

Box 74 Saratoga Springs



The Living Church

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

Vol. XV. No. 22. SATURDAY, AUGUST 27, 1892. WHOLE No. 721.

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The Living Church.

SATURDAY, AUGUST 27, 1892.

By the removal of the Rev. Walter H. Moore from Chicago to become the dean of the cathedral, Quincy, THE LIVING CHURCH is deprived of one of the most valued members of its editorial staff. Mr. Moore has been connected with the paper more than six years. He carries with him our best wishes and the high regard of many thousands of readers whom he has so acceptably served.

It is stated that, by the advice of Sir Frederick Leighton and Mr. W. B. Richmond, with the approbation of Messrs. Bodley and Garner, the cautious and tentative experiments lately made in painting the stone in the interior of the east end of St. Paul's Cathedral have been discontinued, and the application will probably in a few weeks be removed.

A CORRESPONDENT of a London paper writes as follows: "At a certain village church in the West where I was helping last Sunday, the Noble Marquis of B— attended Matins. The organist on observing this sent a message across to the officiating priest to inquire whether the Athanasian Creed was to be sung in consequence; and explained afterwards that he thought it was always intended to be used on 'grand occasions'."

Here is another hymn of the proposed new hymnal which was first published in THE LIVING CHURCH in 1885:

COMMUNION HYMN.

Saviour, Who didst come to give
Living bread, that all might live,
Grant me grace on Thee to feed,
For Thy flesh is meat indeed.

Hungry, thirsty, faint, I pray,
Help me on the Heavenward way:
Vine of strength, supply my need,
For Thy blood is drink indeed.

By the special contributions of a few friends, the Society for the Propagation of the Gospel announce that they are enabled to offer a prize of ten guineas, and another of five guineas, for the best and second best tract, not exceeding two pages, octavo, of good printing type, on "Why We Support the S. P. G. as a Missionary Society of the Church of England?" All the manuscripts will be at the absolute disposal of the Society, and must be sent in by the end of September to the secretary, 19 Delahay st., Westminster. They must be headed by a motto, and be accompanied by a sealed envelope (endorsed with the same motto) containing the author's name and address.

MR. DENNY URLIN, in a letter to Earl Nelson, gives some interesting facts as to the Primitive Methodist Church still existing in Ireland, which exemplify Wesley's original proposal: "These interesting people are found mostly in the North of Ireland; they are, unhappily, only a 'survival,' as in late years great efforts have been made, and in most places with success, to draw the Irish

"Primitives" into organic connection with the larger and better known Wesleyan body. There are still, however, in Ireland, several congregations of Methodists of whom John Wesley would have approved, and who strictly follow out to this day what he used to call the "original plan." They hold their own separate services and meetings on Sundays, as well as on week days, in their own little chapels; but for Sacramental purposes they resort, and by their rules are bound to resort, to their parish churches. This, as we all know, was the case in England also in Wesley's lifetime. After his death changes were made in the rules, under which, where the people demanded it, but not otherwise, the preachers were empowered by order of conference, to act as though ordained and fully authorized administrators of the Sacraments; but it took fifty years at least for the development and complete expansion of this new system. So that within living memory it was still the usage for many Methodists to go only to their parish churches for the Sacraments, there being to this moment, and technically, complete freedom on these points. In theory (though not in practice) all British Wesleyans may regard their own services as merely supplementary to those of the Church, and their ministers as "lay preachers." As Dr. Rigg expressed it, the separation from the Church has never been formally decreed or enacted. Such being the historical facts, it is most interesting to note that in certain Irish towns, there are still Wesleyans who hold to their founder's usages, and have never swerved."

THE scheme for the consolidation of the Canadian Church contains suggestions which are useful to the American Church, which in the course of the next century may accept the provincial system. Under the present management the House of Deputies may number over a thousand before a more effective system is adopted. The Canadian scheme of representation is a grand hint to our House. "The representation shall be as follows:—Dioceses having fewer than twenty-five licensed clergymen, one delegate from each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than one hundred, three of each order; dioceses having one hundred licensed clergymen and upward, four of each order." The relations of the general, provincial, and diocesan synods, are thus defined: "The general synod shall have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided, that no canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any ecclesiastical province, or in any diocese not included in an ecclesiastical province until accepted by the synod of such province or diocese. The following, or such-like objects, may be suggested as properly coming within the jurisdiction of the general synod:—(a) Matters of doctrine, worship, and discipline; (b) all agencies employed in the carrying on of the Church's work; (c) the missionary and educational work of the Church (d) the adjustment of relations between dioceses in respect to clergy widows' and orphans', and superannuation

funds; (e) regulations affecting the transfer of clergy from one diocese to another; (f) education and training of candidates for holy orders; (g) constitution and powers of an appellate tribunal; (h) the erection, division, or rearrangement of provinces; but the erection, division, or rearrangement of dioceses, and the appointment and consecration of Bishops, within a province, shall be dealt with by the synod of that province."

THE Bishop of Chester has written a letter on the temperance question to the *Times*, which has attracted universal attention. The Bishop contends that all such negative courses, such as local option, Sunday closing, and total prohibition, "fail on the constructive side." He states his plan as follows: "Those who take the darker view of alcohol may be justified in advocating its total prohibition. But the large majority of thoughtful men allow that its moderate use has much to say for itself, and that in any case the deep-rooted habits of the nation are to be modified rather than set at defiance. * * * I would submit that the reformation so undoubtedly and imperatively demanded must, to be really effective, take the shape of a complete reconstruction of our existing public house system. Licensed victualling must change hands. Experience has abundantly shown that private enterprise cannot bear the weight of this vast national responsibility. The State, through its local authorities and instrumentalities, must, with a firm and liberal hand, undertake the provision of houses of refreshment for the people, in which alcoholic beverages, though frankly recognized, will be deposited from their aggressive supremacy, and supplied under less seductive conditions. These conditions would, for example, be comfortable, spacious, well ventilated accommodation; temperance drinks of every kind brought well to the front, invested with prestige, and supplied in the most convenient, attractive, and inexpensive way; the pecuniary interest of the managers (e.g., in the form of bonus) made to depend entirely on the sale of eatables and non-alcoholic beverages; alcoholic liquors secured against adulteration; newspapers, indoor games, and, where practicable, outdoor games and music provided; while the mere drink-shop, the gin palace, and 'the bar'—that pernicious incentive to drinking for drinking's sake—would be utterly abolished."

Such a proposition is sure to meet with opposition from the saloon men, from the teetotalers, and from those who are opposed to any interference by the State in private concerns. But there remains a very large and important class besides these who may be glad to consider any common-sense proposition towards bettering the existing state of affairs. The Church press of England seems agreed that the Bishop of Chester's scheme, though bold, is rational, and in the right direction. It certainly contains food for reflection

THE LINCOLN CASE.

COMMENTS OF THE PRESS.

The Guardian.

"In every sense this judgment makes for peace. The clergy are not compelled to do anything which they were not compelled to do before; they are simply permitted in express words to do what many of them have hitherto done by the light of their own reading of the Prayer Book. Upon these four particulars, at all events, no further ritual suit is possible. * * * For ourselves, we hope and believe that a great part of the hostility excited by these and similar acts has been due to the belief that they were illegal, and that now that this mistake is set right, opposition to the eastward position or to lighted candles will gradually disappear just as the opposition to preaching in the surplice has disappeared. The taste for ritual suits is certainly on the wane, and after the proceedings of yesterday even the most resolute promoter will hesitate before he invites defeat."

The Family Churchman.

"Surely 'Read and others' have had enough of it. We would include in that comprehensive category the long suffering British public in general and the Church of England in particular. We have all had enough and more than enough of this protracted litigation. Giving all credit to members of the Church Association for purity of motive, they can feel that they have liberated their souls."

Church Review.

"Let not our friends of the Church Association think that we shall all bud forth into singers of the *Agnes Dei*, lighters of candles, standers in front of the altar, minglers of the chalice, performers of the ablutions, in consequence of the Privy Council judgment. Our reason for being each or all of these is based on higher authority than that of the Privy Council, and on higher motives than immunity from legal process. We do, however, confess ourselves glad that the judgment is as it is; for the Archbishop's judgment has been affirmed, a dangerous crisis averted, and the Church Association has lost its money. For this last result we are truly thankful, much as we deplore wasting good money on unnecessary lawsuits. We take it that, for some time to come, the Association's wings will be clipped and the sinews of war be not forthcoming for ecclesiastical litigation. The Church will then be free to pursue her God-given task toward humanity, not being let or hindered by having to fight for the flag, but devoted entirely to building the walls of her Zion."

The Church Times.

"The Catholic victory in England is not yet won. It is only the battlefield that is altered. First the battlefield was Catholic doctrine; then it was Catholic ritual; now it is Catholic discipline. The very fact that this case has been tried by the Archbishop alone,

and on appeal by the Judicial Committee, shows that much remains to be done to vindicate the true character of the English Church as the Catholic Church in England, a true part of the Kingdom of Christ on earth, with laws and customs not deriving their sanction from any earthly source, but binding upon Christian men and women as subjects in the Kingdom of Christ."

NEW YORK.

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

For several years the rector of St. James' church, the Rev. C. B. Smith, D. D., has devoted three quarters of an hour on Sunday afternoons to a Bible talk with young men. There is no recitation, and the only questions are those which are asked by the members themselves. Invitation to membership in this class is not confined to young men whose families attend the Church, but welcome is given to all who come, and no introduction is needed. The object of the class is to create enthusiasm for a manly religion and a pure and noble life. The exercises of the class will be resumed on the return of Dr. Smith from his vacation.

St. Agnes' Guild, of St. Michael's church, the Rev. T. M. Peters, D. D., rector, has considerably grown in membership, and now has about 50 on its rolls. The members are those who keep the rules of the guild for three months, and are then formally admitted, in church, and given a membership badge in the shape of a star of silver. There are probationers who are still keeping the rules in hope of becoming members in three months' time. Only members are allowed to vote or hold office. The guild holds its meetings twice every month during the working season of the year. Its motto is, "Keep Innocency," and it endeavors to impress the members with the feeling that upon the personal life and influence of every individual Christian rests the growth of Christ's kingdom on earth. It actively aids in the work of the parish.

An appeal is making in St. Ann's church, the Rev. Thomas Gallaudet, D. D., rector, to increase the annual income by at least \$2,500. By legacies and other provision this parish has been lifted from debt and placed in comfortable current financial condition, notwithstanding the uptown removals of old parishioners. Founded by Dr. Gallaudet as a central deal-mute work, it has, nevertheless, a large congregation of the ordinary type, and is full of good works. Hope is expressed that the desired guarantees may be made by Oct. 1st, in order to make the enlarged income available for new and aggressive undertakings next winter. The church has for some time been gradually accumulating an endowment. The founder, Dr. Gallaudet, has borne the burden long, but not alone.

A number of down-town city parishes, among them St. George's, the church of the Holy Communion, the church of the Ascension, and the church of the Transfiguration, are making energetic efforts to secure permanent endowments for the maintenance of their work in the future. Contributions and bequests are being asked for, and a fund gradually accumulated, the interest of which is eventually to go towards paying the current expenses. The church of the Incarnation, now a wealthy parish and not as yet "down-town," is endeavoring to take time by the fore-lock and provide against the inevitable change which the future will bring in its part of the city. Grace church, when the present Bishop of the diocese was its rector, began the same movement. The church of Zion and St. Timothy already has a handsome endowment, and Trinity parish is ever a notable example of the grand good that can be accomplished by such pious foundations. One of the latest parishes to take up this matter is the church of the Holy Apostles, of which the Rev. Brady C. Backus has long been the hard working

rector. An appeal has been made that, in view of the fact that owing to the death of older members and the removal of others from the neighborhood, the means for the support of the church become yearly more limited and may at any time reach a point where it will be insufficient to meet parochial needs, provision should be made to guarantee the future. The appeal states that if the church is to remain where it is, and to be an efficient power of blessing in its crowded community, it should be at least partially endowed. It is not contemplated diminishing the liberality of parishioners for current needs. But the fact is fully pointed out that with this at its best, work will be gradually lessened or have to be given up unless endowment is assured. And as the population steadily changes in the direction of poverty, the church must, in order to gather in people of the working class, be made a free church.

The Brotherhood of St. Andrew of this parish has recently arranged for a monthly series of special services, the rector being the preacher at the first of them. The Young Crusaders have an active branch here. The Woman's Missionary Association raised during its last completed year, \$302.25, of which \$120 was for domestic missions and \$182.25 for foreign missions. The difference in favor of the foreign work was due to some large special donations, as when not specially designated the money received is given alternately to the domestic and foreign fields. Contributions were sent to various missionary objects in Arizona, Montana, North Dakota, North Carolina, and Delaware, besides assistance to the work among the colored people and the Indians. Help was also sent to Haiti and Japan. The number of subscribers is about the same as for the year previous, but in addition to these help has been promised from the parish guild. Collectors go through the congregation and raise considerable sums. Mite boxes also are in use. During the year missionary addresses were made in the church by several missionaries from the different fields. The parish guild and St. Mathias' Society have done much to reach and benefit the poorer people in the neighborhood, and have given entertainments which have been attended by some who never otherwise come near the church. These entertainments for the common people have suggested the wish that some one of means and benevolence would provide a Sunday school building twice the size of the present one, with suitable conveniences. A parish house is greatly needed in which every department of Church work would find accommodation and which would be a busy centre of charity and spiritual ministrations to the thickly crowded "West Side."

Calvary church, the Rev. Henry Y. Satterlee, D. D., rector, has among its many active parochial organizations a boys' club. The club, which is only two years old, has occupied the ground floor in a house in E. 23rd st., under a long lease. This floor has been divided into two rooms, one forming a cheerful reading room and the other a well-equipped gymnasium. During the first year the membership roll ran up to nearly 400, and it became evident that the boys of the neighborhood took to the idea. There was an aggregate attendance that year of very nearly 6,000. Gradually industrial classes were undertaken. Type setting was started and proved very popular. Monthly entertainments were introduced. A circulating library became a feature, and a bank for savings encouraged thrift. A music class was instructed by Prof. Sansom of Calvary parish. Altogether the attendance increased to nearly 15,000. Recently a building adjoining the Galilee Mission of this parish was purchased, and here it is intended opening a trade school for boys. For some time past an experiment has been under way of providing agricultural labor outside of the city for men and boys in need of work. The result has been so encouraging that a project is being considered of purchasing at an early date a large farm, and utilizing it for this branch of parochial

charity. The Galilee mission itself continues to grow surprisingly, and even during these heated days attendance at the services is large. In the neighboring Olive Tree Inn, the average daily patronage of the restaurant reaches 500 customers. During the year past 90,000 lodgings have been supplied. The work aims at a self-supporting basis, but an immense labor of charity is maintained, and thousands of unemployed workmen receive help to help themselves. Church services are kept up twice daily all the year round, and visitors cooperate in outside visitation and in care of cases in distress.

The 10th annual report of the Bethlehem Day Nursery, under the care of the church of the Incarnation, the Rev. Arthur Brooks, D. D., rector, is of much interest. The increase in the number of children evinces both the fact of growth and the need of this charity. It has been necessary to limit the number of infants admitted, as more would require a larger supply of nurses, and larger space than can well be allotted to them. None who are worthy are refused admission, and in few cases do the parents seem anything but grateful for the kind attention and treatment given their little ones. An added babies' ward, with increased contributions for its proper care, would seem to be among the possibilities of the future, and any gifts looking to that end would be productive of large good, where it is much needed. The babies in the nursery have careful attention from the nurse who has been in charge for several years, and, owing to proper food and care, they thrive, and not a few remain so long as to reach the age when they are placed under a teacher, Miss Boyle, who has daily lessons for them. Lessons occupy the morning, and games under the supervision of one of the nurses, the afternoon. There was much sickness during the year among the tenement classes of the city, and this found its way into the nursery, and occasioned much anxiety. Extraordinary pains were taken to ward off disease, and a physician examined the well children almost daily. Several infants died. The usual Celebrations were held on the great Church days, and subscriptions to pay the expenses came in so liberally that every child received a generous supply of suitable gifts on each occasion. The children themselves always added to the entertainments by singing hymns or songs which they had learned while in the nursery. By an arrangement of the managers the matron has a vacation of two weeks in August, and two in September. Before October, the older children enjoy an outing in the Summer Home at Lake Mohegan; sometimes the parents pay for the board of their children; but more often it comes out of donations from friends of the work. Visitors are always welcomed to the nursery, and receive kind attention from the matron. The hours of nursery work are from 7 A. M. to 7 P. M. A charge of five cents per day is required from the parents for each child. The aggregate attendance during the year reached 9,787. The nursery was open 266 days, the highest attendance on a single day being 54, and the lowest 15. The average daily was 33. The aggregate attendance since the charity was begun in May 1883, is 75,204. The year began with a cash balance in hand of \$514.87. There was received in donations and subscriptions, \$2,495.53, and from children, \$523.10. Income from other sources brought the total receipts up to \$4,475.23. The expenses including \$1,000 on account of mortgage, left a balance of \$724.81. The rector is chairman *ex officio* of the board of managers.

HOPEWELL JUNCTION.—The church of the Resurrection, under the charge of the Rev. H. O. Ladd, has entirely paid off all indebtedness.

TARRYTOWN.—By the will of the late Wm. S. Brown, who died in Germany, a number of public bequests are made. The New York Association for Improving the Condition of the Poor, receives \$10,000; a like sum goes to the Charity Organization Society; St. Luke's Hospital and the Chil-

dren's Aid Society each get \$5,000; and other gifts are made to eleemosynary institutions.

