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# The Living Church.

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

VOL. XV. No. 18.

SATURDAY, JULY 30, 1892.

WHOLE No. 717.

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# The Living Church.

SATURDAY, JULY 30, 1892.

THE seven hundredth anniversary has been celebrated of the consecration of Holy Trinity church, Old Clee, near Cleethorpes. The Bishop of Lincoln preached the sermon.

THE 430th anniversary of the completion of York Minster was celebrated on Sunday, July 3rd, when sermons were preached by Dean Purey-Cust and Chancellor Raine.

THE cost of the great hall of the Church House will, it is announced, be at least £35,000, towards which the council have in hand up to the present time, £28,000.

IT has been proposed to found, somewhere in East London, an "Albert Edward Sailors' Rest," in memory of the late Duke of Clarence. Ten thousand pounds is needed for this excellent purpose; and an appeal for the necessary funds has been issued.

MR. Athelstan Riley's "Society of the Treasury of God" held its annual meeting the other day. The society's object is to band together Churchmen who recognize the duty of what is called personal tithe-giving, that is, of freely devoting one-tenth at least of their income to religious or charitable purposes. It appears that there are now 182 members and 12 associates. The membership includes five bishops and 71 priests or deacons.

IT is sometimes said that the Church of England is not holding her own in the colonies. This, however, does not apply to Victoria, according to the Year Book of the diocese of Melbourne, which has lately been published. It appears that the clergy increased in numbers last year from 172 to 180; honorary readers from 120 to 127; churches from 318 to 334; parsonages from 131 to 136; accommodation for worshippers from 91,018 to 95,188.

A REMARKABLE service was held at Folkstone recently, in connection with St. Peter's church, of which the Rev. C. J. Ridsdale is vicar. The clergy, accompanied by a fully surpliced choir, carrying a cross and banners, marched through the streets to the edge of the sea, where a service was held invoking the divine blessing on the fisheries. Thousands of spectators witnessed the unusual service, and perfect order was kept throughout.

The "Walmer Castle," opposite the Marylebone police court, has just been placed under the management of the Church Army. This society has decided upon training some of its evangelists for coffee-tavern managers. It insists that all coffee-taverns placed under its direction should be supplied to them rent and taxes free, though in the event of profits arising, the local committee for the same will be refunded so far as the profits entitle them. The object of this department is to improve the whole tone of coffee-taverns throughout the country.

THE death is announced on the 25th inst. of the Rt. Rev. Thomas L. Cloughton, late Bishop of St. Albans. He was born in 1808, and educated at Rugby, and Trinity College, Oxford. He was Professor of Poetry at Oxford from 1852 to 1857. In 1867 he was made Bishop of Rochester. Upon the division of that diocese in 1877, he elected the new See of St. Albans, which he held until 1890, when he resigned.

ARRANGEMENTS for a Church Congress in Armagh are approaching completion. The meetings are to be held in September next. The Congress is not to be confined to the diocese, but invitations are being sent to other parts of Ireland. The following are the subjects set down for discussion: (1) How to deepen the interest of the people in the services of the Church; (2) The Ancient Irish Church and how to revive its missionary spirit in the present day; (3) Authorized lay help; (4) Special hindrances and helps to the spiritual life of individuals and of the Church.

AT the recent synod of the diocese of Qu'Appelle, the Bishop (Dr. Anson) announced his resignation owing to failing health. He began his charge with a reference to the poor progress made by the Church in Canada compared with other denominations, as revealed by the late census. This lack of progress he ascribed to three chief hindrances—(1) The want of united action in the Church, as there is no general synod of the whole Dominion; (2) the want of more freedom and elasticity in conducting the services—the cramped and rigid uniformity was a product and result of mediæval and modern sectarianism; (3) the want of a proper name for our Church.

CANON TRISTRAM, who has recently returned from a visit to the China seas, speaking at a meeting of the Church Missionary committee, said that "Hong Kong is a most trying place for work. Many English residents are essentially worldly. The streets are full of houses licensed by Government for immorality. The one redeeming point is the character of all the clergy, not only our missionaries, but the Government chaplains, and Mr. Gurney Goldsmith (the Mission to Seamen chaplain), who is a most devoted, spiritually-minded man. His energy is marvellous, and his organizations admirable, while his influence with the seamen is manifest to the most casual observer."

The tercentenary of Trinity College, Dublin, was, in its way, a sort of reunion of Christendom. The procession to St. Patrick's cathedral included representatives from the Roman obedience, numerous members of the Church of Ireland, and a deputation from the universities of Oxford and Cambridge, and other learned bodies. In addition to this, numbers of Roman Catholics attended the service, and extraordinary enthusiasm and unanimity appeared to prevail. The dean

preached an appropriate sermon, and the choir sang Blow's fine old anthem, "I beheld, and lo," which was followed by the "Hallelujah" chorus. There was a garden party at the provost's in the afternoon, and the functions of the day terminated with a ball at the Mansion House.

ONE of the strongest arguments against the closing of the World's Fair on Sunday is the fact that liquor dealers and saloon keepers favor it. The *Wine and Spirit Gazette* is the national official organ of the saloon keepers of the United States. Its statement in full as to the attitude of the saloon keepers on the question of closing the Fair Sunday was as follows:

"The liquor dealers of Chicago are among the staunchest opponents of the opening of the Fair Sundays. If the Fair grounds are closed, tens of thousands of visitors will most likely patronize that day the numerous beer-gardens, concert-halls, and other places of amusement where liquor is sold. A golden harvest is expected by the liquor dealers of Chicago from the closing of the Fair Sundays.

IN *The Mission Field* (S.P.G.) for this month we read: "Bishop Patteson more than once deprecated the continuance of the Society's grants to the Melanesian Mission, knowing that New Zealand and Australia are well able to maintain that mission, to the support of which they are peculiarly pledged, and the fact was stated in the annual report for 1891 as an answer to inquiries that are sometimes made, Why does not the Society help the Melanesian Mission? We regret to hear that the Australian churches have failed to support the mission as liberally as might be expected, and that it is just now so much straitened in means that even the suspension of the bishopric is contemplated, and we are asked to let this fact be known to our readers. No one would more regret the crippling of this splendid mission than the Society itself."

THE Right Rev. James Francis Turner, of the diocese of Grafton and Armidale, who is about to come home and may not return to his diocese, was consecrated Bishop of Grafton and Armidale by Archbishop Tait, of Canterbury, Bishop Selwyn, of Lichfield, and six other bishops, in Westminster Abbey, on February 24th, 1869. He has thus been Bishop of the See for upwards of twenty-two years, a period which is only exceeded by one other Australian Bishop, viz., Bishop Parry, of Perth, Western Australia. His diocese, which lies in the north-east part of New South Wales, has an area of about 70,000 square miles, and a population of about 80,000, of whom, roughly speaking, nearly half are Church people. The Church in the diocese has been thoroughly established, and the services of the laity are enlisted by means of a special organization of a very complete character.

SIR CHARLES ELLIOTT, Lieutenant-Governor of Bengal, at a recent meet-

ing, said that though the census report for Bengal was not yet completed, he had received a provisional statement which showed that the number of Christians in his Lieutenant-Governorship had risen from 122,000 to 189,000 in the last ten years. "As the head of the government," he continued, "I feel that the missionaries are, so to speak, an unrecognized and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country. They occupy a field which the officers of the government are unable to take up. We are doing a great work in spreading the blessings of civilization, making life and property secure, teaching the rule of law, and encouraging the growth of education, but we cannot directly touch on religious subjects. By the orders of our Queen, as well as by the natural fitness of things, we are prevented from proselytizing. In religious matters we have to treat all alike, and to show no more consideration for one faith than for another, and yet we know right well that the only hope for the realization of our dream, and for the true elevation and development of our people, lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the government by devoting their lives and their labors to bringing the people of India to the knowledge of Christ."

THE annual meeting of the members of the corporation of the Church House was held on Thursday, June 30th, the Archbishop of Canterbury presiding. The secretary, Mr. S. W. Flamank, read the report, in which regret was expressed that the building of the great hall should be still further delayed. The offer of an anonymous donor to contribute £1,000 if nineteen others would do the same, had elicited eleven similar promises. A largely increased number of meetings had been held in the House during the year, the record being 294 as against 153 in 1890, while fourteen Church societies find a permanent home there. There were over 10,000 volumes in the library, but more modern theological works were needed. The council urged the Colonial and American clergy who might be visiting this country to use the Church House, which was intended to be as much for the service of the Church abroad as for the Church at home. The Duke of Westminster, in moving the adoption of the report, said that the regrettable delay in commencing building operations was not without advantage, and no doubt they would begin about Michaelmas. The Bishop of London seconded the motion, and said there had been endless legal difficulties in the way of obtaining the whole of the site and the dilapidated buildings upon it, but these were nearly all surmounted. Meanwhile the temporary premises had proved invaluable for meetings and committees to Convocation and Church societies.

## CHICAGO.

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

The Rev. A. W. Mann officiated twice at All Angels' church for deaf-mutes on Sunday, July 10th.

## NEW YORK.

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

CITY.—During the absence of the Rev. Dr. C. DeWitt Bridgeman abroad, the services at the church of the Holy Trinity, Harlem, will be maintained by the Rev. W. M. Downey, who, until recently, was rector at Merrick, L. I.

The first service of "setting apart" Deaconesses will be held in Grace church on the 16th Sunday after Trinity, Oct. 2nd.

Two memorials have just been placed in St. Michael's church, the Rev. Dr. Peters, rector. One is of the Rev. John N. Barstow, the first rector, and the other of the Rev. Samuel Farmer Jarvis, who was rector from 1811 to 1819. They are of bronze, and were made by Messrs. J. & R. Lamb.

The church of the Ascension, the Rev. E. Winchester Donald, D. D., rector, will, with the help of three deaconesses, do a vigorous work during the summer for poor children. A day nursery, of new foundation, cares for 60 little ones; and 250 children will be cared for, at the summer fresh-air home of the parish, at Hightstown, N. J.

On Monday night, July 17th, there was a special song service at the Rescue mission of St. Bartholomew's Parish House, which was of the nature of a farewell to Miss Wray, of the Win One chapter, upon her departure for Europe, where she goes to recover her health, impaired by work among the poor and fallen of the city.

At St. Bartholomew's parish house, the Sunday school numbers 500 scholars; the men's club 180 members, and the boys' club 200 members. All is vigorously going on during the summer months. At the coffee house there are upwards of 200 persons fed daily, with good, plain, wholesome food, at nominal cost.

By the death of Mrs. Lucy Fayerweather, which occurred at Rutland, Vt., Saturday, July 16th, the estate of her late husband, Daniel B. Fayerweather, will be affected, though to what extent is not yet known. Public interest attaches to the matter, on account of the immense sums left by him to colleges and hospitals. It is probable that almost the entire estate will now go to these institutions.

The services at the church of the Heavenly Rest, the church of the Holy Communion, St. Mark's, St. George's, St. Thomas', Grace, Calvary, St. Bartholomew's, Trinity and all the chapels, St. Mary the Virgin, and St. Andrew's, will be kept up during the summer months by the assistant clergy, in the absence of the rectors. The Rev. S. H. Bishop has charge of the church of the Incarnation.

The trustees of St. Luke's Hospital are selling a small portion of the ground of their new site near the cathedral of St. John the Divine. The land is very valuable from its proximity to so many fine buildings, and the cutting off of small lots, without decreasing the usefulness of the whole, will bring needed funds into the hands of the trustees for application to the task of constructing the new and expensive hospital buildings.

St. Ignatius' church, the Rev. Father Ritchie, rector, has a temperance society in St. Michael's Guild, which is doing quiet, but efficient work. Its membership is wholly confined to men, and is pledged to resist intemperance, blasphemy, and impurity. Total abstinence is not required, but is encouraged, and the total abstinence pledge is administered to any who desire it. The guild is under the guidance of the clergy of the parish.

The committee of clergymen who has been, at the request of Bishop Potter, examining into the case of Francis E. Shober with a view to his possible restoration to the ministry of the Church, has completed its labors. Mr. Shober was some time ago

deposed from the priesthood at his own request, but afterwards retracted the request, when deposition had been pronounced, and begged to be re-instated. The report of the committee is, that it has unanimously reached the opinion that Mr. Shober cannot properly be reinstated, on the ground that he has been guilty of conduct unbecoming a clergyman.

The Rev. Dr. Greer, of St. Bartholomew's church, had a narrow escape from death on Saturday, July 15th. He was driving with Mr. Cornelius Vanderbilt to Manchester-by-the-sea, N. H., where he expected to officiate on Sunday at Emmanuel church. As the carriage approached a railroad crossing near Sunset Rock, a wrecking train from Boston unexpectedly approached, and there being no time to stop the carriage, the coachman put whip to the horses, and crossed just in front of the engine, which almost grazed the vehicle.

Mr. J. Pierpont Morgan, one of the deputies to the General Convention, and a liberal parishioner of St. George's church, has, it is reported, taken a house in Baltimore for the time of the convention, with the purpose of extending hospitality to various bishops and leading clergymen. During the session of the last General Convention in New York, his elegant home on Madison ave. was made the abiding place for the time being, of the Presiding Bishop, the Bishop of Albany, the Rev. Robt. J. Nevin, D. D., LL. D., of the American Church, Rome, Italy, and other well-known men.

On Monday, July 18th, was made the 9th trip of the floating hospital of St. John's Guild. As many as 1,439 children and their mothers enjoyed the outing and medical care. They were principally from the east side tenement districts of the city. It was the first "named" trip of the season, having been given at the expense of Mr. James Speyer, in celebration of his birthday. He himself accompanied the excursionists that he might have the satisfaction of witnessing the benefits derived from his kindness. A number of the trustees of the guild were also present, and an officer of the Health Board, besides the regular medical staff.

The more than 35,000 delegates to the convention of the Christian Endeavor Society, just held in the Madison Square Garden, had a few Churchmen among them, and about 50 of the latter assembled for a special meeting in the Sunday school room of Calvary church, the rector, the Rev. Dr. Henry Y. Satterlee, being absent in Europe. Among those present were the two assistant ministers of the parish, and seven clergymen from rural parishes outside of New York. The subject of the Christian Endeavor Society was discussed by the Rev. I. O. Adams, of Pine Bluff, Ark., the Rev. C. J. Palmer, of Lanesborough, Mass., and others.

The Rev. Wm. H. Potts, Ph. D., son of the well-known Church publisher, has, as already announced in these columns, been contesting for some time the attempt to open a liquor saloon close to St. Thomas' chapel. The Board of Excise has just refused a license to the saloon, but the case has been appealed against them by the proposed saloon keeper, to the court of Common Pleas, and the interesting case cannot be regarded as having reached final settlement. Dr. Pott has succeeded in stirring much united effort, and is supported in his fight by an influential backing. The chapel is part of one of the strongest churches in the city, St. Thomas', under the rectorship of the Rev. John W. Brown, D. D.

In the City Mission, there are conducted on an average, 40 services on each Sunday by the staff of ten missionary clergymen. Sometimes one priest performs as many as six services in a day. These services are scattered all over the city, and reach the poor and homeless in St. Barnabas' chapel, the East side poor in the chapel of the Messiah, and the West side in St. Ambrose' church; the prisoners in the Tombs and other prisons; the sick at Bellevue Hospital and in like institutions; the paupers in

the alms house; the insane and sick at Blackwell's Island, and the young in the reformatories. Besides this, are the endless varieties of house-to-house ministries, and of personal charities.

Almost all the children sheltered at Grace House-by-the-sea, Far Rockaway, L. I. (sustained by Grace church, New York), are children of the Day Nursery of the parish; and most of the women sent there are their mothers. But in addition, a great number of persons, including men, are sent into the country for a day at a time, during the hot weather. A number of excursions are also organized on chartered steamboats and barges to groves exclusively reserved for the excursionists of this parish, and smaller excursion trips are provided on regular boats to Glen Island and Rockaway Beach. These enable many who could not spare more than a day at a time from their work to get at least a breath of fresh air. Other beneficiaries are provided with transportation to enable them to visit their friends in the country. The parish workers have a difficult task in selecting and conducting parties to homes in the country or by the sea; and this involves numerous and almost daily visits to the tenement houses during the heat of summer. This noble parish philanthropy has stimulated two young ladies of the congregation, who have long maintained the Martha Summer Home, on the Hudson, for the poor children of the city. The little guests here number about 30 at a time, and enjoy two or three weeks among the hills.

