

# The Living Church.

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

VOL. XV. No. 16.

SATURDAY, JULY 16, 1892.

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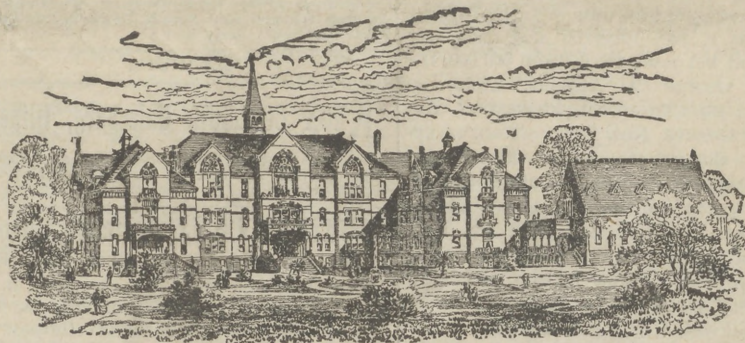
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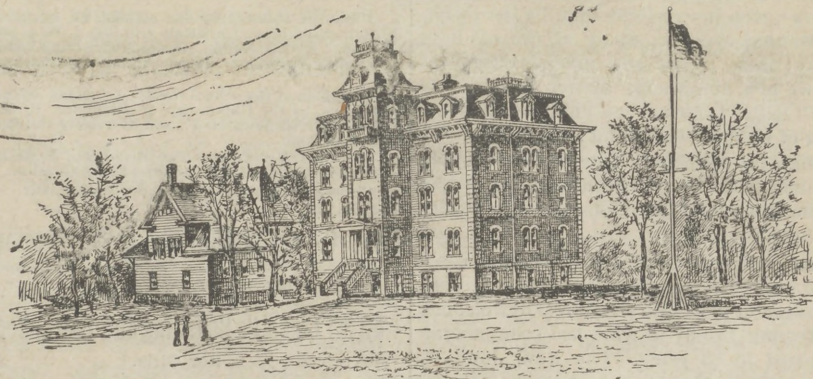
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Bishop McLaren, in his last convention address, said: "With regard to educational institutions, I am glad to say that in the very heart of the continent the Church is doing a large and increasing work. Within the territory of Indiana, Western Michigan, Illinois, Iowa, and Wisconsin, there are under diocesan recognition eight female seminaries, seven schools for boys and young men, and two theological seminaries. The girls' schools are full and the boys' prosperous. The Diocesan Seminary at Sycamore is concluding its third year, with the brightest prospects for the fourth. The Western Theological Seminary has just completed its seventh year, with every prospect of increased numbers. During the past year it has received city property valued at between \$80,000 and \$90,000, the gift of George A. Armour. There is, however, no Church college west of 'Hobart,' at Geneva, New York. The Presbyterians, Congregationalists, Methodists, and Baptists, have greatly outstripped us. Look at such colleges as at are Evans-ton, Lake Forest, Beloit, and the University of Chicago, and then look at Racine and Davenport." The Bishop spoke in strong and feeling terms of the condition of Racine, which, owing to debt and other causes, had had to close the college and carry on only the grammar school. He urged the convention to come forward to the aid of Racine and prevent its being wiped out of existence altogether.

TRINITY SCHOOL, TIVOLI, N. Y.

The founding of Trinity School, Tivoli, 25 years ago, was duly commemorated in connection with the annual commencement, June 13th and 14th. The exercises were ushered in on Monday by the annual boat race between the Atlanta and Halcyon crews, won in excellent time by the latter. Monday evening, many of the old boys with their wives and invited guests sat down to a sumptuous dinner in the large drill hall. Informal speeches and the reading of letters from absent alumni made it a delightful occasion. Tuesday morning the alumni, with much enthusiasm, formed an association of "The Old Boys of Trinity School."

After a short service in the chapel came the anniversary exercises in the drill hall. The rector delivered an address of welcome, referring briefly to what had been accomplished in 25 years. The Rev. John C. Lord, '82, replied on behalf of the alumni.

Mr. L. T. Griffith, of the graduating class, delivered an address of welcome to the alumni on behalf of the students. The next speaker was Mr. Lea M. Luquer, '83, one of the faculty of Columbia College; he said that the whole aim of Dr. Clark and his assistants had been to develop all that was best in a boy. Mr. Wm. B. de las Casas, of Boston, a former teacher, read a poem sent by Mr. J. R. V. Gilliat from Dresden, entitled, "Across the Years." Mr. Chas. A. Miller, '86, delivered a very able address on "The Spirit of Study."

The closing address was by the Rt. Rev. H. C. Potter, D. D., who was enthusiastically received. He declared that everything that had been said had given him a new impression of the value of the men Trinity school had sent out. He had travelled since early morn that he might be present to do honor to Dr. Clark and his wife, of whom, and of whose work, he spoke in the highest terms, eliciting for them and for himself the warmest applause.

At the conclusion of the Bishop's address the prizes of the year were delivered and the graduates of '92 received their diplomas. The rector's gold medal was awarded to H. B. McCleery. The exercises concluded with singing and benediction. Then followed dinner in the school home, the prize drill and dress parade on the campus, while the cadet hop in the evening in the drill hall closed this memorable anniversary,

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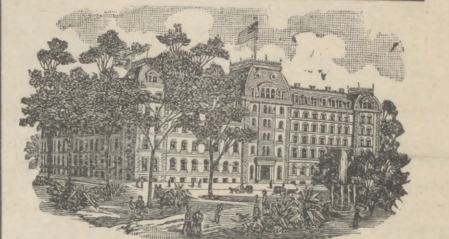
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# The Living Church.

SATURDAY, JULY 16, 1892.

BISHOP SMYTHIES, of Central Africa has published an appeal for funds to establish a bishopric in Nyassaland. In his superintendence of the missionaries and their converts in that country, Dr. Smythies has twice walked a journey of four hundred miles, and on the last occasion broke down, and was seriously ill. A sum of £10,000 is wanted for the bishopric.

THE *Christian World* says that the vicar of Barking (Rev. H. H. Henson) has issued notices to his parishioners inviting them to visit his garden on Sunday afternoons. He has engaged a military band to discourse sacred music, and expresses a hope that those who are at a loss for a quiet and shady place in which to smoke and chat on Sunday afternoons will accept his invitation.

THE following appeared recently in the official *Military Gazette* in India: "No. 240. Second-grade Apothecary W. A. Cole (deceased) is granted general leave in India from the 23d of August to the 1st of October, 1891,\* inclusive, under Rule XXV. of the regulations of 1868. \*Date of decease." Thus some eight months after his death, poor Apothecary Cole gets six weeks' leave of absence.

THE arrangements for the thirty-second Church Congress to be held at Folkestone in the first week of October next, under the presidency of the Archbishop of Canterbury are in a forward state. A special building will be erected, to seat three thousand persons, in the grounds of the exhibition. The subjects have been selected for discussion, and several well known speakers have promised to address the Congress.

FROM the *Mission Field* we gather that the Dutch Reformed Church stands at the head in South Africa, having some 298,000 adherents, of whom 220,000 are Europeans. The English Church stands second, with 139,000 adherents, of whom one-half return themselves as Europeans; the other half consists of Kafirs, Fingoes, and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed colored blood. There are 17,000 Roman Catholics, 32,000 Presbyterians, and 66,000 Independents.

THE delay in the delivery of judgment in the Bishop of Lincoln's case is exercising the ingenuity of a good many people, and numerous are the surmises that are hazarded to account for it. The latest rumor appears in *The Yorkshire Post* from one of its London correspondents, and is to the effect that "in circles usually well informed upon the subject, the delay in the delivery of judgment is owing to a serious division among the judges in the Privy Council. It is said that one member declines to agree to any

judgment which would virtually contradict previous decisions of the council."

BISHOP WILBERFORCE gave a good and needed counsel when he said: "Be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man."

BISHOP EDWARD BICKERSTETH, of Japan, has sent home an urgent appeal for at least fifty more workers. As things are at present, he says, it is impossible for missionaries resident in Tokio and Osaka to give more than the fringe of their time to direct evangelization, their time being taken up with questions of management, while in many country districts the work is retarded by the distance of the catechists and congregations from the clergymen. But while the need of assistance is great, the Bishop has made much progress with the small staff he has under his command, and the prospects of the Church in Japan seem to be very bright.

ON Tuesday, June 14th, the foundation stone of the Christ church house, St. Marylebone, in the parish of Christ church, Lisson Grove, was laid by Lady Baker, wife of the Rev. Sir Talbot Baker, Bart. This house, designed by Mr. F. W. Hunt, of York Place, Portman Square, will combine under one roof a boys' club, a mission-room, and living rooms for four or five workers, and is to cost £3,000, exclusive of the site, which has been purchased by friends and parishioners as a memorial of the late rector, the Rev. E. Venables. Towards the £3,000, £2,000 has been generously contributed by Sir Talbot Baker. Lord Portman and the Bishop of London's Fund have each given £300. Sir Francis S. Powell, Bart., M. P., is also a subscriber.

THE commissaries for South African bishops have inaugurated a combined South African festival, to be held annually, with the object of consolidating the efforts of the smaller diocesan organizations. St. Peter's, Eaton-square, was well filled at the first festival service, and Lord Nelson afterwards presided at a crowded meeting in Grosvenor Hall. All the ten dioceses of the province were represented, and the chairman was able to announce that the new diocese of Limpopo was practically an accomplished fact. Over £10,000 has been secured for its endowment. This diocese will complete the chain of Anglican bishoprics in Africa, its borders touching those of Bishop Smythies at the Zambesi.

BISHOP MONTGOMERY, who had been asked to visit Melanesia for the purpose of discharging episcopal duties in that diocese, where, since the resignation of Bishop Selwyn, no Confirmations have been held in that important mission, and at the present moment native pastors are awaiting ordination, has arranged to go to Auckland in the month of July, and to embark from that port in the Southern Cross, proceeding first to Norfolk Island, which is the headquarters of the mission, and from thence visiting in turn some of the New Hebrides, the Banks, Torres, Santa Cruz, and Solomon groups of islands. It is expected that the visit will take up three months.

IT takes a Welshman to talk Welsh. Few foreigners are able to pronounce the Welsh *U*. The author of "Yorkshire Folk-Talk" tells an amusing story of an Englishman's struggles to master that difficult sound. The Englishman had been appointed to the Welsh see of St. David and on taking up his abode in Wales, engaged a native Welsh scholar to give him instruction in the languages. The pronunciation and especially the *U*, bothered the bishop, and the Welshman was almost at his wit's end to explain the lingual process by which the formidable sound was to be uttered. At last a brilliant thought struck him, and being very obsequious in manner, he thus addressed the bishop: "Your lordship must be pleased to put your episcopal tongue to the roof of your apostolic mouth and then hiss like a goose."

A POPULAR English Nonconformist preacher was residing with a farmer in Glasgow, while on a visit to that city, whither he had gone on a deputation from the Wesleyan Missionary Society. After dinner, in reply to an invitation to partake of some fine fruit, he mentioned to the family a curious circumstance concerning himself, viz., that he had never in his life tasted an apple, pear, grape, or indeed any kind of green fruit. The fact seemed to evoke considerable surprise from the company; but a cautious Scotchman, of a practical, matter-of-fact turn of mind, and who had listened with much unconcern, dryly remarked: "It's a peety but ye had been in Paradise, and there nicht na hae been any faa."

ARCHDEACON DONNE, at his first visitation in Wakefield cathedral, said he came before them that day in Wakefield not so much as archdeacon, but on that occasion as a parish priest who had much to learn of them, so far as that diocese and its needs were concerned. They would forgive him if he recounted for some of the younger brethren some mottoes applicable to an every-day parson's life, mottoes that had been of use to him, and that he had not done with yet. Men who were good teachers did not hesitate to say, that forty-five minutes should be given to devotional reading and prayers every morning. May they not add

to that their own confession of what they believe their life ought to be? A parson's life should begin at eight o'clock in the morning and not later; to rise at seven and to get to bed at eleven was a good rule, but to rise at five and get to bed at ten was a better. They must rise early if they were to do their duty to themselves and to their flock. After attending to Morning Prayer, and after going to school, the day was before them. Surely to read from eleven to one and visit from two to four was the least a clergyman could be content with as his business hours. A half-holiday twice a week, or a whole holiday—a Sabbath day, was an absolute necessity when clergymen worked on other days. Was it not true to say that some clergy, perhaps not many, lived as retired solicitors, or retired medical men, making their real professional work only part of their daily hobby, and quite subservient to their other engagements, and these men forgot that they were ordained to do their Father's business?

THE annual meeting of the S. P. G. was held at St. James' Hall, Piccadilly, under the presidency of the Archbishop of Canterbury. The report, which was adopted, stated that the gross income for the year was £116,520. The number of ordained missionaries, including six bishops, on the society's list was 672—in Asia, 225; Africa, 153; Australia and the Pacific, 16; North America, 211; West Indies, 36; and in Europe, 31. There were also in the various missions, about 2,300 lay teachers, 2,600 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The speech of the Archbishop of Canterbury was a remarkable one. He advocated the study of native religions in order that their real nature might be ascertained and their best side discovered, and suggested that missionary effort should be directed against the educated intellects of Asia rather than against the ignorant. But the most striking part of the speech was undoubtedly that in which he showed the best side of such religions as Mohammedanism and Hinduism, and expressed his respect for the stubbornness with which they resisted Christianity, which gave him more encouragement than the readiness with which others embraced it. The way in which Hindus are building their temples in East Africa, and maintaining their belief more strictly than in India, was another thing which had struck the Archbishop as very forcibly showing the vitality of that old religion. The theory of the Archbishop, that the Eastern Churches are destined to play a great part in Christianizing the East, will be new to most people, but it is one which his Grace has long held. He is, therefore, anxious that everything should be done to make them fit for the work. This is the reason for the great interest which the Archbishop has ever taken in the Assyrian Christians, among whom, as is now pretty generally known, he has been the means of starting a mission.



## CHICAGO.

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

Abstract of summary of parochial statistics reported to the convention for 1891-92:

Number of families, 7,666; number of souls, 31,889; Baptisms: infants, 1,703, adults, 202, total, 1,905; Confirmations, 1,133; marriages, 733; burials, 1,086; churchings, 108; Communicants: present number, 14,107; Sunday Schools: teachers, 1,135, scholars, 9,836; Contributions: total, \$408,079.14.

CITY.—The Rev. W. W. Wilson, rector of St. Mark's church, has been presented with passage tickets to England, and a purse of \$300 for his vacation. He sails on July 16th on the Etruria. The Circassia, having on board Bishop McLaren, Archdeacon Bishop, the Rev. Dr. Leffingwell, and the Rev. Chas. E. Bowles, arrived in Glasgow, on the 5th. Mr. Tomkins, the rector of St. James', is in Europe, Dr. Locke, of Grace church, is at St. Clair, Mich., and Mr. Rouse of Trinity, is at the seaboard.

FAIRBURY.—The corner-stone of the new church building for St. Matthias' parish, was laid on Friday, July 8th. The Rev. C. C. Camp of Joliet, officiated, and addresses were made by the Rev. G. H. Edwards and Joseph Rushton. The Rev. E. W. Averill, the minister in charge, is doing a very good work.

## NEW YORK.

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

CITY.—Miss Grace Wilkes has given \$4,000 to St. Luke's Home, to endow a room in memory of her aunts, Frances Colden and Anne Wilkes.

For information as to the clergy who are absent on vacation, we refer our readers to the column of "Personal Mention," on another page.

During the past week the trustees of St. Luke's Hospital have taken further steps to the erection of the new buildings on the site near the cathedral of St. John the Divine.

The late Miss Sarah B. Gibbes has left by will the sum of \$5,000 to endow a free bed in the New York Orthopaedic Dispensary and Hospital, and a like sum to provide for the endowment of clerical services at the Berkeley memorial chapel.

St. Bartholomew's church, the Rev. Dr. Greer, rector, will be open all summer and in care of its assistant clergy. From time to time well-known clergymen from outside the parish will officiate.

The recently established branch of St. Andrew's Brotherhood at St. Mark's church, the Rev. Dr. J. H. Rylance, rector, has made a good beginning of work under the leadership of the Rev. Richard Cobden. Energetic operations are planned for the autumn.

The vestibule of the church of the Heavenly Rest has been beautified by the laying of a mosaic pavement of fine design, the work of the Tiffany Glass Co. It is a gift to the church from the Choristers' League.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, the Sons of St. Sebastian is a vigorous organization of young men. They have been studying and discussing points associated with the Church. They aid the parochial work in manifold ways.

The Sea side Home of St. George's church, the Rev. Dr. Rainsford, rector, has been repaired and improved at a cost of about \$500. The expense of maintaining it will reach \$3,000 or more during the summer, and funds for this formed part of the Easter offering of the parish. It is located at Rockaway Beach close to the city, but where the full benefits of the ocean are obtained.

At St. Ann's church, the Rev. Thomas Gallaudet, D.D., rector, daily services are being maintained during the summer, without interruption. In addition to the regular service, sign services are held at intervals in this church, and are attended by silent, but devout, congregations. Deaf-

muters come from all parts of the city and suburbs to attend.

The 4th of July was observed with special exercises at the Rescue mission at St. Bartholomew's parish house. Rescue songs were sung to old war tunes, with solos and camp songs by the choir of 50 homeless men. There was a re-union of former attendants and reformed men, and a dinner at 6 P. M. In the evening, addresses were made by Col. Hadley, the superintendent of the mission, and Messrs. Revelle and Litsinger of Maryland. Prof. Hayden gave a recital on the great organ.

At Old Epiphany House, an entertainment to children was given Wednesday of last week, and was largely attended by little ones and their friends. Kindergarten instruction has been given at the house for eight years past, with a steadily increasing membership. The expense is entirely met by outside friends, but a small charge for instruction is made, as a wholesome principle, and the proceeds of these fees of the children are used to provide entertainments and excursions.

The Church Girls' Club of the church of the Ascension, the Rev. E. Winchester Donald, D. D., rector, will shortly transfer its meetings from Ascension Parish House to the new building known as The Carolyn, and used as a place of residence of women of limited means, who are supporting themselves in occupations in the city. The club was founded several years ago by Miss M. R. Callender, and has accomplished much good. Its expenses are largely met by the foundress.

Among the active summer charities is the Sick Children's Mission. The managers have just appointed a staff of 10 physicians, with the duty of visiting among the tenement houses and looking especially after children suffering from illness of any sort. When need requires, food and delicacies suitable to the case of sickness are supplied, in addition to medical treatment. The work is entirely supported by philanthropic persons in the city.

