

The Living Church

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

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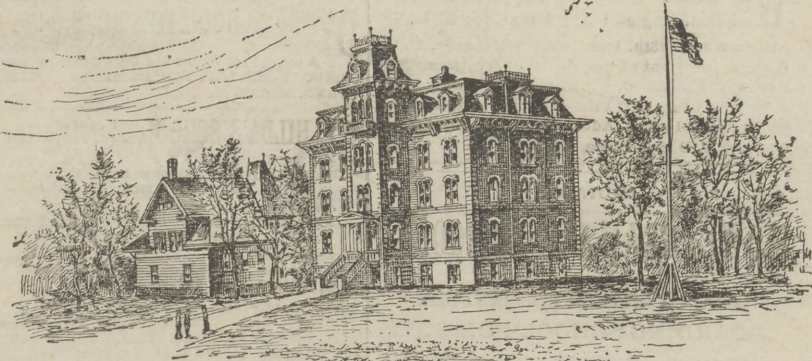
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REV. C. W. LEFFINGWELL, D.D., Rector and Founder. (1890)

The Living Church.

SATURDAY, AUGUST 6, 1892.

THE feast of the translation of St. Thomas was celebrated by a pilgrimage of Roman Catholics to the shrine of St. Thomas à Beckett at Canterbury Cathedral. Owing to the courtesy of the Dean of Canterbury the pilgrims were admitted free to the shrine.

THE Elective Council of Maritzburg has reverted to the old practice of the South African Church, and has delegated the choice of Bishop Macrorie's successor to the Archbishop of Canterbury. It is hoped that an end will thus be made to the Church split in the colony of Natal.

THE Very Rev. Charles R. Hale, D. D., Assistant Bishop of the diocese of Springfield, was consecrated in the cathedral at Davenport, Iowa, on Tuesday, July 26th. We regret that our report of the service was not forwarded in time for this issue. We hope to give it next week.

THE old Rolls Chapel, which was founded about the year 1233 by King Henry III., will not be demolished with the rest of the block of buildings in Rolls-yard in connection with the erection of the new Record Office, but the ancient edifice will, it is stated, be converted into a kind of museum. It is expected that divine service in the chapel will be discontinued after Sunday, August 7th.

SOME of the men selected from the Tramps, Criminals, and Inebriates' Labor Homes of the Church Army are promoted, after careful testing, to the Church Army Boarding Home in the Edgeware-road. Most of these poor fellows, who had become a part of the "submerged tenth," are now most respectable and deserving men. They are all actively engaged in the daytime.

IN the diocese of Sodor and Man, the tithes are all paid into a central fund, and, after certain deductions have been made, are divided according to a fixed proportion among the Bishop and clergy. Thus, when the tithe is low, as it is at present, bishop and clergy suffer alike, and this year the newly-appointed prelate, Dr. Stratton, will receive only £1,119, about three-fourths of his proper income.

THE Bishop of London, addressing the associated lay helpers of his diocese at Sion College, spoke of the pleasure with which he read the writings of Renan, for this reason: he felt as if in the French sceptic the wish of the Roman Emperor that all his enemies had but one neck, were fulfilled for the champion of Christianity. If Renan was disposed of—and Dr. Temple felt no difficulty in disposing of him—the head of modern infidelity was cut off.

THE Bishop of Auckland has been presented, on the occurrence of the jubilee of the consecration of Bishop G. A. Selwyn to the bishopric of New Zealand, with a handsome pastoral staff, the gift of the clergy and laity of Auckland. The upper part of the staff is of sandal wood, from Norfolk Island, thereby associating the Melanesian Mission with the parent diocese. The crook, arising out of a rich corona, contains an *Agnus Dei* of wrought copper overlaid with gold. The staff was designed by Mr. Jackson, the architect of the "Bishop Patten Memorial" church in Norfolk Island.

THE Bishop of Massachusetts is a prominent figure among the American visitors of London this summer, and is in great request for preaching. The editor of *The Family Churchman* speaks of his delivery as follows:

Dr. Phillips Brooks, Bishop of Massachusetts, preached to large congregations at the parish church, Chelsea, and at St. Peter's, Eaton-square, last Sunday, as he did at St. Margaret's, Westminster, and the Abbey on the previous Sunday; but comparatively few could follow him on account of the extreme rapidity of his delivery. He is the despair of reporters.

IT is proverbially difficult to "score off" the London cabman. But the Bishop of London has recently accomplished that rare feat, if a story which is now going the round of ecclesiastical tea tables may be accepted as historical. Dr. Temple, it is said, took a cab from the House of Lords to Fulham Palace; and on reaching his destination, tendered cabby his legal fare of eighteenpence. Jehu remonstrated after the manner of his kind; concluded by asking whether the Bishop thought that "Paul" would have lived at Fulham Palace if he had been with us now. "No," said the Bishop, "he would have been Archbishop, and lived at Lambeth. The fare there is only a shilling!"

THE venerable Society for Promoting Christian Knowledge has voted the magnificent sum of £10,000 to help in putting poor Church day schools in England and Wales in a state of complete efficiency to comply with the demands of the education department. The sudden call upon the managers of poor small schools threatens the existence of some of the schools, and constitutes an urgent crisis which necessitated the exceptional step taken by the Society, which has twice previously during the last twenty-one years acted similarly and helped the Church schools during two periods of crisis. The grant now voted will be allocated in block grants to the different dioceses, to be dealt with for certain specific objects. No society has a stronger claim on Church people than such a society as the S.P.C.K., which appears to be ever ready to help the Church to carry the extraordinary burdens which are laid upon it.

THE Rev. J. Bell Cox, in his annual address to the parishioners of St. Mar-

garet's, Prince's-road, Liverpool, refers, he hopes for the last time, to the prosecution which has been hanging over their church and work so long. "The latest, and, as we trust, the final judgment, was delivered by Lord Penzance, by the mouth of a surrogate, in York Minster on January 14th, and the result is that, unless his lordship's decision is reversed on appeal, the prosecutor must, if he wishes to continue attacking the services at St. Margaret's, commence fresh proceedings by instituting a new suit. For that purpose he must obtain the sanction of the bishop of the diocese. Whether the time allowed by law for giving notice of appeal has elapsed, I know not, but as the greater part of the costs have been paid, we naturally conclude that all idea of promoting the appeal has been abandoned, and, if so, the original suit is at an end."

AN outdoor procession of unusual proportions and magnificence, resembling the great ecclesiastical functions of the Continent, and recalling the pre-Reformation days, when such sights must have been common enough in Catholic England, took place at St. Peter's, London Docks, in connection with, and on the Sunday within the octave of, the patronal festival. The procession took an hour and a half to perambulate the parish, and evoked a considerable amount of interest, being witnessed by an enormous crowd of persons exhibiting a respectful demeanor, the men, in most cases, raising their hats as the crucifix was borne past them. No police were required to keep order, as the crowds were easily kept from pressing on to the ranks by boys and men wearing rosettes, who carried long poles, forming a line on either kerb of the pavements. The assistant clergy and some laymen in cassocks and surplices acted as *ceremonarii*, and altogether some 500 persons or more took part in the proceedings.