The 76th annual report of the American Bible Society was issued Saturday, July 15th. It shows a total of cash receipts for general purposes for the year of \$556,527.29. In addition to this, the sum of \$5,165 was received for permanent investment. The total cash disbursements for general purposes was \$593,588.31. For distribution of the Scriptures in foreign lands, \$159,630 was expended. The total issue for the year, at home and abroad, was 1,289,196 copies. Of these 936,578 were issued from the Bible House, and 391,618 were printed in foreign countries at the expense of the society. Among the foreign editions were 9,000 Bibles, 5,000 Testaments, and 22,000 Scriptural portions in Arabic; 500 Bibles in the Bulgarian tongue; 500 portions in Koordish; 4,000 Testaments in ancient Armenian; 5,000 Testaments, and 3,000 Scriptural portions in modern Armenian; 5,000 Testaments, and 2,500 portions in Turkish; 39,509 portions in Siamese; 3,000 copies of the Gospel of St. John in the Laos language; 189,398 volumes of various sorts in Chinese. The total number of volumes issued by the Society in the 26 years of its existence is 55,531,908.

On Wednesday, July 20th, was opened the new club house in Stanton st., under the care of the Brotherhood of St. Andrew which has already been described in these columns. It is to be called the Tee-To-Tum, and is modelled upon successful institutions of the same class in the crowded districts of London, under the auspices of the members of the Brotherhood, at Old Epiphany House, suggested the idea to Mr. R. Fulton Cutting, who generously gave the funds necessary. The five-story tenement structure has been transformed, and has become a cheerful break in the dingy and poverty-stricken neighborhood teeming with humanity and grog-shops. Active work will be begun immediately in supplying cheap, wholesome food from the store on the first story. In the rear of the store, the club room for men has been substantially furnished and cheerfully decorated, and provided with games and other means for amusement and recreation. The members of the club can be served with light refreshments at slight cost. The girls' club occupies the entire second floor, where three rooms open together. These will be cosily furnished and will be reopened in September under the care of the Girls' Friendly Society, with Mr. John Greenough, secretary. The third floor will be a residence for members of St.

Andrew's Brotherhood, and one of them, Mr. Ralph W. E. Merrington, has already gone there to live, that he may be in the midst of the work. Although ample funds have been provided which will ensure the club's existence for the next two years, still it is hoped and believed that this philanthropic enterprise will prove a self-supporting one from rentals received from the tenants of the upper floors, the receipts from the kitchen and store, and membership fees of the various clubs. As soon as this is made a self-evident fact, other Tee-To-Tums will at once be opened in the city. The members of the men's club pay 25 cents a quarter as a fee, and have many privileges. Any man over 18 years of age and of respectable character is eligible, but loses his privilege if guilty of evil behavior. There are regular blanks for membership which are given out by the superintendent, and when returned must have the endorsement of the employer or clergyman of the applicant. Rooms are open all day and till 10 at night except Sundays. Visitors other than members are only admitted at special times twice a week. A large degree of interest has been manifested in the enterprise by Christian people.

MT. VERNON.—The excavations for the foundations of the new parish house of Trinity church, are nearly completed. The corner-stone will be laid with appropriate ceremonies by Bishop Potter, on Aug. 6th. The total estimated cost of the structure is \$7,230.

NEWBURGH.—During the short space of a year, the new church of the Good Shepherd, the Rev. John M. Chew, rector, has rapidly grown. There is now a Sunday school of 450 pupils, and the communicant roll numbers 300. There is a successful vested choir.

BARRYTOWN.—The fresh air charity has created much sympathy in this neighborhood, where are located the country seats of some of the wealthiest and oldest families of the State. A cottage has been devoted to the use of little city waifs sent from the church of St. Mary the Virgin, New York, of which the Rev. Father Brown is rector. Numbers of poor children are also gaining health at the Mt. Rusten cottages.

SING SING.—Beautifully situated on the heights is the summer home of Emmanuel church, formerly a part of the mission work of the church of the Holy Trinity, Harlem. Emmanuel, itself but freshly made an independent parish, has undertaken to continue the care of children during the hot season, and has formally re-opened this home. The cost for the summer of giving fresh air to some 200 children, will be about \$1,000, and the struggling parish, under the lead of its rector, the Rev. Wm. K. McGown, has made appeal to outside friends to enable it to fulfil this task of love, begun and continued in faith.

RYE.—The Ven. Archdeacon Kirkby announced to his congregation last Sunday morning that, during the previous week, a communication had been received by him from a family in the parish signifying their desire to place a new organ in the church, to cost not less than \$8,000. This was to be given solely as an expression of gratitude to God for spiritual blessings received. The donors, who did not wish their names to appear in any way, also expressed a wish that the present organ be sold and the proceeds be given to the fund for the enlargement of the Sunday school room. As soon as these announcements had been made, the rector desired the choir and congregation to rise and sing the doxology.

ANNANDALE.—The Rev. Charles F. Hoffman, D. D., brother of Dean Hoffman, and rector of the church of All Angels, New York, has just sent an additional check for \$25,000 to the Rev. Dr. Fairbairn, warden of St. Stephen's College. Dr. Hoffman, as announced from time to time in these columns, has been a most liberal benefactor of the college, and one of the college halls bears his name. This latest gift is to be added, as is understood, to the general endowment, which, perhaps, more

needs enlargement than any other interest of the institution. The large number of young men seeking here a preparation for entrance at theological seminaries, would be much larger if all desirable applicants could be admitted. The usefulness of the college is sorely restricted for lack of more scholarships, and the means to educate deserving men. Dr. Fairbairn makes present funds go wonderfully far, by economy and care.

**PENNSYLVANIA.**

OSKI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. R. Bowden Sheppard has recently resigned the rectorship of the church of the Advent.

The trustees of Griswold College, Davenport, Iowa, have conferred the degree of D.D. on the Rev. G. H. Kinsolving, Assistant Bishop-elect of Texas.

Notwithstanding the fact that improvements are being made at St. Luke's church, the Rev. L. Bradley, rector, the edifice is not closed, but regular services are maintained all through the summer. Two very fine memorial windows have recently been placed in the church, one erected in memory of Cora Roberts, unveiled March 27th last, who had been for many years a zealous member of the parish. The other window, of rich coloring and artistic workmanship, has been placed in the north aisle by Mrs. Thos. S. Stewart, to the memory of her husband. Mr. Stewart was the architect of the church, and a regular attendant upon its services from the beginning of its organization in 1838 until his decease in May, 1889, a period of over half a century.

The 9th annual report of the Italian mission for the year ending May 1, 1892, has recently been issued. It states that "while the Italians are becoming more able and willing to contribute to the cause, we are still mainly dependent upon outside support." The mission church of L'Emmanuel is located in the centre of the Italian colony, numbering at least 20,000 souls. The statistics of parish work include: Baptisms, 7; confirmed, 26; burials, 5; sermons and addresses delivered, 170. There are about 200 communicant members enrolled, and 125 in the Sunday school, with 6 teachers. The day school attendance averages 60, and the sewing school 25. There is a chapter of the Brotherhood of St. Andrew numbering 10 members, who are doing an excellent work among their compatriots, in bringing young Italians into the Church. There is a literary society, the "Circolo Savorola," of 35 members, who meet twice each week to discuss points of reading and Italian literature; and a beneficial society, the "Circolo Galeazzo," with 45 members. The "Ladies' Italian League" was organized by the Rev. M. Zara, missionary in charge, in the fall of 1890. It has now a membership of 170; Mrs. O.W. Whitaker is the president, and Mrs. Lydia G. Des Granges, treasurer. This League has charge of the sewing school, and are much encouraged with the attendance and progress made by the children in learning to sew. The Rev. M. Zara is a most indefatigable worker, even beyond his strength; short vacations during the week he hopes will restore his health. Ever alive to the wants and necessities of those among whom he ministers, he contemplates the erection of a Home where the friendless and aged may find rest and refreshment.

**MASSACHUSETTS.**

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The Rev. Canon Bright, regius professor of ecclesiastical history, Oxford, England, preached July 17th in the church of St. John the Evangelist. His sermon was upon St. Peter, his character, and the circumstances of his life. "If we in our day," he said, "feel anxious about the future of Christianity, because of widespread spiritual unbelief, we need only to get ourselves in the way of looking at Christianity from Christ's point of view. Christianity is not a thing of a day, nor a year, but for all time, and what we sometimes regard as

signs of the times, are but signs of this or that period."

The City Board of Missions, through the beneficence of a friend, has been enabled this summer to give weekly outings to a number of the poor children scattered through various parts of the city. South Boston has been favored, and here the poor are congested into an area which makes the work of the three churches purely missionary. The rector of St. Matthew's has sent over 70 children to the country, and over 50 on a day's outing down the harbor, during the month of July.

**NEBRASKA.**

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

OMAHA.—The graduation exercises of Brownell Hall, the diocesan school for girls commenced on Trinity Sunday with the annual sermon to the graduating class at St. Matthias' church, which was preached by the Rev. John Williams, Canon Doherty reading the service, and the Bishop pronouncing the absolution. The Junior exhibition took place on Monday morning, and consisted of an art display and the delivery of essays and recitations, interspersed with music. The art display was very creditable alike to the pupils and to their instructor, Miss Gertrude Young, whose great aim it has been to develop individual talent in the production of original work rather than fostering the superficial talent of mere copyists.

On Monday evening the annual *musicale* more than sustained the reputation of the Hall. On Tuesday, at 10 A. M., the Commencement was held. The class numbered eight. With each diploma was given a handsome gold cross engraved with the badge and motto of the school and the year of graduation. These crosses were the gift of Mrs. Worthington, who thus early in her connection with the diocese showed her interest alike in the school and in the personal welfare of the individual graduates. In the evening the Bishop and Mrs. Worthington gave a reception to the class and their friends.

The Alumnae Association met in the library at Brownell Hall at 2:30 P. M., on Tuesday, June 14th. There was a large attendance of graduates and the meeting was very enthusiastic. Next year being the twenty-fifth since the incorporation of the Hall, it was resolved to raise \$3,000 to found a scholarship to mark the event.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

The will of Sarah Neilson, of Philadelphia, probated 20th inst., directs the payment of the income of a life insurance policy of \$2,500 to the "maintenance and support of St. Stephen's church, Florence, N. J., and that upon the death of the survivor of the trustees of the fund, the said fund should be paid to the treasurer" of the diocese of New Jersey.

SOUTH AMBOY.—On Thursday, July 14th, in the presence of a large gathering of people, the corner-stone of the new chancel, choir, and vestry rooms, etc., of Christ church, was laid by the Rev. A. B. Baker, D. D., Dean of New Brunswick, acting for the Bishop of the diocese, who, much to his regret, could not be present. The ceremony was preceded by a celebration of the Holy Communion, in the nave of the church, which has been boarded off from the new part, and where services are held until the extension is completed. The dean was Celebrant, assisted by the Rev. Messrs. Cornell and Crozier; the Rev. Robert Mackellar was precentor; and the rector, the Rev. H. M. P. Pearse, gave a brief history of the birth and growth of the parish, with a statement of the causes which led to the present undertaking. At the conclusion of this service, the choir, clergy, wardens, vestrymen, and congregation filed out of the church, and proceeded to the new buildings, singing hymn 202. Psalms cxxxii and cxxxvi were chanted; the usual Collects were said by the Rev. Dr. Roche; the Lesson, and list of articles deposited in the stone, were read by the rector; and the corner-

stone was laid by the dean, according to the customary formula, who also, with the Rev. E. P. Miller and the Rev. Jos. C. Hall, made an address. After the benediction, the procession wended its way down the picturesque slope, at the top of which the church is situated, to the parish school building, where the congregation was dismissed. The clergy and choir were hospitably entertained in the rectory by the ladies of the parish. The cost of the new structure, including the reconstruction of the organ, and the heating of the entire building with steam, will be about \$9,000, of this amount nearly \$8,000 has been raised in the past three years; and with the exception of \$450 from a former resident of the place towards the organ, and \$75 from two other friends, the entire amount has been contributed by the members of the parish themselves, without fair or festival, and with the exception of one person who gave \$4,000, there is no wealth in the congregation. The new chancel will be 34x25, with accommodations for about 30 in the choir. The altar will be raised seven steps from the floor of the nave, which as now enlarged, will provide 30 more pews.

**SOUTH CAROLINA.**

WM. B. W. HOWE, D.D., Bishop.

MOULTRIEVILLE.—This is a small village which has grown up around Fort Moultrie, on Sullivan's Island, in Charleston harbor. The exceptionally fine beach and cool breezes have made it a very popular summer resort, and as a very large proportion of the summer residents are Churchmen, it has been thought desirable to provide them with a suitable place of worship, and regular services during the season which lasts from May to November. A beautiful stone church has been erected, at a cost of \$6,000, with comfortable seating capacity for 200. The church was first opened for divine service on the 4th Sunday after Trinity. The work has been placed in charge of the city missionary of Charleston, the Rev. Geo. F. Degen, who will personally conduct the early Celebrations and night services, and will obtain clerical assistance or lay reading for the mid-day service. On this occasion, the Rev. C. C. Pinckney, D. D., rector of Grace church, Charleston, officiated at 11 o'clock. The congregations were very large at all the services. There will be a weekly Eucharist at 7 A. M., and on one Sunday in the month a second one at 11 o'clock. The Eucharistic vestments and lights are used.

The interior of the church is finished in native pine, the furniture being of black walnut. The altar with its ornaments, the lectern and prie-dieu, the font, chancel rail, and carpet, and the silver Communion service, were all gifts, and most of them memorials. They are of handsome design and workmanship. A chancel window, credence, and alms basins have been promised, but were not in place on the opening day. It is one of the handsomest and most finely appointed suburban churches to be found anywhere, and the islanders are to be congratulated on this fruition of their long-cherished hopes.

CHARLESTON.—There are nine white and two colored Episcopal churches in this city, though one of the former has been closed for several years. There are also a number of charitable institutions belonging to the Church, though working somewhat apart. Two weeks ago the Church clergy of the city and vicinity assembled at the office of the city missionary to organize the Charleston Clericus, which will hereafter meet every Monday at 12:30 to discuss the needs of the Church, the best methods of rendering more effective the work of her institutions, and to further Church extension. The Rev. A. Toomer Porter, D. D., was elected president, and the Rev. John Gass, secretary. The most important action taken by the Clericus was that looking to the establishment of an associate mission in the city, where young men, as soon as they are admitted to the diaconate, may be placed for training in active missionary and parochial work, under the guidance of the city missionary, assisted by

the various city rectors. This plan, carried out, will be of great service to the deacons themselves, as well as giving a great impetus to Church work in Charleston.

**MINNESOTA.**

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

**BISHOP GILBERT'S VISITATION.**

- AUGUST.  
30. P. M., Perham. 31. Detroit.
- SEPTEMBER.  
1. Pine Point. 4. Leech Lake.  
6. Cass Lake.  
11. A. M., Red Lake; P. M., Old Chiefs' Village.  
13. P. M. Fosston.  
14. P. M. Wild Rice River.  
15. P. M. White Earth. 16. P. M. Lake Park.  
18. A. M. St. Vincent; P. M. Hullock.  
20. P. M. Crookston. 21. P. M. Mentor.  
23. " " Pipestone. 24. P. M. Wilder.  
25. A. M. Window; P. M. Worthington.  
26. P. M. Livermore. 27. P. M. St. James.  
28. Annual meeting of Woman's Auxiliary, St. Paul.  
29. Annual meeting of S.S. Institute, Minneapolis.
- OCTOBER.  
General Convention, Baltimore.
- NOVEMBER.  
20. Brown's Valley. 21. Morris.  
22. Benson. 23. Appleton.  
24. Montevideo.  
25. P. M. Granite Falls. 26. P. M. Olivia.  
27. A. M. Glencoe; 3 P. M. Hutchinson; 7:30 P. M. Brownton.  
29. P. M. Waseca. 30. P. M. Janesville.
- DECEMBER.  
1. 3 P. M. Madison Lake; 7:30 P. M. Elysian.  
4. Moorhead. 5. 7:30 P. M. Alexandria.  
6. 7:30 P. M. Glenwood. 7. 7:30 P. M. Reno.

At a meeting of the trustees of the Seabury Divinity School, Faribault, held on the 22nd inst., the Rev. Wm. P. Ten Broeck, rector of Christ church, La Crosse, Wis., was unanimously elected professor of ecclesiastical history. Mr. Ten Broeck is at the present time travelling in Europe.

**ALABAMA.**

RICHARD H. WILMER, D.D., LL.D., Bishop.  
HENRY MELVILLE JACKSON, D.D., Ass't Bishop.