At Grace Mission House, is a boys' club, with the object of keeping at least a part of the boys of the neighborhood in which it is situated, out of the streets for a few afternoons and evenings in each week. The afternoon meetings, held thrice weekly, are superintended by a number of ladies of the parish. The club has been entirely supported by voluntary subscriptions. Various lines of amusement and benefit have been brought into operation to make the organization a success, and plans are contemplated for its advancement in the coming season.

After the weekly choir rehearsal at Calvary church, on Friday, July 1st, Mr. Clement R. Gale, A. B., *Mus. Bac., Oxon.*, organist and choirmaster, was presented with a beautiful time-piece and ornaments, from the gentlemen and choristers of the church choir, to commemorate the event of his marriage to Miss Blanche Kunz, of Edinboro', which takes place in St. Mary's cathedral, Edinboro', on July 28th. A beautifully illuminated address was read to him by one of the gentlemen, on behalf of the choir. Mr. Gale left for Europe by the Umbria, July 2nd, he having secured the services of Mr. H. Stringer as choirmaster during his absence.

On July 4th, through the liberality of a lady who withholds her name, a new move was made in the direction of "fresh air" charity by the turning of a large vacant lot at W. 28th st., into a summer playground for children of the vicinity. The ground has been purchased and filled up for the purpose intended, and the donor guarantees the expense of maintenance, including the cost of proper care and the salary of a manager. A building has been erected to serve as a shelter in times of sudden storm; and it has a plaything department where various articles of outdoor sport will be kept constantly on hand, and loaned to little people, under suitable regulations.

The Church Society for Promoting Christianity amongst the Jews, auxiliary to the

Board of Missions, has received so much encouragement that it has decided to make its attractive little periodical, "The Gospel of the Circumcision," which has heretofore been issued occasionally, a regular quarterly. It is hoped thus to keep the clergy generally and the friends of the work better informed of the efforts actually being made, and of the success that really does attend these efforts. Despite the difficulties of the field, the society is bravely trying to do its best, and its work needs only to be more and more understood to be appreciated. At the closing exercises of the school at Emmanuel House, just held, all the clergy in the city were invited. The examinations would have done credit to any work in any field.

At St. Thomas' church, the Rev. John W. Brown, D. D., rector, the Association for the Employment of the Industrious Poor held 30 meetings during the past year, and has aided 36 women by giving them regular work and paying them for doing it. In all 1,190 garments were thus made, these being sent to charitable institutions. The shoe fund has expended \$139.80. The society's total of receipts amounted to \$798.45, including a balance of \$161.28 on hand at the beginning of the fiscal year. In addition to this, the Catherine T. Morgan Memorial Fund, for the distribution of coal and provision for the sick poor of the parish, had an income of \$799.46, and expended a trifle less than this sum. Sister Julia, who gives her time to the poor, reports further the donation of wearing apparel to the extent of 254 pieces, including special outfits for infants, from 20 members of the parish; also 150 copies of books and magazines for mission libraries. The distribution of new underwear was made a special feature of the work, and 550 such garments were given away. One of the physicians connected with the church, Dr. J. Conger Bryan, has generously given prompt attendance and care in cases of temporary illness. The fresh air fund gives benefits to about 1,000 living on the west side of the city. In money, Sister Julia has given away \$876 in providing comfort and relief to the worthy poor who have made personal application to her.

At the church of the Incarnation, the Rev. Arthur Brooks, D. D., rector, the Ladies' Employment Society has been in existence for more than 25 years. Its aim is to assist poor women, especially those connected with the mission chapel, by giving them weekly a certain amount of sewing and paying them liberally for the work done. The funds required are raised by a church offering, by donations of money and material, and subscriptions from members of the society, and others. A sale of garments is held at each meeting. A special favor is here shown to the working women, who can purchase garments for much less than they are paid for making them. During the past season over 1,100 garments were made by the women employed. The number of garments sold during the year exceeded 1,000. The expense of this charity was \$889.52, and was fully met by the receipts from various sources, including \$302.25 from the sale of garments. The church of the Incarnation, though located in the fashionable part of the city, seeks to do good to the whole community in the midst of which it is placed. By the removal of the former church of the Atonement, and of Zion and Christ churches, it is left in a field larger in size than was once the case. The rector has endeavored to enlist the co-operation of the parishioners in an effort to spread its influence and widen its labors for good by calling the attention of the parish clergy to any persons living within its immediate vicinity who are attendants of no church. The names of domestic servants are also sought, who either by previous training or by reason of separation from churches to which they were previously attached, would be open to care from this parish. It is proposed, as soon as can be, to provide a special service for this latter class at hours convenient for them. A beginning has been made towards an endowment fund

which will sustain this church in its place when the present wealthier population shall have moved further up town. A special offering for this object is taken annually on Easter Day. Constant increase is looked for from collections and gifts, and from bequests on the part of those who, having enjoyed the privileges of the church during their life, desire to continue its ministrations of comfort and blessing to others.

MAHOPAC.—On the evening of Sunday, July 10th, the Bishop made his annual visitation of the church of the Holy Communion, and administered Confirmation.

PINE PLAINS.—The Rev. Samuel A. Weikert, who was recently ordained to the diaconate by Bishop Potter, has charge of the mission work here under Ven. Archdeacon Ziegenfuss, D. D.

IRVINGTON-ON-HUDSON.—By the will of the late Anna E. Schenck, whose estate amounted to about \$100,000, bequests are made to public objects as follows: To the church of the Holy Communion, New York, to be held in trust for the Ashford Hill Retreat, \$1,000; to the Sisterhood of St. Mary, \$1,000; to the House of Mercy, New York, \$1,000; and \$2,000 to Bishop Potter in trust to be used for missionary work of the Church.

## PENNSYLVANIA.

GEO. W. WHITAKER, D.D., Bishop.

Calvary Monumental church, West Philadelphia, has been closed for some necessary repairs. The rector, the Rev. Thos. P. Hutchinson, is at Atlantic City, N. J.

PHILADELPHIA.—The Rev. Dr. C. Ellis Stevens, rector of Christ church, has gone to the White Mountains. During his absence the parish will be in charge of the Rev. T. J. Taylor.

After three years of close application to his parish work, with little cessation, the Rev. Thomas R. List, rector of the church of the Redemption, has sailed for Europe; the Rev. G. A. Latimer is in charge of the parish.

The Rev. Dr. Edward T. Bartlett, dean of the Divinity School, who has been laboring assiduously during the past year, is in feeble health, resulting from a severe attack of the grip, and has likewise gone abroad.

A cablegram has been received from the Rev. T. S. Rumney, D. D., rector of Christ church, Germantown, and one of the passengers on the ill-fated steamer "City of Chicago," to the effect that he has arrived safely with his baggage.

The will of Florence E. Smith, probated 8th inst., contains a bequest of \$50 to the silk department of the Aitar Guild of St. Clement's church, and the further sum of \$50 to the same object when certain lands in Texas shall be sold; also to St. Clement's Hospital \$100.

The Rev. Robert F. Innes, who is the chaplain of the Home of the Merciful Saviour for crippled children, and devotes himself entirely to that work, is, as usual, at Avon-by-the-sea, N. J., where the children's summer home is located, and where he officiates at the (summer) church of St. John.

The Rev. Dr. S. D. McConnell, rector of St. Stephen's church, has been appointed chaplain of the First Regiment, National Guards, to succeed the Rev. Dr. Nicholson, who resigned therefrom when he became Bishop of Milwaukee, and whose immediate predecessor in the chaplaincy was the Rev. Dr. Jaggard, who also resigned when he was consecrated Bishop of Southern Ohio.

After over nine months of incessant labor in the diocese, Bishop Whitaker, with Mrs. Whitaker and their two nieces, the Misses Chester, sailed on the 9th inst., and will go direct to Switzerland, where he will pass two months, returning about the 25th of September. He will not visit the British Isles this year. The Rev. J. N. Blanchard, rector of St. James' church, and Mrs. Blanchard, also sailed on the same vessel.

The Sunday schools of Roxboro, Manayunk, Wissahickon, and Falls of Schuylkill,



adhered to the old established custom of spending the 4th of July in the neighboring woods. There were 30 schools in all thus provided for, including St. Alban's and St. Timothy's, Roxboro, St. David's, Manayunk, St. Stephen's, Wissahickon, and St. James the Less, Falls of Schuylkill. There was not a single accident among the thousands of children to mar the pleasures of the day.

The vested choir of St. Luke's church, Germantown, numbering 30 boys, with the choir-master, Prof. West, and others left early on the morning of the 5th inst. on a pleasure trip to New York, where they visited the Statue of Liberty and other points of interest. Subsequently they embarked on the New London steamer bound for Shelter Island, where they passed part of two days, and reached home on the 7th inst. The choir were given the excursion by the congregation of St. Luke's.

The Rev. Prof. L. W. Batten will spend a large portion of his vacation at Chautauqua. He has published an appeal for funds to erect a chapel and reading room on grounds to be donated for that purpose by the Chautauqua authorities, stating the fact that several hundred Church people visit that locality every year, but many of them are of slender means who go there for study. He thinks "there could be no better place in the country for the Church to show the general community of Christian people what she stands for."

According to custom, Independence Day was ushered in at the midnight hour by the ringing of the "peace bell" in the State House steeple, 116 strokes being given, marking the completion of 116 years of American Independence. This bell, "the gift of a citizen, July 4th, 1876," reproduces the prophetic inscription from the old Liberty bell, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. xxv:10. On the lower edge, or rim, are the words of the *Gloria in Excelsis*, as sung by the chorus of the angels, St. Luke ii:14. The bell weighs 13,400 lbs., and the nickel-plated clapper 600 lbs. more, requiring four men to ring it.

Some little while ago, William F. Simes, chemist, departed this life, and among his papers were found two wills, of which the one executed in October, 1889, was admitted to probate on the 17th inst. Another dated six months later, was filled with lead pencil marks, erasures, and bequests following the signatures of the testator and subscribing witnesses, and was declared invalid. In this latter document, the testator had left legacies to the Pennsylvania and Episcopal Hospitals and the College of Pharmacy. Notwithstanding the invalidity of the second will, the family have regarded the testator's wishes, and have effected a satisfactory settlement with the several institutions named therein.

The second annual report of the Board of Managers of the Memorial Hospital and House of Mercy of St. Timothy's church, Roxborough, the Rev. R. E. Dennison, rector and *ex officio* chairman, shows that during the year, 434 new cases were treated in the hospital, 349 of whom were discharged cured; 42 improved; 18 died (of these, 11 died within 24 hours after being admitted); 25 remaining in the hospital. A training school for nurses has recently been started, and is a commendable feature of the institution. There is a board of 15 managers, and also "The Ladies' Hospital Aid," consisting of 20 Churchwomen, including Mrs. J. Vaughan Merrick, chairman, and Mrs. D. Rodney King, secretary.

The treasurer of the Sunday school Lenten offerings has closed his account, and the total receipts are stated at \$8,120.41 from 104 schools in the diocese, leaving 32 schools which have not been heard from. In addition to the above amount, over \$3,000 has been reported, which did not pass through his hands. Some of the total of \$11,000, however, was for special objects other than general missions. As usual, the diocese of Pennsylvania, where this movement originated, stands at the head of all

the others, New York being credited with \$7,580.42, and Massachusetts, \$5,035.36. This is the 15th year of the children's offerings, which commenced in 1878, the total amount then raised being \$7,070.64, of which sum, Pennsylvania gave \$2,606.08. The Rev. Dr. Langford think the totals this year may reach \$75,000.

The church of the Ascension, the Rev. G. Woolsey Hodge, rector, has recently received the legacy from the estate of Benjamin Johnson, Esq., \$9,525 net, which has been invested, and a portion of the first interest money will be used to purchase and keep burning a sanctuary lamp, to be hung in front of the altar. This legacy is regarded as the commencement of an endowment fund, which it is hoped will grow as the years roll on. The rector has received a beautiful set of altar linen for private Celebrations, made by a warm friend of the parish. The chalice veil is of the most exquisitely fine drawn work, and is so wonderful, that it may be sent to the World's Fair at Chicago, especially as the parish guild has been asked to send specimens of its work to be exhibited there. During the summer months the 4 P. M. Sunday service is omitted, and a "twilight service" at 7 P. M. with a shortened form of Evening Prayer and address is substituted therefor. The daily service, the Wednesday evening, and Thursday early Celebration also cease; but on all holy days and litany days the usual services will be observed. The rector is at Jenkintown until October, within an hour's ride of his parish church.

WEST CHESTER.—Early in the morning of July 4th, the vested choir of the church of the Holy Trinity, with some members of the Sunday school, teachers, etc., embarked on a special car bound to Point Pleasant, N. J., where they went into camp for the week.

#### MONTANA.

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

The 12th annual convocation was opened in St. Peter's church, Helena, on Sunday morning, June 26th. The Holy Communion was celebrated by Bishop Brewer, assisted by the Rev. F. T. Webb of Helena; the sermon was preached by the Rev. C. H. Linley of Missoula. At the evening service Bishop Brewer delivered his annual address to convocation. Although the past year had been one of financial depression, he was glad to see increased enthusiasm amongst the members of the Church. In reviewing the work of the past year he urged the clergy and laity to provide and pay for the things which are necessary for public worship, before providing luxuries. The official record of episcopal work was read, and the Bishop spoke words of encouragement to his fellow-workers, taking a very hopeful view of the future of the Church.

Monday, after Morning Prayer, the convocation proceeded to the election of officers for the ensuing year. The Rev. E. G. Prout was re-elected clerical secretary, and Mr. S. J. Jones, lay secretary. The Rev. H. E. Clowes of Fort Benton, was elected clerical delegate to the General Convention, and Mr. R. A. Harlow of Helena, lay delegate.

In the evening a missionary meeting was held, when addresses were given by the Rev. Messrs. S. C. Blackiston, of Butte, H. G. Sharpley of Billings, and H. Kingham, of Great Falls.

At the morning session on Tuesday, the committee on the incorporation of the Board of Trustees of the missionary jurisdiction of Montana, presented their report, which after considerable discussion was adopted. This Board of Trustees is to be incorporated for the purpose of holding in trust all church property not otherwise provided for. The Rev. F. T. Webb of Helena, introduced a resolution amending the articles of the parochial association, so as to allow women to vote on the vestries. A spirited discussion ensued. The motion, however, was lost by two votes. At the afternoon session able papers were presented which created a lively interest, and were the

subject of animated discussion: "Christian Unity," by the Rev. H. Kingham, of Great Falls; "Church work among young men," by Mr. S. Hollingshead, of Helena; "Capital and Labor," by the Rev. S. C. Blackiston, of Butte.

The last day of the convocation was given up to the women workers of the Church. It being St. Peter's Day, the Holy Communion was celebrated at 10:30 A.M. After the recess at 2:30 P. M., a series of interesting papers was read as follows, viz: "Organization in woman's work," by Mrs. L. R. Brewer, of Helena; "General Missions," by Mrs. Wickes, of Helena; "Chinese work in this country," by Mrs. Green of Helena; "Systematic giving," by Mrs. Hoyt, of Butte; "Secular methods in Church work," by Mrs. Culloden, of Bozeman.

In his closing remarks the Bishop said that this was the best convocation ever held in Montana. It had been full of enjoyment and earnest work. Important matters had been handled in a way that promised much good in the future. The convocation after the usual complimentary resolutions and devotions, adjourned.

A reception was given by the Bishop and Mrs. Brewer on Tuesday evening, to the members of the convocation, the visiting Church people, and the parishioners of St. Peter's, Helena. The new and commodious episcopal residence was crowded with people, all of whom spent a very pleasant evening.

#### KENTUCKY.

THOS. U. DUDLEY, D.D., D. C. L., Bishop.

The total Confirmations by the Bishop for the year ending in May were 473.

The receipt of funds by the Board of Missions for the month of May amounted to \$604.60, to be devoted to diocesan missionary work.

"The Bishop's Letter" is the title of the monthly diocesan paper, which the diocesan council at its last session requested should be published. It will be exclusively devoted to the Church interests of the diocese.

The Rev. W. Y. Sheppard, of Trinity church, Danville, while at Lexington, was prostrated by the heat with sunstroke, the effects of which produced paralysis, terminating fatally. His body was conveyed to Richmond, where his wife, two daughters, and a son are living.

LOUISVILLE.—The orphanage of the Good Shepherd celebrated its 22nd anniversary by a picnic at Fern Grove, on St. Barnabas' Day. At present this institution has 33 inmates; six of the boys are engaged in the printing department, the others in the Industrial School. Mrs. Roberta Tyler and Mrs. R. A. Robinson have each donated \$5,000 for the building of two dwellings upon the northwest portion of the grounds, the rental of which is to be the basis of an endowment fund.

The Brotherhood of St. Andrew held its regular quarterly meeting at St. John's church. The Rev. W. H. Barnwell conducted the opening services. Short addresses by members of the different chapters were made, giving account of work accomplished, etc. The meeting was well attended and the reports of Brotherhood work interesting and propitious.

A reunion of all the Church Sunday Schools was recently held at Christ church, Bishop Dudley presided. The Rev. Messrs. R. W. Barnwell, Reverdy Estill, D. D., and W. G. McCready addressed the children. The church was filled to its full capacity leaving only standing room for grown people.

#### WESTERN TEXAS.

JAS. STEPTOE JOHNSTON, D.D., Bishop.

SAN ANTONIO.—A class of forty was confirmed at Easter, in St. Mark's church, making with 10 previously, 50 in all. The class had been carefully prepared through Lent, and most of them took their first Communion at the early Celebration on the Sunday following. The class included 8 choristers, and a good portion of adults and

males. A memorial Communion set and processional cross were used for the first time on Easter. The Communion set is of special interest, being a memorial of Mrs. Mary Maverick Terrell, daughter of Col. Samuel A. Maverick, a hero of the Texas Revolution of 1835-6, and wife of the Hon. Edwin H. Terrell, U. S. Minister to Belgium. Mrs. Terrell was of heroic and revolutionary stock, one of the family, Samuel Maverick, having been the first to shed his blood in the American Revolution, being one of the three who were killed in the Boston Massacre, March 5th, 1770. His grandfather, John Maverick, was one of the earliest clergymen of the Church in Boston. The Communion set was made of articles of gold and silver jewelry and plate, contributed by the friends of Mrs. Terrell for the purpose; but the contributors had each the privilege also of naming some departed relative or friend in whose special memory they would like their gift to be used; the set becoming thus doubly a memorial, of Mrs. Terrell and of those whose names were thus given. It and the processional cross above-mentioned, were consecrated with a special service, authorized by the Bishop, on Trinity Sunday.

On May 15th was held the anniversary of the vested choir. Addresses were made by the Bishop and rector, medals distributed, and the report of the year's work read, showing an attendance upon 193 rehearsals and services. The choir consists of 44 active members, about equally divided between juniors and seniors.

