

The Living Church

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

VOL. XV. No. 20.

SATURDAY, AUGUST 13, 1892.

WHOLE No. 719.

The Living Church Table of Contents.

NEWS AND NOTES.....	323	THE NEW HYMNAL, I. <i>Rev. W. R. Percival, D. D.</i>	329
THE LINCOLN CASE. <i>Special Cable Message</i>	323	CLERICAL CHANGES.....	330
LETTER FROM CANADA.....	323	CHOIR AND STUDY.....	331
DIOCESAN NEWS.....	324-327	BOOK REVIEWS.....	332
THE PROPOSED DIVISION OF THE DIOCESE OF COLORADO.....	327	UNDER THE LIVE OAKS. <i>Mrs. J. D. H. Browne</i>	333
LETTERS TO THE EDITOR.....	327	A WINTER VACATION. <i>Rev. J. H. Knowles</i>	334
ST. MARY'S SCHOOL, KNOXVILLE.....	327	MANUSCRIPT SERMONS. <i>Archdeacon Farrar</i>	334
EDITORIAL.....	328	GOOD WORDS.....	335
LOCHS AND KIRKS <i>Editorial Correspondence</i>	328	POEMS.	
		A Hymn. <i>Alfred Craven</i>	335
		Only a Little While. <i>Martha A. Kidder</i>	333
		HOUSEKEEPING HINTS.....	336

Subscription.

Two Dollars a Year. (If not paid in advance, \$2.50.)

TO THE CLERGY, ONE DOLLAR A YEAR.

Single copies, Five Cents, on sale at the New York Church Book Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whitaker, and E. P. Dutton & Co.

CHANGE OF ADDRESS.—Subscribers should name not only the new address but also the old.

RECEIPTS.—The label indicates the time to which the subscription is paid; no written receipt is needed. If one is desired, a postage stamp must be sent. The change of date on the label may not appear for two or three weeks after the renewal.

FOREIGN.—To subscribers in England the price, including postage, is 10s 6d; to the clergy 6s 6d.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

Notices of Deaths, free; Marriage notices, Obituaries, Resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

Advertising.

ADVERTISING RATES.—Twenty-five cents a line agate measure (14 lines to an inch), without specified position.

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than \$1 a time.

C. W. LEFFINGWELL, Proprietor, 162 Washington St., Chicago.
HENRY F. TAYLOR, Advertising Editor, 13 Astor Place, New York.

Memorial Tablets
IN
Brass and Bronze
Photographs Designs and Estimates
on Application.

Eagle Lecterns, Brass Pulpits,
Altar Crosses, Altar Desks,
Font Covers, Alms Basins,
Sanctuary Lamps, Communion Plate.

GORHAM MFG CO.
Ecclesiastical
Art Metal Workers.
Broadway & 195th New York.

CHURCH FURNISHING.

MEMORIALS.

Special designs submitted for all forms of Memorials for the Church. Estimates rendered for work delivered in any part of the United States.

Send for Illustrated Hand-Book.

J. & R. LAMB, 59 Carmine St., New York.

TIFFANY GLASS & DECORATING COMPANY.

FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL.

DECORATIONS.

MEMORIALS.

333 TO 341 FOURTH AVENUE NEW YORK.



Christian Art Institute.
R. GEISSLER.
52 AND 54 LAFAYETTE PLACE NEW YORK.

Communion Vessels in gold and sterling silver, also in nickel silver.

**SEND FOR A CIRCULAR.
AND MENTION THIS PAPER.**

EDUCATIONAL.



ST. MARY'S SCHOOL, Knoxville, Illinois.
(Twenty-Fifth Year)

An Institution of the Province of Illinois.

A magnificent new building, new furniture and apparatus. The same Rector, Vice-Principal, and Matron who founded the school, continue in charge. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. All bed-rooms are on the first and second floors. Reference is made to past and present patrons in nearly every city in the West.

Rev. C. W. Leffingwell, D.D., Rector and Founder. (1868)

HOWE GRAMMAR SCHOOL.

LIMA, LA GRANGE CO., INDIANA.

BOARDING SCHOOL FOR BOYS.

Prepares thoroughly for college or business. Careful discipline. Christian training. Is a perfect home for the young. Unequaled in healthfulness. New Buildings. Large grounds, gymnasium, etc.

Diplomas of the school received instead of examination, by the University of Michigan, by Hobart College, Geneva, N. Y., and by Trinity College, Hartford, Conn.

OFFICIAL VISITORS:—The Bishops of Indiana, Michigan, Western Michigan, and South Carolina.

Christmas term (1892) opens September 14th.

Address the

REV. C. N. SPALDING, D. D., Rector.

CATHEDRAL SCHOOL,

PEKIN, ILLINOIS.

Third Year Begins Sept. 7, 1892.

Boys thoroughly prepared for College, Scientific Schools or Business. Military Tactics. Beautiful Grounds, Gymnasium, etc.

Terms, \$250 for School Year & No Extras.

For further information address

REV. WILLIAM W. BLATCHFORD,
PEKIN, ILLINOIS.

THEOLOGICAL & DIVINITY SCHOOLS

THE GENERAL THEOLOGICAL SEMINARY

Chelsea Square, New York. The Academic Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A.M. The students live in the buildings. Furnished room, with board, coal, gas, and care of room, \$225 per annum, payable semi-annually in advance.

SPECIAL STUDENTS admitted, and a POST GRADUATE course for graduates of Theological Seminaries.

The requirements for admission and other particulars can be had from The Rev. E. A. HOFFMAN, D.D., D.C.L., Dean.

WESTERN THEOLOGICAL SEMINARY, 1892-1893.

1113 1121 Washington Bvd., Chicago, Illinois. The eighth year begins on the F. of S. Michael and All Angels, Sept. 29, 1892.

Its aim is the education of fit persons in the Catholic Faith in its purity and integrity, "as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." (Lambeth Conference, 1868.)

Buildings modern and commodious. Accommodations unexceptionable.

Board of Instruction:—The Rt. Rev. Wm. E. McLaren, D. D., D. C. L., Dean; The Rt. Rev. Geo. F. Seymour, S. T. D., LL. D., Church History; The Rev. Wm. J. Gold, S. T. D., New Testament Exegesis, Liturgics and Homiletics; The Rev. Francis J. Hall, M. A., Theology; The Rev. F. P. Davenport, D. D., Canon Law; The Rev. J. J. Elmendorf, D. D., Moral Theology and Apologetics; The Rev. J. G. H. Barry, M. A., Hebrew and Old Testament Exegesis; The Rev. H. R. Neely, M. A., Tutor.

Graduates of colleges (classical) admitted to candidates' course of three years. For others, properly recommended, a five years' course is provided. Laymen, not intending to take Holy Orders, will be admitted under proper conditions.

Fees for resident students \$200, including board, room, fuel, and lights, one-half payable in Sept. and one-half in February.

For catalogue and information, address "THE DEAN OF THE SEMINARY," 1113 Washington Boulevard, Chicago.

EDUCATIONAL.

CALIFORNIA.

ST. MATTHEW'S SCHOOL FOR BOYS.

Twenty-seventh Year. San Mateo, California. The Rev. ALFRED J. BREWER, D. D., Rector.

ST. PAUL'S SCHOOL. Military.

Los Angeles, California. Boarding and Day School. Prepares for Universities and Scientific Schools. Also Primary Department. Catalogues on application.

CONNECTICUT.

TRINITY COLLEGE, Hartford, CONN.

Examinations for admission will be held at the College, Tuesday, Wednesday and Thursday, September 13th, 14th and 15th, 1892. For catalogues or information, address the President or Secretary of the Faculty. GEO. WILLIAMSON SMITH, President.

DISTRICT OF COLUMBIA.

NORWOOD INSTITUTE, Washington, D.C.

Boarding and Day School for Girls. For Circulars address MR. and MRS. WM. D. CABELL, Principals. Eleventh session opens Sept. 28.

ILLINOIS.

KNOX COLLEGE,

Galesburg, Illinois. Re-opens Sept. 1. For catalogue and all information, address ALBERT J. PERRY, or NEWTON BATEMAN.

THE JUBILEE SCHOOL, Jubilee, Ills.

(Peoria Co.) A school in the country for boys Board and tuition, \$240 for school year. For particulars, address Rev. H. C. DYER. Children taken for the summer months.

WATERMAN HALL,

Sycamore, Illinois. A Boarding and Day School for Girls. Opened Sept. 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to endowments, board and tuition offered at the rate of \$300 per school year. Address REV. B. F. FLEETWOOD, S. T. D., Sycamore, Ill.

IOWA.

ST KATHARINE'S HALL,

Davenport, Iowa. College preparatory school for young ladies. Also academic course. The Bishop of Iowa, President. Miss E. A. RICE, B. A. Principal.

MARYLAND.

College of St. James Grammar School,

Washington Co., Md. The duties of the 50th year will begin on Tuesday, Sept. 20th. For circulars apply to HENRY UNDERDONK, P. O., College of St. James, Md.

MASSACHUSETTS.

Miss Clagett's Boarding and Day School

For Girls. Re-opens Oct. 3. Pupils prepared for College. References: The Rt. Rev. Phillips Brooks, Boston; Mrs. Louis Agassiz, Cambridge; Genl. F. A. Walker, Pres. Inst. of Technology, Boston. 17 Blagden Street, Boston, Mass.

The Misses Hubbard's School for Girls

will re-open October 3rd, 1892. A limited number of boarding scholars will be received. 112 Newbury Street, Boston, Mass.

EDUCATIONAL.

MICHIGAN.

MICHIGAN FEMALE SEMINARY,

Kalamazoo, Michigan. A refined home and superior School. Number students limited. Opens Sept. 15th, 1892. For information address the principal, Isabella G. French, B.A.

MINNESOTA.

ST. MARY'S HALL, Faribault, Minn.

Twenty-seventh year opens Sept. 15, 1892. Terms, \$350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector. MISS ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission, address, St. Mary's Hall.

SHATTUCK SCHOOL,

Faribault, Minn. REV. JAMES DOBBIN, D. D., Rector. One of the best equipped and most thorough of the Church Schools. Climate invigorating and most healthy. Illustrated catalogue sent on request.

NEBRASKA.

BROWNELL HALL,

Omaha, Nebraska. Seminary for Young Ladies. BISHOP WORTHINGTON, Visitor. REV. ROBERT DOHERTY, S. T. D., Rector. Fall term begins September 14th. This great school has been eighteen years under the same management. The climate of Nebraska is noted for mildness and salubrity. The school is limited to one hundred boarders. For catalogue and particulars apply to the rector.

NEVADA.

WHITAKER HALL, Reno, Nevada.

The Diocesan Boarding School for Girls. The Rt. Rev. Abel Leonard, S.T.D., visitor. The 17th year will begin Sept. 7, 1892. The climate is dry and invigorating, and particularly beneficial to weak lungs. Altitude, 4,500 feet. Careful physical, mental, and moral training. Teachers of reputation and experience. For illustrated catalogue address Rev. BRASMUS VAN DEERLIN, Rector.

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS,

Plymouth, New Hampshire. New Hampshire's diocesan school for boys offers a first-class preparation for college, scientific schools, or business, at moderate cost. Terms, half-yearly in advance, \$350. (Residents of N. H., \$300.) The Rev. LORIN WEBSTER, M. A., rector. The Rt. Rev. W. W. Niles, D. D., Pres. Board of Trustees. Fourteenth year begins Sept. 7, 1892.

NEW JERSEY.

BAQUET INSTITUTE,

"Chestnut Heights," Short Hills, N. J. 18 miles from New York City. French and English Church School of highest order for girls. Reference: Rt. Rev. T. A. Starkey, D. D. HARRIET S. BAQUET, Prin.

DUPUY SCHOOL FOR BOYS.

Trenton, N. J. A school for backward boys only. Six boarding pupils. Terms, \$500, and no extras. E. D. MONTANYE, Master.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Summer Session begins July 1st. Terms, \$60 to \$75. School year begins Sept. 26th. For Circulars address SISTER SUPERIOR.

NEW YORK-CITY.

ST. JOHN BAPTIST SCHOOL,

231 East 17th Street, New York. A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address the SISTER SUPERIOR.

ST. MARY'S SCHOOL,

6 and 8 East 46th Street, New York. A Boarding and Day School for Girls. The twenty-fifth year will commence October the 3rd. Address the SISTER-IN-CHARGE.

THE COMSTOCK SCHOOL,

FAMILY AND DAY SCHOOL FOR GIRLS. 30th year begins Oct. 5th. MISS DAY, Principal. 32 West 40th Street, New York.

THE MISSES ELY'S

SCHOOL FOR GIRLS. [Late of Columbia Heights, Brooklyn.] RIVERSIDE DRIVE, 85th and 86th Sts., New York.

THE MISSES GRAHAM.

[Successors to the Misses Green.] Boarding and Day School for Girls. Established in 1816. 77th year begins Oct. 4th. 63 Fifth Avenue.

THE REED SCHOOL.

NOS. 6, 8 AND 10 EAST 53D STREET. Boarding and Day School for Girls. Primary, preparatory, collegiate, and special courses. Miss Julia G. McAllister, Principal, Mrs. Sylvanus Reed, Visitor. TWENTY-NINTH YEAR BEGINS OCT. 4, 1892.

EDUCATIONAL

NEW YORK-STATE.

CHEAPEST IN THE CHURCH.

\$110 per year. Rectory School for Boys. Address Rev. GEO. W. WEST, Medina, N. Y.

KEBLE SCHOOL, Syracuse, N. Y.

A Boarding School for Girls, under the direction of BISHOP HUNTINGTON. The Twenty-second Year will begin on Wednesday, the 14th of September. For circulars and other information apply to MISS MARY J. JACKSON, Principal.

MISS HOGARTH'S SCHOOL FOR GIRLS,

Goshen, Orange County, N. Y. Will re-open on Wednesday, Sept. 7th.

Riverview Academy, Poughkeepsie, N. Y.

57TH YEAR. Prepares thoroughly for College, the Government, Academies, and Business. Military Organization. BISBEE & AMEN, Principals.

ST. AUSTIN'S SCHOOL.

(Incor'd) West West Brighton, Staten Island, N. Y. A Church School of the highest class for boys; military system; terms, \$500; eight resident masters from Brown, London, Oxford, Cambridge, Dublin, and Paris; house and grounds among the most beautiful in New York, well repay a visit. Circular on application. REV. G. W. DUMBELL, D. D., Rector.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS,

Under the charge of the Sisters of St. Mary. Twenty-first year commences Sept. 26th. Address THE SISTERS-IN-CHARGE.

ST. JOHN'S SCHOOL, Sing Sing, N. Y.

24th year. A preparatory school of highest grade. Military system. The oughly equipped laboratory and gymnasium with swimming tank. REV. J. B. GIBSON, D. D., Rector; Warren S. Adams, A. M., Associate Principal.

ST. MARGARET'S SCHOOL,

Buffalo, New York. Fall term begins Sept. 21st. Primary and advanced courses of study. Harvard examinations for women. Fully equipped gymnasium, Sargent system. For circulars address MISS TUCK, Principal, St. Margaret's Place.

ST. PAUL'S SCHOOL, Garden City, L. I.

Prepares for the best Colleges. Scientific Schools, and Business. Fifteen masters. Thoroughly equipped laboratories and gymnasium. Military drill under U. S. Army Officer. CHAS. STURTEVANT MOORE, A. B. (Harv.) Head Master.

THE SISTER'S HOME SCHOOL

For girls under 15, of limited means, will re-open Sept. 27th. Terms, \$200 per school year. For circulars, address SISTER SUPERIOR, St. John's Hospital, Atlantic avenue, corner Albany, Brooklyn, N. Y.

TRINITY SCHOOL, Tivoli-on-Hudson, N.Y.

Location and surroundings unsurpassed. Equipment complete. Gymnasium, drill hall, bowling alleys, etc. Thorough preparation for college, scientific schools, or business. JAMES STARR CLARK, D. D., Rector.

NORTH CAROLINA.

ASHEVILLE, N. C.

The Maitland School for Girls, 40 French Broad Ave., re-opens Monday, September 26. MRS. B. MAITLAND, Principal.

GRANVILLE INSTITUTE,

Oxford, N. C. Boarding and Day School for Girls and Young Ladies. Principals, Church Women with college training. Location healthy. Students prepared for college. School year begins Sept. 6th. For catalogues address, THE MISSES HILLIARD, Oxford, N. C.

PENNSYLVANIA.

BISHOPTHORPE,

South Bethlehem, Penn. A Church School for Girls. 25th year. Pupils prepared for College. F. I. WALSH, Principal. Semper Fidelis. Fidei Certa Merces—School Legend.

Cheltenham Military Academy, Ogontz, Pa.

Near Philadelphia. In every respect one of the best college preparatory schools in the East. For illustrated circular, address, J. CALVIN RICE, Principal.

Miss Gordon's Boarding and Day School

For Young Ladies. Philadelphia, Pa. 4110 & 4112 Spruce St. Most delightful location in Philadelphia. 12th year opens Sept. 21st, 1892. French, Music, and College preparatory. Circular on application.

Miss Mary E. Stevens' Boarding and

DAY SCHOOL, Germantown, Philadelphia, Pa. 202, 204, 335 W. Chelton Ave. 24th year begins Sept. 28th, 1892. Approved by Bryn Mawr College. The Bryn Mawr entrance examinations are held in the school by an examiner from the college. School certificate admits to Vassar.

ST. JOSEPH'S SCHOOL FOR BOYS,

Mount Lebanon Park South Bethlehem, Pa. Sixth year opens Sept 14th. REV. CHAS. E. TAYLOR B. D., Head Master.

EDUCATIONAL.

TENNESSEE.

BEECHCROFT, Spring Hill, Tenn.

On the L. & N. R'y, thirty miles south of Nashville, Tenn. Select, limited Home School for Girls, in a healthy, beautiful country. Tenth year. MRS. M. N. ESTES, Principal.

VIRGINIA.

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

L. M. BLACKFORD, M. A., Principal. Three miles west of Alexandria. Founded 1839. The Diocesan School for Boys of the Virginia diocese. Extensive improvements in buildings and accommodations. Session opens September 28, 1892. Catalogues sent.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-third year begins Sept. 21, 1892. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. J. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address THE SISTER SUPERIOR

ST. JOHN'S MILITARY ACADEMY,

Delafield, Wisconsin. A Church school for boys. The best scholarship and accommodation. Fee moderate. For catalogues, testimonials, etc., address REV. S. T. SMYTHE, M. A., Delafield, Saukesho Co., Wis.

NEW PUBLICATIONS.

"Books which no one willingly omits to read."—N. Y. EVENING POST.

George Ebers's Egyptian Romances.

A THORNY PATH. (Just published.) Translated from the German by Clara Bell. Two volumes.

AN EGYPTIAN PRINCESS. Translated by Eleanor Grove. Two volumes.

UARDIA. Translated by Clara Bell. Two volumes.

HOMO SUM. Translated by Clara Bell. One volume.

THE SISTERS. Translated by Clara Bell. One volume.

A QUESTION. Translated by Mary J. Safford. One volume.

THE EMPEROR. Translated by Clara Bell. Two volumes.

THE BURGOMASTER'S WIFE. Translated by Mary J. Safford. One volume.

A WORD, ONLY A WORD. Translated by Mary J. Safford. One volume.

SERAPIS. Translated by Clara Bell. One volume.

THE BRIDE OF THE NILE. Translated by Clara Bell. Two volumes.

MARGERY. Translated by Clara Bell. Two volumes.

JOSHUA. Translated by Mary J. Safford. One volume.

THE ELIXIR, AND OTHER TALES. Translated by Mrs. Edward H. Bell. With portrait of the author. One volume.

Each of the above, 16mo, paper cover, 40 cts. per volume; cloth, 75 cts. Set of twenty volumes, cloth, in box, \$15.00.

"For many years Prof. Ebers has held the chair of Professor of the Egyptian Language and Archaeology at the University of Leipzig. He is an enthusiast upon those subjects, and has made several prolonged visits to Egypt. He believes that the Egyptians were racial men such as we see around us, and that the only way to represent them is to seize upon types out of the daily life of modern men, and place them in the past, surrounded by the circumstances of the age."—Boston Transcript.

For sale by all booksellers; or will be sent by mail on receipt of price by the publishers,

D. APPLETON & CO., 1, 3 and 5 Bond Street, New York.

THE HEART OF THE GOSPEL.

Pierson's Sermons from Spurgeon's Pulpit. 16mo, cloth, gilt top, \$1.25.

Sent, postpaid, on receipt of price, by

THE BAKER & TAYLOR CO.

740 Broadway, New York.

Fourth Thousand Now Ready.

A Manual for Altar Guilds. With Suggestions for Altar Linen. Compiled by JOSEPHINE SMITH WOOD.

A guide to the due and reverent care of the fabric and furniture of the Sanctuary, etc. Twenty-four pages. Antique cover, in red and white. Price, ten cents, or one dollar per dozen, postpaid. JAMES POTT & CO., 14 & 16 Astor Place New York.

Why "The Columbian Exposition Should Be Open On Sunday."

By the Rev. Henry C. Kinney, Pp. 58. Price 25 cents. Address McClurg & Co., 117 Wabash avenue, or the author, 809 47th St., (L) Chicago.

The Living Church.

SATURDAY, AUGUST 13, 1892.