FISHKILL.—Trinity church, the Rev. Horatio O. Ladd, rector, was visited by the Bishop of the diocese on August 7th, when a class of eight persons was confirmed. The Dutch Reformed congregation kindly gave up their own service on the occasion, and the congregation was consequently much larger than usual. The parish, which is one of the oldest in the diocese, has just undertaken the building of a rectory. Land has been given, and the architect's plans donated. In the early autumn the house will be ready for occupation, and will be, when completed, fully paid for.

MOUNT VERNON.—Work on the new parish house of Trinity church, on Third ave., the corner-stone of which was laid by Bishop Potter on Aug. 6th, has begun. The building is to be of rough granite, similar to that of which the church is built, and will have an auditorium 69 feet in length, 33 feet in width and 12 feet in height to the cornices. The purpose is to provide a proper building for the sessions of the Sunday school and for the week day services of the Church, also to furnish an apartment for the guilds of the parish, a robing room for the choir and a vestry room for the use of the clergy. The auditorium will also be used as a hall for lectures and entertainments, bazars, parish receptions, etc. The first movement in this direction was made in 1878, when the children of the Sunday school gave their weekly offerings "for windows of a prospective chapel." By Easter, 1879, the contributions had amounted to \$62.05. The next movement was made by St. Agnes' Guild, an association of girls formed in 1882, which a year later started the present Parish Building Fund. The fund continued to grow slowly, and in Oct. 1888, amounted to \$159.63. The interest in the project then received a new start, and to-day the fund amounts to \$4,844.75. The building will cost \$5,088.77.

PENNSYLVANIA.

GEORGE W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—Arrangements have been made by which various bishops will preach at the church of the Holy Apostles during the General Convention: Bishop Brooks on the evening of October 9; Bishop Brewer and Bishop Talbot on the 16th; Bishop Dudley and Bishop Peterkin, October 23.

The Rev. A. J. P. McClure has declined the call to the rectorship of Zion church.

It is stated that Mrs. H. Ingersoll, whose decease was noticed last week, has left one-third of her residuary estate to the Episcopal Hospital.

The Rev. H. A. F. Hoyt, rector of Trinity church, Oxford, Phila., has gone to New England. The Rev. E. H. Supplee will be in charge of the parish during September.

The Rev. Edward Ritchie, formerly assistant at the memorial church of the Holy Comforter, has accepted a call to the rectorship of St. Luke's church, Newtown, Burks Co.

The Rev. Lawrence B. Ridgely, rector of St. Stephen's church, Wissahickon, Phila., will take charge of St. Mark's Cathedral, Salt Lake City during September and the two following months.

The Rev. C. C. Walker, late of Melbourne, Australia, will assist the Rev. Dr. G. H. Kinsolving at the church of the Epiphany during September, and until his consecration as assistant-bishop of Texas.

The Rev. Charles Logan, of Toms River, N. J., will, on Sept. 1st, take temporary charge of St. Mark's church, Frankford. The Rev. W. W. Taylor, who is now in charge, has accepted a parish in Michigan.

The Rev. J. De Wolf Perry, D. D., rector of Calvary church, Germantown, is passing some weeks at Stafford, Conn., while awaiting the completion of the new church edifice, which has been in course of construction this summer.

The will of Margaret Lamont, who recently died at New London, Chester Co., was admitted to probate on the 19th inst., disposing of an estate of \$100,000. After devising some \$70,000 in private bequests, she gives \$500 to the Industrial school attached to St. James' church, and the residue of her estate is to be equally divided between the Episcopal and Presbyterian Hospitals.

The congregation of St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector, can now claim to have one of the largest and most imposing towers on any church building in the city or suburbs. It is 100 feet high and 20 feet square; projecting from the battlements at the top are four gargoyles, one at each corner. As already stated in these columns a chime of 10 bells is to be placed in the belfry in memory of Mrs. Elizabeth H. Coates, who departed this life in 1890. They cost \$4,000, and are to be rung from a key-board in the third story of the tower. The entire cost of the tower was \$12,000, raised by subscriptions and collections. The dedication will take place on St. Luke's Day, October 18th. Daily services are maintained in this church throughout the year; and during the erection of the tower, the welfare of the workmen and their work are remembered in prayer.

With measured tread, to the sound of solemn dirges and muffled drums, the mortal remains of Charles W. Rigg, a boatswain's mate of the U. S. ship "Baltimore," and a member of the congregation of the mission chapel of the Holy Spirit, who was murdered by Chilean soldiers in October last, at Valparaiso, were borne to their last resting place in Woodlands cemetery, on Sunday afternoon, the 14th inst.; being escorted thereto by a procession composed of numerous patriotic, military, naval, and beneficial societies, from Pennsylvania, New Jersey, and Delaware, and including detachments from the marine guard and sailors of the U. S. receiving-ship "St. Louis." At Independence Hall, where the body had lain in state for two days, fully 5,000 men assembled, and slowly marched to the cemetery, four miles distant. The Rev. Samuel H. Boyer, priest in charge of the mission, read the first portion of the burial service, concluding with the prayer for officers and men of the navy, and made a few remarks, during which he spoke of the departed one, whom he knew well, as brave and courageous, devoted to his calling, his country, and his flag; moreover, he was a Christian, and a constant attendant upon the services of the Church. An oration by Captain W. W. Ker, and an address by Dr. Duncan McGregor, a Baptist minister, was followed by the singing of "Nearer, my God, to Thee," after which the Rev. Mr. Boyer commenced reading the committal service. As the coffin was lowered, the marine guard presented arms, while three boatswain's mates, with whistles, sounded the call, "Piped out." At the close of the service, the marines having fired the usual three volleys, the marine bugler stepped to the foot of the grave and sounded the last call, "taps," or "lights out." These unusual honors paid to a warrant officer of the navy show the intense national feeling which exists in this city. "The murdered boatswain's mate stood as the representative of an American seaman killed because of his nationality;" and that he was a good Churchman also, we have the word of his pastor.

CONNECTICUT.

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

CANAAN.—Everything in Christ church, the Rev. F. W. Barnett, rector, is moving on smoothly. The present rector has had charge of the parish for more than ten years. Since entering upon his work he has seen many improvements; the church has been thoroughly repaired without and within; a new rectory and barn have been built and paid for, and to-day the whole property is in most excellent condition. A fund has been begun for church endowment, and though small, it is hoped that some day its friends

will add to it largely. This parish, like all country parishes, ought to be remembered, so that the good works of those who die in the Lord may continue after they are gone.

At present a boys' school is being conducted in this parish under the charge of the Rev. F. Thompson, a priest of the diocese of Connecticut. He has recently purchased a large commodious house and 15 acres of land, into which the school will move at the beginning of the fall term or as soon as the contemplated improvements are finished. The school will provide for 10 boarders and 10 day scholars. It is pleasantly located and surrounded with an abundance of delightful fruit and shade trees. The location is a healthy one in the midst of the Connecticut hills some 700 feet above tide water. Temptations are few, out-of-door attractions many, church privileges excellent. The school, while in session attend regularly the Sunday morning services at the parish church near by. Its second year begins on Monday, Sept. 14th, 1892.

WESTERN MICHIGAN.

GEORGE D. GILLESPIE, D.D., Bishop.

Bishop Gillespie is not occupying his cottage at Charlevoix this summer, but ensconced at "Blanche Hall" is superintending the completion and furnishing of the new building for Akeley Institute, Grand Haven.

Bishop Tuttle has taken up his summer residence at Wequetonsing and exercises general supervision of the services at the neighboring resorts.

Three of the clergy of the diocese have resigned their parishes during the summer but only one has been lost as yet, the Rev. E. D. Irvine of Hastings. Dr. Wilkinson resigned at Grand Haven in order to devote his undivided attention to the diocesan school, and Rev. W. H. Wotten, from the diocese of Michigan, officiates in his place. Two clergymen formerly resident in Western Michigan have returned. The Rev. W. W. Taylor becomes rector of Emmanuel church, Hastings, and the Rev. M. S. Woodruff has taken up the important work at Benton Harbor.

After the summer meeting of the Diocesan Mission Board held at the Bishop's house, Grand Rapids, the members present accepted the invitation of the rector of St. Mark's church, and were royally entertained at the rectory by Mrs. Fair.

A meeting of the Grand Rapids Convocation is appointed for Sept. 7th-8th, at Greenville. The Kalamazoo Convocation has a meeting at Sturgis, Sept. 13th-14th. An interesting programme has been arranged in each case and it is hoped each will endeavor to perform the appointed task.

HOLLAND.—Grace church bids fair to become a live parish ere long. The congregations are growing and the interest continues good even during the dog days. At a recent visitation of the Bishop four were confirmed, and it is hoped that another class will be prepared in the autumn. The Rev. W. P. Law of Allegan devotes the second Sunday in each month to this parish, besides pastoral care.

ALBION.—The Rev. Thomas Dickinson, from the diocese of Albany, has entered upon his duties as rector of St. James' church.

LONG ISLAND.

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

BROOKLYN.—At St. Martin's church, the Rev. Henry O. Riddell, rector, the Sodality of St. Joseph partook in a body of the Holy Communion on Monday, Aug. 15th, it being the feast of the Assumption.

The Rev. Frederick M. Kirkus has declined an election to St. Paul's church, East Orange, N. J., and remains at his present work in Brooklyn.

The church of the Redeemer has again received the resignation of its rector, the Rev. Stevens Parker, D.D. Dr. Parker was formerly a rector in Elizabeth, N. J., and established a reputation as a hard worker. He resigned his parish and accepted an election to the presidency of Racine College. Subsequently he took a parish in Connecti-

cut, from which several years ago he was called to Brooklyn, where he has done steady and hard work. Among his predecessors in the rectorship were the present Bishop of Ohio, and the Rev. Geo. Williamson Smith, D.D., LL. D., now President of Trinity College. He has held a number of positions of trust and honor in the diocese. A few months ago he resigned, in consequence of a severe illness; but on recovery he was urged by his faithful parishioners to resume the active duties of the rectorship. Not having fully regained strength, however, his physicians have advised him to relinquish work for awhile, and give himself the benefit of rest. He has therefore resigned for a second time, and the resignation has been reluctantly accepted by the vestry. He is now spending the warm season among the hills at Lenox, Mass.

Started 22 years ago in the humblest way, by the loving thought and faith of a single woman, the Sheltering Arms Nursery of Brooklyn has grown to be a mighty power for good in the great city, and has furnished a refuge in that time for nearly 4,000 homeless little ones. The institution entered on its 23rd year free from debt. During the past year 143 children were cared for within its walls, the average daily number being 68. Of this household of helpless mortals, 52 were under two years old, and required the most constant and watchful attention. An interesting item of the annual report is that 28 mothers have been received with their children, and employed either as nurses or laundresses; and of the 6 nationalities represented, 10 were Irish, 8 American, 3 Swedish, 3 Scotch, 2 English, and 2 German. The children have on the whole enjoyed remarkably good health, although in such an institution sickness is to some extent inevitable. No general epidemic has occurred. Of the sick ones 11 died, all, with two exceptions, under one year of age, and mostly children of impaired constitutions when received. In many cases disease is inherited, and usually the children come to the nursery with poor, little, ill-fed bodies, requiring the utmost efforts of the kind house physician and the house mother to keep them alive. A serious want is for playgrounds of sufficient size, and suitable for very young children, in order to insure a larger amount of fresh air exercise all the year round. The physicians appeal for more spacious grounds with shade trees and awnings for protection from the sun and rain. It has so far been found difficult to secure these conditions in the built up portions of the crowded city. By the will of the late Miss Julia Waterbury, another \$5,000 has been added to the permanent endowment, making a present total of \$24,000, yielding a sure, although small, annual income. Added to this the institution has received from the city its distributive share of excise money, school taxes, etc., which, with the voluntary contributions of friends, has enabled the extension of care to many children who otherwise would have been destitute and neglected. Although made a diocesan charity by the action of the diocesan convention in 1873, the nursery has never received from the churches the attention and assistance which it should, and it is gratifying to note that during the past year a great increase of interest appears to have sprung up, especially among the various Sunday schools of the diocese. Extensive repairs have been made in the building, and paid for. The heat of the summer is counteracted in its ill effects on the little people, by systematic outings to the park and the seashore. The institution has suffered real loss in the death of Mrs. Orchard, for many years a faithful worker and member of the board of managers. The receipts and expenditures of the year balance at \$14 120 03. The Bishop is president *ex-officio*; Messrs. Wm. H. Mole and Daniel Birdsall are vice-presidents. The secretary is Mr. S. D. C. Van Bokkelen; and the treasurer, Mr. Samuel A. Wood. There is a board of trustees numbering ten, with the Bishop at their head. A large board of lady man-

agers represents various parishes. Mrs. Geo. Butler is president *emerita*; Mrs. Samuel A. Wood, president; Mrs. Chester B. Lawrence, vice president; Mrs. Geo. E. Hyatt, secretary; Mrs. Chas. A. Preller, treasurer; and Mrs. John H. Carr, assistant treasurer.

MILWAUKEE.

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

Since the Bishop came into his residence, Nov. 1st of last year, nine months ago, he has already confirmed 912 persons.

A whole week was given during July by the Bishop to Mr. Gee's six mission stations up in the "Pineries," where a large and growing work is going on. The total Confirmations in these places were 37. Spooner has taken a name and wants to own a church; also Barron and Hayward, all important and thriving points. Rice Lake and Shell Lake congregations literally packed their attractive church buildings to overflowing during the visit of the Bishop.

MANSTON.—The church property here is in excellent condition, the debt freed, and funds accumulating wherewith to renew the present brick edifice with stone.

WATERLOO.—St. Stephen's has made the purchase of the Baptist church, with ample and beautiful grounds, in one of the best locations in town. This new mission has now become well housed and firmly rooted, and is launched for a good journey. The enterprising people are hard at work placing the building in a churchly fashion. Much thanks is due the Baptist brethren for their long-continued courtesy in loaning this building, which has now become the fixed property of the parish.

BLACK RIVER FALLS.—The old and most humble building in which the congregation of St. Alban's has long and irregularly worshipped, has been sold by the advice of the Bishop, and the adjoining Presbyterian church, a large and well-built structure on a commodious lot has been purchased. Under Mr. Dorset's thorough care, this new church will soon be opened, and St. Alban's will take a fresh start.

WAUWATOSA.—Trinity church is almost, if not quite, ready to stand alone. Five years ago the Rev. E. P. Wright began services in the village. For ten years previous nothing had been done, the mission sustained by the Cathedral in the seventies having died out. Through the foresight and wisdom of two gentlemen, Messrs. S. H. Seamans and C. M. Treat, during that earlier effort, a magnificent site was bought and held in trust for the Church, one acre in extent. This land was intended for the first parish organized in the village. It is now the property of Trinity church, and has a neat and most comfortable chapel (costing \$4,000) in the southeast corner. Ample room is left for future needs, such as a large church, a parish house, and a rectory. The growth of this parish and the future prospects of it, are so encouraging that Dr. Wright, with the Bishop's entire approval, stands ready to retire from the rectorship as soon as a clergyman is found to succeed him. With an earnest, single-minded priest who can devote his whole time to the work, the day is not far distant when Trinity church will take its place as a prominent and successful parish. Only a single man can be supported for a year or two.

BARABOO.—Trinity church was consecrated on St. Peter's Day by the Bishop of the diocese. The church is of Wisconsin stone, and the general treatment of the walls, tower, and the arrangement of the different parts suggest the early English style. The ground plan is cruciform, the chancel being apsidal in shape, the organ chamber being on the north, and the vestry room on the south. The nave affords seating capacity for 300, with a broad centre aisle and two side aisles. The floor of the church is finished in hard wood. The open timbered roof, supported by trusses, is a beautiful design in oak, oiled and polished, as is the entire wood finish of the interior, including the pews. The altar, retable,

lectern, credence table, and prayer desk are memorials of solid oak. The font at the entrance of the church is also a memorial. The whole work indicates that the greatest regard was paid to artistic and ecclesiastical form, and reflects great credit upon the architect. The cost, not including lot and the memorials, has been some \$7,000; but no one except a practical business man, such as the rector is, could have accomplished such a result with the means at his disposal.

The consecration services consisted of early Communion at 6:30 A. M., and the usual consecration office, together with Confirmation and Holy Communion, at 10:30 A. M. The Bishop preached, and his sermon and consecration address will long be remembered. Lunch was served at the rectory at 2:30 P. M. Besides the rector, Rev. S. B. Cowdrey, and the Bishop, there were present, assisting, the Rev. Messrs. Durlin, Susan, and Chase.

MINNESOTA.

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

PIPESTONE.—On the afternoon of July 31st, the corner-stone of the new St. Paul's church, the Rev. C. S. Ware, rector, was laid with appropriate ceremonies, conducted by Ven. Archdeacon Appleby. The exercises were attended by a large number of people, many coming in from the country. The stone was placed in the southeast corner of the new building, and as it settled into the mortar the archdeacon asked that the richest blessings of God might be let fall upon the new church and its members. The corner-stone is a handsome piece of polished jasper, upon which is carved, "St. Paul, A. D. 1892." Under the stone lies a small box in which were placed a Hymn Book, Prayer Book, list of officers of the diocese, list of officers of the Church, the Church committee, and coins bearing the date of 1892. The new building is being built of red stone from the quarries of the Sioux Valley Stone Company, trimmed with jasper, and will be 24 feet by 50 feet 6 inches in size, and will cost \$175. This will be the first stone church in Pipestone, and it will forever stand as a monument to the Church in this city. The church will be free from debt when completed.