On May 27th the choir together with the Bishop and rector and several ladies, had an excursion 70 miles by rail to the town of Runge, where they gave a concert for the benefit of the new church there, clearing over \$50 and having a royal good time, not the least element in their pleasure being that it was not a selfish indulgence, but that by it they were helping others. Much of the success of the choir has been due to the active zeal and interest of the Rev. E. G. Murphy, for nearly two years assistant minister at St. Mark's. He was compelled at Easter to resign on account of ill health and seek a colder climate, where it is earnestly hoped he will soon entirely recover and be enabled to resume the Master's work.

#### NEWARK.

THOS. ALFRED STABKEY, D.D., Bishop.

RUTHERFORD.—On St. Peter's Day there were 11 present at the 7 o'clock Celebration at Grace church, the Rev. Francis J. Clayton, rector, five of whom were men. At 8 P. M., it being the first annual meeting of the parish guild, the full choral service was rendered. Evening Prayer was sung by the rector. The psalter was Selection xx, the *Magnificat* and *Nunc Dimittis* were by Simper in F, the anthem was "Glorious is thy King," by Clare. The rector read the reports from the different chapters in the order of their organization. The Ladies' Aid is composed of the older ladies of the parish. In the past year they have presented the church with carpet and pews, and paid the interest on the mortgage. St. John's has vested the choir, bought the music, donated money for the church debt, supplied the rector with necessary stationery, etc. St. John's Chapter is composed of the young people, who meet monthly for the transaction of business and social pleasure. St. Mary the Virgin Chapter is composed of unmarried young women, communicants who have the care of the sanctuary. St. Paul's is the local branch of the Woman's Auxiliary to the Board of Missions. They have sent boxes of clothing to several missionaries. St. Agnes' is for young girls, who meet to sew for the poor. St. Andrew's is the local chapter of the Brotherhood of St. Andrew. The Rev. Geo. S. Bennitt made a very interesting and appropriate address, connecting the feast of St. Peter's and the guild work very pleasantly. The offertory was the *Gloria* from the third Mass by Haydn. The guild has raised in its first year over \$1500 for parish and missionary work.



## NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.  
BISHOP LYMAN'S APPOINTMENTS.

## SUMMER VISITATION.

## JULY.

- |                   |                   |
|-------------------|-------------------|
| 24. Burlington,   | 26. High Point.   |
| 27. Lexington.    | 28. St. Matthews. |
| 29. St. Andrew's. | 31. Salisbury.    |

## AUGUST.

- |                                    |                 |
|------------------------------------|-----------------|
| 2. Rockingham.                     | 3. Laurel Hill. |
| 5. Walnut Cove, Stokes county.     |                 |
| 7. Winston.                        | 9. Madison.     |
| 10. Germantown.                    |                 |
| 14. Trinity chapel, Asheville.     |                 |
| 16. Waynesville; P. M., Mica Dale. |                 |
| 17. Sylva.                         |                 |
| 18. Cullowhee, Consecration.       |                 |
| 21. Cashiers Valley.               | 23. Franklin.   |
| 24. St. John's.                    |                 |

Additional appointments will be made later. Holy Communion at morning service. Offerings for Diocesan Missions.

## CONNECTICUT.

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

RIVERSIDE.—This is one of the lovely suburban regions in the neighborhood of New York. It is so near that men doing business in town may yet make their homes among its hills and dales. The lower southeast corner of the "land of steady habits" juts out below its level, drawing nigh to the metropolis. So romantic is the neighborhood that two artists of repute take their summer sketching classes to Riverside and Coslob.

A dozen years ago or more, a lawyer of New York city began to hold lay services on Sunday evenings at a school house in the region. His effort was the outgrowth of a Sunday school started by a few devoted Churchwomen. The people became interested. Even those outside of the Communion looked with favor on the work. For example, in the commuter's car—a private club car in which certain men of business ride every morning on their way to New York, a subscription was started in aid of the building of a chapel at Riverside. The fund grew to such proportions that soon a tasteful church building was erected. Here lay services were maintained, Sunday afternoons and evenings, without intermission. Three or four years ago a priest was put in charge, and Celebrations were added with a full round of appointments. Soon a parish building was obtained equipped for efficient duty. Recently by virtue of an unexpected offering made by an individual who is neither Churchman nor an attendant upon services, the last vestige of debt was obliterated. The congregation then proceeded to arrange for a consecration of the church.

The service was held Tuesday morning, July 5th, by the Bishop, assisted by the Rev. C. W. Knauff, priest in charge, and the Messrs. B. M. Yarrington, F. W. Brathwaite, G. C. Houghton, Archdeacon Kirkby, and T. H. Sill. The Bishop and clergy, preceded by the vested choir of St. Andrew's church, Stamford, were received at the entrance by the vestry. The request to consecrate, signed by the Rev. B. M. Yarrington, rector of Christ church, Greenwich, and seven vestrymen of St. Paul's church, Riverside, was read by the Rev. C. W. Knauff. The sentence of consecration was appropriately read by the Rev. F. W. Brathwaite, because the first money ever given for the chapel was a five-dollar bill put on the plate at St. Andrew's church, Stamford, of which the Rev. Mr. Brathwaite is rector. Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. Knauff and Yarrington. The Bishop preached a very able, earnest, and eloquent sermon on true worship. The offerings at this service were for the enlargement of the parish building. Although but recently completed, it has already been found inadequate. Of the sum \$1,250 needed for this enlargement, \$424.04 was contributed through the offertory at this service. It is hoped that the balance may be raised in the near future. The Church is fortunate in having an endowment fund which yields an annual income of about \$600. The work of St. Paul's has been and is largely among people unable to provide the neces-

sary appointments for public worship, or for religious, moral, and industrial education. While no appeal has been made or will be made, the present need of the society offers an opportunity to those interested of sending their free-will offerings to help the enlargement, and thereby multiply the good results of the work carried on by the faithful, self-denying worshippers in St. Paul's, Riverside.

NEW HAVEN.—The Rev. Wm. E. Vibbert, D. D., for 47 years the beloved rector of St. James' church, Fair Haven, has on account of advancing years, tendered his resignation to take effect Aug. 1st. At a recent meeting of St. James' parish, the title of rector *emeritus* was conferred upon the venerable rector.

St. James' parish over which Dr. Vibbert has so long presided, was organized in 1845, and the worthy Dr. was its first and only rector. Under his care the church has grown and flourished to a remarkable degree. Dr. Vibbert is the oldest minister in the diocese of Connecticut, with the exception of Dr. Yarrington of Greenwich, having been in the ministry even longer than Bishop Williams. His eloquence and personal magnetism have made him widely known outside of New Haven, and at nearly every meeting of importance he is a prominent figure.

St. James' church is a most beautiful edifice. It stands on an elevation, and its stone walls mantled with ivy, and its quaint tower, present a picturesque appearance. The interior is furnished in oak and black walnut, and with its stained glass windows has a rich effect. It is owing to the Dr.'s exertions that the building has been brought to its present complete condition.

WATERTOWN.—St. Andrew's Brotherhood held a state conference in the parish house of Christ church, Sunday, June 19th. Some 50 delegates were present from all over the State. Live speakers were on hand, including C. J. Wills, G. Harry Davis, W. C. Sturgis, the Rev. E. J. Perot, of Philadelphia, and the Rev. Father J. O. S. Huntington, of the Order of the Holy Cross, who preached at the morning service. The conference of the Brotherhood was hospitably entertained at tea in the parish house by the ladies of Christ church. At the evening service the Brotherhood listened to addresses by Father Huntington, Mr. Wills, and Mr. Davis.

## LONG ISLAND.

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

BROOKLYN—Services will be held at St. Luke's church, the Rev. Henry C. Swentzel, rector, as usual during the summer months.

The Rev. James I. H. Cameron, who was ordained to the diaconate by Bishop Littlejohn, on Saturday, June 25th, will act as assistant minister to the Rev. John G. Bachus, D. D., at the church of the Reformation.

St. Michael's church has suffered from a slight fire. The flames were quickly discovered and were extinguished. But much damage was done to the interior of the building by water. The church was formerly occupied by the congregation of Calvary parish, which removed to a new location on the decadence of that part of the city. The present congregation is composed of poorer persons, and is under mission aid of the diocese. A few years ago, the whole interior of the church was renovated, and received decoration at the hands of the active and indefatigable clergyman in charge, the Rev. Mr. Cochrane, now rector of the church of the Ascension. The present damage will be severely felt by the people, who will experience difficulty in restoring the old edifice.

FLUSHING.—The Rev. J. Carpenter Smith, D. D., who, as already announced, has suffered of late a severe illness, is now resting and rapidly regaining strength at Lake George. Saturday, July 2nd, marked the 50th anniversary of his ordination. St. George's church, where he has been rector 45 years, dates from colonial times, and has grown to be the most flour-

ishing parish in the suburbs of Brooklyn. A very active work has been done in it, during the almost half century of this rectorship, and the rector's missionary zeal has made itself felt in the entire neighborhood of the town. Dr. Smith was only 25 years of age when he began his work here, having previously been settled in Wooster, O., and Rockaway, L. I. He is a graduate of Kenyon College and the General Theological Seminary, and received the degree of D. D. a few years ago from Columbia College. He is a member of the Standing Committee of the diocese, and is widely known and beloved.

GREAT NECK.—All Saints' church, the Rev. Louis DeCormis, rector, has just obtained a fine new bell, which, after a benediction service, was hung in the church tower. A large club house for the workmen of the village, erected in accordance with plans supplied by the Rev. Henry Mottet, rector of the church of the Holy Communion, New York, has just been formally opened. Its aim is to provide a counter attraction to the saloons. There are ample accommodations for enjoyment in a great variety of harmless amusements, and smoking is to be allowed anywhere in the building. The opening exercises were held in the large lecture hall, which is beautifully fitted up. Hon. John A. King, founder of King Hall, Washington, and one of the most active Churchmen in the diocese, presided and made the address.

## MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Thursday, the last day of June, was a time of deep rejoicing to the Church people of Grass Lake, a small village 11 miles east of Jackson, on the line of the Mich. Central R. R. On that day Bishop Davies consecrated St. Mary's chapel, just completed there. The sermon was delivered by the Rev. Louis A. Arthur, of St. Joseph's memorial church, Detroit. This little chapel of St. Mary is most eligibly located in the pretty village, on a lot convenient of access and of ample dimensions. It will seat 160 persons, has a recess chancel of good proportions, a small transept for the choir, and a commodious sacristy. The practical wisdom of the architect, and those in charge of the building of the chapel, is shown by the statement that the entire cost with furnishings has been under \$850. The chapel has received many memorial gifts, among them being the altar, a memorial of Bishop Armitage, and the chancel window, a memorial of Bishop Welles. It may be a matter of interest to some travelling by the line of the Mich. Cent. R. R., to be told that St. Mary's chapel with its five crosses is plainly visible from the railway, about one-third of a mile east of the pretty station of Grass Lake.

## MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The late Mrs. Winthrop in her will left the Bishop of the diocese \$1,000. The same amount was given to the rector of St. Paul's church, Brookline.

The *Diocese*, a quarterly paper published in the interests of the City Board of Missions will be revived in October, under the charge of the Rev. J. H. Van Buren, rector of St. Stephen's church, Lynn.

Miss Elton, who is an invaluable aid in supplying vacant parishes with clergymen, and has for over 20 years rendered this service to the diocese, has removed to No. 5 Bulfinch st., where she will continue her work. Any parishes in need of temporary supply can confer with her.

The marriage of the Rev. S. Stanley Searing to Miss Belle Payzant, a deaf-mute, took place in the church of the Good Shepherd, on Wednesday, June 29th. The Rev. George J. Prescott, assisted by the Rev. Joseph Nicholson, officiated. The Rev. Mr. Chamberlain, of New York, interpreted the marriage service for the bride, who spelled out on the fingers of her left hand her vow to the man who promised in audible tones, to cherish her. It was a unique ceremony. Mrs. Searing was educated at the institu-

tion for deaf-mutes in Halifax. Her husband has charge of the deaf-mute department of the City Board of Missions.

SALEM.—Mr. James B. Curwen has given the land adjoining St. Peter's church to be used as a site for a rectory.

BRIDGEWATER.—Plans for a parish house are under consideration by a committee of Trinity church. The building will adjoin the church and cost over \$1,500. The Rev. J. J. Cressey, who is rector of the parish, has made various improvements in the church building.

WEYMOUTH.—Mrs. C. F. Claffin of Boston, and Miss Susan Stetson of Washington, have presented an elegantly finished altar cloth of garnet to Trinity church.

## ALBANY.

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

June 29th, St. Peter's Day, was the 25th anniversary of the founding of St. Luke's church, Cambridge. The church has been enlarged and beautified, and the Benediction of the new portions and furniture was appointed for that day.

On the evening before, the Archdeaconry of Troy was called to Cambridge for its 48th meeting. The Bishop of Delaware administered the rite of Confirmation and preached an eloquent and practical sermon from Acts ix: 6.

St. Peter's Day, at 7 A. M., a goodly company of priests and lay people gathered in the quiet church. The Rev. George D. Silliman was Celebrant, assisted by the rector. At 9 o'clock Morning Prayer and Litany were said by the Rev. Charles Pelletreau and the Rev. Wm. R. Woodbridge. At 10 o'clock followed the service of Benediction and the High Celebration. The rector was Celebrant. The Bishop preached again, and the people heard him gladly, as he spoke to them in such tender and sweet tones, of the way of life, and the things we should do therein. The choir was in fine form and sang harmoniously, and for edification, Eyre's Holy Communion, in E flat. The offerings at the various services were very generous. At the conclusion of the services a dinner was given by the parish at the Union House.

Meetings of the Archdeaconry were held in the afternoon. The Rev. Harris C. Rush read an able essay on the relation of priest and preacher. A resolution of sympathy and affection was telegraphed to the Bishop of the diocese, who is ill at his home at N. E. Harbor, Maine, to which he responded: "Grateful for greeting, grieved at absence, grace be with you." At 8 o'clock, a reception was tendered the rector and his wife on behalf of the parish by Hon. and Mrs. James S. Smart, at their residence on South Union st. This well attended and informal reception so generously tendered, made a fitting and graceful end of the holy day so full of good things for the rector and people of St. Luke's.

## FLORIDA.

EDWIN GARDNER WREED, D.D., Bishop.

A regular meeting of the Eastern Convocation was held on June 21-23, in Holy Trinity church, Gainesville. On Tuesday, at 8 P. M., Evening Prayer was said by the Rev. Messrs. H. W. Knight and F. R. Holeman, and an earnest, thoughtful sermon preached by the Rev. V. W. Shields, text, St. John vi: 27; subject, "The Higher Spiritual life." Wednesday, at 7 A. M., celebration of the Holy Communion. From 9:30 A. M., to 1 P. M., and 3:30 P. M. to 6 P. M., a "Quiet Day" was conducted by the Bishop of the diocese. Loving and wise, and deeply spiritual was the instruction given to the clergy during these "quiet" hours. At 8 P. M., Evening Prayer was said by the archdeacon, the Ven. C. M. Sturgis, and the Rev. H. Dunlop, and the sermon, a forceful and eloquent discourse, was preached by the Bishop. A class of 13 was presented for Confirmation, making 28 persons confirmed in this parish during the past three months.

Thursday, at 7 A. M., celebration of the Holy Communion. At 9:30 A. M., after devotional service by the archdeacon, the



Rev. A. W. Knight was elected treasurer, and the Rev. A. T. Sharpe, secretary. The morning session was largely given up to a "conference on missions." The archdeacon addressed the convocation on the special needs of the mission field, and emphasized the need of permanent pastoral care. The Rev. R. H. Weller, D. D., the Rev. Messrs. V. W. Shields and F. R. Holeman gave interesting accounts of missions under their charge. The archdeacon then presented a plea for the relief of points destitute of ministerial care: (1) By placing such points under the supervision of parish clergy, and (2) to afford a measure of relief through a monthly supply of parish clergy. The archdeacon was requested to bring this plea before the Board of Missions of the diocese. At 3:30 P. M., there was a "conference on the division of the diocese," and it was unanimously

*Resolved*, That it is the sense of this convocation that the necessity for the division of this diocese, in the setting apart of the southern part of the State as a missionary jurisdiction, is growing daily more apparent, in view of the increasing work of the diocese, and especially of its missionary interests.

*Resolved*, That therefore, after mature deliberation, we express our hearty endorsement of the action of our diocesan council in appointing a committee to get the consent of the several parishes to the division.

Several resolutions were passed by the convocation:

*Resolved*, That we express to our Bishop our deep appreciation of the benefit which we have received in the "Quiet Day" which he has given us, and that we hereby request the Bishop to give us such an instruction annually, or at his convenience.

*Resolved*, That the next meeting of the convocation be held in January, 1893; time and place to be left to the archdeacon.

At 8 P. M., Evening Prayer was said by the Rev. F. R. Holeman and the Rev. R. Landsberger, and stirring missionary addresses made by the Rev. R. H. Weller, D. D. and the archdeacon, the Ven. C. M. Sturgis. The Bishop and eight of the clergy were in attendance at this convocation.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

A Mission was held at East Sound, June 12-19, by the Rev. L. W. Applegate, rector of Fairhaven. The people took a great interest in the numerous services, all of which were especially good, and largely attended. The plan followed was to begin each day with the Holy Communion, succeeded by a conference at 10:30, Bible reading at 3:00, service for children at 4:00, and the regular Mission service at 7:30. The evening services were taken entirely by the Rev. Mr. Applegate, except on the 14th, when the Rev. Brookes O. Baker, M. D., of Port Townsend, delivered an address on "Heredit and Purity." The Rev. Mr. Dickson, from Mt. Vernon, was also over for a short time, and took the Tuesday and Wednesday Bible readings. The missionary chose as his subject, the teachings of our Saviour's temptation; the reality of a living Church and living Ministry; the invitation, "Come, for all things are now ready;" the simplicity of the conditions imposed by the gospel, "Repent and be baptized;" the lessons to be learned from the parable of the Prodigal; the true meaning of Christian Baptism; and the question: "What think ye of Christ." After the address from the pulpit, the missionary came down into the body of the church and in a familiar manner answered the many questions which had been deposited in the question box at the door. The great interest evinced by those who attended the services would seem to show that the seed has fallen into good ground, and that many souls have been led to think more deeply on the things concerning their eternal interests.

MARYLAND.

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

The Bishop will spend July and August in Europe. He left on July 6th from New York on the steamship "Mohawk," direct for London, and will leave Europe in time to arrive home about August 31st.

BALTIMORE.—On Sunday, July 3rd, the

Bishop preached and confirmed a class of persons in the church of the Redeemer, the Rev. Geo. C. Stokes, rector.