A CHOIR of women wearing cassocks, surplices, and mortar-board caps has been introduced at St. James' church, Marlbone, England. The singing is said to be extremely good.

THE Church of England Temperance Society, in its summary of the rescue work done by its 38 missionaries during the past year, states that 18,721 cases were visited at their homes, and nearly 20,000 prisoners were met on discharge from prison. Upwards of 280 villages have been visited by the mission vans.

THE see of Rockhampton for Central Queensland, Australia, is almost a fact. As soon as the endowment fund reaches a paid-up capital of 10,000l, the immediate formation of the new diocese will take place—leaving the completion of the endowment (up to 15,000l) to be subsequently effected. Toward the first 10,000l a total of about 9,400l is promised, and mostly paid. A further sum of 600l will therefore complete the minimum endowment capital, and thus enable the diocese to be at once formed.

WE clip the following from a daily paper:

"A novel Divinity School has been established at Boulder, Colo. It is to be non-sectarian not only in the sense of being under the control of no particular denomination, but also in the actual representation and co-operation of representatives of several different denominations in its direction and teaching. Of the faculty, so far as chosen, two are Baptists, two Episcopalians, and one is from each of the following churches: Congregational, Disciple, Presbyterian, and Universalist."

Can any of our readers give us further information regarding this new-fangled Divinity School?

MR. F. VILLIERS gives in *The Century* an interesting account of his visit to Abyssinia in 1884. He seems to have been chiefly struck with the uncleanness of the natives, and his account of the clergy is very unfavorable. The walls of the churches were covered with pictures of Scriptural history, marked chiefly, in his opinion, by originality of treatment:—"For instance," he says, "in the cathedral of Guldēt, in a picture representing the Israelites crossing the Red Sea, Pharaoh carries in his right hand the latest specimen of six-shooters, and in his left he holds a pair of opera-glasses, while the Egyptian host sport Remington rifles."

THE Lord Mayor entertained the Archbishop of Canterbury, several of the bishops and clergy, and ministers of various denominations at dinner at the Mansion House. The Primate in responding for the Episcopate, protested against any attempt to disestablish the four Welsh dioceses or the Church of Scotland. His Grace—evidently alluding to the Salvation Army—said it was the fashion now-

days to express approval of a party that came fluting amongst us and preaching in tents, ignoring the good deeds done by self-denying members of the Church of England. He, however, had a suspicion that the work thus performed would be as fleeting as the fluting, and as tentative as the tents. It was the *Daily Telegraph* which credited the Primate with this *jeu de mots*.

The Chief of the division of religious statistics of the forthcoming United States census has completed his report, and estimates the total Church membership to be about 20 millions, with property amounting to \$646,125,704. In round numbers the denominations appear thus:

	Members.	Property.
Roman Catholics.....	6,000,000	\$118,000,000
Methodists.....	2,000,000	96,000,000
Baptists (white and black).....	6,000,000	30,000,000
*Presbyterians.....		
Protestant Episcopalians.....	500,000	73,000,000
Jews.....	150,000	
Quakers.....	100,000	
*Mennonites.....		
Latter-day Saints.....	66,000	10,000,000

From this report it will be seen that the Church, while having only 500,000 communicants, possesses property to the value of \$146 per capita; more by far than any of the denomination.

BISHOP CLAUGHTON, who resigned from the See of St. Alban's in 1890, died on the morning of July 25th, at the age of eighty-four. Thomas Leigh Claughton was born in Lancashire, and was educated at Rugby and Trinity, Oxford. That he was a scholar is shown by the fact that for five years he held the Professorship of Poetry in the University of Oxford. In 1841 he was appointed to the vicarage of Kidderminster, and in 1867 was consecrated Bishop of Rochester. Ten years later he became the first bishop of the newly created see of St. Alban's. Of fine presence, courtly bearing, and kindly manner, he was a universal favorite, while he took a leading part in every Church movement of the day. He took an immense interest in the enormous working-class population in West Ham and Stratford, for whose benefit he founded the Bishop of St. Alban's fund.

A FEW weeks ago we announced the deposition from the ministry of the Rev. R. Vilatte, by the Bishop of Fond du Lac. It has been an open secret that Mr. Vilatte has been seeking to be made a bishop for some years. He made overtures to the old Catholic bishops in Europe, to the Greek bishop in San Francisco, and, if we are correctly informed, proposed a return to the Roman obedience. None of these would have him on his own terms, nor indeed, on any terms. During these negotiations Bishop Grafton, to whom he owed ecclesiastical obedience, was compelled to suspend, and finally to depose him from the ministry. He now appears as an "Archbishop," having obtained, it is said, consecration at Colombo, Ceylon, from the schismatic Archbishop of Goa. What his future course will be, we cannot say. We have no doubt

that Bishop Grafton has seen to it that the property of the Church has been secured against any attempt on his part. We may express the hope that the "Archbishop" will see his way to returning the money which he received from the Church to do the Church's work.

The Devon and Exeter Gazette published the following interesting document relating to Church discipline for the laity 215 years ago, in the reign of Charles II:

A Note on "Church Discipline" from the Records of the Consistorial Court of the Bishop of Exeter.—Reverend Father in God.—These, with the tender of my dutiful respects and most humble service to your lordship, may certify that it hath pleased the Almighty to second my endeavours so farre with His blessing that I have perswaded on Marjery Pengelly, of my parish, to returne to the publique worship of God, which she has for many years forsaken. She does acknowledge that she has been in an error. She professeth much sorrow, and promiseth reformation, and to be a constant observer of the publique worship of God. But there was an excommunication granted agst her severall years since, which is not taken off, and she being a very poor woman, is not able to be at the cost of taking it off, and therefore she humbly beseeches your Lordship to favour her so farre as to remit it, and to grant her your absolution, that she may, without any further cost or trouble, be readmitted into the Church, and I shall humbly beg your Lordship's indulgence in her behalfe. The favour will ever oblige the poore woman to pray for you, and so doth your lordship's servant,

readie to be commanded,
JOHN TOKER, Rector,
Bradford, Novem. 19, 1677.

THE Church of Ireland has a small ritual case upon its hands, as the Incumbent of St. Bartholomew's, Dublin, is about to be prosecuted for an alleged violation of the 36th Canon, which forbids "crosses on or behind the communion table." *The Irish Ecclesiastical Gazette* thinks that it will result in "a determination of the question whether it was it was intended to forbid by this canon the erection of a cross as an ornament anywhere in the east end of a church, or only as a structure in connection with the communion table." Our contemporary believes that "it was this immediate association of the cross with the holy table that was in the mind of the framers of the canon when it was drawn up, otherwise there would have been no reason to forbid the cross as an ornament in one part of our churches, and permit its erection (as is this case) promiscuously in any other part." Many Irish Churchmen disagree with the canon, and will be glad if the prosecution should end in its being declared that the intention of the canon is not to forbid a cross being placed *anywhere* in the east end of a church. The rule is incomprehensible to many devout Roman Catholics, whose religious feelings it shocks, and, when it is recollected how even the most pronounced Protestant churches on the continent do not object to the cross at the east end of their churches, this can hardly be a matter of astonishment.

THE LINCOLN CASE.

JUDGMENT OF THE PRIVY COUNCIL.

(SPECIAL CABLE MESSAGE.)

LONDON, Aug. 3, 1892.

At last we have reached the end, so far as the law courts are concerned, of the protracted litigation, in which Edward King, Lord Bishop of Lincoln, was placed on his defence for certain ceremonial acts in the conduct of divine service, alleged to be contrary to the law of the land "as this Church and Realm hath received the same." The hearing of the case before the Archbishop of Canterbury, sitting with five episcopal and one legal assessor, and the important judgment which followed, is still fresh in the mind of your readers, and I need do no more than briefly set down the leading points of the case, with the decision finally arrived at by their lordships of the judicial committee of the Privy Council who constitute the Final Court of Appeal in ecclesiastical causes, merely putting in a word of reminder to the Bishop, who acting in sympathy with the whole of the High Church party, declined to plead before this Court because of its uncanonical character.

The points of the case as they were left by the judgment of the Archbishop I will now proceed to give, with the ruling of the Privy Council. They are as follows:

1. *The use of altar lights*, decided by the Archbishop in the Bishop's favor. Appealed against; is sustained by the Privy Council.
2. *The mixing of water with the wine*, decided in the Bishop's favor. Appealed against, and now affirmed.
3. (a) *The Eastward position in the early part of the Celebration*, decided in the Bishop's favor. Appealed against; now declared legal. (b) *The concealing of the manual acts*, decided unfavorably to the Bishop, and so not appealed against.
4. *The singing of the "Agnus Dei,"* decided in the Bishop's favor. Appealed against, and now sustained.
5. *The sign of the Cross at the absolution and benediction*, decided against the Bishop, and not the subject of appeal.
6. *The ablutions*, decided in the Bishop's favor. Appealed against, and now declared legal.

Thus the Archbishop of Canterbury's decision has been sustained in all points by the highest civil tribunal in the land.

CANADA.

Although the matter of apparently greatest interest to be brought before the approaching Triennial Provincial Synod, meeting in Montreal in September next, is the subject of church consolidation, yet there are others of almost equal importance which will probably be fully discussed. That more united action with regard to immigration should be taken by the Church authorities seems desirable, in order that the large number of Church people who yearly come out to Canada should receive such care and ministrations that they may not stray off to the denominations, as is too frequently the case. Another important matter to be brought before the great triennial council is that the best method of laying a sound foundation for temperance

work on Church lines should receive full consideration.

The services at the re-opening of St. George's Cathedral, Kingston, lately, were very impressive. The procession, consisting of clergy and lay delegates, together with the Cathedral surpliced choir and the wardens of the city churches, walked from St. George's Hall to the church, the Bishop in his episcopal robes, the clergy in their full vestments. The service was sung by the dean, and the Bishop preached the sermon, mentioning that he deviated from his usual custom of inviting one of the clergy of the diocese to do so, on this occasion, in order to express his thankfulness at his return to them. The mother church of this diocese has been much beautified and improved since it was closed for repairs. A very enthusiastic meeting of the Brotherhood of St. Andrew was held in St. George's Hall, Kingston, during the session of synod. The four city chapters were well represented and the Bishop presided. A large audience filled the hall. One speaker called the Brotherhood "the standing army of the Church's youth." The Rev. Dr. Fathergill of New York, gave an account of the work done in the lower part of that great city by the Brotherhood. It is thought that as a result of this meeting, chapters will be formed in all parts of the diocese. It was decided to invite the convention of the Canadian Brotherhood in 1893 to meet in Kingston.

There was a large attendance at the celebration of the 100th anniversary of St. Mark's, Niagara, on the 9th. Many of the prominent clergy of the province were present. The centennial services were continued on the 10th, when the singing of both services was led by the surpliced choir of the church of St. Mary on the Hill, Buffalo, N. Y. The sermon was preached by the Rt. Rev. Dr. Cox. It was a curious fact that there were present at the services four clergymen whose united ages summed up 334 years. The rector, the Ven. Archdeacon McMurray, is 83. The tablet erected by the congregation in commemoration of the 100th anniversary of the foundation of the parish, was unveiled on the afternoon of the 9th. The services were continued till the 11th, both afternoon and evening. A beautiful onyx clock with lamp was presented by the congregation to Archdeacon and Mrs. McMurray. The celebration was a complete success, and the offertories given on the occasion will be applied to the reduction of the debt on the school house. It is thought that a Mission will be held shortly in the parish of Guelph, diocese of Niagara.

The Indian choir of 50 voices furnished very good music on the occasion of the visit of the Bishop of Huron to Walpole Island in his diocese, in the end of June, to administer the rite of Confirmation. A large class was presented to the Bishop by the native pastor. So much success has been met with in the work of this missionary that it is now a necessity to enlarge the church. There are 12 native lay readers who are very faithful in their labors. This Indian mission has a lay representative in the synod of the diocese of Huron, to which it belongs.

A meeting was held in Peterboro at the end of the first week of July of the Ruridical Chapter of Northumberland, at which a number of the clergy of the diocese, (Toronto), were present. The election of a rural dean was the principal business transacted. The attention of the Synod of Toronto was called to a scheme for the systematic instruction of Church people in Church history, doctrine, and government. A committee was named to prepare a plan.

A discussion took place on the Winnipeg Conference scheme for the consolidation of the Church of England in Canada, at the meeting of the synod of the diocese of Nova Scotia at Halifax in July. The scheme was approved. An impressive religious ceremony took place at Springhill Mines in the same diocese lately, on the occasion of the laying of the corner-stone of the cot-

tage hospital at that place. An address was made by the rector, and the three doctors of the town also spoke, stating the need which existed for such an institution in the great mining centres. Many offerings were placed upon the foundation stone. The proceeds of the day went to furnish the operating room. It is expected that the hospital will be ready for occupation on All Saints' Day, the 1st November next. The Church people at the mines expected to lay the foundation of their new church in the first week of August. The Encoenia of King's College, Windsor, took place on the last day of June, commencing with the celebration of the Holy Communion at 7:30 A. M. Bishop Courtney delivered a powerful address.

An interesting and useful meeting of the Chapter of the Deanery of Shediac, diocese of Fredericton, was held on the 21st and 22nd. A service in connection with the chapter meeting was held at Trinity church, Dorchester, on behalf of the Diocesan Church Society. Holy Communion was celebrated in the morning, which was participated in by the visiting clergy and a large number of the parishioners. The Church school for boys opened in September last at Rothesay, seems to have met with a large measure of success. A number of visitors were present at the closing exercises on the 30th.

The Archdeacon of Quebec has requested the clergy throughout the diocese to take up collections in their several parishes on the 14th of August, in aid of their fellow-Churchmen, suffering from the great fire at St. John, Newfoundland. The House of Rest for the clergy at Cacouna, diocese of Quebec, is in operation; some of the clergy have been spending their needed vacation there, enjoying the sea breezes.

The grant to the diocese of Algoma from the Society for the Propagation of the Gospel, has been renewed for another year, and a special donation has been made to the diocesan Endowment Fund and to the Church Parsonage Fund. The diocese of Fredericton at the last synod meeting has decided to renew the guarantee of \$300 towards the stipend of the Bishop of Algoma for the next three years.

The meeting of the Provincial Synod, which takes place in three years, will be held at Montreal on the second Wednesday in September. The Woman's Auxiliary to the Board of Missions hold their Triennial meeting in the same place at the same time. Delegates will be present from all the diocesan boards. The Bishop of Montreal has been taking a short vacation at Cacouna before commencing his August visitations. The Dean has deferred taking his holiday till August. Notwithstanding the exodus of the city clergy for their summer vacation the churches in Montreal have been well supplied and all the usual services continued. The Rev. T. A. Newnham, whose resignation of his Montreal parish, St. Matthias, in order to take up mission work at Moosonee in the far north, about two years ago, excited much interest, revisited the city lately, and preached in the cathedral on the 31st July. He returns to his distant post this month, taking his bride with him, having only left it for his marriage.

NEW YORK.

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

CITY.—On Sunday, Aug 7th, Bishop Potter visited the pro-cathedral chapel in the morning. He will again have charge of the services there on Sunday, August 14th.

St. Bartholomew's church reports for the past year, 76 Baptisms, of which 58 were of infants, and 18 of adults; 38 marriages; 46 burials; 77 confirmed; communicants lost 22, added 59, present number, 1,005.

The church of St. Mary the Virgin, the Rev. Father Brown, rector, has received the use of a house in the country to be the basis of its fresh air work during the summer months. The cost of the enterprise will be about \$400 for the season.

The Dorcas Society of St. John's chapel of Trinity parish, reports for the past year

receipts of \$866.33, and an appropriation of \$1,000 from Trinity church, making a total of \$1,866.33. The expenditures have reached \$1,484, of which \$628.50 was paid out to women in doing the necessary work of sewing, and \$610 for materials to work upon. There were made and distributed to the poor, 2,115 garments.

The parish visitor of the church of the Epiphany, made during the past year over 1,500 house-to-house visits in hunting up and influencing for good the churchless families from which children had already been drawn into the Sunday school. The work is wholly on the east side of the city, and among the poor classes of people. A Mother's meeting has been conducted at the church in connection with this work.

St. Mark's chapel has a successful Penny Provident Fund, in which there are 230 depositors, as against 100 last year. The amount on deposit has grown from \$150 to \$800. The fund is open to residents of the vicinity, who are mostly of the poorest class. It is maintained in connection with a free reading room, and accomplishes much in teaching practical thrift. It is copied from institutions of a like kind in the Church of England.

Almost the last step in the disposal of the great property of the late Daniel B. Fayerweather, was made Tuesday, August 2nd, when the will of his widow, Mrs. Lucy Fayerweather, to which reference has already been made in these columns, was filed for probate in the Surrogate's office. Though the will of the widow makes no charitable bequests, the settlement of her estate will permit the payment of the many bequests which Mr. Fayerweather made to educational and charitable institutions.

Trinity church yard is now to be adorned with a bronze statue of John Watts, whose family name is associated with the Leake and Watts Orphan Asylum. The statue, the work of the sculptor, Geo. E. Bissell, has been made at the expense of Mr. Watts' grandson, Gen. J. W. DePeyster, at an outlay of \$15,000, and is of heroic size and artistic importance. It was placed on exhibition last week, and will shortly be put upon its pedestal.

A current number of *Harper's Weekly* devotes a page to illustrations of incidents connected with the Floating Hospital of St. John's Guild, already referred to in these columns. The illustrations show the start, the doctor's examination, hospital ward on the boat, scene on the upper deck, dinner, the bath rooms, patients going ashore, etc. Clarence Pullen contributes an interesting article entitled, "A day on the Floating Hospital." The Hardware Board of Trade has just sent a liberal contribution to the expenses of the Hospital.

St. Bartholomew's parish house has carried into effect a plan formed some time ago, of meeting the comfort of the residents of the vicinity in the heated season, by supplying an attractive roof garden. The building rises so high that it has a free sweep of any breezes that blow on the roof. The roof edges have been protected by the erection of a barrier, and the whole place arranged with seats and lights. The various branches of the organized work of the house are allowed to use this garden on summer evenings by turn; the Men's and Boy's clubs on three evenings a week, the Girl's Club on two, and the young children with their mothers on one. For the latter class special fresh air facilities outside of the city are provided, and indeed much such outside work is undertaken for all classes which St. Bartholomew's touches. The roof-garden is thoroughly appreciated, and large numbers of persons use it on sultry evenings.

Work has been begun on a new addition which is to be built to the eastern end of Christ church, the Rev. J. S. Shipman, D. D., D. C. L. rector. The addition will be semi-circular in form, and will give room for 17 pews on the ground floor. The building lines of the church will, when completed, be in conformity with those of the Col-

onial Club building, which stands next to it on the Boulevard. A steeple 125 feet in height is to be built on the southeast corner. The whole addition will be constructed so as to harmonize with the original style of architecture, C. C. Haight was the architect of the present structure. Mr. Walter F. Owen is drawing the plans for the new addition, and Messrs. Renwick, Aspinwall & Renwick, are the consulting architects. The cost of the addition will be about \$45,000. A rectory will also be built next to the church in 71st st. It will be in Romanesque style, having four stories and a basement. The material used in its construction will be brown-stone, buff bricks and terra cotta, with oak panelling for the interior finishing. The architects are Messrs. Rose & Sons.

The designs for the new building of St. Luke's Hospital were submitted on Monday, Aug. 1st. A little more than three months ago, as announced at the time in these columns, elaborate specifications were prepared by the trustees for all architects wishing to join in the competition for the plans of the future hospital. Although the trustees by a vote decided to ask expressly four well-known firms to take part in the contest, they left it open to all. The general interest taken in the proposed buildings by architects is proven by the fact that seven have now submitted designs. Two of the architects asked by the trustees to compete, withdrew from the race some time ago, owing to the impossibility of finishing the plans at the date required. The present competitors are Messrs. Heins & Lafarge, Ernest Flagg, C. A. Gifford, Henry Marshall, Thorn, Wilson, & Schaarschmidt, and G. E. Harney. In all probability a few other names will be added to the list. The designs received by the trustees are handsome and elaborate. They include floor plans of each story, the four main elevations, certain sectional elevations and two perspectives in pen and ink. Great care, in accordance with the desire of the trustees, has been taken with the interior arrangement of the buildings. The buildings are to be fire-proof throughout, the basement being of stone, and the upper stories of brick, with stone trimmings. When finished the hospital is to face 113th st. The centre of the administration building will be 317 feet from the intersection of this street with Morningside ave. As already announced, the trustees intend to erect at first only the main buildings, adding others when the state of the hospital's finances make it possible and advisable. When fully completed the new St. Luke's will be one of the finest hospitals in the world. The present architectural designs will be placed on private exhibition as soon as the trustees can secure quarters suitable for the purpose. The people will then have an opportunity to pass their verdict upon the plans. Criticism, as in the case of the designs for the cathedral of St. John the Divine, will be invited. No decision regarding the plans will be reached by the trustees for several months. It is possible, though not probable, that another competition will be held, as the trustees reserve the right of rejecting any and all designs.