BISHOP RIDLEY, of the diocese of Caledonia, who is now visiting England, is a bishop whose work might be not unfavorably compared with that of some of the bishops of the time when Christianity was dawning. His diocese lies far away in the north-western part of British North America, and is generally rugged and covered with forests which shelter vast numbers of fur-bearing animals of various kinds. The people are mostly Indians, who live by hunting and fishing. They are of a very superior type, intelligent, industrious, progressive, and capable of great things in the future. Except at places on the coast, there are very few Europeans. The diocese extends over the enormous area of 300,000 square miles, and has a total population of about 10,000, including Indians, Chinese, Japanese, and Europeans. Bishop Ridley has been in charge of it for thirteen years, and has seen great changes take place. When he went out to Caledonia many of the people were heathen, with hea-

then ways; to-day they are mostly Christian, and already in many respects remarkably civilized.

SPEAKING of the recent tercentenary at Trinity College, Dublin, the *Morning Post* says: "The University of Dublin is the only English institution in Ireland which has taken root downward and borne fruit upward, and this, notwithstanding the fact that it was founded on narrow and sectarian lines. These lines have gradually been broadened and enlarged with the best and happiest results, and popularity has been achieved without the slightest sacrifice of principle. In 1793, at a time when Oxford and Cambridge were still closed to Dissenters and Roman Catholics, Dublin University freely opened her degrees, and, in later years, when her scholarships were subject to a similar limitation, she created a special class of new scholarships in order to meet a case of acknowledged hardship and injustice. In politics the college has always been conservative, in practice she has always been liberal, and she has her reward to-day in the affectionate admiration of all classes of Irishmen, who freely resort to her class-rooms without fear of proselytism or persecution."

THE Buffalo *Evening Times*, apropos of the centennial celebration of St. Mark's parish, Niagara, on July 9th, made the following remarks: "One of the most noted and respected figures of the Protestant Episcopal Church in America to-day, both in Canada and the United States, is the Venerable Archdeacon McMurray, D.D., D.C.L., of Niagara, Ont., now in his eighty-second year, and nearing the end of a wonderfully active life in the Church of England. Over the destinies of the sweet old parish of St. Mark's he has watched and prayed for thirty-six years, and it is remarkable indeed to hear that the ancient church will, on the 9th of next month, celebrate its centennial anniversary, while the present rector is actually only the third incumbent during the history of the parish, which antedates the second war between England and the United States by over a decade. It is indeed the earnest wish of the entire diocese that Archdeacon McMurray may be spared to see the celebration of the happy event, in which the clergy of Ontario and Western New York will generally join. St. Mark's church is a beautiful old structure, in a churchyard filled with grey tablets that bear dates very early in the century. The neighborhood abounds in historic ruins, and tradition attaches tales of daring to them all. Archdeacon McMurray, as one of the very prominent members of his Church, has been honored as few other priests in both England and America for distinguished services. He was born in the north of Ireland, and spent his early Church days as a missionary among the Chippewa or Ojibway Indians, marrying the talented granddaughter of the great chief of that tribe."

CHINA.

The following graceful record, in memoriam, is sent by the native missionaries, who sign it: "The news of the departure from life of the Rt. Rev. Bishop Bedell has reached us on this side of the water. We desire to offer this our tribute of respect, esteem, and love to his memory. Under the providence of God, it was the privilege and blessing of ourselves, as also of several other Chinese, who are no longer among us, to enjoy his friendship, benevolence, and sympathy during our sojourn in the United States. His home was always open to us, and his hospitality was large-hearted. He took a deep interest in our physical, intellectual, and religious progress. In fine, he was as a father. With some of us who corresponded with him, or Mrs. Bedell, up to his last days, his love for us, and his wishes for our welfare, not only did not abate, but they deepened with time, and as it was a joy to us to receive a letter from him, so it was a joy to him to receive one from us.

"We do indeed mourn, but we mourn not for him who has now come to the fullness of salvation which he preached zealously, earnestly, and lovingly to others, but for ourselves who can no longer realize his presence among us, and no more receive his fatherly benediction and godly counsel, and for Mrs. Bedell who is thus left to journey through life alone. We shall ever cherish his blessed memory in love and gratitude.

"To Mrs. Bedell, who was at all times at one with the revered Bishop in every act of love and kindness to us, we give our sympathy, and for her we offer to the God of comfort our supplications and prayers.

"YUNG KIUNG YEN, Shanghai,
V. P. SUVOONG, Shanghai,
R. C. WOO, Shanghai.
KOH AH SEE, Shanghai,
S. P. YEN, Tientsin."

CHICAGO.

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

CITY.—St. Paul's church, the Rev. C. H. Bixby, rector, will probably commence the erection of a new church, rectory, and parish house in the fall. The architects selected are Holabird & Roche of Chicago, who built the new St. Mark's church, Evanston. The buildings are to be placed on the new site, on the N. W. corner of Madison ave. and 50th st. The lot is 150 feet square, and the church building proper is to occupy the south half of the lot, and is to front west on Madison ave., running east on 50th st. The rectory is to be built north of the church, with a space of 35 feet between them, and is to front also on the west. The parish house will occupy the space on the N. E. corner of the lot, at the rear of the rectory. The rectory will stand by itself, apart from the other buildings, while the parish house will be connected with and at one end open into the church. The parish house will contain on the first floor a large Sunday school room, an infant class room, and the choir room. The guild rooms will be in the second floor: some of them will be connected by sliding partitions, permitting several of the rooms to be thrown into one large one. The guild rooms will comprise sewing rooms with suitable conveniences for the ladies, with a kitchen, closet, etc., also rooms for Brotherhood meetings, etc. The basement will be finished off as a gymnasium and furnace room. Care will be taken to have the very latest improvements, and thus equip the church for even greater usefulness than in the past. The external material of the church will be stone, of the other two buildings, pressed brick with stone trimmings. The style of architecture of the church proper will be Romanesque, with some modifications. The auditorium of the church will have a seating capacity of 900; that of the Sunday school about 400.

NEW YORK.

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

CITY.—St. Mark's church, the Rev. J. H. Rylance, D. D., rector, maintains the "Springler Home," as its summer retreat for poor children. The home was opened

this month with about 30 children. During August the church will be closed for repairs.

The members of the Girls' Guild of St. Bartholomew's church, the Rev. Dr. Greer, rector, will enjoy summer outing at a house in the country lately secured for the purpose. The house has pleasant grounds about it. The members will be entertained for ten days or more each, at a nominal expense for board. This is in addition to the usual fresh air work of this parish.

The will of Mrs. Daniel Leroy, who died a few days ago at Newport, R. I., will shortly be offered for probate in this city. It is understood that it contains a bequest to Bishop Whipple of \$5,000 for the furtherance of his missionary work among the Indians, and one of \$1,000 to the Rev. Dr. Henry Y. Satterlee, for use in relieving the poor of Calvary church.

The Lord Bishop of Newfoundland arrived in the city, from Boston, on Tuesday, July 26th. He visits this country for the purpose of securing needed funds with which to repair the great loss to the Church by the disastrous fire at St. John's, Newfoundland. It is unfortunate that his coming is at a time when so many persons of wealth and liberality are absent from home on summer tours. The Bishop expects shortly to sail for England to pursue his efforts to get help.