HUNTSVILLE.—The church of the Nativity since its first church building was erected in 1847 has had but two rectors: the late Rt. Rev. H. C. Lay, D.D., who came as a deacon, and the Rev. J. M. Banister, D.D., the present incumbent. Under the careful, loving guidance of these two, the parish has grown to its present stature. The church building, on which there rests no debt, has been recently repaired thoroughly and painted within and without. The roll of communicants numbers about 300; there are a quartette and a vested choir, both trained by the indefatigable wife of the rector. There are two children's choral festivals every year, at Easter and at Christmas, the offerings at the former always amounting to nearly \$400, frequently to a larger sum. The annual contribution for diocesan missions is about \$300, promptly and regularly paid. A Woman's Guild in a quiet way has made a great deal of money and, besides helping the poor, has given frequent and timely aid when the parish was in pecuniary straits. It has now more than \$1,200 bearing interest, the beginning of a rectory fund. A Dorcas Society of young girls is systematically employed in making garments for the poor. A band called the Order of All Saints' is working slowly but persistently with the noble aim of founding a Church Home for Orphans, and a lady has undertaken the task of erecting a memorial chapel on Monte Sano, the corner-stone of which will be laid some time during the present month. The walls are of the brown sand-stone of the mountain, and the plans of the architect promise a beautiful building.

**ARKANSAS.**

HENRY NILES PIERCE, D.D., LL.D., Bishop.

St. Mark's church, Hope, has a vested choir a month old, which is doing excellent work. The congregation is on the increase, the spirit of true Churchmanship is manifest, and the offerings are almost doubled. Grace church, Washington, introduced a vested choir Sunday, July 17th, on which occasion the Hope choir assisted in the services. Church life here is healthy, and daily improving. The citizens have sub-

scribed for and donated a valuable piece of property, on which a school building is being erected. The school will be opened on Sept. 12th, and worked by the rector and a corps of assistants, as a Church boarding and day school for boys, under the name of St. Augustine's School. The parishes of the diocese and all interested in Church education are being asked to help to furnish the rooms. The teachers are all to be clergy or candidates for Holy Orders.

The church of the Redeemer, Nashville, has a more favorable outlook than ever before. The rector can only get here for a few hours each week, and on the fifth Sunday when one occurs.

The rector of these three parishes has weekly Eucharist in two of them, and bi-weekly in the third, as well as Holy Day Celebrations, Matins and Evensong every day in one church or other, preaches five sermons a week, publishes a small monthly paper, and spends one-third of his salary in travelling expenses. Lay-readers are used for Sunday services. When the school opens, the assistants will help in the parish work, and further territory will be invaded.

#### LONG ISLAND.

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

**BROOKLYN.**—At St. Martin's church, the Rev. Henry Ormond Riddel, rector, the Guild of the Holy Cross partook of Communion in a body at early Celebration on the morning of the 4th Sunday after Trinity. The guild is a branch of the Girls' Friendly Society, and is composed of girls of over 15 years of age who are communicants. There are at present 16 members, and during the season, meetings are held every Tuesday evening, under the direction of Mrs. M. McD. Dixon. Each member undertakes to be present at a celebration of the Holy Eucharist every Sunday; to communicate once a month at an early Celebration; to be faithful in private devotion, and reverent in behavior at church, and to be loyal to the priest of the parish, and to the work of the guild. Besides this organization, there are several others, the oldest being the Parish Guild, the object of which has varied according to the nature of the parochial needs from time to time. At one time it cleared the property of debt; at another, it supported a Sister as a lay worker. For the last few years it has done tract work and aided in the publication of a bright little parish paper, *The Beacon*. At present, it is busily engaged in extinguishing what remains of the debt. The society of the Holy Faith aims to create in its members a lively interest in the missionary work of the Church at home and abroad. It accomplishes this by assisting in the support of missions, and by maintaining a parish lending library for the purpose of giving instruction in the faith and practice of the Church. It numbers 21 members. The Altar Guild of St. Veronica endeavors to create reverence for holy things by providing vestments for the altar and for the clergy. Mrs. Wolcott, a sister of the former rector, the Rev. Dr. Walbridge, is the lady superior, and reports 110 articles made during the last two years. The Chapter of the Brotherhood of St. Andrew, in addition to the usual pledges of membership of that order, promises loyalty to the Catholic teaching of the Church, and communes in a body four times annually on Saints' days. There are 17 members. The Guild of the Holy Child, for little boys, endeavors to promote reverent and moral behavior, and to prepare the way for duty in the upper ranks of Church service. The Guild of the Holy Guardian Angels is for little girls, its object being to help them lead good lives by teaching them the ways of the Church, and their obligations toward her. It promotes private devotion and Christian graces, as well as public duty. Under the care of Miss Carrie Fulcher, the guild has prospered, and has accomplished much work. A beautiful new font is a witness to its perseverance. Its membership at present is 31. One of the oldest organizations of the parish is the Mothers'

Meeting, composed of women who are busy during the day, but willing to devote an hour each week to sewing for others. They meet every Wednesday evening, and close their industrial exercises by attending a service in the church. Mrs. Walbridge, the wife of the late rector, is in charge of the meetings, and reports that there have been made during the past winter, 149 garments for the Sheltering Arms Nursery, the House of St. Giles (which is a growing offshoot of the activity of this parish), and the diocesan Church Charity Foundation. The Sunday school is adjourned till September, but the children are urged to attend the regular church services. The church remains open for private prayer daily from early morning till sundown. The Eucharist is celebrated daily, with special intentions, and Vespers are said every afternoon. Every Sunday there are two Eucharistic Celebrations, but during July and August, the Sunday night service and sermon give place to a choral Vesper service at 5 P. M. At the door of the church is a rector's box, in which strangers or other persons wishing to be visited, are requested to leave their names and addresses. The vested choir is in a high condition of efficiency, and the services are rendered with a liturgic care of detail, which is very exceptional. Under the hard-working young rector, who was formerly assistant minister, the congregations have steadily increased, and the parish is more flourishing than ever before. The church is characterized by the unflinching teaching of Churchly truth.

**HEMPSTEAD.**—The Rev. Wm. H. Moore, D. D., the aged and beloved rector of St. George's church, died at the residence of his daughter, in Greenwich, Conn., on Saturday, July 16th. Dr. Moore, who was born in Newport, R. I., was ordained in 1840, after graduating from the General Seminary, and held the rectorship for 42 years. He was in the 83rd year of his age. For some time past he has been in feeble health. Formerly he was a deputy from the diocese to the General Convention, and held other positions of trust and honor.

**FLUSHING.**—The Rev. H. D. Waller, who, during the illness of the rector, the Rev. Dr. J. Carpenter Smith, has had the entire charge of St. George's church, and being overworked, on Sunday was taken suddenly sick at the afternoon service, immediately after performing a Baptism. A physician present gave him attention, and in a few moments he recovered sufficiently to close the service. The attack proved temporary, and he is now better.

#### CENTRAL PENNSYLVANIA.

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

The chapel which has been recently completed at Blue Ridge Summit, was formally opened with services July 17. The design of the chapel is a simple one, and it presents a picturesque appearance that well accords with its natural surroundings. The exterior is finished with cypress weatherboarding, and Bangor white cedar shingles dipped in oil. The interior, which is entirely finished in oiled yellow pine, suggests solidity and strength. The body of the church is broad, with one centre aisle. The chancel is commodious, with lean-tos for choir and vestry-room. One large centre truss bears the weight of the roof, and in the two bays, are triplet windows, with eyebrow windows in the roof and clerestory in the chancel, filled in with partly colored glass of amber and green. There is very little ornamentation, the interior being plain and substantial, somewhat after the English style. The appointments of the chancel, altar, stalls, lectern, and credence table are of solid oak. One of the features of the structure is the large open fire-place made of the native stone laid in red mortar, the chimney of which extends above the roof, forming a striking addition which is particularly effective in rural churches. The chapel was built principally for the accommodation of

the summer residents and other sojourners in the vicinity. It cost in the neighborhood of \$3,000, of which over \$1,800 has so far been collected. About \$800 more is needed, part of it to pay the balance due on the church and the remainder for church appointments.

Mr. Edwin Chipchase and Mr. Llewellyn Miller, of Baltimore, both owning property at the Summit, had charge of the finances. The organ was given by Mrs. E. J. Stone, of Washington; the altar by Mrs. Edwin Chipchase, of Baltimore; the lectern by General Page, of Norfolk; the silver communion service by Mr. Llewellyn Miller; the Bible prayer-book and hymnal by the Misses Johnson, of Baltimore; the alms basin was presented by a gentleman of Baltimore; and the credence table by the builder of the chapel, Mr. C. D. Hess, of Pennsylvania. The lot was given by Miss Maggie Chapman. Mr. George A. Reinecker, of Baltimore, was one of the largest contributors, and also gave the bell. The chapel is the only Episcopal edifice in the vicinity, and is an important addition to a pleasant summer neighborhood. Its construction was undertaken at the suggestion of Rev. Wm. A. Coale, of St. Luke's church, Baltimore, who urged its erection last summer while holding services in one of the cottages here.

The services July 17th, were conducted by the Rev. Messrs. J. H. Black, of Washington, and C. Morton Murray, of Baltimore. Mr. William Chipchase, of Baltimore, presided at the organ, the choir being composed of ladies and gentlemen of the neighborhood.

Mr. T. Buckler Ghequier, of Baltimore, was the architect.

#### CENTRAL NEW YORK.

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

A special convocation of the First Missionary District, consisting of the counties of Jefferson and Lewis, was held July 6th, in Trinity parish house, Watertown. The object of the meeting was to reorganize under the provisions of the new missionary canon, which was adopted by the last diocesan convention. Nearly all of the clergy and lay-readers in charge of parishes and missions of the district were present. A few lay delegates also attended the meeting. A new constitution and by-laws were adopted, and officers elected. The Rev. Chas. M. Carr, of Grace church, Watertown, was nominated for dean, and the nomination has since been ratified by the Bishop. The Rev. W. Gordon Bentley, of Constableville, was elected secretary for one year, and Mr. John M. Tilden was elected treasurer. These officers, together with the Rev. R. A. Olin, S. T. D., of Trinity church, Watertown, and Mr. Lewis Phillips, constitute the executive board for the district. While the previous record of this district has been good, it is confidently expected that a new impetus will be given to the missionary work in these two counties by this action.

#### MICHIGAN.

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

**DETROIT.**—The silver anniversary of the founding of Grace church was celebrated July 17th. The rector, the Rev. John McCarroll, was assisted in the service by the Rev. G. E. Peters and the Rev. Rural Dean Fletcher of the diocese of Huron. Beautiful tree palms, lilies, and white geraniums were clustered about in delicate and suggestive harmony. The excellent singing of the choir added a peaceful solemnity to the occasion. The presence of a large number of old parishioners was noticeable throughout the congregation. The sermon delivered by the rector, Dr. McCarroll, was from I Cor. iii:6, "I have planted, Apollos watered, but God gave the increase."

On the 12th day of July, in the year 1867, the articles of agreement for this church were signed. The first regular service of the parish was held in the Methodist Episcopal church, corner Lafayette ave. and Fourth st., on the 22d of Sept., 1867. Rev.

Milton Clarkson Lightner, M. A., formerly rector of St. Paul's church, officiating.

The difficulty of securing a site was speedily and grandly settled by the magnificent gift on the part of him who has been senior warden from that day to this, of the valuable and beautiful site upon which the church now stands.

The Rev. Milton C. Lightner was officially called to the rectorship of the new parish on the 21st of Dec. 1867. On the feast of St. Thomas, Wednesday, Dec. 21, 1870, the first regular service of the building was held in the present church. For nearly three years afterwards Mr. Lightner continued to minister alike to rich and poor with a success and power seldom equalled and perhaps never excelled. By reference to the parish register of that time, we find 536 baptized by him, 239 presented for Confirmation, and 769 communicating at the altar.

On the 28th of Sept., 1874, the Ven. Archdeacon Lewis P. W. Balch, D. D., was unanimously elected to the rectorship. His ministry was as short as it was spiritual and beautiful. He died from the effects of a surgical operation on June 4th, 1875, having been in the rectorship less than a year.

On the 1st of July, 1875, the Rev. C. H. Stocking, D. D., of Chicago, became rector of this parish and remained as its head for about eight years. It was during his ministry that Mr. Joshua W. Watermann, paid the balance of indebtedness upon the church, amounting to about \$19,000, completing the already long list of large contributions and self-sacrifice which enabled the rector to invite the late beloved Bishop Harris to consecrate this visible monument to Christian zeal and separate it for the service of Almighty God.

The present rectorship began on the 14th of Feb., 1884.

The annual report of the parish shows the Baptisms to have been 29, Confirmations 44, communicants 415, marriages 17, burials 25. The Sunday school has on its roll 328 scholars, and in the congregation the total number is 1,084 souls, while the offering for various purposes last year amounted to about \$7,500.

There have been baptized in the 25 years, 1,184 persons, the apostolic rite of Confirmation has been administered to 824 souls, the communicants have reached as high as 515 in a single year, while those whose precious remains have been laid away amount to no less than 652.

#### THE FINE OLD ATOM MOLECULE.

Air.—"The Fine Old English Gentleman."

We'll sing you a grand new song, evolved from a 'cute young pate,  
Of a fine old Atom-Molecule of prebiotic date,  
In size infinitesimal, in potencies though great,  
And self formed for developing at a prodigious rate—  
Like a fine old Atom-Molecule,  
Of the young World's proto-prime!  
In it slept all the forces in our cosmos that run rife,  
To stir Creation's giants or its microscopic life;  
Harmonious in discord, and co-operant in strife,  
To this small cell committed, the World lived with his Wife—  
In this fine old Atom-Molecule,  
Of the young World's proto-prime!  
In this autoplasmic archetype of Protean protein lay  
All the humans Space has room for, or for whom Time makes a day,  
From the Sage whose words of wisdom Prince or Parliament obey,  
To the Parrots who but prattle, and the Asses who but bray—  
So full was this Atom-Molecule,  
Of the young World's proto-prime!  
All brute-life, from Lamb to Lion, from the Estop to the Bore,

All that pains the sense or pleases, all the heart can loathe or love,  
 All instincts that drag downwards, all desires that upwards move,  
 Were caged, a "happy family," cheek-by-jowl and hand-in-glove,  
 In this fine old Atom-Molecule,  
 Of the young World's proto-prime!

In it Order grew from Chaos, Light out of Darkness shined,  
 Design sprang up by Accident, Law's rule from Hazard blind,  
 The Soul-less Soul evolving against, not after, kind—  
 As the Life-less Life developed, and the Mind-less ripened Mind,  
 In this fine old Atom-Molecule,  
 Of the young World's proto-prime!

Then bow down, Mind, to Matter; from brain-fibre, Will, withdraw;  
 Fall Man's heart to cell Ascidian, sink Man's hand to Monkey's paw;  
 And bend the knee to Protoplast in philosophic awe—  
 Both Creator and Created, at once work and source of Law,  
 And our lord be the Atom-Molecule,  
 Of the young World's proto-prime!

Punch.

**THE INCREASE OF CRIME AND MORAL EDUCATION.**

BY THE REV. H. MARTYN HART

Surely the Lord's people in this land have more cause than ever to 'cast off the works of darkness and put on the armor of light!' This Advent cries more loudly than ever that "it is high time to wake out of sleep." Our salvation is, in one sense, nearer; but the salvation of the world, or even its betterment from its own efforts through civilization and education, is more evidently impossible. There is only one way of salvation, and that is the coming, be it to the individual or be it to the world, of the King of Righteousness. And "to us hath He committed the word of reconciliation." We ought to be about our Father's business, and not so mix with the enemies of righteousness, agreeing with their methods, talking their language, going "with them," that we all seem of "the same sort." It is time that we came out from among them and were separate.

If we are the "salt of the earth," which is to keep it from corruption, it is time to look to it that our salt has not lost its saltiness. Something must change, if destruction is to be averted, for corruption goes on steadily and surely.

Teaching of morality, as it is only possible to teach it, is as rare in this country as the teaching of a foreign language. Nay, I will undertake to say that, in the aggregate, more time is given to instruction in French than is given to the imparting of the principles of morality. True, human righteousness will save no one; but human righteousness is the soil in which God's righteousness will grow, and if there is not the one, of a certainty there will not be the other. Now human righteousness is the result of the education of the moral faculty. This faculty must be educated in childhood, or it will rarely, if ever, be educated at all.

The public school system of education, in order to meet an objection which practice proves to be almost theoretical, has always declined to educate the moral faculty of the children. This, by far the most important part of education, is relegated to the home, the Sunday school, and the Church.

