was on familiar terms with the most brilliant literary men. He succeeded his father, as head of the business house, in 1843, and under his care the firm brought out some of the best books of the day. Mr. Murray's liberality to poor authors and his scrupulous desire that they. as well as their publisher, should participate in the profit of their labors, was well known. One instance of this was the case of a poor man, with a brilliant future before him, but whose genius was then undiscovered, who submitted a manuscript to Murray. He desired to sell it for money down. Murray was willing, but advised his visitor to publish on the terms of a division of profits. He said the book must certainly prove a success. But as the author was pressed for money, he sold his rights for £600. The work, as Murray had foreseen, succeeded beyond all expectations, and there was speedily a very large sale, whereupon the publisher sent the author a check for a balance of £2400, remarking that inimitable Dean Hole of Rochester) by Bibles and Books of Common Prayer £3000 would have been his share had

to British and foreign sailors in the he taken advice as to the nature of the agreement. It was such acts as these which have endeared his name to many authors of the century.

## CHICAGO.

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

CITY.—The Commencement exercises of the Western Theological Seminary were held at the cathedral, on the evening of Ascension Day. The examinations were held upon the Rogation days. After Evensong the Sishop of Springfield preached the sermon in his earnest and effective style, after which Bishop McLaren conferred the diploma of the seminary upon the four graduates: Messrs. F. D. Ward, Chas. E. Bowles, George S. Whitney, and A. B. Curtis. Bowles then delivered a graceful valedictory address. Mr. Curtis, who is a candidate from Fond du Lac, will take charge of St. 'Agnes' church, Ahnapee, Wis., immediately after his ordination. The other members of the class were ordained at the oxening service of the annual convention of this diocese. Mr. Ward will be appointed to St. Peter's church, Sycamore; Mr. Bowles will remain at St. John's, Irving Park, where he has done a remarkable work, and Mr. Whitney will continue his labors at the mission of the Nativity. prospects are that an unusually large class will enter the seminary next fall.

The second annual reunion and supper of the alumni association of the Western Theological Seminary was held Monday even ing, May 30th, in the Seminary refectory. short business meeting was beld before the beginning of the festivities. Four new men, Messrs. Bowles, Curtis, Ward, and Whitney, of the class of '92, were admitted into the association and the officers for the preceding year were re elected:-The Rev. S. C. Edsall is president, the Rev. P. G. Davidson, vice-president; the Rev. H. R. Neely, secretary, and the Rev. F. W. Keator, treasurer. Promptly at 7:30 the alumni, accompanied by the Rev. Dr. Gold and the Rev. Dr. Elmendorf, proceeded to the well-appointed refectory, which, by the tact and efficiency of the gracious matron of the seminary, Mrs. Chamberlin, had been transformed into a scene of beauty. Great regret was expressed that the dean of the seminary, owing to the approach of the 54th annual diocesan convention, could not be present. In due time, reveries of certainly a very distinctive or-der were indulged in. The past was mentioned with complacency, but the hope, the energy, the enthusiasm, of all was directed to the present and the future, as containing elements of promise, sure to be speedily realized. A prophecy of this was seen in the number of alumni present, the great majority of whom are situated in this diocese, and have already given guarantee of a helpful and inspiring record.

The opening speech of the president nd toast-master, Mr. Edsall, in which be said, that the characteristic of the seminary was the definite, unified presentation of the facts that have ever an eternal relation, and that there was no "crosscut" or easy course without patient labor, by which this could be secured, was greeted with rounds of applause. Inspiring speeches were made by the Rev. Dr. Gold, the Rev. Dr. Elmendorf, the Rev. F. J. Hall, the Rev. H. R. Neely; the Messrs. De Witt, Moller, Keator, Davidson Averill, Bowles, and others. It was felt by all, especially in view of the unusual dignity and impressiveness of the recent Commencement service, that the seminary had been lifted above the sphere of a merely curious interest, and was actually making itself felt in the lives of those who were sent forth from its walls to do the Master's work in this vicinity,

NEW FORE MENEY C. POTTER, D.D., LL.D., Biskop

CITY.—The Ascension Day service at old Trinity was conducted this year with all the usual pomp and splendor, the occasion being the anniversary of the consecration of the church. There was a large congregation at the early Celebration. At the 11 o'clock service the great church was crowded to its utmost capacity. The chimes in the belfry announced the hour. The floral decorations were elaborate. Pyramids of peonies and hydrangeas flanked either side of the choir. On the super-altar were beautiful groupings of Ascension lilies, while the altar itself was banked on both sides with flowers. The altar lights, re-inforced with the mild illumination of electric lights, threw the intricate carving of the Astor reredos into high relief, and a calcium light in the roof of the nave added brilliancy to the scene. The service was begun by an orchestra of 36 pieces in the great organ gallery, under the direction of Victor Bauer, the assistant organist, playing the opening bars of Hile's choral march, "O Zion, blest Immediately the long procession of vested choristers, consisting of the combined choirs of Trinity church and St. Augustine's chapel, entered, headed by a crucifer, and singing the processional. The assistant clergy and the rector, the Rev. Morgan Dix, D. D., D. C. L., followed. choir numbering about 80 voices was under the direction of Dr. A. H. Messiter, organist and choirmaster, and was accompanied by the orchestra, the great organ and the chancel organ, the latter instrument being in charge of Mr. Wienzel Robach, organist of St. Chrysostom's chapel. The introit was Handel's anthem, "O come, let us sing unto the Lord." Creed, Agnus Dei, and Gloria were from Schubert's splendid Mass in E flat, and Kyrie, Sanctus, and Benedictus, from the same composer's Mass in F. The sung by Henry L. Case, and John M. Ful-exquisite" Et Incarnatus" in the Creed was ton, tenors, and Benjamin H. Old, treble. The offertory was the first number of Mendelssohn's "Athalie." The Rev. Dr. Dix preached, and acted as the Celebrant. The Rev. Dr. Mulchahey was gospeller, and the Rev. Philip A. H. Brown, epistoler. The Rev. Joseph W. Hill, assistant minister of Trinity, acted as deacon at the Eucharist. The recessional was "Crown Him with many crowns."

At St. Bartholomew's parish house, the men's club has increased so rapidly in numbers that it has outgrown its present accommodations, and additional room will be provided for it.

On the afternoon of Ascension Day, the corner stone was laid of the new Emily Bruce Lines Memorial Parish House of the church of the Beloved Disciple, the rector, the Rev. S. Gregory Lines, conducting the ceremony. The music was beautifully rendered by the vested choir of 40 men and boys. In the stone were placed the Prayer Book and hymnal used by the late Mrs. Lines, a photograph of her, a roll giving the names of contributors to the building, and copies of various publications of the Church and of the secular world. After the stone had been laid, the choir led the procession to the church, where choral evening service was held. Addresses were made by the Rev. Dr. John W. Brown, of St. Thomas', and the Rev. John W. Shackelford. The new parish house which has already been referred to in these columns, adjoins the rectory. When finished it will contain a large lecture room and Sunday school room, a gymnasium, meeting rooms for the various parochial societies and guilds, and apartments for the clergy, and for a janitor. It will be erected in loving memory of the wife of the rector.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the service of Ascension Day was made noteworthy by the use for the first time of a handsome new brass lectern, presented by Mr. J. Hooker ... amersley, in memory of his father.

The alumni of the Episcopal Academy of

Sherry's, Tuesday evening, May 24th, in honor of the Rev. James Stoddard, the new'y-elected principal of the school. C. La Rue Munson, of Williamsport, Pa., presided and introduced the speakers of the evening. Mr. Stoddard himself was the first speaker, and received a hearty ovation. He made an earnest, elequent speech that showed his appreciation of the responsibilities of his new position. He paid a tribute to the old academy, and described the improvements soon to be begun on the grounds. He begged for the co-operation of all alumni. Prof. Phillips, of Yale University, drew enthusiastic applause by reminiscences of the academy, and praise of the new principal. The Rev. Wm. R. Huntington, D. D. of Grace church, also spoke, and was followed by Mr. A. B. Cocke, of New York, who read a poem in honor of his alma mater. The Rev. Edwin Stevens Lines, of St. Paul's church, New Haven, a former class mate of Mr. Stoddard at Berkeley Divinity School, detailed biographical memories making a most interesting address. The enjoyable exercises were concluded with an address from the retiring principal, the Rev. S. J. Horton, D. D., who is held in affectionate regard wherever Cheshire boys are to be found, all over the country. The Alumni Association which was organized in 1878, is officered as follows: President, C. La Rue Munson, of Williamsport, Pa.; vice president, C. M. Goddard, of Boston, Mass. secretary, Dr. C. C. F. Williams, of Hartford, Conn.; treasurer, the Rev. J. F. Sexton, of Cheshire, Conn.

On the evening of the Sunday after As cension, being the day next before Decoration Day, a memorial service was held by the Sumner Post of the G. A. R., at the church of St. John the Evangelist, when an address was delivered by the rector, the Rev. Dr. De Costa.

The closing exercises for the year, at Barnard College, the woman's department of Columbia College, were held Friday May 27th. The Rev. Arthur Brooks, D. D., presided. Addresses were made by Messrs Silas B. Brownell and Hamilton Mabie, and the Rev. Dr. Roderick Terry. There have been about 60 students in the college during the past year, and the running expenses have exceeded the receipts by \$10,-000. The next year's class has already received 45 applications for admission. The Fayerweather bequest of \$100,000 has not yet been paid in, and the aid of generous friends is needed to keep the young institution, which is rapidly growing in usefulness, in a smooth running condition. A glad announcement was made at the commencement exercises, that an unknown person had offered \$100,000 for the purpose of putting up a college building, if a proper site can be procured by the college, and the work of construction be begun within four years. The site must be within 1,000 feet of the new location of Columbia College, at the Boulevard and 125th st. The sum is to be paid in four annual installments, beginning June 1, 1893. The friends of Barnard are full of determination to meet this offer by raising money for ground, as required.

The Rev. Henry A. Adams, the new rec tor of the church of the Redeemer, is mak ing strong impression on the congregation. On the morning of the Sunday fter Ascension, he preached on the subject of "Prejudice." At evening service, the preacher was the Rev. Father Sargent.

Mr. J. Pierpont Morgan, of St. George's church, has given \$10,000 to the library fund of Cooper Institute, with the request that the income be annually devoted to the purchase of art literature.

Ascension Day was observed at the church of the Holy Trinity (the Rev. E. Walpole Warren, rector,) with a special service for Knights Templar. The music was conducted by several choirs combined.

A supplementary Confirmation was held Connecticut gave a dinner and reception at Rest, when a class of seven was confirmed, C. Kimber; the Rev. Messrs. Newton Per- presbyters ordained—white 8, colored 1;

in addition to the class sometime since presented for this rite.

St. John's Guild has issued its 26th annual appeal for funds to care for the helpless sick children of the city during the summer season.

On Ascension Day, a special service was held at the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, for Knights Templar. A number of commanderies attended in a body, going in procession to the church. The sermon was preached by the Rev. Cornelius L. Twing, rector of Calvary church, Brooklyn.

At St. Thomas' church, the Rev. Dr. J. W. Brown, rector, on Ascension Day, a musical service of great perfection was conducted by Dr. George William Warren, the well-known organist and choirmaster. It included Warren's Te Deum and Benedic tus in C; Stainer's "Leave us not," sung as Introit; Mozart's Kyrie and Gloria Tibi; Gounod's "Unfold, ye portals everlasting," from the "Redemption," sung as the ascription; Warren's "Crown Him, Everlasting King," as the offertory; and Mozart's Sanctus. The Rev. John W. Brown, D. D., rector of the parish, preached and celebra ted the Eucharist.

One of the latest philanthropic enterprises of St. George's, the Rev. Dr. Rains ford, rector, is a manual training school. A house has been rented for a term of years, near the church, and is placed in charge of a board of directors, with the rector at the head. Steps are being taken to fit the house for its purpose, and the new school will be thrown open in the early autumn. A number of applications for admission have already been received.

The peal of bells for St. Agnes' chapel, of Trinity parish, has just been completed at the foundry of C. H. Meneely The bells are of great size, and of unusually fine tone. Each bell has a scriptural text upon it, from selections made by the rector of the parish, the Rev. Dr. Dix.

The two great Church families of Astor and Vanderbilt are both afflicted. Mr. Wm. H. Vanderbilt, the eldest son of Mr. Cornelius Vanderbilt, died Monday, May 23rd. The funeral services were held at St. Bartholomew's church, Friday, May 27th, and were conducted by the rector, the Rev. David H. Greer, D. D., and his assistant, the Rev. Mr. Booth. The pall bearers were members of the class of '93 of Yale University, and 50 Yale students came in special cars to attend the services. floral display was very beautiful, but the services were quiet. 'Musical portions of the service were rendered under the direction of Mr. Warren, the organist and choir master. The hymn, "Asleep in Jesus," was sung by special request of the family Interment was in the family mausoleum at Staten Island. Mr. Vanderbilt's wide a d practical activity in Church work, as a member of the Board of Missions of the Church, and a promoter of numerous educational, charitable, and ecclesiastical institutions, will occasion a general sympathy for him in the loss of a son who gave evidence of strength of character and of Christian and philanthropic spirit, worthy of the prospective successor to the headship of this family, so powerful for good.

On the Sunday after Ascension, the annual public service of the Church Association for the Advancement of the Interests of Labor, was held at the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector. A special musical service for the occasion was conducted by Mr. C. W. Douglas, organist of the church. The sermon was preached by the Rev. Henry A. Adams, rector of the church of the Redeemer.

On the night of Tuesday, May 24th, a spirited public meeting was held in Cooper Union, to express approbation of Dr. Parkhurst's vigorous movement to reform the civil and moral corruption of New York. received, 18; colored candidates for deac-Among those actively taking part were, the Rev. Drs. Wm. R. Huntington, David | candidates for the diaconate-white, 2, colon Saturday, May 14th, by the Bishop of H. Greer, Arthur Brooks, Wm. S. Rains-Montana, at the church of the Heavenly ford, Geo. R. Van De Water, and Arthur present number, 33; deacons ordained, 14;

kins and Lindsay Parker; a great number of the most distinguished laymen of the Church, and other citizens.

On the evening of Wednesday, May 25th, the annual meeting and election of officers of the Church Club was held at Clark's. Mr. John Alexander Beal presided. The following officers were elected: President, Geo. Zabriskee; vice-presidents, Henry A. Oakley, Prof. Henry Drisler, of Columbia College, and Geo. Macculloch Miller; secretary, John H. Cole; treasurer, Robert L. Ha rison; executive committee, Wm. Bispham, Thomas B. Atkins, and Oliver G. Barton. Mr. Ludlow Ogden read a report of the committee on literary work, and Mr. Everett P. Wheeler, a report of the committee on social and economical problems. Supper was served at the close of the meeting.

GLENHAM.—The Rev. Robert Boyd Van Kleeck, the highly-esteemed rector of St. John Baptist' church, passed peacefully away on Monday morning, May 16th. Mr. Van Kleeck was a native of Troy. His father, the late Rev. Robert Boyd Van Kleeck, D.D., was a son of Dr. Baltus L. Van Kleeck, of Newburgh, and a descendant of the early Baltus Van Kleeck, of Poughkeepsie, while his mother, a daughter of Isaac de Peyster Teller, traced through the Schencks and de Peysters to the Van Cortlands. He graduated from Columbia College in 1859, and from its law school in 1862, for eight years devoting himself to the profession of law. He began his theological studies under the direction of his father in the latter part of 1869, and was ordained a deacon in 1872 by Bishop Potter in the church of the Transfiguration, New York. His first parish was Grace church, Canton, in St. Lawrence Co. In 1875, while serving St. Mark's church at Kinderhook, he was ordained a priest by the Rt. Rev. Wm. Crosswell Doane, Bishop of Albany. There his health became impaired, and he was obliged to resign. After an enforced rest of two years, he took charge of the churches at Millbrook and Lithgow, residing at the latter place, and he was afterwards rector of St. Thomas church at Amenia Union. For the past few years he was rector of St. John Baptist church, where he was to the close of his useful ministry.

## VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop. ALFRED MAGILL RANDOLPH, D.D., Ass't Bishep.

The 97th annual council was held May 18th-21st in the church of the Epiphany, Danville. The sermon was preached by the Rev. P. P. Phillips from St. Mark x:17. The Holy Communion was celebrated by Assistant Bishop Randolph, and Bishop Peterkin, of W. Virginia. The council met for business at 12:30, with Assistant Bishop Randolph in the chair: 91 clergymen and 81 laymen answered to their names. The following resolution was adopted by a rising vote:

The council assembled in Danville desire to convey to our beloved Bishop their affectionate expression of sympathy in his long-continued sickness. and pray God that He may soon restore him to health and strength.

The Standing Committee of last year was re elected without any change.

At night the annual meeting of the Dioesan Missionary Society was held in the church. The missionary prayers were read by the Rev. C. B. Bryan, after which the annual report was submitted by the Rev. Dr. Pike Powers. This shows fifty parishes and churches assisted by the society in sums varying from \$50 to \$300. The total amount thus contributed is \$9,230. About \$1,000 is given to the colored work, and \$3,000 to the evangelists, two in number.

On Thursday the addresses of the Bishops were the first order for the day. The following is a summary of the Bishop's episcopal acts: Visitations, 28; Confirmaon's orders admitted, 4; present number of ored 4; candidates for priest's orders, 23; ters dimissory given, 10, accepted, 3; churches consecrated, 1; lay readers licensed,31; present number of ministers-white 146, colored 11: total 157.

Bishop Randolph reported 161 visitations; Confirmations, white, 1,120, colored, 87. Six churches were consecrated, and St. Paul's church, Norfolk, was dedicated, after an restoration which has made it one of the most beautiful specimens of colonial architecture in America. The Bishop alluded to his utterances at the last council as exemplifying his position on division, only stathis constitutional privilege in case of division either to remain as assistant in the old diocese or to become Bishop in

Dr. Nelson, chairman of the committee on di ision of the diocese, made his report, which proposed a division into northern and southern portions.

The question now came up on the original resolution to divide into two dioc Col. Withers moved as an amendment divis ion into three dioceses

Much discussion followed, with speeches

limited to ten minutes.