The will of the late William Astor has just been admitted to probate. Under the law of New York, a special tax, known as the collateral inheritance tax, was levied against the estate, and \$205,000 was thus received by the State. But a number of charitable bequests were exempted from the tax, and go without diminution to the institutions intended. Among them were legacies of \$15,000 to the rector, church wardens, and vestrymen of Trinity church; \$15,000 to the Woman's Hospital; \$10,000 to the Home for Incurables at Fordham; \$15,000 to St. Luke's Hospital Association, of Jacksonville, Fla.; \$15,000 to the Association for the Relief of Aged and Indigent Females, and \$50,000 to the trustees of the Astor Library.

At Stanton st. mission, under the care of St. Andrew's Brotherhood, is going on one of the most toilsome Christian enterprises in the city. The surrounding population is largely foreign, and is one of the most densely packed of any crowded quarter in any great city in the world. Here are 350,000 people to the square mile—mostly huddled in the most squalid tenements, and usually a considerable number of all ages in a single room. Sickness, misery, and crime abound. And to make the work harder, the people are continually shifting about, and seldom long in "one stay." The labors are manifold but simple. There is increasing attendance at worship, and the guilds and schools show steady growth. Instruction is given daily to children who belong to the Sunday school. The work is not limited to religion, but seeks to attract and benefit by popular lectures on secular themes, and by various agencies. The new Essex st. church club is near.

During the past week 5,529 sick infants and children, with their mothers, were carried on the daily trips of the floating hospital of St. John's Guild; 547 salt water baths were given on board, and 176 patients were taken to the Sea Side Hospital for more prolonged treatment of salt air, good food, kindly care, and skilful nursing. The trip Friday, July 22nd, was the second "named trip" of the season, and was given by the generosity of Mrs. Wm. H. Vanderbilt. The number cared for on these bay voyages will average during August about 1,800 a trip, or 9,000 a week. But the funds are not coming in in sufficient amount to allow the Guild to accomplish all it might. Occasionally as many as 300 little invalids, who have been looking forward to a day of change from their cheerless, monotonous lives, and an escape from the heat, are left on the wharf disappointed, as the boat moves away, from sheer inability to pro-

vide for them. They are given tickets entitling them to a position at the head of the waiting line for the next voyage, as the only thing possible. Enlarged means should accompany the enlarged demand on the Guild during the trying heated term.

There was started eight years ago a babies' hospital in this city. Up to that time there had never been any institution where sick babies, of all human beings the most helpless, could receive the attention of physicians and nurses, excepting perhaps one or two at a time at some of the large hospitals. The institution proved itself, however, an absolute requirement, for it came into being almost unaided, and is now an annex of the Post-Graduate Hospital. For five years babies were cared for in the main building. But this being found impracticable, a woman's auxiliary committee raised money sufficient to rent a three-story dwelling adjoining the hospital and appropriate it solely for babies' wards. The annex is provided for the children of destitute parents, and the hospital is situated in the midst of one of the most crowded of the tenement-house districts. Of the Ladies' Auxiliary Committee, Miss Ella E. Russell is chairman. During a large part of the year, some lady is in daily attendance in the wards, showing the most practical interest in the work. There are 10 nurses in charge, under the admirable direction of Miss Marsten, the permanent head nurse. They are selected from various training schools, and have a four months' course, including lectures and chemical demonstrations in reference to all varieties of children's diseases, and sterilizing milk and other food preparations. One of the noblest branches of the annex work is the cure of deformities, and much skill has been shown in successfully treating diseases usually regarded incurable. There were 325 sick babies under treatment last year, at a cost of \$5,563. Visiting and instructing parents in the care of children, is one of the important fields covered by the Ladies' Auxiliary Committee, and courses of lectures by some of the most distinguished physicians in the city have been given in the wards, for the purpose of instructing nurses and women who visit among the poor in connection with our churches, and otherwise. The whole work is largely conducted by Churchmen. Dr. Henry D. Chapin, the visiting physician, and Dr. Roosa, have been earnest in pointing out the need of better quarters and enlarged accommodations, and the ladies' committee have recently entered upon this task. The Post-Graduate Hospital itself is to leave its present quarters, as it has procured ground and is about to erect a new building at 20th st. and 2nd ave. Enough land has been promised the management of the babies' wards on which to erect a permanent and really ample annex for use as an infants' hospital, if money enough is subscribed to pay the cost of construction only. Since Lent, Mrs. Wm. D. Sloane, Mrs. W. Seward Webb, and Mrs. H. McK. Twombly, have given each \$1,000, and rather more than half the amount needed has been raised. It is desired to bring the total to at least \$30,000. The present quarters accommodate only 27 little sufferers at a time, with a small room reserved for a quarantine in case a contagious disease develops. The new building is intended to provide for at least 50 little beds, with operating room, and all the improved appliances required in hospital use.

MT. VERNON.—The Rev. Harry I. Bodley will become secretary of the Society for the Increase of the Ministry in Sept., at which time the Rev. Elisha Whittlesey will retire from the secretaryship.

ELLENVILLE.—The All Saints' Convalescent Home has been opened for the summer—this being its fifth season—under the care of the Brothers of Nazareth. The mountain air at this point is found wonderfully helpful in restoring the sick men and boys who are brought here from hospitals or city tenements. The houses are loaned to the Brothers by a priest of the Church.

CALIFORNIA.

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

Parochial changes are the order of the day here as elsewhere. The Rev. W. D. U. Sherman from the diocese of Albany goes to Duarte, Monrovia, and Sierra Madre, three missions established by Dr. Trew. The Rev. Benj. Hartley succeeds the latter at San Gabriel. The Rev. S. H. Gallaudet, lately of Norwich, Conn., takes the Memorial church of the Angels at San Rafael Ranch, and the Rev. A. S. Clark, of Thibodaux, La., takes Christ church, Los Angeles, both the latter relinquished by the Rev. Dr. Haskins on account of ill health. Mr. Clark succeeds to a strong and thriving parish, located in the heart of the residence portion of the city, and just entering upon a prosperous career of usefulness.

The congregation of Christ church is composed of a particularly quiet, loyal, conservative, old-fashioned Church people, with a strong southern element. It was established in boom times, in the fall of 1887, by some of the older members of St. Paul's parish, when one had to go to church half an hour early in order to secure a seat. There was a division of sentiment as to whether room should be made for the growing members by enlarging the church and keeping the city under one parochial organization, or by forming a new parish. The latter prevailed and Christ church was harmoniously established with the full concurrence of the old, by about fifty families and 150 or more communicants. They took with them as rector, the Rev. Dr. Haskins, who had come to Los Angeles for his health and was assisting Mr. Birdsall at St. Paul's. The new parish began worshipping in a hall, expecting soon to secure a location for a church, and some of the landed property of St. Paul's, which was then very valuable. But the mother parish voted all its lands away to a school and a hospital; the collapse came, the people went, and the new parish found itself confronted with a far different work from that which it expected. How well it met it, is evidenced from the fact that in the now nearly five years of its existence it has reported every year to the convention without a dollar of floating indebtedness of any kind, and has steadily grown in numbers and influence, though worshipping for nearly four years in a rented hall. It has contributed up to last Easter over \$25,000, not a dollar of which was raised by any indirection. By pursuing an economical policy in regard to music and other extraneous things, it has made large offerings to missions and has paid its rector a liberal salary, only four old, large, and strong parishes in the diocese exceeding it, but in proportion to its numbers and circumstances, in this respect, it leads all the parishes in the diocese. Something over a year ago it secured and paid for two lots on a corner in about the centre of the residence portion of the city, intending to erect a building at some future day. But a Lutheran congregation, which had gone out of existence, offered its building very cheap, which Christ church bought, moved, enlarged, added a chancel, and furnished completely, entering it on the 1st of last July, having worshipped in halls for three years and eight months.