The ladies who, as already announced in these columns, will be "set apart," as deaconesses, on Sunday, Oct 2nd, in Grace church, by Bishop Potter, are Miss Sarah K. Barker, Miss Mary E. Greene, and Miss Kate Newell. The occasion will be one of much interest in connection with the deaconess movement in the Church, provided for by the canon of the last General Convention, but really begun many years before by Bishop Littlejohn, of Long Island. As is already known, the New York Training School for Deaconesses is largely the result of the earnest and persistent labors of the Rev. Dr. Wm. R. Huntington, rector of Grace church, who is very properly the president of the board of trustees. It was opened experimentally in October, 1890, with the cordial approval and active co-operation of Bishop Potter, who had himself been largely instrumental in securing the adoption of the deaconess canon by the

House of Bishops. It was recognized that in this and other large cities there are churches easily able to afford the maintenance of three or four skilled women helpers, and that there was a need to fill up the discreditable gulf of inactivity which now in such parishes exists from May to November. As the poor know no vacation, and the sick stand in even greater need of nursing in midsummer than in winter, the lack of volunteer workers made a practical call for paid workers. Other branches of Church work all the year round needed the very help that skilled women could give. Active instruction was undertaken in Grace House by a staff of clergymen, and Grace parish furnished every facility, though it was carefully stated from the beginning that the institution was not to be regarded as a branch of Grace church parochial activities, but as a public affair, and for all. There is a separate board of management, vacancies in which are filled by the Bishop of the diocese. Since its organization, the school has been going on quietly, and has attracted little attention. Its aim is to send out graduates thoroughly equipped to be the helpers of the clergy in any missionary or charitable work. In addition to a theological curriculum, a course of instruction is given in cooking for the sick-poor, and in nursing them in their own homes. Special efforts are made to familiarize the students with the actual work done in the hospitals, missions, reformatories, and similar institutions of the great city, and three months of each year are devoted to the actual daily care of the sick, under competent direction. The utmost care is exercised in selecting candidates from the many applicants, with a view to qualifications of a moral and personal character. The deaconesses about to be appointed will all receive employment in Grace parish.

The 25th annual report of the Home for Incurables is one of special interest, as rounding out a quarter of a century of this important charity. The original effort to found the institution grew out of the fact that all the hospitals and charitable enterprises then existing in and near the city were for curative cases of sickness only. For cases that were incurable there was no place. All doors were closed against them, and they could only be taken care of by friends, who generally lacked the proper facilities. The work for the relief of such unfortunates was begun in a small rented house at West Farms, with about a dozen patients and very slender financial means. It was soon evident that the Home filled a real need, and it rapidly outgrew its accommodations. Through the generosity of the late Miss Catherine L. Wolfe, the present splendid site was procured in 1873, and in the year following the first section of the permanent buildings was completed, and removal from West Farms was effected. Two years afterwards it was found necessary to add a wing, nearly doubling the size of the edifice; and again, in 1885, a new wing was added, this latter at a cost of \$40,000. The increased capacity allowed for 180 beds. Mr. and Mrs. Benjamin H. Field munificently erected the beautiful chapel. The structure stands in a plot of ground containing 12 acres, well laid out and having a frontage on four sides, and with a surrounding of fine trees, thus affording a complete retreat, where those afflicted may enjoy the shade and sunlight without annoyance, and be at all times in command of cool breezes and fresh air. The location is at Fordham, in the upper end of the city. It has always been intended that the Home should be self-supporting, and if only paying patients were admitted, thus it could easily be. But there are always many worthy applicants who can pay but little, if anything, and who are without friends to help them; and it is a part of the policy of the trustees to gradually accumulate an endowment fund to provide for a reasonable number of such. This work has been but partly accomplished, and appeal is made for current funds to supply sufficient income. Formerly the institution was

much assisted by church offerings, which have fallen off somewhat through a mistaken impression that such aid is not needed. As the expenses have been about \$55,000, and the available income but about \$51,000, there is evident reason for continued and enlarged support from churches and individuals. These receipts, of course, do not include legacies, free beds, and sums specially given for endowments, but only the interest on such. Mr. George Sherman founded during the year a free bed in perpetuity, in memory of his father, the late Benjamin B. Sherman; and legacies have been received from four estates, as follows: that of C. M. da Costa, \$3,000; James H. Woods, \$1,900; Albert Ayers, \$1,700, and Mary Rogers, \$1,000. The superintendent and resident physician report in the Home at the beginning of the year, 176 inmates; 88 males, and an equal number of females. The admissions have been 40 males and 38 females, making a total of 78. The number under care during the year has been 128 males and 126 females, total, 254. Of the whole number of patients during the year, 49 were free patients; 15 were life patients; 26 occupied life free beds; 15 occupied endowed beds. The remainder were in part, or entirely, pay patients. The daily average has been 175, and the average duration of residence, 245 days. A few cases have been under treatment for a considerable number of years. The number of days of hospital care for the 45 entirely free patients, was 13,879, this at a cost of \$1 per day for the support of each patient shows what a large sum of money is required for the support of free patients alone. Of the 27 patients discharged, 3 were sent out cured, indicating that not all cases are as hopeless as friends fear; 11 were very much improved. The medical service has been thorough, and the working of all departments of the institution satisfactory. The Ladies Board has been very attentive, and much is due to its efficient co-operation. The chaplains report that the religious work of the Home has been carried on with careful system. Services are regularly held on Sundays and week days, with periodic celebrations of the Holy Eucharist. Ministration has also been constant at the bedside of the infirm, the sick, and the dying. The interest of the inmates in all these services has been well sustained. There is no branch of the work of this Home so full of encouragement, for while the best medical skill can do little to relieve the great majority of sufferers who enter here only to die, the spiritual ministrations of the Church bring light into darkened hearts, comfort, and the hope of future and eternal peace.

PATTERSON.—The Rev. Percy F. Fenn, who has for some time been rector of Christ church here, and also of St. Andrew's church, Brewster's, has resigned, and the resignation will take effect Sept. 1. Christ church has lately lost a most estimable parishioner in the person of Mrs. Alexander Hall, who has been a faithful Churchwoman, and a helpful church worker. St. Andrew's, Brewster's, is closed during the summer for repairs and improvements. The wood work and sittings are being overhauled, a new memorial window placed in position, and carpets laid. The work is being done by Cox Sons & Buckley, at the expense of a generous well-wisher of the parish. A memorial window of St. Cecilia has been placed in the south side of the church. The Rev. Percy T. Fenn has received a call to the rectorship of St. John's church, Fort Smith, Arkansas.

MATTEAWAN.—One of the finest musical events that has been held in this vicinity was a choir festival at St. Luke's Protestant Episcopal church, July 20th. It was participated in by four vested choirs—the largest number that have been brought together along the Hudson River between New York and Albany. Two of the choirs, numbering as follows, were from this city: St. George's church, 23, under the lead of Mr. Samuel Marsden; the church of the Good Shepherd, 27, in charge of Prof. S. W. Holdredge. The other vested choirs were

those of Zion church, of Wappingers Falls, numbering 27, and St. Luke's church, Matteawan, numbering 36. The total number of singers was 113. The services throughout were full choral.

The interior of the church was decorated with flowers in honor of the occasion, and the edifice was filled to its utmost capacity. The white-robed choristers and clergy contributed to a scene that will never be forgotten. The choir-master was Mr. Ainsworth, and Miss Ida Ainsworth was organist. The Rev. Mr. Burgess, the rector of St. Luke's, was master of ceremonies, the Rev. Prescott Everett, rector of Zion church, was precentor, and the address, a most excellent one, was delivered by the Rev. Dr. Octavius Applegate, rector of St. George's church.

Among the clergy present were the Rev. John Marshall Chrew, rector of the church of the Good Shepherd, the Rev. Rufus Emery, rector of St. Paul's church, the Rev. William Walsh, of New Windsor, the Rev. Mr. Buckmaster, of Marlborough, and the Very Rev. Archdeacon William R. Thomas, of Highland Falls.

The next choir festival in this vicinity will probably be held at Zion church, Wappingers Falls.

OHIO.

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

The Rev. Elenthero Jay Cooke has been received from Iowa into this diocese.

The corner-stone of St. Andrew's-in-the-East, in Cleveland, has lately been laid. This mission is admirably situated, well-planned, and has a hopeful outlook.

James Henry Young has been ordained deacon in St. Barnabas' church, Denison, and Rev. Harold Morse, priest, in St. Mary's church, where he is rector.

Trinity Cathedral, Cleveland, has for its new dean and rector, the Rev. Chas. F. Wrigley, late of St. Mary's church, Buffalo.

A circular has just been sent by the Bishop showing that nearly all the Sunday schools have paid in full the assessments made on them by the Bishop for the support of our energetic general missionary, Rev. W. M. Brown.

The Rev. John Skelton was ordained deacon in Zion church, Monroeville, on July 13th, and will have work in St. Paul's parish, Cleveland. Monroeville has sent a number of young men to Kenyon College and into the ministry.

At Little Mountain a new chapel was started July 11th, to be called "Transfiguration." The Rev. W. Rix Atwood, formerly a Congregational minister, is preparing for orders in the Church.

Sidney affords a goodly congregation whenever a clergymen can come. There is here a well located property, a large lot, and a good house.

The diocesan missionary treasurer reports: Total receipts April 1st to Aug. 1st, 1892, \$3,234.54; paid deficit reported to convention, \$1,015.76; total payments April to Aug. 1st, 1892, \$2,233.69; on hand Aug. 1st, 1892, \$195.09; total \$3,234.54; estimated payments for the quarter ending Sept. 30, 1892, \$1,800; on hand Aug. 1st, 1892, \$195.09; amount to be raised in Aug. and Sept., 1892, \$1,604.91.

GAMBIER.—At the commencement of Harcourt Ladies' Seminary, the Rt. Rev. Dr. Atwill delivered a very appropriate oration. The institution is a sweet, refined, and refining school, and is doing a work unsurpassed anywhere. Canon DuMoulin, of St. James' Cathedral, Toronto, preached a powerful sermon in the church of the Holy Spirit, Gambier, when ten graduates from Bexley Hall received their degrees. This class marks a striking improvement in the prosperity of Bexley, our theological school, and several men of promise and exceptional ability are spoken of among them.

At the Kenyon College commencement in Rosse Hall, Judge Ricks, chancellor of the diocese, and ex-president Hayes, who is an alumnus of Kenyon, delivered very forcible addresses. The freshman class now mus-

tering is the largest known for years. Among the graduates of Bexley, Messrs. O. E. Watson, H. M. Ingham, C. K. P. Cogswell, and Jas. Sheerin were ordained deacons in the church of the Holy Spirit.

ST. MARY'S.—The greater part of the \$400 due on the church here, has been subscribed.

DEFIANCE.—The twelve years' service of the Rev. G. S. May has brought forth much fruit. A weak mission has become a strong parish, with admirable church and rectory all paid for.

CONNELAUT.—A mission has lately been held here with evening addresses from the archdeacon, the Rev. Dr. Burrows, the Rev. Dr. B. M. Burridge, the Rev. E. Seymour, the Rev. W. W. Corby, and the Rev. W. Brittain, with a goodly attendance.

NILES.—St. Luke's church, about 20 years old, having taken a long nap, is about to revive under the inspiring services held recently by the Archdeacon and the Rev. Deacon Morse. This point could join with New Lisbon in supporting a rector.

NEW PHILADELPHIA.—At this place, where, like Rip Van Winkle, the Church has slumbered 20 years, the services have been recommenced under the Archdeacon. The Rev. Dr. Young, of Dennison, will continue the services. New Philadelphia, with its 5,000 inhabitants, is the flourishing county seat of Tuscarora county.

BELFONTAINE.—This parish, under the new rector, the Rev. G. E. Edgar, and the increase of population in consequence of the establishment here of the new shops of the Big Four R. R., is looking up in Church matters.

TOLEDO.—The Rev. E. Watts, of St. Mark's, will take a three weeks' vacation, ending with the 1st Sunday in September. The Rev. D. A. Bonner, of St. John's, the Rev. J. W. Sykes, of Calvary, and the Rev. Chas. Scadding, of Trinity, are still away on summer trips.

Grace church raised in all over \$1,100 by its last fair, counting some materials on hand. The ladies have just sent a barrel of clothing to Mrs. Buford's care in Virginia.

PENNSYLVANIA.

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

PHILADELPHIA.—The Rev. James B. Halsey is to have charge of St. Timothy's church, Roxboro', during the absence of the Rev. R. E. Dennison, rector, who expects to return thereto in September.

During the intensely warm weather of the last week in July, the many hospitals in the city were open day and night to receive and treat patients. Among these, the Episcopal hospital received its due proportion of unfortunate people from the north-eastern section of the city.

President Judge Hanna of the Orphans' court adjudicated the accounts of the executor of the estate of H. Lisle Wala, on the 2nd inst. and ordered distribution to be made. Quite a large amount was bequeathed to various local charities; among them the P. E. city mission receives \$500 for the Home for Consu natives and Sickness Kitchens.

A new departure in musical services has taken place at Christ church, Germantown, Rev. Dr. J. B. Falkner, rector, in the introduction of a vested choir of 28 voices; 16 sopranos, 4 contraltos, 4 tenors, and 4 basses, with a quartette. The sopranos are young women and girls. Although the service is an experiment, the probability is that this form of choral service, the first of its kind in Germantown, will be adopted by the parish. The initial service occurred on the 7th inst, the music being under the direction of Mr. J. McCombie Murray, choir-master.

The will of Mary A. Morehouse was probated 4th inst, leaving a small estate. Among others, she bequeaths in trust to the wardens of St. Andrew's church, Mt. Holly, N. J., of which her father was a former rector, the sum of \$1,000, "the income to be

expended in keeping in continued comeliness" the burial plots in which rest the remains of the Rev. George G. Morehouse, her father, and of Joseph Read, her grandfather. Her mortal remains were recently laid to rest in the same locality.

St. James' Industrial School has for many years been located at the corner of 24th and Walnut sts., and would doubtless continue there—within two blocks of the church—but for a contingency which has made the present location a most undesirable one. The grade of Walnut st. has been changed so as to reach the road-bed of the new Walnut st. bridge, whereby the lower story of every house becomes a basement, thus diminishing the value and usefulness of the buildings. A fine plot of ground has recently been purchased for the school, at the price of \$11,200, consisting of two lots on the south side of Fitzwater st. west of 21st st., and two other lots in the immediate rear, on the north side of Wilson st., the total space being 32 by 105 feet.

In the will of William Patton, probated on the 31st ult, are various legacies to be paid sundry churches and societies on the death of his wife. That he was a catholic-minded man is evident from the bequests to the Baptist Publication Society, the Presbyterian Orphanage, the (R. C.) Cathedral Society for the poor of the parish; all of which are for good round sums. To the Episcopal Hospital \$5,000 is given to endow a bed to be called the "Mary Sumner Crease bed;" to the P. E. City mission for the Consumptives' home at Chestnut Hill, \$5,000; and St. Stephen's church, the Rev. Dr. McConnell, rector, \$2,000, the income of which amount is to be equally divided between the Girls' Friendly Society and the chapter of the King's Daughters of that parish. In case his wife shall not devise one-half of his estates, which she is authorized to do, then the above named churches and societies, and others not itemized here, shall receive proportionately their share of the wife's one-half. The Y.M.C.A. is to have the residue after all the legacies are paid, and of course their proportion of the wife's one-half.

In taking leave of the Rev. Dr. W. M. Jefferis, who preached his farewell sermon to the congregation of the church of the Nativity on the 31st ult, the vestry of the parish have adopted a series of complimentary resolutions, which have been engrossed and presented to him with a hearty God-speed in the new and distant field wherein his future lot is to be cast. The second of these resolutions recites the result of their rector's labors during his ten years' incumbency; how his administration of the affairs of the parish restrained a depopulation of its membership, notwithstanding the fact that the neighborhood was disintegrating and the residents were much changed. The resolution also recites a portion of this work: Baptisms, 827 (including 256 adults); confirmed, 819; number added by removal, 446; total membership, 1,265; marriages, 125; burials, 347; amount collected from all sources and for all purposes, \$78,099.01.

WESTERN TEXAS.

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

BROWNWOOD.—Ever since the mission here was first organized, St. John's has been without a proper place of worship. For a few years the court house, school house, or any building, answered the purpose. Nearly ten years ago Mr. Brooke Smith tendered the use of a hall in one of the large business blocks, and this "upper chamber" was fitted up in as churchly a manner as possible. For a time it was felt to be a blessed privilege to have even this place set apart for Church purposes, yet the people looked longingly for the day when they could have a real church. A few months ago the first definite steps were taken in this direction, and on July 28th the corner-stone was laid with solemn and impressive ceremonies, in the presence of an immense throng of interested spectators. There is no better building stone anywhere than the hard sandstone

so plentifully found in Brown county, and of this, in a combination hammered point and range work, the house is being built. The trimmings are of red sandstone. The corner-stone is a two-foot cube of red sandstone, set in the buttress of the tower at the northeast corner. It has a marble slab, sixteen inches square, sunk in each of three faces, bearing appropriate inscriptions. It lays just on the water table, from which the tower will be 33½ feet high, terminating in battlements. From the battlements will spring the stone spire, 50 feet high, terminating with a red sandstone cross. The water table is three feet above the ground, and the top of the cross reaches up to a height of 92½ feet.

As part of the services the rector, Rev. Harry Cassil, preached a sermon from I Kings vi: 7, "And the house, when it was in building, was built of stone made ready before it was brought thither; so there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." The parallel was between the cutting, hewing, carving, and friction necessary to prepare a stone for its place in the temple, and the trials and troubles necessary to prepare a human soul for its place in glory.

It is hoped to complete the building ready for occupancy by the 1st of December.

IOWA.

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

DAVENPORT.—The consecration of the Very Rev. Charles Hale, Assistant Bishop of Springfield, took place at the Cathedral at 10 o'clock on the morning of July 26th. A large congregation was present, many seats being occupied by the members of the Business Men's Association.

The service, *Tours' in F*, was sung by the united choirs of the Cathedral and Trinity church. The sermon was preached by Bishop Coleman of Delaware, and at its conclusion the Bishop-elect was presented for consecration by Bishop Walker and Bishop Worthington, Bishop Perry being *in loco Archiepscopi*. The resolution of the synod of the diocese of Springfield, asking for an assistant bishop, and the testimonial of the bishops and standing committees giving consent thereto, were read by the Rev. D.W. Dresser. The litany was sung by Bishop Nicholson, after which the sentence of consecration was pronounced, and all the bishops present joined in the laying on of hands. Then followed a celebration of the Holy Eucharist, Bishop Perry being celebrant, Bishop Leonard, epistler, Bishop Seymour, gospeller, and the Rev. Thomas E. Green, master of ceremonies.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., V. L. D., Bishop.

BROOKLYN.—St. Bartholomew's church, the Rev. Turner B. Oliver, rector, is omitting the second Sunday service during July and August.

The Rev. Arthur Whitaker, lately rector of the church of the Ascension, Brooklyn, E. D., has removed from the diocese of Long Island, and taken up residence in New York.

Prof. Woodcock is arranging an attractive programme of oratorio music, which he hopes to render at St. Luke's church, during the coming autumn and winter. It will be difficult to surpass the excellence of the services of this kind which he has already given in the past. As organist and choir-master not only of St. Luke's, but of the cathedral, he possesses unusual facilities, and the command of exceptional material.

The members of the choir of Christ chapel, the Rev. James B. Nies, Ph. D., minister in charge, had a very pleasant outing on Wednesday of last week. Leaving Atlantic dock at an early hour in the morning on the small steamer "H. Heohn," they sailed up Long Island Sound to Idlewild, where lunch was served, many members of the party enjoying a dip in the cool waters of the sound. After a two hours' stay at Idlewild, they proceeded to Belden Point, but a shower prevented landing, and the boat re-

turned home, the choir singing all the way on the return trip.

Christ church, in the eastern district, is closed for alterations. The organ is being carefully rebuilt in the chancel, and in place of the organ in the gallery end of the church, 200 new seats will be added for the congregation, increasing the seating capacity to 1,100. A new chancel will be constructed with a depth of about 30 feet, and provision made for a chancel choir. The total cost, about \$3,000, has already been supplied. While alterations are in progress, services are steadily maintained in the adjoining Partridge Memorial chapel.

The summer school attached to St. Catherine's Diocesan Girl's School, is having a successful season under the care of Sister Caroline and the Sisters of St. John the Evangelist. The school is located at Holderness, N. H., near Asquam Lake, where a large farm house is utilized. A considerable number of girls spend their vacations in this way. The exercises include foreign languages, music, and a few other branches, not of a severe nature; and the pupils enjoy not only the fresh air and fine scenery, but also practical drills in the art of swimming, boating, etc. The experiment, which was begun a few years ago, at the advice of Bishop Littlejohn, has proved a decided success.

St. Barnabas' church, the Rev. David W. Fleming, rector, has decided to remove to a better location. Many years ago the parish was begun in what was then the flourishing village of Bushwick, in the suburbs of the city. Long since, the city absorbed the village, and more recently the nature of the population has greatly changed by the influx of foreigners. The parish has struggled bravely under adverse circumstances, and does not intend to really abandon the field. But a better site for the church is desired, and a proposition has been considered of purchasing ground at the corner of Bushwick and Ralph avenues. The vestry has just secured permission from the Supreme Court to sell its present site and building, and has found a purchaser in a German firm who will pay \$21,800 for it. Of this amount, \$10,000 will be paid in cash, and \$11,800 will remain as a mortgage. The new church building will be pushed forward.

LITTLE NECK.—Zion church loses its energetic rector, the Rev. C. L. Sanford, who has resigned to accept a call to St. Mary's church, Nebraska City Mo.