Bishop Randolph closed the debate by expressing his opinion that division into three was impracticable, because (1) it is not needed. He could do the work of either diocese if the present one were divided into two. (2) It would involve constitutional difficult ties in General Convention, as that body is opposed to division into small dioceses and is not disposed to grant a petition for division if the bishop of the original diocese does not favor it. The question of the desirability of threefold division was then voted upon and lost.

Division of the diocese into two parts now came up, and the vote was taken by orders, with the following result: Clerical-ayes, 87. noes, 9; lay-ayes, 78, noes, 21.

The diocese has outgrown the possibilities of the work of one bishop; the 6,000 communicants just after the war had increased to 20,000, and the 150 churches doubled in number. All, therefore, saw the necessity of division, and so the lines indicated by the committee (as published May 21st) were adopted, only adding to those propos ed, the counties of the peninsula-viz, Elizabeth City. York, Warwick, and James City. Though a number of delegates were absent yet on thefinal vote, 169 voted to divide, and only 31 against it.

The Rev. Hartley Carmichael presented the report of the committee on Sunday schools, which urged most strongly the necessity of Biblical instruction, and advised the clergy to have Bible classes for their Sunday school teachers. It also showed the weak element in the Sunday school leaflet system, which did not help sufficiently the study of the Bible as a whole. The com mittee further reminded the clergy and laity that, as the Sunday school is the nurse ry of the Church, the children should be taught to attend church, and special servi held from time to time for ces should be them. The children should also be trained in systematic giving.

Deputies to General Convention: The Rev. Drs. J. S. Hanckel, J. P. Newton, and Kinloch Nelson, the Rev. B. D. Tucker; Messrs. Joseph R. Bryan, C. M. Blackford, Col. Withers, and W. W. Old.

The Rev. Robert Goodwin offered a resolution that the deputies to General Convention request convention that steps be taken in case of division to form a federation of the dioceses of Virginia, also including the diocese of West Virginia if possible. resolution was carried.

The Rev. S. A. Wallis moved that the General Convention be memorialized to retain certain familiar hymns from our present hymnal in the proposed hymnal, and to drop wo from the proposed book, which taught doctrine contrary to the teaching of the Prayer Book. This was unanimously carried.

The Rev. Mr. Clopton made a motion that the clerical and lay deputies of this diocese to General Convention use their influence for the enrichment of the proposed hymnal with a better selection of hymns for chil- his son to Trinity School, San Francisco, but con by Bishop Doane, and for a time was

ministers died, 2; deposed, (colored), 1; let- dren than our present book possesses. This was also carried.

### CALIFORNIA.

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

The 42nd annual convention was held in St. John's church, San Francisco, on May 17, 18, and 19. The opening service was unusually impressive and dignified. preacher was the Rev. H. B. Restarick and the sermon was a forcible presentation of the responsibility of th Church and of each member of the Church for trusts conferred by God. The Assistant Bishop of the diocese, the Rt. Rev. Wm. F. Nichols, D D., was Celebrant, assisted by the Bishop of Northern California, and the Rev. Dr.

The convention re-assembled at 2 o'clack. The Rev. H. D Lathrop, D. D., was unanire-elected secretary. The usual mously canon repairing and amending went on at a lively pace; but for the most part the several amendments proposed and referred to the committee on canons, related to matters of detail, and aimed only at simplifying or perfecting the running of existing can-

In the evening the annual diocesan mis slonary meeting was held, the convention sitting as a Mission Board. The report presented by the secretary of the Board, the J. A. Emery, was of a most gratifying nature, showing advance all along the line. Nearly \$49,000 had been expended by the during the year, and all liabilities were met. A large number of new mis sions have been organized, and several mis sion stations have developed into self-supporting, incorporated parishes. An extreme ly interesting address was made by the Rev. J. R. deW. Cowie, giving a view of his wide work as general missionary for the Southern Convocation. Mr. Cowie has filled this important post most admirably, and the incidents related by him illustrated strikingly the value to the diocese of such an office, when so ably filled.

On Wednesday much time was spent in the elections, but the result was finally as

Deputies to General Convention: The Rev. Dr. E. B. Spalding, the Rev. Messrs. R. C. Foute, H. B. Restarick, and E J.Lion; Major Hooper, Messrs. Geo. W. Gibbs, J.F. Towell, E. H. Eichbaum.

Standing Committee: The Rev. R. C. Foute, the Rev. Dr. E. B. Spalding, the Rev. Messrs. H. Chetwood, A. T. Perkins; Messrs Geo. W. Gibbs, R. W. Kirkham, A. N. Drown, Geo. H. Mendell.

On Wednesday evening a reception wa given to the Bishops, Kip and Nichols, and their wives, and the members of the convention, by the Church club of San Francisco. The venerable Bishop of the diocese was not well enough to be present. The guests were received in the parlor of the Occidental Hotel by Bishop and Mrs. Nichols, and with them stood during a long part of the evening, Bishop Nichols' old friend and vestryman from St. James' church, Phila Mr. Geo. W. Childs, who had arrived in San Francisco in the afternoon.

On Thursday, 19th, as also on the pred ing day, there was a celebration of the Holy Communion in St. John's church at 80'clock, and Morning Prayer was said at 9:30. report of the Committee on Christian Education, spoke very highly of the character and influence of the several Church schools in the diocese: Trinity School for boys San Francisco, the Rev. Dr. Spalding, rec tor; St. Matthew's Hall, San Mateo, the Rev. Dr. Brewer, rector; and for girls Irving Institute, San Francisco, the Rev E. B. Church, principal; and in the South ern Convocation, St. Hilda's Hall, Glendale, Miss K. V. Darling, principal. A question was asked as to whether the catechism and formularies of the Church were made basis of the religious instruction; and the rectors of the several schools were not slow in seizing the opportunity of bearing testimony on this point; one illustration will suffice to show the nature of what goes on in all: A Jewish gentleman wished to send

requested that he be excused from the class in the catechism and Church history. The rector's reply was that if the boy came, no exemption could be made; and he added: "Even if you do not accept Christianity, you must admit it as a historic fact and ence. and as such you must recognize the importance of studying it." The boy entered the school, and is now a candidate for Baptism.

On the motion of the Rev. Dr. Trew a resolution was adopted, requesting the Board of Managers of the General Board of Missions to hold the next meeting of the mis sionary council (1893), in the city of San Francisco, and a committee was appointed to make arrangements for excursion rates and hospitality, and to correspond with the general secretary, Dr. Langford, with a view to combine his proposed missionary excursion with the missionary council.

On Thursday afternoon the convention, after the usual devotions, adjourned sine

## IOWA.

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

The 39th annual convention was held in the cathedral, Davenport, May 17th and 18th. The sermon was preached by the Rev. J. J. Wilkins

The Rev. A. C. Stilson, D. D., was chosen

The Bishop, in his annual address, dwelt particularly on the relations between recfors and vestries, and also on the severing of the pastoral relations-how and where it could be rightly done. He deplored the frequency of clerical changes, and spoke of

the blessings of a long pastorate.

In the evening diocesan missions was the subject, the work of the Missionary Host, Woman's Auxiliary, and the diocesan board all receiving attention. The members of the Auxiliary have more than doubled their offerings during the past year, while 1,100 children are active members of the Missionary Host.

The Episcopate Fund reported \$64,895.89 as its total assets.

The question of the division of the diocese was a matter of much interest, but action thereon was postponed until the next convention.

A new missionary canon was adopted pro viding for the establishment of two arch deaconries, each containing three convoca tional districts, which shall elect their own presidents, who, with the two archdeacons appointed by the Bishop, shall be ex-officion members of the Board of Missions.

Mr. T.H. Eaton, of Ottumwa, was elected treasurer of the diocese. Deputies to the General Convention: the Rev. J. J Wilkins the Rev. Drs. Thomas E. Green, Myron A. Johnson, and S.R.J. Hoyt; Messrs. J. How ard Bowman, John J. Robins, George E Copeland, Samuel Mahon; Alternates: Rev. Messrs. John H. Lloyd, Eugene Bab. cock, C. Brassington Mee, Irving McE'roy Messrs. D. C. Bloomer, Ira Cook, George I Henry, S. H. Fairall.

The Standing Committee was elected as follows: the Rev. Drs. Charles R. Hale, Myron A. Johnson, Samuel N. Watson; Messrs. J. J Richardson, George E. Copeland, J. Howard

The place of meeting for the next convention is Grace church, Cedar Rapids.

BURLINGTON.—The Bishop visited Christ church on the 4th Sunday after Easter, and confirmed 15, making 26 for the convention The free pew system was adopted year. May 1st.

## NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop

CITY.-The Rev. John Nicholas Stans bury, late rector of Christ church, died on Saturday, May 28th. He was born in Baltimore, Md., on Jan. 18, 1833, and was consequently 59 years of age. He received his early education at Newton University, in that city. During his boyhood he removed to Philadelphia, and, later, entered Bur lington College, from which he was gradu ated in 1853. In 1857 he was ordained dea

attached to St. Mary's church, Burlington, and afterwards became assistant to the Rev. Philander K Cady, at Grace church, in this city. In 1859 he accepted the rectorship of Christ church in Prospect st. He held the position of rector for 32 years, and under his ministrations the parish prospered greatly, though for years the field in which he had labored was a very difficult one. All this time Mr. Stansbury was actively engaged in work in the diocese at large, be ing at work frequently in the mission fields, and also a member of the standing committee of the diocese of New Jersey from 1868 to 1874, when the diocese of Northern New Jersey, now Newark, was separated from the diocese of New Jersey. In 1876 he was appointed dean of the missionary convocation of Newark, by Bishop Odenheimer, and he held that position until 1888, when the office was abolished in consequence of a change in the missionary canon. In 1888 he was elected archdeacon of Newark, which position he held until For several years he was a member of the Board of Missions of the diocese. Since 1883 he has been one of the deputies to the General Convention, until the present year, when his ill-health made it impossible for him to serve.

RUTHERFORD.—At the early Celebration on Ascension Day, at Grace church, the rector, the Rev. Francis J. Clayton, A. M., admitted Messrs. F. H. Wickware, S. W Slocum, and H. A. Howland as members of the Brotherhood of St. Andrew. ter was then formed, with Mr. Wickware as director, and Mr. Howland as secretary. Grace chapter is number 823 in the Brother-

## SPRINGFIELD. GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The following letter of acceptance has been received from Dean Hale:

CATHEDRAL CLOSE, DAVENPORT, IA. Rogation Monday, May 23, 1892, The Rev. D. W. Dresser, S. T. D., Mr. Miles F. Gilbert, Mr. Wm. J. Finch,

Committee.

DEAR BRETHREN:—Ever since I received your telegram, last Tuesday evening, telling me of my election to be assistant hishop in the diocese of Springfield, I have most seriously and prayerfully considered matter thus brought before me. Having now received your official notification, I would reply thereto that this election seems to me a call from God, to which I can only answer: "Be it unto Thy servant, O Lord, according to Thy Word," and I hereby signify to you my acceptance.

Trusting that He who hath helped me all my life long until this day, will strengthen me for the high and most responsible duties to which He now calls me, asking your prayers, and invoking upon you all the divine benediction, I brethren, Yours most faithfully,

CHAS. R. HALE. Dean of Davenport.

## LONG ISLAND.

ABRAM N. LITTLEJOHN. D. D. IJ.D. BISHOD

BROOKLYN .- At the recent Confirmation at St Andrew's church, the Rev. Dr. Fiske, rector, the class numbered 53 members, mostly adul's. For this young parish, with its church of limited capacity, this is a remarkable showing. As already announced in these columns, a larger church edifice is in contemplation.

In his course of special sermons at the church of the Messiah, the rector, the Rev. Chas, R. Baker, has taken up the subject of the "Inspiration of the Bible."

Trinity church has been much improved by the enlargement of the chancel and of the seating capacity of the church.

At St. Martin's church (formerly Emmanuel), the Rev. Henry O. Riddell, rector, Ascension Day was observed with services of an elaborate character. There was solemn procession and High Celebra' ion at 6:30 A. M., and second Celebration at 8:30 A. M. At St. George's church, the closing musical service of the season was held on the evening of Ascension Day, when Gounod's Messe Solennelle was rendered by the combined vested choirs of the parish and Grace church, Rutherford, N. J., under the direction of Mr. J. C. Van Olinda, orn anist and choirmaster.

St. Giles' Home for Crippled Children is a new charity, begun recently by St. Martin's church, the Rev. Heary O. Riddel, rector. It was founded as an act of faith, and has rapidly outgrown all anticipations At the late diocesan convention, it was proposed to give it the fostering care of It supplies a needful link in the diocesan charities by providing a home for men and women whose chronic ailments exclude them from hospitals, homes, and asylums intended for curable cases.

At a meeting of the archdeaconry of northern Brooklyn held immediately after the session of the diocesan convention, the Rev. A. A. Morrison, Ph. D., of St. Matthew's church, was elected archdeacon, to succeed the Rev. Chas. R. Baker, resigned.

ISLIP.-The Rev. Thomas S. Pycott has formally entered upon the duties of rector of Emmanuel church, to which he was re cently elected.

NEWTOWN.-The annual meeting of the archdeaconry of Queens was held just on the eve of the session of the diocesan convention at St. James' church. The chair was occupied by the Very Rev. Samuel Cox. D. D., dean of the cathedral, and archdeacon of Queens. Reports were received and routine business transacted. The secretary, the Rev. C. L. Newbold, and the treasurer, Mr. Geo. T. Hewlitt, of year, were re-elected. At night a public service was held in the church; Evening Prayer was said by the rector, the Rev Edward M. McGuffey. Missionary addresses were delivered by the Ven Archdeacon Jenvey, of Jersey City, the Rev. Joshua Kimber, associate secretary of the Board of Missions, and others.

SAG HARBOR -The Bishop made his an nual visitation of Christ church, on the Sunday after Ascension, and administered

## PENNSYLVANIA. OLI W. WHITAKER, D.D., Bishor

BISHOP WHITTAKER'S APPOINTMENTS.

JUNE.

- Evening, St. John's, Lansdowne
- A. M., mission of the Holy Spirit. Snyder ave. P. M., St. Luke's, Germantown; evening, St John the Baptist.
- P. M., Conference Church Training and Deacone's House.
- Evening, the Evangelists.
  A. M., Divinity School chapel; P. M., meeting of Joint Boards; evening, Alumni meeting.
  A. M., Commencement, Divinity School.
- Evening, Holy Trinity Memorial.
- A. M., St. Simeon's, ordination.
  A. M., Redeemer, Bryn Mawr, ordination.
  P. M., St. James the Less; evening. St. Philip
- 13. M., Committee on Africa, Greece, and Haiti, New York.
- Board of Managers, New York.

  A.M., St. Peter's, Phoenixville; evening, Christ bhurch, Pottstown.
- St. Barnabas', Haddington.
- M., Trinity, Oxford; P. M., St. Michael and All Angels, West Phila.; evening, St. Martin's
- Radnor.
  Second Canonical Examination.
  Third Canonical Examination; 3:30 P.M., Gradnation, Training School for Nurses, Episcopal

JULY

- St. Stephen's, Manayunk.
  A. M., St. Andrew's, Yardley; P.M., All Saints Memorial, Fallsington; evening, Christ church

PHILADELPHIA.-A special service, under the auspices of the newly-formed Girls' Friendly Society, was held at old Christ church at the night service of Rogation Sunday, when a sermon suitable to the occasion was preached by the Rev. Dr. C. Ellis Stevens, rector. Notwithstanding the storm, there was a large attendance of members from parishes all over the city.

On the same evening the recently organized chapter of the Daughters of the King was publicly installed at the church of St. John the Evangelist, the services used being that of the Grand Council. the candidates was invested with the silver tions, and 39 remain. The support for these free bed. Another building to be known as relation to the parishioner,"and by the Rev.

badge of the order by the rector, the Rev. John Moncure, who subsequently delivered an appropriate address. This order is with women what the Brotherhood of St. Andrew is with men, having as its principles the two rules of bringing in at least woman each week within the hearing of the Gospel, and prayer for the advancement of religion among the sex.

The annual meeting of the Church Unity Society was likewise held on the same evening at the church of the Ascension. the Rev. G. Woolsey Hodge, rector, who with the Rev. R. N. Thomas, conducted The Rev. Dr. J. Lewis Evening Prayer. Parks preached the sermon. The Executive Council was elected as follows: President, Bishop Whitaker; corresponding secretary, Rev. G. Woolsey Hodge; recording Mr. David Goodbread; treas urer, Mr. Francis S. Keese.

·The 17th annual meeting of the Free and Open Church Association was held on Wednesday afternoon, 25th ult, at the church of the Ascension. This association is national, its general management being located in this city. The annual report shows that of 4,135 churches and chapels, 255 are free, or 781/2 per cent.; these are independent of houses of worship in the missionary jurisdictions. "The weekly of fering, as a means of support, has rapidly grown into favor, and is established in a large number of parishes." There are at There are at present 45 patrons; 11 contributing clerical members, 431 non-contributing; life and 164 annual members. Two publications were issued last year, a sermon by the Rev. G. McClellan Fiske, D. D., local secretary of the diocese of Rhode Island, and a paper by the Rev. G. Woolsey Hodge on "Open Churches;" between 4,000 and 5,000 copies of these publications have been The report also contains a list of 127 churches in 29 dioceses which are open all day for private devotions. Executive Council has altered the date of the annual meetings from May until November, so that the next annual meeting will be held in November, 1893. urer's report shows total receipts, \$864: present balance, 88 cents. Officers were elected: President, Mr. J. Vaughn Merrick; general secretary, Rev. John A. Goodfellow; treasurer, Mr. Chas. W and an Executive Council Cushman; There are about 68 vice-presidents in different dioceses, and likewise local secretaries in each of them.