MICHIGAN.

THOMAS T. DAVIES, D. D., LL. D., Bishop.

ONTONAGON.—Sunday, Aug. 14th, was a red letter day in the history of the church of the Ascension, the Rev. Percy G. H. Robinson, rector, the Bishop being present on his annual visitation. At 8 A. M., there was a celebration of the Holy Eucharist, the rector being celebrant. At 10:30 A. M., the usual morning service and lessons were read. After the reading of the 2nd lesson, eight candidates stood before the Bishop to receive the "laying on of hands." The Bishop at the conclusion of the Confirmation service, addressed them in loving terms; afterwards preaching an able sermon. A second celebration followed this service, at which the Bishop was celebrant. Over 40 communicants received the Holy Eucharist. The church was tastefully adorned with plants, and cut flowers. This is the first instance in the history of Ascension church, since 1887, that grown up young men have received the apostolic rite, the ages of three being 24, 22, and 18, respectively.

At 3 P. M., the Sunday school and members of "The Ministering Children's League," assembled in the church; after the usual devotional exercises, the Bishop kindly gave a very interesting and affectionate address, and presented the crosses to the members of the league. One adult, a young woman, then received the sacrament of Baptism, the rector officiating. Thus a very pleasant and interesting afternoon was brought to a close, which will long be remembered by those who were present.

At 7:30 P. M., Evening Prayer was read, the Bishop preaching an excellent sermon. The music at the services was under the direction of the organist, Mrs. Harden-

bergh, and was rendered by an efficient quartette choir of men.

The church was filled with appreciative congregations at all the services.

The Ministering Children's League has only recently been organized in this parish, but it already has a membership of about 40. They expect to do some work, in the way of helping to furnish a room for Bishop Graves' school in the Platte.

The Bishop left on Monday, the 15th, for his cottage at Mackinac Island. Before leaving he expressed himself as being exceedingly satisfied and well pleased with his visit to Ontonagon.

NEW JERSEY.

JOHN SCARBOROUGH, D. D., Bishop.

CAMDEN.—At the evening services, Sunday, Aug. 7th, at St. John's church, a full set of green altar coverings for Trinity season was used for the first time. The set was presented to the church by seven young men as a memorial of their late friend, James Alfred Milliette, son of Alexander Milliette, and consists of five dossels, an altar and pulpit frontal, and a stole. They were made of green silk, handsomely embroidered in gold yellow and various shades of red. The design used is a triangle, with three circles and clover leaves. The set was made by Sister Rebecca, of the Altar Guild, whose ecclesiastical needlework has been greatly admired.

NEW HAMPSHIRE.

WM. WOODRUFF NILES, D. D., Bishop.

LITTLETON.—The Very Rev. Jas. Carmichael, D. C. L., Dean of Montreal, has been visiting here, and has officiated in All Saints' church. The sermon which the rector, the Rev. Lucius Waterman, D. D., preached June 7th, before the alumni association of Berkeley Divinity School, Middleton, Conn., has just been published by James Pott & Co., New York. The subject is, "Partial Truth, God's chosen Instrument for the Religious Education of Men."

VERMONT.

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

HYDEVILLE.—St. James' parish, the Rev. John Anketel, rector, has just received the handsome donation of a gradine, altar cross, cruets, and dossel from the Rev. Geo. F. Breed, rector of St. John's church, Brooklyn, L. I. A prominent member of the Baptist sect, a gentleman of high education, has entered the Church, and has been licensed by the Bishop as a lay reader.

PLANS FOR THE NEW ST. LUKE'S HOSPITAL, NEW YORK.

The plans for the new St. Luke's Hospital were placed on exhibition on Tuesday, August 16th, in the Germania building, corner of Cedar and Williams sts. They are drawn in accordance with specifications made by the trustees, and are for buildings to cost about a million dollars. Only about half of the block purchased for the site is to be built upon at first, but ultimately the entire site will be covered by a hospital which will rank among the greatest of the world, and take its architectural place with those vast and splendid structures which adorn Paris, London, Berlin, and Vienna.

The number of designs submitted has reached ten. Of the many competitors, Messrs. Lord, Harvey, and Heins & Lafarge were those especially invited to enter the contest. All the plans are for fire-proof buildings, with basement of stone and upper stories of brick with stone trimmings. There will be a central administration building fronting 113th st., with a principal entrance and covered approach for carriages, and containing waiting rooms, offices, a library, rooms for visitors and for trustees, an out-patient department, a general waiting room, laboratory, pharmacy, consulting rooms, operating and lecture rooms, kitchen, morgue, dining room, apartments for nurses, sun parlor, sleeping rooms for the house physicians, residence quarters for the chaplain and superintendent,

and a chapel with 300 sittings. The hospital proper will be provided with accommodations for 350 patients, consisting of 132 surgical patients, 152 medical and 16 convalescent. There will be quiet rooms for 14 persons, and private rooms for 36 pay patients. The hospital staff of physicians, surgeons, nurses, attendants and servants, to the number of 242 persons, will also be accommodated with suitable apartments.

Although the trustees informed the architects that it would not be considered essential that the hospital should conform in style to the neighboring cathedral of St. John the Divine, several of the plans submitted show an effort to follow the lines of the cathedral. There is, however, much variety in the plans submitted. Messrs. Heins & Lafarge have provided a building in round arch gothic of Romanesque style, which conforms closely to the cathedral, of which this firm are the architects. Their general treatment is highly ecclesiastical, especially as to the front of the administration building, which has two small Romanesque towers at either corner. They design the hospital proper on the separate pavilion plan, there being three pavilions, reaching out to the street, and all connected with the administration building as one structure. In some respects their designs resemble the Episcopal Hospital in Philadelphia.

Mr. Geo. E. Harney's plans conform in a general way to the style of the cathedral. Here also, the buildings are in one compact, stately whole, the hospital throwing out wings toward the street to separate pavilions. The tone is 14th century gothic with slight modifications. There are three large wards, each five stories high, with a ward for isolated cases, at the top of the administration building.

An elaborate and pretentious plan is that of Thorn, Wilson & Schaarschmidt. Their hospital would be in German Renaissance style, with a large administration building resembling in its front the Grand Opera House in Paris. Separate pavilions are arranged in wings to this building, but all are united as one structure.

Sinclair, Dean & Horsfall design a building of great plainness. The tone is gothic, but without attempt at ornament. Mr. Henry R. Marshall has a very similar plan, plain gothic, without ornament. The plans of Mr. Geo. Keller, and Mr. Chas. A. Gifford are the least pretentious of all, and are gothic, and arranged for separate pavilions.

Mr. Wm. Halsey Wood's plan is characteristic of that architect's work in and around New York. It is in the Romanesque style, and the administration building is surmounted by a tall square tower of 12 stories. The hospital structure resembles the French villa style, and is in detachments.

Mr. James Brown Lord has striven for a conformity with the cathedral plans in a structure of late gothic, a French-Gothic style, with a compact body of buildings, giving the appearance of a single pile, and with a graceful tower at the centre.

The most radical departure from the cathedral idea is in the elaborate plans of Mr. Ernest Flagg, who has arranged an imposing group of detached buildings in the style of the time of Louis XIII., as used by Francois Mansard in the Chateau de Maisons, and at Blois in the wing of Gaston d'Orleans. They suggest the Luxembourg Palace in their general effect, and are clustered around the central structure, which is surmounted by a tower. The separate buildings are connected by open arcades, and each pavilion can be detached at pleasure, there being eight pavilions in all. In front of the administration building is a handsome courtyard. On one side of this yard are the quarters for the chaplain and superintendent, and on the other side a corresponding structure for the house officers. The dispensary occupies one side of the basement, and the out-patient department the other. The chapel, with galleries into which sick persons can be carried in

wheeled chairs and litters, extends through the second and third stories. It has an entrance from the street, and also from the wards. Under it is the mortuary chapel in the nature of a crypt. The kitchen and its dependencies are in the upper part of the building, and this insures freedom from kitchen heat and odors. An operating room on the fifth floor is arranged like an amphi theatre, with seats for 100 medical students. The wards are exposed to direct sunlight and air on three sides, and face the fourth. Each ward provides for 20 beds, and each bed has 120 feet of floor space, and 19,000 cubic feet of air space. A system of artificial ventilation, provides for changing the air five times an hour, thus assuring 10,000 cubic feet of air per hour to each patient.

THE HOUSE OF BISHOPS.

GENERAL CONVENTION, 1892.

Presiding—The Bishop of Connecticut.

Alabama—Richard H. Wilmer.
Assistant, Henry M. Jackson.
Albany—William C. Doane.
Arkansas—Henry N. Pierce.
California—Wm. Ingraham Kip.
Assistant, William F. Nichols.
Central New York—F. D. Huntington.
Central Pennsylvania—M. A. De W. Howe.
Assistant, N. S. Bullson.
Chicago—William E. McLaren.
Colorado—John F. Spalding.
Connecticut—John Williams.
Delaware—Leighton Coleman.
East Carolina—Alfred A. Watson.
Easton—William F. Adams.
Florida—Edwin G. Weed.
Fond du Lac—Charles C. Grafton.
Georgia—Cleland K. Nelson.
Indiana—David B. Knickerbacker.
Iowa—William Stevens Perry.
Kansas—Elisha S. Thomas.
Kentucky—Thomas U. Dudley.
Long Island—Abram N. Littlejohn.
Louisiana—Davis Sessums.
Maine—Henry A. Neely.
Maryland—William Paret.
Massachusetts—Phillips Brooks.
Michigan—Thomas F. Davies.
Milwaukee—Isaac L. Nicholson.
Minnesota—Henry B. Whipple.
Assistant, Mahlon N. Gilbert.
Mississippi—Hugh M. Thompson.
Missouri—Daniel S. Tuttle.
Nebraska—George Worthington.
Newark—Thomas A. Starkey.
New Hampshire—William W. Niles.
New Jersey—John Scarborough.
New York—Henry C. Potter.
North Carolina—Theodore B. Lyman.
Ohio—William A. Leonard.
Oregon—Benjamin W. Morris.
Pennsylvania—Ozi W. Whitaker.
Pittsburgh—Cortlandt Whitehead.
Quincy—Alex. Burgess.
Rhode Island—Thomas M. Clark.
South Carolina—William B. W. Howe.
Southern Ohio—Th. S. A. Jaggard.
Assistant, Boyd Vincent.
Springfield—George F. Seymour.
Assistant—Charles R. Hale, Bishop of Cairo.
Tennessee—Charles T. Quintard.
Texas—Alex. Gregg.
Assistant, George H. Kinsolving (Elect).
Vermont—William H. A. Bissell.
Virginia—Francis McN. Whittle.
Assistant, Alfred M. Randolph.
Western Michigan—George D. Gillespie.
West Missouri—Edward R. Atwill.
Western New York—Arthur C. Cox.
West Virginia—George W. Peterkin.
North Dakota—William D. Walker.
Nevada and Utah—Abel Leonard.
South Dakota—William H. Hare.
Northern Texas—Alexander C. Garrett.
Western Texas—James S. Johnston.
Northern California—John H. D. Wingfield.
New Mexico and Arizona—John M. Kendrick.
Montana—Leigh R. Brewer.
Washington—John A. Paddock.
Wyoming and Idaho—Ethebert Talbot.
Platte—Arson R. Graves.
West Africa—Samuel D. Ferguson.

THE HOUSE OF DEPUTIES.

ALABAMA.	
Clerical.	Lay.
Horace Stringfellow,	Joel White,
J. M. Bannister,	R. M. Nelson,
Joseph L. Tucker,	John W. Noble,
R. H. Cobbs,	H. T. Toulmin,
ALBANY.	
W. W. Battershall,	G. Pomeroy Keese,
J. D. Morrison,	Erasus Corning,
Joseph Carey,	T. Streetfield Clarkson,
C. C. Edmunds, Jr.,	John H. Warren,

ARKANSAS.
I. O. Adams, W. B. Welch,
W. J. Miller, G. G. Latta,
J. J. Vaulx, L. H. Roots,
C. H. Lockwood, E. C. Ratcliff.

CALIFORNIA.
E. B. Spalding, C. V. S. Gibbs,
R. C. Foute, Geo. W. Gibbs,
H. B. Restarich, J. F. Towell,
E. J. Lion, W. A. M. VanBokkelen,

CENTRAL NEW YORK.
W. D. Wilson, H. O. Moss,
R. A. Olin, G. C. McWhorter,
C. T. Olmsted, Geo. P. Gardner,
John Brainard, W. M. White.

CENTRAL PENNSYLVANIA.
Geo. C. Foley, R. A. Lamberton,
H. L. Jones, Henry Coppel,
J. F. Powers, Rodney A. Mercur,
L. F. Baker, C. La Roe Munson,

CHICAGO.
Clinton Locke, D. B. Lyman,
Wm. J. Gold, Arthur Ryerson,
T. N. Morrison, Melville W. Fuller,
D. C. Peabody, Emory Cobb.

COLORADO.
O. E. Ostensen, W. F. Stone,
G. W. Hinkle, G. J. Boal,
A. R. Kieffer, A. Du P. Parker,
J. C. S. Wells, A. A. Bowhay,

CONNECTICUT.
E. Harwood, Benj. Stark,
Sam'l Hart, John C. Hollister,
E. S. Lines, W. A. M. Wainwright,
B. E. Warner, Wm. W. Skiddy.

DELAWARE.
J. L. McKinn, Hugh Martin,
T. G. Littell, Joseph Swift,
P. B. Lightner, D. J. Cummins,
A. J. Hammond, S. M. Curtis.

EAST CAROLINA.
Joseph C. Huske, A. J. De Rassett,
James Carmichael, J. W. Atkinson,
N. C. Hughes, Wilson J. Lamb,
N. Harding, W. B. Shepherd.

EASTON.
Theo. F. Barber, E. L. F. Hardcastle,
James A. Mitobell, R. C. Mackall,
Wm. Schouler, W. S. Walker,
H. B. Martin, Geo. R. Goldsborough.

FLORIDA.
V. W. Shields, G. R. Fairbanks,
P. H. Whaley, W. W. Hampton,
W. H. Carter, D. G. Ambler,
A. W. Knight, D. A. Finlayson.

FOND DU LAC.
Wm. Dafter, J. B. Perry,
W. R. Gardner, Geo. L. Field,
R. H. Weller, H. A. Barrett,
John W. Greenwood, A. H. Reynolds.

GEORGIA.
C. C. Williams, Z. D. Harrison,
Chas. H. Strong, F. H. Miller,
Wm. C. Hunter, John S. Davidson,
R. S. Barrett, H. G. Cutter.

INDIANA.
J. H. Ranger, J. S. Irwin,
J. E. Cathell, L. B. Martin,
J. D. Stanley, I. H. Kierstedt,
Walter Scott, Edward Olcott.

IOWA.
J. J. Wilkins, J. Harnard Bowman,
Thomas E. Green, John I. Robins,
Myron A. Johnson, Geo. E. Copeland,
S. R. J. Hoyt, Samuel Mahon.

KANSAS.
A. Beatty, L. E. Sayre,
R. Ellenby, D. P. Blish,
F. K. Brooke, C. C. Goddard,
W. W. Ayres, Wm. Henderson.

KENTUCKY.
E. T. Perkins, Wm. Cornwall, Sr.,
J. G. Minnegerode, R. W. Covington,
E. A. Penick, Wm. A. Robinson,
Reverdy Estill, Wm. Walcott.

LONG ISLAND.
T. Stafford Drowne, J. W. Gilbert,
Chas. R. Baker, John A. King,
Reese F. Alsop, Wm. Nicholl,
Chauncey B. Brewster, Seth Low.

LOUISIANA.
W. A. Snively, H. C. Minor,
W. K. Douglas, J. M'Connell,
J. E. Martin, J. H. Stone,
H. C. Duncan, G. B. Westfeldt.

MAINE.
W. H. Washbnr, Henry Ingall,
C. S. Leffingwell, James Bridge,
Walker Gwne, A. Davenport,
C. M. Sills, John M. Brown.

MARYLAND.
J. H. Elliott, Jas. Packard, Jr.,
J. H. Eccleston, J. C. B. Davis,
J. S. B. Hodges, Skipwith Wilmer,
R. H. McKim, C. M. Matthews.

MASSACHUSETTS.
Geo. L. Converse, Samuel Elliot,
John S. Lindsay, Geo. C. Shattuck,
Edward Abbott, A. J. C. Sowden,
Arthur Lawrence, Causten Browne.

MICHIGAN.
G. Mott Williams, H. P. Baldwin,

John McCarroll, Peter White,
T. W. MacLean, W. C. Mayberry,
Wm. Prall, W. H. Withington.

MILWAUKEE.
March Chase, L. H. Morehouse,
E. G. Richardson, A. W. Bartlett,
F. S. Jewell, C. C. Chittenden,
C. S. Lester, John P. McGregor.

MINNESOTA.
J. S. Kedney, I. Atwater,
W. M. Barker, E. T. Wilder,
T. H. M. V. Appleby, W. H. Lightner,
J. J. Faude, E. W. Peet,

MISSISSIPPI.
F. A. DeRossett, Geo. M. Marshall,
H. Sansom, Peter P. Bailey,
Nowell Logan, Q. O. Eckford,
Wm. Cross, Frederic Speed,

MISSOURI.
S. H. Green, John R. Triplett,
John Davis, W. O. Garrison,
P. G. Robert, T. K. Skinner,
R. A. Holland, W. R. Donaldson.