FLUSHING.—It is gratifying to know that the Rev. H. D. Waller who, as reported in these columns, was recently taken ill during a service at St. George's church, is in good health, and that his sickness was of a very slight character.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

Summary of statistics: Number of clergy, 40; communicants, 5,044; Baptisms—infants 348, adults 105, total 453; Confirmations, 313; total contributions, \$83,672.71.

NASHVILLE.—The graduating exercises of the University of the South closed on the night of Aug. 5th, with the announcement and delivery of degrees. Among those taking part in the exercises of the week were the Rt. Rev. Bishop Quintard, of Tennessee, acting chancellor of the University, and Bishops Dudley of Kentucky, Howe of South Carolina, Nelson of Georgia, Sessums of Louisiana, Johnson of Western Texas, Jackson of Alabama, Weed of Florida, and Gregg of Texas. It is hoped that the chancellor's illness is only temporary.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Summary of statistics: Bishop, 1; assistant Bishop, 1; clergy—priests 42, deacons 8, total 52; postulants, 8; candidates, 10; lay readers, 31; organized parishes, 48; organized missions, 18; unorganized missions, 1; parochial missions, 6; Baptisms—infants 489, adults 148, total 637; Confirmations, 617; communicants, present number,

7,830; marriages, 145; burials, 382; Sunday schools, teachers 549, scholars, 5,388; parish schools, 3; church buildings, 59; chapels, 14; parsonages, 12; cemeteries, 8 lots; parish houses, 9; value of real estate, \$1,014,008.72; indebtedness, \$45,563.00; total of contributions, \$213,933.50.

SOUTH CAROLINA.

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

CHARLESTON.—The Church Guild enables much good to be done by providing for the earnest city missionary. He has charge of the chapel of the Holy Cross, the new church opened for worship this summer on Sullivan's Island, the city's summer resort, which has a flourishing Sunday school, and large and interested congregations, with an early Celebration each Sunday. He conducts the early Celebrations at the House of Rest, and has charge of the funeral services, and administers Baptism at the city hospital. In the fall he will reopen St. Stephen's, where he will conduct the regular services, including a weekly Celebration, and gather a congregation by house-to-house visiting.

The sick and destitute of St. John's mission church are visited and relieved by the city missionary of St. Philip's, whose 62 members visit by two's, under an experienced lady; and the Ministering Children's League not only clothes several of the Sunday school children of this mission, but contributes towards its Christmas tree and picnic.

The Charleston branch of the Woman's Auxiliary continues to support Chinese, Japanese and Utah scholarships, and a Bible reader in Japan, and to assist the Valley mission in North Carolina.

The Porter Academy having received \$13,550 towards its endowment fund from the alumni and citizens, has established seven scholarships. Its mechanical, drawing, and manual training department only needs financial support to become a technological school of the highest grade.

The work of the House of Rest will be changed. It will no longer provide for children needing a home, nor have a reformatory department for women, but will become a Church hospital.

On Sunday, July 31st, Dr. Pinckney celebrated his eightieth birthday by preaching an anniversary sermon in Grace church, where he has ministered for 42 years. His sermon bore testimony that life is worth living, being "a gift from God and the gate of life;" and although with the experience of four-score years, he weighed the good and evil in the scale, the good in its hope, peace, fruition and sweetness of existence through the senses, intellect and affections, outbalanced the evil with its sorrow and misfortune. After the service the doctor received the congratulations of his people, and a substantial token of their love; and in thanking them said that during his long pastorate, in bearing his share of the crosses of life, he had been more than recompensed by the unfaltering support and devoted love and respect of his congregation.

Dr. Pinckney lately baptized an infant, who is of the sixth generation of a family to whom he has ministered.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

HOUSTON.—The resignation of the Rev. C. M. Betkwith, rector of Christ church, went into effect on July 31st. Mr. Beckwith has accepted the work of general missionary in the diocese of Texas, and entered upon his labors the first week in August.

NORTHERN TEXAS.

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

ABILENE.—On the 3rd Sunday after Trinity Bishop Garrett consecrated the church of the Holy Cross, Baird, and held Confirmation. At the Heavenly Rest, Abilene, Rev. Robert S. Stuart, rector, Confirmation was administered the same night. On the 6th Sunday after Trinity, Confirmation was held by the Bishop at Colorado City.

The missionary jurisdiction of Northern

Texas is making strenuous efforts to raise \$2,000 by the 1st of September, so as to secure the generous offer of \$20,000 from the Board of Missions, and with an endowment of \$40,000 to become an independent diocese.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

WADESBORO.—On Wednesday afternoon, July 27th, at 6:30 o'clock, the corner-stone of the new church building for Calvary parish, was laid by the rector, the Rev. Clas. C. Quinn, with interesting services. The list of articles deposited in the stone included the names of the church officers, of the building committee and of the architects, copies of the Bible and Prayer Book, Journal of Convention, THE LIVING CHURCH, *The Churchman*, *The Spirit of Missions*, and *The Dawn of Day*.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Summary of statistics: Clergy, canonically resident, 37; candidates for Holy Orders, 6; parishes and organized missions, 37; churches and chapels, 41; Baptisms—infants 414, adults 69, total 483; confirmed, 191; communicants, 2,943; marriages, 84; burials, 258; Sunday school, teachers 301, scholars 2,846; total of contributions, \$81,030 80.

THE PROPOSED DIVISION OF THE DIOCESE OF COLORADO.

It will be remembered that at the council of the diocese of Colorado, early in June, the preliminary steps were taken to present a petition to the next General Convention for the setting off that part of the State known as the Western slope, as a missionary jurisdiction. The following extracts from the report of the committee appointed to collect facts and figures with regard to this district, are valuable as furnishing the most powerful arguments in favor of the proposed step.

The territory of the proposed missionary jurisdiction on the Western slope had, according to the census of 1890, a population of nearly 60,000, and has at present, if 12 per cent annual increase is allowed, 75,000. It has 3 parishes, 8 organized and 13 unorganized missions, 450 communicants, increasing at the rate of 18 per cent. annually, 6 clergymen in active service, 9 churches, and 2 rectories. The value of church property is \$31,000, and in addition there is property which the Bishop holds in trust and proposes to deed to the new jurisdiction for its endowment, and which is worth at least as much more.

The prosperity and growth of Western Colorado, which has been so phenomenal in the past, will continue beyond any reasonable doubt. In 1875 the proposed new jurisdiction was a *terra incognita*. The Bishop of Colorado, who was at that time Bishop of Wyoming and New Mexico as well, was practically without work in Western Colorado. Since Wyoming and New Mexico have been separated from the jurisdiction of the Bishop of Colorado, there has been added to his labors Western Colorado, which exceeds the care of the relinquished territory, while the Eastern part of the State has greatly increased his work by its enormous growth and constant demands.

Prior to 1880, not a mile of railroad had been built on the Western slope of Colorado. To-day there are 1,100 miles, running in every direction. In Western Colorado in 1890 there were 205 school districts. This was an increase over the preceding year of 13 per cent., at which rate the present number would approximate 262.

The school population of 1890 was 10,500, an increase of 11 1/2 per cent. over the preceding year. At this rate the present school population—between the ages of six and twenty-one—would be 14,000.

The silver and gold of Western Colorado

were the first attraction, but the development of a vast variety of other resources soon followed. The production of silver in the world last year was estimated at 139,000,000 ounces, of which the United States produced about 58,000,000. Of this amount Colorado yielded 23,102,355 ounces; the Western slope 14,505,829, or one-fourth of the entire production of the United States.

The great anthracite coal mines of Colorado are on the Western slope, and also fields of bituminous coal, the extent and future value of which will exceed those of Pennsylvania and Ohio combined. In 1891 there were 476,036 acres of agricultural and fruit lands in Western Colorado, taxed at a value of \$2,865,516, and this area is constantly being enlarged, as settlers come in and obtain title from the government. In the whole state there were 4,853,496 acres valued in 1831 at \$28,733,547.62. It is said that the agricultural products of the state exceed in value that of the precious metals.

Exclusive of laterals there were in 1890, 11,052 miles of irrigating ditches in the state the cost of which the state engineer estimates at from 13 to 15 million dollars. While in the whole state there are 4,080,000 acres under ditch, on the Western slope there are 492,000 acres covered by 2,767 miles of ditches.

The assessed valuation of capital employed in manufactures in the state is \$1,314,844; on the Western slope it is \$241,070.

In the state last year there were assessed 724,427 head of cattle; 483,885 on the Eastern slope, and 250,542 on the Western slope. The total assessed valuation of the state in 1891, was \$231,405,296.04, of which the Eastern slope valuation was \$203,835,276.04 and the Western, \$27,570,020.00.

The beds of marble, granite, building stone and fire clay, the fields of coal, and iron ore, and the lime ledges are so extensive, and as yet so undeveloped, that they baffle all efforts at computation.

While in 1880 there were only two or three banks on the Western slope, to-day there are 30, with a bank capital of \$1,563,923, and since 1880 there has been no bank failure.

In gathering these statistics a gradual increase has been observed. The statistics are taken from the most reliable sources which could be reached; they are conservative and in many cases are far below the actual figures.

In this report many valuable items of interest have only been touched; among which are included the fruit lands in Montrose, Delta, and Mesa counties, which are the best in Colorado, and compare favorably with those in Salt Lake Valley, Utah, and the favored sections of California, while no mention has been made of the vast grazing lands over which a quarter of million cattle range.

With figures as given and attention to the steady growth and development of the physical, financial, and municipal elements which enter in, the conclusion is drawn, that apace with the state the Church should grow.

LETTERS TO THE EDITOR.

To the Editor of *The Living Church*:

Will you kindly allow me to mention through your columns that the "Hymns for the Christian Year" from Advent to Trinity, recently published by you, have all been supplied with admirable tunes by one of your subscribers, Mr. E. H. Russell, of Pittsburgh, Pa., an American composer of rare merit.

J. ANKETELL.

ESSE AND BENE ESSE.

To the Editor of *The Living Church*:

In your editorial department of July 30th, page 297, column 1, you say: "We should like to receive an answer to this question. Who will give it?" The undersigned, al-

though very busy just now, will try to give an answer, although, while he is coming, many more able men will get there before him. He has given a great deal of thought to the subject, and, so far as he understands the meaning of English words, he is in perfect accord with you in the matter. You ask: "Which is most important relatively, the visible unity of Christendom or the well being of God's kingdom?" What the one phrase means is inevitably and inexplicably involved in the meaning of the other. The "well being of God's kingdom" is only a delusion without "the visible unity of Christendom," and it is only through the latter that the former can be maintained.

Both my library and time are too scanty to find out just now who was the originator of the attempted "distinction without a difference" between the *esse* and the *bene esse* of the Church, on account of its relations to the Historic Episcopate. He ought to have a leather medal, or better still, a leather strap well laid on. And whosoever continues to trouble Israel, by the insisting on a difference in the expressions, which is only fanciful and misleading, deserves (figuratively speaking) the "buckle end" of the trunk strap. Let us illustrate what becomes of the Church without the episcopate, by taking the case of a man. There he is, in a dungeon, breathing foul air, eating unwholesome food, entirely at the mercy of his jailor for the time being. He has existence; he undoubtedly has the *esse*. But of what use is such a man to the community? Take another man, having and using all means which his Creator so bountifully provides for the vigorous exercise of body, mind, soul, and spirit. He has the *bene esse*. To be brief: If any unprejudiced man desires to learn the lessons which the heresies of the first four centuries of the Christian era, as well as the denominationalism of the last four centuries, plainly illustrate, he will find among the most conspicuous this fact: That the Historic Episcopate is absolutely essential, not only to the *esse*, but even to the *bene esse*, of the Church of Christ.

C. E. BUTLER.

Cambridge, O., July 30, 1892.

ST. MARY'S SCHOOL, KNOXVILLE.

Early in the year 1868, the Rev. J. S. Camberlain, who held occasional services in Knoxville, as missionary, secured for the diocese a four year's lease of the property known as the "Ewing Female University," (this Presbyterian institution being defunct) and a contract to convey the property to the Diocese of Illinois, if a successful school for girls should be established. The present rector, then a young man of 27 years, a tutor in Nashotah Seminary, accepted the invitation to undertake the work, though in the absence of Bishop Whitehouse in Europe, his action at the time was without official sanction. The Bishop afterwards most cordially endorsed it, and was a loving friend and charming visitor to the school. An effort is now being made to endow a scholarship to be named after him. Within four years, the school outgrew the building, and the Hon. James Knox, a citizen of Knoxville, not a Churchman, gave ten thousand dollars for enlarging it. Less than one-half that amount was received from appeals to parishes and individuals, and a debt was incurred of fifteen thousand dollars. This included changes and repairs in the old building. A few years later, another enlargement was required, and this was provided by the rector, without asking for contribution. In fourteen years from its foundation, the school numbered ninety pupils in residence,

and about thirty day scholars. Another and final enlargement was begun; then came the fire of Jan. 4, 1883, leaving not one brick upon another that could be allowed to stand; only the beautiful stone chapel, just enclosed, was unscathed. The loss on building and contents was estimated at \$100,000. With an insurance of \$35,000, and \$15,000 from the estate of James Knox, deceased, and \$11,000 from the Rector, and again about \$5,000 in response to urgent appeals to the Church, the work of rebuilding was begun. This involved another debt of \$15,000. The completed buildings and permanent fixtures are valued at \$100,000. The equipment, valued at \$25,000, is the property of the Rector. The school has opened "full" for several years past, sometimes not being able to receive all desirable pupils who have applied. From the Knox estate the entire debt has this year been paid, and there is no claim against St. Mary's School now unsatisfied.

It is not the desire of the Rector to provide for any considerable enlargement of the school, as to numbers; the present basis is sufficient for a liberal administration in every department, and not too large to admit of personal knowledge and parental care of every pupil. There are needed, however, enlargement of building to accommodate advanced work; endowments of chairs of instruction for higher education; and most of all, scholarships for the aid of worthy young women, especially for daughters of the clergy.

St. Mary's School belongs to the Province of Illinois. Its realty and administration are vested in a Board of Trustees, composed of one bishop, one clergyman, and one layman, from each of the three dioceses of the Province, the Primus being, ex-officio, the President of the Board. There are also trustees representing the city of Knoxville.

St. Mary's School was officially accepted and commended by the old Diocese of Illinois, and since the division has had continuous recognition as an institution of the Province. It has a record of nearly a quarter of a century of effective service, it has been built up and sustained with very little financial aid from the Church; it provides a liberal and extensive course of education for young women at a charge below that of endowed colleges for women, outside of our Communion. It numbers 110 resident pupils, twenty day scholars, and fifteen officers and teachers.

If the time has come or is coming, for the Church to make a forward movement for the higher education of women, where she can find a better foundation or a more hopeful outlook than at St. Mary's Knoxville? In suggesting this, the rector has no intention or desire to abandon the work of secondary education. He believes that if Churchmen would read the signs of the times aright, they would organize and endow a full collegiate department, with all accessories and advantages for the daughters of the Church, at St. Mary's, which should continue to provide also for young pupils, and be what it has always been, a church home and school for girls through their entire course.

The Living Church.

Chicago, Saturday, August 13, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

THE announcement that the Committee of the Privy Council in England has decided the appeal in the Bishop of Lincoln's case by confirming in all points the judgment of the Archbishop of Canterbury, is a matter of no small significance. It has been so long a time since this celebrated case was instituted that it may be necessary to remind our readers of the points involved. The suit was brought by the so-called "Church" Association, the same organization which has instigated so many ritual prosecutions in times past, and has secured the imprisonment of several of the clergy. But as these things fell out "rather into the furtherance of the Gospel" as the clergy in question understood it, and their bonds in Christ became manifest in many places, so that "many of the brethren in the Lord, waxing confident," were "much more bold;" in other words, since heavy costs, seizure of goods, bonds and imprisonment were followed by the increase and development of what this Association called ritualism, instead of its suppression, they resolved to strike higher. They seem to have supposed that if they could secure the condemnation of a bishop, the victory would be attended by substantial results. They appealed to what they called "the law." They have now had their final answer. It remains to be seen whether they will submit to the decision which their own efforts have elicited with that loyalty which they have so long preached to others. To do so will certainly require a strong effort of self-denial, for it has gone against them in all essential points.

THERE have undoubtedly been bishops in the Anglican Church upon whom the obligations of their office sat very lightly, and it is possible such bishops are still to be found. But the Church Association did not direct its attention to such cases. On the contrary, as by a species of infatuation it singled out for attack one of the most lovely and beloved of men. Gentle, sympathetic, and tolerant, it would seem that the personal character of Bishop King, and the deep religious influence which attends his presence everywhere, would have secured him from the hostility of even the most narrow and fanatical of partisans. But this organization was not to be deterred by such consider-

ations. As it was hardly possible to induce his own people to testify against him, spies were hired to be present at a service at which he was to officiate, who employed themselves in taking notes of his acts and movements at the most solemn moments in the Eucharistic celebration. It appears that he simply followed the usages of the parish in which he found himself, as in other parishes he might follow other and quite different usages. The charges formulated against him will be read with amusement and wonder by future generations. They were, it will be remembered, such as these: the presence of lights upon the altar, the mixture of water with the wine after the example of our Lord and the practice of the universal Church, the "eastward position," that is, standing before instead of at the end of the altar at the consecration, the singing of the *Agnus Dei*, making the sign of the cross by a movement of the hand at the Benediction, and the pouring of a small amount of wine and water into the chalice at the close of the service in order that the final directions of the Prayer Book might be fully obeyed. But in the eyes of the Church Association such points were of vast importance. They were the outward signs of a belief in the sacrificial character of the Eucharist and of the doctrine of the Real Presence of our Lord, points which, though the Prayer Book distinctly teaches them, are stigmatized as "Romish" by the leaders of this Association. It is true that these points of ceremonial are among the traditional modes of expressing the belief referred to. It is equally true that those same beliefs may be expressed with almost equal clearness without them, because they are involved in the very warp and woof of the Eucharist itself. Therefore, if the prosecution had carried every one of its charges and the Bishop had submitted, it does not appear that Eucharistic doctrine would necessarily have suffered the slightest detriment.

THE real significance of this trial is to be seen, not so much in the points actually settled as in the history of the case and the grounds upon which the decision was based. In both these respects a staggering blow has been struck at the fundamental principles for which the litigious association has contended. One of these principles is the right of a purely civil tribunal to try ecclesiastical cases. The expectation of the prosecution was that the Bishop would be arraigned before the Privy Council in the first place,

but that body disclaimed primary jurisdiction and remanded the case to the court of the Archbishop. For more than two centuries no bishop had been tried and the very existence of the Archbishop's jurisdiction in such cases had been forgotten. Thus, contrary to all its calculations, the Church Association was instrumental in reviving a distinctly ecclesiastical tribunal, and found itself obliged to plead before an Archbishop of unrivalled ability, with assessors numbering some of the most learned and wisest men in England, among whom it is only necessary to mention Bishop Stubbs of Oxford, (whose reputation is by no means confined to the office of THE LIVING CHURCH as one of our eastern religious contemporaries supposed). On the other hand, the grounds upon which the now famous decision of the Archbishop was based constituted another deadly blow at the cherished principles of the Church Association and its friends. It is a fundamental axiom with these men that the Church of England dates from the Reformation, and that it owes its authority solely to the fact that it is "by law established", though it is extremely difficult to show by what law or when enacted. But the Archbishop and his assessors ignored all this. They assumed the unbroken continuity of the Church of England through all periods of its history and in their investigation of the points involved attached no more weight to the legislation of the Reformation than to that of other epochs. If they allowed lights upon the altar it was only after an exhaustive inquiry into their use in the ancient Church of England. On the other hand in disallowing the sign of the Cross in benediction, they did so on the ground that they did not find any clear warrant for that ceremony in the old Latin formularies.

THE one loop-hole left for the prosecution was an appeal to the Privy Council. They might still, in this secular tribunal, obtain a reversal of the Archbishop's decision and above all a repudiation of its fundamental positions. But here again their hopes have been disappointed and upon their own theory they ought to acquiesce in the judgment of a court which they have always declared to have plenary authority. But if they do this it would seem that as a prosecuting association their vocation is at an end. On the whole the importance of this celebrated trial and its conclusion can hardly be overestimated. It has, moreover, some indirect bearings hardly less important than those to

which we have referred. In the first place, the action of the Privy Council has prevented the outbreak of a new agitation toward disestablishment such as would almost inevitably have followed an attempt of this tribunal to interfere with the action of the highest ecclesiastical court. It was the fear of this which underlay much of the intense interest which has been felt in this long delayed decision. But on the other hand the revival of the Archbishop's court and the respect and general admiration which its action has produced, is another strong element of preparation for disestablishment when the time comes. Every agency of purely ecclesiastical government and discipline which is, during this transition period, established or revived, and which is proved to be efficient, is a step toward the recovery of an independent strength and self-sufficiency which will enable the Church more readily to stand alone when the arm of secular protection has been finally withdrawn.

FROM some enquiries of subscribers in England as to entertainment of visitors to the World's Columbian Exposition, we infer that the impression prevails that extortion will be the rule rather than the exception, and that Chicago will do her best to plunder her guests. It is very important that this impression should be corrected, and that all possible precautions be taken by the managers and other public spirited citizens, to insure comfort, safety, and economy to the millions who will abide with us for a time during next summer. Indeed, we understand that this subject has already been seriously considered by those who are in a position to act effectively. Of course, "where the carcass is there will the eagles be gathered," and Chicago is likely to have the experience of all great cities on such occasions. Visitors will need to keep their eyes and ears open and to be prudent; but we believe that abundant protection will be afforded, and all needful information to enable every one to live within his allowance and enjoy his visit. Chicago will be on exhibition, and she cannot afford to carry out this tremendous enterprise for the sake of providing rapacious inn-keepers and cab-men an opportunity to ruin her reputation all over the world.