The Rev. Charles Armstrong will officiate at the church of St. Michael and All Angels during the absence of the rector, the Rev. C. Ernest Smith, who expects to sail for England on July 26th, to arrive home in about two months' time.

The Rev. Dr. Walter W. Williams, late rector of Christ church, this city, died at his country residence, at Sudbrook Park, on the Western Maryland R. R., on Wednesday morning, June 29th. The immediate cause of his death was exhaustion, induced by a lingering illness of more than two years' duration. Dr. Williams was born in Norfolk, Va., May 4, 1832, and was the son of John and Martha Armistead Williams, of Norfolk. He was graduated at the Virginia Military Institute and the University of Virginia. After leaving the University he went to the Theological Seminary, near Alexandria, Va. Dr. Williams was ordained to the priesthood in 1858. His first parish was in Halifax county, Va., which he left to accept a call to a church in Leesburg, where he remained seven years. His next charge was Georgetown, D. C., for ten years, then going to St. George's church, New York, as associate rector. In 1878, when the Rev. Stephen D. Tyng, rector of that church, resigned, the associate rector was called to the full rectorship, which he held until called to Christ church, Baltimore, 11 years ago, as successor to the Rev. Wilbur F. Watkins, who had resigned. Dr. Williams married Miss Bradley, of Georgetown, D. C., during his pastorate there. His wife died July 16, 1891, after an illness of many years. He leaves no family, having lost his two children in their infancy. The body of Dr. Williams was taken to Georgetown, D. C., on Friday, July 1st, and interred in Oak Hill Cemetery. The funeral service was held in Christ church, and was read by Bishop Paret, the Rev. Dr. J. H. Eccleston, the Rev. Dr. R. H. McKim, D. D., and the Rev. C. G. Currie. At Georgetown, the service was read by the Rev. Messrs. Randolph H. McKim, D. D., and J. Houston Eccleston.

SYKESVILLE.—Confirmation services were held by Bishop Paret in this parish, seven persons being confirmed at St. Barnabas', and five at Holy Trinity, Eldersburg. At both places the attendance was large and attentive. At St. Barnabas' church the flowers, vines, and evergreens, with the rich glow filtering through the stained glass memorial windows, and the golden cross (in memory of Susanna Warfield), rising from the snowy Communion Table, all combined to make a scene as beautiful as it was impressive. The services were conducted by the Bishop assisted by the rector, the Rev. J. B. Purcell. A strong sermon was preached by the Bishop followed by an earnest address to the Confirmation class.

INDIANA.

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

Bishop Knickerbacker will spend the summer in England, returning in time for the General Convention. During the absence of the Bishop the Standing Committee is acting as the ecclesiastical authority. The missionary interests will be looked after by the deans of convocation.

The Rev. Dr. Avery, of Cannelton, has gone to the diocese of Florida. The Rev. J. E. Jackson, of the diocese of Easton, succeeds in the work at Cannelton.

The Rev. Gerald H. Morse has been appointed to St. Luke's, Frankfort, the Rev. Merritt A. Baker to St. Paul's, Rochester. The Rev. Dr. Adams, of Vincennes, will look after the interests of St. Matthew's, Worthington. The Rev. Mr. Hobbs, of Logansport, will care for St. Mary's, Delphi, and Grace, Attica. The Rev. Mr. Prentiss, of Elkhart, will have charge of St. John's, Bristol; the Rev. Mr. Mead, of Goshen, of St. Andrew's, Warsaw.

St. John's, Crawfordsville, and other points in the Central Convocation, will be

looked after by the dean, the Rev. E. G. Hunter, of Indianapolis.

The Rev. George E. Swan, principal of St. Mary's Hall, the diocesan school for young ladies, is visiting throughout the diocese in the interests of the school.

The work of the Church among the large colored population of Indianapolis has made a forward movement in the appointment of the Rev. Benjamin I. Jack to the charge of St. Philip's church. There are encouraging prospects of growth and permanent success of the work.

Bishophorpe, Lima, is growing. The Rev. Dr. Gold, of the Western Theological Seminary, Chicago, has built a summer cottage, and is spending the summer with his family at this lake-side park.

During the episcopate of Bishop Knickerbacker—between 8 and 9 years—over 4,000 have been confirmed, and about 5,000 baptized; the clergy list has been nearly doubled, and places where the voice of the Church is heard, increased nearly threefold; 24 churches have been built, and 12 rectories, 5 parish houses, and 3 school properties, to the value of \$84,000, all of which, together with property acquired for church buildings, and for church homes, etc., makes a total of nearly \$350,000 added to the value of church property in the diocese.

OHIO.

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

TOLEDO.—The Rev. J. W. Sykes, rector of Calvary, and the Rev. D. A. Bonnar, rector of St. John's church, are away on their summer vacations. The Rev. J. C. Sage, in charge of St. Paul's, East Toledo, has been absent for his health, having had the grip, but has returned much improved.

Grace church has now \$1,000, lately earned by a fair, for the beginning of a building fund for a new church. June, this year, ended the tenth year of the present rectorship. The parish, organized in 1873, reported during its first nine years, ten rectors or officiating ministers, besides several vacancies; 167 Baptisms; 54 confirmed; communicants, 1874, 89; 1881, 39 (the largest and smallest numbers for the period); 24 marriages; 55 burials; Sunday school in 1876, 172; in 1881, 86 (the largest and smallest number for the period); total contributions for same time, \$7,158.38, of which for objects outside the parish, \$158.07. The work thus so well begun has progressed during the last ten years, showing for this last period: 381 Baptisms; 218 confirmed; 45 communicants (reported in 1882), increased to 192 in 1892; marriages, 97; burials, 138; Sunday school in 1882, 133, and in 1892, 188; contributions during these ten years, \$15,634.87, of which for objects outside of the parish, \$1,406.11, besides \$3,800 given by Trinity parish for the old debt, and \$5,800 the Finley bequest, making a grand total of \$25,234.87. During this period \$4,200 debt was paid, the rectory and church have been painted, a basement room built under the chancel, by the liberality of Mr. C. F. Curtiss, of Trinity church; a new carpet has been bought for the church, a new organ secured and nearly half paid for, the choir platform enlarged, and a surpliced choir introduced. During this period too the weekly Eucharist has been kept up, and with a growing population around it, the parish has hopes of still greater improvement.

KANSAS.

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

The new church at Clay Centre was consecrated by Bishop Thomas the second Sunday after Trinity. The vestry of this church do not propose to rest upon their oars. Already they are soliciting subscriptions for a new rectory.

The new catalogue of the College of the Sisters of Bethany is out. It enrolls 223 pupils, or 42 more than last year. The corps of teachers remain the same except that Miss Alice Smith of Massachusetts, will succeed Miss Dunlop as teacher of Mathematics, and Miss Dora Schubert, of Dresden, Germany, will succeed Miss Wiley as teacher of drawing and painting.

A MISSIONARY ON THE CANADIAN PRAIRIES.

On the plains of the Canadian Northwest, near Calgary, a reporter of *The New York Sun*, met a missionary of the Church of England, who was on his way to visit his brother at Brandon, several hundred miles east. His field of work is in the prairie wilderness south of Calgary, where his parish extends to the boundary line.

"It is fourteen months," he said, "since I came out from England to begin the life of a missionary on these prairies. I expected the change would be very great, but I was overwhelmed when I realized the entirely new conditions under which I must live. My parish is 100 miles long and 40 wide, and at least once a year I am expected to visit every person in it. It is a pretty hard life, and sometimes I wish I were in old England again."

The speaker was about 28 years of age, a fairly educated young man from the English provinces, full of earnestness, and evidently possessed of considerable perseverance.

"I live all alone," he continued, "sometimes I do not see a human being for days together. I had a little shack put up for me to live in. It is a common pine board shanty of one room, and in it I have my library, my bed, and cook-stove. The roof has proved to be leaky, and when I go back I shall try to patch it up, for a good rain storm makes things very damp. I live largely on tinned meats and flour, which I procure at Calgary. Sometimes a hunter or an Indian gives me a bit of game which is quite a treat."

"No one knows till he tries it himself how many discouragements there are in the life of a frontier missionary. I often travel ten miles to keep an appointment to preach, and not a soul comes to the place. Two weeks ago I travelled 18 miles, and only two men came to the meeting house. They said that as no one else had come it wasn't worth while for me to preach, and so they went away. The largest congregation I have addressed was 18 people. I am compelled to keep a horse, which, fortunately, costs me nothing for feed, as he picks up his living on the plains. I am in my Mexican saddle, on his back, a good deal of the time."

"What salary do you missionaries get?"

"The Missionary Society of England pays me \$400 a year. The bishop of my diocese gives me in addition, \$100 from the funds in his charge. A collection is always taken up at the meetings for my benefit. Sometimes it amounts to ten or fifteen cents, and sometimes I get as much as fifty cents or a dollar. Many of the people are not in sympathy with my work, and do not care to help it along. I thought an occasional wedding might eke out my income, but I have not had a single marriage ceremony to perform as yet. The Presbyterian missionary has been more fortunate, for he has had several weddings. The largest audience I have addressed was at a funeral, where over 100 people were present. I have not read a book for months. In fact, I have very little time to read. I am in the saddle most of the day, and when at home am engaged in preparing my meals, mending my clothing, and other duties of the house."

"I presume you are looking forward to better times soon," said the reporter.

"Yes, I think I shall stick to my work. The discouraging feature has been that I have not been able to see that I was doing much good. Perhaps I shall see better results in the future. Ranchmen are coming into the country, and its population before many years will be much greater than it is now. I shall not then pine, as I do now, for human society, and as I get better acquainted and little churches are started my list of friends will increase, and I shall find missionary life more pleasant. I sometimes think that it would be more agreeable to be a missionary in Africa or in India, for there, at least, I could find plenty of people among whom to labor without going miles and miles to see them, and then find very likely that there was no one there to meet me."



## The Living Church.

Chicago, Saturday, July 16, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

SUCH words as "dogmatic" and "dogmatism" are ordinarily used in a bad sense. They are applied to that method of statement in which assertion takes the place of argument. When the attempt is made to enforce one's individual views or convictions in this manner, it necessarily wears the appearance of unwarrantable and arrogant assumption. The speaker seems to say: "I am Sir Oracle, when I open my mouth, let no dog bark." Such a tone is naturally resented as involving absurd self-assertion together with a certain contempt for others. It is not surprising that when the word "dogmatic" is used in connection with theology, the popular idea should still be associated with it. It is supposed to refer to a theological system asserted as having authority, but in reality merely embodying the views of some man or set of men. But there is a wide difference between the dogmas of the Christian religion and those of any individual man or merely human society. No man however learned or wise, can claim unquestioned authority for his views and teachings, but a revelation from Almighty God is authoritative in its very nature, the facts and truths which it declares do not admit of question. God does not argue with men, He reveals what men could not discover through processes of thought, and He proclaims the path of duty from which there is no appeal. Dogmatic theology as formulated by the Church, is the expression in scientific form of the revealed truth of God. It is rightly "dogmatic" because it has the authority of the Holy Spirit who resides in the Church, and whose mission is to guide the Church into all truth.

LONG before Wickliffe even thought of translating the whole Bible, portions of it, like the Psalms and the Gospels, appeared in the vernacular; and, if we may credit Sir Thomas Moore, the friend of Erasmus and Luther, the whole Bible was "by virtuous and well-learned men translated into the English tongue; and, by good and godly people, with devotion and soberness well and reverently read." John Foxe, the author of the "Book of Martyrs," testifies to the same purport, and tells us that the whole Bible was translated into English, even before the Conquest.

These versions, however, differed, and it is hardly to be wondered at, when we remember that in the time of the Puritan wars, the libraries of Oxford were sold for firewood. These versions were followed by Wickliffe's and by Tyndale's, who gave us only the Pentateuch and the New Testament. The version of Miles Coverdale, Bishop of Exeter, followed (1495-1565). Matthew's and Taverner's versions came next, taken chiefly from Tyndale and Coverdale. The Bible of 1536, authorized by Henry VIII., edited by Coverdale, was afterwards known as the Great Bible. The printing of it began in France; but when orders were given by the Inquisition to seize it, the finished sheets were sold to a tradesman, and were smuggled into England. It was printed in folio, and sold for six pounds, equal to about \$250 of our own money. So great was the demand for it, that 26 editions, folio and quarto, and twice as many editions of the New Testament, were printed, before the end of the reign of Edward VI. The Bishops' Bible, published by Archbishop Parker, in the reign of Queen Elizabeth, was based upon the Great Bible. In the next reign, was published the version of King James, which still retains its prestige; and which it will be very hard to replace by any version of our own day. It has gained a lodgment in the hearts of the people, it is familiar as a household word, and its very faults are revered. Together with the Prayer Book, it has made the English language what it is, and has preserved its purity; and, for the sake of an obsolete word or two, it will be vain to attempt to dethrone it. It is the Bible of the fathers, and is dear to the hearts of the sons.

### THE TRAINING OF CANDIDATES FOR ORDERS.

#### IV.

The point of view from which the study of exegesis, or the interpretation of Holy Scripture, has been pursued in our theological schools, affords a good example of the lack of consistency in our ordinary methods. The curriculum has not been well thought out. It has never been reduced to one harmonious whole. Each department has been carried on as a separate thing without properly considering its relation to the rest.

We profess to believe "One Holy Catholic Church," and in the department of theology it may be that the primary purpose is to ascertain what that Church teaches, both for the

spiritual being and the spiritual well being of man, in this world and in the world to come. But the student is brought to the study of the New Testament as if the purpose were to build up from it, *de novo*, a body of necessary doctrine. That is to say, the attitude is too likely to be a purely Protestant one. Of course as the Protestant brings to this study the presumptions of his particular sect, so our professors and students come with the assumptions of their previous religious belief. But as with the Protestant so with our schools, these assumptions are commonly not frankly admitted and vindicated as the necessary pre-requisite and as affording the criteria of a sound interpretation. The position professedly adopted is that of men who come to the Bible to find out what true religion is, and who, though they hope and believe it will turn out to be what they have hitherto accepted, are prepared to change their faith if the results of this single line of study seem to make it necessary. It is a complete ignoring of the authority of the Church in matters of doctrine.

We have seen an able and suggestive book by an eminent professor of exegesis in a Church seminary, treating of the aids to scriptural interpretation, in which the system of Catholic doctrine was entirely ignored as one of the chief of those aids. It was tacitly assumed that the unassisted intellect of the individual professor or student, with the aid of secular science only, would be sufficient for arriving at a true interpretation.

It ought not to be necessary to say that the Catholic student does not deal with the sacred Scriptures in this way. The truth which is necessary for a Christian to know and believe for his soul's health, has been imparted to him through the Catholic creeds, the decisions of the great General Councils, and in those doctrines and institutions which, bound up with the Church, have come down to us from the beginning. The Scriptures, too, rest upon the same authority; they are a part of the Church's heritage, her original archives. It is, therefore, absurd to deal with them as a thing apart, as if they came to us from some extraneous source. They were written by members of the Church, men who had already accepted the Gospel (though not a word of it was written), who had been baptized, who had a full knowledge of the Apostles' doctrine, shared in the fellowship of Charity, celebrated the Eucharist, and had part in the established prayers (Acts ii:42). The New

Testament was written by Churchmen for Churchmen. It had its doctrinal and practical interpretation in a Faith, in institutions and practices already long established.

The most superficial knowledge of the history of the period and the circumstances of the case is enough to explode forever the persistent notion which still implicitly governs so much of Scriptural study, that the Bible was anterior to Christianity and the Church, and that it was given in order that men might construct a religion out of it. Those who first read the written Gospels and the Epistles of St. Paul doubtless found no difficulty in many doctrinal and ethical passages about which modern scholars dispute. It was because they were already instructed in the Apostles' doctrine. They had this, the existing teaching of the Church, to interpret the written words. They never thought of turning their backs upon all they had been taught before, and coming to the study of the written documents as a new thing, which might or might not agree with their previous teaching, but they read these documents in the light of what they had learned before. Is there any possible reason why we should not do the same? Have we a right to tolerate for a moment the idea that any word or text of the sacred record is inconsistent with the teaching of the Church as it has come down to us side by side with that record, "held," as history assures us, "by the Primitive Church, summed up in the creeds, and affirmed by the undisputed General Councils?" If not, then it follows that the most potent factor in the theological interpretation of the Scriptures is the dogmatic system of the Church. The Catholic student or teacher can never admit that there is any antithesis between the teaching of St. Paul, for example, (as elucidated for us perhaps by a German commentator) and the received doctrine of the Church. The appeal to the latter must in every such instance close the discussion. Otherwise, "I believe one Catholic and Apostolic Church" becomes a mere unpractical sentiment, a statement without logical consequence, a doctrine without fruit in thought or life.

Such considerations serve to show that when theological science—the logical and coherent expression of what we know about God through nature and revelation, His relations to men, the end of man and the destiny of the soul, with all the bearings and consequences of these truths as the Church has delivered them to us—



assumes the central place in the seminary course which is proper to it, the position of other subsidiary studies will be radically affected, as well as the method upon which they are conducted. This must be the case, if it is granted as it surely must be, that the whole course ought to be consistent and homogeneous.

### JUBILEE COLLEGE.

BY THE REV. D. W. DRESSER, S. T. D.

Bishop Chase was elected to the diocese of Illinois on the 9th of March, 1835. Almost immediately he thought of founding a Church school, especially for the training of western men for the ministry in the great West, like that at Gambier, Ohio. Accordingly, in October, 1835, he embarked for England in search of funds. On his return, in his first convention address (Springfield, May, 1837), we find him saying that in Peoria Co., he found lands suitable for the establishment of an institution for the encouragement of religion and learning; but the same were not as yet brought into market by the United States Government. He petitioned to the government for the pre-emption right, and proceeded to build in a suitable place his own temporary dwelling, once the famous "Robins' Nest," so called, "because consisting of mud and sticks, and filled with young ones."

The corner-stone of "Jubilee chapel and school house" was laid on April 3d, 1839. The school was opened on August 3d, 1842, though two young men had already become candidates for the ministry and entered upon their studies in connection with the college, viz., Philander Chase, youngest son of Bishop Chase, and Dr. F. Southgate, brother of Bishop Southgate, both of whom were in due time ordained.

A girls' school, the "Illinois Female Seminary," was also begun about the same time; its sessions being held in the Bishop's own house, not the original "Robins' Nest," but a more commodious house built later. It never had any other quarters, unless it may be taken as the fore-elder of a school for girls afterwards conducted for a time in Peoria by the Rev. Mr. Chamberlain, the Bishop's son-in-law, and later on of St. Mary's, Knoxville. The one and only principal and teacher of the Bishop's female seminary, so far as I know, was Miss Mary Chase, his only daughter, who became afterwards and is now, the wife of the Rev. I. S. Chamberlain.