But the home does not do it; except in the very rare case of a pious father or mother who systematically sees that the children are taught "the ways of the Lord," and who obeys the ancient requirement: "Catechise a child in the way he should go," to be quite sure that the elements of morality and the incentives to practice them, are clearly and safely lodged in the character of the child.

The Sunday school does not do it; because the mode of Sunday school teaching is not such as can possibly affect any positive moral training, except in so far as the direction of the rubric is followed, which requires that the curate shall catechise the

children of his cure. It is with education in morals as it is with education in any other branch of knowledge. Certain facts are safely lodged in the mind by constant repetition, and these form the centres to which the less definite principles are attached. Every rule in arithmetic is concocted from a principle, but a teacher never dwells upon the principle, but is content to make the rule learned by heart, and then the examples are worked by the rule. It must be so with education in morals, or indeed in religion. The wisdom of the Church knows this, therefore she directs that the child shall learn "the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the catechism set forth for that purpose;" and she appoints that the curate shall himself see that these formularies can be accurately repeated and their general tenor understood.

Nowadays the clergy are too hard-worked to do the Sunday school duty, so they leave it to superintendents and teachers, who because of the difficulty of making children, especially in America, do what is irksome, and what requires prolonged and sustained attention, are induced to adopt meretricious and too often undignified expedients to make the Sunday school attractive forsooth? Are the other branches of education made attractive? Are children to be trained in by far the most important branch of their education only by cajoling them? Far better have every branch of education to be "taken" or "not taken," at the caprice of the child, and let the State make moral culture compulsory.

Here is the advice given this very week by a correspondent in THE LIVING CHURCH, how to make the Sunday school—the only place for distinct moral culture— attractive:

"There should be good music and plenty of it. In addition to the organ, a violin and cornet or flute, or even a triangle, would add interest. The songs at the opening should be bright and lively, to awaken interest, and may be more subdued at the closing, thus tending to quiet deportment in departing. The director of the music should stand in full view, and with baton wave the time. Fifteen minutes given to a rapid recitation to the teacher will be more beneficial to the class than an hour of dry routine. A few remarks by a visitor, or a bright thought expressed by a teacher or older scholar will add interest," etc—the whole object being to "interest" rather than instruct the children. There is a school in Denver where they have an orchestra of seventeen pieces, and they entertain the audience with operatic overtures.

Knowing these things: That the only mode of moral education is teaching children the rules of morality—the Ten Commandments, thus supplying them at the same time with an ever-present incentive to keep them, adding to this foundation, as the moral education progresses, further formularies, causing them to be committed to memory accurately, so that they may remain as nails fixed in a sure place, to which the explanation and fuller meaning may be appended—knowing this and also knowing the *modus operandi* of the modern Sunday school, it cannot be denied that the supposition that moral education is carried on in the Sunday school, is without foundation, and the Church does not do it. Few children go to church, and if they did, it would indeed be a wonder if they were steadily and systematically educated in morality. How many sermons deal with the Ten Commandments and their wide-stretching meaning? And so it comes to pass that the children of this country are practically devoid of education in morals. The public school system declines the work; the Sunday school system toys with it; the Church never seriously attempts it. Moreover, a considerable fraction of the children attend neither Sunday school nor church. But this is not all. A sharp knife in the hands of a mischievous boy is a much more damaging instrument than a blunt one. So the more elaborate the "goddess" education, the more capable becomes the immorally disposed. In other words, it is to be ex-

pected that the better a child is educated who has no moral ballast, the more capability is furnished him to carry out his immoral designs. Having no internal principle, and only being kept in the path of right by external influences, whenever these, from any cause, are not dominant, and a temptation is present to act immorally, the result is a criminal act; and the sharper the intellect and the more cultivated the observation, the more readily is the opportunity observed and seized. Reference to the statistics supplied from the census returns fully corroborates this theory. The figures are as startling as they are serious. As education becomes more costly, and presumably more elaborate, so in direct proportion, does crime increase.

In 1850 there were 3,642,694 children under instruction, at a cost of \$4 30 each, there was then one criminal to every 4,001 of the population.

In 1880, 9,946,168 children were in the public schools at a cost of \$9 72 each, and then there was one criminal to every 1,254 of the population!

Or look at some of the items of which this is the total:

	Cost of each pupil was	There was one criminal in a pop. of
In Massachusetts:		
In 1850	\$ 5.70	1,267
1880	14.83	638
In Vermont:		
In 1850	2.44	4,372
1880	9.58	1,481
In New Hampshire:		
In 1850	2.72	42,142
1880	8.64	1,445
In Maine:		
In 1850	1.90	8,346
1880	7.11	1,832
In New York:		
In 1850	3.34	3,754
1880	10.78	731
In Ohio:		
In 1850	2.02	17,232
1880	14.72	1,694
In Louisiana: (slave state)		
	each white child cost	
In 1850	13.90	777
	White and colored	
1880	6.15	4,518

Until the war Virginia had no public school system, and after 200 years of what might be called "religious" schools there was one criminal to 6,566 of the population. Massachusetts has had a public school system since 1647 and 200 years of that regime produced one criminal to 649 of the population; ten times more criminals than in Virginia to the population.

It is the habit to ascribe to immigration, this fearful deterioration in public morality. But shelter behind that theory is altogether futile.

There were lately in our state penitentiary 412 prisoners; of these thirty-six were colored, sixty-four foreign born, and 312 native Americans. It is presumable that the colored prisoners had had a public school education. Of the sixty-four foreign born it is not unfair to suppose that thirty-four of them came over as babies, or young enough to go through the public schools, so that out of the 412, 372 had had the advantage of a free education without any real moral training, and only thirty can possibly be attributed to the lack of moral, of the scum of the population of the old world which the tide of immigration is supposed to wash upon these shores.

It is but natural that in a state so far west as Colorado, and one in which a sparse population is thinly sifted over a vast expanse of territory, we should have many fugitives from shame, so that we can understand how that we have in duration vile in this State, one prisoner for every 350 of the population; our State is fairly exceptional. But the increase of crime has been steady over the whole country for many years.

In 1850	There was	3442	of the pop.
1860	one crimi-	1647	"
1870	nal to	1021	"
1880		837	"

The New Jersey Patriotic Association showed lately that crimes of violence have more than doubled in proportion to the population since 1850, and last year was the worst.

Bishop Whipple said lately that every fifteenth person in Chicago is arrested yearly,

The results of the last census have not as yet been published, but the public statistician was here the other day, and he told me he had finished his task and was about to print the results. He found that conviction for crimes which might be termed second-class had increased, but that in the case of the most serious offenses there had been a slight diminution—a statement which appears to me to add only a deeper dye to the condition of moral depravity. Convictions for the more desperate crimes are daily less possible. The judges may charge the juries in the most distinct and emphatic terms, but what effect has it upon the verdict? The most deliberate murderer has every chance of escape. General Bearce's murderer, who shot him in his buggy at noonday and when he was unarmed, with a surveyor sitting at his side, a Leadville jury acquitted, because they said they had never yet hung a man in Leadville and they were not going to begin with an old man. Mr. Melbourn was similarly shot down in our streets and the jury brought in the absurd verdict of "involuntary manslaughter." The poor fellow was shot in the back and was unarmed. Young Banks, who was once at Jarvis Hall, burst into a saloon on Sunday afternoon, which of course he had no right to do; the saloon keeper shot him dead at once. The judge charged the jury in most distinct terms, but they acquitted him. We all of us know that to empanel a jury of respectable men is the most difficult matter the courts have to contend with. A judge told me the other day that so base was a whole panel of forty that he discharged them all. No wonder that convictions for the most serious crimes have "slightly decreased," but it is on account of a further moral lapse.

I am not writing this to the public press, I have tried that plan; it only brings down upon myself a deluge of senseless abuse; but I am appealing to you, Christian people, and I say to you, "it is time to awake out of our sleep;" we all must put on the armor of righteousness, and make attack upon the root of this evil. We must insist that the children shall be morally educated. You say, How?

First, catechise your own children to find out if they can say the Creed, the Lord's Prayer, and the Ten Commandments. Then be not afraid to agitate that the authorities who are responsible for the curriculum in the public schools shall make the learning of the Ten Commandments a regular part of that curriculum. I do not say, "Teach the Bible," or even read it. This I am well aware is too much to expect. Neither do I think it would effect much moral education. But the Ten Commandments, in the fulness of their meaning, are the great factors of moral education. No section of the community can possibly object to their introduction: let them be taught.

Set yourselves the studious example of righteousness. Could you not even say a prayer just before breakfast, as a family recognition that "you and your house serve the Lord." Be regular in your public place of worship. Let your light shine. Faithfully serve the State. Vigorously uphold righteousness and as vigorously denounce all forms of unrighteousness. Do what in you lies to arrest the increase of crime; for unless this can be effected, more surely than the waters leap Niagara, will this great country reach a social catastrophe which will pale the memory of the French revolution.

It is now five or six years ago that I was in the company of three leading men of this State, two of them held the very highest place in the public regard, and then occupied the highest and most responsible offices. The conversation turned upon this subject. All three agreed that the end would come in fire and blood, one said within seventy-five years, the second thought in fifty years, and the pessimist of the party was certain that twenty-five years would bring it.

"Seeing these things are so, what manner of men ought ye to be in all holy conversation and godliness."

## The Living Church.

Chicago, Saturday, July 30, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

It is doubtless very well for the clergy to acquaint themselves with political economy, social science, and the like, but it is very easy to over-estimate the importance of such studies. In some quarters there is an evident tendency to regard this department of things as the most important with which the clergy are concerned in the present state of the world. It is implied that without a knowledge of these subjects they cannot hope to exercise any wholesome influence upon the great economical and social movements of the day, or the struggles of capital and labor with their attendant "strikes" and "lock-outs."

It is undoubtedly true that in these matters a little learning, or a little display of learning, will certainly do more harm than good. It is certain to provoke irritation and contempt when the method of one who undertakes to interfere is such as to show that he does not know what he is talking about. But it is possible, without any assumption of knowledge of the details of business or business relations, without undertaking to be a judge or divider in secular matters, to meet men as men, and to bring to bear upon them, in the spirit of our Lord, the essential principles of the gospel. Christ ignored the details, the rights and the wrongs of the case submitted to Him, and in place of all that, laid down principles which might make the contestants see the littleness of their controversy, and more ready to yield than to assert what each considered his just claims.

WHEN the minister of Christ can do this, he will always be strong. He may be met with anger and impatience but hardly with contempt, and no question will be raised of his knowledge or ignorance of the details of the strife in any case. It will be felt that he is dealing with subjects which he does understand, and vindicating principles which right-minded men know in their secret hearts ought to dominate, whatever the actual rights of the case may be, or the laws of political economy. But to ensure respect and to make any such intervention effective, the clergy must be themselves absolutely convinced that the way of Christ is the only right way. Out of invincible conviction in their own minds will arise conviction in other minds.

A RECENT and very telling illustration of this point is seen in the successful intervention of the Bishop of Durham, Dr. Westcott, in the collier strike which has produced so much distress in England for some months past. The secular press is not commonly any too ready to award unqualified praise to the clergy in their relations to secular affairs. The comments of such a paper as the *New York Evening Post* upon this case are, therefore, the more worthy of note. It directs especial attention to the "very humble" position assumed by the Bishop. When he had succeeded in bringing about a conference between the masters and men, in the episcopal palace, he did not enter into the merits of the case at all. He propounded no theories about the "labor problem," ignored all discussion of the relations of labor and capital, denounced no man or class of men. He simply said to the coal-owners: "Have mercy on the pitiful condition of these poor men, and have regard to the widespread distress which their long-continued idleness has occasioned. Waive the question of your legal rights, even of your moral rights, and think only of the claims of humanity. Accept this advice from me, not as involving any judgement on my part of the reasonableness or unreasonableness of your claims, but simply to save from starvation a great multitude of helpless persons, many of whom are suffering through action in which they took no part."

THIS appeal was found irresistible. "The question was removed before a higher court than that of the market." The men had offered to accept a reduction of 10 per cent. This the masters agreed to, and a plan of conciliation in future disputes was also accepted on the Bishop's recommendation. Now, does any one imagine that any display of knowledge of the points in dispute, any discussion, however masterly, of the rules of justice and equity involved, any theorizing upon the re-adjustment of society, would have answered the same purpose with this simple straightforward, Christ-like method of meeting the case?

DOUBTLESS Bishop Westcott could have discoursed very wisely, more wisely than the so-called practical men before him, upon all these points. But he waived them all aside as irrelevant to one in his position and chose to be simply what his commission made him, a representative of his divine Master. What has thus been accomplished

in a broad field and by a prince of the Church, may be, and has often been, effected within a narrow range by humbler priests here and there. In treading this ground the priest is always safe, and the application of such principles will be successful wherever they are seen to be real, and men can be induced to give them a fair hearing.

### SERVING TABLES.

Whatever opinions and disputes may have arisen as to the functions and duties of deacons, it is evident that to the apostolic mind, "table serving" was not a proper apostolic vocation. There is somewhat of grim satire in the Apostle's words quoted by St. Luke in regard to the matter. "It is not reason that we should leave the word of God and serve tables." They had other and more important "business" to attend to. "We will give ourselves continually to prayer and to the ministry of the Word."

It is certain that this revelation of the apostolic mind had something more than an immediate purpose, and it would be well if that purpose were always remembered by the whole Church.

Nothing could more easily indicate the function and duty of the Christian priesthood than these words, and yet the constant tendency is to degenerate into "table-serving." In fact as matters go with us, the life of the parish priest, in one way or another, is taken up, consumed, frittered away, with concerns which in no way pertain to his office. The priest and the preacher are sunk in the rector, business manager, "table server," and busy-body generally.

What with vestry meeting, and committees, and sewing societies, and guilds, and sociables, and money-getting, and money-distributing schemes,—in short with the machinery which he must invent and run to keep the secular side of the Church going, it is not to be wondered at that the spiritual and intellectual functions of his office in a measure fall into abeyance, religious life decays, or fails to be developed, and pulpit work is neglected.

We shall not be accused of decrying the pastoral function of the ministry, but it is equally evident that that is subject to a like abuse. The pastoral office pertains to the care of individual souls, but in practice it has come to be chiefly the periodic ringing of door-bells in a round of calls, in which the chief topic of conversation is the weather, baby's first and last tooth, the small talk of the neighborhood, in all of which the clergyman is

supposed to be profoundly versed and interested. If this routine is gone through with the orthodox four times a year, the parson is wont to comfort himself with the successful accomplishment of this part of his "work."

How far this is the fault of the system under which we worry along, how far a fault of the times generally, and how far the fault of the clergy themselves, yielding to pressure from without, we are not prepared at present to show.

One thing, however, is evident. We want *manliness* on the part of the clergy, and it is believed this can be had only where they can attend strictly to their legitimate calling; and "serving tables," to the apostolic mind, did not promote this end.

When the clergy are relieved, or relieve themselves, of the menial burdens which have been placed upon them, reassert and "magnify" their proper office, and exercise it in apostolic faith and in an apostolic way, we may expect the priesthood to take its just place in the estimate of men, the pulpit be listened to and respected, and again be a teacher and leader of the world.

### ESSE AND BENE ESSE.

The divine character of the Church's ministry continues to be a subject of controversy to those who wish to secure visible unity at all costs, and who think that, if the Church would only abate some of her claims, our sectarian friends would make haste to array themselves under her banners. In this connection also, a great deal continues to be made of the distinction between what is essential to the *being* or *esse* of the Church, and what is essential to her *well being* or *bene esse*.

Attention has been called in this paper to the fact that there is a sense in which the Apostolic Ministry is not essential to the being of the Church—*i. e.*, so far as the present *increase of her membership* by Baptism is concerned. If the members of a Christian community should be deprived of the ministry by being cast away on an island, without the opportunity of returning to Christian lands, they would be able, none the less, to continue increasing the membership of God's kingdom, by baptizing those who were born among them under such circumstances. Nor are we disposed to deny the validity of Baptisms which are performed by our sectarian brethren, who have not, as we believe, the true ministry of the Church.

The real point to be insisted upon



is, of course, that the organized and corporate continuity of the Church in this world does depend upon the preservation among men of the Apostolic Ministry and Succession provided for by our blessed Lord. Without this there can be no Eucharistic sacrifice and no true ecclesiastical life of any kind.

But the particular point we wish to discuss now is a different one. We should like to ask what Churchmen have in view, when they dwell so much on the distinction between the *esse* and the *bene esse* of the Church. What is their *animus*? What practical difference would it make if it should be allowed by all that the Apostolic Ministry and succession is only essential to the *bene esse* of the Church, and not to its *esse*? Would it signify any alteration of the Church's conditions of reunion?