A one-story stone addition 40.4 by 64.10 feet is to be built for the Home of the Merciful Saviour for Crippled Children, on the south side of Baltimore ave., east of 45th st. and it is expected to be ready for occupancy in October next. This addition is for the accommodation of children after a surgical operation. The Home has now been in suc cessful operation more than nine years and a half, having been opened in November, The new building at Baltimore ave. and 44th st. was completed and occupied April 1, 1886, and the memorial chapel adjoining was consecrated April 29th of the same year. For over six years daily prayer. praise, and thanksgiving have been offered within its walls, with frequent Eucharists. On Ascension Day there were two Celebrations, besides Morning Prayer and Even The Hutchinson House, the gift of Miss M. M. Hutchinson, was opened and dedicated by Bishop Whitaker May 1, 1890, the surgical annex on the same day The buildings have a capacity for 42 children, who are instructed in Church and school, and when physically able, are taught such useful occupations as will fit them for life's work. The cost of the buildings al ready erected was over \$35,000, and they are free of debt; on the land, which is worth at least \$25,000, there is yet owing \$10,000; the greater part of an entire block is occupied by the institution which hopes to acquire the residue so as to square the lot and also provide for future growth. The Home has sheltered (to Nov., 1891) the total of 81 children; of these, 10 have died, 38 returned to their homes, 4 transferred to other institudepends on voluntary contributions, but one bed is endowed, and one-half the amount for a second is on hand. During 1891 beds were supported for that year. The receipts for the year ending Nov. 17, 1891, including balance on hand, were \$18,630.26, and the balance to begin the fiscal year is stated at \$695.23. There is a board of five trustees, consisting of four laymen and the Rev. Robert F. Innes, who is also the chaplain of the Home.

The Rt.Rev.Dr.Coleman, Bishop of Delaware, who is also the Grand Prelate of the Grand Encampment of Knights Templar of the U.S., made the closing address on the eve of Ascension Day on the occasion of the installation of the Pennsylvania State Commandery officers. The entire choir of St Stephen's church ably rendered the impressive ritual of the order, which included the Gloria in Excelsis, under the direction of their musical director, Prof. D. D. Wood, who presided at the grand organ in the Academy of Music, where the installation

Ascension Day was duly observed in our churches, notably at St. Mark's, where Gounod's "Mass of the Orpheonistes" was sung by a well-trained choir of 47 voices, under the direction of Prof. Minton Pyne, organ ist of the parish. This was the first festival service of the "Men's Choral Association of St. Mark's," and is the outcome of the Lenten volunteer choir. In addition to the organ, there were orchestral accompaniments, including trumpets and kettle-drums. sermon was preached by the rector, the Rev. Dr. Mortimer.

At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, the Dedication Festival was commenced by the celebration of the Holy Communion at 7:30 A. M. on Ascension Day, followed by Choral Matins and a High Celebration at 10:30 A.M. Evening Prayer was said at 5 P. M., and at 8 P.M. choral Compline was sung and the anniversary sermon preached by the rector, in which he stated that the membership and attendance were constantly increasing, and that the newly arranged system of services has been a success since it was inaugurated in October last. This dedication festival is to be continued on the Sunday and Monday within the octave of the Feast

In the will of Jacob T. Williams, probated 18th ult., are bequests of \$500 each to ten charitable institutions of this city, which are to become operative upon the death of his wife; among them, is the P. E. City Mission.

The will of William Johnson makes a small bequest to All Saints' church, Lower Dublin (Torresdale).

The building erected in memory of Thomas H. Powers by his widow as an addition to the Home for Consumptives at Chestnut Hill, was dedicated on Friday afternoon, The services commenced by Bishop Whitaker entering the building at the head of the Board of Council of the P. E. City Mission and a number of vested clergy and prominent laymen, all reading responsively with the Bishop, Psalm xci; the pre sentation was made by the Rev.Dr.McVick ar, and accepted by Bishop Whitaker for the City Mission. The blessing of peace was pronounced by the Bishop. The Powers' Memorial is the third cottage erected, and will be devoted to the partly paid patients; the Sheppard Cottage being occupied by patients in advanced stages of the disease; while the Shields Cottage is used for convalescents. The Powers Cottage is two stories high, built of Chestnut Hill stone, and contains 16 bed rooms, neatly and comfortably furnished with oaken bedsteads, bureau, washstands, chairs, and toilet sets there are also sun parlors, and apartments for medicine, linen, bath, etc. The cost of the structure alone was \$12,000; it is steam heated, and the ventilation is perfect. The building is connected with the other cottages by an enclosed pavilion. In addition to this liberal gift of the cottage and its furnishings, Mrs. Powers has added the sum of \$5,000 for the endowment of the first

the Wilstach cottage to cost \$12,000 is to be erected in 1893; and in order to complete the original design, 12 other cottages are still to be built. Several memorials have been recently placed in the chapel of the administration building, viz: an altar, altar railing, and lectern, in memory of the Rev. Brian Bernard Killikelly, by the ladies of bishop's chair, in St. Philip's church; a memory of Isaac J. Alexander; a prayer stool in memory of William and Catharine Clayton; a Baptismal font presented by the Rev. H. L. Duhring, and a number of chairs in memory of Mrs. Anna R. Drake, by rela-The number of inmates (including several in the House of Mercy), at the close of April, w s 35, and in addition to these there were 10 outside beneficiaries. The entire number of consumptives cared for since the organization of the consumptive department, in 1875, is stated at 1,775 persons.

A congregational meeting of the church the Atonement was held on the evening of the 25th ult., when the accounting warden made a statement showing the financondition of the parish. After discussing the situation, it was unanimously resolved that the church should be continued as a place of worship, and that the congregation be asked to guarantee the sum of \$3,000 a year for three years, and to call a clergyman, capable of building up the congregation, and so increase the revenues of

The Rev. John M. Davenport, rector of St. Clement's church, sailed for England on May 25th, and will spend the summer The Rev. A. B. Sharpe, one of assistant priests at St.Clement's, states that in dispensing with the services of Prof. J. B. Tipton, the organist, and Mr. D. Gordon Thomas, the principal bass singer, the obect sought was to reduce the expenses of the vested choir, which has heretofore absorbed more money than should have been expended for that purpose, and the funds so saved can be used to better advantage elsewhere. The financial condition of the parish is stated to be excellent, and the mortgage of \$80,000 on the property has been gradually reduced until it amounts to no more than \$10,000. Some of the parishioners have desired simpler, though none less beautiful, music, and have said that bands and orchestras on special occasions are delightful to them. In accordance with these wishes the vestry are endeavoring to institute a reform in this particular.

On Sunday, May 22nd, the Bishop confirmed a supplementary class at St. Mark's, Frankford, the Rev. F. B. Avery, rector, two being from neighboring parishes, and prepared by the rector, making with those presented in Lent, 51.

WEST CHESTER.-The Rev. G. Heathcote Hills, rector of the church of the Holy Trinity, and his wife celebrated the fifth anniversary of their marriage at the rectory where hundreds of the parishioners a ssembled, and a delightful social evening was The apartments and piazzas of the passed. house were elaborately decorated with choice flowers and plants, and good music was added.

CONCORDVILLE -A promising mission has been started in this village by the Rev. R. L. Stevens, rector of St. John's church, and a lot has been purchased and paid for by the Woman's Guild, who are aiding the rector in raising money for a mission building for parish and church purposes; the amount required is about This village is about one mile distant from the parish church, which is of ancient date, having been organized about A. D. 1700, and was admitted into union with the convention in 1786.

## ALBANY

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

The archdeaconry of the Susquehanna met in St. Matthew's church, Unadilla, on Tuesday and Wednesday, May 17 and 18th. At the opening service Tuesday evening, spirited addresses were delivered by the Rev. Wm. C. Spencer, on "The parish in W. G. W. Lewis, on "The parish in relation to the diocese." Archdeacon Olmsted followed with a stimulating plea for closer union of clergy and laity.

The following day, after Morning Prayer, the Rev. R. H. Gesner preached a sermon on "The Church, the hope of American Christianity." It was full of facts showing the drift of clergy and laity of Protestant bodies to Catholic Faith and observance, appealing to Churchmen to be loyal in the opportunity of the hour. The Holy Communion was celebrated by Archdeacon Olmsted. the Rev. D. F. MacDonald being gospeler, and the Rev. Robt. N. Parke, D. D., epistoler. At 3 P. M., the business session of the archdeacoury was held. Temperate and encouraging reports were received from the clergy present. The members gave pledges of sums to be raised for the support of the diocesan missionary, amounting to over \$1500. Archdeacon Olmsted was unanimously re-elected to his present position for another year, and the Rev. E. A. Harman received a like compliment for the office of secretary-treasurer. A missionary meeting was held in the evening, at which excellent addresses were delivered by Canon Stewart, diocesan missionary, and the Rev. Wm. H. Goodisson. A reception was tendered the visiting clergy and laity at the rectory, at the close of the service. The members of the archdeaconry were hos. pitably entertained by the rector and congregation. The next meeting of the archdeaconry will be held in Zion church.

A new church is in process of erection at Deposit. The Bishop is expected to lay the corner-stone at his visitation in June. rector, the Rev. Mr. Fisher, has worked per. severingly and faithfully for this object, and like Mr. Griffin of Sidney, who is accumulating funds for the same purpose, deserves the support of all who would see the Church planted firmly in two growing towns.

## MASSACHUSETTS PHILLIPS BROOKS, D. D., Bishop.

At the annual meeting of the Eastern Convocation the Rev. A. St. John Chambre. D. D., was elected dean, the Rev. Edward Abbott, D. D., vice-dean, the Rev. Samuel Hodgkiss, treasurer, the Rev. George Walk er, secretary.

Boston.-The annual meeting of the New England department of the Church Temperance Society took place in Trinity chapel on Tuesday evening, May 17. secretary read his annual report, giving in detail the work of the society among the various branches. The treasurer's report showed a balance of \$915. The coffee house fund showed a balance of \$42, and the Wo man's Aid a balance of \$405. Officers were elected: President, Rt. Rev. T. M. Clark, D. D., Bishop of Rhode Island; vice presidents, Rt. Rev. Phillips Brooks, Bishop of Massachusetts, and Rt. Rev. W. A. Niles, Bishop of New Hampshire; secretary, S. H. Hillard; treasurer, J. D. W. French. Addresses were made by the Bishop of Rhode Island and the Rev. R. H. Howe, who spoke on parochial branches. He urged that the temperance cause ought not to be allowed to suffer from the over-zeal of some and ought not to hide either the importance of the subject or the need there was for every Christian man and woman to do something for the cause. I. G. Thorp, Jr., Esq., of Cambridge, described the Nor wegian system of controlling the sale of ardent spirits, and argued that the method could be introduced into Massachusetts. Edwin Dudley, of the Law and Order League, expressed his admiration of the above system. The meeting adjourned after a few remarks by the Bishop of the dio-

## CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bisho NILSON S. RULISON, D. D. Assistant Bish

The regular spring session of the Reading archdeaconry met at St. John's church, May 16th and 17th. Large congregations were in attendance, and considerable interest was manifested in the proceedings. St. John's church, which is conceded to be one

of the finest churches in the diocese, presented a handsome appearance, extensive interior improvements having recently been made. The special feature of the evening ervice was the singing of St. John's sur pliced choir, under the leadership of Mr. Gust Reese. The sermon of the evening was preached by Archdeacon James F Powers, from the text, Acts ix: 6; subject: The Missionary Cause." It was a fine discourse, attentively listened to, and proved a strong plea for the missionary movement. Interesting addresses on the same theme were also delivered by the Rev. Messrs. B. F. Thompson and J. W. Turner.

The morning session was marked by the celebration of the Holy Communion at 9 M., followed by an open business session. At the evening session, the Sunday school cause was discussed. Excellent addresses were mode by the Rev. Wm. B. Burke, on 'How to increase the interest of the Church in Sunday School Work;" the Rev. E. J. Roke, on "Sunday School Preparation;" the Rev. L. R. Dalrymple, on "The Importance of Early Religious Training.' resolution, thanking the rector of St. John's, the Rev. Wm. W. Mix, and the people, for their kindness and hospitality, was passed by the archdeaconry.

The attendance at the services of St. John's has been very good during the present rectorship. A Young Men's Social Club of 60 members has been organized. Other parish agencies are in a healthy condition.

The Rev. Chas.J.Kilgore, for the past six years rector of the church of our Saviour. Montoursville, has tendered his resignation. Mr. Kilgore has accepted a call to Christ church, Lykens and Williamstown, in this diocese, and will assume the duties of his new rectorate Whitsun Day.

The Archdeaconry of Williamsport held its spring session in St. James' church, Muncy, May 9, 10, and 11. The opening sermon was preached by the Rev. W. B Holy Communion was celebrated by the archdeacon, assisted by the Rev. Messrs. Foley and Snyder, the Rev. Dr. Clerc preach ing the sermon. An exegesis was read at a P. M. by the Rev. Charles Morison, on St. John xx: 17, which provoked considerable discussion. In the evening a missionary service was held; short addresses were made by the Rev. Messrs. Leverett, Coerr, and Snyder.

On Wednesday afternoon the clergy enjoyed a ride over the Muncy Hills to St. James' church, Exchange, a mission under the care of the Muncy rector. A good congregation was present at Evening and listened to addresses made by the Rev Messrs. Leverett and Wood, and by the Rev.Mr.Baker, of the archdeaconry of Harrisburg. The evening service was devoted to Sunday school work. The Rev. Leroy F Baker conducted the model lesson, which was followed by an interesting address on the Sunday school teacher's preparation by the Rev. Geo. C. Foley.

The next meeting of the archdeaconry is to be held in St. John's church, Bellefonte, on Oct. 24th.

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

The meeting of the Woman's Auxiliary of the Windsor district, at Royalton, May 18—19, was well attended. On Wednesday the delegates were tendered a reception and five o'clock tea at the hospitable Hon. D. C. Denison. An informal meeting followed, in which Mrs. Paul, of Woodstock, gave useful hints on "The prepara tion of missionary boxes," and Mrs. Canfield of Burlington, read a paper on "Sys tematic giving." In the evening a large congregation gathered in St. Paul's church Devotional exercises were conducted by the Rev. G. A. Wilkins, acting rector, the Rev. F. W. Smith of Woodstock, gave an inter esting address on "Demestic missions," and the Rev. W. J. Harris, D. D., general mis sionary of the diocese, spoke of the work in Vermont, its needs and encouragements. The singing, with Miss Lucy D. Denison as

the evening. The solo of Miss C. S. Stick ney at the offertory was of a high order.
On Thursday, A. M., the Holy Commun

ion was celebrated by the Rev. Mr. Smith, assisted by the Rev. Dr. Harris. Afterwards the Rev. Mr. Wilkins made a strong plea for the foreign mission work, and Mrs Canfield urged the formation of junior aux iliaries. A vote of thanks to the Royalton their kind attentions and warm hospitality, was unanimously adopted, and the meeting closed. Its influence was inspiriting and will be felt throughout the district.

At Enosburg Falls, May 18th, a successful meeting of the St. Alban's district meeting of the Woman's Auxiliary, was held in St Matthew's church, the Rev. Edward S Stone, priest in charge. There were pres ent some 20 delegates from the surrounding parishes. At the first service consisting of the Litany, celebration of the Holy Communion, and sermon, the Rev. Josephus Tragitt of Calvary church, East Berkshire, delivered a scholarly and eloquent discourse from Esther iv: 14. After a lunch at the rectory and a business meeting, Evening Prayer was said, and a most earnest and practical sermon was preached by the Rev. P. F. Swett, of Holy Trinity church, Swan

During the past year St. Matthew's has been improved by being frescoed, and by the addition of a new chancel carpet, hang ings, and font cover. It is a very complete and well-appointed church, and f r a number of years has had a weekly Eucharist.

## NEBRASKA.

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

OMAHA.-The Omaha Clericus, which was organized last fall at the residence of the Rev. Robt. Doherty, S. T. D., rector of Brownell Hall, has been a pronounced success. Weekly meetings have been held at the various rectories. Many valuable essays have been read, which have called forth equally valuable criticisms, but invariably of a friendly and brotherly character. The close per onal contact of mind to mind, and heart to heart, the mingling of the intellectual and the social at these meetings, under the broad ægis of our most holy Faith, has undoubtedly brought an increase of brotherly love. Out of this grows the desire for united work which has taken shape in several forms; one, the organization of the Church Sunday School Association for Omaha and vicinity. The officers are the Rt.Rev.George Worthington, S.T.D., president; the Rev. Wm. C. McCracken, vice-president; Mr. Milton Darling, secretary and treasurer. The executive committee is composed of the Very Rev. Chas. H. Gardner, chairman; the Rev. J. O. Ferris, Mr. A. P. Hopkins, and Mr. Baxter; the Rev. Wm. C. McCracken, precentor. first united service of all the Sunday schools will take place on Trinity Sunday afternoon at the cathedral, and an annual service on that day thereafter will be a feature of the association. The collection will form the nucleus of a furd for the erection of a home for orphan children, in this diocese. Quarterly meetings of the clergy, officers, and teachers will be held, which, it is hoped, will speedily result in the formation of a Sunday School Teachers' Institute.

FLORENCE.—The missionary in charge of this new mission, has been delivering picture sermons on Sunday evenings since January, using a stereopticon to illustrate. All through the terrible winter weather, a good congregation attended and seemed to be impressed. On Good Friday the church was filled with people to hear and to see the story of the Cross.

## CENTRAL NEW YORK.

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

The convocation of the Sixth District met in Grace church, Waverly, May 17th and 18th. Tuesday, after Evening Prayer, the president, the Rev. Dr. McKnight, read reports from absent missionaries. The Rev. Thos. Duck has resigned his work at organist, added greatly to the interest of Horseheads, etc. The Rev. C. D. Atwell

reported that Emmanuel mission, Elmira, has for some time occupied rooms in the new property, which have been furnished in a comfortable and Churchly marner. people are having good success in meeting their payments; and there are now about 70 communicants. The Rev. G. E. Purucker reported a good interest throughout his field, and that foundations of a church building have been laid at Van Et. tenville. Slaterville and Speedsville are now supplied from Ithaca.

On Wednesday, Morning Prayer and the Litany were said, and the Holy Communion was celebrated. The Rev. J. H. Kidder preached an able and interesting sermon on The Life of Man." In the afternoon, the Rev. Dr. McKnight read a paper on "Higher Criticism." The Rev. J. F. 1 The Rev. J. F. Esch reported a good interest at Smithboro. The Rev. Charles Donohue was elected secretary and treasurer, the Rev. Thos. Duck having resigned. In the evenirg, the Rev. J. F. Esch made an address on the "Missionary Field." He was followed by the Rev. W. E. Wright, on "How to get men and money for the work." He emphasized the necessity for a deeper devotion in all, and a better idea of the Church, and advocated a systematic individual giving.