NEBRASKA.
C. H. Gardner, J. M. Woolwerth,
Robert Doherty, O. M. Carter,
John Williams, C. J. Phelps,
John Hewitt, A. C. Stowell.

NEWARK.
A. Schuyler, Henry Hayes,
Geo. M. Christian, Cortlandt Parker,
Geo. S. Bennett, Alfred Mills,
Wm. Richmond, P. Edwards Johnson.

NEW HAMPSHIRE.
Henry A. Coit, John L. Farwell,
Daniel C. Roberts, Geo. L. Balcom,
Ithamar W. Beard, Geo. Olcott,
Edward A. Renouf, John Hatch.

NEW JERSEY.
A. B. Baker, J. H. Pugh,
T. A. Tldball, J. N. Carpenter,
O. A. Glazebrook, Howard Richards,
H. M. Barbour, C. S. Sims.

NEW YORK.
Morgan Dix, Stephen P. Nash,
Wm. R. Huntington, Hamilton Fish,
E. A. Hoffman, J. Pierpont Morgan,
John W. Brown, Wm. Bayard Cutting.

NORTH CAROLINA.
M. M. Marshall, John Wilkes,
F. J. Murdoch, R. H. Battle,
Jarvis Buxton, S. S. Nash,
Joseph B. Cheshire, Jr., Silas McBee.

OHIO.
C. S. Bates, Samuel Mather,
A. B. Putnam, F. B. Swayne,
H. W. Jones, H. O. Moss,
C. S. Aves, G. T. Chapman.

OREGON.
E. D. Sutcliffe, J. R. N. Sellwood,
W. S. Short, H. F. Woodward,
W. L. MacEwan, James K. Kelly,
W. E. Potwine, M. P. Deady.

PENNSYLVANIA.
W. N. McVickar, Geo. C. Thomas,
J. S. Stone, James S. Biddle,
J. D. W. Perry, Lemuel Coffin,
G. H. Kinsolving, J. Vaughan Merrick.

PITTSBURGH.
Rogers Israel, H. L. Foster,
Geo. Hodges, Hill Burgwin,
A. W. Ryan, John W. Reynolds,
A. D. Heffern, Jos. Buffington.

QUINCY.
C. W. Leffingwell, H. A. Williamson,
R. F. Sweet, W. H. Boniface,
E. H. Rudd, Lucien Adams,
S. G. Jeffords, Thos. B. Martin.

RHODE ISLAND.
Daniel Henshaw, John N. Brown,
Daniel Goodwin, John H. Stiness,
Geo. McC. Fiske, Le Roy King,
Geo. J. Magill, W. W. Blodget.

SOUTH CAROLINA.
A. T. Porter, D.D., H. C. Markley,
John Johnson, W. H. Parker,
E. Capers, A. Markley Lee,
John Kershaw, R. I. Manning.

SOUTHERN OHIO.
D. W. Rhodes, A. H. McGuffey,
R. A. Gibson, John L. Stettinius,
Henry L. Badger, John D. Van Deman,
Herbert J. Cook, Chas. W. Short.

SPRINGFIELD.
F. W. Taylor, H. H. Candee,
D. W. Dresser, Chas. E. Hay,
J. B. Harrison, W. J. Quinlan,
J. M. C. Fulton, F. M. Gilbert.

TENNESSEE.
F. P. Davenport, A. T. McNeal,
Wm. C. Gray, E. S. Malony,
Thos. F. Gallor, J. Lodge,
Samuel Ringgold, A. S. Thomas.

TEXAS.
S. M. Bird, Llewellyn Aubrey,
C. M. Beldwith, Geo. E. Mann,
T. B. Lee, A. S. Richardson,
Frank Page, H. M. Whitaker.

VERMONT.
J. I. Bliss, F. E. Smith,
A. B. Flanders, K. Hoskins,
Wm. H. Collins, C. E. Parker,

F. W. Smith, E. L. Temple.

VIRGINIA.
J. S. Hanckel, Joseph R. Bryan,
J. B. Newton, C. M. Blackford,
Kinloch Nelson, Withers,
B. D. Tucker, W. W. Old.

WEST MISSOURI.
Cameron Mann, W. B. Clarke,
Robert Talbot, H. H. Harding,
Henry L. Foote, J. C. Thompson,
S. M. Holden, W. P. Coleman.

WEST VIRGINIA.
R. R. Swope, W. S. Laidley,
Dallas Tucker, B. H. Ambler,
R. D. Roller, W. P. Craigbill,
S. S. Moore, Edward I. Lee.

WESTERN MICHIGAN.
Campbell Fair, Wm. P. Innes,
Henry Hughes, Wm. B. Williams,
C. T. Stout, George Willard,
R. H. F. Gaird, Wm. R. Shelby.

WESTERN NEW YORK.
(Convention will be held September 20th.)

LETTERS TO THE EDITOR.

"WEEDING THE HYMNAL."
To the Editor of The Living Church:

From a late number of your paper by comparison, one would conclude that the "weeding" had been quite severe. If one says they must be rejected because of unfitness, ought not the following to have met with the same fate? for they have been objected to for the same reason. I will give the numbers as they now stand in the Hymnal, viz: 1, 10, 23, 29, 34, 57, 60, 76, 87, 90, 117, 134, 155, 162, 189, 191, 205, 211, 216, 218, 220, 226, 227, 236, 283, 287, 315, 340, 383, 391, 393, 424, 435, 437, 447, 458, 466, 474, 484, 485, 488, 494, and 505. Some of these, it is said, teach false doctrine, and, if our memory serves us rightly, all have been denounced by one or other of our Hymnal criticsers. Indeed, if our hymns are to be subjected to such criticism, how many would pass through the ordeal? Now, why not incorporate with our present Hymnal those of the old "212" and of the "Additional Hymns," which have been set aside, together with those of "Hymns Ancient and Modern" which have not yet been admitted? Would we not then have a Hymnal that would please every one, or at least a Hymnal that all would put up with? To the contrary, will not the Revised Hymnal, if adopted, prove disastrous?

W. S. H.

GREATER ZEAL FOR MISSIONS.
To the Editor of The Living Church:

A present member of my household being a Baptist (so called) and taking periodicals pertaining to that denomination, they naturally fall in the line of my perusal. I cannot but be greatly impressed by the warmly expressed zeal of Baptist adherents in the cause of missions, and the statistics of pecuniary munificence upon the part of the members of that party, seem greatly in excess of anything mentioned in the Church papers I most frequently see. Reports concerning the new Baptist "University of Chicago" appear to make rather light of the proposed raising of \$2,000,000 per annum, for some years to come, saying the president has just raised \$1,000,000 in ninety days. Knowing so well how the women of the Church have been striving for some time to raise \$1,000,000 for "The Enrollment fund" to present at the convention in October, with no very definite hope of success, I cannot but draw invidious comparisons, and feel that Churchmen are not as grateful as they should be for their blessed heritage, not sufficiently alive to her present needs, in the breasting of great waves of denominationalism, growing and growing.

The enormous sum proposed to be expended upon the Cathedral of St. John the Divine, would increase an hundred fold the future extension of the Church, were it invested in some grand, completely-equipped educational institution, where Church doctrine, amongst other good things, was taught; for, with the youth of the land lies her future weal or woe.

The statistics of the forthcoming United States Census concerning religious sects, show Baptists (white and colored) to num-

ber 6,000,000, and the valuation of their property to be \$30,000,000, while the Church having only 500,000 communicants has property valued at \$73,000,000. This great wealth of material prosperity might indeed, all things being equal, prove a justly glorious boast. But, does it not seem time to awake to the necessity of more courts for the faithful distributed all over our land, even though these courts be not so glorious as would meet our highest ideals, and to the practical solution of the problem of increased funds for the "more laborers into Thine harvest," rather than greater striving for extraordinarily beautiful church edifices in the great centres of civilization? Let us most fervently pray the Holy Spirit to incline the Church's rich men and women to aid and encourage the work of domestic and foreign missions, even if choice has to be made between that and some tangible memorial in the loved home church to a darling gone before. The building up of Christ's kingdom upon earth must ever be a fitting memorial to those having gained the heavenly kingdom.

ANXIOUS CHURCHMAN.

A CORRECTION.

To the Editor of The Living Church:
There is a typographical error in your issue for August 13th, in the amount left by Wm. Patten to St. Stephen's church, Philadelphia. It should be \$3,000, instead of \$2,000, which figures may be increased about 40 per cent., as the appraiser's statement of the value of the estate, filed recently, gives \$112,000 instead of \$80,000, as originally estimated. H. A. DEF.

THE NEW HYMNAL.

To the Editor of The Living Church:
I hope always to read with respect any remarks on Hymnology by Dr. Percival, but I must protest against one of his statements in your last issue. In criticizing the New Hymnal, he says:

"For example, the Church should not allow her children to sing any such false hood as

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

And then he adds: "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." Dr. Percival charges further that this falsehood is in "almost every hymn book of the Anglican church."

There is no such statement in the New Hymnal as Dr. Percival rebukes. What is printed (Hymn 597) is

"Just as I am: Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O, Lamb of God, I come."

Christ, undoubtedly, will receive those who come, and will welcome and pardon, but cannot pardon till penitence is felt. When He grants pardon He will cleanse, but only after confession. He will relieve, but absolution or relief can only be obtained after confession. In humble thankfulness for these assurances the singer adds a distinct and separate sentence, as distinct as if it formed a separate verse, "Because Thy promise I believe, O, Lamb of God, I come." I cannot conceive how Dr. Percival could have fallen into such an error. The words when correctly quoted contradict his whole complaint. To leave out a colon and a semi-colon, and the second and fourth lines of a hymn, will enable almost any verse in any hymn, or, indeed, any verse in the Bible to be quoted as approving heresy, or granting permission to commit a wrong.

At the best, every worker on a new hymnal has a very thankless office, and, for my part, far from grumbling, I feel very grateful that so good a book has been produced. I could wish some hymns added and some hymns omitted, but are there any two persons living who would agree absolutely in the choice of 673 hymns. I fearlessly say that if every church in the United States cannot out of the New Hymnal find an abundance of hymns suitable for its services, then the congregation and its rector must be hard to satisfy.

J. THOMPSON,

The Living Church.

Chicago, Saturday, August 27, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

It is passing strange that it does not occur to those who claim to be most anxious for Church reunion, that the way to it is to reverse the process by means of which disunion was brought about. Let each body go back from whence it came, and the branches will all again be united to the stem. The reasons which were formerly urged in justification of division, no longer exist, at least as between the Anglican communion and the Protestant denominations. The first step in the process of reunion would seem to be the recombination of societies of the same name and with almost identical formulas. If we could reduce the denominations to one of each kind the question would be greatly simplified. This seems to be the correct method, a return to unity by retracing the paths by which divergence has resulted. Until this movement is well under way, we confess that we see little encouragement or reason to hope for the reunion of Christendom or of any great portions thereof.

CHRIST promised that the gates of Hades should not prevail against His Church. That promise being true, that Church must still be in the world and have a history running back to its foundation, A. D. 33. However plausible the cause of immersion may appear to those accustomed to hear that side of the question, there still will exist this difficulty in the way of its dogmas—that the Baptist Church, which proclaims them, was not organized for about fifteen hundred years after Christ. At that time, with few exceptions, all who bore the Christian name had been baptized in infancy. But, according to the Baptist opinions, infant baptism is no baptism; hence, there was no Church in the world when the Baptists organized in the sixteenth century.

THE tendency of our age is not to gross infidelity and atheism, but to indifference as to religious truth. A nerveless agnosticism has taken the place of the aggressive skepticism which formerly challenged the Church and declared war on all religion. And this easy going temper, which neither affirms nor denies, is finding encouragement from some who profess and call themselves Christians. There is an affection of broad-mindedness and liberality, which is little short of

treason to the truth. The old words and ways of the Church are not repudiated, but a new meaning is read into them. Creeds and liturgies, articles, rubrics, and canons are not abolished, but they no longer must be received in their historic sense. The Holy Scriptures may still be held in reverent estimation, but in what part of them the word of God is contained, or in what sense any portion of them is the word of God, presumptuous critics do not indicate.

It is an inexplicable fact that this age, distinguished for precision and exactness of thought in every kind of secular enterprise and physical investigation, should tend to nebulosity in religion. Definitions, dogmas, and doctrines that date back to the dawn of Christian literature, are treated as pious opinions quite unworthy the advanced thought of the nineteenth century. There is, even among the membership of Christian bodies and in the communion of the Church a considerable following of this gospel of nebulosity. The distinction between the Church and the world, between Unitarianism and the religion of the Incarnation, between the natural and the supernatural, is lightly regarded, or implicitly denied by some whose teaching has the sanction of Holy Orders. This is not to say that in our Communion the number is large of those who in this way violate their ordination vow, "to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God." Dishonesty of this kind is rare; but there is cause for anxiety lest the Zeitgeist of indifference and so called "liberality" invade the Church, and the sharp distinction between truth and error be obscured. Heresy in high places, unrebuked, comes ere long to be regarded as allowable opinion, and the conscience of the Church becomes debauched by familiarity with presumptuous sin and the failure of discipline.

THE minds of men are confused by the adroit preaching of half-truths, and the putting asunder of what God hath joined together in religion. We are told it is not theology but right living, that makes a Christian; not doctrine but character; not creeds but Christ. In the midst of such contradiction and confusions, men scarcely know what to believe; or it will come to that, unless the conscience of the Church shall be awakened to the

danger. There is no denying that discipline in "this Church" is at a low ebb. It is almost impossible to secure the conviction and punishment of those who are guilty of error of doctrine or viciousness of life. Decadence of Faith is likely to follow disregard of law.

WE are not sounding a needless alarm; we are calling attention to facts. There may be some who do not like to be disturbed by disagreeable facts. Nobody must interrupt the "era of good feeling." These ruthless revealers of facts are the enemies of peace; they are "pessimists." We have no idea that the Church is trembling on the brink of apostacy, or that another wave of Arianism threatens to overwhelm it; but there is cause, we think, for the watchmen upon the walls of Zion to raise their voice of warning.

MORAL THEOLOGY.

The training of candidates for Holy Orders has been strangely deficient in some of the most practical departments of the Priests' work. This is eminently true of moral theology. It is assumed that every man is competent not only to ascertain the general principles of Christian morality for himself, but also to make the necessary applications in connection with the circumstances of his own life. It requires but little reflection or experience to show the fallacy of this. It is a necessary part of the teaching function of the Church to teach men a higher morality than that of nature.

The science of ethics has lately found a place in some of our schools. But the science of ethics is not necessarily a Christian science. It is based on reason only, and develops the laws and principles of right living from the study of the human soul. It is a province of human philosophy. Moral theology, on the other hand, rests, like dogmatic theology, upon the Christian revelation. While it preserves all the best and permanent results of human systems, it elevates them to a higher sphere, illuminates them with the light from God, and stamps them with an authority far beyond that of human reason.

The well equipped priest has need of this branch of knowledge at every turn. If he is called to deal with the many moral difficulties of the age, with questions raised through the prevailing methods of business, relations of employer and employed, the "Sunday question," temperance, amusements and the rest, his utterances will often be superficial and misleading to a degree, unless they are solidly based

upon clearly apprehended principles.

It is only in this way that the preacher can bring the evangelical law powerfully to bear without falling into a narrow fanaticism on the one hand, or being led away, on the other, by the too tolerant spirit of a self-indulgent society. This is still more evident when it comes to dealing with individual consciences, with the thousand and one questions growing out of the burdens, the scruples, and the apprehensions of distressed souls which press for an answer.

It is true that many of the clergy have no appreciation of the importance of this field. People do not come to them with their moral and spiritual perplexities. But with a multitude of those who are endeavoring to fulfil the work of true shepherds, no part of their work so presses upon them as this. We are not referring, in particular, to the case of formal confessors. In many ways the faithful pastor finds himself the confidant of his people. The perplexed, the wronged, the suffering, the sinful, find relief for their overburdened souls in a confidence which cannot be violated. The evangelical or Low Church pastor of former days, known to his people as one who faithfully watched for their souls, as one that must give an account, has had no less experience of this kind than the most thorough representative of the Catholic movement. The kind of training for which we plead is equally necessary for everyone who realizes that his ministry involves other duties and responsibilities than those of a preacher, a ministrant of public service, and an organizer and manager of parochial machinery.

There has been one valid excuse for the neglect of the thorough technical study of moral theology, namely, the lack of available textbooks. Indeed, so far as the Anglican communion is concerned, the entire literature of the subject is very restricted. Outside the works of Taylor and Sanderson, there is almost nothing of a systematic character. The antagonism and repugnance which the later Jesuit developments of morality aroused, seem to have led to the sweeping conclusion that there was some mysterious danger involved in any endeavor to give scientific expression to Christian morality. It was forgotten that at an earlier period, before Jesuitism was heard of, treatises existed side by side with the great monuments of dogmatic theology, the fruit of centuries of Christian thought. Men were content to stop with Cicero and Seneca.

Here is one of the results of that axiom of Protestantism, that from the end of the first century to the middle of the sixteenth, Christianity was virtually extinct. Such a position, however, in the light of later research and more liberal studies, is no longer possible to learned men. Liberals and evolutionists have vied with Christian scholars, of late years, in doing justice to the Church of the middle ages; and the enormous debt of modern Christian theologians and philosophers—a debt so long unacknowledged and unknown to the thought of an earlier period, is beginning to be recognized. The Anglican Church feels herself to be the rightful heir, with the other great divisions of Catholic Christendom, of all the work of the great writers of the Church which does not transgress the test of St. Vincent of Lerius, "Always, everywhere, and by all."