A REUNION CONFERENCE.

We are not greatly surprised that the late conference held in the Zwinglian church in Grindewald did not result in appreciable advance in the direction of Church

unity. Even the place of meeting was suggestive of controversy and division, Zwinglianism being a schism of a sect, a second dilution of heresy. A number of Christian bodies were represented, varying from the Society of Friends to the Church of England. Of the latter, Canon Freemantle was the most prominent. The Bishop of Ripon was to have presided, but in his unavoidable absence, his address was read. It contained much that is good and true, yet seemed to proceed, all along, on the popular but erroneous assumption that it is only a difference of "views" that needs to be overcome; even of these he would not advise a "wholesale surrender."

It is just at this point that some of our brethren seem to be hopelessly confused. We quite agree with the address that identity of opinion is not what we need; it is agreement upon facts which is to bring about Church unity if it is to be brought about at all. The Bishop of Ripon does not take note of this, but expresses a desire for "the bettering of the spirit in which we hold our views." This is all very well, but we fear that the popular movement this way involves something less lofty than charity, pure and undefiled. It means, too often, an undervaluing of the truth, a weak grasp of principles, indolence of faith, if not cowardice of action. The Protestant world seems to be experiencing a reaction from the extreme of solidianism; the gospel of good works is magnified while the importance of the true Faith and order of the Church is minimized.

As Canon Freemantle at the Grindenwald conference expressed it: "Questions like the Apostolic Succession belonged to the second or even the third grade. (Loud cheers.) They should rather fix their minds steadily on the great social problems which Christian bodies of all kinds are now recognizing. Let them place their faith in love. Righteousness first, all other questions afterwards." But some questions have to be settled first in order that righteousness may be attained. The solving of social problems does not come first. It is the outgrowth, not the heart of our religion.

The conference of which we are speaking, though perhaps not officially representing any body of Christians (certainly not the Anglican), may be taken as fairly indicative of the prevailing views of the denominations as regards Episcopacy. The Wesleyans expressed their approval of an episcopate, provided it be one of mere superintendance and not an Order. "Reunion

on that basis could be accomplished in ten years, even less," said Mr. Bunting. Mr. Atkins (Church of England), president, declared that the Lambeth Conference had stretched out the right hand of fellowship, and asked if the Nonconformists were willing on their part to grasp the hand so outstretched. A Congregationalist replied that they could never agree to the Historic Episcopate being exalted into one of the fundamentals of the Christian Faith. (Cheers.) We regret that the reverend canon who followed did not set him right on this point, but he occupied himself chiefly in delivering "a vigorous protest against narrow views."

We fail to see how the conference fulfilled the end which Bishop Carpenter fondly hoped for, viz.: that it would give men the opportunity of understanding one another's language. "The removal of misapprehensions," he says, "is like the lifting of mists." So far as the lengthy report in the papers indicates, the meeting was more like the gathering than the dispersion of mists, and most of the talk was vapor. Perhaps one point was brought out more positively than has hitherto been voiced, that Nonconformists will not accept ordination by the Church of England, involving, as a Baptist speaker said, "the idea of a priesthood instead of a ministry." It is worthy of note, also, that a prominent Methodist declared that for the sake of visible unity he saw no insuperable difficulty in the way of accepting the four Lambeth proposals. This is the only "lifting of mist" that THE LIVING CHURCH is able to discover in the reunion conference at Grindenwald.

LOCHS AND KIRKS.

EDITORIAL CORRESPONDENCE.

I.

DEAR LIVING CHURCH:—We have been in Scotland and north England now twelve days, and have not had over twelve hours of sunshine. Hotels are cold and cheerless, except for the warmth one experiences in paying large bills for small rooms and feeble fare. Cathedrals and ruins and cities and parks are gloomy under this leaden sky.

An incident of our voyage was the Fourth of July at sea. "We had a good time, I preached." THE LIVING CHURCH was selected to furnish the oration, and we had songs, recitations, cheers, etc. The flags of England and America hung side by side in the saloon. There was a gale blowing outside, so the ship was not decorated as the captain proposed. This is the second "Fourth" I have spent in mid-ocean, and on both occasions our poverty in national airs was painfully apparent. Even the few we have were poorly sung, nobody seeming to know the words beyond the first verse and the chorus. After that, most patriots

fell back on "sol-fa." Would it not be well for our children to be taught the words and music of these songs at school?

Everybody knows about the Scottish lakes, and everybody wants to see them for what Walter Scott has written about them. They are, indeed, worthy of a visit for their beauty, if one could only be sure of having a gleam of sunlight on quivering wave and silver strand. I have seen them twice under an umbrella, and perhaps it is for that reason I prefer Lake George. The scenery of the Swiss Lakes is also much finer.

We made our first stop at Luss, a hamlet on Loch Lomond, in full view of big Ben. Few Americans stop at Luss, and that is why we wanted to stop there. It cost us a penny each to go ashore from the little dock, and we had to walk a short distance to the only hotel of the place. It was a pleasant walk, notwithstanding the Scotch mist, through a narrow, winding street, bordered by pretty stone cottages half hidden by roses, and fringed about with vines and blossoms. Under a grand elm, said to be over 300 years old, we found the sign of "The Colquhoun Arms" (pronounced cohoon), and before us, was the little, old-fashioned town itself. There we found shelter and fairly good entertainment; yet alas! as one of our party pathetically announced, "There is no baberr in Luss!" We had gone one step too far from civilization.

But we had a good time at Luss. There were walks by the river, among hedge-rows, on the hills, through the quaint streets; and the views everywhere were charming. It was a "trifle soft," as an old Scott admitted whom we had accosted on the road, but as his shoes were an inch thick, he did not seem to mind. Many of the natives seem to trust to whiskey to keep out water above the feet. We were assured that it was as good a cure for Scotch mist as for snake bite!

There is a pretty (modern) kirk in Luss, surrounded by a walled yard with many old monumental stones, and having two handsome canopied gates. Into the new wall of the kirk has been built a skull and bones of carved stone, doubtless taken from some crumbling monument. Near it is this inscription:

ESTER DEATHE
REMAINES VERTEW
MEMENTO MORI,
I. M. 1612.

Near the kirk we met a good old woman, neatly dressed, to whom in passing we remarked that the place was very beautiful. "Yes, God has been very good to us," she replied. "I am glad to hear you speak so." "Oh," said she, very earnestly, "I feel it in my heart. We can trust Him, for he always cares for us." The dear soul, living the dull, quiet life of Luss, and doubtless a stranger to many things which we consider essential to comfort, unconsciously taught us a lesson of contentment and faith.

Another good Scotch matron, seeing us admire the flowers growing by her doorway, came out and picked some for us. She was especially proud of her Rob Roy daisies, small red blossoms which we had not seen before.

A stage ride of several miles takes us from Inversnaid to Loch Katrine, the loveliest of all, for "The Lady of the Lake" still holds a fascinating

spell from Ellen's Isle to Stronachlocher. One looks to see the little skiff shoot to the bay, but instead is the handsome steam yacht, "Rob Roy," with its dozen American tourists, cleaving Loch Katrine's mirror blue, and sending long lines of wavelets in its wake, "to kiss the beach of pebbles white as snow."

We saw a "kirk" in every hamlet, but the first church with an altar we came upon in quaint old Callender. The door was open, and we enjoyed the precious privilege of offering thanksgiving and prayers in the Lord's house. The Episcopal Church in Scotland has had a hard struggle, but it stands firm in principle and is steadily advancing in good works. In the days of John Knox and for a long time after, it was outlawed and driven almost into the caves of the earth. But there were a faithful few who would not forsake their sacraments and worship for a fanatical religion, the zeal of which was chiefly conspicuous in desecrating and destroying the houses of worship and charity, and the works of art which the toil and sacrifice of their forefathers had provided.

C. W. L.

London, July 20.

THE NEW HYMNAL.

BY REV. H. R. PERCIVAL, D. D.

I.

We begin by saying that an authorized hymnal, which alone could be used at the services for which provision is made in the Book of Common Prayer, seems to us a desideratum. It will be noticed that the restriction is limited to what we may call the regular services. It is manifest that for other occasions, and for people not accustomed to Christian worship, metrical compositions might be highly useful which would be quite out of place in the Hymnale (as our fathers called it) set forth by the authority of the Church. For all such services we think there should be, as there has always been, absolute liberty. But the hymns used during the celebration of the Sacraments, or at Morning and Evening Prayer, stand on an entirely different footing; they are parts or quasi-parts of these services, and therefore the Church ought to be responsible for what doctrine is contained in such hymns, and she should see to it that her children do not sing to the praise of God what is in fact heretical in doctrine. For example, the Church should not allow her children to sing such falsehood as:

"Just as I am Thou wilt receive,
Because Thy promise I believe."

A man may believe the promises of salvation as strongly as possible and yet Jesus will never receive him until he comes in penitence for his past sins. And yet this hymn is contained in the proposed new hymnal and in almost every hymn book of the Anglican Church, and is numbered in the book now under consideration, 597. Another hymn which is equally objectionable, and more shocking, is No. 596, "I lay my sins on Jesus." This seems to be an awful thing for a congregation to say. It is true that the Eternal Father "laid upon Him the iniquity of us all" and that He "bore our sins in His own body on the tree", but for a man to cast his sins upon the spotless Lamb of God certainly shocks the first idea of reverence. We lay our-

selves at His pierced feet, we come to the fountain and are made clean, but for guilty man to take his own sins, and with his own soiled hand lay them on the Son of God Incarnate is an act of horrid impiety. It would be easy enough to go through the 673 hymns suggested and pick out other and quite as serious flaws, but we have said enough to show that in our judgment neither this "Hymnal Revised and Enlarged" nor any other collection that we have seen as yet should be set forth as the exclusive hymn-book of the Church.

Now just here we pause to remark that the only way a hymnal can secure constitutionally a compulsory and exclusive use is by being made part of the Book of Common Prayer under the constitutional provision for additions to that book. Should any book of hymns be thus adopted, any directions it might contain would be rubrics and would bind accordingly, but unless such book expressly forbade other hymns beside its own to be used, such other hymns could still be used under the new rubric in "Concerning the services of the Church;" where, it will be remembered, the Convention absolutely refused to adopt the word "only," and thus to withdraw the present liberty, enjoyed for over three centuries, to sing what hymns we please.

While, then, we would not wish to see the proposed volume adopted as part of the Book of Common Prayer, nor become in any way a doctrinal standard of the Church, yet we are glad to say that we consider it in many ways an admirable hymnal, far better than the old Protestant Episcopal "Hymnal," and while perhaps not so satisfactory as "Hymns Ancient and Modern," and (of course) lacking its universality of acceptance, yet in some ways a marked improvement upon that collection. It would seem, then, that it may well be used in our churches and receive that quasi-imprimatur which is given by a joint resolution of both houses of General Convention.

We should be glad to see this "Hymnal," as presented, accepted (with a few modifications, of which we shall speak presently), but we should like that "Hymns Ancient and Modern" should also be "authorized or set forth" as a co-ordinate alternative by the same resolution.

We come now to a consideration of the contents of the hymnal thus presented to the Church, and, that we may reserve our best for the last, we place our criticisms first.

1. We dislike the spelling and capitalization throughout. Surely if this is to be one of our Church books it should be made in both these respects to conform to the Prayer Book. "Oh" should be "O," "honor" should be "honour," etc., and the pronouns referring to God should begin as in the Bible and Prayer Book with small, not capital letters.

2. We miss some doxologies to the special hymns which are of singular beauty; e.g., that to "Hark, the sound of holy voices."

"God of God, the One-begotten,
Light of Light Emmanuel.
In whose Body joined together,
All the saints forever dwell,
Pour upon us of thy fulness
That we may for evermore,
God the Father, God the Son, and
God the Holy Ghost adore. Amen."

So too, the grand last verse is cut off

from "When I survey the wondrous cross," (No. 96). When a hymn has a special *Gloria* of its own, it should surely be given.

3. We consider the worst flaw in the book the omission of the two most popular festival hymns of the Anglican Communion. There is hardly a church which does not sing on Christmas for the processional (to "Yorkshire," one of the grandest of tunes), "Christians awake, salute the happy morn," hymn No. 21 in the present Protestant Episcopal "hymnal." And hardly less popular is the great Easter processional, "O sons and daughters, let us sing," not so familiar to us in America, as not being in the General Convention's "Hymnal," but No. 130 in A. and M., used throughout the Anglican Communion, and sung as it is to the old melody of six hundred years and more. Why these two hymns are omitted it were hard to say, and we venture to think that any hymnal which does not contain them will be deemed unsatisfactory.

4. There are hymns in the present "Hymnal" the omission of which we regret; e.g., "Come Holy Spirit, heavenly Dove," (No. 128); "Forth from the dark and stormy sky," (No. 201), one of the most beautiful hymns for the Holy Communion; "As pants the hart for cooling streams," (No. 451); "The voice that breathed o'er Eden," (No. 248), a much more beautiful hymn than any substituted for it; "Once more the solemn season calls," (No. 48), one of the old Latin hymns for Lent; "My God, how wonderful thou art," (No. 460), instead of its omission we should have expected to have found it "revised and enlarged" by the addition of the missing verses; "O that my load of sin were gone!" (No. 389), perhaps the finest hymn on penitence ever written in English, and when sung to "Federal Street," certainly none ever was more affecting. We also note with deep regret the omission of No. 380, "When wounded sore, the stricken soul," a hymn of rare pathos; as also of No. 82, "Bound upon the accursed tree," one of the noblest hymns ever written, and the omission of which from A. and M., (no doubt on account of the word "accursed"), is one of its greatest blots. There are some other omissions we might mention, but these are the most important.

5. Hymns have been curiously misplaced. No doubt this is partly due to a desire to make the number of general hymns greater, but such is not always the case. No. 369, "Alleluia sing to Jesus," is a well-known hymn for Holy Communion; so too is No. 450, "Thou God all honor, glory, power;" yet both these are under "general," and the lovely thanksgiving hymn for the Communion, "Jesu, gentlest Saviour, thou art in us now," is changed to "with us," and is moved to a place headed "For Children," and the last verse, the most beautiful of all, is omitted:

"Now at least we'll keep thee,
All the time we may,
But thy grace and blessing,
We will keep away."

We think that No. 376, "Our blest Redeemer ere he breathed," and No. 378, "Come thou Holy Spirit, come!" might have better been in their usual place, Whitsun-day. And "Come, Holy Ghost, our souls inspire," we think, should not have been for "Ordinations" wherever else it might be-

long, since on these occasions it would never be used from the "hymnal" being found in its place in the Prayer Book. These are but a few samples.

6. We come now to a very serious matter, viz., the particular version of the hymn given, and here we have much fault to find. The most beautiful part of "Crown him with many crowns," (No. 116 in the present hymnal, 375 in the new book), is verse 2, which is entirely left out:

"Crown Him the Virgin's Son,
The God incarnate born,
Whose arms these crimson trophies won,
Which now his brow adorn."

Could anything be more beautiful! We have already noted the omission of the last verse of "Hark! the sound of holy voices." Hymn 100, "O come and mourn with me awhile," is revised and cut down to 4 verses. The first verse as the author wrote it, reads:

"O come and mourn with me awhile,
See, Mary calls us to her side,
O come together let us mourn,
Jesus, Our Love, is crucified."

This is feeling! This is poetry! What is "and tarry here the cross beside?" The hymn is mutilated enough in A. & M.; it is in a worse state still in the present "Hymnal;" but this version as proposed is the worst of all, for the last verse, kept in all the others, is gone:

"A broken heart, a fount of tears,
Ask, and they will not be denied;
Lord Jesus, may we love and weep,
Since thou for us art crucified."

From (No. 625) "Thy way not mine, O Lord," this whole verse is lacking (really four):

"The kingdom that I seek
Is thine, so let the way
That leads to it be thine,
Else I must surely stray."

This is a blunder inherited from the present "Hymnal."

For this and many similar omissions there seems to be absolutely no reason whatever. The following, however, would appear to have been done for cause, and since that cause is disloyal to the collect for St. Michael and All Angels' Day, the omissions should be restored. The present commission, it must be distinctly stated, is only responsible for continuing them; their first making was the work of others. In hymn No. 8, we ask for the restoration of verses 5 and 6, as they stood in our hymns at the end of the Prayer Book in 1808, and so continued for years until an innovating spirit came to displace them:

"Let my blest guardian, while I sleep,
Close to my bed his vigils keep;
Divine love into me instil,
Stop all the avenues of ill.

Thought to thought with my soul converse,
Celestial joys to me rehearse;
And in my stead, all the night long,
Sing to my God a grateful song."

And in this same connexion we ask that the beautiful hymn (No. 636), "Inspirer and hearer of prayer" be restored to the form in which it was first given to us, in (we think) the "Additional Hymns" (we have not the book at hand), and in the first edition of the "Hymnal" (1871):

"Thy ministering spirits descend
To watch while thy saints are asleep;
By day and by night they attend
The heirs of salvation to keep.

Their worship no interval knows,
Their fervour is still on the wing;
And, while they protect my repose,
They chant to the praise of my king.

I too, at the season ordain'd
Their chorus forever shall join,
And love, and adore, without end
Their faithful Creator, and mine."

(To be Continued.)

PERSONAL MENTION.

The Rev. Rogers Israel has resigned the rectorship of Christ church, Meadville, Pa., and has accepted the rectorship of St. Luke's parish, Scranton, Pa., to take effect Nov. 1st.

The Rev. Dr. Charles H. Malcom, Secretary of the Church Building Fund Commission is summering at Newport, R. I.

The Rev. Arthur L. Williams has entered upon his duties as rector of Christ church, Woodlawn, Chicago, Ill. His address is 6534 Oglesby ave.

The Rev. J. A. Regester having become rector of St. Paul's church, Buffalo, N. Y., may be addressed at 501 Delaware Ave.

The address of the Rev. Arthur Whitaker lately of Greenpoint, Brooklyn, is now 143 West 131st st., New York City.

The Rev. Robert Van Kleeck Harris having taken charge of the missions at Marysville, Townsend, Boulder and Elkhorn, should be addressed at 508 Monroe Ave., Helena, Montana.

The Rev. C. M. Beckwith has accepted the work of general missionary in the diocese of Texas. Letters addressed to him at Houston, Texas, will be forwarded.

DIED.

MCCLELLAND.—At Atlanta, Ga., in his 22nd year, John J. McClelland of Franklin, Tenn., on Tuesday, August 2nd, 1892.

HIGGINS.—In Baltimore, on Thursday, July 28th, 1892, Richard Somerset, son of the Rev. Jesse and Agnes Stuart Higgins, aged two years and fourteen days.

POTTS.—In Austin, Cook Co., Ill., July 25th, 1892, Chreswell Harris, aged 15 years, 6 months, second son of Caroline M., and the late Chreswell H. Potts.

OFFICIAL.

The Annual Clerical Retreat will be held in the Albany Cathedral in the September Ember week. The Retreat begins on Wednesday, the 21st, at 5:30 P. M., and closes on Saturday, the 24th. The conductor will be the Rt. Rev. E. T. Churton, D.D., the Lord Bishop of Nassau. No regular charge is made to retreatants; each priest makes such offering towards the expenses as he feels able. Clergy expecting to be present are requested to send word before Sept. 1st to the REV. CANON FULCHER, 4 Pine st., Albany, N. Y.

APPEALS.

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.

I appeal most earnestly for a family in deep distress. For five years the father has been an invalid, wife delicate, four little girls, very poor and in great need. Anything sent to me will be put into the hands of these needy people. Address REV. W. W. PATRICK, Dublin, Texas.

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, including missions to 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. 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, so as to reach him before August 31st to be included in this year's receipts. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS—1st. Intercessory Prayer.—1. For the Dying; 2. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD

P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

WANTED.—Priest or deacon to serve in a country parish. Address, MR. J. H. SMITH, Osco, Henry Co., Ills.

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.

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—AUGUST, 1892.

14. 9th Sunday after Trinity.	Green.
21. 10th Sunday after Trinity.	Green.
24. St. BARTHOLOMEW.	Red.
28. 11th Sunday after Trinity.	Green.

CHESTER CATHEDRAL.

A recent Service List for two week's Choral Work.

SUNDAY, A. M.: Te Deum, Selby in A; anthem, "I will sing," Sullivan; Kyrie and Credo, Tours in C. P. M.: Magnificat and Nunc Dimittis, Selby in A; anthem, "Blessing, glory, wisdom," Bach.

MONDAY, A. M.: Te Deum, Aldrich in G; anthem, "Come up hither," Spohr. P. M.: Canticles, Aldrich in G; anthem, "Give ear, O ye heavens," Armes.

TUESDAY, A. M.: Te Deum and Benedictus, Reay in F; anthem, "Come up hither," Spohr. P. M.: Canticles, Reay in F; anthem, "It came to pass," Ouseley.

WEDNESDAY, A. M.: Litany, choral. P. M.: Canticles, Gibbons in F; anthem, "Seek ye the Lord," Roberts.