SAN DIEGO.—July 17th, the 5th Sunday after Trinity, saw the tenth anniversary of the rectorate of the Rev. H. B. Restarick. Bishop Nichols was present and preached. He took his text from Psalm xciii: 3, "Upon an instrument of ten strings." The ten strings, he said, he would take as the ten years of the rector's incumbency. He drew many beautiful and practical thoughts from the figure of the harp. The rector and vestry and congregation must all work in mutual concord. Such, he said, had been the character of the work done in St. Paul's parish. He mentioned the fact that many of the officers of the parish had been faithful co-workers with the rector during the whole ten years. The Bishop reviewed the work that had been undertaken by the rector in establishing missions, in presenting candidates for Holy Orders who had gone

out from the parish, in the lay readers' association, the latter holding services at several places each Sunday. The communicant list had grown from 30 to 400. There had always been the heartiest co-operation of clergy and laity in the extended missionary work of the parish.

A handsome brass altar rail presented to the parish by the Junior Altar Chapter, was blessed by the rector at the early celebration of the Holy Communion. It was intended to mark the anniversary as its inscription sets forth.

On Tuesday, July 19, the rector and Mrs. Restarick were "at home" to their parishioners. There were present of the clergy the Rev. Messrs. W. F. Chase, F. D. Miller, and A. L. Mitchel. During the evening the senior warden on behalf of the people presented the rector with a purse of gold. An officer of St. James' chapel on behalf of that congregation, made a present of a purse of silver dollars. The eleventh year opens with every prospect of active aggressive work and increased prosperity.

FLORIDA.

EDWIN GARDNER WOOD, D.D., Bishop.

Summary of statistics: Baptisms—adults, 90, infants, 435, total, 524; Confirmed, 551; communicants, 4,409; marriages, 120; burials, 265; Sunday school teachers, 335; scholars, 2,758; parish school teachers, 9, scholars, 191; total of contributions, \$67,927.09.

One of the most successful Missions ever held in this diocese was begun in the church of the Good Shepherd, Jacksonville, on Wednesday, June 22nd, and lasted until Sunday, the 26th. The Mission was conducted by the Ven. P. H. Whaley, archdeacon of West Florida, who arranged and managed the services in an admirable manner. The congregations were very large; on one or two occasions many persons were unable to obtain admission. Notwithstanding the large number of services and addresses, Mr. Whaley held the attention of his congregations throughout. The Mission did a great deal of good.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

The Bishop and certain clergy assembled in St. Paul's church, Walla Walla, on the evening of Tuesday, June 21, for a service preliminary to the 12th annual convocation. The sermon was preached by the Rev. John Dows Hills, the subject being "The Holy Catholic Church, the Communion of Saints."

Wednesday, June 22nd, being the day appointed for the annual convocation, the Bishop and clerical and lay delegates assembled at 10:30 A. M. for the celebration of the Holy Eucharist, the Bishop being Celebrant.

In the afternoon, there being found no quorum present, the Rev. Mr. Hills moved that the clergy and laity resolve themselves into a conference to consider matters of vital interest to the Church in the State, with the understanding that the officers and committees of the last convocation were to hold over until further action could be taken.

The Bishop then called the Rev. Mr. Watson to the chair and retired from the room.

The report of the endowment committee was read. This fund, on July 18th, amounted to \$6,000. The committee recommended the passage of the following resolution:

INASMUCH as we are confident that the method of applying for admission as one diocese in the State of Washington is the only method likely to be allowed by the General Convention.

And also in view of the great success that has greeted the efforts thus set forth; therefore,

Resolved, That the matter be pressed forward to a conclusion at the earliest possible moment, and that when we succeed in raising the necessary \$10,000, the Bishop be requested to call a primary council for the organization of the diocese of Washington.

The Rev. Mr. Hills moved, and the motion was duly seconded: "That the resolution just read expresses the sense of this meeting."

The following amendment was offered:

Resolved, That the Bishop and delegates to the General Convention be requested to ask of the House of Clerical and Lay Delegates and the House of Bishops their consent to the setting aside of Eastern Washington as a missionary jurisdiction, and if the consent of Bishop Talbot is obtained, that Northern Idaho be added to the missionary jurisdiction.

At 8 P. M. Wednesday, Evening Prayer was said. Addresses on "Christian Socialism" were made by the Rev. Messrs. Watson, Eubanks, Dickson, Hills, and Cole.

Thursday, 9:30 A. M., Morning Prayer was said, and at 10:30 A. M., the Bishop called the conference to order.

The Bishop again called the Rev. Mr. Watson to the chair, and himself retired from the room.

The secretary read the minutes of the conference of the day before, and stated resolution and amendment, when the question was thrown open for discussion.

The following resolution was offered:

Resolved, That a committee of six be appointed by the Eastern and Western delegations to endeavor to reconcile the interests of the different portions of the State in regard to a separation into diocesan and missionary jurisdictions, said committee to be composed of three members from the territory west of the mountains, and three from the territory east of the mountains. This committee to report the result of its deliberations at the meeting at 10:30 P. M. to-day.

On motion, a recess of three minutes was taken to allow delegations to name their representatives.

At the expiration of this time, the delegation from Eastern Washington reported as their representatives: the Rev. Mr. Goss, of Colfax, the Rev. Mr. Hughson, of Spokane, and Mr. J. F. Boyer, of Walla Walla; and the Western delegation: the Rev. G. H. Watson of Seattle, the Rev. J. D. Hills of Tacoma, and the Rev. M. D. Wilson, of Vancouver.

Thursday, 1:30 P. M., the conference was called to order by the Rev. G. H. Watson, and the report of the committee of six was read by the Rev. John Dow Hills, as follows:

The committee of six appointed by the conference, respectfully submit the following report:

The endowment committee shall, if possible, push the raising of ten thousand dollars to an immediate conclusion. If the sum be raised, the Bishop shall be requested to call a primary convention during the third week in August. That convention shall elect clerical and lay deputies to present to the General Convention in October, a petition for the admission of the jurisdiction of Washington as a diocese, and to the Board of Missions for the twenty thousand dollars from the various funds towards the endowment of the episcopate of the diocese of Washington.

The aforesaid clerical and lay deputies of Washington shall be instructed that in case of the admission of the said diocese, they apply to the same General Convention for the setting aside of such portion of the State of Washington as lies east of the Cascade mountains as a separate missionary jurisdiction. Adding to such jurisdiction, if the Missionary Bishop of the missionary jurisdiction of Wyoming and Idaho desire and request, that portion of the State of Idaho known as the "Panhandle."

The committee of six shall be continued with instructions to learn from the proper authorities the exact conditions of the gifts from the "Harold Browne" and other funds aforementioned, it being understood that in case Western Washington by itself shall be entitled to receive all such donations, provided it apply for admission as a diocese, then such application shall be made from that portion of the State alone, and an application for establishment as a missionary jurisdiction shall at the same time be made by Eastern Washington.