The District branch of the Woman's Auxiliary met in Waverly during the convocation, and many delegates were present.

## OHIO.

WILLIAM A LEONARD, D.D., Bishep.

Toledo.-The annual meeting of the vestry of Trinity church was held in the parish building, May 9th. There was a large attendance, and much business transacted. The report of the pew committee, although necessarily incomplete at this season, was very satisfactory, showing that already nearly all the pews were rented for the coming year. The treasurer's report was very gratifying, showing that the expenses had been kept within the appropriations made last year, and there was a large balance in the treasury, Tre rector then read his own report, explaining the workings of the various organizations, accounting for the funds which had passed through their hands, thanking the vestry for the support and encouragement they had given him, praising the many earnest workers, all of whom had done all in their power to "hold up his hands." He then suggested a plan of work for the coming year. The reports were all received and ordered to be preserved, and as they had proved so interesting and satisfactory, it was unanimously decided to print them in the form of a "Year Book." The Easter offering was \$4,088.55. The present number of communicants is 548.

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

The oratorical contest at Trinity College for the students' prize, was held on Friday May 13th. The following is a list of the speakers and their subjects: Walter Stanley Schutz, '94, Concord, N. H., subject, "James Russell Lowell"; Frederick Bradford Cole, '93, Warren, R. I. "Charles Stewart Parnell"; Reginald Pearce, '93, Ports-mouth, R.I., "Intrinsic Principles"; Romilly Francis Humphries, '92, New York City, 'American Citizenship". The committee awarded first honors to F. B. Cole, and second, to R. F. Humphries.

The 30th annual oratorical contest in the rice sorth annual oratorical contest in the prize version declamations took place on Thursday, May 19th. The competitors were: J. B. Birckhead, Newport, R. I., '94; W. F. Collins, Brattlebore, Vt., '93; T. H. Yardley, Newport, R. I., '92; H. M. Smith, Pridesyster Corp., 10, 17, 194. Bridgewater, Conn., '93: S. H. Olling, Suffield, Conn., '92; F. F. Johnson, Newtown, Conn., '94. The prize, a set of Shakespeare's works, was awarded to F. F. Johnson.

NEW HAVEN.-Grace church having paid its entire indebtedness, is to be consecrated Thursday, June 9th, by the Bishop of the

# The Living Church.

Chicago, Saturday, June 2, 1892.

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

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Suggestions have recently been made touching the powers of General Convention, which call for some attention. It is contended that on certain points connected with the Prayer Book, the Convention may legislate without the postponement provided for in the constitution in the case of "Alterations in the Book of Common Prayer." The re-arrangement of the contents is the chief example given. It is proposed that the Psalter be printed immediately after the Offices of Daily Morning and Evening Prayer and Litany. The use of the Psalter in these offices makes the reasonableness of this apparent. Things which belong together in use are brought together in the book. Then would follow the Collects, Epistles, and Gospels for the year, with the Communion Office. This would complete the whole order of ordinary public worship.

A MORE daring proposal is to relegate the other forms, namely, the Baptismal Offices, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, etc., to a separate volume, as being merely "occasional offices." Of course such a grouping of subjects would be rational and in accordance with historical precedents. We should thus have, first, the simple "Breviary" of the Anglican Communion, and next, clearly distinguishable from it, the "Missal". to use the ancient names, and, finally, a manual of sacramental and other offices. We have grave doubts, however, wrether our canonists would not hold that so wide a departure—though it to simply in the matter of sequence-from an arrangement some centuries old, is lates do not lack courtesy. Arch- whole, for its own inspiration, the seem enamoured of the "great and

equivalent to an "alteration" within the meaning of the constitution.

As to consigning the latter part of the Prayer Book to a separate volume, we feel quite sure that such a proceeding would be far too grave in its bearings to be seriously contemplated by many persons. banish such offices as those of Baptism, Confirmation, Marriage, and the rest, from the volume in common use, would be to make them practically unknown to a large number of our people. The teaching contained in these services, and their relation to the Christian life, are matters of too much importance to allow any proposition to be entertained which would render them obscure or unfamiliar. Besides the instruction they contain for our own people, it is to be remembered that these occasional offices have been no unimportant element in that silent missionary work for which the the Prayer Book has been so famous. They have brought into many families quite unacquainted otherwise with the teachings of the Church, new and beneficial ideals of the relation of religion to life and its great turning points, and have paved the way for a glad adherence to a Church which makes fitting provision for the consecration of each chief event in the history of the human soul from the cradle to the grave. We rest secure upon the conservative sentiment of the Church at large, which has carried us safely through the dangers of revision, to resist all novel propositions or expedients, however plausible.

FROM all accounts, Archbishop Ireland has succee 'ed in vindicating himself at the Vatican from the aspersions cast upon him by the opponents of his policy, and has also carried his point all along the line. As to this latter statement there seems to be some difference of opinion. Archbishop Corrigan, who is evidently not quite friendly to the special plans of his brother of St. Paul, has interpreted the Papal decision in precisely the contrary sense, and regards it as a virtual condemnation of the methods with which it is concerned. Both prelates have delivered themselves on the subject through the columns of the daily press, which may be taken as another evidence of the influence of the American atmosphere. It has sometimes been made a reproach to the Episcopal Church that the discontented and aggrieved and factious among us are so much addicted to washing ecclesiastical linen in public. But we must decline to accept any pre-eminence in that respect. It must be confessed that the two pre-

bishop Corrigan baving virtually denied the correctness of Archbishop Ireland's statements, the latter gently regrets that his brother should have fallen into so great an error. but assures the public that his own interpretation is correct. He writes from the vantage ground of a favored guest at the Vatican, and with a faint tinge of triumph in his allusions to the opposition of the Jesuits, which may or may not be wise. It may be taken for granted. we suppose, that the "American policy" is to be allowed to go on for the present. Just now, so far as the Archbishop of St. Paul is concerned, it turns chiefly upon the relation of parochial schools to the public school system. The ingenious programme of this sagacious prelate, by which he has stolen a march upon the advocates of a purely secular education, would be likely, we should imagine, to approve itself to a Pope of the temper of Leo XIII. But the Archbishop may find that he has a longer and harder battle to fight with the good people of Minnesota than that with his antagonists within the fold, over whom he has, for the time, won a victory.

THAT enterprising monthly called The Sabbath Outlook, the organ of the Seventh Day Baptists, is industriously engaged in exposing the inconsistencies of Protestantism. Accepting in good faith the principle of "Bible and Bible only" as the source of everything to be believed, observed, or performed, by Christian people, it asks why Baptists who insist that immersion alone constitutes valid Baptism, as against the tradition of the Church, because, as they think, they find that to be the only method indicated in the New Testament, should insist upon keeping Sunday the first day of the week instead of Saturday the actual Sabbath. "There is not a word of 'the change of the Sabbath' or its displacement by the Sunday; the book of Acts shows that the Apostles kept the Sabbath throughout their history and while organizing the Gentile churches spoken of in that book." The Outlook is certainly more consistent, so far, than the main body of those whom it addresses. It convicts them clearly enough of rejecting the authority of the Church in one point and accepting it in another. But we fear that our contemporary has still a certain amount of inconsistency to answer for on its own part. It appeals to the "Bible and the Bible only," but upon what formity." Another is described as authority does it receive the Bible? Admitting all that may be said of the average of extemporaneous efthe self evidence of the Bible as a fusior." The committee does not

question remains, on what authority did the Bible as we have it come to be a whole? On what authority were the Chronicles, the book of Esther, and the Song of Solomon declared to be inspired? Or what is there in some of the Epistles of St. Paul which attests to the human soul the Divine Voice more than can be found in other books which might be mentioned. Is not The Outlook itself inconsistent in the same manner as those to whom it appeals? It rejects the authority of the Church on other points, but silently yields to it upon the chief point of all. For it is this authority alone which gives us certain books as Scripture inspired of God.

## THE PRAYER BOOK IN PENNSYLVANIA.

At the recent convention of the diocese of Pennsylvania an important report was presented upon the proposed changes in the Book of Common Prayer which are to come up for final consideration in the General Convention next October. The general tenor of this report proceeds upon the principle of advocating the ratification of those propositions which are required by uniformity or consistency. Most of the others are disapproved. Among the latter is the proposal to insert eight versicles in the Evening Prayer after the Creed. These have been adapted from the English Prayer Book. The disapproval of the committee is based chiefly upon the first one which has been chan ed from "O, Lord, save the Queen,"to"O Lord, save the State." Attention is drawn to the ambiguity of the expression. The fact is that these versicles, if introduced, will be a very slender and imperfect example of enrichment. In the English Prayer Book, the Creed is followed, after the first versicle and response, by the threefold Kyrie and the Lord's Prayer, after which follow the eight versicles in question. This preserved a characteristic feature of the ancient services and one which had a significance.

We are inclined to agree with the Pennsylvania convention in their disapproval of this change, though not simply on the same ground. The criticism made in this report upon some of the new prayers which it is proposed to icsert, are notable for their truth and common sense. One is characterized as "frigid, disjointed, unrhythmical, and full of awkward amplification and repe.ition;" "it would be a de-"common-place" and "not above

good work" of 1689. They say that it came to naught, and seem to imply that it deserved that fate.

We quite agree with the report in thinking it undesirable to insert a lesson in the Confirmation Office. The reason assigned is the fact that the lesson selected is of "doubtful application." We would add that the use of any lesson in that place is contrary to all liturgical precedent, and that it is not desirable to impress a strong didactic character upon this office. We are somewhat surprised that the committee should have reported adversely to a celebration of the Holy Communion at weddings. In another place they deprecate "the prevalent spirit of disregard for the Divine Law." Certainly there is no part of that law which is so flagrantly disregarded as that of marriage, and it would seem expedient to s rround it with every possible safeguard and sanction. But we observe that a little further on the question is asked: "Why should not the parties concerned receive at an earlier hour?" The future "higher critic" will infallibly conclude from this that daily celebrations of the Holy Communion were the rule in Pennsylvania in 1892! "Evidently" he will say, "the parties concerned would not be referred in this matter-of-course way to reception at an earlier Communion, if there were no earlier Communion to receive." We trust the inference is not without foundation, but from our western situation we may not have been able to keep up with the more rapid advances of remote dioceses on the seaboard.

We have no intention to do more than refer those who are destined to take part in the impo tant business of the next General Convention, to this report, which they will find well worthy of perusal. For ourselves, we shall accept with entire equanimity the decision of the Church upon these propositions, whether it is to approve or to disapprove, provided only that the whole matter is brought to a conclusion and we can have once more a settled standard.

To re-open revision now for whatever imagined advantage, could only be in the interests of rationalism. Therefore, we approve most heartily the resolutions on this subject of the diocese of Pennsylvania, the second of which is as follows:

Resolved. That the convention of the dio cese of Pennsylvania reiterates its earnest desire that the revision of the Book of Common Prayer may be brought to a close, and requests the deputies from this diocese to oppose any new movement or suggestion looking to a continuation of the agitation of

O si sic omnes!

## PROVINCIAL SYNODS.

BY BISHOP LITTLEJOHN

Your attention has been called to the fact that in the last twenty years eighty bishops have been added to the list, some to fill vacancies, and some to fill newly created sees. In the near future the increase will go on at a still more rapid rate, not only because there will be more vacancies than in the past, but still more because of the growing demand for more bishops within the existing areas of episcopal jurisdiction. With this demand will be coupled another which is made as a necessary part and condition of the further growth of the episcopate—the demand for provincial or anizations. Notwithstanding that this demand has been pressed on the Church's thought with more or less vigor for now some forty years, it is still a thing in the air, but most of us are beginning to understand that the logic of events is fast converting it into an intensely practical question, and that the time is near when it must be made and settled. Great organic changes, to be safe and workable, must be preceded by a period of education. are now in the midst of such a period. The lines of inquiry and study for the laity as well as the clergy are clearly marked out, and the whole question turns upon a wise application to the present of the Church's experience in the past. For ages the Church did on a vast scale what she is slowly making up her mind to do again. The condition of things in the Roman empire, in respect of population and territorial divisions, was singularly analogous to the condition of things in this repub-The Church promptly and easily adapted her organization to the former, and there is no reason why she should not do so to the latter.

The only really serious difficulty in the way is to ascertain to what extent and in what particulars the ancient provincial system must be modified to meet existing requirements. There are, indeed, difficulties of habit and sentiment to be overcome, the outgrowth of uses and custom. We must learn to think of the General Convention as a body confining the exercise its power mainly to matters of faith and worship, and to meet less frequently; and of the diocesan convention as a body having very much less legislative authority than now; of the synod of the province doing much of the work now done by the other two. It may take some time for the mass of Churchmen to learn the nature and effect of these organic changes, and to lay aside habits of thought and action produced by the traditional usages of the century past. But changes are inevitable, and contingent consequences must take care of them-The power to organize provincial or federate councils already exists, but somehow no group of dioceses within State limits has yet succeeded in putting this power into practical operation. The attempt has been made by five dioceses in this State, but nothing beyond an attempt is yet on record.

But this disagreement, so far as it exists, grows out of the difficulty of finding any substantial and urgent work for a federate council to do. Under the general canon on federate councils it can deliberate on any and all questions affecting the common in- lege, in through quadrangle after quad- control, in the usual sense of that

terests of the dioceses concerned, and in regard to such questions it can devise, recommend, exhort; but it has no mandatory authority whatever, save in the single instance of procuring from the State such civil legislation as may be required for the protection of Church property and the due organization of parishes or other incorporated institutions of the Church. As a matter of fact, there is so little of this kind of work to be done, that to many it seems idle to set so much machinery in motion to do it and nothing more. This feeling will continue until new views and old facts shall change it. On one side the General Convention must modify or repeal the restrictions imposed by the present canon, and on the other side, the diocesan convention must be educated up (if this be a possible thing), to a voluntary surrender to the province of most of the law-making power (especially in all matters of discipline) now so tenaciously held by them.

Some day the question will be raised as it has not been heretofore: Why should there be as many canonical codes as there are dioceses? or, why would not one set of canons for a group of contiguous dioceses within the same State lines be every way better than diverse and not seldom contradictory sets now in use within the same limits? Bound up with such inquiries will be others relating to the establishment of a satisfactory judiciary. It is quite certain that the present judicial arrangements of the Church cannot last much longer. When the thought of the Church shall be seriously turned to this subject, it will, at the same time and of necessity, be turned to the ways and means of bringing into life the old provincial principle, with such modifications as may be needed to adapt it to the existing order of things in the Church and State. - Convention Address, 1892.

## A WINTER VACATION.

DEAR LIVING CHURCH:-A day in Oxford brings with it many delights. I know not of any place which so satisfles a reflective nature, one that can be touched with the glory of the past, the vigor of the present, and the splendid promise of the future.

We rambled about, my friend and I, and cunningly he would bring me to points of picturesque advantage where on either hand some graceful piece of architecture would emphasize the vista. One such lovely spot is to stand on the "High," opposite the Schools Building, and see on one hand St. Mary's spire and on the other the lovely tower of Magdalen College, with the graceful sweep of the noblest street in Europe stretching in between.

Another such was to stand outside of Canterbury gate, at the corner of Merton Lane and Oriel Lane, with Merton Tower on one hand and St. Mary's spire once more on the other.

Again what a charm it was to watch the glimpses of the colleges as seen, now in one grouping, now in another yet more beautiful than before, framed in by the noble trees, or in combination with each other, and more humble, but ever picturesque, structures of Oxford.

We went calling from college to col-

rangle, under time-worn arches, into rooms piled high with books, brooded over by gentle ease and persistent application and steadfast, unselfish work.

Our afternoon's calling done, we passed through Christ church, and down the meadow walk to the river, where a boat race was to come off at 4:30. The day was a trifle chilly, snow flakes were in the air, but that did not deter the thinly-clad and bare-kneed students from their sport. Bright and fresh they looked as they crowded the barges, gay with bunting, and the banks on either side. The crews dropped down the river in their slender shells to the starting point, and soon the beginning of the race was announced by the enthusiastic shouts of the impetuous crowd, cheering the onward speeding crafts. On the boats came in grand style, while the excited students on the shore kept even pace, urging their favorites by enthusiastic shouts.

The sky was an English winter sky, but the over-hanging clouds were not without their beauty. The curving stream, the dashing boats, the gay colors flying, the crowd of generous and splendid fellows absorbed in the vigor of the effort, made a charming picture. When all was over, the crowd trickled off through the winding paths and up the meadow walk, adding continued interest to attractive Oxford.

In the evening, we went to St. Barnabas to hear the first of a series of Lent lectures by Father Maturin. There was the same crowd as on Ash Wednesday, earnest and attentive. The service consisted of a Litany of Repentance, sung kneeling, a hymn, and then the sermon, and such a sermon. But first, I must tell of Father Maturin. He looks well and strong, and it seems to me that his voice is more rich and full than ever. A hush fell over that congregation as he gave out his text in the mellowest of tones, but thrilling to the very core: "What I would, that do I not; but what I hate, that I do."

For nearly an hour he kept us stilled with beating hearts, as he showed us ourselves in our sinning freedom, and in our almost despairing remorse at the sins which we do, but hate; and then with sympathetic and gentlest words, he showed us how we may do better. through love of Him in whose strength we could battle on and on against our faults. I never heard a sermon which more forc'bly showed the inside of one's heart, the struggles and despairs of experience, or which sounded out in such trumpet-tones the necessity for effort, and the assurance of victory to all who strive to follow in love the teachings of the Master.

One short Collect and the benediction from the pulpit, pronounced with pathetic tenderness over that deeplymoved audience, brought all to a close

What follows is not germane to the foregoing, but it may as well be said here as elsewhere.

One often finds in England such about the American views hazy Church, and this in most unexpected quarters, that one longs to give to our brethren juster notions and wider conceptions as to our mission in the United States.