THURSDAY, A. M.: Te Deum and Benedictus, Boyce in A; anthem, "Behold the Lamb," Thorne. P. M.: Canticles, Arnold in A; anthem, "Ascribe unto the Lord," Travers.

FRIDAY, A. M.: Choral litany. P. M.: Canticles, Walmsley in C; anthem, "O gladsome light," Sullivan.

SATURDAY, A. M.: Te Deum, Tuckerman in G; anthem, "Blessed be the Lord God," Bennett. P. M.: Canticles, Bridges in G; anthem, "Thou wilt keep him," Jekyll.

SUNDAY, A. M.: Service, Hopkins in A, Holy Communion, Thorne in Eb. P. M.: Canticles, Macfarren in Eb; anthem, "The Lord is very great," Beckwith.

MONDAY, A. M.: Te Deum, Travers in F; anthem, "From the rising," Ouseley. P. M.: Canticles, Travers in F; anthem, "Sing praises," Gounod.

TUESDAY, A. M.: Te Deum, Barnby in E; anthem, "The Lord is in his holy temple," Thorne. P. M.: Canticles Barnby in E; anthem, "I will mention," Sullivan.

WEDNESDAY, A. M.: Choral litany. P. M.: Canticles, Rogers in D; anthem, "Be merciful unto me," Sydenham.

THURSDAY, A. M.: Service, Garrett in F; anthem, "If ye love me," Monk. P. M.: Canticles, Garrett in F; anthem, "The wilderness," Goss.

FRIDAY, A. M.: Choral litany. P. M.: Canticles, King in F; anthem, "My God, my God," Mendelssohn.

SATURDAY, A. M.: Te Deum, Boyce in C; anthem, "Comfort, O Lord, the soul," Crotch. P. M.: Canticles, Cooke in C; anthem, "Blessing, glory, wisdom," Bach.

SUNDAY, A. M.: Te Deum and Benedictus, Stanford in Bb. P. M.: Canticles, Stanford in Bb; anthem, "Whoso dwelleth," Martin.

The Bureau of Music for the World's Fair announces that Camille Saint Saens has accepted the invitation of the Exposition to come to Chicago next summer. Although the date is not absolutely fixed, it is probable that Mr. Saint Saens will choose either May or June for his visit. He will conduct programmes of his own compositions, and will appear as organist and at chamber concerts.

So one Rosenthal—and the name has an Hebraic flavor—announces that he has beguiled the devout and simple wood-carvers of Oberammergau into a compact which will bring the "Passion play" of world-wide celebrity throughout Christendom, to Chicago, as a "side show" to the Columbian festival. This arch trickster in one breath cajoles his victims with the Mephistophelian lure that the exhibitions will be purely in the interests of religion, and then shamelessly plumes him-

self over "the pot of money" he and his fellow conspirators will make out of the venture.

It is not surprising that this contemplated sacrilege has profoundly shocked not only the Christian press, but has awakened indignant protests and remonstrances from the leading secular journals, who are scandalized at the profane effrontery of those wretches who would bring that supreme and ineffable crisis in the redemption of the world down to the level of a spectacular amusement for the ungodly and profane. They would, in short, put their Lord and Saviour to an open shame and crucify Him afresh for a "pot of money"!

What are the principal facts in the history of the Oberammergau "Passion Play"? More than 250 years ago it was founded by these devout mountain villagers in fulfillment of a solemn vow, as a recognition of Divine deliverance from a destructive pestilence, and to be continued every tenth year, as an abiding memorial among them and their descendants forever. It is a religious function in its supremest sense. Immediately before its opening, all who take part in it approach the confessional and partake of the Holy Communion; and daily mass is heard. No secular accessories distract or break in upon these profound solemnities. Until within a few years, strange visitors, who were for the most part religious people, embracing ecclesiastics of every grade and of all types of Christian profession, were confronted by fatiguing travel by diligence, with cost of ease and money. And not until very recently has artistic curiosity and a purely æsthetic sentimentality intruded among these solemn mysteries. For "The Passion Play" is almost the only survival of the many "miracle plays" which abounded in many parts of Germany and the Low countries prior to the Reformation. As to the sincere religiousness of these men and women identified with the Oberammergau Passion Play, it has been recognized as the *spiritus loci* from time immemorial.

Now it is seriously proposed, and, it is to be feared, already arranged, that such an unsophisticated village-people—some 600 of them, or more—are to be transported from their secluded Oberammergau home to Chicago, and with their cherished solemnities, their traditional reverence and devotions, made a vulgar spectacle for a promiscuous mob!

At this juncture it certainly is to the point, to quote from the authorized statement of Archbishop Corrigan of New York, who witnessed the Passion Play two years ago, and as one of the highest ecclesiastics of the Roman Church, may be assumed as representing the prevailing convictions of his co-religionists. He says, in part: "I think it would be an outrage on Christian sentiment to bring over those actors and have them give their play here. The idea of the Passion play originated among these good people at a time when there was no such thing as a travelling public. The place was shut up and separated from the rest of the world. Even up to

twenty years ago, a ride of eight hours or so in an omnibus was necessary in order to reach the place. Moreover, the play was the fulfilment of a sacred vow. The moral effect of a play given in such a place and under such conditions, is altogether different from what it would be when given here. * * It is too sacred a thing to be put upon the boards of a theatre. * * I hope that the Christian spirit and sentiment of the people of the United States will oppose it.

Among prominent Church clergymen in New York, Dr. W. R. Huntington, of Grace church, speaks with great earnestness: "Anywhere beyond the limits of the Oberammergau valley, the Passion play is both an anachronism and an offence. The proposal to transport it to a Chicago suburb for the gratification of the lazy and the curious ought to be met, as it undoubtedly will be, by the instant and unflinching opposition of all who cherish a spark of reverence for things sacred. Such a transfer would mean the rupture of an ancient vow, the vulgarizing of a picturesque tradition, a lasting damage to the simple-hearted piety of the too facile peasants, and untold hurt to the interests of pure religion."

Dr. J. Winchester Donald, of the church of the Ascension, entertains and expresses equally positive objections, saying, in part: "Any representation of sacred subjects, facts, or events for the sole object of making money can do the spectators no good. The country is suffering at present from a tendency to turn awful things into ridicule, and to make the Church of God a place for having a good time. The giving of this play in Chicago would be turning sacred and awful themes into the material for a light-hearted entertainment. There may have been a time when miracle plays had their use and a beneficial influence, but that time is now past.

Among the protesting clergy, none have been more resolutely outspoken than Dr. Lyman Abbott, editor of *The Christian Union*. In his opinion the difference between the canvas-painted mountains of Chicago and the red mountains of Oberammergau will not be greater than the difference between the commercial spirit of the one place and the religious spirit of the other. It will be easy to import the players, but not the audiences, and the latter determine the spirit of a performance. To turn the Crucifixion into a spectacle to add to the attractions of the World's Fair would be a prostitution of the most sacred event of history to purposes of amusement and money making, in spite of the best efforts which the conductors might make to prevent the result.

In face of such general and indignant protests representing the most divergent lines of ecclesiastical belief, and we have not interrogated a tithe of our witnesses, it remains to be seen whether this sacrilegious speculator will presume to outrage the religious determinations of this nation; or whether, in any event, he will find his "pot of money," as Judas found his thirty pieces of silver.

MAGAZINES AND REVIEWS FOR AUGUST.

The North American Review displays its almost reckless eclecticism, if possible, more audaciously than ever. It is indeed without any corporate or editorial predilections or convictions, being little more than an Academic Prize Ring, wherein all contestants who may have a feud to settle are welcome to come in and try conclusions. There results almost a bewildering sense of incongruity and belligerence. Think of the Duke of Argyll, Gail Hamilton, Col. Robert Ingersoll, and the late Nun of Kenmare let loose in the same number! For all scholarly and statesman-like considerations, whatever the Duke of Argyll commits to the press commands a respectful and deliberate consideration; and his leading paper on "English Elections and Home Rule," while an assault upon Gladstone and the policy of the incoming British Parliament, will be carefully read by those interested in the trend of English politics. Major J. W. Powell throws much scientific intelligence upon "Our Recent Floods;" Archibald Forbes, the prince of war correspondents, sends in his second paper on "Abraham Lincoln as a Strategist." Here the inevitable and irrepressible Gail Hamilton enters the ring under the somewhat obscure legend: "The Point of View." Her keen satire, and sharpest invective lose their edge in the extravagance of her methods. Why she should habitually, and as a trick of the essayist, drag down into the ring of a half-vulgar conflict the greater and minor prophets of the Old Testament Scriptures, tricked out as sham adherents most irreverently and inconsequently pressed into her service, no rational mind can explain. The result is that the interest she has in hand, and that appears to be a vindication of the purity of American manners and morals, as against certain as aults of the English press, gains a feeble, if any, advantage, while her irreverence and ill-bred fury of pen seem to declare her a virago rather than a *litterateur*. The religious world have long ago recognized Col. Ingersoll as the volunteer *advocatus diaboli*, so that his appearance as eulogist at the tomb of Walt Whitman, and his presence here as the eulogist of Thomas Paine, occasion no surprise and little interest. To his eulogy of Thomas Paine as a Statesman and patriot, there can be no objection. But when "The Age of Reason", with its often-exploded sophistries and falsehoods, is flaunted afresh in the face of the Christian world, there is no room save for disgust and contempt. Giovanni Amadi contributes a very interesting paper on "The Pope at Home;" Lady Balfour offers "A Last Word on London Society." The remaining articles are clever and readable, and suggest no special comment.

The Atlantic Monthly is an exceptionally strong and brilliant number, not unlikely pitched on a key something above popular appreciation, but for the well-read and scholarly, refreshing throughout. "Ariel" is an opening memorial to Shelley, by Edmund Clarence Stedman. It is extravagant to the verge of unreason, as who would dare style Shelly, even under the prodding of poetic raptures, "the boy divine"! And few of us are ready to endorse his rating of the dead poet:

"Yet thou wast Nature's prodigal: the last Unto whose beauteous mouth she bent an instant."

Our italics touch the preposterous assumption which shuts out both Tennyson and Emerson, not to mention Longfellow, Lowell, and a score of others who have written deathless lines. Edward Everett Hale's first instalment of "A New England Boyhood," strikes us as a little disappointing. It may gather up into a finer strain as he advances. Nobody could be more entertaining in a biographic vein than William Elliott Griffis, in his paper on "Townsend Harris, First American Minister in Japan." Where mistakes and confusion seemed inevitable, his moral courage, patriotism, and Christian manliness produced a chapter in international diplomacy, unique, immacu-

late, and that seems destined to prove an indestructible bond of confidence and fraternity between the two great nations it brought into relation. Bradford Torrey writes again, in his charming manner, and it is about "The Passing of the Birds." There is a pretty bucolic narrative of "The Benediction," which helps us share the devout pilgrimage of Swiss peasants who go in religious procession to the upper summer pastures, and assist at rural Mass for the benefit of their little herd of cows—a touch of pious observance which appeals to our religious sensibilities, while it grazes somewhat rudely against our theology. The article, however, which has given us the greatest satisfaction, is "The Revival of Art," by J. W. Stillman, which gives promise that at last a rational and reverent "aesthetic" may be among the possibilities of the future.

Scribner's Magazine declares itself a "Fiction Number." But while there is an unusual quota of "stories," they are so fresh and vigorous in motive and handling, that they prove very acceptable reading. Indeed, when has Octave Thanet failed of cordial welcome anywhere? and her first instalment of "Stories of a Western Town," "The Besetment of Kurt Lieders," gives new disclosures of her artistic qualities. Nowhere do we recognize such spontaneous wealth of color, grace, and ease of construction, poetic, yet sympathetic relation with "poor human nature" in its lowliest moods, with such absolute freedom from suggestions of "the shop," and the artificer. Such stories grow like bunches of lilies and clusters of grapes. We cannot recognize too gratefully Walter Besant's devotion to the interests of "The Poor in Great Cities," and this, his fifth paper, "A Riverside Parish," is alive with his fidelity of observation and profound sympathy. The result is powerfully in support of a more generous and devoted evangelization in these dark and desolate fields. The paper is profusely illustrated. A lively "pendent" is afforded in Kate Douglas Wiggin's lively skit on "Children's Rights," with her in-born simplicity of idiom that gurgles and gushes with the winsome melody of a meadow brook, and stereoscopic sense of the picturesque in lowly life.

BOOK REVIEWS.

HOLY MATRIMONY. The Service and Certificate. New York: James Pott & Co.

The publishers have here given in dainty form the marriage service, with collect, epistle, and gospel, and the certificate. A feature of the little gift is space for signatures of assembled witnesses, thus making an interesting souvenir of the important event.

INDICATIONS OF THE SECOND BOOK OF MOSES, CALLED EXODUS. By Edward B. Latch. Philadelphia: J. B. Lippincott & Co. \$1.00.

It may be justly claimed for this book that it shows originality of thought, but we can hardly consider it as a valuable addition to Biblical exegesis. The style of interpretation is so entirely foreign to received exegeses that no one but a mystical dreamer can extract sense or meaning from it. The idea that a historical book like Exodus was written to establish the author's theories about four races of man and various ages of the earth's existence is a trifle preposterous.

SABBATH FOR MAN. By Rev. Willbur F. Crafts. Baker & Taylor Co. Pp. 692.

In our estimation this book is a large mass of material compiled for the purpose of proving that the laws of the Jewish Sabbath obtain in the Christian dispensation. A day of rest is an absolute necessity for all, but Sunday is not the Jewish Sabbath; hence Jewish laws relating to that day cannot be reasonably forced on Christian people. The Church usually leaves the question of Sunday observance alone, simply insisting on the setting apart of a portion of the day for worship. We fail to see how

the cause of Christ is to be advanced by compulsion, yet such is the logical deduction of the argument of Mr. Crafts.

THE AMERICAN HISTORY SERIES, the Colonial Era. By George Park Fisher, D.D., LL.D. With maps. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price \$1.25.

If the rest of the series keeps up with the pace set by Professor Fisher in his story of the colonial era, we shall have a set of four volumes that will be exceedingly valuable. Physical geography, ethnology, accurate history, philosophy, are all summoned by the author to lend their aid to a picture of America in its earlier days, that is unique in comprehension and delineation. A chapter on literature in the colonies is added, which though necessarily greatly condensed is an excellent monograph. Besides this, there is an appendix containing a well arranged chronological table, a bibliographical note, valuable as a guide to further and more detailed information, and the necessary index. A good work, well done.

OUR MORAL NATURE, BEING A SYSTEM OF ETHICS. By James McCosh, D. D., LL.D., D. L. New York: Chas. Scribner's Sons. 1892. Pp. 53. Price 75 cts.

As the collateral topics commonly discussed in ethical works are treated in the author's other philosophic works, this treatise is exceedingly brief, in fact is little more than a syllabus of the subjects usually considered in moral philosophy. The statements are didactic and common place, and oftentimes merely truisms. Man is presumed to be a personal being, and is here shown to be a moral agent. Part I. covers the fundamental principles, such as conscience, moral law and obligation, the will, love, sin, etc.; part II. is occupied with moral ideas, *e. g.*: justice, rights, property, virtuous acts, the Sabbath, etc. Part III. relates to duties to God, to our fellow men, to the churches, the State, and to ourselves. Upon these topics the author takes the moderate and conservative ground, confining himself to simple broad principles, and refraining from any discussion of the various and perplexing questions which arise in relation to moral subjects. On the whole, although written in the usual clear style of the accomplished author, the book is too brief to be altogether satisfactory, although this brevity may be for some students very much in its favor.

THE CHURCH AND HER DOCTRINE. By the Rt. Rev., the Lord Bishop of Sydney, the Rt. Rev., the Lord Bishop of Ossory, the Rev. Messrs. C. H. A. Waller, Edward Hoare, R. B. Girdlestone, Sir Emilius Launie, H. C. G. Moule, Henry Wace. New York: The Christian Literature Company. Price \$2.00.

This volume contains eleven essays or sermons by so-called Evangelical divines of the English Church, some of them specially homiletical in character, others written in a polemical spirit without bitterness or acrimony, yet without a firm understanding of or grasp upon the idea of the Church and her doctrine. They vary in interest and power, and are occupied with such subjects as the Trinity, the Incarnation, Justification, the two Sacraments, the sufficiency of Holy Scripture, the Communion of Saints, etc., concluding with an essay on the Church. Canon Girdlestone's essay on the sufficiency of Holy Scripture is very useful, and shows that tradition, *i. e.*, the writings of the early Christians, the creeds and decisions of councils and the liturgical element, is a natural help in interpretation. And this leads him to say with fairness, "If we saw the early Christians' modes of worship we should regard many of them as somewhat High Church, if not ritualistic; but if we saw them facing wild beasts in the amphitheatre, we should begin to question whether their Christianity were not made of more sterling metal than ours." Canon Hoare in speaking of Baptism confesses the "effective sign" of Art. xxv., with the assurance or "pledge" of the catechism, and ignores the full meaning of the word "effectual." In treating of the sacrament of the altar he denies that the Church of England teaches a grace-transmitting power by the hands of her ministers. We suppose for the nonce he forgot

the words of ordination in the office for the ordering of priests. In the sermon on the oblation of Christ, the Bishop of Sydney fails to note that the term "sacrifice" is rightly and lawfully applied to the presentation as well as to the immolation of the offering, and also loses sight of the fact that the application of the value of the sacrifice of the cross is made continually in and by the Blessed Eucharist. If he had apprehended clearly theological definitions he might have spared himself so much polemical fire. Mr. Waller in his article on the Incarnation waxes warm with righteous wrath against the doctrine that holds that our Lord in His relation to the Old Testament Scriptures was no more accurate nor better informed than other men are. He holds that thus to impute ignorance to Christ is insanity or blasphemy, "it is to deny our Lord's veracity and His Deity alike."

The last essay on "The Church" is quite disappointing, nor does Prof. Wace appear here at his best. Comparing the statements of the New Testament in reference to the Church with its present condition, and failing to see that the outlines as drawn by the Lord and His Apostles present us with the ideal of the Church in its perfection, in order to escape the difficulty arising from failure to realize that ideal, he takes refuge in the conception of the reformers, a conception, let us note, utterly unwarranted by Holy Scripture, that the Church is not a definitely visible Body. Dr. Wace however seems to think that the necessary union with Christ can be secured without membership in the Church; and while he regards this organization of a society "deeply important," we fail to see its importance if union with Christ is as normally attainable without as within the Church. He objects to Apostolic Succession (although valuing it as a succession of ministers who hand down the traditions of the truth and practice), because it has not guarded the Church against heresy and corruption! But the sacraments have not completely kept men from falling into sin; yet we do not suppose one would be justified on this account in rejecting the sacraments as useless or valueless or unnecessary to salvation. However as a matter of fact, the Church which possesses and has believed in the doctrine of Apostolic Succession has guarded the central truths of our most holy Faith during the long range of centuries, better than the sects have done within the past three hundred years. On the whole, these lectures or essays are quite unsatisfactory, and the book is by no manner of means one that we would like to put into the hands of an enquirer who wanted to know what the Church is and what she teaches. A far more valuable and trustworthy guide is P. ebendary Sadler's "Church Doctrine, Bible Truth." A better title for this book would be "What some people think about the Church and her doctrine."

JOSEPH KIRKLAND writes in the August *New England Magazine* by far the best account of the great Chicago fire that has found its way into print. He gives a straight, connected story of the progress of the fire, like a good newspaper man who knows how to group his facts into a telling, vivid, and consecutive story. The article is fully illustrated from photographs furnished by Major Kirkland's western publishers, who possess the best collection of the kind in the country.

The Church Eclectic of August contains: "Looking Eastward," by Rev. Dr. Richard Shreve; "The First Roman Mission to England," by Prof. E. W. Wells; "Liddon's Sermons," *John Bull*; "Curates," *Daily Telegraph*; "Acts and Decrees of the Vatican Council," *Literary Churchman*; "The Blue Coat School," *Daily Telegraph*; "The Fifth Commandment and Modern Society," *Church Review*; "The Revision of the Prayer Book" (compiled); "The Judges at St. Paul's," *Daily Telegraph*; "The Conversion of William Rabbits," *London Paper*; Miscellany; Correspondence; General Notes;

Summaries. Utica, N. Y.: W. T. Gibson, D. D., LL. D., editor and proprietor.

BRENTANO BROS., 214 and 205 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

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

HARPER & BROTHERS, New York City.

ON CANADA'S FRONTIER. Sketches by Julian Ralph. Illustrated. Price \$2.50.

THAT WILD WHEEL. A novel by Frances Eleanor Trollope. Illustrated. Price \$1.50.

AUNT ANNE. A novel by Mrs. W. K. Clifford. Price \$1.25.

THREE FEATHERS. By William Black. Price 90 cts.

YOUNG LUCRETIA and Other Stories, by Mary E. Wilkins. Illustrated. Price \$1.25.

A LETTER OF INTRODUCTION. By W. D. Howells. Illustrated. Black & White Series. Price 50 cts.

FROM THE BOOKS OF LAURENCE HUTTON. Price \$1.00.

THOMAS CARLYLE. By John Nichol, LL. D., M. A. Price 75 cts.

ST. GILES' PRINTING Co., Edinburgh, Scotland.

LOOKING FOR THE CHURCH. An abridgement of "A Presbyterian Minister Looking for the Church."