If the State as a whole be admitted as a diocese, and the portion east of the mountains afterwards be set apart as a missionary jurisdiction, the income arising from the episcopal fund shall be used *in toto* for the support of the bishop of Western Washington, provided, that at the time of the establishment of the diocese of Eastern Washington, a division of this fund shall be made exactly proportioned to the amounts raised in the two portions of the State towards the ten thousand dollars to be in hand at the time of this present application.

It is understood that if the necessary \$10,000 be not raised for Washington or Western Washington, the Bishop and delegates to the General Convention be requested to petition that body to divide the present jurisdiction of Washington into two mis-

sionary jurisdictions, to be divided by the Cascade Mountains.

This report was unanimously adopted.

MARYLAND.

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

The vestry of St. Matthew's parish, Garrett county, has secured the services of Bishop Penick, rector of St. Andrew's church, Louisville, Ky., who will officiate at Oakland from the 31st of July, until the first of September. The Rev. F. S. Hipkins, late rector of the church, has accepted a call to a church in Pennsylvania.

KINGSVILLE.—The 75th anniversary of the dedication of St. John's church was held on Sunday, July 17th. The usual service was read by the rector, the Rev. J. W. Larmour. St. John's parish, at first called Copley parish, after Governor Copley, is one of the oldest parishes in Maryland. The records show that the first rector was the Rev. John Yeo, who served from about 1680 to 1686. In 1724 an act was passed by the General Assembly for establishing the county seat at Joppa, on the Guppowder river, in what is now Harford county, and in laying out the town, an acre of ground was set apart for the parish church of St. John's, which was removed to this place. The church was of brick, and when St. Paul's was to be built in Baltimore in 1730, it was specified that it should be built after the pattern of the church at Joppa. The present St. John's church, at Kingsville, was built in 1817, by Edward Day at his own expense, and was dedicated July 17th of that year, by Bishop Kemp. It was intended to replace the old St. John's church, at Joppa, which about that time had fallen into decay, having stood more than a hundred years. Its ruins are still to be seen.

SPARROWS POINT.—The Rev. F. W. Hilliard, the new rector of St. Matthew's church, has moved his family to the Point, and has taken up his residence in the beautiful little rectory of the church.

FREDERICK.—All Saints' old chapel in its work of renovation is progressing satisfactorily, the original architecture being retained. On the second floor is the Sunday school room, which is nearly finished. It is frescoed in delicate colors, with ivy leaf and rose leaf designs, and has a wainscoting finish in hard wood. The west wall holds the monogram, I. H. S., and on either side, the Greek letters, *Alpha* and *Omega*. A fine Roosevelt organ, finished in quartered oak, will be built as a memorial of a dear teacher. There are class rooms on either side with sliding glass doors. At the south end is the infant room, 18x17, accommodating about 75 chairs, and is approached by modern and convenient stairways. The chapel on the lower floor, and the guild rooms, will be neatly finished, the frescoing being similar to that above. The old organ which was built in 1826, will be rebuilt. The building will be heated by steam. The windows will be of frosted glass, with crosses. The exterior of the building is having the old plastering removed, preparatory to painting. It will be ready for occupancy about the first of September.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

SALISBURY.—Fire was discovered in the rear portion of the rectory of St. Peter's church on July 18th. The fire department was soon on the scene, but did not succeed in saving the entire house, although a portion is still standing, but so badly injured as to be worthless. The building was insured for \$1,500. It was valued at \$2,500. The Rev. Wm. Munford and family succeeded in saving most of their furniture and clothing. It is thought that the new rectory will not be built on the old site, but that the lot, which is a very valuable one, will be sold and a new rectory built adjoining the church.

CENTREVILLE.—The contract for the improvements to St. Paul's church was awarded to Lewis Whitehouse, of Easton. The improvements will cost \$5,000, and will

make very material changes in the church edifice. The ceiling will be arranged in blocks of hard-wood and plaster appropriately decorated. A new and commodious vestry room will be added on the northern side of the transept. The windows will all be of stained glass, a number of them being placed by members of the congregation in memory of relatives. The floor will be new, as will also the altar and altar rail. The walls will be wainscotted as far up as the windows, and above will be frescoed. The vestibule is to be tiled. The cellar will be entirely refitted, and will contain the furnace and gas machine by which the building will be heated and lighted. The spire will be remodeled and 25 feet added to its height. The contract requires the completion of the alteration by November 1. In the meantime services will be held in the court room and the Sunday school attached to the church.

MICHIGAN.

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

In our account of the silver anniversary of Grace church, Detroit, a deserved tribute to one of its former rectors was necessarily omitted for want of space. We take pleasure in giving it in this issue: "Dr. Stocking was a man of great activity, scholarly genius, and masterful speech. He seems to have been able to do so much, and to do it so well. Again and again through the years of his ministry this church was crowded in every part, and its Sunday school attained its highest membership."

LONG ISLAND.

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

BROOKLYN.—On Tuesday, July 22nd, the congregation of St. Augustine's colored church, the Rev. Mr. Williams, rector, took its annual excursion by steamer to Osewana Island. The societies attached to this church are in a flourishing condition, and are increasing in membership.

On the night of Tuesday, July 19th, St. Michael's church caught fire for the second time within a month. The fire was occasioned by sparks from the chimney of an adjoining iron foundry falling upon the wooden roof. The flames were quickly extinguished, but not until damage had been done to the church to the extent of \$1,000. The loss is fortunately covered by insurance.

At Christ church, the Rev. Arthur B. Kinsolving, rector, the Young Ladies' League reports a membership of 58 during the past year. It raised \$500 to furnish the Sunday school building connected with Christ chapel, Red Hook, and contributed \$113 to missionary objects outside the diocese. It also made and donated 53 garments to the Brooklyn Orphan Asylum. The work has been harmoniously and quietly done, and plans are under way for renewed activity on the return of the members, who are now scattered among the various summer resorts.

HEMPSTEAD.—The burial of the late Rev. Wm. H. Moore, D. D., rector of St. George's church, took place in the church on Monday, July 18th. There was a large gathering of clergy, including the Very Rev. Samuel Cox, D. D., dean of the cathedral, who conducted the service. Many places of business in the town were closed in respect, and the church was filled with people, who followed the service with unmistakable marks of feeling.

SEA CLIFF.—Bishop Littlejohn was to have laid the corner stone for the new edifice of St. Luke's church on Tuesday, July 26th. Being unavoidably absent he delegated the Very Rev. Samuel Cox, D. D., dean of the cathedral, and archdeacon of Queens, to officiate in his stead. There was a considerable attendance of the clergy of the diocese. The Rev. Chas. A. Jessup delivered the address. After the completion of the interesting service, the clergy and the guests were hospitably entertained by Mr. F. W. Geissneimer. The church will be one of the handsomest in the county when finished.

FISHER'S ISLAND.—St. John's church

was consecrated by Bishop Littlejohn on the 5th Sunday after Trinity. The Bishop preached from the text Lev. xix: 30, and celebrated the Holy Eucharist, assisted by the Ven. Archdeacon Weeks, and the Rev. Joseph R. Norwood, minister in charge of the parish. The church is the memorial of the late rector, the Rev. Josiah Bartlett, and his brother-in-law, Mr. Henry Bowers, who just before death gave the necessary funds for its building. It is a large edifice and well located.

PENNSYLVANIA.