Let us put the question more pointedly. Would loyal Churchmen give up anything which they believe to be essential to the well-being of the Church? We know, of course, that the word essential is not emphasized by our "liberal" friends; but they use it, all the same, and presumably mean what other people mean by it. The question is therefore a reasonable one, and suggests another. Which is most important relatively, the visible unity of Christendom or the well being of God's kingdom? We should like to receive an answer to this question. Who will give it?

If, as we are sure, the well being of the Church is primary, we cannot take any steps to secure visible unity which would involve the destruction of that well being. If the apostolic ministry is essential to the well being of the Church, as we understand our liberal friends to acknowledge, they must, to be consistent, insist as strongly as we do upon a maintenance of the Apostolic Succession unimpaired, unless they are willing to confess that they are not concerned for the well being of the Church.

Unless our logic is at fault, all this talk about *esse* and *bene esse*, if it led to any results, would imperil the *esse* of the Church itself, which must soon disappear when that which is essential to her well being has been lost.

#### RACINE COLLEGE.

Though not located within the boundaries of the Province of Illinois, this institution probably has educated more boys from Illinois than from any other State. It is said that there are now in Chicago over 200 old Racine boys. Indeed, Chicago may claim to be a step-mother to the Racine institution, since the Rev. Dr. Roswell Park, its first president, was for a long time engaged in educational

work in Emmanuel Hall, within the present limits of Chicago.

Racine College was founded in 1852, under the episcopate of Bishop Kemper. The Rev. Dr. Cole, late President of Nashotah House, was interested in the inception of the work. The citizens of Racine gave the beautiful site (ten acres) and \$10,000, and they have since responded generously whenever called upon for aid. Within a few years the school had grown to 80 pupils. In the financial crisis of 1857-8 it suffered greatly, but the tide was turned by the calling of the Rev. James DeKoven from Nashotah, who brought with him the preparatory department of that school of the prophets. His genius and devotion soon gave to Racine a wide reputation. DeKoven followed, as closely as circumstances would allow, the model of the great English schools, and made it a success. It may be a question, however, whether that model is the best for our time and country. Under DeKoven's administration, both the grammar school and college reached a high degree of efficiency and popularity, while this was the only college in the country, of any standing, that was carried on without endowments. It was so maintained for more than a quarter of a century, 1853 to 1889. This was, however, at the expense of the grammar school, for the college used about \$4,000 a year from the money which was earned by the school; and this, for the higher education of comparatively few. When, after DeKoven's death, in 1879, the grammar school fell off in numbers and revenue, there was nothing to do but to close the college department, or sink the institution hopelessly in debt.

The highest number of students in the college course, at any time, was about 70; the grammar school, in its best days, numbered 150 boys. During the last three years every possible effort has been made to keep the expenditures within the income, and to restore the grammar school to its former condition, or at least to a self-supporting basis. The school now numbers fifty boys, of whom about a dozen are day scholars. The Warden receives no salary, yet the income is scarcely adequate. The institution is not in debt except to itself; that is, it has borrowed for current expenses a portion of its small invested fund, but its fine property is unencumbered. The present most pressing need is larger patronage and funds for repairs and improvements, to modernize and make more attractive and comfortable the buildings that are used by the grammar school. For this purpose \$5,000 would probably suffice. The subject of re-opening and endowing the college ought to be considered at an early day.

A glance at the position and influence of many of the sons of Racine, will afford assurance that she is deserving of aid in this her hour of need. To begin with, they are at the head of some of the most successful boys' schools in the country: H. F. Fuller, as head master of the Collegiate Institute at New Rochelle, N. Y.; Geo. B. Schadman, holding a like position in a school in Washington, D. C.; the Rev. A. L. Bursleson, at Kenyon Grammar School, Gambier, O.; Charles McLenegan, holding a prominent posi-

tion in the Milwaukee High School; the Rev. Dr. Rudd, professor of science at St. Mary's, Knoxville, Ill.; the Rev. P. C. Wolcott, late rector of Kemper Hall, Davenport, Ia.; DeLos S. Pulford, headmaster of Washington College, Tacoma; Edgar Everhart, professor of chemistry, University of Texas; the Rev. G. S. Mead, headmaster Trinity school, San Francisco; the Rev. H. B. Smythe, of Delafield school, who received his early training at Racine; and Racine's now rector of its grammar school, a most successful man in his work, who previously did good service at St. Matthew's hall, San Mateo, Cal.; Dr. B. F. Fleetwood, rector of the diocesan school at Sycamore, Ill.; the Rev. Dr. Piper, the present warden of Racine college; and the Rev. Dr. Thomas L. Gailor, the Vice Chancellor of the University of the South at Sewanee, Tenn.

From the Atlantic to the Pacific then, and from north to south, Racine's sons are eagerly sought after, and are successfully filling positions in schools that are doing most substantial work. Where is there so young an institution that can show a better record in this respect?

But to turn to other walks of life. In the profession of law, there is Judge Winslow, of the Supreme Court of Wisconsin; W. R. Griswold, of the firm of Whipple & Griswold, of Chicago, and so many others that space will not permit their mention. But let us not forget one most prominent son of this *alma mater*, W. R. Merriam, governor of Minnesota. Among the physicians and surgeons are Roswell Parke, of Buffalo, who lately refused a call to the position that Dr. Senn is now filling in Chicago; the late Dr. Cleveland, of Cleveland, O.; Herman Canfield, of Bellevue hospital, and many others. Of honorable and successful men of business, the task of enumeration is beyond our scope and time. Last, but not least, are the many faithful rectors of parishes throughout the land who are noted for their conscientious labor, and their perseverance and good judgment in places that need wise and careful upbuilding.

#### THE CHURCH CATHOLIC— A SUGGESTION.

BY THE REV. W. D. WILSON, D.D.

We often hear the matter of Episcopacy spoken of as necessary to the Apostolic Succession, and the whole subject treated as if all depended upon this question or this fact.

Now what I want to suggest is of a two-fold nature:

1. There is no doubt that Episcopacy with ordination in the line of the Apostolic Succession, was not only a fact, but also a law in the Church in the earliest days of its existence. The very first of the apostolic canons ordains, that while each bishop may ordain his own presbyters and deacons, there must be three, or at least two, bishops to ordain a bishop. And the first of the Universal Councils, that of Nicaea, (A. D. 325), not only adopted this as the ancient law, but that council put it into a much more stringent form, (See Can. iv.) And this was the law of the whole Church at that time and from that time onward.

Now let our "friends" consider what our Lord said of one who will not hear

the Church: "Let him be unto thee as a heathen man and a publican", (Matt. xviii: 17); that is, though he be a neighbor, or a fellow-citizen, have nothing to do with him as a Christian, no Christian fellowship, recognition, or co-operation with him.

2. My second point is this: There cannot be two legitimate churches or branches of the one Church in the same community.

The word Church is used once in the Scriptures probably to denote an "invisible" number or body of persons, whose names are known to God only, (Heb. xii: 23). It is used elsewhere to denote the visible body of baptized believers in Christ, who remain in the communion of those who profess "the Faith once delivered to the saints;" as when our Lord speaks of building His Church on the rock of the Faith which Peter had confessed, (Matt. xvi: 18), or when it is called "the Body of Christ," (Eph. i: 23-30), and when it is declared to be "the pillar and ground of the truth," (I. Tim. iii: 15,) and when it is spoken of as that by which "is made known to the principalities and powers in heavenly places the manifold wisdom of God," (Eph. iii: 10), or rather, that which is to make known, etc., see the Greek. The word is also used in the singular number to denote the body of believers who live in the same city or community, or meet in the same place for worship, as the Church at Jerusalem, the Church at Antioch, the Church at Smyrna, "the Church in his house," etc. In this way the word is used some fifteen or twenty times. But when it is used in the plural number it always refers, not now to any one city or community, as though there could be more than one Church in the same place, city, or community, but always with some designation that indicates a Province, which, like each of the States in our Union, has many cities, as the "Churches in Judea, the Churches in Samaria, the Churches in Asia," etc., or possibly in some cases the Churches that are more widely scattered, as when St. Paul speaks of the Churches of the Gentiles.

But there could be only the one legitimate Church in some community. How could this be? If others were to preach a new religion it was not of course Christianity or the Christian religion; and any Church they might found could not be a Christian Church. Was it only another form of Christianity, or the Christian religion that they came to teach? Then it was a heresy not at all to be approved or accepted; for St. Paul says: "There must be heresies among you that they which are approved may be made manifest among you." (1 Cor. xi: 19). Of course, therefore, the heretics were not to be approved. They did not "hear the Church." Would the Christians in every community divide into sects or schisms? This is severely condemned by St. Paul as carnal and sinful, and to be avoided.

When in any of the ancient cities, the Christians became so numerous as to make more places of worship than the one that was first established, they formed what we should call "chapels of ease," not new parishes in the same city, as we do, still less new or different denominations. With them any such steps involved either heresy or schism, or both. Hence the new

claimants were regarded as being either in schismatic insubordination to the ministry, of whom our Lord said: "He that receiveth you, and whomsoever I send, receiveth Me." (Matt. x: 40; John xiii: 20); and "he that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent me." (Luke x: 16); involved, I say, either schismatic insubordination, or, the sin and state of being anti-Christian. (1 John ii: 19). "They went out from us," says St. John, to form new sects, and this he speaks of as one form of anti-Christ. (ver. 19.)

Does one say that this is just what the English Church did at the Reformation? This is, indeed, what the Romanists of to-day say of the English Church. And it is, too, just what the Protestant sects want to have all men believe that she did. But she did not "go out" from anything but the mediæval errors and abuses that had been brought into the Church. She rejected the Papal supremacy, and asserted that independence which was hers by divine right as a national Church. The Pope, after some twenty-eight or thirty years, claimed to reject an English Church. But she has stood out "rejection" with wonderful success. She, with her daughters, is now about as large as the whole Roman obedience was at the time of the Reformation, and with a thousand-fold more indications that, under the guidance of the Divine Head of the Church, she is to be the one great means of bringing all nations into "the one fold" of Christ.

### A WINTER VACATION.

XXVIII.

DEAR LIVING CHURCH:—My last day in England had peculiar charms and was full to the brim with interest. The friends with whom I was staying in Bolton, Lancashire, asked me what I would like to see, the Town Hall, the Museum, the Picture Gallery? They said nothing of the mills, nor the wild moors all beyond, breezy and grandly monotonous, so I replied that I could see town halls and museums almost any place, but that I should like to go into a cotton mill, and then, afterward, take a tramp over the moors, while I had the opportunity.

Down from the little villa, mercifully hemmed in by shrubbery from the great chimneys, we descended to one of the enormous cotton mills. I was taken through the whole process, from the raw cotton to the delicate and completed cocoon-looking bobbin, ready to be transformed into the woven fabric. Machines were stopped for me, the interior intricacies of their wonderful construction were moved slowly so that I might observe their complicated and beautifully certain operations. It was all like a kind of magic; there was a thunderous din, and silent figures moving about among the whirling spindles, dreadfully intent upon their unceasing toil. Conversation there could be none, and the ceaseless whirl of the wheels forbade idle loitering. As I walked about from room to room, in the heated air, laden with cotton fluff, and saw the silent, busy figures intent upon their work, I understood as never before what a luxury the loud talk, and the coarse frolic, and the free movement of a

holiday, must be to such work-people. What a relief too must be the song and the chat when day is done, and silence settles down upon the mill; but here I am wrong, silence scarcely ever settles on the mill. It is worked by two sets of hands, and runs continuously, day in and day out, except during the hours from 2 A. M. until 6 A. M. On, and on, and on, the vast machinery must ever go. It is too delicate, too complicated, too ponderous, to be ever allowed to get cool.

The operatives had a sort of fascination for me, as they went on so ploddingly and yet keenly alive to their toil. In one room were two girls feeding a roaring machine with lumps of raw cotton, which, with a graceful motion they tore apart and flung in special order upon a moving frame before them. The noise was terrific. Their eyes were intent upon their work, as their arms, with incessant motion, fed the voracious machine.

This was the first process from the cotton bale. We followed on until the cotton wool, like cobwebs upon dewy grass, was drawn from the carding machines, on and on until the perfect thread was formed, and spun upon the great machines, each with its thousand spindles and hundred feet of length.

Keenly the master operative with his boy assistants watched those thousand threads. Backwards and forwards from either side, the great machines advanced and receded, while in the ever-changing space between, the workers were in constant motion, stepping mechanically over the advancing wheels, never making a false step; eye and hand and thought ever alert and at work.

The atmosphere was hot and moist, to suit the tender filaments of the cotton wool; the floor looked dark and polished, saturated with oil; on this, with bare feet and grimy scanty overalls, moved the spinner, his piecers, and the boys. I watched them intently, 'mid the fearful clatter of the wheels, the constant motion of the machinery, and the silent alertness of their own ceaseless toil. It enlarges one's heart and increases one's sympathies to see such sights.

From the mills to the moors was a transition, and a grateful one. A carriage drive brought us through outlying suburbs to our destination, where, sending our vehicle on to meet us beyond, we tramped across the breezy heath, over moss and fell, another way. The free air of heaven never seemed so good before. In the dim distance, on every side, were the tall chimnies of collieries and factories, a forest of human energy and toil, smoke in clouds hung over them, but above our heads the larks were singing, the bright clouds floated by in billowy state, and bee and blossom were at our feet.

We all too soon reached our carriage and found a neighboring old English inn not a bad place to rest a little, where we duly enjoyed the wine of the country in the shape of beer, and bread, and cheese. The room in which we sat was worth seeing. It was wainscoted and seated with comfortable benches, almost as dignified as a cathedral choir. On the mantel piece was a picture of Archer, the jockey, surrounded by numerous lesser lights in his exciting profession, and the

room was further ornamented with several brilliant hunting scenes. The imagination could easily fill in a winter's evening with "cakes and ale," and songs of hound and hunting horn, and "jolly good fellows, every one."

From the moors back to town again, and then by train for Chester, which I duly reached by 6:10 P. M. Here were other dear friends to welcome me, friends linked by kindred memories of those long at rest. When I announced that I was to take the Irish mail that night for Kingstown, *via* Holyhead, there was much disappointment, but with true delicacy the most was made of my brief stay. Out then, after tea, for one more walk about the walls of Chester. What a lovely close to my day, beginning in the morning, at the mill; at noon, upon the wild moors; at evening, at the Minster, drinking in the beauty of the setting sun, as it shone upon the Dee side, and the towers and battlements of Chester! It was a lovely walk, looking down upon the green sward of the great race course, dotted with cricketers, and boys at sport; out over the graceful stretch of landscape to the Welsh mountains; on by the waters of the Dee, watching the changing lights, and the fishermen at their work, on, and on, until we reached the cathedral, and leaned over the parapet of the old walls, chatting of old times and watching the darkness creep down over all, until the lace-like forms on gable and pinnacle were alone distinguishable in the dark and sombre mass. It was all most beautiful. We strolled back in the darkness to the home fire-side, where, in pleasant converse, we passed the time until the midnight hour which took us off, through Wales, by Holyhead, across the Irish Sea, landing us in the morning at the picturesque harbor of Kingstown.

Our last day in England, with its pictures of the mills, the moors, and the Minster, will not soon be forgotten.

J. H. KNOWLES.

### PERSONAL MENTION.

The Rev. C. C. Kramer has resigned the rectorship of the church of the Epiphany, New Iberia, La., after an incumbency of six years. He has accepted a call to be rector *pro tempore* of Trinity church, New Orleans.

The address of the Rev. H. H. Cole will be until further notice No. 25 West 18th st., New York City. Bishop Whitehead and Bishop Vincent have started for a trip to Alaska, expecting to return early in September.

The Rev. J. de Q. Donehue has resigned St. Paul's church, Marion, O., and has accepted the rectorship of Trinity church, Marshall, diocese of West Missouri, to take effect the 1st Sunday in August.

The Rev. E. A. Larrabee, rector of the church of the Ascension, Chicago, has gone to Bar Harbor, Me., for his vacation.

Chaplain W. F. Hubbard, U. S. A., has been relieved from duty at Ft. Buford, N. D., and ordered to Fort Walla Walla, Wash. Address accordingly after August 15th.

Bishop Lyman, of North Carolina, has been sojourning with friends at Bar Harbor, Me.

The Bishop of Albany is passing days of summer rest at North East Harbor, Me.

The Rev. Dr. Newland Maynard sailed for Europe, Saturday, July 15th, on the Transatlantic Company's steamship, LaBretagne. He will go directly to the Continent.