The first charter of Jubilee was granted early in 1845. It took the authority mostly out of the hands of the Bishop, and made quite secondary the religious and churchly character and purpose of the school. It was granted while Bishop Chase was by chance in the East. He fought it bravely and vigorously, for he was not a man to do things in a half-way fashion. Accordingly this charter was repealed, and another was granted January 22d, 1847, which the Bishop describes as "all that can be desired."

I went to Jubilee in 1844. One of my earliest recollections of those times at "Old Jubilee," is that the Bishop gave at his house to all the boys, large and small, a great party, as it

would then be considered, in honor of his having obtained at length a charter for the institution. He had just returned from the State capital, Springfield, triumphant, and among other things, he asked "us little fellows" if we could tell him what a "charter" is? and of course not one of us could do it; at which circumstance he laughed long and heartily.

At this time the college was probably at its best, say from 1845 to 1850. Bishop Chase was alive, though feeble. He had been able to procure many scholarships. The number of students ranged, I think, from about 60 to 100. The Rev. Dr. Samuel Chase had more immediate charge of the students and the instruction. The Bishop's son Henry had oversight of the farm, etc. There were some 3,000 or 4,000 acres altogether; about 800, I think, in cultivation. There were over a thousand sheep, sometimes perhaps two thousand. There was a saw-mill and a grist-mill, run both by steam or water. A great many hands were employed; things looked promising.

Among those engaged in the instruction, I do not know of any who afterwards attained to distinction. For a number of years the standard of scholarship was good, and those going from Jubilee to other institutions—Trinity College, Hartford, for example—took the first rank. Among those I remember with an affectionate interest, as good, and faithful, and useful teachers, were the Rev. George P. Comings, now at Girard, Kansas; the late Rev. Dr. T. N. Morrison, of Chicago, and the Rev. S. D. Pulford, of the diocese of Milwaukee. The Rev. Dr. Chase himself was a power in the school, a high-toned, Christian gentleman, great nephew of Bishop Chase, and remarkably apt and successful in his dealings with boys.

Of the students who were at Jubilee in those days, the most eminent probably is the present Bishop of Maine, the Rev. Dr. Neeley, who received part of his education there. He was remarkable for his diligence. I remember with what amazement I, then quite a boy, used to hear him "rattle off" the Greek verb in recitation. The Rev. Dr. Israel Foote, so long rector of St. Paul's, Rochester, N. Y., studied at Jubilee and was ordained in the college chapel.

The Rev. Robert J. Walker, too, for so long the devoted missionary to seamen in the port of New York, and but lately deceased at a very advanced age, was a student for some time at Jubilee, and was ordained there in 1845.

The Rev. Dr. Morrison above mentioned was educated almost wholly at Jubilee. He several times represented Illinois in General Convention, and was for many years president of the Standing Committee of Chicago.

At one time (1846) there were seven theological students at Jubilee. Bishop Clarkson and the Rev. Dr. C. E. Swope, late of Trinity church, New York, were ordained priests, there in the college chapel on the same day, by Bishop Chase, and I think it was in 1851; though they never studied there, they had just come into the diocese, and were in charge as deacons, of St. James' and Grace churches, Chicago.

Of laymen who were students at Jubilee, more prominent are Judge J. W. Marsh, of Warsaw, Ill.; Hon. Jas.

S. Ewing, now living at Bloomington; Wm. Blenkiron, long principal of the schools in Tazewell Co., Ill.; Dr. Thos. W. Dresser, prominent as a physician in Springfield, Ill.; Judge W. W. DeWolf, of Lee Co., who afterwards was ordained and became rector of Decatur, Ill.; also Francis Hanford, principal of public schools in Chicago, who was murdered by the Irishman Sullivan, some years ago; he was a graduate of Jubilee, a good-natured, rollicking fellow, brave, honest, and faithful; others perhaps more noteworthy, I cannot now recall. All these, both clergy and laymen, I knew, and with most of them was connected temporarily, for I was at Jubilee from first to last, from entering to ordination, ten years.

The causes of the downfall of the school were of course various: 1st, a mistaken theory, and 2nd, bad management, for the most part. The mills burned down in the course of time, then the sheep died by the hundred, of the "foot rot," etc. Bishop Chase was getting old, and could no longer go about the country, interesting people and getting money from them for his school. Above all, probably, the trouble was the almost inaccessible location, 15 miles out from Peoria; the lands very pretty, but very poor, (for Illinois at least); for a long time, up to about 1854, without any railroad facilities, and then with no station nearer than two and a half miles, and with a creek and a creek bottom to cross twice in order to reach it. Then in course of time, Bishop Chase died, (1852), and all the influence of his name and prestige departed. His successor, Bishop Whitehouse, found the school in debt heavily, to Bishop Chase's estate, and did not believe in educating youth in the woods. Bishop Chase's theory was that there they would be free from temptation. Bishop Whitehouse wisely tried to get a footing in Peoria, Springfield, or Chicago, and have the school removed to some such centre of population, but met with little encouragement, largely with opposition, from some of the trustees of Jubilee, and from the wealthier Churchmen, too, who could have helped him. So he came to take little interest in the institution, and left it in the main, to take care of itself. It dwindled to almost nothing. In 1858 Dr. Chase and a few students only remained to occupy the once flourishing site. Then came the war of the Rebellion, and the few students scattered. Dr. Chase entered the army, as chaplain of the 14th Illinois Cavalry, and virtually Jubilee College has never had even a name to live since then.

I have no means now at hand of ascertaining just what the course of instruction at Jubilee was, but I am pretty sure it was up to the ordinary standard in eastern colleges at that time. There was a four years' course, and it was often remarked that boys who went from Jubilee after the Sophomore or Junior year, to finish and graduate at eastern colleges, always took highest rank at such colleges. The terms, however, would seem to us surprisingly low. At first in 1848, \$100 per annum for board, tuition, and everything—lights, washing, books, and stationery. Afterwards it was increased to \$125 in 1852, and to \$150, in 1854.

Generally the theological instruction was given by someone or two persons, who did not teach in the other courses, collegiate or preparatory. Sometimes, however, they were obliged to double up and all take hold of anything there might be to do.

Since the closing of the academic department, which Dr. Chase conducted after the war until the year 1876, two efforts have been made to re-establish educational work at Jubilee, one by the Rev. T. W. Haskins being opened in 1883, and continuing for about five years. This school met with some temporary success, and at one time included some Indian youths, educated by the government.

During the last year, the Rev. H. C. Dyer has again attempted to build up a school on the old site, and we hear is meeting with fair encouragement. The old buildings are in a very bad state of repair, including the chapel, and considerable money must be expended before the work can be revived on any large scale.

### SERMON NOTES.

FROM A SERMON PREACHED AT CALVARY CHURCH, HENDERSON CO., N. C., BY THE REV. A. GREAVES, RECTOR.

Let me speak now of the way in which our Church treats a child. I do not say that all our parents practice it perfectly; but they might. Some of them leave it too much to the Sunday school.

The Church, which is our guide in such matters, and teaches us by her service for infant Baptism, the Church Catechism, and the Confirmation service—the Church says from the beginning of a child's life: That child is mine; baptize it and make it a Christian first; give it to Christ. Then train it right along through boyhood or girlhood, "according to this beginning." Show it its duty early, and make it follow it, teach it to pray to God as soon as it can speak or sooner, teach it to love God, teach it to reverence holy things; duty to God, and to its earthly parents. And then it will never, never, never need "converting." It will be ready for death at any moment. It will be ready for Paradise at any moment. Is not that so, my friends?

Oh, parental neglect is a cruel thing! when you hear people say of a child, though he can become a member of the family without his consent and obey its laws; and without his consent a member or citizen of the State he was born in, and be subject to its laws; and of the United States, and be subject to its laws; yet he cannot become a member of the Church of God, Christ's kingdom on earth, or obey its laws, until he is old enough to choose for himself!

Solomon says: Train up a child in the way that he should go, and when he is old he will not depart from it. To think that there are at this moment in this country, owing to the neglect of Christian home training, tens and hundreds of thousands of young men and women, with nothing standing between them and hell (at least in the popular view), but some possible revival or "Mission!" Dare I bring up my children like that? Dare you, if you thought? Dare I cast them thus loose on a pitiless, tempting world? Will I not train them first? Baptize them, teach them lovingly to pray,



and (till it becomes a habit), see that they pray? Night and morning, be it ever so short. Teach them that they are Christians, aye, and Christians of the best sort; teach them to live as Christians? Yes, verily, and by God's help, so I will.

Truly it is an awful commentary on parental ignorance as well as neglect, that such masses of people exist in a Christian land, for whom the revival was created, for whom it exists. Lame instrument of confusion at best, striving to speak to hardened hearts, hardened for years, Oh, God, may it reach these poor creatures, those their best friends have neglected in their tender years.

You read in the Bible about Samuel, how his mother dedicated him when he was a little thing to the Lord: "As long as he liveth he shall be lent unto the Lord." There is a model for you. How that child went on belonging to the Lord through childhood, boyhood, through youth and manhood and old age, still belonging, "lent unto the Lord" till death. It was the same with John the Baptist. The same too with our Lord Himself, growing in wisdom and stature, and in favor with God and man. There is an example. And it is that which many a thousand Christian mother (and father) has practiced since then, or tried to practice. And their children rise up and call them blessed!

### A WINTER VACATION.

XXVI.

DEAR LIVING CHURCH:—I have had such a charming visit of five days at B——— B———, including therein a lovely Sunday, that I must give you, as far as possible, the benefit of it all. Away then by train to the station, where a neat trap and smart livery await us, and off we go through wooded scenes to our destination. We pass village after village, each with its cross-topped church, until at last the noble tower and spire of B——— B——— salutes us. We are received at the hospitable parsonage, and are soon at our ease before a fire in our bedroom, dressing for dinner. That pleasant meal, begun at half-past seven o'clock, is enjoyed in a large old hall, hung about with good pictures, and decorated with all manner of bric-a-brac. We are a small company, the young parson and myself *tete-a-tete*. There is much to talk about, our first meeting years ago, our accidental coming together, years after, in New York, our common friends, our common antipathies, our likes and dislikes, our hopes, our experiences, our failures, our resolves.

Dinner over, we pass the rest of the evening in the spacious drawing room, whose walls glow with artistic treasures. There hung a genuine Raphael, there a Giotto, there a Perugino, there a Memling, old Florentine pictures with backgrounds of gold, flanked by Flemish tryptychs and quaint panels, while beneath were rare old cabinets laden with curious glass and old china. Books too were in abundance, but the best thing there to my mind, was the modest young owner of it all, heir to all this wealth, and of a noble line, earnest and enthusiastic in his work as a village parson. As an indication of that genuine love, which comes into the heart of the true priest, I must

tell you of a picture on his library mantel-piece. It was a photo of a London policeman, a fair good face of a stalwart steady man. "That," said my host, as he saw me looking at it, "is a picture of one of my young fellows, a dear good lad, now one of the picked men on duty on the Strand. He writes to me every fortnight." It warmed my heart to think of the two correspondents, the London policeman and his young rector in the country!

Next morning I was at the beautiful church for the daily Matins. Dainty and magnificent both, was the beautiful structure. The tower, spire, and nave date from the 13th century and are in perfect preservation. The choir and chancel have been erected within the past few years, joining on with absolute harmony to the more ancient part. All has been put in the best order by Bodley, the great English church architect. The church, though small, had a most noble effect, from the spacious windows in north and south aisles, in the choir, and in the clere-story. Mere verbal description of architectural detail seldom conveys a clear idea. Stand then in the nave and look at the choir end; you see a perfect rood screen, with the rood upon it and St. Mary and St. John; over the altar is a rich gilt reredos with a quaint old German picture of the Ascension. On each side are rich hangings, above a glorious window of perfect glass, while the altar has its proper ornaments, and standard candelabras in addition. The nave and choir are lit with candles held in chandeliers and candlesticks of beaten iron, made in the village, thoroughly artistic. Before each chorister, on the desk is a tall taper. You can imagine then the effect of all this at night—a flood of light among the singers and the people, while in the high roof is gloom, except where a line of gold or a touch of color reflects back the lustre from below.

The services on Sunday were a delight. The sweet bells called us to the early Eucharist. Through the churchyard paths, from the village near came the little groups to the silent waiting church. It was good to kneel in the restful quiet of such a place, and await the reverent Celebration.

At 11, the church was filled for choral Matins. What a rest it was to sit in the return stalls in our surplice, and have all done for us, and take no other part than that of a worshipper. Our turn, however, came afterwards, for we were put up to preach at night, and preach we did, and I fear too long, but the inspiration of time and place was irresistible; we forgot that the congregation expected to get home in good time for supper, the service beginning at 6 o'clock. That long sermon was rather on our conscience, until at night we got some relief from our host's butler, as he brought us, when we were in bed, a cheering and soothing posset for our cold, accompanying the same with the assuring and flattering remark: "That was a nice sermon you gave us to-night, sir, we all liked it." I turned in to sleep at peace with all mankind.

The next day I had a drive of sixteen miles with my genial host, from one parsonage to another. A snow shower had fallen during the night, but ere noon it had vanished. The sky was pure cobalt, well furnished

with sumptuous masses of fleecy clouds. Young lambs, by hundreds, gambled in the fields; a fresh green tint of new wheat was on the brown fields, and so we bowled along over good roads, by church after church, and village after village, until at last the spire of B——— B——— again came in sight, and we were once more at home.

I must speak also of the village school, with the organist school master and his assistants. Happy boys and girls in one long picturesque room, with its good ventilation and roaring fireplaces at each end. Happy little ones in the kindergarten department, big with the importance of their momentous bead work and other weighty concerns. I must speak, too, of the quaint blacksmith shop where I recognized several of the choir men and choristers, and revelled in the artistic beauty of iron deftly wrought into sanctuary lamps, chandeliers, candlesticks, and other objects useful for home as well as church.

It was an added pleasure to my Saturday, Sunday, and Monday in this sweet place, to have a big batch of American letters handed to me to read, before I was out of bed this morning.

J. H. KNOWLES.

### PERSONAL MENTION.

The Rev. Herbert Morison Clarke may be addressed at Littleton, Colo.

The Rev. Canon Knowles' address during August, September, and October, will be St. Peter's rectory, Morristown, New Jersey.

The address of the Rev. Marcus Alden Tolman, rector of St. Mark's, March Chunk, Pa., will be care of J. S. Morgan & Co., 22 Old Broad St., London, England, until October 1st.

The Rev. L. W. Rose, of Birmingham, Ala., has accepted the charge of Zion parish, Louisville, Ky., assuming the duties July 1st.

The Rev. W. D. Todley, of the Virginia Theological Seminary, has been chosen as assistant to the Rt. Rev. C. J. Penick, of St. Andrew's church, Louisville, Ky.

The Rev. Anselm Buchanan has accepted charge of St. Peter's church, Louisville, Ky.

The Rev. J. Nelson Jones, of Lebanon, Ohio, by invitation of Bishop Dudley, has consented to take charge of St. Matthew's church, St. Luke's, Anchorage, and St. James', at Power Family Mission stations in the vicinity of Louisville, Ky.

The Rev. Frederick Gibson, rector of St. George's church, Baltimore, sailed from New York on Wednesday, July 6, for Europe, where he will spend his summer vacation.

The Rev. J. Sanders Reed, formerly of San Francisco, has gone to France for the full recovery of his health. He sailed for Havre in the "La Touraine."

The Rev. Jacob S. Shipman, D. D., D. C. L., of Christ church, New York City, has gone for a vacation to Lake Placid.

The Rev. Dr. W. N. McVickar, of Holy Trinity, Philadelphia, sailed on the 29th ult. to spend his vacation in Europe.

The rector of the church of the Holy Trinity, New York City, the Rev. E. Walpole Warren, sailed for England, Wednesday, June 29th, in the White Star steamer, "Germanic."

July 2nd, the Rev. Geo. F. Nelson, assistant minister of Grace church, New York City, and assistant secretary of the House of Bishops, sailed for Glasgow.

The Rev. Dr. DeCosta, of the church of St. John the Evangelist, sailed Saturday, July 2nd, with his wife, on the "Heckla," of the Thingvalla Line. They go to Christiania, and will make a tour of Norway, Denmark, Germany, and England, returning in the autumn.

On Wednesday, July 6th, the Rev. Arthur Brooks, D. D., of the church of the Incarnation, New York City, sailed for Europe in the steamship "Teutonic," of the White Star line.

The Rev. C. W. Boyd has accepted a call to St. George's church, West Philadelphia, Pa.

The address of the Rev. G. J. Burton during July is Bryn Mawr, Pa.

The Rev. H. K. Brouse, M. D., having resigned the rectorship of St. Paul's church, Woodville, Miss., entered upon that of St. Mark's church, Butler, West Missouri, the first Sunday in July. Address, Butler, Missouri.

The address of the Rev. F. Windsor Brathwaite rector of St. Andrew's church, Stamford, Conn., till October, will be at Dexter Cottage, Kennebunkport, Me. During his absence the Rev. P. Macfarlane will take charge of the services on Sundays at St. Andrew's, Stamford.

The Rev. Brainerd Marc Burridge, M. D., rector of St. Peter's church, Ashtabula, Ohio, has received the degrees of M. A., *pro merito*, and Ph. D., in course, from Allegheny College.

The Rev. Arthur B. Howard of the chapel of the Nativity, Cincinnati, Ohio, has gone to Ocean City, New Jersey, for the month of July.

The Rev. Walter H. Moore has resigned Calvary church, Chicago, and accepted the rectorship of St. John's cathedral, Quincy, Ill. He will enter upon his new duties August 1st. Address accordingly.

### ORDINATIONS.

At Grace cathedral, Topeka, Kas., on Sunday morning, July 3rd, the Rev. Charles Rowland Hill was advanced to the priesthood. He was presented by Dean Colwell and ordained by Bishop Thomas.

At St. Paul's church, Detroit, on St. Peter's Day, June 29th, the Bishop of Michigan ordered to the diaconate Mr. William Pressey, whose home is in Detroit. The sermon was preached by the Rev. R. W. Clark, D. D., and the candidate was presented by the Rev. Louis A. Arthur. Mr. Pressey was graduated, with honor, two years ago, from Trinity College, Hartford, and is now a member of the senior class of the Seminary at Cambridge, Mass. He will take charge for the summer of St. Jude's church, Fenton, Mich.

### TO CORRESPONDENTS.

A. K. G.—The English chapel at Berlin is St. George, Monbijou Palace.

J. F. B.—The Tourists' Church Guide is published by the English Church Union, 35 Wellington st., Strand, W. C., London. Possibly Jas. Pott & Co., 14 Astor Place, N. Y., can furnish you with a copy.

Ego.—Where hoods are used, each college has its own colors.