The Rev. Dr. Elmendorf, whose recent work on Moral Theology* goes so far to supply the necessity of a systematic text book upon this important subject, has gone back to the great work of St. Thomas Aquinas. In so doing he has but followed in the footsteps of Taylor and Sanderson, and adopted the only method proper to the true development of a science, the foundation facts of which have once been well established.]

In such a case, a philosophical writer cannot ignore the work of previous masters in the same field. He cannot set aside the results of many centuries of Christian thought in a Christian environment, and produce his own book out of the whole cloth. As Dr. Elmendorf well says: "What place for originality is there when we are to treat of that law which has been, once for all, Divinely given? Moral Philosophers may ingeniously demolish all preceding theories, and try their hand at original reconstruction. But moral theology can only enunciate, systematize, and apply the Law of God. The first two have been so well done by St. Thomas Aquinas that he would be a bold teacher who should try to do so over again. But the application of that holy law to each changing cycle of the world's history opens new and gravest questions. As the world moves, so must moral theology move in order to direct aright."

Such a book will undoubtedly meet the need which has already been felt in many quarters, and which will be increasingly felt as

* Elements of Moral Theology based on the Summa Theologicæ of St. Thomas Aquinas. By John J. Elmendorf, S.T.D., Lecturer in Moral Theology at the Western Theological Seminary. New York: James Pott & Co.

the Church and her ministry address themselves with greater determination to the complex and perplexing moral problems of the new century.

EDINBURGH AND ROSLIN.

EDITORIAL CORRESPONDENCE.

III.

DEAR LIVING CHURCH:—There is nothing new to be said about Edinburgh, "Auld Reekie," as it has been called; the most picturesque of cities, overshadowed by its crag and castle; the old and the new city divided by a ravine, which has been utilized as a railway entrance and exit, and at the same time made an attractive feature of the city as a small park.

Of course everybody visits the castle and Holyrood palace. In the former you may see the room where Mary of Guise (mother of the Queen of Scots) died; her body was refused burial because she was a "Catholic," and after many days it was taken by faithful servants to France. The King's arms on an old wall will beshown you; very modern sculpture, for Cromwell's men smashed the old carving. At Holyrood you find the chapel royal, a fine specimen of Gothic, in ruins, while the old beds and rooms of Mary and Darnley are scrupulously preserved.

There is one place of great interest not far from the city, which comparatively few visit; that is Roslin. You can have a pleasant drive there in a carriage, or go by one of the daily coaches, returning for dinner. There is a ruined castle there worth seeing (and sixpence!), and the choicest gem of old stone carving in all the world, called Roslin chapel. Outside, it is as fine and rich in color as St. Mark's, Venice; within, it is a marvel of beauty, a dream of fairy-land turned to stone, with every line lovingly designed and intelligently adapted to express some truth. It is a commentary written in stone, a petrified liturgy, a perpetual memorial of prayer and praise and consecrated life. Yet the chapel is only the choir of what was intended to be a great collegiate or monastic church, the builder dying before the nave was far advanced. In the days of religious fanaticism a mob went out from Edinburgh and smashed the statues and stained glass. For a hundred and fifty years, the beautiful sanctuary was given up to the owls and bats. Within the memory of man it has been rescued from ruin, though not marred by unwise restorations, and we were rejoiced to find there full provision for the Prayer Book service with vested choir. We knelt before the temporary altar and thanked God for restoring to us this marred but beautiful fragment of our Christian heritage.

The grand old church of St. Giles has been quite renovated, and is very interesting, though a Churchman cannot read with great satisfaction the notices posted here and there relating to Presbyterian services. It is sad to note the absence of the altar and of all ritual suited to the surroundings. There is a tablet in the church in memory of the dean (I think it was) who read the first and last Prayer Book service here. The Queen's pew is quite conspicuous, not far from the place

where John Knox was wont to thunder anathemas against royalty.

Our own St. Mary's Cathedral is a noble building, a grand achievement for the Episcopal Church in Scotland, and an encouraging prophecy of growth and good works.

Of the fussy, Gothic monument to Walter Scott, most conspicuous and beautifully located, I thought I would say something, but perhaps it is not best to be critical. The spire is certainly very pretty at a distance, and the sitting figure of the poet is dignified and impressive on nearer view, but the spirit of the two is as different as can be imagined. Then there are some queer conceits in gardening upon which the public is compelled to gaze, and by which the public taste cannot be improved—but we must leave the old burgh with its new and pleasant extension, and find our way to other scenes. C. W. L.

London, Aug. 1st.

GENESIS I.

DIFFICULTIES IN CERTAIN COMMON THEORIES AS TO THE MEANING OF THE BIBLE ACCOUNT OF CREATION.

BY C. B. WARRING, PH. D.

In the early ages, men were content to accept the story in the first chapter of Genesis without troubling their minds as to anything more. They read that God created the heavens and earth, and in detail, that He made the light, the firmament, land and sea, the plants, the great lights, the fishes, birds, and cattle, and man. They read the account of six days and of a day of rest. And that was enough for them.

But this could not last always. The human mind will weave its facts into theories. It attempts to enlarge, to explain, and make consistent with other real or supposed facts. And so there gradually grew up a theory as to the teaching of this chapter. It was founded partly on the account itself, partly on certain texts in other parts of the Bible, and partly on false notions of the real history of the earth and heavenly bodies. As it flourished in greatest vigor during the Middle Ages, it may be called by way of distinction, the Mediæval Theory.

Those who held it, believed that until six days before Adam's creation, the heavens and earth were not in existence. That then God began to put forth His power, and in one working week of six common, consecutive days, the universe was made—the heavens, and earth, and seas and all that in them is—and then God rested.

To this there was no objection so long as it was only a question of power, and perhaps the most difficult question to those who held this belief was: why did not the Almighty create all things in one day instead of six?

But as knowledge increased, other questions were found to be involved. It was quite conceivable that, if He saw fit, God should make in a moment the deep and narrow channel below Niagara Falls; but why did He mark it's walls with counterfeit traces of water-wear? God undoubtedly could, if He saw fit, make the land in a day, or a moment, with hills, valleys, and rivers; but why beneath its sands and clays did He score the rocks with exactly the same grooves and scratches as glaciers would have made?

God could, without question, have

filled the rocks will millions of perfect imitations of bones and shells, of sea weeds, ferns, and trees; but for what purpose? Those who have studied fossils tell us that they can be classified in species, genera, and orders, as certainly and almost as easily as present living forms. It is found, too, that these formations, whatever they really are, present the clearest proof of having possessed the proper mechanism for supporting life and continuing their kinds. For what conceivable reason, it was asked, if these are counterfeits, did God make them? Why put into them what seems the remains of half digested food, why make even the excrements of such counterfeits? Why under fossil trees are found leaves and fruit which have every appearance of having grown on them?

The difficulties so multiply as knowledge increases, that by common consent this theory is dropped by all possessing even a slight acquaintance with the facts which the earth itself has revealed.

Here modern expounders see that the great thickness of the fossil-bearing rocks, the enormous wear of water, and a thousand other things to which they cannot shut their eyes, demand far more time than 6,000 years.

To meet this need and yet retain the six consecutive days of 24 hours each, there was formed what may be styled the Renovation Theory. According to this, the heavens and earth were created a long time ago, probably many million years ago, and during that time took place all events of geology. At or near the close of this great period, God saw fit to blot out all life, shut out the light and submerge the land. This condition continued for an unknown period, ending at the beginning of the first day.

During this day He did the work of the second, third, fourth, and fifth verses.

On the second day, He made the firmament.

On the third, He caused the land to appear and the vegetation to sprout forth.

On the fourth, He caused the sun and moon to shine.

On the fifth, birds and fishes appeared.

On the sixth, land animals were produced and man was created.

It cannot be denied that this seems to offer an easy escape from the difficulties of the previous theory, for it gives ample time for all the needs of geology, and seems to avoid all appearance of deception on the part of the Creator. Such an escape is very desirable unless it brings equal or greater difficulties with it.

On this theory the world after existing so long, was overwhelmed with water. If any such deluge occurred, it left no traces of its action.

"And darkness covered the deep." Only two causes could produce that effect. Either the sun ceased to shine, or thick clouds shut out its rays. The former could be caused only by an apparently purposeless miracle. And as the sun's ceasing to give light would imply its ceasing to give heat, there would very soon result only ice, as we see now when it ceases to shine in arctic regions. Internal heat could not have kept the waters fluid, for it has been amply proved that for many times 6,000 years not enough heat has come through the earth's crust to sen-

sibly affect the temperature. Hence in this case another miracle would be needed to stop the ordinary course of nature.

If the darkness was due to clouds, whence did they come?

One cause suggested is smoke from volcanoes. Such a mass of cloud would require million-fold more volcanic action than now exists. Such increased action would have produced correspondingly great disturbances which would have left unmistakable evidence of their existence unless prevented by another miracle.

Or perhaps the clouds arose from an ocean much hotter than now; but geology has amply proved that long before Adam the temperature of the sea was the same as at present.

In short, such a darkness was impossible unless by a miracle for no conceivable purpose except that God might say: "Let there be light;" by which he did not mean, let light begin to be, for according to this theory light had been shining for innumerable ages, and at that moment was shining on the outside of that darkness, but merely, let the clouds become somewhat thinner that light may begin to shine through them.

The mind revolts from such an exercise of the miracle-working power for such a reason.

After the fiat had been obeyed and the light began to shine through the clouds, the writer adds: "And God divided the light from the darkness." This involves another difficulty. In no intelligible sense was this a dividing between the light and the darkness. Before the fiat, the separation had been complete, for outside of the clouds, was light, and beneath, only darkness.

It is difficult to see how this was the first day, when there had been so many before it.

On the next day, the mists rose from the waters, and the work of dispersing the clouds made further progress, and that was all. The light is supposed to have improved, but as yet the sun, moon, and stars were invisible.

On the third day all the land, 50,000,000 square miles, rose from beneath the waters. Under the usual laws of nature it would have been impossible for the waters to run off in a few hours, for the average distance to the deep sea exceeded 1,000 miles. To do this in a part of one day required an impossibly rapid current, say 200 miles in an hour. For this another miracle was necessary.

The destructive power of running water is well known. Physicists tell us that it increases as the sixth power of the velocity. That is, if a stream running five miles an hour would transport a stone weighing one ounce, a current of 200 miles an hour would remove boulders weighing more than 4,000,000,000 times as much. Such power is inconceivable, but we know that it would have stripped the continents not only of every particle of soil, gravel, and lime stones, but the very bed rock would have been torn up and carried into the sea, unless the effect of that miracle was counteracted by another miracle. Even if the waters which covered the land had been taken up bodily and laid upon the sea, the movement of such a vast body so quickly would have produced the most terrific atmospheric distur-

bances unless prevented by another miracle. Doubtless if the other miracles occurred this did also, for a little later in the same day, grass, herbs, and fruit trees are found growing on the land from which the water had been taken just before. As every one knows such plants could not exist in soil from which the sea had just before run off. To them salt is a rank poison. Another miracle was therefore required, either to remove the salt, or to change temporarily the nature of the plants.

On the fourth day the only work done was to disperse the remaining clouds so that sun, moon, and stars could be seen. God they say created in six days the heaven and earth, the sea and all that in them is, and we are told that the simplest thing of all, the mere removal of clouds required the first, second and fourth days, as much of the Divine period of work as all the rest. The littleness of this result contrasts strangely with the inconceivably great work, with its miracles upon miracles, crowded into the third day.

On the fifth day, the waters began to swarm with living creatures, and fowl began to fly in the air, and on the next day cattle, beasts, and other land animals came into being. And all these, these of water, air, and land, of exactly the same species that had lived for ages before that darkness. A miracle calls them into existence, and the line goes on without the slightest apparent break in the continuity. The only new creature was man.

The holders of this theory have suggested no reason for the destruction and the re-creation of all plants and animals except that it would justify Moses in saying that in six days God created the heavens and earth, the sea and all that in them is, six common consecutive days.

But they strangely stultify themselves, for they say that God created the heavens and earth, and the sea, and all that is in the rocks, before the six days.

It seems to me that of all the theories for explaining this account, the renovation theory is the most inconsistent with what we know of God's way of working, and even with itself.

It would be much easier and to me far more satisfactory to take refuge in the heroic faith which accepts as true that six days before Adam nothing existed except God and the angels.

To escape these difficulties Dr. Pye Smith would limit the "creation" to a locality of moderate extent in Western Asia. This modified theory has no facts on which it rests, not a scintilla of proof either in the Bible or out of it. It ignores the largeness of the account; thus "the heavens and earth and all the host of them," has reference to one petty creation in Turkey or Persia.

Besides, such a theory offers no escape from the difficulties it was designed to obviate. What has been said of the renovation scheme applies with equal force to this.

SPECIAL COMBINATION OFFER.

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

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

Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Dr. Leffingwell returned by the "City of New York," on Aug. 13th.

The address of the Rev. F. S. Stickney has been changed from Madison, N. C., to Greensboro, N. C. The address of the Rev. William M. Jefferis, D. D., has been changed from No. 675 North 11th st., Philadelphia, to Washington College, Tacoma, Washington.

TO CORRESPONDENTS.

G. S.—Not as a general rule. In a few dioceses women may serve on vestries, though not as wardens. There have been a few cases in England of women of rank becoming church wardens, but very few. Each diocese is a rule to itself.

U. T.—Full information as to the Guild of the Holy Cross for invalids may be had by addressing the warden, Mrs. Ranney, care of treasurer, G. H. C., 354 Superior st., Cleveland, Ohio. This guild differs from the "Shut in Society" in being thoroughly Churchly and Catholic in its organization and purpose.

MARRIED.

SOMERFELDT—THOROLD.—At Grace church, Jamestown, North Dakota, on Aug. 17th, by the rector, the Rev. G. A. Harney, M. B. Somerfeldt of Portland, N. Dakota, to Miss Nellie Thorold of Jamestown.

FRASHER—LONG.—At St. Paul's church, Kenwood, Chicago, on Aug. 19th, by the rector, the Rev. C. H. Bixbey, Edward S. Frasher to Eugenia Long, both of Chicago.

DIED.

WARWICK.—At the Biggs House, Washington, D. C., August 14th, 1892. John G. Warwick, Representative in Congress from XVth district of Ohio in his 62nd year.

BECKMAN.—At West Hampton Beach, Long Island, on Sunday, Aug. 14th Catharine Alexander, widow of Wm. Fenwick Beckman, and daughter of the late Wm. Neilson, in the 78th year of her age.

TROWBRIDGE.—Suddenly, Friday afternoon, Aug. 12th, at New Haven, Prof. W. P. Trowbridge, of Columbia College.

ZABRISKIE.—Entered into rest on Saturday, Aug. 13th, at Newport, R. I., Sarah Jane, widow of Christian A. Zabriskie, and daughter of the late William M. Titus.

JARVIS.—On Sunday, the 14th inst., General Andrew Sanford Jarvis (late of Weston, Conn.), in the 57th year of his age.

MACLEAN.—At Bay City, Mich., on Aug. 13th, Donald Markland, son of the Rev. and Mrs. T. W. Maclean, at the age of four and one-half.

PERCIVAL.—Entered into life eternal, on Thursday, Aug. 4th, 1892, aged 70 years, Rev. Chester S. Percival, Ph. D., chaplain of the Iowa Soldiers' Home, Marshalltown, Iowa.

MULCAHEY.—Fell asleep, at the Appleton House, Dublin, N. H., Aug. 8th, 1892, Mary, beloved wife of James Mulcahey, of St. Paul's chapel, Trinity parish, New York. The burial was in Warren, R. I. on Thursday, the 11th inst.

OFFICIAL.

St. Jude, Chapter 61st, of the Brotherhood of St. Andrew, Philadelphia; address all communications, etc., to F. M. Prevort, secretary and treasurer, at his office, 815 N. 8th st., or at the parish house, St. Jude's church, Franklin and Brown sts.

St. Mary's School, Knoxville, Ill., will reopen on Wednesday, Sept. 14th. St. Alban's School for boys will reopen on Thursday, the 15th. The rector will be in Chicago at the office of THE LIVING CHURCH on Monday and Tuesday, Aug. 29th and 30th, and will be glad to confer with parents or others interested in the Schools.

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.

S. H. S. H. S.

The Society for the Home Study of Holy Scripture and Church History, President, the Bishop of Albany, is now prepared to enter about forty new students. This society was organized in 1886, and incorporated in 1889. It extends over 42 dioceses, with an average of 250 students yearly. It is for women only. The instruction is given by correspondence. Early application is desired, as the term of study begins on Oct. 1st, and the list is then closed. Address for information and preliminary paper, Secretary of S. H. S. H. S., St. Anna's Hall, 428 West 20th st., New York City, N. Y.

THE GENERAL CONVENTION.

Reduced rates of fare have been obtained for those attending the General Convention at Baltimore, and all meetings connected therewith, from the Trunk Line, Southern Passenger and Central Traffic Associations.

These associations include, most of the railways of the country except those in the Trans-Continental Association, from which no special rates have been obtained.

Clergymen living on or near the lines of the Pennsylvania, and the Baltimore and Ohio Railways, can obtain half rate tickets by procuring a permit from the general passenger agents of these roads, addressing the former at Philadelphia, and the latter at Baltimore.