To a true Churchman, no condition of the Church since the time of Constantine presents a more interesting study than our position in America: a Church absolutely free from State

idea, witnessing in the most primitive fashion for the verities of the Faith and the divine constitution of the Church, in the face of the newest development of material progress and assertion. Ours are the problems of the first centuries to win in later times, a new world for Christ.

Surely in this central Oxford there ought to be some witness of that mission of the American Church, some central bureau of information which would be ready and able to disseminate such information, and some opportunity of showing the Church existing as separated from governmental attachmen, tentirely and absolutely a spiritual creation. Ought there not be here some representative institution of the American Church, itself witnessing to its character, its mission, its works, and its progress? With these thoughts in mind, I have fancied that a Seabury House here in this central Oxford, with its resident priests, its own chapel where the American rite should be followed, its courses of lectures, and other aids of a social nature for the dissemination of true views of the American Church, would be of immense importance and of great use to the Church of England and ourselves in this great centre of influence, Oxford.

This useful project might be commenced in a modest fashion, and I believe would soon attract to itself manifold gifts, the grateful offerings of friends at home and travellers abroad happy at finding their own home in the Old Home; while it would also be a centre of useful influence for the many Englishmen deeply interested in American affairs, social, com mercial, political, and spiritual.

J. H. KNOWLES.

## A VISION OF WHITSUNTIDE.

BY E. MURRAY.

The angel said: "The day was hard, Behold! The night shall make amend;"
Broke in another: "Let this dream
All day's delight by far transcend."
"Be strong! Behold!" They touched my eyes.
"Soul, from the body's thraldom rise!"

I looked: instead of bounding wall. Was space—illimitable, deep; Across which rippling glories went, Forward and back in dazzling sweep; Strange faintness o'er my spirit came, And hid the glittering, veiled the flame.

"Nay, rouse, be strong!" the angel urged; "Look!" "Could she only see!" they said. Obediently, I forward gazed—
Around, beneath, and overhead
The billowy glories onward rolled, Bewildering, boundless, uncontrolled.

Then darkness. "She is weak," one said, The vision waiteth. Look! Obey! I felt their touch on eyes and brow, My spirit forces rouse and sway. And, steadfastly and steadily, My strong soul faced infinity

White beyond whiteness rolled the waves Of glory, forward into space;
The universe was but a mote, 
Encompassed by that glory's grace.
The bright 'waves wavered—parted—closed—What had that instant's change disclosed?

I felt-there was no time for thought, "My own sweet Lord, I could not miss. The child its Father's face must know In any place. But—Who is This? I know not, yet I long have known— So near, so far, that moment shown."

I met a look—almighty power, Unbounded, irresistible; All force that is, all might that was— A flutter, wakened by His will; All being, life, the past, to be, One pulse of His Infinity.

And love-oh, if all other love Mother or angel, lover, friend, Were fused in one, from Eden days

Down to the time when earth shall end,

were nothing to the love that shone In Thy deep look, O Holy One

So true, so strong; so pleadingly. It asked Thy startled creature's love-The darkness closed, the vision passed, Oh! God the Holy Ghost, O Dove! With lip and heart I say my Creed, Now, I believe in Thee indeed!

Frogmore, S. C.

## SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and

۰	The Art Amateur	5	60
	Harper's Monthly	5	50
	Harper's Weekly	5	50
4	Harper's Bazar	5	50
	Harper's Young People (an illustrated weekly	7	
	for boys and girls from six to sixteen)	3	75
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9	St. Nicholas (an illustrated magazine for boys		
	and girls)	4	75
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1	Atlantic Monthly	5	50
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1	Youth's Companion (new subs. only)		
	The Living Age		
	Good Housekeeping		
	The Treasury for Pastor and People		
1	The Homiletic Magazine of London		
	Frank Leslies' Illustrated Newspaper		
	The Quiver		
	Cassell's Family Magazine	3	00

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

Address THE LIVING CHURCH. 132 Washington St., Chicago, Ill

PERSONAL MENTION.

The address of the Rev. Robert C. Matlack, D. D. for the summer, will be care J. S. Morgan & Co., 22 Old Broad St., London, England.

The address of the Rev. John A. Staunton is Reading, Mass.

Ing, Mass.

The Rev. J. F. Millbank has resigned the parishes of tak Ridge, Minden, etc.. in Northern Louisians, and accepted the charge of Holy Trinity church, Braddock, Pa., where he may be addressed.

The Rev. A. G. L. Trew should now be addressed at St. John's church, Oakland, Cal., he having been instituted as rector on the Sunday after Ascension.

The address of the Rev. R. W. Forsyth, rector of the Matthew's, is No 1514 Centennial ave., Philadel-

The address of the Rev. W. F. C. Morsell is 319 Earlham Terrace, Germantown, Philadelphia, Pa. The address of the Rev. Walter <sup>2</sup>. Mitchell, of Maryland, will be for the summer, St. Peter's church, 3rd and Pine sts., Philadelphia, Pa.

The Rev. John W. Hyslop has residently the rectorship of St. Paul's church, Virginia City, Nev., to take effect on Trinity Sunday, and has accepted a call to St. Peter's church, Carson City, Nev.

The address of the Rev. F. J. Tassell from this ate will be Larimore, Grand Forks County, North

The Rev Andrew Dowds has resigned St. John's church, Green River, Wyo.. and has accepted the rectorship of St. Luke's, Buffalo, and wishes to be addressed accordingly.

The Rev. C. M. Pullen has resigned work in the Minnesota River Valley, and has accepted Christ church, Austin, Minn., where he may be addressed

## TO CORRESPONDENTS

XX.—If you were the rector of the parish you ald have the hymn sung as you suggest; but until the circumstances there seems but one course

W. S. M.—(1) In hymn 514, our Lord is referred to as the Suffering One who even so is a Monarch, though His crown be of thorns. In hy nn 114, He is referred to as the victorious and ascended Kirg of kings. (2) We know of no "dogma" or direct affirmation of Holy Scripture upon the subject. Recognition is an immediate and necessary inference if we are to preserve our identity in the future life, and have the "same body."

## ORDINATIONS.

At Trinity church, Collingdale, Pa., on Saturday, May 21st, the Rev. Andrew Harold Miller was advanced to the priesthood by the Bishop of Pennsylvania. The sermon was preached by the Rev. A. B. Conger. The growth of Trinity parish is the fruit of the Rev. Mr. Miller's labors there as lay-reader and the december.

the Rev. Mr. Miller's labors there as any continuous the diaconate.

The new and handsome edifice of Grace church Haddonfield, N. J., was well filled May 24th at the ordination services by Bishop Scarborough, of the Rev. Messrs. Howard Stoy, E. J. Knight, and R. C. Cobb as priests, and Mr. C. A. Brewster as deacon. The two latter were lately Presbyterian ministers. The sermon was preached by the Rev. R. G. Moses,

after which the candidates were presented to the Bishop, the litany being recited by the Rev James H. Lamb At the con lusion of the services, a boun-teous lunch was provided for the clergy and visiting friends in the parish building in the rear of the

tion, the Bishop of Chicago, ordained to the diacon-ate, Messrs. Chas. E. Bowles, George S. Whitney, and F. D. Ward. At the same time, the Rev. Messrs. A. H. Leastad and E. B. Streator, were advanced to the

## OFFICIAL

THE Annual Retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., will begin at Vespers on Tuesday, June 21st, closing with the Celebration, Saturday, June 25th, the Rev. William Walter Webb, of Philadelphia, conductor. Ladies desiring the privileges of the retreat will please apply to the Sister Superior.

The Rev. Dr. Walter W. Williams having been compelled, owing to failing health, to decline re election to the Standing Committee of the diocess o Maryland, desires to give notice to the secretarie of the diocesan conventions that the address of the secretary of the Standing Committee of the dioces of Maryland, is Rev. George C. Stokes, Govanstown

Baltimore, May 24, 1892.

ST. STEPHEN'S COLLEGE. ANNANDALE, N. Y.

The missionary sermon will be preached by the Rev. George C. Houghton on Wednesday evening June 15th, at 7:30,

The commencement will be held on Thursday, June 16th, at 1 o'clock P. M.

The examination for entrance will be held on Thursday, teptember 8th.

R. B. FAIRBAIRN

### TRINITY COLLEGE COMMENCEMENT WEEK, 1892

COMMENCEMENT WEEK, 1892.

Sunday, June 19. 10:30 A. M., Morning Prayer and Holy Communion in the chapel; 7:45 P. M., Evening Prayer in Christ church, with Baccalaureate sermon by the Rev. Dr. Thomas F. Gailor, vice-chancellor of the University of the South.

Tuesday, June 21. 3 P. M., Class day exercises, on the Campus; 8 P. M., annual meeting of the Corporation, at the Allyn House; 8:30 P. M., Class day reception in the Gymnasium and Alumni Hall.

Wednesday, June 22. 9:30 A. M., Prayers in the chapel; 10 A. M., annual meeting of the Alumni Association, in Alumni Hall; 12 M., annual meeting of the Phi Beta Kappa, in the Latin room; 1:30 P.M., lunch for the trustees, alumni, and friends of the college, in the dining hall.

Thursday, June 23. 10 A. M., Senatus Academicus meets for prayers in Christ church; 11 A. M., sixtysixth Commencement, in the Foot Guard Armory; 2 P. M., Commencement dinner at the Allyn House; 8 P. M., President's reception at No 115 Vernon st.

## THEOLOGICAL SEMINARY.

Whitsun Tuesday, June 7th, 1892: 8 A.M., alumni celebration in the seminary chapel; 10:30 A.M., reading of essay; 11 A.M., annual business meeting of the corporation; 6:30 P.M., annual dinner in the seminary dining hall, old West Building; after the semmary diping nail, old West Building; after the dinner, the dean's reception. The dinner is in ended to take the place of the usual breakfast in accordance with the express ed wisbes of many of the alumni. The expense to each person present will be one dollar. Under no circumstances will there be any extra assessment.

ARTHUR C. KIMBER.
A. H. THOMPSON,
ALBAN BICHEY.

## OBITUARY

SEYMOUR.—Entered into rest May 21st, Mrs.Geor A. Seymour. nper Hall, Kenosha, Wis.

WHITAKER.—Entered into rest at Tyler, Texas, on Sunday, May 22nd, Mattle, wife of H. M. Whitaker, Jr., warden of the parish.

VAN KLEECK.—At Glenham, DutchessCo.," New Yerk, May 16th, 1892, the Rev. Robert Boyd Van Kleeck, rector of the church of St. John the Bap tist, Glenham, aged 52 years

## APPEALS. WRECKED BY A CYCLONE.

NORFOLK, NEB., April, 1892.

To the Faithful in Christ Jesus our Redee

To the Faithful in Christ Jesus our Redeemer—Greeting:

On March 31. 1892, a terrific cyclone visited this little c ty, laying the house of worship belonging to Trinity mission in ruins. Two other places of worship and many dwellings were badly damaged. All other buildings, however, can be repaired: ours is a total wreck. Our congregation is the smallest and poorest in the place. This is one of the promising towns in the State. Cutside of Omaha and Lincoln, it is destined to become the best town in the State, but like all new towns, while there is enterprisemoney is scarce. Since the cyclone, we have been obliged to climb up two steep flights of stairs to reach the room in which we wo ship, kindly loaned us by the Masonic fraternity. To build we must have generous outside assistance, and to this end we beg that our brethren in Christ will reach out to us a helping hand. Our own people will do all they are able to do, and more. We have the sympathy of the community, and will have its assistance. We utter the Macedonian cry in our dire necessity, saying: 'Come over and help us.'

Contributions may besent to either Bishop Worthington, Omaha, Neb., or to the missionary in charge, the Rev. Philip McKim, Norfolk, Madison Co., Neb

Any sum, large or small, will be thankfully acknowledged.

PHILIP MCKIM, Missionary.

I hereby endorse the above appeal, which is eminently worthy of a liberal response.

April 20, 1892.

GEO. WORTHINGTON Bishop of Nebraska

## THE GENERAL BOARD OF MISSIONS

Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protes-tant 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 Halti.

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 c'oses 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 hardship and peril.

Realitances should be sent to MR. GEORGE tBLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LIANGFORD, D. D., General Secretary.

Havefull the children's offerings been sent in? They should reach the treasurer by June 10th at the latest.

## 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 alumnæ and friends of Dr. Lance will make up the remainder.

remainder.
This appeal is most cordially endorsed by the Bishop of Milwaukee, and he commends the matter to the attention of all the alumnæ 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., om contributions may be sent, or to C. C. BROWN, Cashier First National Bank. Kenosha, Wis.

## FOR SALE OR RENT

Cottages furnished or unfurnished, at the beauti-ul summer resort at Old Mission, Mich., near the crounds of the Rev. Dr. Leffingwell, to whom, by permission, reference is made. V. D. BAGLEY, Old Mission, Grand Trav. Co., Mich

## THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

FOUNDED MARCH A. D. 1873.

OBJECTS—Ist. Intercessory Prayer—I. For the Dying; il, For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD

P. O. Box 185, Chicago, Ill.

P. O. Box 185, Chicago, Ill.

## MISCELLANEOUS.

ORGANIST and cholmaster wants position. Capable and well recommended. Address D., care of LIVING CHURCH.

A PHEST, with long experience in pastoral wo desires a parish in a southern diocese. Salary, and rectory. Best of references, if required. dress PRIEST, care of LIVING CHURCH.

FOR the summer months a lady desires occupati An accomplished planiste and French scholar. Has lived several years in France and Italy. Thoroughly familiar with Art and Art I therature. References exchanged. MISS CLARE, St. Mary's Hall, India-

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 circuiars 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.

5.	WHITSUN DAY.	Red
6.	WHITSUN MONDAY.	Red.
7.	WHITSUN TUESDAY.	Red.
8.	EMBER DAY.	Violet
10.	44 44	44
	a D	Harman Dan Dad

(White at Evensong. TRINITY SUNDAY

1st Sunday after Trinity.
NATIVITY ST. JOHN BAPTIST.
2nd Sunday after Trinity. White ST. PETER, Apostle.

## THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

WHITSUN DAY.

They were all filed with the Holy Ghost .- Acts

Spirit of holiness, Spirit of power, Come and our spirits bless, granting Thy dower:

Lighten our darkness and kindle a flame

Thou o'er the waters of chaos didst brood, When this earth empty and desolate stood: Day at Thy call rent the black robe of night God to the darkness cried: Let there be light!

Thee did the prophets of Israel seek Sure as God's throne are Thy words which

they speak, a light shining 'mid darkness and fear Till the day dawns and the day-star appear.

Thou on the Jordan in light didst descend, Tongues of bright flame on Thy holy ones

Come as a dove and our spirits upraise. Teaching our tongues Thy sure mercy to

Oh, let Thy silver wings feathered with gold Hearts that are weary and fainting uphold; Comfort the mourner, give strength to the

Fill with Thy fulness the pure and the meek

Spirit of Holiness! fill us with love; Bear us in joy to bright mansions above; Then, as we gaze on the Lord in His might. Cry to our raptured souls: Let there be light \* Psalm lviii: 13; xci: 4.

The annual exhibition of the Society of American Artists opened early in May, and soon became the subject of critical comment. It is something of a misnomer if we interpret the title as "The", etc., for by a history of more than half a century, the National A cademy of Design has appropriated any such title, in substance, as a legitimate and inviolable "trademark." There undoubtedly has existed for years a sound reason for the establishment of new and supplemental art associations in New York. It is the entrepot and distribution mart of the hemisphere the growth and magnitude of the interest justify, if they do not even require, it. Of course competitive interests arise and are stimulated. not? In such an unbounded field of culture, the healthy collisions of the old and the new, the conservative and empirical, the classic and the adventurous, should find room for play and reaction, which is practically a "mootcourt," and the different associations provide all this. Take in the growing critical intervention of journalism, and the situation seems ideally perfect With a commensurate æsthetic intelligence of the people, the interests of art are under adequate direction and safeguard.

The younger society represents great aspirations, some noble, others ignoble. Of the former there is a resolute adherence to larger and nobler ideals in

elevated and elevating themes, in the educational and spiritual interests of art. There is a deeper feeling of the symbolism and evangelic significances of landscape, and the world of the ocean, the atmosphere, and the dry land, which, with man and all living things, are the handiwork of our Lord. the Christ. We read a tenderer interest in all that radiates from and gathers closely about home and home life: We cannot propose more than a brief, hurried sketch of the situation, and so turn to the formidable polarity which frankly demands expression and representation in both associations, but which must be recognized as the larger and commanding influence in the or ganization of this younger society.

It was the unqualified demand, first, of the recognition of the nude, the undraped figure, as the highest expres sion of pictorial art. Indeed, it resolutely, if not rudely, insisted that nudity should not be received on sufferance, but as an honored presence in the coming exhibitions. There is no place nor recognition for nudity in the art of Christian civilization, no more than there is for riotous living and ungodliness. The position is absolute and imperative. The reverence for woman, her person, mind, character, and position in our Christian society, is affronted by every manifestation of nakedness in art. It has always been so-among the divine decrees of all ages and civilization, and under the assaults of impurity and wantonness in art; in the old Semitic, Oriental. Greek, and Roman civilization, the Nemesis has been sharp, decisive, and fatal.

One stops and rests, and gives thanks before at least one canvass in this exhibition. For one may say: verily, the spirit of religious art is not dead; it only slumbers, and here it has come to wakefulness and the growth of spiritbeauty. Durer and Van Eyck would have looked up in gladness. It is the almost forgotten theme among American artists, and the painter is F. V. Dumond, who is a stranger to us, but who has travelled and studied abroad, and gathered in at least one pearl of great price. It is a very humble interior. A plain table is in the centre; at the right, seated on a bench the Virgin Mother, with folded hands bowed, aureoled head; a great stem of Annunciation lilies growing in the very foreground, at the end of the bench; at the right, also, sits St. Joseph, heavily bearded, faintly aureoled, head bowed, and hands folded, while across the table stands the Christ-Child, hands extended and nearly touching the table, while saying the Hebrew grace over the coarse repast Expression and feeling are everything. Here they fill the apartment with an heavenly savor of almost visible incense fragrance, which the breath of the lilies well symbolizes. A picture precious to such as have clear, far-seeing eyes that are able to compass heavenly things.