A READER—The General Convention has authorized the use of Morning Prayer, the Litany and the Holy Communion as separate services.

### DIED.

PEARSALL.—Entered into life, May 30th, Nelson Banks Pearsall, senior warden of Zion church, Morris, N. Y., aged 72 years.

"Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill?"

PARSONS.—In Buffalo, N. Y., on July 4th, 1892, T. Heber Parsons, son of George F. Parsons, deceased, late of said Buffalo, and nephew of Henry S. Parsons of Rochester, N. Y., and late of New Haven, Conn.

WEBB.—Entered into rest, from Atlantic City, N. J., July 4, 1892, Henry Edmund Webb, aged 66, for some years junior warden of the church of the Ascension, Atlantic City. "Soon, soon to faithful warriors comes the rest."

### A CAUTION.

Kindly allow me through your columns to warn the clergy and others against any men trying to obtain assistance on the ground of friendship or acquaintance with me, or connection with the Iron Cross. Any man so using the Iron Cross is liable to forfeit it at once, and is not worthy of assistance.

C. N. FIELD, S. J. E.  
Chaplain Gen. of the Iron Cross,  
14 Temple st., Boston, Mass.

### APPEALS.

If any church has a reading desk and fold-stool not needed, it would be thankfully received by the Church people of Grace church, Huron. Please send to the undersigned who will acknowledge the same thankfully.

WM. J. E. VANIX, deacon in charge, Grace church, Huron, South Dakota.

### THE GENERAL BOARD OF MISSIONS.

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

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

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

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

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

### MISCELLANEOUS.

ORGANIST desires position in suburban church, (reed organ). L. S., care of THE LIVING CHURCH.

AN organist (lady), of long experience wishes a position in or near Chicago. Accustomed to choral service and successful in training choir. Highest references. Address "ORGANIST," care THE LIVING CHURCH.

EPISCOPALUR healthy and beautiful Southern city, desires to employ a competent choir-master to organize and train a chorus choir. Address D. T. W., 1 Warren Block, Augusta, Ga., stating experience and terms.

WANTED, A lady qualified to teach physiology, physical geography, botany, physics, chemistry, astronomy, zoology, geology, etc., in a Church boarding schools for girls. Apply to B., care LIVING CHURCH.

A MIDDLE-aged priest, married and musical, now in charge of a mission, reckoned a good reader and preacher, (sermons both written and extemporaneous), would like a parish where services are choral, ritual and doctrine Catholic. Six points preferred. Address M., care LIVING CHURCH.

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



## CHOIR AND STUDY.

## CALENDAR—JULY, 1892.

17. 5th Sunday after Trinity.	Green.
24. 6th Sunday after Trinity.	Green. (Red at Evensong.)
25. St. JAMES, Apostle.	Red.
31. 7th Sunday after Trinity.	Green.

The second annual festival of the vested choirs of Southern California was held in St. Paul's church, San Diego, on St. Peter's Day, June 29th. There were present the choirs of St. Paul's, Los Angeles; All Saints', Pasadena, with that of the parish. Over ninety men and boys sang the service. At 10 A. M., there was a choral celebration of the Holy Communion, the office being sung to Woodward in D. The Rev. B. W. R. Tayler was the Celebrant; the Rev. F. D. Miller, of Coronado, and the Rev. Wyllys Hall, D. D., of Pasadena, acted as deacons, the latter was also the preacher. The offertory was Gounod's, "Forever with the Lord." In the evening, Evensong was sung by the Rev. W. F. Chase, the assistant and the choir-master of the parish. The canticles were sung to Bunnet in F. The anthem was, "Far from my heavenly home," by Tours. The work of the choirs showed great improvement over last year. In the evening, the Rev. B. W. R. Tayler preached. The organist of the festival was Miss Eva Stevens, of San Diego.

Mr. Theodore Thomas, the musical director of the World's Columbian Exposition, has issued a circular, giving the scheme of his proposed work: He groups all intended illustrations around two central ideas. First, to make a complete showing to the world of musical progress in this country in all grades and departments from the lowest to the highest. Second, to bring before the people of the United States a full illustration of music in its highest forms as exemplified by the most enlightened nations of the world. In order to carry out this conception of the unexampled opportunity now presented, three co-operative conditions are indispensable: I. The hearty support of American musicians, amateurs, and societies for participation on great festival occasions of popular music, and for the interpretation of the most advanced compositions, American and foreign. II. The presence at the Exposition of many of the representative musicians of the world, each to conduct performances of his own principal compositions and those of his countrymen, all upon a scale of the utmost completeness. III. A provision on the part of the Exposition authorities of the means necessary for carrying out these plans, in the erection of the halls indispensable for successful performances, and in the engagement of solo artists, orchestras, and bands.

The halls have been officially agreed upon, and their construction ordered. These will be advantageously situated within the Exposition grounds: A recital hall for quartet concerts, etc., seating 500 people; a music hall, with accommodations for 120 players, 300 singers, and an audience of 2,000; a festival hall for performances upon the largest practical

scale, with 300 players, 2,000 singers, and an audience of 7,000; the music hall will contain a concert organ, and in festival hall will be placed an organ for chorus support.

The entire range of the performances proposed may be seen from the following tentative classification: 1. Semi-weekly orchestral concerts in music hall; 2. Semi-monthly choral concerts in music hall; 3. Six series of international concerts, choral and orchestral, each consisting of from four to six, in festival hall and in music hall; 4. Three series of oratorical festivals by united American choral societies in festival hall; 5. Concerts in festival hall, under the auspices of German singing societies; 6. Concerts in festival hall, under the auspices of Swedish singing societies; 7. Six series of popular miscellaneous festival concerts by American singers; 8. Twelve children's concerts by Sunday school, public school, and specially organized children's choruses; 9. Chamber music concerts and organ recitals; 10. Popular concerts of orchestral music will be given daily in festival hall during the six months of the Exposition; 11. Representative, choral, orchestral, and chamber works by native American composers. All scores received by the Bureau of Music before October 15th, 1892, will be submitted to a committee, whose names are shortly to be announced. The favorable recommendation of this committee will be final and insure performance. Both printed and manuscript music may be sent.

## CAMBRIDGE UNIVERSITY AND THE DIOCESAN FESTIVAL AT ELY CATHEDRAL.

Cambridge is a small unimportant town, so far as population and material interests count, and yet I much question whether any other has a closer, stronger touch with the great world-thought and life of the century. It is not alone the ripe and recondite learning of to-day. There is a vast storage of tradition, influence, and spiritual vitality that act together and immediately upon the present. Look in upon the ante-chapel of Trinity college, and see for yourself the statues of its intellectual heroes. There are Lord Bacon, Isaac Newton, Isaac Barrow, Whewell, Macaulay, and others of hardly less mark, who have from time to time lived its life and contributed to its capital stock of power and celebrity. This is getting very close to these splendid personalities. It's so throughout these eighteen colleges, wherever you pause and interrogate the records. Great men and great memories are everywhere and fill the air. This is not an age given overmuch to sentiment, but it is inconceivable that the incoming and outgoing thousands of young men, year after year, remain unkindled by these high traditions. Here Milton lived, studied, and wrote; they preserve some of his verses under glass as they left his pen. There was the heroic Sydney; and Gray, the shy, complete poet; and there is a great multitude of scholars, theologians, poets, statesmen, and heroes, who have graven their names deeply and intelligibly in the history and fortunes of this great nation.

There is a very deep, long root at the bottom of almost everything here.

Peterhouse, the oldest college, dates back to 1284, but long before that, if well-sifted tradition may be trusted, the school-master was abroad in Cambridge, teaching the stupid monks at least the recitation of their offices, even if they remained in ignorance of their meaning.

Not a hundred yards from my lodgings, lies the ancient Jesus College, embowered in its exquisitely kept grounds, which, in Cambridge, are oddly enough called "pieces." And "Jesus" College is nothing more than an ancient convent of the Benedictine Sisters, mutilated, and turned over, under the stiff hand of royal authority, to the purposes of education. It is a strangely quiet, simple congeries of buildings, altogether unpretending, yet it thus far proves to me the most beautiful thing I have seen here. The chapel, choir, and transept, where the sisterhood said their daily offices, is still preserved, and is the college chapel. I suppose that it was their own property, once upon a time, and I felt a half-trespasser as I crossed the threshold.

Trinity College is the greatest in the kingdom, not only in the history of its undergraduates, but in their number, which, year after year, continues to overtop all its contemporaries.

College life here, is utterly unlike the home article. The men are, for the most part, *gentle-men*, and have apparently thrown off the troublesome effervescences of youth in the public schools where they prepare for the ministry. So this is a city of exceptional quiet. There are no unruly demonstrations, shouting, singing, and the like, anywhere. The average Englishman, indeed, seems altogether impatient of any such eccentricities. Those detestable practices of hazing and class feuds are altogether unknown here. There are no freshmen rolled down hill in empty casks; there is no "smoking out," no impounding of class presidents before an awaiting "dinner." My university friends, great and lesser dons, were both interested and amazed at my accounts of academic and collegiate peccadilloes at home; of the riotous theatre parties, terrors to managers and artists alike; of "cane-rushes," "fence-rushes," "hat-rushes," and all the rest of our semi-barbaric misbehaviours. I could not attempt to explain or apologize for it. Only this remains quite clear, that in Cambridge such things are unknown, and would not be tolerated. Perhaps the cricket, boating, and the gymnasium work off the superfluous and troublesome heat of youthful blood. Then there is hard, consecutive, persevering study and reading demanded, even for the B. A. without "honors," while would-be "honor men" have to bone down and strive hard for the mastery. The standard here is excessively high, and so are the rewards of him who wins. But there is no room for child-play or nonsense. The idle, humorous man drops down and out, quickly. He may be allowed to eat his dinners, keep his terms, and pay his fees, but there are no royal roads to academic or university recognition, hereabouts. I am under the impression that the "fast set" is a very small, inconsiderable element here, and that rank and riches commonly find their possessors thoroughly alive to their responsibilities.

This is a strange chapter of experience. At home, our new-rich young men are so profligate, irresponsible, and squandering, wherever they may be, that the corresponding class in England continually rebukes them. Position and wealth here seem attached to certain fine *noblesse oblige*, and, barring a few unsavory exceptions, we find industry, work, and a high manliness in place of the lazy, wasteful drift of our own rich young men. Indeed, it is by no means easy, here, to pick out the rich and better people! Their proverbial quietness and modesty of bearing are very misleading. The other day, I journeyed with a great local dignitary-ecclesiastic, of whom I remained in utter ignorance, until a most polite note the next day came with the reply to a personal inquiry, a signature that all Churchmen would honor.

Did you ever dine in a great college (university) hall? It is a memorable experience. Henry VIII., with somebody's money, built and endowed this Trinity College. I believe the hall is the most spacious and imposing of its class in the kingdom. Here some 700 dinners are served daily during "terms." The dinners are good and need no persuasives. The wines are good too, and served and drunk in moderation. The hall is very spacious, something like 100 by 60 feet, high in the ceiling, with open-timbered roof, hung about with well-seasoned portraits of great alumni and benefactors, and last of all, with Mr. G. F. Watts' capital portrait of the poet laureate, a gift, and most opportune, as Tennyson is an alumnus. Across the further end of the hall runs a low platform or dais, along which two tables are spread the whole length, the inner presided over by the master or vice-master of the college, and the outer by the dean. These tables are filled by professors, fellows, and other dignitaries. Down the hall run three or four long tables, where the bachelors and undergraduates find place. The former are duly hooded, and such a dinner puts on an air of ceremonial quaintness not easily understood at home.

Dinner finished with its Latin "thanksgiving" in two expressive words, we went to the combination-room, where such as are disposed, spend a supplemental hour, in conversation, with a little wine, tea, and coffee. The talk is freer than at dinner, and if a collegian ever unbends it may be found in the combination-room. I recall a lively and intelligent interest in our own political affairs. None of these men had visited our country, but their knowledge seemed general and accurate. The vice-master of Trinity, who is a recondite scholar in Shakesperian and all English literature, was exceptionally entertaining. Conversation was of a clear-cut, incisive, penetrating kind which left little quarter for idle, poorly-furnished minds. And yet I failed to detect a trace of priggishness or mere pedantry. I should say that the most charming men in the world to meet, are Cambridge (or Oxford) dons, at dinner, or elsewhere.

On a later day, the Oratorio of St. Paul (Mendelssohn), was given in King's College chapel, the most spacious and sightly college chapel in the world. It is a marvel of construction, has twelve wide spans, or windows on



either side, and the most exquisite fan-shaped vaulted roof in England, excepting Westminster, King Henry VII. chapel, and one or two others. Certainly the exceeding charm of this ceiling cannot be overlooked, or once seen, easily forgotten. The enormous dimensions of the windows—and the building seems *all windows!*—gives place to perhaps the most notable display of ancient stained glass to be found under one roof, in the kingdom. It dates back to 1520, and I suppose is of Belgian or some other foreign fabric. Of its beauty and artistic interest there can be no question. Possibly their figure drawing in those days was not altogether perfect, but they had the art of putting such depths and purities of color, with such airy, heavenly perspectives in their windows, as beggars all modern work. It is generally conceded that the new glass always falls short of the old in these particulars of brilliancy and depth of color, as well as of atmospheric lightness and relief.

But our concert is likely to escape notice, for the chapel itself exceeds in interest nearly every function that may transpire within it. Dr. Mann, the celebrated organist, whose compositions are so widely known and appreciated at home, has in training a choral society, consisting of nearly two hundred mixed voices, men and women. This festival partakes of the nature of a religious service as, in England, religious observances open and close it. I think Englishmen prefer "St. Paul's" to the "Elijah," which is sung much more frequently at home. Certainly the numerous *chorales* which abound in the former give it a strong, popular hold, after the manner of Bach's grand concerted compositions, while the splendid chorus that brings Part First to a close is in the front rank of the great choruses of any and all periods.

The chorus seemed weak and indelicate, especially the women's voices, and I could not resist the conclusion that the handful of King's choir boys would have proved vastly more effective. We are accustomed mainly to large choruses at home, and I experienced a singular insufficiency. Possibly the acoustic was unfriendly to the women's voices. The orchestra, although large enough, seemed quite inadequate, and I wondered why the fine organ did such little and feeble service. Many of the instruments were played sadly out of tune, and this seemed insupportable, in view of the uniformly perfect orchestral work in New York. I have not yet heard any orchestra play in England that would pass muster at home. I believe that few of the players here are Germans, and I have little faith in English players. Besides the soloists, as a class, were incompetent, especially a thin soprano who attempted the many exacting recitatives and solos with unsatisfactory results. If I am to listen to St. Paul again, I vastly prefer the New York Oratorio Society, with the fine symphony orchestra, under Mr. Damrosch.

Yesterday, (the 17th of June) was a great day at Ely cathedral, only twenty miles away. There was a great annual diocesan festival, and I was deeply interested to learn something of the rural choral work, which was largely represented. A brief ride

brought us to the ancient city, and one of the most interesting of English cathedrals. As usual it is a conglomerate of architectural styles and periods, and the studious eye may trace almost every phase of construction from the old Roman to the later Gothic. It is a favorable place for such a festival, as choir and nave are in good relation, and the acoustic seems perfect. Fully a thousand singers, men and boys, were in the choir, vested, and I had a fair taste of the average English vested choir. Such events here are always perfectly managed and the conditions were all favorable.

But one rehearsal was had. When it is remembered that the boys who numbered many hundreds, had not met before, and that the service list was decidedly complicated, the result must be set down as a distinct success. There was no singing out of tune, or failing in the pitch. The service was the thing, and was given very reverently and in perfect Church feeling. The processions were, "Onward, onward march," tune by Dr. Lloyd of Oxford, (Christ church), with "Sing, ye faithful," tune, (and a good one), by Basil Harwood, organist of the cathedral; Psalms iv, viii, and ix, were chanted nicely to Anglicans, Apostle's Creed in unisons, and Tallis' for versicles and responses; the *Magnificat* was by Dr. Steggall; the offertory hymns were "O God of Jacob by whose hand," tune by Wilson, and the superb German *chorale*, "How brightly dawns the morning star," by Schiedeman, one of the best of its class.

It seemed to me that there was too much psalter and hymn singing for the boys, and that they were something wearied when the heavier work came on. And it *was* heavy work. There were four numbers: I. "O clap your hands," (well known at home), Stainer; II. "Lord, for Thy tender mercies' sake," Farrant, sung with singular beauty and excellent shadings, and that is no small praise for 1,000 singers; III. An interlude of a tedious Handelian overture, "without form and void," "Occasional Overture," far better omitted; IV. Chorus, "How lovely are the messengers," St. Paul's, Mendelssohn, sung exquisitely, and V. The grand Hallelujah Chorus, the Messiah, Handel, given with dash, precision, and perfect intelligence. Indeed, it seemed impossible that those bucolic lads could bring the fine intelligence and discipline indispensable for such great work. But all was done well and nothing was wanting after its kind. I should say that it would be exceedingly difficult, indeed well-nigh impossible, to bring together 1,000 voices, men and boys, and secure better results than Ely gave us.

I am by no means certain that the orchestra should accompany hymns and psalms on such occasions, where there is a first-rate organ. It seems almost an impertinence. Besides the *sostenuto* of the average orchestra fails in such places as King's Chapel and Ely cathedral. I am not certain that the great choral festival in the Auditorium, Chicago, was not quite as perfect and satisfactory. It was possibly wanting in repose and the quieter graces of experienced choralists. And yet at this distance, and the lapse of time, comparisons can hardly be fairly instituted. Only, in England, the muster of a thousand choralists is always

a quiet and easy matter. There were a thousand in London last week, and a thousand more in Ely this week, and they are only 70 miles apart. And such meetings are occurring at brief intervals throughout England.

Turning away from this venerable and beloved old city of Cambridge, who can speak warmly enough of its fine social atmosphere, its conservation and culture of perfect manners, its prevailing refinement, its multiplied hospitalities, its perennial inspirations and quickening memories, its rare picturesque graces, and more, because latest of all, the triumphs of its Newnham and Girton women, in not a few Tripos, over the men undergraduates! What shall be done with these women, and for them, who year after year excel the men in these superb contests? Shall it remain a mere empty recognition, or honest "degrees" awaiting them in the near future?

#### CHRIST CHURCH, PHILADELPHIA.

We have recently received from the Rev. Dr. C. Ellis Stevens, rector, a "Hand-book of Christ church, Philadelphia," which is an interesting and copiously illustrated publication "printed for the church," and serves as a brief history of the parish from its inception in 1695, as well as a compendium of its many and various societies, guilds, etc., which are in active operation at the present day. From it we learn how it was aided by William of Orange and Queen Anne, and many Churchmen in Great Britain at subsequent periods; how the royal governors of Pennsylvania associated themselves with the Church, having their State pew, the royal arms of which are still preserved. But when the time of oppression by the mother country came, Christ church, its clergy and congregation, espoused the patriotic cause.