Clergymen living on or near the line of the Baltimore and Ohio Railway, desiring to take any members of their families with them to Baltimore, can obtain some valuable information on the subject by addressing the general passenger agent of that road at Baltimore.

INSTRUCTIONS FOR REDUCED RATES.

First. Each person must purchase a first-class ticket through to the place of meeting, for which he will pay the regular fare; and will, at the same time, obtain of the ticket agent a certificate, to be filed in by the agent, stating that he has purchased such a ticket.

Second. If through tickets cannot be procured at the starting point, the person will purchase to the most convenient point where such through tickets can be obtained, and then re-purchase through to the place of meeting, requesting a certificate, properly filled out by the agent at the point where the re-purchase is made.

Third. The certificate obtained from the ticket agent at the time of the purchase of the ticket, (which must be not more than three days before the meeting) must be presented to the secretary of the Convention, that the other side may be filled in. By a new regulation of the Railway Association, the certificate must also be signed by an agent of the associations, who will be in attendance at the Convention on and after October 13th.

Fourth. On presentation of the certificate, duly filled in on both sides, and signed, within three days after the Convention has ended, the ticket agent at the place of meeting will sell a ticket for the return journey at one-third the full tariff fare. Return tickets will be issued over the route used in going to the Convention, and will be available for continuous passage only.

Fifth. Certificates are not transferable.

Sixth. No refund of fare will be made on account of failure of any person to obtain a certificate.

Seventh. The reduction of fare is available not only for members of the Convention, but for all who may attend it or any meetings held in connection therewith.

APPEALS.

TWELFTH SUNDAY AFTER TRINITY.

The Church Mission to Deaf-Mutes, New York, incorporated in 1872, asks for offerings and donations in the five dioceses of New York, the six dioceses of New England and the diocese of Newark. Those received in Western New York and Central New York will be appropriated for the support of the Rev. C. Orvis Dantser, and those in Boston for the Rev. S. Stanley Searing.

Wm. Jewett, treasurer, 89 Grand st., New York. Rev. Thos. Gallaudet, D. D., General Manager, 9 West 18th st., New York.

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

THE GENERAL BOARD OF MISSIONS.

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

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, 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.

MISCELLANEOUS.

FOR RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill.; seven rooms, cellar, well, cistern, shade trees, etc., \$150 a year. Preference given to a family having daughters to educate. Address, C.W.L., this office.

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.

FOR SALE.—Three lancet windows of English stained glass, two of same size, 13 ft. 7 in. long by 3 3/4 ft wide; the third two feet longer and of same width. The last contains large figure of St. Andrew. All in perfect condition. Cost \$500. Will be sold for \$200. Apply to rector, St. Andrew's church, Ann Arbor, Mich.

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.

28. 11th Sunday after Trinity. Green.

ST. BARTHOLOMEW'S DAY.

(Epistle for the Day.)

BY W. S. H.

By the hands of the Apostles,
Were both signs and wonders wrought,
E'en their shadows' benediction,
By the sufferer was sought.

Of the rest durst no man join them,
They were magnified of all,
And great multitudes were added,
To the Lord on whom we call.

Such the mighty works that followed
The first preaching of the Word,
By the earliest Apostles,
Of our Saviour, Christ the Lord.

Grant, O Lord, to all Thy preachers,
Evermore to preach that Word,
And Thy people grace to follow
It, through Jesus Christ our Lord.

Lord, our God, this day we praise Thee,
For the blest Bartholomew,
May we all like him be guileless,
And to Thee be ever true.

At the recent Choir Festival in Lichfield Cathedral, Mendelssohn's "St. Paul" was given with full orchestra and chorus. At the conclusion of the oratorio, the 100th Psalm was sung with an orchestral accompaniment specially written by Sir Herbert Oakeley, honorary visitor to the Diocesan Choral Association.

The complete programme of the Gloucester Cathedral Festival to take place in September, is now finally arranged, and reads as follows: First day, "Elijah," and "The Redemption;" on Wednesday, "Joshua" (Handel), the new motet by Dr. Bridge, "The Lord's Prayer," "My spirit was in heaviness," Bach, Miss Ellicott's "The Birth of Song," an organ concerto by Handel, and Schumann's D minor symphony; on Thursday, Dr. Parry's new cantata, "Job," Mr. C. Lee Williamson's "Gethsemane," "The Hymn of Praise" (Mendelssohn), and Dr. Spohr's "The Fall of Babylon;" on Friday, "The Messiah," "Hear my prayer," by Mendelssohn, Schubert's unfinished symphony, and Bach's great organ fugue, "St. Ann's"

It is a fairly mooted question whether the student for advanced acquirements in music would be wiser to go abroad or stay at home. The discussion is earnest and resolute; but the attitude of the question is being rapidly modified, from year to year, by the organization of conservatories in many of our principal cities, as Boston, New York, Cincinnati, and Chicago. So generously and broadly are some of them founded, that the chief living composers of Europe are found ready and glad to assume directorship over them. Already Scharwenka and Dr. Antonio Dvorak are established at the head of different conservatories in New York, supported by faculties of eminent masters and professors in all departments of the higher musical education. The latter, confessedly one of the greatest, if not actually the greatest composer living, Dvorak, is now director of the National Conservatory of Music of America, of which Mrs. Jeannette M. Thurber is president, Hon. Wm. G. Choate, vice-president, and Mr. Edmund C. Stanton,

secretary. Fifty-three instructors are engaged; and the educational and artistic prestige of the institution rests upon a social recognition and support of perhaps unprecedented importance.

Certainly such a conservatory may well challenge the interest and attention of the rapidly increasing number of students who, at the outset of their inquiries, find that educational facilities and opportunities for professional development are within reach at home, not surpassed by any foreign conservatory. It should be remembered, moreover, that all Americans, unfamiliar with the German language, must spend one or two comparatively profitless years abroad, until they have acquired a certain indispensable mastery of the language. And even at that period, a heavy obstruction of local precedent, traditional pedantry, and distrust of strangers remain, while the educational advantages are not superior to those within reach at home. As for orchestral and symphonic study, Berlin, Dresden, and Leipzig are not in advance of New York and Boston.

Besides, it should be borne in mind that whatever is specifically helpful and valuable in the artistic traditions of Germany, are already become domesticated in New York, in the large German population constantly recruited and strengthened by annual additions from the most cultivated and enterprising circles of the Fatherland, in which the best culture and artistic traditions of the Old World find a vigorous and perennial life, although grafted on American stock. Indeed, it is not rash or presumptuous to prophesy that this exotic under fresh inspirations, with an unstricted social and political atmosphere, may reach a larger and richer development than the world has yet seen.

It is prudent, just here, to draw these lines outside the domains of religious or ecclesiastical music, although in the higher forms of liturgical music, as the Roman Mass, it may be justly urged that the German composers, and especially the Cecilian Guild, easily stand at the head of the modern school of Mass-composers. For the betterment and enrichment of our own proper liturgical music, our legitimate ideals will and must be found more perfectly realized in England than elsewhere. Will the day ever come when a strongly organized and richly furnished conservatory for the study of our own proper and higher ecclesiastical music, sufficient for both present and future, shall have a permanent home among us!

Since our account of the annual festival service of the London Gregorian Choral Association in St. Paul's Cathedral, London, June 9th, we have watched eagerly for anything in musical literature that might throw additional light on this profoundly interesting and too commonly-neglected school or mode of service music. We have fortunately gathered from a recent address of Mr. C. F. Abdy Williams, recently delivered before the London Plainsong and Mediaeval Society, something that may assist in reaching a better understanding of the subject. Mr. Williams said, in substance, that all authorities seemed to

agree that rhythm played an important part in Plainsong, but none appeared to have any exact knowledge of its nature. The difficulties in studying the subject arose from the confusion between Plainsong and measured notation in the received authorities. Plainsong at St. Peter's, Rome, and St. John's, Lateran, was sung without rhythm, and it was not until the lecturer became acquainted with the works of Pothier that he obtained any clue to the original rhythm. This writer explained everything so clearly and logically, that it seemed impossible to doubt any longer that the true art of performing Plainsong as practiced at its best epoch; *i. e.*, that of St. Gregory, had been re-discovered. This manner of performing the Church service was not set forth in the Solesmes edition of the Church service books of the fifteenth century. The loss of the ancient rhythm was owing to the invention of the polyphony, the Plainsong notes being gradually reduced to equal length, which were sung very slowly to give greater liberty and scope to the contrapuntal additions. Pius IX, wishing to introduce uniformity into the Church, formed a special commission, the result of whose labors was the Ratisbon edition, which was declared to be authentic.

This attempt to enforce uniformity naturally led many to study the matter for themselves, and there are, at present, two parties in Rome who respectively favor the Ratisbon and Solesmes editions. The lecturer had heard the Mass sung according to each edition, on the same day, and to him there was no doubt of the superiority of the latter in beauty and fitness. There were two kinds of rhythm; *i. e.*, the strict and the free. The former demanded an equal division of the time-values of the various portions of a musical composition, or the accents in poetry, the latter a general balance of syllables, accents, and phrases as observable in good prose, and this corresponds with the rhythm of Plainsong.

The Anglican chant with its recitation note and its subsequent barred music was a mixture of free and strict rhythm. Both kinds were, however, based on the same fundamental law; *viz.*, that each accent-portion and phrase had a specific relation to the others and the whole. The rhythm of Plainsong consequently depended on the correct accentuation of the words to which it was allied. All syllables which were unaccented should be sung lightly and without any forcing or jerking, the time they occupied being dependent upon their weight; *i. e.* the number of consonants contained in the syllable. The unaccented syllables should be viewed as grouped around the accented syllables, and these syllable-groups, or words, corresponded to the feet in poetry: the smaller divisions of the musical sentences, to the Greek *kola*, or musical phrase; the larger divisions, or the whole sentence, to the period or *strophe*.

The Psalms supplied excellent examples of this grouping. In Plainsong no attempt should be made to sing in strict rhythm. To do so would be to entirely alter its character. Plainsong was prose music. It should be remem-

bered that this kind of music had its origin where climate and surroundings disposed towards a joyful form of art, perhaps a little out of keeping with the severer spirit of more northern nations. The Gregorian Song was essentially a song of joy, hence it required freedom from restraint, and a graceful, easy flow of performance. It was like no other music, and it seemed to open a new world of artistic excellence.

While our city churches are not generally "closed," as in the old time, they are liturgically "lying fallow," and given over to deputy organists, "scratch" choirs, and, not unfrequently, to make-shift ministrations; and this condition will continue until frosty nights and the "sere and yellow leaf" send rustivating church folk back to the city. During this interim organists take a long vacation, with most of the leading clergy; the choirs—especially the soloists—are furloughed, while the "deputies" are supposed to provide the music for the thin and fluctuating congregations. There are many and important exceptions, however, for all the churches in Trinity Parish sustain nearly the average rate of choral duty, and are attended by good congregations. It is also stated that at St. Ignatius and St. Mary the Virgin churches, the services "are conducted without curtailment."

A Baptist Mission "Tabernacle," occupying a commanding locality on Second Avenue, nearly opposite St. Mark's church, announces a praiseworthy attempt to reach and interest the wandering masses on Sunday afternoons, in the engagement of M. Henry Carter, to give a series of organ recitals of classical religious compositions. The edifice is spacious and attractive, the organ large and excellent, the organist a brilliant performer. In view of the multitude of secular and demoralizing expedients flung out in all directions tending to a violation and profanation of Sunday, such efforts deserve encouragement, and should be indefinitely multiplied. The municipal authorities continue to provide numerous open-air concerts by excellent military bands in many of the public parks on week days, and on Sunday the celebrated Gilmore's band gives its usual afternoon concert in Central Park, where literally tens of thousands quietly congregates. At the same hour a similar concert is taking place in Prospect Park, Brooklyn, eliciting an almost equal popular interest. But Coney Island, so near and cheaply accessible, with its constant trains from several quarters, its multiplied bands and saturnalia of amusement, on fair and promising Sundays, with the accessible and popular water-side resorts, almost drain New York of the wearied and heat-oppressed wage-workers. The churches are therefore almost deserted. A few summers ago the leading hotel at Coney Island resorted to the expedient of "hiring" a popular clergyman to hold a service and preach in the large assembly room, and among others some of our most celebrated preachers figured on the list. The "honorarium" was handsome, but the multitudes evidently did not seek Coney Island for evangelical privileges, and so the shrewd plan was abandoned. Although the Church has taken care to

plant and establish mission chapels, and interesting services at or hard by most of these popular resorts, we cannot learn that they meet any encouraging measure of success. The unpalatable truth remains, that water-plate life and summer resorts are, in their trend, demoralizing and perilous to the Christian life, and that few Christians, even among well-trained Church people, escape spiritual loss and harm.

MAGAZINES AND REVIEWS FOR AUGUST.

The American Architect and Builders' News, Ticknor & Company (Aug. 6th), apart from its decided practical value to both architects and constructors, supplies an intelligent and interesting *resumé* of the best results now being accomplished under their combined industry. The general and radical advance is remarkable the country over. Our leading commercial cities have become firmly established and so far matured that the day of provisionial construction is well-nigh passed, and capitalists and investors are erecting permanent buildings. The enhanced cost of desirable building sites favors this movement. *The American Architect*, therefore, week after week presents a constantly varying succession of architectural designs, civic, commercial, domestic, and ecclesiastical, already executed or being executed, that are generally elegant and thoroughly studied, costly, and for the most part likely to remain undisturbed for generations. This current number sufficiently illustrates the situation. There is an Allston Congregational church, Allston, Mass. (cross-crowned), solidly and handsomely built of stone, with its dependent structures; a more elaborate design for another Congregational church for Orange, Mass.; excellent revivals of Continental motives elsewhere, and a costly and ambitious court and county civic edifice at Taunton, Mass., whose only fault seems to lie in its very palpable Richardsonism, reminding one too forcibly of Trinity church, Boston. The literary matter week by week provides un-failing entertainment for even non-professional readers.

The New England Magazine, Boston, smacks of its local *entourage*, and not unpleasantly; flavored as it is by breadth of topic and widely-spread interests, taking in, in its very clever and well-written papers, "Round about Gloucester," "The Chicago Fire," "The Argentine Republic," "Free Summer Pleasures for the People in Boston," and many other things well worth the telling. Three papers are devoted to "Walt Whitman", who is accorded a niche among the greatest men of the century—a distinction against which we should resolutely protest. Many of these papers are accompanied by spirited illustrations. The "New England" fairly takes its place among the leading illustrated monthlies.

The Literary Digest, Funk & Wagnalls, New York, although a weekly, should not be lost sight of, supplying, as it does, an invaluable review of the best productions of both American and European literature, often by original translations, but generally by unique and most satisfactory excerpts and condensations. No student or general reader can afford to dispense with it. It is edited with signal ability, and is a marvel of cheapness (\$3 a year) in view of its intrinsic value. The current number has 28 pages.

The Musical Year Book of the United States, by G. H. Wilson, Boston, Mass. Mr. Wilson, the editor and compiler, has, if we mistake not, combined his own previous series with a similar one published for some years in New York under the editorial management of Mr. H. E. Krehbiel. There seems to be hardly room for more than one Year Book covering the leading musical events of our musical centres and cities. Mr. Wilson does not provide any critical comment, and we miss the keen instructive analysis which Mr. Krehbiel was wont to

provide in his notice of the production of new and important compositions. But Mr. Krehbiel covered only the musical life of New York, while Mr. Wilson gives an accurate synopsis covering the whole country. The undertaking is unique and is of great value, especially to artists, musicians, and amateurs.

The Magazine of Art, Cassell Publishing Company, New York. The August number of this valuable serial has for its frontispiece a lovely etching after a very lovely subject, "The Old Spinnet." The treatment is very graceful and picturesque. The opening paper, "Current Art, the New Gallery," which concentrates the professional protest against the short-comings and multiplied negligences of the Royal Academy, epitomizes the leading contributors and their contributions. It supplies not a few particulars of that deep and determined conflict now going on between "the old" and "the new" in the teeming world of British art. The prevailing discontent is spreading, and many of the "R. A.'s" send in important pictures to the new gallery. Among those here is pictured that most poetic and pathetic translation of "Sic transit," by G. F. Watts, whose superbly idealized portrait of Walter Crane, is among the most interesting events of the season. An illustrated article on "Corfu," follows. There is a spirited wood engraving after "The youthful Christ embracing St. John," by Guido Reno, in the National Gallery. Most interesting of all is an article on Alfred Stevens, by Cosmo Monkhouse. This most masterly artist since the days of Turner, and, unlike him or any of his late contemporaries, equally master in plastic, pictorial, or decorative art, in marble and metal, and colors, and now more especially memorable on account of his magnificent monumental memorial of the great Duke of Wellington in St. Paul's, has been brought prominently before the English art world in a superb volume by Hugh Stannus, containing fifty-seven full-paged autotype plates of the Stevens' designs and compositions. Mr. Monkhouse writes with keenest appreciation, profound artistic knowledge, and the liveliest sympathy. To-day this Alfred Stevens stands acknowledged head of British art for this generation and century. But a year or two ago he was little more than a confused memory confined to a limited circle of amateurs and art dealers. Most humiliating of all, he was constantly confounded when mentioned at all, with the "Alfred Stephens" of Belgium, the painter of pretty women and tasty costumes! The real Alfred Stevens is a rich subject for careful study. The few designs of fragments of his creations, show more of the true and good Florentine spirit that can be found elsewhere since the days of Michael Angelo. This number with those for June and July are full of interest, and the frontispiece for the July number is the superb "Circe" of J. W. Waterhouse, R. A., whose later "Circe" poisoning the sea, is counted as one of the coming successes of the current Royal Academy exhibition.