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

PHILADELPHIA.—The Rev. Dr. Fleming James, of the Divinity School, is announced to take charge of St. James' church, Walnut st., during the month of August.

The Rev. Thos. L. Franklin, D.D., of the city mission, will have charge of the church of St. Martin-in-the-fields during the absence of the rector, the Rev. Jacob LeRoy, who is about taking his vacation.

The Rev. Edwin A. Gernant, rector's assistant at the G. W. South memorial church of the Advocate, has tendered his resignation thereof, and has accepted the rectorship of Christ church, Ridley Park.

The Bishop has deposed from the ministry of the Church, the Rev. William L. Kolb, recently rector of the church of St. James the Greater, Bristol, at his own request, and for causes not affecting his moral character.

The Rev. Chas. D. Cooper, D. D., rector of the church of the Holy Apostles, will be in Canandaigua, N. Y., during August. During the summer the Sunday schools of this parish hold their meeting in the morning, with an average attendance of 1,000.

Judge Ashman, of the Orphans' Court, on the 23th ult., adjudicated the estate of John H. Krouse, whose decease occurred in the early part of 1891, and distribution of the various legacies named in the will was ordered to be made. Of an estate of \$320,000, over one-fourth is devised to 21 charitable institutions in the city and vicinity, and the interest of \$12,000 Newtown-Reading bonds is to be paid to St. Gabriel's church, Douglassville, in the diocese of Central Pennsylvania.

IOWA.

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

Summary of statistics for the conventional year, 1891-92: Clergy—bishop 1, priests 54, deacon 1; ordinations—priests 4, deacons 1; candidates for Holy Orders, 3; whole number of lay readers, 48; corner-stone laid, 1; parishes or congregations in union with convention, 47; organized missions, 27; unorganized, 30; Baptisms, 595; Confirmations, 525; communicants, 6,526; marriages, 187; burials, 225; Sunday school officers and scholars, 4,395; contributions for religious purposes, \$146,966 04; value of church property in the diocese, \$1,418,822.00.

MUSCATINE.—East Hill is one of the eastern suburbs of this city on the Great Bend. It now contains a population of 300 persons, belonging mostly to the laboring class, who work in the mills below the hill near the water's edge. Ten years ago no place of religious worship was even contemplated, although meetings were held previous to 1889 by the several religious bodies at long intervals, the school building being used for that purpose. A union Sunday school was organized 12 years ago which was carried on most successfully, till last year, when it disbanded to give way to the schools held in the two new chapels recently erected—the Episcopal and the Methodist.

The rector of Trinity parish, the Rev. E. C. Paget, during the early fall of 1888 made known the needs of this community to a staunch and faithful communicant of the parish church, who with his wife offered to donate a lot for the purpose of erecting a chapel, provided the funds could be raised for the same. A beautiful site was chosen near the southern end of Park ave., a main road leading from the city to the rich farming lands in the township of Sweetland. In a few weeks the little chapel was completed, an unpretentious building, well-

proportioned, finished within in hard pine. It was the gift of the rector and his sister, Miss Frances Paget, who came from England with her brother, and who is a most capable and faithful co-worker in all his labors. The chapel was formally opened Jan. 8, 1889, with a most impressive service by the rector, the seating capacity which is about 200, being filled. Later, the building was consecrated to the service of God by Bishop Perry.

In June of the same year a sewing guild was organized. Through their efforts the close of the year found a good granite font in position at a cost of over \$40, and candidates to the number of 15 had received the sacrament of Holy Baptism. Sunday school and services have been regularly held in the afternoon of each Sunday, and Evensong on Tuesday evenings, conducted by the rector, assisted by the Rev. William K. Berry, at present warden of Kemper Hall, Davenport.

The following summer the Rev. Frederick Kendall Howard, a graduate of the Western Theological Seminary, Chicago, now priest in charge at Creston, Iowa, acted as assistant rector in Trinity parish, rendering valuable service in conducting the Sunday school and Evensong at All Saints'.

In the fall of 1891 Mr. Thomas J. Lacey, one of the faculty of Kemper Hall, conducted the regular evening service for a period of eight months, filling the place most acceptably up to the close of the school. The efforts of all these tried servants of the Lord have been signally blessed.

On the Thursday after Easter, 1892, the Bishop made his semi-annual visit to the city and administered the holy rite of Confirmation to 13 candidates, all residents of East Hill. The following Sunday morning the Holy Eucharist was for the first time administered there, about a score participating.

The expense connected with the work has been largely met by donations from interested and wealthy friends of missions, added to the offerings of the congregation. It is hoped that the time will soon come when the mission shall be self-supporting. The work of the guild has been steadily carried forward with an increased membership. Its aim is to add to the improvements in and about the chapel as fast as the condition of the treasury will permit. One of the vestry of Trinity church has presented a handsome carpet and lamps for the chancel, and many smaller donations have been received.

At the present time and until the return of the rector from his European trip, whither he has gone for rest and recuperation, the Sunday services and the school which numbers 60 members will be conducted by Mr. Walter DeForest Johnson, a divinity student of the Theological Seminary of the diocese of Virginia.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Statistics of the diocese, 1892: Clergymen canonically resident in the diocese, 107; clergymen laboring in the diocese, but not canonically resident, 6; churches, missions, and chapels, 133; parishes in union with the convention, 79; ordinations—deacons 5, priests 3; candidates for Holy Orders, 16; postulants for Holy Orders, 6; lay readers, 53; corner-stones laid, 6; churches consecrated, 2; churches opened with benediction services, 4; guild houses blest, 2; cemetery consecrated, 1; Baptisms—children 1,552, adults 270—1,822; confirmed, 1,028; marriages, 364; burials, 1,038; Sunday school teachers, 1,253, scholars, 9,985; parish school teachers, 8, scholars, 69; present number of communicants, 13,251; total of contributions, \$310,655 96.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

OURAY.—The 5th Sunday after Trinity was an eventful day in St. John's parish, At 9:30 A. M. a burial occurred from the parish church, the rector, the Rev. F. W. Henry, officiating. The Bishop conducted the 11 A. M. service, preached and celebrated Holy

Communion. There was a very fair attendance at Sunday School after morning service. In the afternoon the rector baptized an adult. In the evening the Bishop preached and administered the rite of Confirmation to a class of 7. There were large congregations at all the services, and in the evening the church building was crowded. The offering for diocesan missions was \$11.60. The Bishop was much pleased at the evidence of new life in the parish, and the events of the day already manifest wholesome and lasting influences for the future.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

Summary of statistics: Whole number of clergy, 31; candidates for Holy Orders, 1; parishes in union with council, 33; organized missions, 17; unorganized missions, 28; churches and chapels, 56; parish buildings, 4; rectories, 20; baptized infants, 241, adults total, 25,293; confirmed during the year, 241; whole number of communicants, 3,281; marriages, 56; burials, 152; Sunday school teachers, 288, scholars, 2,075; parish school teachers, 12, scholars, 251; contributions, total reported, \$33,901.90; total value of Church property, other than diocesan, \$331,880; value of diocesan property (Bishop's residence, chapel, and other real estate, investments, etc.) \$30,423 67.

WESTERN MICHIGAN.

GEO. W. GILLESPIE, D.D., Bishop.

Deaf-mute services were held July 11th, 12th, and 14th at Niles, Grand Rapids, and Mt. Pleasant. The Rev. Mr. Mann administered Holy Baptism at the two last-named places.