On June 23, 1775, Dr. William Smith, provost of the university, preached a sermon against arbitrary and alien rule; and on the 20th July following, the Continental Congress in a body, came to the church where they observed the day of humiliation, fasting, and prayer. Less than a year thereafter, the bells rang out a welcome to the now free and independent states, and all signs of royalty in and about the church were removed forever. Revolutionary patriots, soldiers and statesmen, several of the signers of the Declaration of Independence, philosophers, and eminent jurists, have worshipped in its courts, many of whom have knelt at its altar rail to receive the Bread of Life, and whose mortal remains are laid away to rest in one or other of its burial grounds; and while Philadelphia was the capital city of the nation, the matchless Washington was a regular attendant upon its services as well as a communicant member. Nor should it be forgotten that the first American flag was made by a parishioner, (Mrs. Ross), in her modest dwelling in the immediate vicinity.

But above all it was here, in 1785, that the first General Convention assembled, organized, and framed the original constitution of the American Church, and in 1789, ratified the Book of Common Prayer. Here Bishop White ministered seven years as an assistant minister, and from 1779 to 1836, as rector; during these years he was both chaplain of the Continental Congress, and of Congress under the constitution till 1800, as well as Bishop of Pennsylvania for nearly 50 years, during 40 years of which he was the primate of the American Church. "Thus from first to last," writes Bishop Perry, "this noble pile has been a centre of patriotic impulses and sacred associations, linking its name, its very being, with the country's history. Christ church shares with old Faneuil Hall, \* \* the proud distinction of being a cradle of the country itself, as it is a cradle of the American Episcopal Church."

#### BOOK REVIEWS.

ROWENY IN BOSTON. A Novel. By Maria Louise Pool, author of "Dally," etc. New York: Harper & Brothers. Price, \$1.25.

The characters we meet with in this novel are not very attractive, yet there is an interest, not in the matter of the story, but in the development of the characters, some of whom are not lacking in strength.

GLIMPSES OF HEAVEN. Discourses concerning the Way of Life and the House not made with hands. Instructing sinners to enter by the open door and encouraging saints to walk with Christ evermore. By the Rev. W. H. Munnell Philadelphia: John Y. Huber Co. Price, \$1.00.

The title is explanatory of the character of this work. The sermons are full of Scripture truth, expressed in a simple manner, but with some peculiarities of expression. The illustrations and typographical work are poorly done.

TALES OF A TIME AND PLACE. By Grace King. New York: Harper Bros. Price, \$1.25.

Strongly drawn pictures of Creole life and character, alive with the vivacity, intense feeling, and faithful affection typical of that race. There is a fascination about these stories that make them very pleasant reading.

STORIES OF THE SAINTS. For Children. The Black Letter Saints. By Mrs. Molesworth. London: Longmans, Green & Co. Price \$1.25.

Although the "Black Letter" saints are not familiar names to the children of the American Church, this book cannot fail to be useful in giving the lives of those fathers who are commemorated by the English Church. Mrs. Molesworth has done so in a style which interests children of a larger growth.

THE MOTHER OF THE KING'S CHILDREN. A Story of Church Blessings through Christian Endeavor. By J. F. Cowan, author of "The Jo-Boat Boys." New York: Thos. Y. Crowell & Co.

A story with an earnest purpose, well fitted to the times, but written in the interest of the Christian Endeavor Society of the denominations, and so will hardly find favor with Church men and women. Yet the leading thought is one that they will be heartily in sympathy with, viz., the teaching that the Church is the spiritual mother of us all.

"THE History of Trinity Church Music," by A. H. Messiter, *Mus. Doc.*, is announced to be published by subscription, with an account of the successive organs in Trinity church, portraits of organists, list of members of the choir, etc. Portions of this history have appeared in "The Trinity Record;" of these portions, the earlier part has been entirely re-written and corrected, and every effort has been used to make the entire work as complete a record as possible of the development of the music of Trinity church since its foundation. If a sufficient number of subscriptions is received, the book will be published in the autumn. The subscription price is \$5.00, payable on delivery of the book. Subscribers' names will be received by Dr. Messiter, Trinity church, or by Messrs. E. & J. B. Young, Cooper Union.

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

#### BOOKS RECEIVED.

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

SEARLE & GORTON, Chicago.

IN THE CITY BY THE LAKE. In Two Books, The Shadow and the Slave Girl. By Blanche Fearing Price, \$1.25.

HARPER BROS., New York.

MR. KEATS BRADFORD. A Novel. By Maria Louise Pool. Price, \$1.25.

MAG'C INK, and Other Stories. By Wm. Black. Illustrated. Price, \$1.25.

CITY FESTIVALS. By Will Carleton. Illustrated. Price, \$2.00.

CHAS. SCRIBNER'S SONS, New York.

OUR MORAL NATURE, being a brief System of Ethics. By James McCosh, D.D., LL.D., D. C. L., Ex-President of Princeton College. Price, 75 cts.



## THE HOUSEHOLD.

## TOUCHING CHRIST.

BY THE REV. JOHN MAY, M. A.

Silent she urges through the crowd,  
A spectral-white one, whom the skill  
Of best physician reached not, still  
A poor weak creature, lean and bow'd.

She touches Him and she is well!  
But, lo! as if in anger, He,  
'Round turning, asks: "Who touched Me?"  
"They throng and press; we cannot tell."

That faint touch of His garment hem  
The circuit made. And virtue flash'd  
Throughout her. And she stands abash'd,  
And trembling lest the Lord condemn.

"Who touched Me?" They all deny.  
"Somebody did." And she, who fain  
Had hid the easing of her pain,  
Comes forth in answer to His eye,

And tells her burden, her release.  
He listens to her tale of woe,  
And comforts her, and bids her go;  
"Thy faith hath saved thee: go in peace."

The many touch; but one is healed.  
Nay, all the rest but press and throng.  
His 'virtue' flows but to the strong  
In faith. Thus Satan's fetters yield.

And still they press. And now and then  
One touches Christ, and goes in peace.  
Faith touches Jesus, with surcease  
Of that foul flood, the flux of sin.

"Somebody touch'd Me." Thousands, Lord!  
They touch Thee ever. Fain would I,  
Long burden'd with my sore, draw nigh  
And touch that hem, and hear the word—

The word of comfort and release  
In life; the word of peace in death.  
In life, in death, the word that saith:  
"Thy faith hath saved thee; go in peace."

## PRIZE STORY.

## UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

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## CHAPTER XII.—A THANK-OFFERING.

□ Nina was better; there was now an improvement day by day, an increase of restfulness, a more healthful color in her cheeks, no longer painfully thin, a quiet brightness in the eyes that had been so feverishly unquiet.

At first she sat up for a few moments at a time, then a little longer without fatigue, and at last Chrissie saw her, for the first time, standing, walking across the room, taking her place at table.

To Nina it was like a new existence. The little common actions of everyday life, of which people are scarcely conscious, afforded her the keenest pleasure. She had been a prisoner so long, and now was growing into freedom. It was a happy time. Chrissie rejoiced with the sympathy of true affection, and to Mrs. Jennifer her daughter's restoration was naturally a source of happiness.

And now the change which had been wrought in Nina's inner life became more and more apparent, and made Chrissie devoutly thankful, while to the mother it was only explicable as the result of her child's improved health. Fatigue in any shape was to be avoided, and therefore Nina's longing to accompany Chrissie to the Sunday service in the foot-hills, could not yet be fulfilled, but her interest in it was unflagging. She was as anxious as Chrissie herself that nothing should prevent the latter from going, and was never tired of asking about dear Mr. Burton, what he had said, whether many people had been there, whether the fund which had been started for

the new church were prospering. To the latter question Chrissie could not give a very encouraging answer; the people living on the scattered ranches among the foot-hills, were poor for the most part, some unable to give anything, and others giving what, though entailing a sacrifice themselves, would seem to those more prosperous a very meagre offering.

One Sunday afternoon, when Chrissie had returned to The Palms, the two girls were sitting on the veranda steps, Nina one step lower than her governess, on whose knees her head was resting. Chrissie was giving her little weekly history. She was speaking of a poor rancher who had been up that week to see her father at the mesa. His young wife had been dangerously ill, and Mr. Burton had visited her several times, prayed with her, comforted her, and cheered the husband by expressing his belief in her recovery. The woman was now on the way to health, and the husband, in his joy and gratitude, had brought an offering of five dollars towards the church. "It made father so happy," said Chrissie; "I have not seen him look so bright since his illness."

Nina had been listening eagerly, but made no comment. She closed her eyes and neither spoke nor moved for several minutes.

"Do you think, Miss Burton," she said at last, "that God was as pleased at that poor man's five dollars as He was when the woman put the two mites into the treasury?"

"I cannot say, dear; it may be that it was just as acceptable an offering. He only knows, from Whom no secrets are hid."

"Miss Chrissie, do you think the rich can be as near God's heart as the poor?" Nina asked solemnly; "It must be so much easier for the poor to make sacrifices than the rich. I mean that even if the rich give a great deal, it may be no sacrifice at all."

There was such a tone of anxiety in Nina's voice that Chrissie stooped to kiss her before she answered.

"Darling, God does not see as man sees. He reads the heart and looks at the motive; there is the giving up the will to God. There can be no greater sacrifice than that, whether in rich or poor. Of course we are accountable to Him for what we have, be it great or small."

Nina laid her face against Chrissie's hand, that faithful little hand which was leading her in the paths of peace.

These Sunday afternoons were delightful to the convalescing girl, and of what influence in her after life, Chrissie in her humility never dreamed.

On this particular Sunday, they had The Palms all to themselves for hours, for Mrs. Jennifer had gone to call on friends at a distance. She stopped to kiss her daughter affectionately, before stepping into her carriage.

"Before very long, my pet," she said, "you will be able to go with mamma sometimes, and cousin Douglas says I may soon invite some young people to visit you." Tapping Chrissie's shoulder with her fan and smiling graciously upon the two, she took her departure.

"I don't want any friends but you," said Nina; "you are young enough for me, Miss Chrissie."

"Thank you, dear. I feel as if we quite understood each other; but of

course you will have to meet friends of your own age and will enjoy them."

No mention had been made between them of Mrs. Jennifer's way of spending the Sunday, nor of the lack of any religious observance in the household, but Chrissie knew that Nina was beginning to ponder these things. She knew that difficulties must arise in the life of her young charge, but she knew also that she would be sustained by Him who had called her to Himself.

But Chrissie did not fully realize to what extent Nina's will and purpose had matured since her mind had opened to the love of God.

On the following morning Mrs. Jennifer, who had been somewhat fatigued the previous day, was lying in a becoming *neglige* upon a lounge in her morning-room, with a new novel in her hand. A little knock announced Nina, looking very sweet in her white dress, her eyes very bright and a slight flush upon her cheeks.

"Nina!" said Mrs. Jennifer surprised, for it was the first time that she had come to her mother's room so early. "I want to speak to you, mamma," said the young girl, closing the door behind her, "if I may."

"Certainly, darling," the mother answered, "kiss me, child. Why, you will be grown up before long," she added, noticing for the first time an almost womanly expression on her young daughter's face. "How tall you are getting, Nina!"

Nina drew a chair nearer her mother's couch, and sat looking down upon her. "Doesn't it seem strange, mamma, almost wonderful, for me to be moving about again, when for so many, many months, I could only lie as you are lying now and look up at people?"

"Yes, dear child, though, of course, I was always looking forward to your being up again."

"Still," said Nina, "you know it might have been different; I might have passed the rest of my life a poor, helpless creature."

"Oh, certainly, dear," and Mrs. Jennifer began to wonder what Nina had come to talk about. The flush deepened a little on Nina's cheeks. It was so easy to speak to Chrissie about God, it seemed so difficult to do so to her mother.

"Mamma, you know of course that it was God who made me well?"

"Oh, of course, my dear," said Mrs. Jennifer, looking a little worried. "What was coming next?"

"Well, I suppose you are thankful to Him, mamma, for making your child well?"

"What a strange question, Nina! It really seems hardly respectful, my dear, that a child should ask her mother such a question."

"Dear mamma," Nina's lips trembled, and she clasped her slender wrists with her hands, "I am sure, I don't want to be disrespectful. I hardly know how to say what I want to, and yet I must say it. You love your little daughter, you are glad to see her so much better, are you not?"

"You say the strangest things, child! Have I not always been an indulgent mother to you?"

"Oh, yes, mamma, but what I mean is that we should show our thankfulness. Have you ever heard of a thank-offering, mother?"

"A thank-offering? why, yes, of course I have heard of thank-offerings,

but really, Nina, the idea of your taking me to task like this!" and Mrs. Jennifer began to look disturbed and a little angry.

"If I were older and knew more," said Nina, "I could speak differently, mamma; but I must say what is in my heart. I want to give a thank-offering to God, but I have nothing of my own to give, unless indeed I could sell some of these bracelets and things, and I don't know how. Mamma, I want you to give a thank-offering for me, a real one. I should like it to be a sacrifice."

She paused a moment, while Mrs. Jennifer looked at her in mute surprise, and then she said: "I have learned to love God, mother, and I must do something for Him. I know we are rich; we must be very rich with these different homes of ours. The other day I heard you speaking to Mr. Thornton about new stables. You asked him to estimate the cost, roughly, those were your words. You said a few hundred or even a thousand dollars here or there, did not matter, you wanted everything in the most approved style. Now, I want for my thank-offering as much, at least, as you would pay for those stables. I want to spend it on a church, a pretty little church, where the people in the foot-hills can worship God, and where Mr. Burton can hold services and preach to them."

"I suppose," said Mrs. Jennifer, now keenly on the alert, "I suppose that it is Miss Burton who has put you up to this?"

"Mamma!" said Nina, and there was a look of innocent rebuke, that made the color rise high in Mrs. Jennifer's face. "I have not told Miss Burton a word of this. It is my own thought, my own wish. You have always given me what I wanted, things that I have just said I would like, such as this bracelet, but this is more than a passing wish, this is different. I have never in my whole life wanted anything like this. We owe everything to God, mamma. He has done everything for us." And then Nina broke down, and covering her face with her hands, sobbed aloud.

Mrs. Jennifer rose from her seat and began walking up and down the room. This was serious, this was out of all reason! What would not the child ask next?

Mrs. Jennifer had always spent her money very freely, but always, alas! upon herself, or in ways conducive to her own glory, but to be asked for a considerable sum in this high-handed way for the glory of God, was quite another thing!

Yet, there was Nina, Nina still frail, only on the way to recovery, sobbing as if her heart would break. "Nina," she said at last, "I will think this over. I will go so far as to say that I will give a subscription, a handsome subscription in your name, but as for thousands of dollars, my dear child, you don't know what my expenses are!"

"A sacrifice, a sacrifice!" sobbed Nina, lifting a tear-stained face, "mamma, do you remember about the widow's mite? She was so poor, she had just a little, and she gave it to God. What I ask you to give is not even a sacrifice, but you will give me that, dear mother, you will give me that!"

"But, child, those stables were to cost eight or nine thousand dollars. You don't mean seriously to ask me for such a sum?"



"I do!" cried Nina, almost passionately, "I heard Mr. Burton say that a beautiful little church could be built for that. Mamma, would you spend that much on your horses, and begrudge it to God who has given you back your child!"

So Nina conquered, and though Mrs. Jennifer's gift could hardly have been considered meritorious in the sight of God, yet for the sake of the earnest, loving heart of the child, it must have been an acceptable offering.

Nina had to lie quite still the rest of the day in a darkened room. Her head throbbed painfully, and when Dr. Ventnor came to see her he was greatly annoyed to find that she had been suffered to excite herself to such an extent. He never knew the cause, though he attributed Nina's condition to some mismanagement on the part of her mother, of whose judgment in some respects, he had not the very highest opinion.

Chrissie sat beside her pupil's couch as of old, not speaking, but now and then bathing Nina's forehead. After sunset the blinds were drawn, and the windows thrown open, Nina lay pale, but quiet, in the soft light.

"I want to tell you something," she whispered to Chrissie, "something that has made me very, very happy all this day, though my head has ached so badly."

"What is it, my darling?"

"Mamma is going to make a thank-offering for me. It will be enough to build the church for Mr. Burton. Don't speak, only kiss me and write to your dear father. I wish, I wish it was a greater sacrifice, but God will accept it, will he not?"

Chrissie kissed her with trembling lips. "He will, He will, my dear."

(To be continued.)

### A PASTOR'S REFLECTIONS.

A pastor asked a gentleman to attend church. The reply was: "I work during the day on Sunday and when evening comes I am so tired that I do not want to stir out of the house." The pastor, as became him, was filled with a feeling of compassion, and went his way regretting the hard necessities of the man's lot. Then he spoke to some of the young members of the church about their absence from the morning service. They replied that they worked so hard during the week and were so tired when Sunday morning came that they could not get up and get dressed in time for church.

Next the pastor talked with a number of men, in whom he had much confidence, in regard to the evening service. They quite commonly expressed the opinion that men who work hard all the week, and are much separated from their families, feel when Sunday evening comes, that a quiet rest in the midst of the family is what they most of all need, and that their presence is also due to the family. A conversation with others revealed a similar condition of mind in regard to the weekly prayer meeting. Weary men wanted rest in the quiet home. Then the man of the pulpit turned to that substantial element of church life, womankind. Some of them, strange to say, were away from the services, and to the kindly inquiry in regard to the ab-

sence the answer came, that the husband was away all the week, that he came home tired and worn out with the week's work, that Sunday was the only day upon which he could eat dinner with his family, and of course it must be a good dinner, and the preparation kept the wife at home.

By this time the pastor himself was beginning to feel a little tired, not of the reasons given, of course not, but he was beginning to feel the effect of his environment. The general weariness of mankind was beginning to tell upon his own system. His sympathetic nature was absorbing the chief characteristic of the situation, and he said to himself: "Men are tired. It is useless to dispute the fact. They are weary, worn out, exhausted, the helpless victims of this awful hurry and worry. They must be treated compassionately, tenderly. Church appointments must keep this fact in view, and be made as few in number and as light in requirement as possible. Besides this, love of men for their families is one of the most beautiful and holy qualities of life. They must not be dragged away from their homes by church services. The Sunday reunion and all these other pleasant little gatherings of the family circle must be given larger place."

These thoughts gave the pastor some relief, and he resolved on a more liberal view of things in the future. But when he took up the morning paper, it was filled as usual with much mention of club meetings, banquets, and a bewildering number of gatherings of all kinds, not a few of which were attended by men only, and he wondered how they had thrown off their weariness and torn themselves away from their families long enough to attend these many meetings.