The Portfolio, (May, June and July), edited by P. Gilbert Hamerton, and supplied in New York by Macmillan & Co., continues the leading expositor and exemplar of the etcher's art. The page-plate subjects for these numbers seem exceptionally strong and interesting, both in selection and treatment. They include a lovely "Interior of St. Mark's, Venice;" a masterly reproduction by Hale of Rembrandt's portrait by himself, (etching); a striking portrait of a young man, after Holbein; more of Herbert Railton's exquisite "Temple" studies, with others scarcely less interesting. The articles are scholarly and the editor's criticisms, exposing the feebleness and flippancy of current French art, well worth reading. A melancholy interest attaches to Mr. Hamerton's survey of the present attitude of the *imprisséciste* school, because it is deliberate, unimpassioned and truthful. He quotes from an eminent critic, M. Lhomme, whose analysis of the wretched development is exceptionally

valuable in that he traces this moribund development to its true sources, the prevailing moral and spiritual degeneracy. He says: "You do not look for truth in drawing or painting; skies are green, and trees blue, colors are heaped together by chance, there is a determined hostility to common sense. These pictures express nothing but the inenviable variety of their authors. . . . And yet there are critics who praise these horrors, they have seen them and proclaim them beautiful. The same writers, (and here comes the tragical secret of the movement!) are telling us that all dramas are to be without action, novels without plot, and verses without ideas. They use the pen as their friends employ the brush. They deny art, and elaborate theories to justify their works. Painters, poets, dramatic authors, novelists, decadent critics (and we might lengthen the list!), they are all alike, and all of the same value. They have exhibited nothing but their own impotence. The true innovators, they who give a fresh growth to art, and who maintain it in its purity, do not enroll themselves among those charlatans, they do not run down "the old masters." Lasting reputation can only be won so, and even the crowd itself is not duped for long."

BOOK REVIEWS.

THE WIDE, WIDE WORLD. By Elizabeth Wetherell. Philadelphia: J. B. Lippincott Co. Price \$1.00.

This is a new edition of a book that is familiar to nearly every home in the land. It is printed on very good paper, in clear-cut type, and is illustrated very appropriately by Frederick Dielman. The book is wonderfully well gotten up for the price, and the publishers are doing a good thing in placing such a pure and elevating story within the means of every young person.

LOOKING FOR THE CHURCH. Edited by the Rev. Francis Kitchin, M. A. Edinburgh: St. Giles' Printing Company.

This is an abridgement of "A Presbyterian Minister looking for the Church," by the Rev. Flavel S. Mines. It places the pith of this important book into small and handy compass. The late Canon Liddon writing of the previous edition said: "It is a deeply interesting book, and ought always to be easily accessible." This particular edition is a reprint, handsomely done.

LITERARY LANDMARKS OF LONDON. By Lawrence Hutton; eighth edition. New York: Harper & Bros., Price, \$1.75.

When a book reaches the eighth edition, this is evidence enough of its value. A merely cursory perusal will convince any one of this truth in the book before us. Every writer of any note, from Chaucer to Dickens, who spent any time in London, is mentioned, with a minute description of the places made famous by these men and women. The illustrations are good and plentiful; and the references to places so clear that a tour of London's famous sites might be made by the help of this book. It is a book for the parlor as well as the library, to be taken up at odd moments for reference to one of its many characters.

THE BISHOP AND NANNETTE. By Mrs. F. Burze Smith. New York: Thomas Whittaker. Price, \$1.

We heartily commend this book to all Church people, especially to those who are anxious to know more of the meaning, origin, history, and grandeur of the Prayer Book and its services. Written in the form of a story of conversations between a bishop and his grandchild, and interspersed with episodes of an interesting character, the book presents an attractive appearance which a mere discourse on the subject would lack. We can forgive the author for making Nannette an old woman instead of a child, for this is but the cloak under which we find the solid food of instruction in Churchmanship. The author has overlooked the additions made to Morning and Evening Prayer by the last two General Conventions. This is a pity, as the opportunity was ripe, and the book is necessarily incomplete. We hope the author will make the corrections in future editions.

CHARLOTTE M. YONGE's next story will be entitled "The Cross Roads, or a Choice in Life." A story for young women and older girls. Thomas Whittaker will publish it Sept. 1st. He will also issue "Imogen, or Only Eighteen," by Mrs. Molesworth.

THE "Winter Vacation" series, by Canon Knowles, which was completed in our last issue, is to be published by Messrs. A. C. McClurg & Co., Chicago. The letters are to be gotten up in attractive form, as a Christmas book. They will undoubtedly find a ready sale among the readers of THE LIVING CHURCH.

A VERY interesting paper in the September *Scribner*, on "The Education of the Blind," is contributed by Mrs. Frederic R. Jones. She has studied very carefully the development of the various modes of instruction, and with the illustrations gives the reader an intelligent idea of the progress of improvement in the methods of printing, writing, musical notation, etc., that have opened the outside world to the sightless.

HARPER & BROTHERS have just ready for publication "The Danube: From the Black Forest to the Black Sea," by F. D. Millet, richly illustrated by the author and Alfred Parsons; "A Family Canoe Trip," by Florence Watters Snedeker, illustrated; "The Woodman," a novel, by M. Guernay de Beaurepaire, Procureur Général of France, translated by Mrs. John Simpson; and "The Principles of Ethics," by Prof. Borden P. Bowne, of the Boston University.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

Under this head will be announced all books 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. When no address is given, the publication is issued in New York.

Paper Covers.

H. L. HASTINGS, Boston.

THE CROWNING SIN OF THE AGE. The perversion of marriage. By Brevard D. Sinclair. Price 50 cents.

TWO HYMNS.

Two hymns worthy the name: The first was written by the Hon. George Lunt, some years before his death, and was sung at his funeral in St. Paul's church, Boston. The second is from the pen of Prof. Andrews Norton. D.

I.

In time of need to Thee I cry;
Yet ere my faltering lips can plead,
My conscious spirit gives reply—
"Lord! when is not the time of need?"

The first faint glow of dawning life,
The bloom of youth, and manhood's prime,
And wearied age, that quits the strife
Of mortal toils, declare the time.

Each day some new temptation tries
To wreck my faith, my hope defeat;
And every moment, as it flies,
Would lure me from Thy mercy seat.

But, gracious Lord! in life and death,
In joy or grief, be this my heed;
My earliest and my latest breath
Bound one unceasing time of need.

II.

My God, I thank Thee! May no thought
E'er deem Thy chastisements severe,
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom
That darkens o'er his little day.

Full many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer is breathed in vain,
Nor does one tear unheeded flow.

Thy various messengers employ;
Thy purposes of love fulfil,
And 'mid the wreck of human joy
Let kneeling faith adore Thy will.

THE HOUSEHOLD.

MOSSES FROM AN OLD MANSE.

BY GEO. THOS. DOWLING, D. D.

The minister's wife had just finished her chores,
By calling on all the church people;
And some she'd found open as both the church doors,
And some she'd found stiff as the steeple.
For awhile all the deacons had slept on the wall,
A committee had come like a lion;
And by giving her husband a generous call,
Had shaken the bulwarks of Zion.
For years they had paid him who taught the Word,
About six hundred dollars or seven;
For they felt that a preacher should "trust in the Lord,"
And grow fat on the "manna from Heaven."
And so the cash question had come to annoy;
Which with so many ministers rankles;
For the Lord had sent children; three girls and a boy,
And the boy—hollow down to his ankles.
Sister Blodgett, the wife of "a pillar," had cried
(They supported a carriage and horses),
"Beware! lest you sin against God," she had sighed;
"A rolling stone gathers no mosses."
The preacher looked up from the book which he read,
And his merry eyes twinkled with laughter,
"Why didn't you tell Sister Blodgett," he said,
"That moss isn't what we are after."
—New York Independent.

THERE IS A COUNTRY.

BY DOROTHY DEANE.

Bess wandered wearily down the dim-lit street with her last unsold papers under her arm. It was late and the wind was growing cold, but she did not mind it much, she only shivered and kept close to the wall.

A glimmer of light shone at the windows of the great church; she heard a sound of singing—the choir was practising for the Sunday services. A little door stood open close by, and she stole inside. It was warmer there, the wind did not blow, and she crouched down in the dark to listen.

The voices kept on in splendid chorus, full and mighty. Bess nodded drowsily in her sheltered corner. All at once a single voice sang on alone—a boy's voice—sweet, oh sweet! Bess caught her breath with a little sob. Then she leaned forward and listened eagerly. What were those words, those wonderful words, the voice was singing?

"They shall hunger no more, neither thirst any more."

Oh, what did it mean?

The voice stopped and then began again.

"There is a country which is an heavenly"—

Bess clasped her hands in the dark, and the voice went on, low, sweet, thrilled her with hope, exultant, glad, yes she was sure of it this time.

"They shall hunger no more."

Oh, if she could only find it! She sobbed softly to herself in the darkness, and the voice took up the words again, infinitely sweet and tender.

"And God shall wipe away all tears from their eyes."

A door opened suddenly at the end of the passage; they were coming out, they would not sing any more tonight.

She crept back into the shadow, and they passed her by. Then one came out alone; she heard him say good-night to the choir-master, who still lingered. He came down the dim passage, singing softly to himself the words of his solo:

"They shall hunger no more."

Now was the time, she would ask him. He knew about it. She put out her hand and touched his sleeve.

"Please tell me where to find it?"

He was startled, he had not seen her, coming out of the bright choir-room. He answered a little gruffly:

"What is it you have lost?"

"No, no, the country! Oh, I thought you knew, I thought you knew!" and Bess cast herself away in sudden, sobbing despair.

The boy whistled softly to himself.

"Oh!" he said gently, after a minute. "Come, don't cry, I'll tell you, I do know."

Bess hushed herself and listened eagerly.

"It is God's country. If you will be good and love him, he will come and take you to it some day, and you'll never be cold or hungry any more. He is your father."

"My father," questioned the child, wonderingly, "oh tell me where to find him!"

"But maybe he isn't ready for you yet," said the boy, "you must wait till he sends for you."

"But I want to go now," said the child, sobbing again pitifully, "I'm hungry now."

The boy whistled softly for a minute or two. He put his hand in his pocket. He knew there was just a nickle there. If he gave her that it meant a long two mile trudge for him.

"And God shall wipe away all tears from their eyes."

The song drifted tenderly through his mind. Perhaps, might it not be helping Him? He thrust the money into the child's hand, and left her comforted.

The sun came splendidly in through the gates of the morning. Snow had fallen; it had drifted into every corner of the dreary old court. It lay, white as a flower, on the very threshold of vice and misery, as if with its pure touch it would blot out and cleanse away the crime and sorrow and despair that lurked there.

Bess was astir in the early brightness. She shivered in the nipping air, and drew her old shawl closer about her. She went away down the court, and threaded the narrow streets, on and on. She came into broader ways, where there were beautiful homes. And still she trudged on. Somewhere lay the country; she had heard of it, a beautiful place where trees and flowers grew, and it was warm, and birds sang. She would try to find it. Perhaps she could find the other country too, that the boy sang about. It was her father's country. She would find him. Maybe, the boy had said, maybe he was not ready for her to come yet, but she would tell him how cold and hungry she was, and he surely would let her stay.

So she walked on. The sun mounted higher in the winter sky. He looked down and watched the child as she journeyed. There were trees by the wayside, gaunt and bare in the sunlight; they looked as if they too might

be cold. She wondered when she should come to green fields. She was growing very tired and cold and hungry.

She had passed out into the open country. The wide fields were hushed and white in their folding of snow. She saw now and then a country house, with curls of smoke winding away from its chimney top. She caught glimpses of firelight at the windows.

A great despair fell upon her at last. She was numb with the cold. Would she never find the country? Perhaps she had not come the right way. The tears dropped slowly down her face, and she was too cold to brush them away.

She stopped at the gate of the next house. A man went whistling across the yard. She would go in and ask him. Maybe he could tell her which way to go.

A minute later the farmer felt a timid touch on his arm. He turned and saw her, a pitiful little waif, tear-stained and blue with the cold.

Well, bless my soul!" he cried, turning his broad, kindly face full upon her.

"I want to find my father," said Bess, with a sob in her voice.

"Bless my soul!" said the man again, "come straight to the fire and get warm."

He picked up the miserable little bundle and carried her into the sitting room.

"Here, mother, come quick and tend to this little snow-bird I found out in the yard just now. It's starved, frozen!"

A motherly woman came bustling in from the kitchen. Her face grew soft and tender, and her eyes were very pitiful as she knelt and undid the old shawl and chafed the poor, half-frozen hands.

The child was warmed and fed. She spread her thin hands to the dancing blaze with a great content in her face.

"You say you are looking for your father?" the farmer asked.

The child's lips trembled. "I wanted to find him, and the country," she said, vaguely. "The boy said I would never be cold or hungry any more, and that my father was there."

The farmer scratched his head in a puzzled way.

"He said maybe my father wasn't ready for me to come yet, but if I was good, sometime he would send for me."

The woman's cheeks were wet with sudden tears. "Father," she said, with a quiver in her voice, "I do believe she means heaven!"

The farmer's lips twitched a little. "Where did you come from?" he asked gently.

The child looked puzzled. Then she pointed, half uncertain. "That way, I guess—oh, a long, long way!"

The farmer and his wife looked at one another. The tears gathered slowly in the woman's eyes.

"Little Ellie was just that tall," she said softly.

The farmer walked away and looked out at the white-folded hills. The memory of a little face rose before him, the flash of blue eyes, the gleam of gold hair, the music of a child's voice.

When he turned back to his wife she had clasped the little waif to her hungry heart; then she crooned softly to it till it fell asleep. The farmer watched her as she brooded above the

child. The same thought was in their hearts.

"Would you like it, mother?" he asked.

She lifted her face to his wistfully. "Yes," she answered softly, "let us keep her for her Father, for little Ellie's sake."

Bess wondered sometimes if, after all, this happy place were not the country the boy had meant. Surely she was cold and hungry no more. Day by day her face lost its old wan look, her eyes lost their half-frightened, half-sad expression, and she grew dimpled and rosy. Gradually the memory of the old life faded.

Spring came across field and hill. The snowbanks changed into brooks that sang; the birds mated in field and forest; the trees hung out banners of rejoicing; the skies grew tender and blossomed, blue as a violet; soft airs drifted up from the river-ways, sweet with the breathing of a thousand woodland flowers. And the child's nature blossomed with the blossoming of the year. Every morning came like a revelation; every day was a new glory.

And she grew, as the other flowers grew. The years passed over, and the dawn of womanhood was upon her. A grave sweetness was in her brown eyes, the look of her face was like the look of a flower that has come up under tender skies and through sunny weather. And the child was a woman.

The farmer's wife looked up from the letter she was reading one day, with a light in her dear old eyes.

"Our boy is coming to-morrow," she said, "our boy Ralph. He's our grandson, you know, Bess dear, such a bright, manly little fellow."

But when young Ralph stepped over the threshold next day, Bess saw a tall, bearded young fellow. The dear heart had forgotten how the years slipped by.

* * * * *

It was on a morning in June that Bess stood at the window listening. A robin sat on the topmost branch of the old maple. All the joy of the morning was in his song. The girl's face caught the light of his gladness, and her eyes shone with the joy of life.

Ralph Kennedy passed through the sitting room with the words of a half-forgotten song upon his lips:

"They shall hunger no more, neither thirst any more."

Bess caught her breath. The singer paused, he was busy over some books. Then he took up the thread of song again, absently:

"And God shall wipe away all tears from their eyes."

The girl put out her hands gropingly, she was blind with tears. The robin's song sounded far away. She only heard a voice, a boy's voice, singing: "There is a country—"

Ralph Kennedy turned and saw her. "What is it?" he asked, springing to her side. "You are ill!"

Bess smiled faintly. "No," she said, "it was the song you sang. I heard it once before. It changed my whole life. God knows what or where I should be now, if it had not been for that song. It was in a church somewhere," she continued, "I waited in a little passage and listened while a boy sang those words."

An odd expression drifted across Ralph's face.

"Where was it?" he asked.

"I can't tell just where I heard him sing," she said. "Afterward he came out alone, and I asked him to tell me where to find the country he sang about. He told me it was my father's country, and that, if I was a good child, my father would send for me some day. He has not sent for me yet, but I am waiting for him."

Ralph Kennedy's eyes were wet. He looked down at the flower face, that was drooped a little, thoughtfully.

"I remember it," he said quietly, smiling a little.

She looked up with a quick gladness in her face and eyes.

"Oh, was it you?" she said. "I wish I knew how to thank you!"

She put out her hand with quick, innocent impulsiveness, and he took it in both his; something in his gaze made her drop her eyes, a soft flush rose quickly in her face.

"Shall I tell you how?" he asked gently. Her fingers trembled a little in his hold. The song of the robin dropped down in the little pauses; it was glad, glad.

"Shall we not go the rest of the way together—to our Father's country?"

A light shone in the girl's face. She lifted her eyes to his bravely; they were deep, luminous, tender; he bent and kissed her lips.

And the robin sang on to the glad spring world, to the trees, to the flowers, to the skies.

THOSE TROUBLESOME "IFS."

BY S. JENNIE SMITH.

It was a discouraging time for Louise, and her usually light heart grew very heavy. Her mother's protracted illness had compelled her to give up an excellent position as teacher which she held in a city school, for there was no one but herself to act the part of nurse and housekeeper; the other children were small and the proper kind of help not to be obtained.