CONNECTICUT.

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

MIDDLETOWN.—The choir boys of the church of the Holy Trinity have just returned from an enjoyable camping-out at Bramford for ten days.

ALBANY.

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

LAKE PLACID.—Bishop Potter, of New York, who is making a flying visit to the Adirondacks, preached here Sunday, July 24th, to a large congregation of summer guests.

THE OXFORD HOUSE.

FROM A PRIVATE LETTER.

The new buildings of Oxford House were opened on Thursday, June 23rd, by H. R. H. the Duke of Connaught (Prince Arthur) and the two Archbishops, the Bishop of London, and some six other bishops. The ceremony commenced with a procession from the door of the House up the three flights of stairs to the chapel, which is at the east end of the corridor of the top floor. The chapel is a pretty 17th century, wainscoted and wagon-roofed structure, with dormer windows. The altar and retable are handsomely furnished with cross, candlesticks, and flower vases. The chapel will contain about 60 persons. In it were gathered the members of the Oxford House council and a few special guests. The chanting in procession sounded very beautiful, commencing faintly at the House door and swelling out fuller and fuller as the singers mounted the stairs. The procession entered the chapel, first, the young men of Oxford House, chanting, then the Prince with his equerry, then the bishops, the rich, handsome staff of the Bishop of London being borne before him by a chaplain, then the archbishops, Canterbury being preceded by his chaplain with his very beautiful jewelled crozier. The Bishop of London, who clung fervently to the north end, said the prayers of blessing upon the chapel, the altar, and the House, and after the brief service of benediction, he managed to creep around to the Gospel corner, and, staff in hand, gave the blessing to the people, and by the way, bishops seem not to know that there is such a thing as "the blessing" without "the pax". The procession then passed down the stairs and out into a large tent adjoining the house, occupying the space on which the club hall is

about to be built, where was gathered a large assemblage. The Prince, in a short speech of a few well-framed sentences, the audience standing, declared it was a pleasure to him to be present, that he appreciated the work that Oxford House had done, and wished it continued and increasing success, and that he now declared the House formally opened. This was followed by speeches from Canterbury, York, and London. That of Canterbury was good, that of York better, and that of London best. Canterbury praised the work of Oxford House in that there was connected with it the setting forth of definite Church principles. Its object was to bring together two classes of society that each might feel that the social distinctions were no real division, no barrier of separation between man and man, and these facts were established on their surest basis when settled upon Christian faith. York spoke chiefly of the present Head of Oxford House, who had been his chaplain before entering upon this work. The enthusiastic applause gave attestation to all that the Archbishop had to say in praise of the gentleman. London said one great value of the work of the Oxford House was the benefit it brought to the workers, in that it enabled them to discover true manliness, and all that was noble in our humanity, in that class where these qualities were most abundantly found—the working classes. Sir Wm. Ansell, the President of the Council of the House, in a brief speech moved a vote of thanks to the Prince, which was seconded by the vicar of Leeds. The audience, rising, listened to a few prudent sentences from H. R. H., and then adjourned for the inevitable English tea, and to inspect the House.

The scene outside was more interesting than that within. It is an easy thing to draw a crowd in East London—anything in the slightest degree out of the way will accomplish that—it may be imagined then what was the crowd which the presence of a Prince and two Archbishops collected. It seemed to me it would have been a good thing had his Highness and their Graces gone out on the steps and spoken there some of their declarations of fraternity and equality. But perhaps they thought such sentiments were safest entrusted to the invited guests within the tent, or at least these needed most to be taught the lesson.

LETTERS TO THE EDITOR.

NORWICH UNIVERSITY.

To the Editor of *The Living Church*:

In your issue of July 23rd, the report of the Committee on Education of the Chicago Church Club conveys a wrong impression of Vermont's military college, Norwich University. It has ceased to be a Church college, but it is not by any means a "failure." It has erected an additional college building (Dodge Hall) within the last year; it has had in the same time fifty cadets in attendance, and graduated last month a class of eight. It is now in a prosperous condition and its prospects for the future were never brighter. HOMER WHITE.

Northfield, Vt.

RACINE COLLEGE.

To the Editor of *The Living Church*:

Friends of Racine College will be glad to know that many improvements are being made here this summer. Kemper Hall, the south building of the east part of the quadrangle, is in the hands of the workmen. The roofs of the north and south wings are being raised several feet to make room for light and spacious dormitories. The whole building will have improvements of the best and most modern type. Roomy sleeping apartments well ventilated and heated by steam, commodious and well-lighted bath rooms and closets, modelled after the latest and most approved sanitary methods. Besides these a greatly improved system of lighting the main study hall will be adopted. The light will be steady and clear, such as will not tax sensitive eyes.

Kemper Hall is built of brick and stone. The corner stone was laid in 1857 and it was finished in 1859. It was partly built when Dr. DeKoven took charge of the college. It was completed with funds collected for St. John's School, Delafield, but when St. John's and Racine College were united, the money was used to complete the building.

Kemper Hall, Racine College, shows little signs of age. It was well built, and in its day was considered one of the best college buildings in the State, but now it needs these changes to keep up with the times, which Racine intends to do.

The Grammar School will enter upon its work this fall, better equipped for work than at any time during the past forty years. This is now the 40th year of its existence, and now that the college proper is suspended, the grammar school needs the support of the whole Church. Friends of the school will be glad to know that the prospects of the school grow brighter every day, under the earnest and self-denying men, who are bearing the burden. It seems useless for me to say a word after the earnest words of the Bishop of Chicago and Milwaukee to their conventions.

Their words alone ought to crowd the school with pupils. Few people who have not been here, know what a splendid "plant" there is for a boys' school. A beautiful domain of 90 acres on the Lake shore, the large and picturesque buildings, the beautiful chapel with the graves of Drs. Park and DeKoven under its shadow.

The school opens this year Sept. 8th, with an able faculty. The officers of government and instruction are, as warden, Dr. Arthur Piper, who was trained under Dr. DeKoven; Rev. Henry D. Robinson, A. M., another son of the college, as rector and head-master. Mr. Robinson has won the esteem of the trustees and the love of all the boys. Then as head of Kemper Hall we all know the Rev. W. B. Hall, A. M., another of Racine's sons. The second of Kemper Hall is Daniel E. Edward, A. B., University of Michigan, teacher of Latin and English; Winthrop E. Fiske, A. B., Harvard, Chemistry and Physics; Howard LeField, A. B., Yale, French, German, and Music; Henry Shulte, Cornet and Violin. The efficient curator is Mr. John P. Pearce. Now we hope all friends of the grammar school and all old students will try to send pupils to this old school which is yet to continue a bright and shining light in this Central West. *Vigete Radix.*

C. C. T.

July, 1892.

THE SUNDAY SCHOOL LESSON.

REV. DR. QUINN ON THE MANNER OF ITS PREPARATION.

The following is part of a paper on "The Sunday School—How to make it more effective in bringing the young to Christ," read by Rev. Dr. Quinn before the recent Episcopal convocation at Bozeman;

Part II. The preparation of the lesson. Here are the young to be brought to Christ on the one side, and here are the text books—the Bible and the catechism. In reality but one text book, for Church doctrine is Bible truth differently expressed. Our work is to introduce to our youth Holy Scriptures and Church teachings, that they may grow up in the grace of our Lord Jesus Christ and develop Christian character. This implies two things on the part of the Sunday school teacher. First, preparation of the lesson so as to understand it; second, preparation of the lesson to teach it successfully.