Next the pastor's duties took him across the city, and as distances are great in Chicago, he was late in returning. Naturally enough he expected that a city so full of utterly tired and worn-out people would be silent and asleep at so late a hour. But what was his surprise to find the central thoroughfares crowded with throngs of people, the theatres emptying themselves like a flood and the street corners black with men and women of all ages waiting for the cars. "Tired!" Nobody seemed tired, not even the man who had to hang on the car by "his eye-lid" as it jerked and jolted him about on a four-mile run. While the pastor stood on one leg in the densely packed car, grasping hard at a little leather noose above, his former reflections began to unwind, and a cold, mean little doubt crossed his mind. For a moment he doubted whether everybody was really worn out, and whether everybody considered absolute rest in the bosom of the family indispensable. But as a preacher of charity he felt bound to give that doubt less standing room in his mind than he himself had in the car.

But on a Monday morning he took up the paper again. Something new under the sun had been tried. In a little city, not far distant, a philharmonic club had begun a series of Sunday evening oratorios. The effect was wonderful. The doors did not open until the evening church services were over, but long before the appointed hour the people began to gather, and kept coming until they stood in line a

block away and around the corner. There they stood, those tired men, wrenched from the bosom of the family, or the whole family, wife, children and all, unbosomed into the cold streets. The multitude ran into the thousands.

When the pastor read this, another section of his charitable reflections unwound with a whirr. A painful conviction came over him that this world is not as tired as he had been led to suppose, that it is a restless, eager world, never more alive than today, keenly relishing all that appeals to it, reaching out after new forms of diversion from the weariness of toil and the cares of business. Then he quietly concluded that it would not do to take the world at its word, and close up the churches in order to give men a rest. Joining together, as best he could, his charitable considerations and his observations, he felt reasonably sure that there was a mistake out somewhere, and that the doors of the churches would hardly be closed until men would begin to complain of the tedium of the long Sundays, and of the utter stupidity of being kept indoors all the evening after having been housed up all the day, and that there would be a movement toward the places of Sunday amusements, as good people have hardly thought possible even in the fast changing customs of the time. The plain fact is, said the pastor in closing his reflections, the American people are great on the go, and go they will, somewhere. The question before the churches is, where?—*The Advance.*

### LETTERS TO THE EDITOR.

#### A GOOD USE FOR BACK NUMBERS.

To the Editor of the Living Church:

DEAR SIR:—The C. P. C., which has headquarters at 16 East Forty-fourth St., New York City, is doing a great work for the Church in the way of education, by distributing Church papers where required. Subscribers to other papers offer their copies in large numbers, but there are very few numbers of THE LIVING CHURCH offered. In answer to a request sent to the secretary the other day for several copies, the following answer was received: "THE LIVING CHURCH is now very rarely offered to the Church Periodical Club." May I not ask your subscribers to offer their copies to the Club, in order that they may be utilized and sent about where needed amongst those brought into the Church from the various denominations, many of whom as they learn to appreciate the paper will make the effort to subscribe for it themselves. Yours sincerely,

SAN JUAN.

[Our subscribers as a rule, value the paper so highly that they preserve their copies. But if any desire to send them out on missionary work, this is a good opportunity. Ed. L. C.]

#### CHURCH SCHOOLS.

To the Editor of the Living Church:

The letter of "A Churchman," in your issue of July 2nd, calls attention to a lamentable custom. A very large proportion of young people of Church families are sent to institutions where the influences and teaching are to a greater or less degree antagonistic to Church principles and order. There is an unchurchly tone and atmosphere as well as direct unchurchly teaching.

Let me name a few instances. Friday evening is the one of all the week selected for festivities; and the writer has known Good Friday to be the day appointed for the closing exercises of a young ladies' sem-

inary, with all the gala-day accessories which such an occasion implies. He has heard of a teacher being much displeased because a pupil answered in the language of the Prayer Book to some question that was asked about our Saviour. He has known of another teacher while teaching in a Presbyterian school, referring in mockery, to the manner in which Episcopal ministers read the service.

Much is made of the free permission given to attend church; but there is oftentimes a constraint put forth, or an influence exerted by pupils and teachers which has to be resolutely combated or weakly submitted to.

Some boys and girls are in such schools to their great pain and discomfort, and some to have their minds warped away from the high standard of being ready to suffer for the truth's sake.

I believe much of this state of things is due to the thoughtlessness or ignorance of parents. The dangers are not realized, nor the duty to maintain what tends to the upbuilding of the One Catholic and Apostolic Church.

Let us have a wider dissemination of information on these subjects, and great good may come of it. F. W. BARTLETT.

#### "EXTREMES WILL MEET."

To the Editor of the Living Church:

Here is a clipping from one of our Church papers, said to be an accurate report of utterances of one of our bishops:

The Church, as it is a potential factor in the universal human race, includes all men, and there is not a man living who is not a member of the Christian Church.

Who belongs to this Christian Church? Everybody. You and you and you; the most complete skeptic and the most absolute infidel, as well as the truest saints, are by right members of the Church of Jesus Christ.

When a man enters into that Church, he enters into a right of his by birth into the world. By the very fact of birth, a man becomes a member of the Church of Jesus Christ as it exists in this world. There is no lesser ground than that.

It is not something that a man chooses to be, but something that he cannot help being. Any man in this world is either a loyal or a recreant member of the Church of Christ.

These utterances have, unnecessarily, alarmed some of our Church people. Of course, I have no means of knowing exactly what the speaker intended. But, it seems to me, that the staunchest Churchman amongst us will endorse his words, if accompanied by a clear definition (which there is no reason why they could not bear) as follows: Granted, that every man is, "by right of his birth," a member of the Church. Then it follows, that a man in a professedly Christian country, like this, continues a "recreant" member, under severe penalties, unless he complies with all the ordinances, divinely appointed, to enable him to share in the benefits which, through the Church, are offered to all men.

Every man may be a prospective and elected member. But he holds the inheritance and election in contempt, until:

1. He is presented, or presents himself, for initiation into the "Mystical Body" by holy Baptism, as the Lord hath commanded.

2. Receives the rite of Confirmation, according to apostolic usage, and the practice of the Church everywhere, and throughout all the centuries.

3. Becomes an humble and regular guest at the Lord's Table (in obedience to the Lord's command), that, feeding by faith on the precious Body and Blood, he may grow in grace, and in knowledge of, and in likeness to, the Lord Saviour.

Moreover, there is a fact which should never be left out of sight, which is this: As it was in the Jewish Church, so it continues, and will continue to be, in the Church of Christ, "to the end of the world," that is: Valid ordinances cannot be received, except through those who are duly authorized to confer and administer them. This principle is fully recognized, and insisted upon, by the State, by all societies, secret, or otherwise; and in the commercial world generally. Then the question natur-



ally arises, and a very important one it is: Which ministry, in this land, does officially and truly represent the Church of Christ? There is a multitude of claimants. Which comes the nearest to the divine pattern? The Bishop has answered this question, once for all, by his willing consecration to the episcopate of the Anglican branch of the Church in the United States of America. If his opinions are correctly stated in the foregoing quotations, then it follows: (1) That the government of the United States is bound to enforce all the decrees of said Church; for all officers, civil and otherwise, are "by right of birth," members of that, the governing body. It follows that from said Church's sentence against "recreants" there is no appeal, even to the Supreme Court; for the judges thereof are bound to obey the Church.

A. A. C.

**OPINIONS OF THE PRESS.**

*The Examiner.* (Baptist.)

RELIGION AND EDUCATION.—Nothing, we believe, could be more shallow and fallacious than the idea that there is an incongruity between religion and scholarship. Not so much in behalf of religion as in behalf of scholarship, we would enter against a notion like that our most serious protest. Instead of antagonizing or cramping education, religion exalts and completes it. To leave out that element makes the whole scheme of culture fragmentary and incoherent. There cannot be a well-rounded, full-orbed scholarship in any department without the loyal acknowledgment and fair estimate of the presence and power of Him by Whom all things were made, and in Whom all things consist. No branch of study can be pursued in its utmost reach and with the candor essential to thoroughness, if entirely dissociated from religious truth. We read in Scripture that "the fear of the Lord is the beginning," not only of "wisdom," but of "knowledge."

*Chicago Evening Journal.*

SERMON-ESSAYS.—The sermons that are hung as pendants from certain texts of Scripture in Chicago every Sunday would much surprise an old puritan divine permitted to re-visit the earth. The old metaphor about men gathering grapes from thorns or figs from thistles, is not a circumstance to the variety of fruit hanging from the branches of the gospel tree every Sunday in Chicago. It may be true that spiritual truth is to be spiritually discerned, and that back of the seeming literary essays, sensational addresses, and talks on the topics of the day, that pass for sermons in so many of the churches of the city, there is deep abiding truth. But it is to be feared that the worldly mind can not easily discover it. A literary essay or address, a speech or a philosophical discourse, does not necessarily take on a different character when delivered from a pulpit than if delivered from the lyceum platform, and, as a rule, those from the latter are more interesting. Such productions masquerading under the name of sermons do neither the speaker nor the people good. Aside from criticisms of particular narratives and passages, there is abundant material in the Scriptures that touch upon the vital points

PROPRIETARY.

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of right living, and the preacher who passes these by to deliver an address which will read well in Monday's paper or draw a big crowd to his church, has missed his proper field of effort. The lyceum platform is even broader than the preachers have made the pulpit. Let us by all means have literary addresses and essays. They are frequently admirable and elevating in character. But let us not call them sermons, and the place where they are every Sunday delivered, a church.

**A MONUMENT TO A WOMAN BAKER.**

New Orleans claims the honor of having been the first city in this country to erect a monument to a woman. And it so happens this woman was a baker. Margaret Haughery came to this country from Ireland with her husband and several children. Death bereft her of them all. Alone, seeking employment, she drifted from the South Atlantic States to New Orleans. In this city she entered the services of the Sisters as dairymaid. Earning a limited amount of money she established a small bakery. This increased under her management to wholesale dimensions. She sent out from her establishment bread-carts that carried as free gifts to the deserving poor 300 loaves of bread daily. Everything this woman undertook prospered greatly. She could neither read nor write, and had an extremely limited idea of figures; yet she carried on such an extensive business that she rolled up a large bank account yearly. Her appearance in face, form, and dress was unprepossessing. She was usually clad in a short gown of gray, with Quaker-like bonnet, and with coarse, ruddy face she presented anything but a fashionable presence. Driving through the streets in a clumsy cart, with her plain costume, on her errands of mercy or business, she was never a subject of ridicule or derision, but always of respectful deference; even the mischievous street hoodlum doffed his ragged cap and stood waiting to serve her. The needs of the orphan appealed most strongly to her sympathies; especially to those who were made fatherless and motherless by that fatal pestilence, the yellow fever, she gave large slices of her income. At the time of her death, her remains lay in state two days and were viewed by thousands of people. The funeral took place at St. Patrick's church, and was the largest ever known in the history of New Orleans, except that of Jefferson Davis. This procession of carriages extended for miles and included every religious order, every civic society, the priests, clergymen, and people of every church and denomination, with the children from all the schools and numerous orphan asylums in the city; old and young, rich and poor, ignorant and wise, all turned out to do honor to the memory of one plain, uneducated woman, for her deeds were great. The whole of her fortune was bequeathed to the different orphan asylums without regard to faith. At the intersection of two busy streets, Camp and Prytania, in the center of a beautiful, sunny spot, stands a pure white marble monument. Upon the broad base is inscribed the queenly yet simple name, "Margaret." Surmounting this, seated in a chair with a shawl over her shoulders and one arm wound in an affectionate caress around the neck of a little child, is a figure representing Margaret Haughery, the "Orphan's Friend."

**MR. ARMOUR AND THE BOOT-BLACK.**

A bootblack walked into the office of Mr. Armour, he had none of his outfit with him, but the bootblack was stamped in him and all over him. He went to the gate where a guard stands between his post and the greatest packer in the world. "Where's de ole man?" asked the urchin. The guard told the boy to get out. "You tell de ole man dat I want to see him. I want to see him alone, I don't want to bodder you ner de ole man. But I want

to see de ole man, an' I want to see him right off."

Mr. Armour at his desk overheard the ragged request. "Let that boy come in here," he called to the young man at the gate. The urchin approached Mr. Armour in a business-like way. No preliminary compliments.

"Say," spoke the urchin, "I took a nap out dere in de alley and while I was asleep some o' dem kids from de Board o' Trade come along and swiped [stole] my kit, an' I'm short. I want to borrow a dollar to buy me a kit, an' I'll pay you back on de 'stallment plan. See?"

Mr. Armour handed the boy two silver dollars and told him to go. But the boy handed back one of the dollars and said:

"I doan want but one. I'm going to pay it back, an' der's no use o' a man goin' in deeper'n his head. I allus keep my head above de water."—*Chicago Tribune.*

**GOOD WORDS.**

FROM RECENT LETTERS.

FROM TENNESSEE: "I cannot tell you what a blessing THE LIVING CHURCH is to me here. We are fourteen miles from the nearest church, over rough, country roads. The 'Lyrics' have been much admired."

FROM PHILADELPHIA: "I enclose \$2 for that royal paper, so true to the Holy Catholic Church. Long may the editor live who is so fearless for the truth."

FROM GEORGIA: "I could not do without your paper."

FROM ILLINOIS: "Thank you for your very excellent 'leader,' 'The Foes of the Household,' firm and strong, and decided, but prudent and thoughtful."

FROM MASSACHUSETTS: "THE LIVING CHURCH is to be commended for the noble stand it has taken for the Catholic Faith. Its editorials have given no uncertain sound."

FROM ST. LOUIS: "Allow me here to say that I have been greatly pleased with your editorials on the Higher Criticism, and also with the general tone of the paper."

FROM MASSACHUSETTS: "I enclose renewal of subscription to your paper. It is the American Church Times. I could not do without either of them."

FROM ALBANY: "I believe that THE LIVING CHURCH has a great future before it. It is financially within reach of the people. It is a definite, unflinching teacher of Catholic truth. Those two things alone would assure its success. I have in this parish forty persons preparing for Confirmation—a class exceptional in its history, a class equal to almost one-fifth of the communicant list. I think I owe this success, under the Holy Spirit, to definite Catholic teaching from the pulpit and THE LIVING CHURCH."

FROM ALABAMA: "THE LIVING CHURCH—stick to first principles, and you have my support."

FROM CANADA: "The paper is admirable in every way, and I get our Canadian news briefly but well told. Your English letters are particularly interesting and instructive, and what we Canadians like. Go on and prosper."

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### HINTS FOR CAMPING OUT.

BY J. M. BURGONE.

CONCLUDED.

Now for books; don't try to read anything that requires a concentrated effort, or anything that you particularly care to remember in an accurate manner, for every story or poem will have the association of sun and breeze and rustling leaves, and birds and pretty tuneful grasshoppers and crickets. Take James Whitcomb Riley's poems and a volume of Lowell and Bryant perhaps, and an old volume of Shakespeare that opens by itself in the right place. Take Lorna Doone, Bunner's Midge, An Author's Love, which is a companion to Prosper Merrimé's Letters to an Unknown. The Alhambra, a stray volume of the Romance of History, and your favorite one of Mary Cecil Hay—it ought to be the Arundel Motto. Then you must have one to cry over sometimes, so take In a Grass Country, by Mrs. Forrester. This store will keep you all five dipping into them every spare hour, and will not take you away from any of the legitimate camping-out fun.

Your tent must depend on the location of the spot you select for your camp. A V tent is the simplest and most practical; all the rigging and stakes come with it, and it only takes a few moments' brisk work to set it up. They come rather expensive when bought new from a dealer in outing goods, but there are any number of sail lofts in the big cities where a perfectly good second-hand tent can be bought for a very few dollars, or where an excellent one can be improvised out of sail cloth for even less. A board floor is not at all necessary. Select a camping spot in a pine wood and scatter the aromatic needles thickly over the floor of the tent. This will be carpet, tonic, and sleeping draught all in one. If no pine wood is available, take any good, dry spot, and throw down your rubber blanket.

This party is presupposed to consist of three girls and two men. The girls, of course, have the tent to sleep in. The men swing their hammocks under trees near by, or have a tent of their own. A favorite way for men is to spread a square of sail-cloth over the hammocks, put a string in each corner and tie them to the branches. It keeps off dew and rain, but does not get in the way of any breeze that may be blowing.

Now the cost of all this, divided among five, will be very little. Groceries and staple supplies for a three weeks' camp, can be bought for ten dollars, and five more will buy all the fresh meat and milk you need. Skirmishing among put-away and extra kitchen things, will discover all the utensils needed. A rubber sheet is part of every house-furnishing, and can be borrowed. Comforters can be bought as low as 80 cents each; rubber boots cost \$1.50. Use all your old clothes, and save lots that way. Hammocks can be bought for 50 cents each. At an outside calculation, no one of the five need spend more than \$9. This does not, of course, include the tent, which can be bought second-hand or hired for a sum, large or small, in inverse ratio to the wit of the man who undertakes the task of getting it up.

Now just a word about a pet camping scheme of my own. Oh, to be a real gypsy for three weeks in a red cart with lace curtains at the windows, and a ladder at the back to pull up after you are safely in! Of course, that is impracticable, but a good covered grocer's or butcher's cart can be hired for a couple of dollars a week. Five dollars will include a strong, if not particularly dashing, horse. Then load your goods into this and start out some blissful morning and drive along a road till you find a place that suits you. Stop there until you are tired, and then go on to the next place. The girls can sleep on the floor of the wagon, but there must be a small tent for the men, and to cook in, should it rain. This is ideal camping out, and has many advantages over the other kind in its possibilities of change, should surroundings prove less delightful than at first hoped, or should greater variety be desired.

Another delightful month can be spent in a canal boat trip, but the immortal authors of "Snubbin' thro' Jersey," have left nothing to be said on that subject. One thing only remains to be impressed on the mind of every would-be camper: "Don't forget the banjo."—*Good Housekeeping.*

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"There were three crows sat on a tree, As black as any crows could be."  
"Alas!" said one, "would I were white Instead of being black as night."  
"Such foolish wishing," said his friends, "In disappointment often ends;"  
But now, forsooth, to make you white, Will be an easy matter, quite.  
We'll wash you well with some GOLD DUST, And, when you're white, we fondly trust That while you wonder at the feat, Your happiness will be complete."  
\* \* \* \* \*

Behold him now as white as snow! Wonder of wonders! saith the crow, "If GOLD DUST POWDER makes black white, 'Twill surely all the world delight; And mistress, mother, nurse and maid Will find themselves henceforth well paid In using this great help for all, The household's needs—both great and small; For dishes, kettles, pots and pans, For paint, and floors, and milkmen's cans— It surely will great comfort bring, And clean each dirty place or thing; For what will make a black crow white, Will make whate'er is dingy bright."

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