The Metropolitan Art Museum in Central Park, New York, has just emerged from one of its periodic renovations, during which a great number of recent donations have been permanently arranged for future exhibition. We have omitted as yet to mention

of an annual \$70,000 to provide for the increased expense of opening the museum on Sundays and on certain even. ings each week. Under the former arrangements, the museum, with its immense treasure of educational materials, has been virtually shut against the artisan and wage-earning classes. While on Sundays, tens of thousands of all sorts, conditions, and ages, of both sexes, have thronged the openair music stand, and wandered through the especially inviting walks, not one could gain entrance to the museum. All this is changed, and the museum has become literally a people's institution. There remain the two days when a small fee is required, and the other days free for students and general visitors who can command the opportunity. Now the wage-earner has one full day and several evenings for his pleasure and improvement.

The two important collections just received are the bequests of Mrs. Elizabeth N. Coles, and of Mr. Edward C. There are twenty-three great tapestries from Mrs. Coles' collection, some of which were formerly the property of the Barberini family in Rome, and afterward of the late King Lud wig of Bavaria. The tapestries are classed by connoisseurs among the most valuable examples of that luxurious art, and were purchased at an enormous outlay by Mrs. Coles. The collection of pottery and glassware bequeathed by the late Edward C. Moore. one of the partners of Tiffany & Co., is considered of especial value. One large double case contains an assortment of Arabic, Persian, and Saracenic glassware of five centuries ago, which is considered particularly rare. Ten pieces, which line one side of one of the shelves, cost 175,000. None of them is remarkably large. There is some Arabic and Saracenic metal work which has no equal in any cabinet in the world, and some specimens of Venetian glass of three and a half centuries ago, which are very rare. Mr. Moore was an acknowledged expert and connoisseur in all classes of artistic and rare metal work of all periods and nationalities, and enjoyed exceptional facilities for replenishing his collection. Not a few articles, and indeed "lines," are unique, and therefore cannot be duplicated. Happily, all these, with the rest of the superb treasures of the museum, are safe from the intrusion of the auctioneer's flag

OLD ST. PETER'S, PHILADELPHIA. We have received a copy of "Old St. Peter's, 1761-1892, a sketch, by Cuas. Henry Jones, a member of the vestry, Philadel phia, 1892" Those early days of political uncertainties and colonial adventure—a troubled portentous waiting before the birth hour of political independence and national autonomy-with a struggling Church with out a bishop, and an empirical ecclesiastical administration, hesitating, perplexed, unhelped, and almost ignored at home, are among the most interesting an indeed pathetic in our history as a people. finds us fifteen years before the Declaration of Independence, twenty-three years before the consecration of Bishop Seabury, and twenty-six years before the consecration of Bishops White and Provoost. Yet here is the beginning of the old church of St. Peter's wherein the first Church service was held Sept. 4th.

With the exception of the tower and spire built in 1842, the old edifice remains unchanged, one may almost say without and within. Both as a souvenir and monument Prayer Book is no longer treated as a mere figure subjects, a livelier interest in the generous municipal appropriation it is and must remain of inestimable value.

like St. Paul's chapel in New York, and possibly a score of other Church edifices, which yet bear a double witness of the dis mal, desperate days of expiring colonies. and the unbroken annals of all later years. Those were the days when "Episcopalians" were accounted "gentlemen," and ans" their clergymen were generally representatives of their cultivated and fortunate constituents. Since the time when bishops were ordained for the American Church, six rectors have ministered in St. Peter's Of these four were made bishops: White, Kemper, DeLancey, Odenheimer, and Da-The other two were Dr. Leeds, who after served in Baltimore, and Dr. Vibbert, who after a single year went to the parish of Trinity, New York, and is in charge of Trinity chapel. The united years which these rectors and bishops served covers a period of one hundred and ten years. well and truthful that such a parish should be called "the mother of bishops."

The site therefore is doubly historical, politically, for Third st. and Pine are within touch, not only of Independence Square, but of Christ church. It is a fixed place, like Trinity, at the head of Wall st ,in New York. It's earliest corporators and vestrymen were then, as they have since been to this day, men representing the patriotism, culture, and influence of Philadelphia; and among them, we note Richard and Thomas Penn; Gen. Washington as a regular worshipper while in the city; three ministers to Great Britain: Joseph R. Ingersoll, George M. Dallas, and John Welsh: others are Francis Hopkinson, James Biddle, Alexander Wilcocks, Edward Shippen, Commodore Dale, Wm. Meredith, Henry Pratt, Joseph Sims, Wm. Bingham, Redmond Conyngham, Francis Gurney Smith, Jos. R. Ingersoll, Horace Binney, Henry Reed, Charles Willing, J. Francis Fisher, and George C. Morris. In the crowded graveyard which surrounds the church, are interred numbers of notable people, of metropolitan, and even cosmopolitan, reputation.

The ancient parish has by no means subsisted on her traditions; she has always pulsated with a devout and generous life as this costly environment of good works show: the large parish building on Lombard st., and the guild house adjoining it. St. Peter's House, at Front and Pine st., the memorial church of the Holy Comforter, at Nineteenth and Wharton, founded by a parishioner, and the endowment of \$135,000. Besides, the missionary church at Twelfth and Fitzwater sts. was the result of the missionary zeal and liberality of St. Peter's people.

It is worth recording that St. Peter's was the first church in Philadelphia where daily Morning and Evening Prayer was said. And we think that it was the first church in which weekly celebration of the Holy Communion was established]. There is nothing more distinctly picturesque of the colonial Church, unless Trinity church, Newport, R. I., be excepted. The interior tells of this old conventional type of arrangement, redolent of Queen Anne and the Hanoverian church builders; and the marvellous "double decker" arrangement, exceptionally perfect after its kind, should in some future and much-to-be-hoped-for interior reconstruction, be carefully preserved in some parish building, as a memorial of those early times. The altar and its liturgic arrangements at the (opposite) east end of the middle is a "mcdern anachronism" of our own Catholic revival.

## BOOK REVIEWS.

HAND-BOOK OF THE ROOK OF COMMON PRAYER By the Rev. H. McNeile, M. A. London: James Nisbet & Co.; New York: James Pott & Co.

This is one of a series of hand-books, 'prepared for the Oxford and Cambridge Local Examinations and for school and Emanating from a represenfamily use." tative of the Calvinism of the old Evangelical school, it is remarkable as showing that the progress of liturgical science has made a strong and healthful impression in a quarter where it was least welcome. The product of the Reformation. The ancient

liturgies come in for a passing remark, and the direct sources of the present authorized worship of the English Church, in the service books of the Middle Ages, are clearly To this it may be added that the style and arrangement are such as to make the book attractive and readable. Tt. seems to be intended for quite young persons. On the other hand there are occa sional misstatements, the result either of prejudice or of failure to keep up with the An instance latest results of scholarship. of this is seen in the account of Augustine's work, p. 2. We hardly understand the statement, p. 4, that "the books of this 'use' (Sarum) were in the Latin language, and probably such had been the case with all the other service books of the several dioceses for many years previously." would be interesting to know whether the author supposes that Augustine introduced a liturgy in the vernacular. On p. 6 we are told that in 1548 "a new Communion Service was speedily prepared," with the additional statement that "it was, however, only in part rendered into English; part of it was still in Latin." The unlearned reader would hardly gather from this the real facts of the case, viz: that "it" was not "rendered into English" at all, but that a new form, in English, for the preparation of the people to receive the Sacrament, was ordered to be said just as they were about to approach the altar. The Latin Mass remained entirely unchanged. It was hardly to be expected that this author would undertake to point out the continuity of the Communion Office with the early liturgies of the Church, but we might at least, in the present state of scholarship, look for the use of correct technical terms and some attempt to point out the relations of the greater elements of the service to each oth-There is, however, little or nothing of

On p. 96 we are told, after the Prayer or the Church Militant, that "the withdrawal of non-communicants" is "appointed at this place." Since there is no hint of any such provision in rubric, canon, or elsewhere, so far as we are aware, would be interesting to know the authority for this statement. As might be expected, in his "short statement of the doctrine concerning the Lord's Supper as maintained in our Prayer Book," the author adopts the Calvinistic view, and indeed, so anxious is he to refute the doctrine of the Real Presence, he uses language which more than implies that an act of spiritual communion makes sacramental communion needless: "If we thus feed upon our Lord Himself in our hearts by faith, and so receive all the strength and refreshment that come from that heavenly food, no further benefit could come to us even if we could also press with our teeth His actual body." It must often have occurred to those thus write, as very unfortunate that Holy Scripture and the Prayer Book should have used such misleading language, when the very simple thing really meant might so easily have been defined in words which none could have called a "hard saying." On the whole this book, with many excellenices, contains too many inaccuracies and defects, and, in its doctrinal tendencies, is too far out of sympathy with the statements of the Prayer Book, to supply the real need of a hand-book sufficiently brief and vet fully abreast of the present state of liturgiology.

THE SON. By the Rev. T. Mozley, M. A. London and New York: Longmans, Green & Co.; Chicago:
A. C. McClurg & Co.

As we read this book, our thoughts re vert involuntarily to the early career of the writer and his close relation to some of the great men of the Oxford Movement. We wonder if a work which exhibits such pure individualism as this, such utter disr gard and, indeed, contempt for the great defini tions through which, amid much conflict and tribulation, the Church of early days fortified and preserved the Faith, can be the same man who edited The British Critic Ward and Newman were its chief contributors. In the first part of the book

we read many pages with great interest, disturbed only by an occasional jarring note. Though very little is new, there is much in the line of Christian Apologetic which is certainly very well and freshly expressed. But as we proceed, we are conscious of an ever-widening divergence from the author's point of view. It becomes evident that that point of view is simply the radical Protestant one of the Bible only as interpreted by the individual. He is a priest of the Angli can Church, and has had to subscribe more than once in his life to the three great creeds. Yet he speaks of the Nicene [p. 259) as an attempt "to bring spiritual truths to the test of what the Apostles themselves would have called carnal science. It is an attempt to harmonize texts, and put a new construction upon them by the introduction of a new element bearing a suspicious resemblance to the possible new Gospel,' against which St. Paul warns us, and the additional words depre-cated by St. John the Divine." It might be It might be expected that one who could thus write of the great Œcumenical Creed would have nothing good to say of that called the Athanasian. Accordingly, we are not surprised to find it characterized as "an attempt to apply grammar, or logic, or mathematics, or philosophy to the solution of a great mystery, by some one who did not know what grammar is, or what logic is, or what mathematics are, or what philosophy is, or, indeed, what the mystery is, or had just sufficient knowledge on these points to produce a showy pretence of scientific theology."

If we met with such a sentence as this in the writings of an American "liberal" religionist, we should set it down as a piece of "smartness;" but what shall we say when it is found to proceed from the pen of one who is proud of the fact that he was "formerly Fellow of Oriel"? For some reason best known to himself, our author sets down the real Creed of the Church of England as consisting of the Catechism and The former is characterized as the Litany. 'miserable debris" (p. 273). The first four petitions of the Litany are then subjected to criticism, and condemned on the usual Unitarian grounds (pp. 277-284). It is hardly necessary to say more in order to show how far the former associate of the great Tractarians has wandered from the path of Yet we imagine he would Catholic truth. not like to be called a Unitarian. The position which would appear to be his ideal, is that of the Christian Church in its earliest days, when the heresies which attacked the divine Personality of our Lord had not vet arisen, and the simple phrases of the New Testament sufficed to express the faith of loyal believers, because they accepted them in the atmosphere of that pure tradition in which the revelation of truth had descend ed to them. But that that period cannot be revived, and that the attitude of the primitive Christian cannot be attained by rejecting the creeds of the Church, is made only more evident by such productions as the book before us. The Catholic creeds and dogmatic statements in fact only crys talized the tradition of the early Church, at a time when it was in danger of fading through the intervention of a new away atmosphere moulded out of rationalistic thought.

THE VACATION CLUB. By Ada J. Too York: Thomas Whittaker. Price, \$1.00.

We experience a pleasant surprise at this early issue, in book form, of Miss Todd's charming papers. Mr. Whittaker deserves praise for promptness, and for making such a handsome book for one dollar. Our readers will remember that these papers were written for THE LIVING CHURCH, and appeared recently in these columns. if we mistake not, the eighth book, that has in so many years been published from our In nearly every case the author has kindly mentioned the fact that the papers originally appeared in this journal. Miss Todd is a thoroughly competent writer and teacher of science, and has hit upon a novel way to make it interesting. She forms a club of young people who are to One would be willing to go with him by

spend the summer vacation in the same neighborhood, and who are congenial; and takes them for pleasant excursions from day to day, to study the works of nature. With a little preparation by the teacher and without special study, they are able to do good work in geology, botany, astronomy, etc. The plan is feasible and admirable, wherever a leader can be found who will give the needed explanations. Indeed, this book might almost serve as a leader. It would certainly be most helpful in the organization and management of such an enterprise. When no club can be formed it is just the companion one needs in rambles about the country, in the mountains, and on the sea shore.

THE LIFE OF JOSHUA R. GIDDINGS. By George W. Julian Chicago: A. C. McClurg & Co. Price, \$2.50.

THE LIFE OF CHARLES SUMNER, the Scholar, in POLITICS. By Archibald H. Grimke. Being Vol. VIII., "American Reformers" Series. New York: Funk & Wagnalls Co. Price, \$1.50.

THE KANSAS CONFLICT. By Charles Robinson, late governor of Kansas. New York: Harper & Bros. Chicago: A. C. McClurg & Co. Price, \$2.00.

The time is ripe for writing the history of the emancipation of the slave in the United States. We therefore commend these three volumes as eminently useful for study of that momentous Joshua R. Giddings, in Ohio, and Charles Sumner, in Boston and New York, wielded a mighty influence in this struggle. Both of them in Congress were brilliant stars. that shed light on this subject. What these two bravely fought for with pen and speech in Congress, Gov. Robinson struggled to accomplish in the settlement of Kansas. The three books are a contribution to the history of our country that must be valuable for reference.

FOLLY AND FRESH AIR. By Eden Phillpotts. New York: Harper and Brothers; Chicago: A. C. Mo-Clurg & Co. Price \$1.25.

The title is unique, but we cannot discern its fitness. The narrative is about fishing in the streams of Dartmoor, and "fresh water" would be more suggestive in the "fresh air." The book, however is "breezy," in fact very entertaining, and there are follies enough introduced to give the reader many a good laugh. The description of the night with "the Doctor," page 32, would almost throw one into convulsions. Yet there is much good sense and serious thought for a foil to the folly of this attractive volume.

THE QUALITY OF MERCY. A Novel. By W. D. Howells. New York: Harper Bros.; Chicago: A. C. McClurg & Co. Price, \$1.50 .

We have often thought that modern de-

falcations offered a rich field of study for We are therethe delineator of character. fore gratified to find that Mr Howells has entered upon it, and we are still more pleased with the result of his labor. consciousness of sin is sometimes denied or at least made light of, when the sinner is in the enjoyment of his ill-gotten gains. We have long believed that in every man's heart there are feelings of remurse for sin. which sometimes come to the surface. the "Quality of Mercy," Mr. Howells illustrates this, and in a very strong story teaches the truth contained in the Scripture aphorism: "Be sure your sin will find you If men who are tempted to misappropriate trust funds would read this story before yielding to the temptation, there would be fewer of this class of criminals, than our daily papers record.

RUTH THE GLEANER, AND ESTHER THE QUEEN. By the Rev. Wm. Taylor, D.D., Ll. D., pastor of Broadway Tabernacle. New York: Harper & Brothers; Chicago: A.C.McClurg & Co, Price \$1.50

This is an addition to the series of sacred biographies by this author. The stories of Ruth and Esther always interest us, and the light thrown upon them by modern research and careful study is heartily welcomed. The book before us in this respect a worthy addition to the series of which it forms a part.

ACROSS THE PLAINS, with other Memories and Kssays. By Robert Louis Stevenson. New York: Chas. Scribner's Sons; Chicago: A. C. McClurg & Co. Price \$1.25.

A charming companion is Mr. Stevenson.

emigrant train, as he first crossed the continent. He makes the long journey interesting all the way; and whenever it threa'ens to be monotonous, he throws in a bit of pleasantry to brighten it up. The later papers of the volume are in a more serious vein; not so entertairing, but food for thought.

LAUREL-CROWNED LETTERS. The Best Letters of Charles Lamb. Edited with an introduction by Edward Gilpin Johnson. Chicago: A. C. McClurg & Co. Price \$1.00.

The best letters of Charles Lamb must be a double superlative, since Charles Lamb's letters are of the best. Accepting then these, on the editor's dictum, as being the of the best, we welcome to our book shelves the neat volume which contains them, and promise ourselves some pleasant in the goodly company of Charles Lamb, as his letters reveal the whimsical humor and the tender heart of the "Gentle Elia.

ALL connoisseurs in etchings and engrayings, water colors, and oil paintings, have for a goodly term of years known more or less of the firm of Keppel & Co., East 16th st, New York. Several times a year, special exhibitions of different classes of productions are held, especially in etchings, engravings, and water colors. head of the firm, Mr. Wm. Macbeth, has this spring made a personal venture at No ifth ave., near 27th st., now the very centre of the rapidly growing art trade, for the permanent exhibition and sale of Amerpictures both in oil and water colors. This class of productions has suffered general neglect among the older houses, who mostly representatives of European dealers, who have naturally enough given preference to foreign productions. Macbeth will do not a little to give a new direction to the art trade, and exclusively in the interests of American artists. understands pictures thoroughly, and purchasers who distrust their own judgment will find in Mr. Macbeth a conscientious and intelligent adviser.

WE have received a copy of Jackson's Sarum Church of England Kalendar for 1892, published by R. Elkins & Co.,10 Ca st., E. Oxford st. London. It is an illustration of the extent of the development of ritual that this work reaches an issue of 25,000 copies,8,000 of which comes to America, presumably largely to Canada. It is fully annotated with ritual notes, every day being marked with the ecclesiastical colors, both Roman and Sarum. The comparative dignity of festivals with tables of occurrence and concurrence are indicated. Those who are scrupulous upon such points may find the proper ritual service indicated for each day.