The Rev. C. DeWitt Bridgeman, Rector of the church of the Holy Trinity, Harlem, who was recently raised to the priesthood, sailed for a European tour, Saturday, July 16th.

The Rev. Henry Lubeck, rector of the church of Zion and St. Timothy, New York, is spending his vacation in the White Mountains.

The Rev. Dr. Thomas Gallaudet will attend conference of principals of deaf-mute institutions at Colorado Springs, in August.

The Rev. Dr. George R. Van De Water is summering on the Long Island coast.

### ORDINATIONS.

At St. John's church, Cuyahoga Falls, Ohio, July 20th, Mr. Robert Kell was admitted to the sacred order of deacons. Bishop Leonard was the preacher and the Rev. Henry M. Green, of Canton, Ohio, presented the candidate. Mr. Kell has been placed in charge of St. John's church Cuyahoga Falls, Ohio.

### TO CORRESPONDENTS.

R. S.—Can you not give us some idea of the date when you saw mention of the Guild for Infalids and the request for vestments? We do not recall either item.

K.—The eagle is the symbol of St. John, to whom was specially revealed the mystery of the incarnate Word. The symbol of a soul thus gifted is used as a support for the volume of the Word.

A. J.—I. A. w. men is Hebrew, ah-men Russo-Greek, ah-men, with "a" as in "ah," is the musical method of use, as being both more vocal and near the original form. S S is the abbreviation of the latin *sanctus* or *sancta*. It always strikes us an affectation in English use.

### DIED.

STOUT.—Franc's 2 quilla Stout, on July 18th, at Alexandria Bay, N. Y., of pneumonia.

LEROY.—At Newport, R. I., on Wednesday, July 20th, Susan Elizabeth, widow of Daniel Leroy and daughter of the late Colonel Nicholas Fish.

POPLE.—Suddenly, at Flushing, L. I., on July 18, 1892, Myram L., only child of George W. and Anna M. Pople, in the 15th year of his age.

TAPPAN.—Suddenly, on July 17, 1892, at his late residence, Decoris, Eugene Tappan, son of the late Dr. Dewitt and Margaret Tappan.

SCUDDER.—At Northport, L. I., on July 19th, Charles Davies Scudder, M. D., son of the late Hon. Henry J. Scudder and Louisa H. Scudder, in the 36th year of his age.

DURVEA.—Entered into the rest of Paradise from her home in Goshen, N. Y., on Tuesday, July 19th, 1892, Mrs. Mary Eunice Durvea.

BRADFORD.—In Northfield, Vt., July 16th, Philander D. Bradford, M. D., Ph. D., aged 81 years, 3 months, and 7 days. Dr. Bradford was well known throughout the State, both in medical and political circles. He ably served his generation in many ways. At the time of his death, he was a member of the Faculty and of the Board of Trustees of Norwich University, and senior warden of St. Mary's church. He rests from his labors.

### APPEALS.

WILL the reader of this appeal help me to raise \$100 for one who is in trouble and need? MRS. FOSDICK, 242 W. 43rd St., New York City.

I cordially endorse the above appeal. ARTHUR RITCHIE, Rector of St. Ignatius church.

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-western Deaf-Mute Mission. They may be sent to REV. A. W. MANN, General Missionary, 123 Arlington st., Cleveland, O.

### 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.

A LOCUM TENENS for August and September may be had by corresponding with REV. FRANCIS R. STARR, Gonzales, Texas.

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.

EPISCOPAL Church in a 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.

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.

WANTED.—A clergyman in priest's orders, graduate, with six years experience in a Canadian city parish, desires work as *locum tenens* or assistant. Unexceptional references. Address "M. A., B. D.," LIVING CHURCH Office.

WANTED.—By an experienced and well-educated young lady, position as teacher in Church school. Primary work a specialty. Best of references. Address M., 914 Mason ave., Louisville, Ky.

WANTED.—Experienced organist and choir master. Must be familiar with training and organizing boy choirs. Address immediately, DABNEY M. SCALES, 29 Madison St., Memphis, Tenn.

WANTED.—A deacon or student reading for orders, to assist rector of city mission parish. To a young, single man, capable of training vested choir and fond of hard work, a home in the rector's family and a fair stipend will be given. Address J. C. S., care OF THE 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.

31. 7th Sunday after Trinity. Green.

**WESTMINSTER ABBEY.**

Musical Service for the Week Beginning July 10th, the 4th Sunday After Trinity.

SUNDAY, A. M.: Canticles, *Te Deum* and anthem, *Turle in D*, throughout. 3 P. M.: Canticles, *Turle in D*; anthem, "Whosoever drinketh," and "Therefore with joy," Sterndale Bennett.

MONDAY, A. M.: Service, Boyce in A; anthem, "O pray for the peace," Rogers. P. M.: Service, Arnold in A; anthem, "Thy word is a lantern," Purcell.

TUESDAY, A. M.: Service, Walmsley in C; anthem, "The Lord will deliver the righteous," Greene. P. M.: Service, Stainer in A; anthem, "Who shall ascend," Bridge.

WEDNESDAY, A. M.: Service, Cobb in G, with *Benedictus*; anthem, "My God, look upon me," Reynolds. P. M.: Service, Distin; anthem, "O tarry thou," West.

THURSDAY, A. M.: Service, Tours; anthem, "I will greatly rejoice," Greene. P. M.: Service, Tours; anthem, "Blessed are the undefiled," Sewell.

FRIDAY, A. M.: Service, Patrick; anthem, "O Lord my God," Malan. P. M.: Service, Patrick; anthem, "The Lord is full of compassion," Stainer.

SATURDAY, A. M.: Service, Aldrich; anthem, "Blessed is he that cometh," Gounod. P. M.: Service, Aldrich; anthem, "There is none like the God of Jeshurun," Goss.

SUNDAY, 17th, 5th after Trinity, A. M.: Service, Garrett in D; Creed, Smart in F. 3 P. M.: Service, Hopkins in F; anthem, "Ye people," "If with all your hearts," "Cast thy burden," Mendelssohn.

The 4th annual festival of the Truro Diocesan Choral Union, England, took place recently, in Truro Cathedral. Twenty-eight choirs from the rural deaneries of Powder, Pydar, and St. Austell, took part in the service. There were 337 surpliced, and 263 un-surpliced, choristers, making 700 in all, together with 50 clergy. There were six banners carried, and the cathedral processional cross led the way. The music of the service was very well rendered, considering that many of the country choirs receive little training. Dr. Monk, organist of the cathedral and diocesan choirmaster, conducted, with the assistance of two sub-conductors, the Rev. S. R. Flint and the Rev. F. G. Slater. The service was accompanied on the organ by Mr. J. H. Nicholson, organist of Probus church, and four cornet players added much to the accuracy of the processional and recessional hymns, besides giving force to special parts of the service, sung full, and in unison. The first anthem was, "I am glad," by Elvey, the second, sung, unaccompanied, by the 700 voices with excellent effect, was the well-known, "Lord, for Thy tender mercies' sake." An appropriate sermon was preached by Chancellor Worledge. In addition to the choirs, between 500 and 600 churchworkers from the three deaneries were present. The arrangements and organization of the festival were under the superintendence of Canon Donaldson, precentor of the cathedral, and hon. sec. of the Diocesan Choral Union.

To educated Americans few things are so interesting as a study of the almost numberless official pageants and splendors attending the great Royal functions in England. While to us

they may not be without a suggestion of the fantastic and even grotesque, we shall do well to remember that all these ceremonial and pageantries have come down to the present through a thousand years, and so have become endeared to the very life-blood and heredity of this great English nation.

We give our readers this week a graphic and picturesque narrative, from *The London Daily Telegraph*, of the stirring events connected with the installation of Lord Dufferin, Her Majesty's Ambassador to Paris, as Lord Warden of the Cinque Ports. While the august office has been held successfully for long generations as a memorial of the past, by England's chiefest warriors and statesmen, time was when it was no sinecure, since the Warden of the Cinque Ports kept the southern coast of England in safeguard against the predatory hordes of the Baltic and the North Sea.

"Which are the Cinque Ports? They are Hastings, Dover, New Romney, Sandwich, and Hythe. These are names never to be forgotten by Englishmen, aye, and Scots, Irish, Welsh, and our kith and kin beyond the seas, for they were the five cradles united together of the naval strength and majesty of our country. We often hear talk of the Vikings and the Northern races who came to make us what we are, but to these five southern towns belongs the glory of having first asserted the right and might of Albion upon the seas given to her at birth. Mere villages then, cockleshells their craft, their hardy inhabitants were none the less of the blood which for over nine hundred years has caused the name of England to be feared and respected the wide world over. Under the title of Ancient Towns, Winchelsea and Rye were added to the five ports, and subsequently ten other places—Seaford, Pevensey, Fordwich, Folkestone, Faversham, Deal, Tenterden, Lydd, Margate, and Ramsgate—were joined in this splendid union, to which the Crown granted large privileges, and on which our forefathers looked much as we do nowadays upon our vast dockyards.

"All over the heights a thick white mist is streaming, wrapping the citadel in ghostlike folds, coming down stealthily into the basins and shrouding the gay bunting streaming from the steamers, the barques, and the yachts. And yet Dover is alive to-day. Since 1861, when Lord Palmerston was installed Lord Warden, and with that exception, since 1765, when the Duke of Dorset took office, the ancient Court of Shepway has never been brought together to welcome its chief, though it is known that but for the regretted death of Mr. W. H. Smith the ceremony would have been revived on his appointment. But now the Barons of the ports rejoice exceedingly, for their Sovereign has given unto them as ruler one who has been, and is, a brilliant statesman, a conscientious worker, and ever a gallant upholder of the flag of Great Britain and Ireland. None of his predecessors during the past century hold better record than he, and they were good and great men! William Pitt,

Lord Liverpool, the Duke of Wellington, Lord Dalhousie, Lord Palmerston, Lord Granville, and, as I have said before, Mr. W. H. Smith. So Dover is rejoiced, and means to show her joy.

"By half-past eleven we are gathered together in the old Banqueting Hall of the castle, floored with English oak laid down in 1153, and hung with arms of all ages and appearance. Presently the hum of conversation is hushed when Mr. E. Wollaston Knocker, Seneschal of the Court, to whom the admirable arrangements of the day are wholly due, mounts the rostrum and calls over the names of the delegates. It is to be noted that the chiefs are addressed in titular form, and Hastings, Hythe, or New Romney answers as though he were a peer of the realm. But the venerable Town Serjeants of Tenterden, arrayed in drab and scarlet, who served at Lord Palmerston's installation, are the most observed of them all. The first carries a gold mace, dated 1449, and the other a silver one made in 1660. On the proposition of Sir William Crundall, a long-lived feud between Dover and Hastings as to the position of premier port is healed by the mayor of the latter town, Mr. Tree, being elected "Speaker." Immediately afterwards a move is made to the quaint old church by the Pharos, St. Mary-in-the-Castle, and outside its portals, where a guard of honour of Cinque Ports Artillery Volunteers is drawn up, we wait for the Lord Warden.

"Presently, escorted by the Dover troop of the East Kent Mounted Rifles, our ambassador to France drives up in an open carriage, displaying his Lord Warden's uniform—namely, a blue frock coat with red facings and brass buttons bearing the arms of the Cinque Ports, and the azure ribbon of the Star of India crossing his thickly-decorated breast. He also wears an admiral's sword and cocked hat, for be it remembered that Lord Dufferin is by virtue of his office an admiral, and also a chancellor and a constable. He is received by Major General Lord William Seymour (commanding the Home District) and Lady William Seymour, and among others to be noted are Colonel Brookfield, M. P., Mr. Noble, M. P., Lord Brabourne, Lord Sandwich, Sir John Lennard, and Sir A. Mackenzie. Then we go into the time-honored fane, where the Bishop of Dover conducts a service specially authorized by the Primate. It is a scene never to be forgotten. Military scarlet, crimson and gold, and blue-grey and silver, mingle together beside the bright dresses of the ladies along the antique aisles, but the whole tenor of the supplianee is for the servants of the sea. It finds its keynote in the collect for the Navy; it reaches its climax in the ever-glorious hymn:

Eternal Father, strong to save,  
Whose arm hath bound the restless wave.

And from first to last the devotion is general, earnest, and genuine. In a brief but eloquent address, the Bishop of Dover refers to the occasion, and to the chief figure in it; and then, after singing the National anthem, we go forth to find, gladly, that the mist is being dispelled by the sun, and that Dover town may be seen from Dover Castle.

"Lord Dufferin mounts his horse and, escorted by Lancers and Dragoons, and followed and preceded by Mayors and Barons, Volunteers, Oddfellows, Philanthropic Prussian Hermits, Coastguards, Good Templars, Foresters, fire brigades, and others, wends his way through the streets, along which the road is admirably kept by artillery, regular and volunteer, red Marines, the Buffs, the Border Regiment, and the Highland Light Infantry. I have seen many popular displays, but unhesitatingly I can say that I have never beheld any scheme of decoration so original and lovely as that devised by the inhabitants of Dover. I am not referring to the countless flags and steamers, nor to the legends and inscriptions, nor to the lifeboat, nor to the draperies which extend along the house fronts, but to the window gardens extending almost continuously along the line of route. Palms, ferns, creepers, geraniums, marguerites, and rhododendrons, from start to finish, make garden avenues of rare and artistic beauty.

"Mounting the precipitous hill, we arrive at the Drop Redoubt, which encloses the famous Breden Stone (two flat pieces of material difficult to diagnose), beside which several marquees, connected together, have been pitched, and in the central circular tent the Lord Warden's chair is faced by a kind of table, to which the various maces are affixed by their bearers. Lord Dufferin takes his seat, having on his immediate right the Mayors of Hastings and Dover, and on his immediate left the Mayors of Sandwich and New Romney. When each official has taken his place, when the entire arena is filled with uniforms and pretty frocks, the spectacle is unique as well as picturesque. Then indefatigable Mr. Wollaston Knocker rises and proceeds to read the Lord Warden's precept summoning the Court. After this each mayor handed in his return, and the seneschal loudly called out the names of those nominated to attend, each alderman or councillor replying: "Here, sir," just as though he were present at "absence" in the schoolyard of Eton. The ports answer in the following order: Hastings, Sandwich, Dover, New Romney, Hythe, Winchelsea, Rye, Lydd, Faversham, Folkestone, Deal, Tenterden, Margate, and Ramsgate.

"Lord Brabourne now creates an incident by claiming to be called as a Baron of Sandwich, declaring that he was so elected in 1857, but his appeal is overruled, and Mr. Knocker proceeds to read the Queen's patent by which the Warden is invested with many strange and strong authorities. He is given and granted "all and all manner of wrecks of the sea, jetsom, and flotsam and lagan, goods, merchandises, and effects," which he may get and recover, and he is also given and granted full power "to make and dispute all and singular officers in our Castle of Dover." After a few words from the Mayor of Hastings, who, in consideration of his other high offices absolves the marquis from his oath, the Seneschal cries, "The court will rise," and when everyone is upstanding, he continues, "The court will do his lordship reverence once now." And everybody solemnly does obeisance, the

Lord Warden responding, while a salute of nineteen guns outside proclaims the homage. Now Mr. Arthur Cohen, M. P., Judge of the Court of Admiralty of the Cinque Ports, congratulates Lord Dufferin in happy terms as an illustrious son of "this small but famous land." Then Lord Dufferin replies, remarking how proud he is to be the head of this "ancient and time-honored confederacy," and states that when he was offered the post by the Queen he was altogether taken by surprise. He declares that he will stand by the liberties of the ports and draws a parallel between the changes in France and England. "We endeavor," he says, "to preserve the institutions of our fathers, though we may improve and liberalize them." Cheers follow, and the court is dismissed, but up gets the Mayor of Dover and invites the Lord Warden to a banquet at the town hall, a proposal cordially accepted, whereupon Mr. Knocker, amid much merriment, "warns all to repair thither at half-past five and partake of such refreshment as is ordained." And so this pleasing and interesting office comes to an end. In the afternoon there is a regatta in the bay, and there is holiday making with band playing and junketing from Kearsney to the Admiralty Pier and from Dover Castle itself to the Dover Castle Hotel.