CHAS. WELLS MOULTON, Buffalo, N. Y.

VERSE AND STORY. By Florence V. Brittingham.

(PAPER COVERS.)

HARPER & BROS., New York City.

A MAN'S CONSCIENCE. By Avery Macalpine. Price 50 cts.

VEBBENA CAMILLIA STEPHANOTIS and Other Stories. By Walter Besant.

PAMPHLETS RECEIVED.

GREAT SOUTHERN Co., Frederick, Md.

THE PRIMITIVE AND CATHOLIC DOCTRINE as to Holy Scripture. Sermon before the Convention of Maryland. By the Rev. T. S. Bacon, D. D.

S. C. GRIGGS & Co., Chicago.

ETERNITY. By Wm. M. Bryant.

A SYLLABUS OF PSYCHOLOGY. By William M. Bryant.

BEMROSE & SONS, Derby.

THE PRAYER BOOK and Congregational Praise Paper read at the Church Congress, Rhyd, by Edward Griffith, F. C. O.

THOS. WHITTAKER, N. Y.

THE SOUL. Sermon before the Convention of Georgia, by the Rev. Robt. S. Barrett.

FORTY-EIGHTH ANNUAL REPORT of the P. E. Church Missionary Society for Seamen in the Port of New York.

MORAL CAUSATION. A correspondence between C. W. Mullin and Prof. R. W. Raymond. 6 cts.

C. W. MULLIN, 125 Pulaski st., Brooklyn, N. Y.

FIRST ANNUAL Report of Diocesan Missionary Society of Rhode Island.

BISHOP HOWE'S address to the Convention of Central Pennsylvania.

UGHT THE WORLD'S FAIR TO BE OPEN ON SUNDAY? Sermon by the Rev. J. T. Sunderland, Ann Arbor, Mich.

YEAR BOOK of Calvary parish, Pittsburgh, Pa.

EDUCATION OF BUSINESS MEN. An address before the American Bankers' Association, by Prof. Edmund J. James, Ph. D. Published by the Association, New York.

BISHOPS AND COUNCILS. By a layman of the Church of England. John Henderson & Co., Kingston Ont.

SECRET AND POLITICAL History of the War of the Rebellion. In 12 numbers. No. 1. By Fayette Hall, New Haven, Conn.

WHY I AM A CHURCHMAN. A Sermon by the Rev. Wm. C. Hopkins, D. D. Toledo, Ohio. the Blade Printing Co.

A HYMN.

Jesus, Thou savior of mankind,
In Whom we put our trust:
Thy love, our souls to Thee doth bind,
Thy laws, how true and just.

When fainting hearts to Thee do turn
For comfort and relief,
Thou givest rest to those who mourn,
And turns't to joy their grief.

We are not worthy of Thy grace,
Teach us to love Thee more;
That as through life we run the race,
We'll ever Thee adore.

ALFRED CRAVEN.

THE HOUSEHOLD.

ONLY A LITTLE WHILE.

BY MARTHA A. KIDDER.

Only a little while, with toil and tears,
To bear the holy standard of the cross;
Round which are clustered all our hopes and fears,
For which we gladly "count the world but loss."

Only a little while ere we shall see
The faces that have faded from our sight,
Leaving behind a fragrant memory,
To guide our footsteps like a beacon light.

Only a little while lasts Life's brief day;
For when our hearts have more submissive grown,
The veil 'twixt heaven and earth will melt away,
And we shall see and know as we are known!

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

(All rights reserved).

CHAPTER XVI.—CHRISSIE FOUND.

The good horse traveled bravely, as if in sympathy with the passionate eagerness of the driver. After leaving The Palms it was very dark, with a heavy mist which shut out all surrounding objects, but the road was good and almost level, and when a few miles had been left behind the moon rose, at first feebly struggling through the fog, but after a while giving sufficient light. Gradually the mist rolled seaward with the changing wind, leaving a sky strewn with stars and the waning moon in the East.

On, on, good horse! a few miles more at this sweeping pace, and Indian Lake will be reached! As he drew near the place, Douglas Ventnor looked eagerly from side to side. Chrissie might possibly have set out homewards, with the expectation of meeting some one sent in quest of her, yet it was hardly probable that she would do so. His anxiety on her behalf had grown into a fever of distress, and when at last the edge of the lake was reached, and he had sprung out and tied his horse to a tree, he stood for a moment motionless to recover his self-command before he went in quest of Chrissie. A thousand torturing conjectures respecting her had possessed him all the way.

He crossed over the little *mesa*, looking about him on all sides. The ground was open, and no object could have escaped his notice. He came within the semi-circle of trees and here the shadows were confusing, but Chrissie's light dress must surely have been discernible among them. As he drew near the *adobe* the hope that she had taken shelter there mingled with his distress at the thought of her loneliness. Fearing to startle her, if indeed she were there, he called her name gently twice or thrice, but there was no response. He listened, nothing broke the silence but the continuous whisper of the trees.

His heart sank within him. What if some accident had befallen her! He skirted the side of the ruins which lay in shadow, and, stepping over some debris, came out into the moonlight on the piazza side.

In another instant he had seen her,

half-sitting, half-lying on the steps beside one of the pillars. His breath came quick; was she asleep?

The broad hat with the yucca blossoms lay beside her. Her shawl was wrapped hood-fashion about her head and shoulders. The faint moonlight fell upon her face, on the closed eyes with the lashes resting on her cheeks, the broad, low forehead, the child-like features. She was very pale, and there was a look about the mouth as if she had been weeping. One hand still held the shawl together across her breast, the other lay open like that of a child.

He had satisfied himself in a moment that she was quietly sleeping, and stood looking down upon her with such a revulsion of feeling, with such overpowering joy and tenderness, that he could have wept.

"My little girl," he murmured, "my Chrissie, you shall teach me the secret of your peace."

He longed to awaken her and yet shrank from disturbing her deep rest. He stooped to pick up the hat with its wreath of yucca blossoms; it told him how she had been left behind. She had wandered up into the canyon, poor child, all alone, and on her return had found the place deserted.

Chrissie moved a little and moaned ever so faintly; then he sat down beside her and touched her hand.

"Miss Chrissie," he said, "don't be frightened, it is I, Dr. Ventnor, your friend."

She sat up in a moment with wide-open eyes, and looked at him without speaking, then passed her hand across her forehead.

"I could not remember for a moment where I was—now it has come back—the loneliness—the dreadful darkness—then the certainty that God would take care of me." She bowed her head and clasped her hands.

Then turning to him with a tender, trusting smile, "I thought you would come," she said; "I knew that if you had stayed they would not have left me behind."

"Do you know what I have suffered on your account?" he said, in a voice which Chrissie had never heard before.

"Suffered!" she said falteringly, "I—I knew that you would be anxious when you found that I had been left here."

"It was more than anxiety—it was misery," he said; "what do you think I should have felt if anything had befallen you?"

"You would have been very sorry, I am sure."

"O, blind little girl!" he said, taking her hand in his and holding it so fast that though, in the strange, sweet terror that she felt, she would have taken it away, she could not, "blind little Chrissie, not to have seen long since that you are so dear to me, that you have become part of my life. My dear, can you love me—me so unworthy of such a heart, such a soul as yours?"

The strong man's voice trembled. He laid his face against the little hand, and Chrissie felt a tear fall on it.

There were no words in which to answer such an appeal. The wonder and the joy and the tender pity it awakened were as a flood that carried her away. She looked up at him with that un-

spoken answer in her eyes, and he gathered her to his heart.

O happy, happy love, that is built on the blessed conviction of the worth of the beloved one; that has grown with the growing recognition of qualities and virtues which endure as the soul endures when the body, which has been their outward expression, has fallen into dust.

It was such supreme happiness to these two mortals to feel that each possessed the other; and this spot, which had been to Chrissie a place of terror, had suddenly become so sweet and sacred that it was hard to leave it so soon. But both were mindful of the distance which separated them from The Palms, and they were about to walk together to the place where Dr. Ventnor had left his horse, when Chrissie discovered that her foot was not in a condition to attempt it. She had scarcely been conscious of the strain while resting, but now found that walking was impossible.

She told him of the accident, and the thought of her lonely, miserable walk from the canyon, ending in the discovery that she had been forgotten, aroused his just indignation against his cousin. Leaving Chrissie with a strange unwillingness, even for so short a time, he hastened across the *mesa* for the carriage.

Chrissie meanwhile sat in a blissful dream. The trees were whispering still, but oh, in what a different language! The old *adobe*, melancholy still, was haunted now with sweet, vague fancies of old loves that had been loved within its walls.

It was another world that the dear moon looked down upon with her softened light, a world so sweet to Chrissie, who had not one unloving thought of any that walked upon it. Oh, what was she that she should be so blessed!

So Douglas Ventnor found her, with upturned face and sweet, prayer-breathing lips, when he returned.

"Is it not strange, my darling," he said, when he had carefully lifted her into the carriage and taken his place beside her, "that one year ago to-day we met for the first time? How little did I think, as I drove along the solitary road, that my fate, my sweet fate, was waiting to meet me by the canyon river."

"And in a cotton sun-bonnet, too!" said Chrissie, with a tender little laugh. That sun-bonnet had often been the subject of mirth among them on the *mesa*.

"That night, Chrissie, as I drove home through the moon-light, the wild doves were cooing in the sycamores. They sang a new note, and I wondered what it meant. Shall I tell you? It was Love—Love."

There could come no greater happiness in the lives of those two than that which was theirs to-night. How great was the temptation to walk the horse instead of urging him forward, only those of my readers who have been in a somewhat similar situation can realize.

At last The Palms came in sight, the great white gate was reached where Chrissie more than once had met him who was now her lover, her own, little dreaming then what she was to him. And here a little pause was made in commemoration of those meetings.

"Chrissie," said Dr. Ventnor, as they drove on more slowly to the house, "I

was so indignant with Mrs. Jennifer for not looking better after my darling, that I spoke to her in a manner which she is not likely to forgive. It is possible that she may wish to visit her wrath upon you; but remember, you now belong to me, and I am not disposed that you should submit to a shadow of ill treatment from my cousin."

"Oh, I am sorry, sorry," said Chrissie, "that there should be any misunderstanding on my account. It was not her fault, Dr. Ventnor, Douglas, it was no one's fault, and she is so warmly attached to you."

"Then let her show her attachment by proper feeling for my wife, that is to be," he said, driving more slowly still, "and I will overlook the past."

It was long past midnight, the eastward shadows were lengthening, the house lay deep and silent, except for a light in Nina's sitting-room. Dr. Ventnor lifted Chrissie down and carried her to the door. It was open and he supported her to that of the lighted room, which was ajar. Still holding his arm Chrissie limped in and he placed her in a chair.

Mrs. Jennifer at the same moment issued from Nina's room, still in her costly laces and with a crimson shawl wrapped about her shoulders. She looked coldly from her cousin to Chrissie, then lifting a lamp from a table, held it so that its light fell on the young girl's face.

"I am glad to see, Miss Burton," she said with an inflection of voice, such as some women can assume, "I am glad to see that you are apparently none the worse for this—this little adventure! Poor Nina has been naturally very ill with anxiety and distress."

Had Dr. Ventnor given way to his indignation there would have probably ensued a breach between the cousins which nothing could have healed, but he refrained.

For a moment Chrissie looked into Mrs. Jennifer's cold face with a bewildered expression, but there is a wisdom, a far-sightedness in true charity, which shows its Divine origin. Truly it "suffereth long and is kind." By the illumination of her own happy love, Chrissie saw an underlying pain in Mrs. Jennifer's sneering manner. She remembered what Douglas Ventnor had said of his own severity to his cousin.

"Oh dear, Mrs. Jennifer," said the girl, rising painfully from her seat and reaching her hands towards her, "do not be vexed with me! I know that it was really my own fault; I had foolishly gone alone into the canyon, and, climbing to get some Yucca blossoms, sprained my ankle; indeed it is very painful yet! It took me so long to get back. Naturally Nina thought I had gone with someone else, and you supposed me with the young people. Forgive me, dear Mrs. Jennifer, I would not have distressed dear Nina or vexed you for the world."

"If after this," thought Douglas Ventnor, "she does not atone for her behavior, I shall never speak with her again."

In her loving anxiety, Chrissie, forgetting her injured foot, had approached Mrs. Jennifer with a look of the gentlest entreaty in her eyes. "You cannot think," she said, "that I could willingly cause Nina one moment's pain."

Mrs. Jennifer's good angel must have very strongly enforced Chrissie's appeal, while on the other hand, those evil spirits of pride, ambition, hardness, and a thousand others that dog our footsteps, ispered of disappointment and cousin's ingratitude, and of this little innocent seeming girl's audacity in stealing away his heart.

Such battles are fought sometimes in an instant of time, but what decided this one was a faint cry from Chrissie wrung from her by a sharp, sharp pain. She tottered and before Douglas Ventnor could reach her from where he sat at the further end of the room, Mrs. Jennifer had caught her in her arms, and held her against her bosom.

It may have been the contact with the young form that might have been her own daughter's, the touch of the soft cheek against her own, that completed Chrissie's conquest; certain it is, that Mrs. Jennifer stooped and kissed her almost passionately, and with that kiss sealed a confession of her own unfairness.

Douglas Ventnor saw it and forgave her.

After anxiously prescribing for Chrissie's foot, and waiting until he knew that she was comfortably resting in bed, Dr. Ventnor was about to leave when his cousin approached him.

"We are too old friends, Douglas, to quarrel," she said, holding out her hand. "You might miss me a little in your life, and I should certainly miss you a great deal in mine. It is the best wisdom to accept the inevitable, so with the best grace at my command, I accept your choice of a wife, freely confessing that had she been in society, I should have doubtless considered her charming. Though there is no question that her sister is the beauty of the family."

Douglas Ventnor laughed heartily and happily.

"Yes," he said, "Elaine is unquestionably the beauty of the family, and a dear girl too, but my cousin Kate has been fighting shadows the past year. Before I saw Elaine I had lost my heart to a blue sun-bonnet."

Mrs. Jennifer gave a resigned shrug of the shoulders.

"I have ordered a cup of coffee and a sandwich for you before you go," she said, "you ought to be starving, though of course a man in love is not conscious of such mundane needs."

"Nevertheless" he replied, "a cup of coffee will be acceptable."

(To be continued.)

A WINTER VACATION.

XXX.

DEAR LIVING CHURCH.—When one gets home from foreign parts familiar sights and sounds take on a strange peculiarity, which they never seemed to have before. How queerly free and easy the average New York policeman looks, compared with his London brother. What a lounging aspect at the cab stand. How odd the cosmopolitan names which follow each other on the shop signs. How independent and inconvenient the indiscriminate use of sidewalks for all sorts of business purposes. How tired and eager looking the average man. How mature and self-possessed the children, how bright and wide-awake the

whole aspect of things, how confident of self, how heedless of rubbish and disorder, amid splendor and magnificence on every hand.

Assertive architecture, bright skies, gay colors, drive, dash and bustle everywhere, and through it all, a certain independent carelessness which shows itself in the faces of all about you. This is New York. I saw more than this though on my first day back. The chestnut trees were in full bloom at the Worth Monument, and the great stretch of Madison Square was a bower of greenery. There is no street scene in my mind that has more of glitter in it than that spot in New York, where Broadway runs diagonally across Fifth avenue at 23rd st. I stood there a short time to watch the crowd which never passes by, but is always passing. It is a steady stream of American life which nowhere else presents such contrasts of all sorts and conditions of men and women, the vast majority showing evidence of that levelling up process, which is the great distinctive aspect of American city life as compared with all others. The shop girl trips along dressed a-la-mode and the mechanic or clerk gives little evidence of any special calling. A certain touch of fancy and vivacity is in all about you. It is on the shop fronts, on the street vehicles, on everything. This dash and *elan* appears in the very services of the Church. The clergy do not look as if their surplices were thrown on, their stoles are straight and neat. If hoods are worn they have a fastidious exactness of cut and color quite remarkable. I saw four on in one vestry, all different and attractive. A touch of American improvement is given to every object, including even the Church itself. I strolled into Grace Church and had a look round at that representative building, and noticed the peculiar comfortable luxuriousness which one never sees in churches abroad. I also noticed that the choir, which formerly had stalls at each side of the chancel, was moved back to the gallery over the west front. It seemed to be a very sensible proceeding. A choir of professional men and women, close up to the altar at each side, is not always sure of being a help to devotion at all times. If also they sing elaborate music, needing a conductor's hand, which certainly they ought, the mechanism of the musical process becomes disagreeably prominent. Other churches will follow this lead and possibly we will see ere long a revival of west gallery choirs. I am sure there are few more distressing experiences than the cluttered up vestry rooms of little churches, where priests and choir vest together, and the horror is continued and intensified in small chancels where choristers, organ, organist, bellows-blower, priest and altar, are all huddled together in a space sometimes less than twelve feet by ten! Better choir stalls well down in the nave among the people, with the organ above at the west end, or, just as well, the choir surpliced in the west gallery.

The indiscriminate use of choirs of men and boys illy trained and bundled into our small chancels, is not an American improvement, although too prevalent a use. The echoes of English choirs are yet in my ears, which one hears from the distance of nave

or transepts, or stands beside in the spacious choir, while on beyond is the altar, withdrawn within its own sacred space. We have much to learn and must to get rid of in our surpliced choirs, and perhaps must bring the well-trained adult voices of men and women once more to lead the music of many of our churches, from the quiet vantage ground of the Western Gallery.

During my few days in New York I made a visit to the site of the new Cathedral of St. John the Divine and tried to imagine what a grand place it will be when completed. The position is magnificence itself. It is a crowning point of the great upheaval which rises on the western side of Manhattan Island. It will tower up and be a landmark from the lower bay. It will dominate the Hudson River. It will crown the verdure of Central Park with its soaring splendors. It will say to millions through all time, "This is none other than the house of God and the very gate of Heaven."

All this in the future; but at present, even, it is very beautiful. The old Leake and Watts orphan asylum, now no longer used as such, occupies the grounds. An old-fashioned pillared portico accents the front, above is a great cross. Ample stretches of green-sward are on every side, and grand trees and flowering shrubs suggest the palace of the sleeping beauty. The kiss must be a golden one which will waken all to life, but the coming chink of that is already heard. On the gateway was this inscription which gives a significant hint of the spiritual life which gold cannot buy, "for the price of wisdom is above rubies." Here it is:

Cathedral
of
St. John the Divine,
Temporary Chapel.
Holy Communion
every Sunday
at 9 a. m.
All are Welcome.

One could fancy the grand cathedral of the future used for nothing else than celebrations from 4 A. M. to 9 A. M., where thousands could communicate every Sunday, attending their parish churches for preaching and choral celebrations at the later hour.

As I looked at that sign my mind reverted to a scene I witnessed over thirty years ago, when Bishop Whitehouse held the first services in his cathedral chapel in Chicago, which he afterward enlarged and named the Cathedral of Saints Peter and Paul. As I looked at the prospective magnificence before me in New York, I felt that the western fact made the eastern hope a splendid possibility. But my mind went back farther yet to the first public utterance of the second Bishop of Illinois, when in his address of either 1851 or 1852, he outlined the Cathedral system, declaring it to be a necessary adjunct to the Episcopate, being as he afterward formulated it, "the complement of the headship."

I would like to see in the cathedral of St. John the Divine, New York, a grand recumbent monument to Bishop Whitehouse with this inscription thereon: "The founder of the first American cathedral."

During my stay in New York I also

visited the new St. Agnes. It presents a most imposing appearance from the outside, making with its rectory, parish building, and chapel, a magnificent pile. It is in the new and growing part of the west side of the city at 91st street and Tenth avenue. The residences here are detached like those on our best Chicago boulevards, and the streets are ended by the distant greenness of Hoboken seen across the Hudson River. The House of God seems, as it ought, to be the best house there. From the outside, at least, you feel satisfied that the \$800,000 which all cost was well spent. Frankly I cannot say as much for the inside. The first shock was to see the view on entering cut off by an overhanging gallery at the west entrance. The second was to feel the incongruous and strange mixture of pointed arches under the great central tower, with rounded arches farther on and on every hand in the rest of the structure. The third was to find that the lantern of the tower, which should flood the inside with soft, radiant light from above, was all blocked up with darkest stained glass, with a glint here and there of ruby or of yellow. What should have been a fountain of purest light was an impenetrable cavern, a place of gloom.

The sugary profusion of light marbles and gilt mosaic gives a luxurious air to the whole edifice. The redeeming feature was a certain archaic effect, produced by the marble altars and stalls and other furniture, suggestive of early Christian art as seen in San Clemente and the catacombs.

I sat down in the pews and watched the people coming in to rent their sittings. We must, of course, have pewed churches, but my mind reverted with thankfulness to St. Augustine's and St. Chrysostom's, both free, and to dear old Trinity at the head of Wall st., and I thought with gladness of how nearly that also was a free church, and how much it was ahead of anything like the new St. Agnes'. I thought, too, of graceful Trinity chapel. Yes, also of classical St. John's, doomed alas to destruction, and felt that we may have gorgeous experiments in architecture, but few such truthful exponents of real art as the churches I have named. To say that the Parthenon has not been surpassed need not seem a slur upon present achievement. It simply states a fact.