Mr. Thomas Whittaker publishes this week Canon Farrar's eagerly looked-for sermons on the Ten Commandments, under the title "The Voice from Sinai"; also the 'Vacation Club", a book for young folks, particularly in the summer, by Miss Ada J. Todd, of Bridgeport, Conn.

BRENTANO BROS., 204 and 203 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 re selved during the week preceding the week of pub-dication. Further notice will be given as space per-mits, of such books as the editor may select to

BRISTOL BELLS. A Story of the eighteenth century. By Emma Marshall. Price 75 cts.

MACM.LLAN & Co., New York.

THE SCARLET LETTER. By Nathaniel Hawthorne Price 25 cts. postpaid. Price 25 cts. postpaid.

JOHN B. ALDEN, New York.

"GROUND ARMS!" The Story of a Life. By Bertha Von Suttner. Translated from the German by Alice Asbury Abbott. Price \$1. A. C. McCLURG & Co., Chicago.

THE SABBATH FOR MAN. With special refere to the rights of workingmen. By the Rev. Wilbur F. Crafts. Price \$1.50.

THE BAKER & TAYLOR CO., New York

QUESTIONS OF FAITH AND DUTY. By the Rt. Rev Anthony W. Thorold, D. D., Lord Bishop of Win

J. B. LIPPINCOTT & Co., Philadelphia.

## THE HOUSEHOLD.

HYMN FOR WHITSUN DAY.

BY M. A. THOMSON.

Gifts celestial to confer, Holy courage to inspire, Lo! the promised Comforter Comes in cloven tongues of fire: Divers tongues He gives, to tell
Of the wonders God hath wrought; Might, to rescue souls from hell
To His servants hath He brought.

They who crucified their King, Own their guilt with grief and shame, as the blessed tidings ring Of salvation through His Name; With repentant hearts they turn To the Lord they set at naught; Meekly, of His servants learn How His Blood their pardon bought,

Gifts celestial to confer, Holy courage to inspire, Now, to us, the Comforter Comes, though not in tongues of fire; Strengthens us by grace divine, Christ to serve, like saints of old; And as lights on earth to shine, Guiding lost ones to His fold.

There are countless sheep to seek Straying in the paths of sin; Deeds to do and words to speak, Souls from Satan's grasp to win. Holy Comforter, may we
Who Thy strength and comfort know,
Faithful witness bear for Thee. By our lives Thy Presence show. Philadelphia.

PRIZE STORY.

## UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of,"Count Oswald," etc.

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CHAPTER VI.-A DANGEROUS BEAUTY.

Mrs. Jennifer called to mind more than once her cousin's remark with reference to her young governess: "It is not like your good-nature," he had said, "to leave her out in the cold." Now, Mrs. Jennifer was not lacking in good-nature, as a rule, and had not the idea taken possession of her that the grace and beauty of Elaine Burton might become dangerous to Dr. Ventnor, it is probable that the lady of The Palms would have shown her much kindly attention. As things were, however, Mrs. Jennifer considered it to be necessary to use some strategy in order to prevent any foolish complication. Chrissie, whom she regarded as invaluable, and under other circumstances would have made a pet of, was therefore relegated to the chilly region of which Dr. Ventnor had spoken, because it followed as a matter of course that the sister of the governess could not be invited to meet Mrs. Jennifer's

Chrissie, naturally unworldly, preoccupied by her solicitude for others, too young for social ambitions, had not given a longing thought to the aristocratic guests of The Palms. She was Nina's governess, liberally paid for her services, so liberally that she would be able to carry out her darling home projects. What more could she desire, beside the growing affection of heryoung charge? Of course she would have dearly loved to see her own people more frequently, but there were holidays to look forward to.

On the day of the departure of Mrs. Jennifer's latest guests, Chrissie was surprised and delighted by that lady's proposition that the coachman should drive up to the mesa and bring Elaine down to spend the day at The Palms.

"It will really be a charity to me," said Mrs. Jennifer; "my friends have all gone off this morning, and Dr. Ventnor has gone with them to the station, possibly to Los Angeles, so that I shall not have even him to console me. Nina, you know, wants her Miss Burton all the time, and I am in quite a forlorn condition. Write your sister a little note, my dear, and do you think your father could be induced to come also?"

So Chrissie wrote her loving little missive, and early in the afternoon her heart was gladdened inexpressibly by the sight of her father and sister.

Mrs. Jennifer could not but admit to herself that Mr. Burton was, after his kind, as "presentable" as his daughters. His delicate, refined face, his gentle, genial manner, left nothing socially to be desired.

Nina's wistful eyes followed him, and she listened to everything he said with peculiar interest; her own Miss Chrissie's father, the father whom she loved so fondly, who had taught her when a little child those wonderful things which Nina was now only learning from her dear teacher's lips

"And this is Nina," said Mr. Burton, laying his hand for a moment on the child's head; "my dear, I have heard so much about you from my daughter that I seem to know you."

"I don't think she has told you how very naughty I am often," said Nina, looking into the fatherly face with an expression that puzzled her mother.

"No," he said, smiling," I have heard nothing of that." He seemed to see right into the little, newly-awakened

Mrs. Jennifer might well wonder at the indefinable change in her daughter. Nina had passed into a region which to the mother was unknown. There was the dawn of a new light. the awakening of new hopes, the first stirring of aspirations which gave a new meaning to the life of the little

Chrissie stood, one arm slipped through her father's, with a sweet air

of possession.
"And I have talked 'papa' so much to Nina that I am sure she feels as if they were old friends."

"You are fortunate in having two such daughters," said Mrs. Jennifer, 'and I am very grateful to you for lending me one of them, Mr. Burton. My only fear is that my little Nina may be too exacting in her claims on Miss Chrissie."

Had Dr. Ventnor been present he could not have accused his cousin of any want of kindness, but he had gone, at her request, as far as Los Angeles with her friends. She expressed her regret that he was not at The Palms to meet Mr. Burton, "but the fact is," she said, with a little air of mystery, "the Inglefields have two very fascinating daughters, and Dr. Ventnor was nothing loth to be their cavalier a little longer.

At this, Mr. Burton, smiling cheerfully, said that the doctor doubtless was well employed. Elaine Burton cast a swift glance from under her long lashes at her smiling hostess, and Chrissie recalled the faces of the two Misses Inglefields. They were hand-some girls, one especially so, and doubtless very charming, what could be more natural than that he should enjoy being with them?

about the grounds with Mr. Burton, leaving the girls for a little chat together. She even made a valiant effort to speak on subjects which she thought would be in Mr. Burton's "line." inquired kindly for his health. Had she not heard from his daughter that he contemplated taking a church—a parish in the South? Mr. Burton told her with a sigh that he could not hope to take up any important work again. He had a little project, however, which Mrs. Jennifer's kindness led him to mention. There were a good many scattered ranches along the foothills, and he hoped to hold a service at some central point and do a little pioneer work for the Church. Was he correct in supposing Mrs. Jennifer to be a member of the Church?

"Oh-ah-yes, certainly," said Mrs. Jennifer, "I had sittings at St. Polycarp's, on —— street. What a superb speaker Dr. Van de Lion is!"

'And here?" suggested Mr. Burton. "Here-why, I am afraid I am a sad heathen, Mr. Burton-positively, you know, there is no church to go to, as far as I am aware."

Mr. Burton felt chilled, but hoped that he might look for Mrs. Jennifer's support in his plans for the church in her neighborhood.

But Mrs. Jennifer objected to committing herself to anything of this kind, and, while perfectly gracious, dexterously avoided any direct reply. Mr. Burton was not deficient knowledge of human nature, and felt that there was little hope of support in this quarter.

"Now I must not take you too far," said Mrs. Jennifer, "or I shall fall under your daughter's displeasure.' They returned to the house, and leaving Mr. Burton with his younges' daughter and Nina, Mrs. Jennifer drew Elaine out on the verandah.

"How well you are looking, dear Miss Burton," she said, and Elaine, to whom admiration was as sunshine to a flower, colored exquisitely.

"Being busy must agree with me," she said; "since you stole Chrissie from us, Mrs. Jennifer, 1 have really had to work hard."

"Not to spoil the pretty hands, I hope," said Mrs. Jennifer, sympathetically.

"Oh, I have a Spanish woman who helps me," said Elaine; "she is really quite a capable woman.'

"Do you find it very lonely on the mesa? My cousin, I know, frequently visits your father, but aside from that, it must be very dull for you."

Did Elaine look a little conscious, or was it simply that Mrs. Jennifer's womanly suspicions were aroused?"

"I really don't know how we-father-could get on without Dr. Ventnor," the girl said. He looks forward to his visits, sometimes they have a game of chess together."

"And are not you a chess player?" "Well," said Elaine, with one of her dimpling smiles, "I am learning."

'What assurance the little witch has!" said Mrs. Jennifer to herself; but she only gave an answering smile.

"Do you think that women ever make good chess-players, Mrs. Jennifer?" Elaine asked simply. "Do you think they have enough foresight to lay those deep schemes that make the interest of the game?"

"Is she playing with me?" thought Mrs. Jennifer did the honors of her Mrs. Jennifer, but she answered ton, "upon the kind of church. Such

home perfectly. She walked leisurely brightly that she held it to be a popular delusion that women were inferior to men. "Just give them the chance, dear, and they will hold their own. Now one of the Inglefields, of whom I was speaking just now-my cousin's friend, you know—is a very respectable player, actually beat Dr. Ventnor last evening, but that perhaps was not be wondered at."

"Do you mean that he was too gallant to beat her? Oh, I should not care for that; I should only ask a fair field and no favor."

While the ladies were having their little passage of arms, if such it were, on the piazza, Chrissie, her father, and Nina, were talking on widely different topics.

Nina, with the intensity of her nature, and the simplicity and directness of childhood, had laid hold of the idea that there was a happiness attainable even in suffering, a joy in self-denial. It had come upon her untaught mind with the force of a revelation, and had affected her much in the same way as the great truths of religion affect the heathen when they are str ngly and distinctly put before them. She looked for the first time out of herself, and began to realize that there might be sources of interest for her quite apart from her own little, narrow life, with its weariness and monotony.

Chrissie asked her father many questions.

He had begun to visit the scattered people, walking lesser distances and having Castro, the Spanish neighbor, to drive him to the more distant places. He had been well received, for the most part, and his suggestion that the people should come together for a religious service, had met with a good deal of encouragement. man had offered a new barn which he would not need till the crops of next year should come in, for the purpose, and had volunteered to try to raise a little money among other ranchers to procure seats. Another, who had a large family, had himself suggested forming a Sunday school. They were people who belonged to various religious bodies in their far distant homes, but had here found themselves almost out of reach of any. The thought of having a minister resident among them touched some of these hard-working men and women with a feeling of thankfulness.

They saw that this clergyman was in frail health, but that he was deeply in earnest in his desire to serve them and the cause of Christ, and none but the utterly careless were disposed to treat him with indifference, much less disrespect.

"I am so glad, dear," said Chrissie, laying her head against her father's shoulder, "so thankful that you have made a beginning."

"Yes, God is very good to me, Chrissie: it was hard to feel that I was useless when there is such need of workers everywhere."

"Then, in time," said Chrissie, her eyes brightening, "in time we may be able to build that little church under the foothills. That will be something to live for and work for."

"Do churches cost a great deal?" said Nina, who had been listening to this, to her, entirely new kind of conversation.

"That depends, Nina," said Mr. Bur-

a one, for instance, as you worshipped in, in New York, may have cost many hundred thousand dollars; such a one as we may, perhaps, build here, one day, need not cost more than a few thousand, and yet be a pretty, Churchly building."

"I was quite small when I was last in a church," said Nina, "for I have been out of health for a long time. can only remember some beautiful colors in a window. Will you tell me about churches, Miss Chrissie?"

"Yes, Nina, I will tell you about them, and about father's old church in the East, and we will talk about this church under the foothills, and plan about it, and perhaps work for it together."

"O, yes," said Nina, and lay back among her pillows satisfied.

When Mrs. Jennifer came back into the room she seemed to bring a different atmosphere with her. Chrissie wondered a little at a mischievous sparkle in Elaine's eyes, but thought she had never seen her look so pretty.

"Have you heard from George, lately, dear?" she ask d her in an undertone, as she was giving her sister a farewell kiss.

"Yes, hush, don't breathe a word about him to Mrs. Jennifer or-or Dr. Ventnor."

"Is it likely, Ellie?" said Chrissie reproachfully.

"No, only you are such a trustful little goose," was the reply. "You are less freckled, Chrissie, that is one advantage in living here."

"I'll get them all back, when I am home for a holiday," replied Chrissie, laughing. "Kiss the dear boys for me. Tell Jimmie he shall have his boat the next time I go home. I hope Lou is not working too hard."

"My sister is taking leave of us as if we were going to China," said Elaine in her airy way to Mrs. Jennifer.

"It makes me feel like the most selfish of mortals," said Mrs. Jennifer, "but I shall hope for this pleasure soon again," she added, as she gave her hand to Mr. Burton and kissed his pretty daughter on the cheek.

When Nina had gone to sleep that evening, Mrs. Jennifer, as was her custom when alone, asked Chrissie to give her a little music in the drawing room. The young girl was not a brilliant player, but she loved music passionately and her selections were always good. To-night, while Mrs.Jennifer read by snatches or dozed a little in her luxurious easy-chair, Chrissie played "Songs without Words" and then sang a simple ballad or Volkslied to herself. The sound of wheels upon the drive made her desist for a moment, but no one came, and she went This time it was one of those wonderful little songs which seem to have sprung like flowers out of the very heart of the simple peasant-folk of Germany. The delicacy of its perfume is necessarily lost in the translation:

Happy reapers all day long Pass the time in jest and song 'Mid the yellow grain; But for me nor song nor jest— Only in my poor, young breast Weary, weary pain!

"My dear," said Mrs. Jennifer, waking up, "what a delicious little song. Do sing it again."

Chrissie obeyed.

"Are there not other verses? What a charming air!"

Harvest moon is full to-night: hey will dance beneath her light On the village green; But for me-poor lonely heart— I shall stand and weep apart, In the shade, unseen.

In the early, early dawn, Ere the eager stars are gone, Ere the East is red, While in happy dreams they lie, I shall wake and watch the sky, Wishing I were dead!

"You have really the sweetest voice, child, where were you taught?

"I have never had many lessons. answered Chrissie, "but those I had were from a very good teacher in Boston.'

"How I wish my Nina could have her voice cultivated. Poor, dear, child, she has been deprived of everything!"

Chrissie's gentle heart was touched by the tone of real sorrow in the mother's voice, and she left the piano and went to sit beside Mrs. Jennifer.

"She will be much better-perhaps well, soon, dear Mrs. Jennifer," she said, laying her hand on the white, jewelled fingers, "and she is happier than she was. Do you not think so?"

"She seems less fretful certainly," replied the mother," thanks to you, dear, no doubt-ah! Cousin Douglas, I did not look for you this evening. I did not hear you drive up.'

"You were indulging in a little reverie, Cousin, and Miss Burton was singing one of my favorite Volkslieder, so I sat down and listened, not wishing to disturb her."

"I am glad you had a chance to hear her; she is very chary of singing,' said Mrs. Jennifer, pleasantly.

Chrissie certainly would not have sung that little Volkslied with the abandon which the words demanded had she known that she had Dr. Ventnor as her auditor. A faint. faint shade of gravity or vexation, the first he had ever seen on her bright face, passed over it.

"You do not mind me, do you, Miss Chrissie?" said the doctor, holding out his hand, and Chrissie said, "Oh, no!" but not very encouragingly. Then she told him how good Mrs. Jennifer had been in sending for her father and sister. "Father is looking so much better and is so much happier."

She had not seated herself again after the doctor's entrance and now. wishing Mrs. Jennifer and himself good night, left the room.

(To be continued.)

## HYMNS ANCIENT AND MODERN.

This book of Hymns has now reached the enormous sale of 50,000,000 copies! No words can speak more loudly than this fact, of the way it has hearts of the people and of the value of the book, as a teacher in the Church.

There must be a reason somewhere for this enormous demand, and it is found in the one word, reality! The book is honest through and through, and loyal to the Church it seeks to represent. A volume could be written if one would show its superiority to the great number of other books now in use, but a few words as to its value, compared with the "Hymnal" now used in the churches of America, is all we can give. In the Hymnal there is a hymn which is very popular. It is the hymn No. 464, "The King of Love my Shepherd is," The fourth stanza of the Hymnal version reads as follows:

Thou spread'st a table in my sight,
Thy unction grace bestoweth, And O, the transport of delight, With which my cup o'erflowet

We turn to the original and find the

Thou spread'st a table in my sight, Thy unction grace bestoweth And O, what transport of delight, From thy pure chalice floweth.

There are in the "Hymnal" more than sixteen hundred alterations from the orig-

The Rev. Dr. Percival, of Philadelphia has in The Catholic Champion for April, a very noteworthy paper entitled, "A Study on the Hymnology of the Church in this Country," in which he says that if we wish to gain an idea of the religion of a country we must study its hymnology. The popular religion of America is reflected in "Moody and Sankey's Gospel Hymns," and in the hymn books of the different denomi nations. These show the theological drift of the public mind, which is what Spurgeon called "down grade"—towards tionalism and in an anti-sacramental di-

And so Dr. Percival traces in the hymnology of the Church the changes in popular theological faith which have passed over the American Church. 1832 was the time of the evangelical power. In 1865 the se tarian movement was having a healthy influence. In 1871 the ritualistic scare was at work. In 1874 it rises to its greatest height and triumph. As a consequence of this scare, when the last hymnal was put out in 1874, every hymn that expressed the old sacramental teaching of the Church and Prayer Book, was either quietly left out or so changed as to have no meaning whatever.

As an instance of the weak doctrinal teaching of the book, Dr. Percival says 'Turn to the hymns for the Blessed Sacrament. Not one from an ancient source! The great hymns of the Church sung for ages and translated again and again, find no place in this collection. Lauda Sion, O Salutaris, Tantum Ergo, Adoro te, etc. etc., all are banished, and it is hard to tell on what principle the new ones were added The bent, however, of the editing committee is easily seen by what they have done with one of the old hymns on the subject Amid much inaccurate theological lan guage, the doctrine of the Real Presence held a deep place in the hearts of always the children of the Church; but now there comes an evil mind of unbelief in the form no-Popery re-action sweeping over the Church, and even drawing away Jesus from the altars of His churches. Hymn 48, vs. and 5, formerly read:

"Yes, Lord, we love Thee and we adore, But long to know and love Thee more, And whilst we taste the bread and wine, Desire to feed on joys divine.