"Obedient to the call, the Barons and their friends assemble again in the town hall, when Lord Brabourne proposes the new Lord Warden's health. In reply, Lord Dufferin alludes in brilliant language to the history of the Cinque Ports and to the line of his predecessors, beginning with Earl Godwyn and including Prince Edward Plantagenet, and Warwick the King-maker. He himself, he remarks, is a martello tower placed not in an enemy's country, but amidst friends among whom is the very nerve centre of European thought and action, and whence were stretched wires and tubes through which one nation could convey to another messages of peace, amity, and good-will. Diplomacy, unless supported by reserve physical power, would be as useless as a regiment of Stygians. The French nation, with their vivacity and wit combined the virtues of his own countrymen, the Irish. He concludes by saying: "It is upon our intelligence and vigilance that we must to a considerable extent depend for the maintenance of that blessed peace which has rendered England the happy island which she is." Loud and long are the cheers, and when Sir William Crundall, Lord Herschell, Lord Stanhope, and Mr. Wyndham have spoken, Dover, after illuminations and fireworks, goes to bed well satisfied that the key of England could be entrusted to no safer hands than those of him to whom she has given such brilliant and hearty welcome."

#### THE APOSTLE'S FOUR-PART SONG.

From a sermon by the Rev. Charles R. Hodge, on the occasion of the admission of the vested choir of Grace church, Galesburg, Illinois, on the evening of Palm Sunday, A. D. 1892.

The admission of this choir, with its clear ring of children's voices in the treble, is a peculiarly fit ending for this day, which is observed in remem-

brance of the greeting of our blessed Lord in Jerusalem, in which the voices of children were so prominent. And now, before we close this service, with its anthem and prayers, its evening hymn and recessional, let me present one thought to both congregation and choir, and the subject of that thought is St. Paul's four-part song.

I see an expression on the faces of a few musicians as if they would remind me that in the days of St. Paul, four-part music, or any polyphonic music, was unknown. But for all that, which I shall not dispute, I hope to convince you that this Apostle composed a nobler and grander four-part song than Mendelssohn ever wrote, and one that should be learned and constantly rehearsed by every one who names the name of Jesus Christ.

As we listen to a four-part song, we observe that the melody is usually carried by one part. Occasionally it is taken by the bass or tenor, sometimes even by the alto; but usually it is taken and sustained by that part which rises above the others in pitch, and which we term the treble, or soprano. It is that part by which we recognize the song, even without the other parts being sung or read. If we examine the Christian life for the purpose of applying the analogy, we may find ourselves at a loss as to just what trait or characteristic to select, unless we turn to the Apostle's song, and there we find it; it is so plain that we readily recognize it. Watchfulness is the clear, prominent melody of the life of the true child and servant of God, which controls, dominates, even makes the Christian life. Although on rare occasions the other traits to be considered may predominate for a few measures, this is where the tune is mainly to be found; it is the melody in the treble.

Then, as we examine the other three parts, we find the next highest to be a part which really steadies and holds the harmony. It does not usually vary so greatly in pitch, and I am sure I am not at all out of the way in attributing to it a distinct element of steadfast persistency. Even in certain light, modern phases of music, where it follows the treble a third below, it is steadfast in its pursuit. We call this part the alto; the Apostle terms it steadfastness in the Faith.

And then comes the strong, virile, ringing tone of the man's voice, suggesting manliness and vigor. Although its upper tones are identical in pitch with the lower tones of the alto, there is no mistaking the one for the other, even when, on rare occasions, the tenor rises above the alto. This essentially manly part we call the tenor; the Apostle would have manly acquittal occupy the place in our lives that this part does in the song. Although it is possible only for men to sing this part in a song, it is not necessary in order to carry this trait in the life; gentle maidens of old possessed it, and with it went cheerfully to the death of the sword, the faggot, or the wild beast.

A noble army, men and boys,  
The matron and the maid,

yes, and even little girls have been known to acquit themselves like men in their loyalty to Christ.

Finally, there is the deep, underlying, supporting part, which we term the bass. If this part is silent in a four-part song, the other parts seem weak,

sometimes absurdly so, for it is designed to support and uphold all the rest; resonant, broad, and strong, it serves as a foundation on which the other parts may rest and display themselves as they should. In the Christian life St. Paul calls this part, strength, "that strength which cometh from on high."

And so we have the Apostle's four-part song, the treble, alto, tenor, and bass of the Christian life in watchfulness, steadfastness, manly acquittal, and strength; or, as the Apostle himself sings it to the Corinthians (I Cor. xvi:13), "Watch ye; stand fast in the faith; quit you like men; be strong."

May this, my dear boys, may this, my dear friends, be your song of the Christian life, with its grand, four-part harmony fully sustained to the end. Whether it be through quiet, pastoral measures, or through more intricate movements in life, where the time may be broken and the phrases involved, and the hand of God writes discords to make the coming concords all the sweeter, or, perhaps, when the minor modes predominate and sadden the music, and strange modulations occur, until it appears to your inexperience as if you had lost the key of your life and could not endure one more diminished seventh—through all, hold to these four parts, and carry them onward in your lives, until they merge into "the song of Moses and the Lamb," in the grand, triumphant, gloriously perfect harmonies of the life eternal. "Watch ye; stand fast in the faith; quit you like men; be strong."

#### THANKSGIVING.

BY J. J. L. E.

Now doth my heart give thanks  
That I am fed  
To life eternal with the heavenly bread,  
True manna of the soul, which Jesus gives,  
That he who eats thereof  
Forever lives.

Glory to Thee, O Christ,  
From out whose side  
Poured forth for me the ever-cleansing tide  
Of Thy most precious Blood; O love divine,  
For that life-giving stream,  
All praise be thine.

Thus praising Thee may I  
In peace depart,  
And give Thee thanks from my uplifted heart,  
That Thou dost dwell in me  
And I in Thee,  
Through life, through death,  
To all eternity.

#### BOOK REVIEWS.

THE ANGELIC WOMAN. A story. By James M. Ludlow, author of "The Captain of the Janizaries," "A King of Tyre," etc. New York: Harper Bros. Price \$1.00.

A story of marked interest and ability, well developing points of character and the good or evil influence a woman can exert on man. The contrast between self-indulgence and devotion to the welfare of others is strongly brought out.

MAKERS OF AMERICA—CHARLES SUMNER. By Anna Laurens Dawes. CHRISTOPHER COLUMBUS. His Life and His Work. By Chas. Kendall Adams, LL. D., president of Cornell University. New York: Dodd, Mead & Co. Price \$1 each.

Valuable additions to a very valuable series. The index at the end of each volume, making reference to leading topics, will be found particularly helpful.

ANGELS' VISITS TO MY FARM IN FLORIDA. By Golden Light. New York: United States Book Company. Cloth, price, \$1.00.

A gossipy record of the doings on a farm in Florida. The moralizing, of which there is large abundance, is good, bright, and humorous. Many questions are broached,

and much good sense in plain, homely English enjoyed in their discussion. The tendency of the book is toward the presentation of some of the troublesome religious questions of the day, with suggested, yet only suggested, solutions. It is well worth reading.

THE KNIGHTLY SOLDIER. A biography of Major Henry Ward Camp. By Chaplain H. Clay Trumbull. New and revised edition. Philadelphia: John D. Wattles. Price \$1.50.

No one familiar with the writings of Rev. H. Clay Trumbull will question his ability to write well and entertainingly on such a subject. Written while the war was still in progress, it is all alive and bristling with the events of the time, and so is a story of the war as much as a history of one of its heroes. When the sixth edition of this book appeared, it did so with the special endorsement of the governors of all the New England States and of fifteen prominent college presidents.

TRIBUTES TO SHAKESPEARE. Collected and arranged by Mary B. Silsby. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

To denote the intent and scope of this work we quote from the editor's preface: "For several years, while engaged in the study of Shakespeare, the editor preserved in her note-books every poem addressed to the dramatist, or inspired by his genius or personality, which fell under her notice." These poems have been arranged according to their dates, ranging from 1595 to 1891, and published in a neat volume. Among the composers of these poems such names as Ben Jonson, Drayton, Milton, Pope, Keats, Longfellow, Emerson, Aldrich, and Gilder, bespeak their high character.

Two theological books of importance will be issued this week by Thomas Whitaker: Canon Cheyne's "Aids to the Devout Study of Criticism," and a volume of sermons by the late Henry Allon, the famous Islington preacher, entitled "The Indwelling Christ." A melancholy interest attaches to the last book, the author having died a few days after the proofs were finished.

BRENTANO BROS., 204 and 205 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### HE CHOSE THIS PATH FOR THEE.

He chose this path for thee;  
No feeble chance, no hard, relentless fate,  
But love, his love, hath placed thy footsteps here.

He knew the way was rough and desolate—  
Knew how thy heart would often sink with fear,  
Yet tenderly he whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,  
Though well he knew sharp thorns would touch thy feet,

Knew how the brambles would obstruct the way,  
Knew all the hidden dangers thou wouldst meet,

Knew how thy faith would falter day by day,  
And still the whisper echoed, "Yes, I see  
This path is best for thee."

He chose this path for thee,  
And well he knew that thou must tread alone,

Its gloomy vales, and ford each flowing stream,  
Knew how thy bleeding heart would sobbing moan,

"Dear Lord, to wake and find it all a dream."  
Love scanned it all, yet still could say, "I see  
This path is best for thee."

He chose this path for thee:  
What needst thou more? The sweeter truth to know

That all along these strange, bewildering ways,  
O'er rocky steeps, and where dark rivers flow,

His loving arms will bear thee "all the days;"

A few more steps, and thou thyself shall see  
This path is best for thee.

T. H. Wilson.

## THE HOUSEHOLD.

## ATHIRST.

BY L. L. R.

"Blessed are they which do hunger and thirst; for they shall be filled."

Far from Thy courts, O Lord, my life is set,  
Far from Thy gates—Thine own loved  
House of Prayer,

Far from Thine altar, where Thine own are  
met

With pledges of Thy love ne'er wanting  
there.

Dear Lord, I cannot come to Thee—  
Come Thou to me!

Full oft, as breaks the morn, with roseate  
glow,

Each passing breeze seems wafting back  
to me

Some bell afar, which bids in cadence low  
Thy children come and break their fast  
with Thee;

Dear Lord, I cannot come to Thee—  
Come Thou to me!

And oft amid the day's sore wearying din,  
Fond mem'ries bring to heart and mind  
opprest,

Some open door afar, where from within  
A low voice calls, "Come here apart, and  
rest:"

Dear Lord, I cannot come to Thee—  
Come Thou to me!

And oft again, at eve, when on the air  
Sweet vesper chimes seem chanting far  
away,

Bidding Thy loved ones come and seek Thy  
care,

As shepherds fold their flocks at close of  
day,

Dear Lord, I cannot come to Thee—  
Come Thou to me!

Thus speaks the heart full oft, in loneliness  
drear,

With pleading sense of loss, and yearnings  
sore;

Till on the ear, in accents soft but clear,  
This message falls, with peace for evermore.  
"Learn this, my child, this very thirst for  
Me

Hath drawn Me close, as nought else could,  
to thee!"

Grahamton, Ky.

## PRIZE STORY.

## UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

(All rights reserved).

## CHAPTER XIV.—BY INDIAN LAKE.

As Nina improved in health, her mother's hospitalities included young people of her daughter's age, and became of a larger and livelier description. It was a year of tourists, and among them the lady of The Palms heard of many whom she had known more or less intimately in her eastern homes. Those to whom she extended invitations were for the most part charmed to pay a fleeting visit to the luxurious exile of Mrs. Jennifer, and garden-parties, dances, and concerts, at which the best talent procurable "on the coast" assisted, succeeded each other at short intervals.

To a certain extent Chrissie's relation to her beloved pupil underwent a change. They were no longer constantly together, although Chrissie was supposed still to exercise the surveillance of a governess, and to hold herself constantly in readiness, should her services be required. Among her young companions Nina found some who attracted her. The young naturally seek each other's society, and the novelty of this intercourse was not without its excitements.

Yet the hour or two spent alone with Chrissie in the morning, or the little while when her young governess came to kneel beside her bed, and they said their simple prayers together, were the best and sweetest of the day. *Talitha Cumi* still hung in its place at the foot of the bed, where Nina's eyes rested on it when she woke, and had lost none of its significance to the young girl's awakened and fervent heart.

Chrissie was a little lonely in those days, for Nina no longer needed the constant care and attention which she had so willingly bestowed upon her. Dr. Ventnor was not so frequent a visitor at The Palms as when Nina was ill. When he *did* come, Chrissie saw him for a few moments only or not at all. There were no longer the opportunities for intercourse which had become of more value to her than she was herself aware. It was only when he had been at the *mesa* that he sought her out, to give her the home messages or letters, and to tell her of her father's health which continued to improve during the long summer months.

Chrissie had a great longing sometimes, now that she was no longer so much needed at The Palms, to be at home once more, to see the dear ones from day to day, and to forget herself more completely than she was sometimes able to do now. Elaine was now never invited to The Palms, and the two sisters, in their several ways, longed for each other. George Dalton might have to postpone his coming for a month or two, so that it might be autumn before Elaine's marriage.

"Mamma," said Nina one day, when her mother was discussing with some special friends the subject of another dance, "why not have a picnic? The youngest people want a picnic, and I have never been to one in California."

The idea was instantly adopted, and half-a-dozen different localities suitable for the purpose were suggested. Dr. Ventnor happened to be present and his cousin turned to him for advice.

"On general principles, Kate, I am not in favor of picnics," he said. "In the East they are apt to be of a mouldy and chilly character, and on this western coast they are destructive to ladies' complexions, to say nothing worse of them. But since a picnic is decided upon, and the question is narrowed to the place where it shall be held, let me suggest the old *adobe* by Indian Lake. There are to be found the three requisites—shade, water, and romantic associations."

"That sounds delightful," said a young lady promptly; "Oh, dear Mrs. Jennifer, let it be the old *adobe*!" and so it was decided. Mrs. Jennifer's picnic was a social event of peculiar magnitude. It was spoken of everywhere throughout that region; with pleasant anticipation by some, with heart-burning and envy by others, who were outside the magic circle of Mrs. Jennifer's acquaintance. Such a picnic, composed purely of the *elite*, on such a scale of elegance and luxury, as this promised to be, had surely never taken place since first the white man set his masterful grasp on this western land.

There was no fear of rain, that enemy of picnics, for the skies at this season were rainless and would be so

for months to come. A morning sea fog would be desirable, as it would temper the heat of the day. Time had been allowed for ample preparation, and Mrs. Jennifer spared no pains to make it a notable occasion.

The day arrived. It chanced to be a year since that on which Dr. Ventnor on his solitary drive along the foot-bill road had heard an anxious voice call on him to stop, and he had met, for the first time, the earnest gaze of eyes that had since learned to look at him with innocent, affectionate confidence. He thought of that first meeting with Chrissie, as he sat at his desk, looking up at the picture of the Great Physician, her Christmas gift, which hung facing him, and had, day by day, suggested thoughts known only to Him to whom all thoughts are revealed.

He had a number of patients to visit on this particular morning, but had promised Mrs. Jennifer to follow the others to the picnic early in the afternoon.

The hoped-for fog had come and cooled the air into the perfection of a summer day, and the large gathering of guests assembled at The Palms, set out in the highest spirits. There was only one person among them who was not in a holiday mood. Chrissie would far rather not have gone, but Nina, who had looked forward from the first with peculiar pleasure to the picnic, had seemed so hurt when her governess faintly suggested that she might stay at home, that Chrissie had yielded.

She was allotted a seat with the youngest people and Nina in a wagonette, and after the happy chatter of the young folks and the pure, invigorating air dispelled her feeling of depression, she looked with unfeigned pleasure at the magnificent mountain views which unfolded themselves like a glorious panorama as they drove luxuriously along. The distance was greater than Chrissie had supposed. Driving westward along the base of the mountains, they at length reached the entrance to a canyon of great size, but so blocked with masses of fallen rock and boulders carried down by winter floods, that after a short distance the road became quite impassable. Just here, however, lay the so-called Indian Lake, an almost circular sheet of water, of unknown depth, on one side of which rose a group of fantastic-looking rocks, intermingled with stunted pines. On the other side, upon a low *mesa*, in a semi-circle of gigantic sycamores, stood the old *adobe* of which Doctor Ventnor had spoken. In the old Mexican days it had doubtless been a dwelling of more than ordinary pretensions. The unusually spacious piazza was raised by several steps above the level of the ground and was supported by pillars which still showed traces of ornamentation, as did the Moorish-looking arches of the doorways and the window-spaces. A portion of the roof remained and the walls dividing the large chambers were still standing. A massive chimney or two gave an air almost of statelyness to the ruin.

On a solitary traveller coming upon the place it might have made an impression of the profoundest sadness, so solemnly did it speak of a time and people utterly passed away, but with a

gay assemblage of fashionably dressed folk scattered about the place, the bright clothing of the women contrasting with the time-tinted walls and the yellowing grasses of the *mesa*, it was merely highly picturesque. Chrissie was very glad to lend her aid in a hundred little ways, in the arrangement of the tables, and in taking care of the children, of whom there were a few.