I also happened into the new Zion and St. Timothy—awkward name, but really beautiful church. It is one of Halsey Wood's designs, and has the notes of that peculiar stateliness which so eminently pertains to his structures. It is, inside and outside, brick, and, except for a little pew upholstery, has that honest, sturdy severity of the best English work. The sexton told me with great unction how well they were off, having a good endowment, free pews, and an overflowing congregation as liberal as one could wish. Like everything else in America, a free church must come under the general rule of success, or it will not succeed. It must have a good start, a large edifice, and every evidence of life and prosperity, and then the people will flock in.

This St. George's, Stuyvesant Square, has an endowed rectorship, yielding \$10,000 per annum, a fine grand church, inherited from pew-renting days, and old families of wealth and prominence

hooked on to the old place by ties of years and blood.

I was at St. Zion's—no, Zion and St. Timothy's—at an evening service on Sunday, and enjoyed the great congregation and the fine singing of the people. The sermon, by a bishop who has an empire for a diocese, was over an hour and a half long. How differently things appear to a clergyman when he is a worshipper among the people. The sermon was not too long for me; the amazed look of the young men and others near me, as period after period rolled off, was a useful and telling study.

Before starting back again to the West I made one more visit to the General Theological Seminary. "How" said I to myself, "will it all appear after the majesty and extent of Oxford?"

Well, it holds its own remarkably well; I may add even, that I have not been into a college chapel service in Oxford which for heartiness and spontaneous beauty could touch the chapel of the Good Shepherd at the Seminary in New York. The rolling tone of the Gregorian Psalter was splendid, the personnel of the students most attractive, the air of religious feeling most apparent, the entire absence of officialism, and petrified routine most pleasant; and the building itself, too, was not lacking in the presence of the "exceedingly magnificent."

The comely altar and reredos of costly marbles and alabaster, the well finished pavements, the solid and tasteful fittings, the resonant organ, the harmonious and intelligently arranged stained glass, produced a whole, which made an honored kinship to Magdalene, to Exeter, to Keble, and to New.

If we should ever get so un-American as to put a great wall all round Chelsea Square, the entrance to such an enclosure and what is or will be there, would be like a vision of some of Oxford's good things. But as it is, the seminary is a "thing of beauty." May it be "a joy forever."

Two other incidents in my stay east have fastened themselves in my memory. One, my first Celebration after returning, at the Midnight Mission, New York; the other, a visit to St. Peter's, Morristown, New Jersey, where I found a beautiful church just completed except the tower, which brought back to life here in this western land the best type of sacred building one could find in the old home, untouched by glare, or finicking ornament, but grave, solemn, real, precious, beautiful, chaste, a very symbol of the Living Church, a noble bride adorned for the heavenly bridegroom.

J. H. KNOWLES.

PROPRIETARY.

Out of Sorts

Is a feeling peculiar to persons of dyspeptic tendency, or it may be caused by change of climate, season or life. The stomach is out of order, the head aches or does not feel right, appetite is capricious, the nerves seem overworked, the mind is confused and irritable. This condition finds an excellent corrective in Hood's Sarsaparilla, which, by its regulating and toning powers, soon restores harmony to the system, and gives that strength of mind, nerves, and body, which makes one feel perfectly well.

Hood's Sarsaparilla

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

100 Doses One Dollar

MANUSCRIPT SERMONS.

Many of the greatest English preachers in all ages have read their sermons. Hooker, we are told, when he preached those weighty theological discourses which are a permanent treasure in the English language, rarely lifted his eyes from his book. The learned Bishop Andrews, the poetic Jeremy Taylor, the masculine and bitter South, the saintly Wilson, the metaphysical Butler, the large-hearted Whichcote, all preached from manuscripts, and all exercised a powerful influence in their generation. Or test the matter by recent examples. Ask most men who was the greatest preacher of the English Church in this generation, and they would say Canon Liddon; but Liddon, though he began as a preacher without notes, for many years read every word. Who was our greatest preacher in the last generation? Canon Melville, whose greatest sermons produced an almost incalculable effect on the minds of such men as Bishop Lightfoot. Yet Melville's sermons were polished as a jewel, ornate to the extreme form of elaboration, and every word of them was read. Who was the greatest preacher of a generation previous? Undoubtedly Dr. Chalmers. But even his most fiery and impassioned passages, which held his hearers hushed as an infant at the mother's breast, were read from a manuscript in which he sometimes lost his place.

Many similar instances crowd upon the mind. Bishop Wilberforce, at his zenith, was a superb orator, yet I have often seen him read his sermons from beginning to end. So did preachers who forty years ago attracted the undergraduates by hundreds into St. Mary's at Cambridge—Professor Blunt and Dean Jeremie, and Bishop Harvey Goodwin. So it was with Cardinal Manning in his earlier days, when men hung upon his lips as he preached in Oxford chapels. So it was with the man who exercised so extraordinary a spell on the minds of his contemporaries that multitudes of the younger clergy became mere reflections of his style and manner. Those sermons of John Henry Newman which formed an epoch in the history of Anglicanism, were read in a thrilling, silvery monotone by a preacher who never once raised his head bent over his written page. Dean Stanley has charmed, and delighted, and instructed thousands in Westminster Abbey, and Dean Church in St. Paul's. The sermons of the former had about them an indescribable charm of innocence, refinement, and grace; the sermons of the latter were exquisite in style and profound in theological thought. It was impossible to hear either without interest and advantage; yet both of them read their sermons from beginning to end, and the voice of Dean Church was weak and his delivery monotonous. It would be invidious to mention the names of living English preachers, but if we ask an American whom he regards as the foremost living preacher of the Western world, he would be certain to mention Dr. Phillips Brooks, Bishop of Massachusetts; and Phillips Brooks, though he can preach without a note, normally uses his manuscript, and is at least as effective when he does as when he does not.—Archdeacon Farrar in the Sunday Magazine.

GOOD WORDS.

FROM RECENT LETTERS.

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

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

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

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

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

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

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

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

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

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

FROM OHIO: "There is no other journal we enjoy more or care for [so much]; its spirit is so earnest and true. It is a valiant defender of the Faith."

FROM MARYLAND: In reference to the premiums we are offering for new subscriptions, a lady writes: "We received the alms basins last Wednesday, and used them for the first time yesterday (Easter Sunday). We are very much pleased with them."

Reading matter Notices.

Headache! BEECHAM'S PILLS will relieve.

Sparkling, bright, and health-giving: it comes from Pike Peak, Colorado. "Manitou Mineral Water." Grocers and Druggists.

FALSE ECONOMY

Is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle Brand Condensed Milk" is the best infant food. Your grocer and druggist keep it.

MAP OF THE UNITED STATES.

A large, handsome Map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address on receipt of twelve cents in postage by P. S. BUSTIS, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

BURLINGTON ROUTE.

The Burlington Route is the best railroad from Chicago and St. Louis to St. Paul, Minneapolis, Kansas City, St. Joseph, Omaha, Deadwood and Denver. The scenic line via Denver, Colorado Springs, Pueblo, Leadville, Glenwood Springs, Salt Lake City and Ogden to all California points. All its trains are vestibuled, and equipped with Pullman sleeping cars, standard chair cars (seats free), and Burlington Route dining cars. If you are going West, take the best line.

INSTRUCTIONS IN THE ART OF TRAINING BOYS' VOICES.

Mr. G. Edward Stubbs, Organist and Choir Master of St. Agnes Chapel, Trinity Parish, (W. 92nd St.) New York, has arranged a course of six clinical lectures for organists and musical students desiring to study voice culture as a specialty. An important feature of this course is the demonstration of the theories of standard writers on the voice, made in the presence of the pupil, upon boys' voices specially selected for the purpose. A prospectus giving terms and full details of the course will be mailed upon application. Mr. Stubbs may be addressed at St. Agnes Chapel.

A CHOICE LIST OF SUMMER RESORTS.

In the lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and the two Dakotas, there are hundreds of charming localities pre-eminently fitted for summer homes. Among the following selected lists are names familiar to many of our readers as the perfection of northern summer resorts. Nearly all the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest roads in the northwest—the Chicago, Milwaukee & St. Paul railway, and Milwaukee & Northern Railroad: Oconomowoc, Wis., Minocqua, Wis., Wausaukee, Wis., Palmyra, Wis., Tomahawk Lakes, Wis., Lake Side, Wis., Big Horn City, Wis., (Dells of the Wisconsin), Beaver Dam, Wis., Madison, Wis., Delavan, Wis., Sparta, Wis., Pewaukee, Wis., Wausaukee, Wis., Marquette, Mich., Clear Lake, Ia., Lake Okoboji, Ia., Spirit Lake, Ia., Frontenac, Minn., Lake Minnetonka, Minn., Ortonville, Minn., Prior Lake, Minn., White Bear Lake, Minn., Lake Madison, S. Dak., Big Stone Lake, S. Dak., Elkhart Lake, Wis., Ontonagon, Mich., Mackinaw, Mich. For detailed information, apply to any coupon ticket agent, or send stamp for a free illustrated tourist folder, to Geo. H. Hoarford, general passenger agent, Chicago, Ill.

CHURCH FURNISHING.

ECCLESIASTICAL ART,
Cox Sons, Buckley & Co.,
8 E. 15th Street, New York.
Correspondence Solicited.

Art Stained Glass,

Memorial Windows, Figure Subjects, Leaded Mosaic, Geometrical and Plain Cathedral Glass for Churches and Chapels.

Pittban & Bolle,
132 W. 23d St., New York.
General Church Furnishers.
Altars, Brass or Bronze Memorial Tablets, Lecterns and Mural Decorations in Oil or Fresco.

Office,
47 Lafayette Place, New York.
Works, London, Eng., Orange, N. J.

MEMORIAL WINDOWS,
Stained Glass for Dwellings,
CHARLES BOUTH.

CHURCH FURNISHINGS,
In Wood, Metal, and Stone.
COMMUNION PLATE,
CHARLES F. HOGEMAN.

For Electric Light or Gas



BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass REFLECTORS
A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free.

BAILEY REFLECTOR CO.
708 Penn Ave. Pittsburgh, Pa.

For Oil

Established 1857.



The Great LIGHT CHURCH LIGHT

Frink's Patent Reflector for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.

I. P. FRINK, 551 Pearl St., N.Y.

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & CHIMES
PUREST BELL METAL, (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.


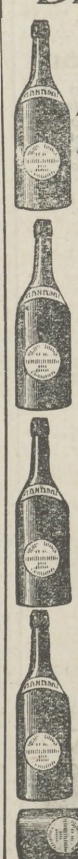
BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

BUCKEY BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

"Cloud-Brewed Nectar"

some one poetically called the famous



Manitou
Mineral Spring Water

because it came from the mountains in Colorado, which continually kiss the clouds of heaven. The Indians for centuries have called it "The Water of the Gods."

Effervescent, Sparkling, Delightful, Pungent.
An Elegant Table Water

Useful for Family, Club, and Restaurant use. A tonic for literature.

MANITOU MINERAL WATER CO., Manitou Springs, Colorado
Sold by all first-class groceries. Also by all druggists.

OUTFITTING AND FURNISHING.



HONESTY

Not a trace of shoddy or trickery in Scotch Homespun. Every thread plainly discernible to the naked eye, PROVIDED IT IS GENUINE.

We have the Genuine Scotch Homespun Suits, well and carefully made, worth double the price of the imitations, and yet we charge no more for them than the imitations cost. \$14, \$15, \$16 and \$18 per suit.

Samples and self-measurement guide sent free.

E. O. THOMPSON,

Tailor, Clothier, and Importer,

1338 Chestnut Street

Philadelphia.

Opposite the Mint.)

GLOAK CATALOGUE FREE

Write to-day for our new FALL AND WINTER CATALOGUE, the finest ever issued. Over 100 beautiful illustrations. A correct Fashion Guide. Quotes prices astonishingly low. We are the LARGEST EXCLUSIVE CLOAK AND FUR HOUSE in America. Make our own garments. Carry the biggest line, and save you fully 25 per cent over all competitors. Write for Catalogue to-day.

GRAND CLOAK CO.,

S.-W. Cor. State and Adams Sts., Chicago.

A MOST DELIGHTFUL PERFUME.

Triple Extract Orange Flowers

TRUE TO NATURE, AND LASTING.

JUST THE THING FOR WEDDINGS

ONE OUNCE BOTTLE, POSTPAID, 60 CENTS.

Prepared by

C. LAUX, - Pharmacist, Los Angeles, California.

See Name "EVER READY"

on back of each DRESS STAY you buy. Take of each DRESS STAY none but the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich

FERRIS' GOOD SENSE WAISTS

Are Made in A VARIETY OF SHAPES - to fit SHORT, MEDIUM, and LONG Waists.

Shopping in New York

By a lady of taste and experience, who will execute commissions for out of town customers. Satisfaction given. Address, "Shopper," Room 34, Clinton Hall, Astor Place. Refer to Advertising Editor of The Living Church.

LITHOGRAPHING IN ALL ITS BRANCHES.

The Orcutt COMPY LITHOGRAPHERS, N. W. COR. DEARBORN & HARRISON STS.

W. B. ORCUTT, Gen'l Mgr. CHICAGO.

FIRST-CLASS WORK.

NO FANCY PRICES. GIVE US A TRIAL.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889

THE MOST PERFECT OF PENS.

IMPROVED HALL TYPEWRITER.

The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for Illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.



HOUSEKEEPING HINTS.

LEMON juice has valuable qualities, both for whitening and softening the skin, and for the removal of tan, stains, and discolorations. There is no difficulty about its application or the subsequent treatment. A favorite English recipe calls for two parts of lemon juice, and one each of glycerine and almond oil. Honey balsam is another English favorite, and worthy of confidence. It is made of eight tablespoonfuls of strained honey and one-fourth the amount of glycerine warmed together till thoroughly mingled; to this, when cold, is to be added two tablespoonfuls of rectified spirits, in which three drams of citric acid have been dissolved. The mixture is scented to please, and is then bottled and corked at once. This list would not be complete without including an old and favorite American preparation, which our grandmothers, perchance, used in the days before modern progress and culture reached into so many of the details of conduct and action. Into a wineglass each of German cologne and lemon juice, two cakes of brown Windsor soap were finely shaven, the mixture being allowed to stay a day or two till it became a homogeneous mass, which would again be moulded into a cake, and proved very satisfactory in removing stains and whitening the hands. - Good Housekeeping.

PREVENTION OF SEASICKNESS. - For the prevention of seasickness, a curious notion seems to be common that the stomach should be kept as full as possible, says a writer in the London Lancet. Thus have we seen stout old men and women take with praiseworthy persistence - had the result been satisfactory - biscuits, brandy and soda, apples, a pint of porter, a red herring, and various other edibles and potables with an entire want of success in retaining them; a course of procedure peculiarly trying to those who happen to be standing, or rather lying, on the verge of the act of vomiting. Were we to counsel those who are liable to this affection, we should recommend as follows:

Take a moderate meal two hours before going on board. Remain on deck amidst ships, well protected against cold, as long as possible. As soon as the premonitory symptoms appear, retire to the berth, undress as quickly as possible, and lie flat on the back for the first twelve or even twenty-four hours without food. Then take a small portion of dry bread and roast beef, without fluid; this the stomach will probably retain. If there is much movement of the vessel, lie quiet again, or even go upon deck, and in the course of thirty-six or forty-eight hours, the system will have recovered itself, and no further trouble will be experienced. It is a mistake to introduce a quantity of fluid, even of strong coffee, into the flaccid stomach. In some few persons, quinine, antipyrine, chloral, or potassium bromide may act well, but as a rule, medicine of all kinds should be eschewed by those who do not wish to aggravate what is already hard to bear. - Ladies' Home Journal.

CARE OF UMBRELLAS. - Umbrellas are, as a rule, short-lived, and they suffer harm in various ways. One is from being allowed to stand folded up. Of course, nobody expects a man to carry his umbrella in the streets unless it is folded, but how many people stop to think that there is no use of letting it remain so during the time that it is standing in the house. The proper way is to unfold it and shake it out when you enter your house or your office and expect not to carry the umbrella during the next few hours or a longer period. Otherwise the silk is much more liable to crack at the creases, which are always the weakest point in an umbrella, unless it meets with an accident that tears the silk or breaks the stick. Umbrellas suffer because people don't know how to handle them when the wind is boisterous. How often do we see umbrellas turned inside out simply through lack of care or knowledge? This is something that ought never to happen, at least it ought never to happen in such gales as we have in the streets of New York City. Few people know how to hold an umbrella under such circumstances.

In order to guard it properly and protect it from damage, it should be firmly grasped in both hands. Let one hand seize it near the handle end of the stick, about in the place where it would be held in the mildest June shower. Then let the other take an equally firm hold far up the stick, close to the point where the spring holds the outstretched ribs. Thus you can not only protect yourself from the rain as much as possible, but you render a collapse of your umbrella almost out of the question. - Boston Globe.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS

Beware of Imitations. NOTICE AUTOGRAPH OF STEWART HARTSHORN'S LABEL AND GET THE GENUINE HARTSHORN

DOMESTIC OUTFITTING.



I've washed at the tub, And I've scrubbed the floor, I've scoured the tin pans too; and

Gold Dust

did it in half the time that any soap could do.

Sold everywhere. Cleans everything. Pleases everybody.

N. K. Fairbank & Co.,

Sole Manufacturers,

Chicago, St. Louis, New York, Boston, Philadelphia, Baltimore, New Orleans, San Francisco, Portland, Me., Portland, Ore., Pittsburgh and Milwaukee.

ASK YOUR GROCER FOR The Celebrated

CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION LBS.

Write for Samples. Sent Free. Menier, Union Sq., N. Y.

Don't delay in trying Ridge's Food as a diet for the little ones. Its effect is marvelous. It produces good flesh with plenty of bone and muscle. In cans, 35c. and upward. "Healthful Hints" sent free. PALMER, Mass.

EDUCATIONAL.

Hellmuth College, LONDON, Ontario, Canada. For Young Ladies & Girls. Beautiful Home. Healthy Climate. Full Academic Course. Music, Art, Elocution, etc. Passenger-Elevator. 150 Acres. Students from 35 Provinces and States. For illus. cat. address REV. E. N. ENGLISH, M. A., Principal.

Next term begins Sept. 14th. Conducted parties from Montreal, New York, Cincinnati, and Chicago.

FINANCIAL.

THE COLORADO SECURITIES CO.

Guaranteed 7 and 8 Per Cent Investments Absolutely safe. Long experience. Highest references, both East and West, among whom are, by permission, leading Banks, the Rt. Rev. Jno. F. Spalding, D. D., Bishop, Denver; the Rt. Rev. Geo. F. Seymour, D. D., Bishop, Springfield, Ill., and the Very Rev. H. Martyn Hart, D. D., Dean, Denver. Correspondence invited. Address Tabor Block Denver, Colo., or 258 Broadway, New York.

100 Shares of the Stock of the

Washington Fire Clay Co.

LITTLE FALLS, WASHINGTON,

Is offered for sale at par.

This Company will declare a dividend next month, having now a handsome surplus on hand. This is an opportunity rarely offered for a very superior investment. Apply to

C. Cooper Clark, 97-99 Nassau Street, N. Y.

TACOMA INVESTMENTS FOR NON-RESIDENTS.

TAYLOR & GUNSTON

Take full charge of property for the EASTERN INVESTOR.

City, Town, and Suburban Lots, Garden, Fruit, Hop, and Timber Lands. Address 504 California Block, Tacoma, Wash

The Training of BOYS' VOICES.

MR. G. EDWARD STUBBS,

Organist of St. Agnes' Chapel (W. 92nd St.), Trinity Parish, New York has arranged a course of six clinical lectures on the Boy Voice, to meet the wants of professional musicians and musical students desiring to make a special study of boy voice culture. A valuable feature of this course is the demonstration of the accepted laws of voice training, made in the presence of the pupil, upon boys' voices supplied for the purpose. A prospectus, giving terms and full details of the course will be mailed upon application.

Rexleigh School SALEM, N. Y. 40 BOYS Rev. J. H. HOUGHTON, Rector. Founded 1883, made Bishop Doane's Diocesan School 1890. Write for Catalogue containing exquisite views of future site and buildings.

HARCOURT PLACE SEMINARY

Gambier, O. For young ladies & girls. Founded 1857 to provide, west of the Alleghenies, a school of the highest grade. Pupils from 21 States. Miss Ada L. Ayer, B.A. Prin.

KENYON MILITARY ACADEMY

Gambier, O. This old & remarkably successful school provides thorough preparation for college or business, & superintends of health habits & manners. L. Root, L.L.D. Rector.

CHICAGO CONSERVATORY

AUDITORIUM BUILDING. SAMUEL KAYZER, - Director. High grade instruction in music and dramatic art. Primary or advanced. Forty teachers. Send for Catalogue. LYMAN B. GLOVER, Manager.

RACINE COLLEGE, Racine, Wis.

The buildings have been thoroughly refitted: Best Sanitary Plumbing; Steam Heat; Spacious Well-Ventilated Dormitories. Apply to REV. A. PIPER, - S. T. D. - Warden.

AMERICAN CONSERVATORY

CHICKERING HALL, CHICAGO. All branches of Music, Elocution, Delsarte. Forty instructors. Normal department of teachers. Unsurpassed advantages. Fall term begins Sept. 7. Send for catalogue. J. J. HATTSTAEDT, Director.

MONTICELLO

Opens Sept. 21. Full and superior faculty. Departments for English, Latin, Greek, German, French, Science, Music, Art. Add. MISS H. N. HASKELL, Principal, Godfrey, Ill.