Louise brooded over the situation a great deal when she was alone; in her mother's presence she tried to appear contented.

"You seem to be sad," a friend remarked to her one evening; "is your mother worse?"

"Oh, no, she keeps about the same," replied the girl, but I can't help feel worried about things. I often wonder what we would do if father should be taken sick. Then I'd be doubly tied to home, and couldn't go out to earn any money, and what would support us?"

"Doesn't your father seem well?" was the next question put to Louise.

"Yes, I don't know that his health was ever better than it is at the present, but if he should—"

"My dear child," said the friend, gently interrupting her, "don't trouble yourself about ifs. It doesn't seem worth while to worry about events that may never come to pass. Some one has said, 'How much pain the evils that never happened have cost us!' God has placed you in this situation, my dear, giving you no chance to improve matters, and you may depend upon it, He will carry you through."

"But the next worry isn't an if," argued Louise. "Here am I without a cent. The probability is I shall not be able to earn any for months, perhaps years. Of course, I have a home

and plenty to eat. But what am I going to do about clothes? I have sufficient at present, but the time will come when I shall need more. Father can't buy me anything, for he has all he can do to meet the regular expenses of the family and clothe the others."

Before her friend had an opportunity to reply, the conversation was interrupted by the appearance of some of the children, and a short time thereafter Louise was in her own room wrapt in serious contemplation. The question of clothing, especially clothing for the coming winter, bothered her exceedingly. For five years she had earned enough money to buy herself all she required in that line, and now that her salary was gone, she feared that she would be compelled to go without many necessary things.

While still engaged with these thoughts, she picked up her Bible which was lying near her on a stand. Feeling too tired and too much discouraged to hunt up the regular reading for that evening, she opened the Bible at random. The first verse her eyes rested upon was this:

"If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?"

The words came like a ray of light into Louise's troubled mind. It seemed as if her Saviour were saying them directly to her. Why had she forgotten this precious promise?

Reading further, she saw, "Your Father knoweth that ye have need of these things."

"My Father knoweth," repeated Louise, gladly, "what a comfort it will be to remember that in these days of trouble."

Meanwhile Louise's parents were having a talk about her. They were regretting the necessity of keeping her at home; yet how could they manage in any other way?

"And I know she doesn't feel contented," said her mother. "She tries to seem happy, but I can see that she is not."

If they could only have known that Louise was just then sinking into a sweeter sleep than she had yet enjoyed since her mother's illness, their minds would have been greatly relieved. However, they were not long in discovering that a change had come over their daughter; the very next morning they noticed that she went about her work with a light heart and accommodated herself so cheerfully to circumstances, that one would suppose she delighted in what she was doing.

"I was so foolish to worry," Louise afterward said to her friend; "I forgot that God knew I had needed of these things, but now I shall leave it entirely to Him. He will provide."

And her faith was not in vain. Within a month from that time her father laid a bill in her hand, and said: "I thought you would need some winter clothing, and I have asked your Aunt Kate to come and stay some day this week, so you can go shopping. And hereafter I hope to at least partly make up to you for the loss of your salary. My employer has just given me a generous raise, and this fact, my dear, verifies the old saying, 'God does not wound with both hands; He ever keeps one with

which to bind up the wounds.' You have been a great blessing to us, my daughter, and I shall see that you do not want for anything that I can provide."

It was a happy moment for Louise. The money she valued far more than any she had ever earned at school, and her father's approbation was in itself a reward sufficient to repay her for so bravely walking in the path of duty.

SCHOOLS AND COLLEGES.

KENYON COLLEGE.—The vacant chairs in the collegiate department of Kenyon College have now been filled and the faculty is now complete. It is made up of Theodore Sterling, M.D., LL.D., president and Bowles professor of natural philosophy and chemistry; Rev. Edward C. Benson, A. M., professor of the Latin languages and literature; Russell S. Devol, A.M., professor of mathematics, civil engineering, and astronomy; Leslie H. Ingham, A.M., professor of the Greek language and literature, and assistant professor of physics and chemistry, in charge of the laboratory work; Charles F. Brusie, A. B., professor of the English language and literature, and rhetoric; W.N. Guthrie, A. M., professor of modern languages; W. F. Peirce, A. M., professor of philosophy, logic, history, and economics; Guy H. Buttolph, A. B., tutor in Latin and Greek. The new professors are men of proved ability as teachers and of fine scholarly attainments.

The College offers to its students three distinct courses, one of which, in addition to the usual amount of English and mathematics, requires for admission Latin and Greek; another Latin and German; and a third, a scientific course, German, but no Latin or Greek. This last course furnishes seven terms of laboratory work in physics and chemistry. In addition to these courses there is one in which theological electives take the place of the first year's course in the theological seminary.

Arrangements have been made by which students who are of a suitable age and ability, and who are otherwise well prepared, may make up deficiencies in Latin, Greek, or German. All students who expect to enter college at the beginning of the fall term are requested to present themselves at the president's office, on Tuesday, Sept. 13th, at 9 o'clock A. M.

The fall term begins on Wednesday, Sept. 14th, at 8 o'clock P. M., at which time the opening service will take place in the college chapel.

Further information may be obtained from the catalogue or from Prof. F. Brusie, Gambier, Ohio, till August 24th, when the president expects to be at home.

ST. ALBAN'S SCHOOL, Knoxville, Ill., was opened in September, 1890, with twenty resident cadets and about the same number from the town. The second year showed an increase of fifty per cent. St. Alban's, though a private enterprise, is a Church school, and receives the official visitation and endorsement of the Bishop of Quincy, in whose diocese it is located. In addition to its regular school work in the school term, St. Alban's has a summer camp school, during the months of July and August, in Northern Michigan. St. Alban's is a military school, designed to give home care and training, and to prepare boys for business or for college.

ST. AGATHA'S SCHOOL, Springfield, is the diocesan school for girls, incorporated under the laws of Illinois. The Bishop of Springfield is President of the Board of Trustees; Miss D. Murdock, principal, with a corps of five teachers. It has a very thorough course, classical and scientific, and excellent instructions in music and art. There were last year about 65 pupils. It is a boarding and day school, and as a day school has the children of the best families in the city as pupils. Miss Murdock is capable in every way and very popular with her pupils. The rector of St. Paul's Pro-Cathedral is chaplain of the school.

PEKIN GRAMMAR SCHOOL, for boys, Pekin, Ill., the Rev. W. W. Blatchford, rector, a boarding and day school, fits boys for college or business. The rector is a young man, a good teacher and manager. He has two or three teachers assisting him. There were about 40 pupils in attendance last year.

ST. MICHAEL'S SCHOOL for colored children is part of the work of St. Michael's Mission, Cairo, the Rev. J. B. Massiah, rector, the Rev. J. H. Dixon, assistant. There were, last year, about 150 children, male and female, in this school. It is doing a great work among the rising generation of Cairo negroes, in a thorough manner and with a full employment of all the gracious teaching of the Church. They have the Church service daily in the school and the catechetical instruction regularly. This work ought to be better known.

ST. MARY'S PARISH SCHOOL, East St. Louis, the Rev. W. H. Tomlins, rector, works among the operators and railroad men in East St. Louis. The school is well attended. It is on the lines of a parochial school, elementary and lower academic with thorough religious instruction and daily service. The Rev. Mr. Tomlins is doing a brave and good work in East St. Louis, and deserves every encouragement.

WORLD'S FAIR NOTES.

The first guns of the approaching celebrations which occupy so much of the world's attention just now, were fired on August 3rd, when the "Caravel" Santa Maria set sail from Palos, Spain, on her journey to Chicago. Delegates from the South American countries, and from many of the United States were present, and the occasion was one of processions and illuminations and general fête-making. At six o'clock in the morning, the very hour on which Columbus started on his eventful voyage, the Santa Marie was towed out across the bar through a double line of warships of all nations, amid cheers and salutes, once more to sail due West, but not into unknown seas. She will proceed to New York, and thence to Chicago through the St. Lawrence.

One of the chief artistic attractions of the Fair will be the International Temple of Music, which has been organized to give a series of musical fêtes in the First Regiment Armory in Chicago, between May 1st and November 1st. Dr. Florence Ziegfeld, president of the Temple, has recently returned from Europe where he has been securing the services of many prominent musicians for next summer.

The great Hans von Buelow band and philharmonic orchestra of Hamburg, composed of sixty players, will be here. Besides being led by the great pianist himself, this organization contains twelve of the most celebrated soloists in Europe. It is organized both as an orchestra and as a military band, and the members will appear in court uniform.

The great prima donna, Nikita, who has been so great a success in Paris, London, Berlin, and other foreign cities, has been engaged. She has a brilliant soprano voice, with a quality much like Patti's. She was born in Washington, but received her training in Paris under Strakosch.

Another attraction will be the celebrated gypsy band, led by Voros Miska, of Budapest, Hungary. They will be clad in characteristic Hungarian costumes. The famous French composer, Gillet, is under contract to bring out a new composition each week during the six months of the musical festival. He is to conduct the orchestra, and none of the pieces will be published until the World's Fair is over.

It is probable that the Temple of Music will stand for the greatest musical treat ever afforded to the people of America.

There seems to be a lack of interest on the part of American florists regarding the

Fair. Europeans, however, are fully awake to its importance, and are anxious to occupy every inch of space they can obtain. In the interior of the Horticultural building an area of about five and a half acres has been set apart for floriculture. It has been impossible in arranging the exhibits under the dome to obtain plants of such size that they would not appear diminutive in comparison with the great height of the structure. To obviate the difficulty a miniature mountain of rock work is being erected. It will rise to a height of sixty feet, and has a base eighty feet in diameter.

Exhibits at the Fair will be so arranged that a time will be allowed for each class of flowers, according to their season. There will be roses in June, gladioli in August, chrysanthemums as early as possible. Europeans have asked for more space by one-half than have American florists.

A mass meeting to protest against the closing of the World's Fair Sunday was held recently in Chicago. The meeting was under the auspices of several labor and liberal societies. This is the first of a series of meetings which are to be held in different parts of the city.

The French Commission will send to Chicago to superintend the horticulture and floricultural work in the French section, M. Le Fevre, the superintendent and head gardner for the City of Paris, who had charge of the gardens in the Bois Bologne. M. Le Fevre was in charge of the gardens around the Trocadero at the Paris Exposition in 1889.

OPINIONS OF THE PRESS.

The Churchman.

CHRISTENING OF SHIPS.—We notice that at the launching of the cruiser Columbia, the young daughter of Vice President Morton, breaking the traditional bottle of wine over the bow, said: "I christen thee Columbia." This seems to us to call for a gentle protest that the word "christen" should not be used in such cases. The breaking of a bottle of wine is bad enough, for it is probably borrowed from the use of water in christening. But the act itself is so far removed from that of Christian baptism, that it may be excused. But the use of the word "christen" is not excusable. "To christen" is to baptize in the name of Christ; or, more fully, in the name of the Father, and of the Son, and of the Holy Ghost. It would be better to use "baptize," than "christen," for really "baptize" means only "to apply water" without reference to the divine Name. But it would be much better, and indeed the proper thing, to say simply "I name thee." With the utmost regard for Miss Edith Morton, we beg to hope that hereafter she, or any other graceful and rightminded young lady who may be called upon to give the name to a new war vessel, may confine herself to "naming," and not venture upon "christening."

PROPRIETARY.

Sick Headache

Is so readily cured by Hood's Sarsaparilla that it seems almost foolish in any one to allow the trouble to continue. By its toning and invigorating effect upon the digestive organs, Hood's Sarsaparilla readily gives relief when headache arises from indigestion; and in neuralgic conditions, by building up the debilitated system, Hood's Sarsaparilla removes the cause and hence overcomes the difficulty.

"My wife suffered from sick headache and neuralgia. After taking Hood's Sarsaparilla she was much relieved." W. R. BABB, Wilmington, Ohio.

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The Family Churchman.

NON-COMMUNICATING ATTENDANCE.—Without for a moment defending through thick and thin the practice of non-communicating attendance at the Eucharist, we do not think that if this were proved to be what logicians call an "inseparable accident," it need interfere with the restoration of the Holy Communion to its proper place amidst our Sunday services. Undoubtedly there is a strong traditional feeling, amounting almost to an unwritten law, in favor of attendance at the eleven o'clock service; and it is quite possible that, at first, some persons might feel themselves "virtually excommunicated" (as some who took part in the recent discussion phrased it), when they came to the midday Communion service. One or two of the dissentients actually nicknamed the midday Communion "the Service of the Excommunicate." We can, of course, sympathize with that sensitiveness of conscience which prevents a person from communicating unless he feels prepared; but would not the very prominence given to the rehabilitated Eucharist be likely to encourage such preparation far more than is the case, now the Holy Communion is relegated to an early hour of the morning or tacked on at the fag-end of a long service and sermon? We are surprised to find the objections to this mid-day Communion coming from two opposite quarters; from those who acknowledge that the Eucharist is the supreme act of Christian worship, and also from those who are inclined to despise "ordinances," as they term them, resting their hopes of spiritual culture rather on subjective than objective methods. Surely the former will agree that it is better for the worshippers to be present without communicating than not to be present at all. The "sacrificial" theory would almost carry such a principle along with it as a postulate.

Reading Matter Notices

THE TRIENNIAL CONVENTION.

Railroad Arrangements for Attending this Important Religious Gathering at Baltimore.

It is anticipated that fully one thousand persons will attend the General Triennial Convention of the Protestant Episcopal Church, to meet at Baltimore, Oct. 5th to 29th, in addition to the home attendance.

The Baltimore & Ohio Railroad Company, whose lines run to Baltimore from all points East, West, and North, is fully equipped to transport all who may attend the Convention, with safety, comfort, and the quickest dispatch. To those attending the Convention, the Baltimore & Ohio Company will sell tickets at the rate of a fare and a third for the round trip. Those purchasing tickets should request of the ticket agent a certificate certifying to the route traveled, and the amount paid. After this certificate shall have been properly endorsed at the Convention by a representative of the Company, who will be present, it will be honored by B. & O. ticket agents for a return ticket at one third the usual fare.

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Mr. Jas. K. Reeve, of Dayton, O., offers in another column, to send free to all applicants, a little book on the cultivation of pineapples in Florida. Intending investors would do well to write for the booklet.

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EDUCATIONAL.—See Page 338.



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HOUSEKEEPING HINTS.

FACTS WORTH KNOWING.

FOR faded green blinds, rub on a little linseed oil.

PUT bits of camphor gum in trunks or drawers to prevent the mice from doing any injury.

To freshen leather chair seats, valises, bags, etc., rub them with the well-beaten white of an egg.

To prevent tin pans from rusting, rub fresh lard on them, and set in a hot oven until thoroughly heated.

SOAK clothes, that fade, over night in water in which has been dissolved one ounce of sugar of lead to a pailful of rain water.

WHEN washing fine white flannels, add a tablespoonful of pulverized borax to a pailful of water. This will keep them soft and white.

To banish red ants from the pantries, strew whole cloves around the shelves. The same is considered a good moth exterminator.

To keep flat irons clean and fresh, rub them with a piece of wax done up in a cloth, then scour or rub them on a paper strewn with coarse salt.

OIL of turpentine, or benzine, will remove spots of paint or varnish from cotton or woollen goods. They should be washed in soap-suds after the application.

If paint has been spattered on window panes, wet the spots with water and rub thoroughly with a new silver dollar; or they may be washed with hot, sharp vinegar.

To set delicate colors in embroidered handkerchiefs, soak them ten minutes before washing in a pail of water in which a dessertspoonful of turpentine has been stirred.

WHEN a stove is cracked, a cement may be made of wood ashes and salt, in equal proportions, mixed to a paste with cold water. Fill the cracks with this when the stove is cool, and it will soon harden.

STEEL pens are spoiled by the acid in the ink. If an old nail or old steel pen is put in the ink, the acid therein will exhaust itself on them, and pens in daily use will remain in good condition much longer.

WHEN mattresses are stained, take starch wet into a paste with cold water. Spread this on the stains, first putting the mattress in the sun. In an hour or two rub this off, and if not clean, repeat the process.

To clean hair brushes, put a tablespoonful of ammonia into tepid water, dip them up and down until clean, then dry with the bristles down. In place of ammonia, they may be cleaned by using a teaspoonful of soda.

IVORY may be bleached by placing it for an hour in a solution of alum; then polish with a piece of woollen, and wrap it in linen to dry. Another method is to take peroxide of hydrogen, and to one pint of it, add one ounce of aqua ammonia. Warm it and soak the ivory in it for 24 hours; then dry and polish with chalk.

EGG stains can be removed by rubbing them with common salt.

To keep flies off gilt frames, boil three or four onions in a pint of water, then apply with a soft brush to the frames.

WHEN whalebones have become bent, they may be used again by first soaking them in tepid water for a few hours, and then drying them.

LAMP-WICKS must be changed often to secure a good light, as they will soon become clogged, and the oil does not pass through them freely. A clear flame will be certain if the wicks are soaked in vinegar 24 hours before using.

WHEN washing windows, looking-glasses, etc., be sure to put a little ammonia in the water. This will save labor, and clean them more effectively, giving as well a much finer polish. For general cleaning, ammonia in the water will remove dirt, smoke, grease, etc., much better than anything else.

Do not wash combs unless absolutely necessary. Water will make the teeth split and the comb rough. Small brushes, which are made for the purpose of cleaning combs, are easily obtained at little expense, and with one of these the comb may be thoroughly cleansed, wiping well and following with a soft cloth afterwards.—Good Housekeeping.

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