Let faith our feeble senses aid, To see Thy wondrous love display'd: Thy broken flesh, Thy bleeding veins, Thy dreadful agonizing pains.

Here is plainly set forth the Catholic doctrine that the "senses" are each deceived, and that though the "taste" says "bread and wine," faith relying upon the Divine Word "aids the feeble senses," and teaches the faithful that it is really "the broken flesh." In 1871, the last verse was omitted and the hyun thus mutilated so as to avoid the charge of Popery, is left to tell its own story of heresy.-The Diocese of Fond du Lac

## LETTERS TO THE EDITOR.

"ADDED TO THE CHURCH."

To the Editor of The Living Church:
Your correspondent "Ravenscroft," in his letter in your issue of May 14th, showed most plainly the lack of accord of some recent teaching with the formularies of the Church, but scarcely attempts to prove the unscriptural character of such doctrine, perhaps because he feared to multiply texts bearing upon the point. For the sake of those of your readers, who, being "weak in the faith," may be inclined to favor the view that every human being is by virtue of his natural birth a member of the Christian Church, allow me to call attention to those significant words in the Acts of the Holy Apostles: "The Lord added to the

Church daily such as should be," or rather, "were being saved." It needs no elaborate training in logic to gather from this, that the Church of the Apostles was composed of men chosen out from those around them, and known by the four great principles, "the Apostles' fellowship, Doctrine, the Breaking of the Bread, and Prayers."

A GRADUATE OF THE SOCIETY FOR HOME STUDY OF HOLY SCRIPTURE. New York.

To the Editor of The Living Church:

I have read your article on "Unitarian-ism," (issue of May 14th,) strong and forcible, as far as it goes, but could you not go further, and demonstrate how if Christ be not "Very God of Very God," His Atonemen't must 'be worthless, His Resurrection a myth, and we "dead in trespasses and sins?" Grant only a perfect humanity to Christ, as the Unitarian teaches, that He is our perfect Exemplar, how could his ful-filling of the divine law (the being human only) do any more than fulfil His own responsibility to divine law? How could there be any surplus to fulfil obligations for us? Deny the Divinity of Christ, what is left for us "miserable sinners?" is no mercy in God but through Christonly inflexible justice. His violated law must be vindicated. The "liberal" view of the Unitarian is superficial. As you have expressed it, religion is resolved into "emotion, æsthetics, and general amiability."

F. W. BASSANO.

Paris, Texas.

A TABLE OF HYMNS. To the Editor of The Living Church:

Referring to Rev. Percy Barnes' letter in your last issue, on the desirability of a "Table of Hymns for Sundays and Holy Days throughout the Yesr," I would point out to him and other of my brethren, that this want is supplied in Messrs. J. Pott & Co.'s Church Almanac. On page 39 there will be found a "Table of Hymns for every Sunday and Holy Day in the Christian Year,"selected as far as the present hymnal will allow, in harmony with the Gospel for the day.

Since Advent we have used this Table. and it has saved both myself and my choirmaster much time and also loss of patience in the endeavor, week after week, to select "some thing we have not just had, and yet something in keeping with the day."

A good many of my people practice the

hymns at home, and this promotes congregational singing. This Table of Hymns can be had separately, I believe, for vestry or choir room use.

ARTHUR LOWNDES.

Philmont, N. Y.

# My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

## Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

## "Water-Brash

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The effect is marvelous as I seem to be almost entirely cured." J. M. Johnson, 427 10th Street, Toledo, Ohio.

If you suffer from

## Indigestion

Or dyspeptic troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach, assists digestion and creates an appetite.

## Hood's Sarsaparilla

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

100 Doses One Dollar

BRING THE YOUNG TO CONFIRMATION.

Will you kindly permit an old layman to express, through your columns, his gratification after reading this morning the newspaper reports of the address of the Bishop of Maryland to the convention of his diocese, now in session in the city of Washington.

Among other topics, the Bishop enlarged somewhat upon the importance of preyoung for Confirmation. He The Church does not say: children may be, but that they shall be brought to Christ," and commands the clergy to instruct the chi'dren, and urge their parents to bring them to Confirmation. Surely, many of our clergy, and parents and other sponsors, are sadly remiss this most important duty. In my experience as a layman, it has been (as I esteem it), my happy privilege to become sponsor in Baptism for a number of children, and in my humble way, I have striven, with at some degree of success, to prepare them for Confirmation as they advanced in years, say as they became about the age of twelve years; and I am sure if "sponsors in Baptism" would strive, by personal ap peals to their god-children, to avail them selves of the great blessing which awaits them at the hands of their Bishop, they would soon experience a spiritual joy, in having been permitted to be humble in struments in bringing some boy or girl to understand the nature of their Baptismal vows, and so "with their own mouth and consent, openly before the Church, ratify and confirm the same."

Let me say, with all respect to the clergy, that if they would, occasionally, at least, remind parents and sponsors of their duty in this particular, and that the Church as expressed in the Baptismal service, ex pects and freally requires sponsors "to take care" that their children be brought to the bishop to be confirmed by him, "so soon as they can say the Creed, the Lord's Prayer and the Ten Commandments, and are sufficiently instructed in the other parts of the catechism set forth for that pur pose," there would surely follow a great increase not only in the number of Confirmations and the size of the classes, but what is vastly more important, those confirmed would be much better prepared to enter upon their Christian warfare against sin, the world, and the devil; and would so be vastly helped in their efforts to "continue Christ's faithful soldiers and servants to their life's end."

If Christian parents and sponsors would keep in mind and act prayerfully upon the injunction: "Train up a child in the way he should go," I verily believe that the promise attached to the injunction would be richly fulfilled, and that when the child "becomes old he will not depart from it!'

Baltimore, Md.

THE CHOIR RIGHTS OF SMALL CHURCHES.

To the Editor of The Living Church:

May 1 ask what constitutes admission to

a choir according to the constitution of the Chicago Diocesan Choir Association? I have recently had a case where one of my choir boys sang for two Sundays in the



choir of another parish, without my knowledge or consent, was admitted to rehearsals, to the privilege of the choir gymnasium, was offered pay for his services, announced in the parish paper as a chorister, all the glamor of a large parish thrown around him and his family, and yet upon complaint I am informed that he has never been admitted to the choir; the ground for such a statement being that a purely parochial form of admission has not been used.

I do not think that the Church press has yet pointed out the unfairness which is involved in taking choristers from a small parish. The prominent churches have a large constituency; Sunday schools of several hundred scholars, a well known parochial name, hundreds, if not thousands, of intermittent attendants at services. Parents outside the parish are glad to get their boys into these first-class choirs. As an instance of this there have been three cases where the larger parishes have anticipated me in boys whom I expected to train myself, and in each case the family has followed the boy.

A small church struggles against great

A small church struggles against great odds. When, therefore, we do secure a good voice, spend our time and money in training it, advertise its owner and make a reputation for him, it is unfair to us and un-Christian in a parish with abundant resources, to lure him away.

I have always understood that the Choir Association existed to prevent this very thing.

MONTGOMERY H. THROOP, JR.

IRREVERENCE IN CHURCH.
To the Editor of The Living Church:

Some weeks ago a letter appeared in your paper which I supposed would have many answers, but as, apparently, it has so far attracted no attention, it would seem that it is

tracted no attention, it would seem that it is a subject lacking in interest to Churchmen generally, which is a pity under the circumstances

Irreverence in church, particularly display din talking before, after, and even during service, in the sacred building, was the subject matter.

A church in Washington, D.C., was given as an example where everything is done to make the services beautiful and impressive and most reverent—the only thing lacking, the proper b-havior of the congregation. Your correspondent is mistaken in thinking that the rector could not control this bad habit of the people. The writer has seen it done, and so, I am sure, have many others In the first place, the rector or priest in charge must set a good example and not ex change greetings anywhere in the church And then it is a good plan to personally call the attention of a few leading members to the bad habit into which the congregation is falling, or in most cases, has fallen, and ask them to be careful in occu pying their time whenever in the church week-days or Sundays, in prayer and pious reading (and here let me suggest it is an ex cellent plan for every one to have, besides his prayer book for public worship, a book of private devotions). Then from the chancel the priest must speak kindly, not scold ingly, at first any way, and make his people think how they are unfitting themselves for worshipping God in his holy temple, and desecrating the place by idle conversation and looking about them. Remind them that before the service, it has been said, is especially a time for praying for their children and god-children, and for those outside the Church, and ask them to spend the time

Teach them also that if for any purpose, arranging the altar, etc., two or three or more are in the church during the week, that the work should be done as silently as practicable, and those not at work should spend every moment in God's temple in prayer. Disabuse their minds of the idea that it is either a mark of High or Low Church, but that of all decent, reverent, orderly Churchmen. It can be accomplished. How I wish every priest would try what he can do. It is an evil that is growing upon us in this day and generation. Let us beware. If any do try, I would like to hear with what success. I think the failures would be few.

EXPERIENCE.

## THE WORLD'S FAIR.

We must acknowledge that the citizens of Chicago who have taken this work in hand have showed intelligence, courage, and industry beyond expectation. They took up the Fair somewhat lightly. They did not appreciate the drafts it would make upon them when they entered the lists as competitors for the Columbian Exposition. Now that they know the full significance of the undertaking, we presume that they would be glad to let New York, or even St. Louis, shoulder the load. But being "in for it," they have shown and are showing American grit at its best. No assemblage of men could be brought together in this country, or in the world, who could be better charged with this great responsibility.

The dimensions and arrangements of the Exposition were admirably stated by President Baker last evening. The Exposition grounds embrace an area of more than 600 acres, of which 117 acres will be covered by The grounds have a frontage of nearly two miles on Lake Michigan, be-sides two and a half miles of interior watercourses adapted to pleasure craft. "I largest building," says Mr. Baker, about a mile in circumference, and its central aisle has a clear span of 368 feet and The Machinery Hall of the 206 feet high. Paris Exposition if placed within this aisle would have a space 6 feet wide on each side and 11 feet on each end, with 50 feet clear for ventilation above its roof. There will be used in the construction of this building 6,000 tons of iron and steel. These figures may mean much or little to you, but for the purpose of comparison I may state that the Eiffel Tower but 7,000 tons, and only 3,600 tons were used in the Brooklyn Bridge, and 5,600 tons in the great railroad bridge at St. Louis. The heroic dimensions of all the buildings have only lately been realized as they have begun to loom up in their perfected out-The Exhibition buildings already planned, including annexes, require a con sumption of 18,000 tons of iron and steel and have a total floor-space of upwards of 6,320,000 square feet, or 155 acres

New York is to have no inconsiderable part in the Columbian Exhibition, and entirely without cost to herself. This fact, which has been lost sight of by most peo ple, was brought to the attention of the public by Mr. J. Seaver Page. It is to consist of a naval parade in which all the great Powers will be represented. The object of chief attraction will be an exact repro duction of the ship Santa Maria, in which Columbus sailed on his voyage of discovery manned by the same number of Spanish sailors, wearing the same costumes and using the same charts and the same nauti cal instruments. This craft will be built in Spain under the direction of Lieut. Little of the navy, a son of the late Jacob Little, of this city. After the naval parade in New York harbor, this craft will be towed through the St. Lawrence and Welland Canals to Chicago, where it will be seen by the millions of visitors to the Exposition after which it will be towed back to salt water and taken up the Potomac to Washington City, where it will remain in one of the basins near the White House.

We only echo Mr. Page's words when we say that New York, although late in taking hold of this work, ought now to make up for her tardiness by her zeal and energy from now onward. She really owes to Chicago an enormous debt for taking this tremendous task off her shoulders. Where should we have found 600 acres of land suitable for this purpose? Inevitably we should have devastated Central Park before we had seen the end of it. We should have paid an enormous sum in land damages to private owners before we could have begun the real work of grading and building. should have had lawsuits and heart-burnings without end, and an addition of \$10, 000,000 to the city debt. All these things Chicago has kindly taken off our hands Now let us show our gratitude by giving her a helping hand .- N. Y. Evening Post.

## OPINIONS OF THE PRESS.

The Interior

THE NEW THEOLOGY.—After reading over a careful and elaborate exposition of the new theology by one of its exponents we find nothing distinctly new about it except its omissions. It has not discovered any new principle of morals, any new element of faith, any new solution of ancient difficulties. The best way to build a new home is not necessarily to knock the under pinning from beneath the old. But the only thing we can discover new in this exposition is a new hole or two torn in the old wall. We find the divinity of Jesus Christ, but nothing in his work requiring divinity. We find beautiful teachings of divine love, but miss the majestic revelation of that love in the sacrifice of the Cross. We find some things but we miss more; and what we miss are to us the very essential elements of that redemptive work which only the Son of God could accomplish by His vicarious sac-

### The Advance.

CITY GOVERNMENT.—The city council of Chicago took its own measure the other day and put it on record. An ordinance had been introduced providing that a saloon should not be opened in a residence block without the consent of a majority of the property owners. Every reputable daily in the city had strongly approved the proposed ordinance as being every way right and reasonable. The right of people in a residence block to such protection from the intrusion of a liquor saloon was declared to be one which ought to be respected. When, however, it came to a vote, out of sixty eight aldermen, only seventeen voted for it. That is the moral attitude of the Chicago council The grog-shop dominates everything. Citizens have no rights which the rum power need respect. Is this the kind of council that is to rule Chicago during the World's Fair? Here is a tremendously ominous fact which the Christian forces of the city will have to look squarely in the face. A considerable number of the councilmen are themselves saloon keepers, but all of themthe seventeen excepted—have snapped the finger in the face of the public defiantly That there is any necessity that this state things should always continue, no one believes. The better and decenter order of things will come in when "good citizens" show by what they combine to do, that they really are good citizens.



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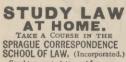
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HINTS ON FRUIT PRESERVING.

BY MARIA PARLOA IN Good Housekeeping.

As all substances expand when heated, and contract when chilled, then, in canning, the larger the fruit or vegetable, the greater will be the vacant space when the jar is chilled. For example, in a pint of pears or peaches, the space between cover and fruit may be an inch, whereas, in the case of smaller fruits or stewed tomatoes, the space will scarcely be a small fraction of an inch. Since no air can enter the jar, the vacuum will protect the fruit.

The destruction of germs and the exclusion of air, are the principles upon which the canning of fruit is based. If these things be properly done, no preservative need be added, except to give a flavor. Some substances require long exposure to a high temperature before all the germs are destroyed, while others need only to be heated to the boiling point, and then be boiled for a minute or two. Nearly all small fruits are easily preserved by thoroughly heating and then canning. The larger kinds require a longer time for the heat to penetrate every part. Some vegetables, such as peas, beans, corn, etc., require a long exposure to a high temperature. Meats are still more difficult to keep, and it is the practice to add a chemical to the water in which the cans stand that the temperature may be raised to a degree even higher than that of boiling water.

The essential things in canning fruit are to have the jars and covers hot, and the fruit boiling hot. The jars, also, should stand perfectly level; fill them with fruit and juice, passing a silver knife between the can and the fruit that all the spaces may be filled with the juice. Now pour in syrup till it runs over the top of the jar; seal at once. When the jars are cool, set them in a cool, dry, dark place. Fruit is always better flavored when sugar is put with it; the amount is a matter of taste.

With it; the amount is a matter of taste.

Put small fruits, and the amount of sugar you wish to use, in a preserving kettle, and on the fire. Heat s'owly until they begin to boil, and then boil gently for ten minutes; can at once. You will not have more juice than is necessary to cover the fruit properly. For large fruit, such as peaches, pears, plums, etc, make a syrup with water and the amount of sugar you wish to use. Allow one quart of water for ten pounds of pears; for ten of peaches, allow one pint of water. The proportions given for the peaches, will answer for any juicy fruit, and that for the pears, for such fruit as quinces.

To preserve fruit syrups, prepare the fruit as for jellies. Strain the juice and put on to boil. To each pint of juice, add half a pound of sugar; boil for fitteen minutes, stirring well, bottle and seal while boiling hot.

The more sugar your fruit absorbs, the heavier it will be; so that if you cook it in a rich syrup, and then pack it rather closely in the jars, leaving space for only a small amount of syrup, the fruit will not float. If, however, it be cooked with but little sugar, and covered generously with syrup, it will surely float. Place the cans on their sides when you have space enough, for then the fruit cannot rise.

on their sides when you have space enough, for then the fruit cannot rise.

When the fruit is over-ripe, or when the juice is cooked too long, it seems to lose its gelatinizing property. We often see this when we attempt to make jelly with over-ripe fruit; the substance will become thick and gummy with long cooking, but will not congeal. The fruit for jellies should be just ripe, or a little under-ripe, freshly pieked, and of good quality. The small juicy berries, such as currants, blackberries, raspberries, etc, can be cooked in a stone pot, which should be placed in a kettle of boiling hot water; then the contents should be stirred and mashed well, until the fruit is heated through, say for about an hour; or, the fruit can be heated slowly in the preserving kettle and mashed well. In either case, first strain the juice through a piece of cheese-cloth, and next through a flannel bag; place in the preserving kettle, and on the fire. Boil and skim; add a pound of sugar to every pound of juice, first heating the sugar in the oven. Stir until the sugar dissolves, and fill the glasses.

When such fruit as apples pears peace.

When such fruit as apples, pears, peaches, quinces, etc., are used, wash them, and then cut them into small pieces, barely covering with water, and cook gently until the fruit looks soft and clear; it will take an hour at least for this process. Strain the juice, and let it boil about twenty minutes; add the hot sugar, and boil five minutes longer. Place the uncovered glasses in a sunny window for a day or two; then cover with rounds of paper, over which tie a covering 'of cotton batting; keep in a cool, dry place.

To keep grape juice from fermenting:

To keep grape juice from fermenting: Boil and skim thoroughly; and while it is boiling hot, seal it. Keep in a cool, dark



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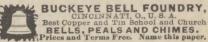
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