While she was busy she was not lonely, and from time to time Nina, who was devoting herself to her young guests, would find her way to her and speak a loving word or press her hand. She was sitting near Nina at the luncheon, which was a very sumptuous affair. The old walls echoed with the most modern laughter and the gay strains of a waltz, when Chrissie saw Dr. Ventnor ride up. He was made very welcome, being popular on his own merits and known to be an especial favorite with his wealthy cousin. Mrs. Jennifer had reserved a place for him between herself and a highly eligible young lady, and his advent seemed the signal for an increase of mirth and enjoyment.

Once during the meal Chrissie looking up, met his eyes fixed so earnestly upon her that she felt the color rise in her cheeks. She was sure he thought her lonely. When the long meal was over and people were dispersing in all directions, he came up to her with a lady whose sweet face and snow-white hair, Chrissie had noticed many times that day.

"Mrs. Wingfield," said Doctor Ventnor, "I want you to know Miss Burton; you know her already by repute. Miss Chrissie, Mrs. Wingfield is so kind a friend of mine that I am sure she will be yours also. I find unfortunately that I cannot stay. A very sick patient is expecting me. I will not face my cousin's displeasure, but leave you to make my peace, Mrs. Wingfield. Please tell her I shall drop in at The Palms this evening." He shook hands with both ladies and disappeared.

Chrissie looked into the very gentle face of the white-haired lady and felt happy in being near her. They fell into a pleasant talk, during which Mrs. Wingfield showed so much interest in Chrissie and her family, that the young girl felt sure Dr. Ventnor had told her their history.

"My dear Miss Burton," said Mrs. Wingfield, when at last she arose from her seat by Chrissie, in answer to repeated signals from Mrs. Jennifer, "I hope to know much more of you, and I must meet your father and your pretty sister and those brothers. I shall be happy in being your friend." She stooped and kissed Chrissie's forehead as she turned away.

It was so pleasant to have talked with her, that Chrissie sat contentedly listening to the music and watching the moving figures for a long time. Nina had come in quest of her, but seeing her in earnest conversation with Mrs. Wingfield, had followed her young friends to the edge of the lake.

At last Chrissie rose from her seat and strolled in the direction of the canyon. A narrow path wound among the boulders and debris, and she followed it for some little distance. Then seeing a magnificent yucca with its sheaf of wax-white blossoms,

still further on, she was tempted to gather some of the flowers. She did so, and to avoid crushing them, fastened them to the broad brim of her hat. What a wild spot it was. A projecting rock only shut out the scene of the picnic, but the absolute wildness and solitude before her was unbroken by a vestige of human life.

The strains of music had ceased; the breeze had died away, and the silence was so profound that Chrissie started at the sound of some falling gravel, which her own foot had dislodged. She stood for some minutes fascinated by the mysterious solemnity of the place, then turned to retrace her steps. As she did so, however, a fragment of rock on which her foot had rested, slipped from its place and she partially fell, twisting her ankle severely. She had to sit down to recover from the pain, and for a little while felt sick and faint. Untying her shoe she found the foot already swollen and tender to the touch.

How was she to get back? Perhaps some one would come in quest of her; Nina surely would miss her. But no one came, and there was no choice but to return unaided to the adobe. With difficulty drawing on her shoe, poor Chrissie set out upon her painful walk back. It was an experience not soon to be forgotten. The injured foot could hardly bear her weight, and with almost every step she moaned with pain. Many times she was obliged to sit down to rest. At last, however, she reached the canyon's mouth, and the smooth mirror of the lake reflecting the sunset, the melancholy, ruined adobe, in its semicircle of trees, lay before her.

But where was the picnic party? Had they all dispersed? Was it not full time that they should set out on their return? Where were the musicians, the servants? Where all the horses and the score or more of carriages that had been drawn up at a little distance?

Chrissie rubbed her eyes, was she dreaming, or—had they left her here alone?

It came upon the poor girl's heart like a blow from a heavy hand. They had forgotten her!

Chrissie sat down on the broken steps of the piazza half stunned for a moment, then a few heavy tears of natural, almost childish distress rolled down her pale cheeks.

Mrs. Jennifer, of course, had taken it for granted that Chrissie would find a seat somewhere. Nina had seen her with Mrs. Wingfield and had supposed her to have left with that lady; the others—why should they have given her a thought, besides, the number of guests was so large, and the confusion of leaving must have been so great. They would never find out that she had been left behind until The Palms, full fifteen miles away, was reached, and, even then, some time might elapse before her absence was discovered.

Meanwhile the sunset was fading out of the sky; the sierras had put on that death-like shade which covers them so rapidly near night-fall; the sycamores whispered unutterable things in the dusky solitude, and the gaping doorways and windows of the old adobe spoke of ruined chambers peopled with ghostly memories.

(To be continued.)

## LETTERS TO THE EDITOR.

### A LETTER OF THANKS.

To the Editor of The Living Church:

Will you kindly, through the columns of your paper, allow me to express my hearty thanks to the person who has been so kindly sending me regularly the copies of THE LIVING CHURCH for the past five or six months. I should like to have done this by writing a letter to the sender personally, but as the person is unknown to me, I trust my thanks may be accepted through this letter. Reading matter of this kind is particularly appreciated when away from civilization as I am, and deprived of all social intercourse.

Again thanking the kind person, and you for space.

THOS. H. PRITCHARD.

Lac Seul Mission, via Barclay P. O., Ontario, Can.

### SUNDAY SCHOOL QUESTION BOOKS.

To the Editor of The Living Church:

To-day I took up a late Church paper and my eye caught the title: "Successful Sunday schools," etc., giving an account of St. Ann's, Brooklyn, N. Y. I was the more curious to see what the author had to say, from the fact that I am greatly indebted to a former rector of that church for many helps in my career. I soon came to a passage that suggests the caption of this letter. It is stated that "During thirty years of Dr. Cutler's rectorship," etc., "and on Sunday, August 4, 1833, a second or overflow school was organized," etc. "The Union Question Book, published by the American Sunday School Union, was the regular text book, while the Bible and the Prayer Book were also regularly used." This quotation suggests something of value to add to the discussion as to Sunday schools. In my estimation, nothing was ever devised so well adapted to give the scholar in Sunday school a complete survey of Holy Scripture, from Genesis to Revelation, as this "Union Question Book." More than forty years ago I committed that book to memory. I use the knowledge thus obtained to-day, and yet it is probably forty years since I have seen a copy of the work. The thread of history running through the Bible, the arrangement of its parts, the place to look for many things, can all be taught from that book, and once learned, will be used times without number in the course of a lifetime. I speak from experience, and it is just possible, indeed, it is quite probable, that I would not endorse now some things therein, but a Churchly book of that kind, constructed upon the plan of the "Bible by course," and used in Sunday schools, in my opinion, would greatly assist our people in maturer years.

H. L. STILLSON.

Bennington, Vt.

### NOT A FAILURE.

To the Editor of The Living Church:

The trustees of De Veaux College and Western New York Churchmen generally, will learn with some astonishment from the report of the Education committee of the Chicago Church Club, published in your last, that "De Veaux College near Suspension Bridge" (now at Niagara Falls) is "among the failures" in American Church colleges, even though, perchance, one of the mitigated cases in which "the failure is not accepted as final."

The learned author of the report does not seem to be aware that De Veaux is not, and was never meant to be, a "college" in the American sense of university. Its corporate name is "De Veaux College for Orphan and Destitute Children"; and the purpose of its foundation, as expressed in the first section of its charter, "to receive and support orphan and destitute children; to train them up to industry; to learn them trades and professions, and to give them a mental and manual, and a social and religious, education." For this purpose its founder, Samuel De Veaux, left his whole property, largely in real estate on the Niagara River, which has only recently be-

come productive, but is now constantly and rapidly increasing in value, and will become at no distant time, a magnificent endowment. Aside from this, the endowment fund is now about \$170,000.

For thirty-five years the college has been steadily fulfilling the purpose of its foundation, but its course of study and training has been greatly enlarged and improved by the term-pupil department added in 1869. It has had for many years, and has now, all the pupils of both classes which the buildings can hold (they are now about to be enlarged) or its means provide for; and its thorough classical and scientific course carries its students through the first or second year of the usual university studies. No distinction is made between its foundationers (who are wholly maintained, and receive every advantage which the college can give) and term-pupils, who pay \$400 a year. As I am not advertising the college, but only correcting what appears to me a most singular mistake, I only add that its increasing endowment must multiply eventually its means of usefulness for Christian education, beyond all present calculation.

CHARLES W. HAYES,

A trustee of De Veaux College.

July 22, 1892.

## THE CHICAGO EXPOSITION.

[Translated from the Berlin National Zeitung.]

When Congress voted two years ago that the Exposition of 1893 should be held not in the great cosmopolitan city of New York, but in the inland city of Chicago, I was among the number of those who imagined that the success of the enterprise was thereby imperilled. It appeared to me, as to most others, that the relegating of this task to the West rendered it doubtful whether it would be conceived in a manner worthy of such an undertaking, and that the result would probably be an unattractive exhibition in the style of some similar performances which have been witnessed in that rapidly developed region, in short, a display of vulgarity and pomposity. I cheerfully admit that I was completely mistaken. Indeed, I do not hesitate to say that every intelligent and impartial observer who has had the opportunity, as I have had, through interviews with the directors and personal inspection, of forming a correct estimate of what has been accomplished thus far, must feel convinced that the Chicago Exposition will prove not only the most unique, but the most successful and splendid that has ever been held anywhere. This may appear an extravagant prediction, but I have no doubt whatever that it will be justified.

In other countries, the initiative in similar national undertakings proceeds from the Government, which is generally in a position to supply the means which experience has shown to be necessary, so that to begin operations is a relatively easy matter. In the present instance, the National Government has participated hitherto only to the extent of granting a charter to the association organizing the Exposition, and of undertaking the erection of a government edifice, in addition to some slight services. The question of a Federal subsidy for general purposes (a subsidy of \$6,250,000 is looked for) has not yet been settled by Congress. The participation of the Federal Government has therefore not only been of little advantage, but in certain respects a positive disadvantage. The charter of incorporation provided for a United States Commission as an accessory to the Managing Board of the Association, who alone do all the work and assume the whole responsibility. As the Commission claims to have a voice in the management, the work is constantly hampered by the evils of a double administration. The Association, in fact, would greatly prefer to be relieved of the support of the National Government.

Under these circumstances the managers of the Exposition and the inferior officers deserve the greatest credit for the successful manner in which they have organized the work, and the progress that has been made. A large number of the most enter-

prising, wealthy, and respected citizens of Chicago offered their services to the Association. They were with few exceptions perfect novices in this field. Guided by patriotic motives alone, they applied themselves with the most self-sacrificing zeal to the task before them, and the benefits of that discipline which results from the necessity in the conditions of American life of constantly exercising self-reliance, were strikingly exemplified. In a short time an administrative machinery was organized, which, divided into dozens of sections, each with its special committees and embracing thousands of workers, has been operating with wonderful harmony in the execution of this stupendous undertaking. Among the directors of the main sections are to be found men of extraordinary ability and energy, and the portion of the work assigned to the women is in equally excellent hands.

We can therefore feel confident that the whole scheme in all its features will be carried out within the allotted time.

We need no better evidence of the fitness of the managing body to grapple with the gigantic task which rests upon them than the choice that has been made of a site, the manner in which it has been laid out, and the character of the architectural designs. The site embraces the greater part (over a square mile) of an open, well-kept park, which borders on Lake Michigan, whose extent raises it to the position of an inland sea. A choicer location could hardly have been selected for the display of the finest effects of architecture and landscape-gardening combined. The disposition of the twelve main buildings, with the dozens of larger and smaller satellites, presented a difficult problem, which has been solved, however, in an admirable manner. In spite of the colossal size of the principal edifices, one does not hide the other, but each stands forth with a certain prominence proportioned to its importance and significance.

Nothing can be more effective than the position of the gigantic main hall, close to the splendid esplanade which extends along the shore, and whose grass-covered and flowery terraces are to descend to the water's edge. Equally happy is the arrangement, *en echelon*, of the buildings behind and on either side of the main edifice. The little lake, which in a manner will be the centre of the Exposition grounds, and the circling water-courses which traverse them, varying in width from 100 to 300 feet, and spanned by many picturesque bridges, will contribute towards the blending of the various striking features into a wonderfully imposing, charming, and harmonious whole. The erection of the main structures presented an unusually difficult problem. This was the rock on which, judging from the many architectural fiascos which have marked the erection of public edifices in this country, the whole undertaking seemed in danger of being wrecked. But in this very thing the managers of the Association showed a due appreciation of the ways and means which the great work demanded. The most prominent architects in the country were invited to conduct the building operations. Every one of them complied without hesitation, and the result was the spectacle of a division of labor among the most intelligent and experienced specialists, who laid aside all personal considerations in the enthusiastic ardor with which they labored to fulfill duties whose performance they regarded as an honor. We may say of these vast structures that they represent the fruits of friendly rivalry and the embodiment of the loftiest endeavors of their designers. I do not hesitate to assert that for their special purposes they are masterpieces of art superior to anything hitherto attempted in the same line.

In spite of their giant proportions, they produce an impression of extreme lightness and perfect harmony and grace, with a thoroughly practical design. Some of them are altogether classical in style and execution, so that one cannot help regretting that they are but the temporary products of human genius. Although it is rather too

early to venture a positive opinion, I cannot refrain from expressing my conviction, based upon the information which I have gathered, that the brilliant effect of the exteriors will not be marred by faulty internal arrangements and poor decorations. These important matters have been placed in the best hands.—*The N. Y. Evening Post.*

**HOW TO MAKE A HERBARIUM.**

From *Harper's Bazar.*

The herbarium is a necessity if one would become a good botanist. We forget so easily, that the results of one summer will be lost before the next, unless we can sometimes refer to our "collections."

Newspapers are good enough for pressing. Procure several, and tear them into sheets of uniform size. If you take the flower right from the box, its leaves will be flat, and will almost arrange themselves. Place several thicknesses of newspaper between the plants; cover under and over with flat boards about two feet long, and press under a trunk, or equally heavy weight. A separate press for small and delicate flowers can be made of old magazines under a pile of books. These must be looked at oftener than those in the big press, but every day, until the juices of the plants are dried, all the specimens should be transferred to clean and dry newspapers. The plants which retain their color best are those which are thoroughly dried in the shortest time. They may take twenty-four hours, and if "fleshy," a week, or even more. This may seem a crude way of drying specimens, but for a traveller, living in trunks, away from home, it is practicable, and therefore commendable.

Let the pages for the herbarium be of uniform size and quality. At any printing office, white or manilla paper, cut into half sheets, can be obtained. The approved size is 16 3/8 inches by 11 1/2. Disregarding the fractions, 17 by 12 is a very convenient size. For strictly scientific purposes, one specimen only is allowable on each page. But for purposes of comparison, it is useful to lay two, or even more, species upon the same page. Fasten the stem and branches with short narrow gummed strips of paper. When the stem will not lie flat, tie it with a needle and double thread on the under side. Upon the right hand lower corner, write in ink the botanical (genus and species) and common names of the flower, with the time and place of its gathering, and other bits of information. Especially note the color of the blossom, as it may have changed in drying. Red and yellow flowers retain their color best; white turns brown or black; blue and pink turn white.

Place the species belonging to one genus inside of covers of thick manilla paper. These "genus covers" should be labelled and grouped again in a portfolio or box, under "Families." The private collector will then doubtless find his house too small. It certainly will not easily offer a closet or case large enough and suitable for his botanical collection. To the enthusiast, however, everything is possible.

All this may seem like taking a good deal of trouble, and it is; but it pays. It is the most fascinating kind of work. It possesses over needle-work, the distinct advantage of taking the student out of doors for many hours at a time. The collector cannot fail to exhibit the results of his summer's work with a pardonable pride. And admiring friends will say, perhaps, as one of mine did:

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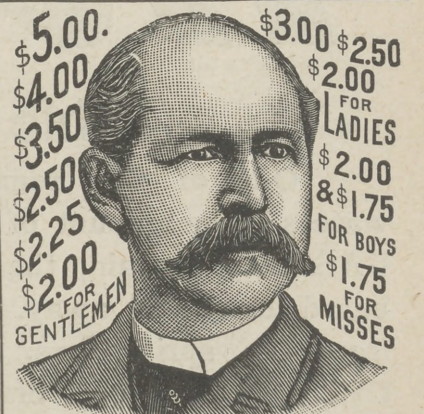
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