In general, let me observe that the successful Sunday school teacher is not the one who prepares the lesson ten minutes before teaching it. More than a few minutes on Sunday must be given to preparation. You can get at the salient points of any lesson in various ways. I give you my own plan of study; you can use it with profit. Take your Bible, open up at the lesson appoint-

ed, read carefully and prayerfully over, then apply these questions: When? Where? Who? What? This gives you time, place, persons, lessons taught. After you have mentally answered these questions state in your own words the lesson story.

Take another plan that works on the same principle; the two Ps and four Ds. It will help you to find answers to these questions, and, having found these, you will be surprised to see how much you know of the lesson. What persons are named in the lesson? What places? What dates? What doings? What doctrines? What duties? Such study will render you both master of the lesson and master of the class, both essential in a successful teacher.

More particularly let me give you the following hints: First, Begin your study of the lesson early in the week. Second, Look up the several Scriptural references to the lesson topic, compare these, and if necessary harmonize them. Third, Note how far the lesson is suited for doctrine, for reproof, correction, instruction in righteousness. Two, or at most three, practical truths should be aimed at. Having gathered your facts, the next thing is: Fourth, The arrangement. The usual form is this, (a) introduction with connection; (b) explanation; (c) application.

In my own work I have found it helpful to first define the meaning of the lesson, with reasons for the definition. Second, to illustrate the meaning and indicate its bearing on instruction in doctrine or the enforcement of duty, or both, as may be. Having done this honestly to the best of our ability with the helps at hand, we are now in a position to do one or the other of two things: 1, We can write out all or a part of the knowledge thus gained, and we should do so if we want to attain fullness of understanding and clearness of expression. 2, Or we can catechise ourselves as to the meaning and instruction of the lesson, and repeat aloud what we have to say to the class on Sunday.

In either case we should pray God, "Open Thou mine eyes that I may behold wondrous things out of Thy law."

It may be, without thought, objected that this is too much work. My fellow-teacher, have you so soon forgotten the object of Sunday school instruction? The moulding of youthful character after the pattern of Christ's perfect life. Surely we cannot bestow too much care in the preparation of that instruction whose object is to prepare young immortal souls for daily life activities here and for eternal felicities in the life beyond.

Look for a moment at the pains taken by our public school teachers in imparting secular knowledge, and shall we be less painstaking and faithful in our own special work, when not temporal, but eternal, interests are at stake. It is a matter of great satisfaction to note that throughout Christendom the subject, "How to study the Scripture," is receiving increasing attention in teachers' meetings, normal classes, and in Bible institutes."

"HIGH CHURCH" HYMN-LOGY.

There are things in which all Protestants may gratefully acknowledge the influence of the High Church party. It is our purpose to suggest a few of them, including under the term High Churchmen all who were identified with the Oxford Tractarian movement, whether they remained in the Church of England or went over to Rome.

Prominent among our debts to the Tractarians is the restoration to our Church services of the idea of worship. A religious service consists of two elements, instruction and worship. The reformers, re-acting naturally from the custom of the Roman Church, placed undue influence on the element of instruction to the neglect of worship. The influence of this re-action is still felt. We have been going to church simply to hear a sermon. The whole service has been conducted with reference to that sermon; we have forgotten that the same God

who is pleased "by the foolishness of preaching to save such as are saved," has said "Whoso offereth praise glorifieth me." The High Churchman has called renewed attention to the importance of worship, and this idea is gaining ground in all our churches. It is exemplified in the growing frequency with which the Lord's Prayer is recited in concert and the Psalms read responsively.

Further, our worship has been enriched by the attention which the High Churchmen have paid to hymnology. Their masterly translations from the Greek and Latin are everywhere known, everywhere loved. Taking up the hymnal compiled by Dr. Robinson and Dr. MacArthur, I find fifty or sixty hymns due to this source. In Dr. Robinson's latest book the percentage is much higher. They are sung also in Sunday schools and social meetings. Gospel Hymns and Sacred Songs are the antipodes of Hymns Ancient and Modern, yet it is not without its indebtedness to the latter. These statements mean more if we remember the quality of the hymns which the Tractarians have given us. To them we owe such translations as "Jerusalem the golden," and "Jesus, the very thought of Thee." They have given us "Hark! hark my soul," "Sun of my soul," and "Abide with me." Many more could be named which deserve, and will in time win, almost as great favor.

Co-operating with these hymnists were a number of most able musicians to whom our psalmody is greatly indebted. Prominent among them are Monk and Dykes, Hopkins and Gauntlett. By them many of the hymns just mentioned have been wedded to tunes of the highest musical beauty, which in expression are exactly suited to the words. The High Church musicians have embodied, though not formulated, certain vital principles of psalmody. Their hymnals, for instance, do not contain extracts from *Zampa* and *Der Freischutz*; nor do they, like some, hold it as a means of grace to "make the soul dance upon a jig to heaven."

Their music is always well adapted to the words. As far as possible their tunes are either written especially for hymns, or fitted to them by general custom. They are tunes which satisfy the severest taste, yet touch the popular heart; tunes which yield the palm, if at all, only to the German *chorale* as an expression of the people's praise to God.

But Tractarianism has influenced work as well as worship; it has inspired noble efforts to help the poor and the degraded. It is a well-known fact that the most potent influence at work in evangelizing the outcasts of London is the labor of the High Church clergy. This influence has crossed the ocean, and is felt throughout our land. Not only do our High Church friends show us an example of activity, but they could teach us much as to the best methods of directing our activity.

When a single movement has exerted an influence so far-reaching, and on the whole so beneficent, we may not admire it, but we surely owe it far more respect than some of us are accustomed to give it. Recognition of the dangers attending this movement is by no means incompatible with recognition of, and gratitude for, the benefits that English-speaking Christendom has received from it.—D. C. G., in *The N. Y. Examiner.*

ST. JAMES', CHICAGO.

HOW WE MADE IT THE PARISH CHURCH OF THE YOUNG MEN OF THE NEIGHBORHOOD.

Each one of us makes it a point to personally invite the young men he meets to attend the services and connect himself with the parish. We back up these verbal invitations with printed cards expressing the same invitation and giving a list of all services and meetings. For special occasions we use special methods. When we began our Sunday night mission services we posted two men at each of the five bridges which connect the business district with the boarding-house district, which is our

principal field of work. They stood there from five until seven Saturday afternoon and gave printed invitations to every man who came across. These ten then joined ten more at the parish house and the twenty took ten streets and went to every house and left cards for the young men who lived there. There is a good way to do this house business, and a poor way. No man can afford to do the Lord's business in a poor way. The good way is to be very polite to the person who opens the door; dignify your work in your own eyes by realizing that, however distasteful it may be, it is the Lord's work, and you will dignify it in the eyes of others. Inquire very courteously at the door how many young men live there and request that the cards be given them. If you do the thing as well as you do your business or social duty, it is ten to one the cards reach the young men.

There are several hotels within our parish limits. Sunday morning our men visit them and invite all the men they find in the office, waiting-rooms, etc., using a card which gives the name of the church, of the clergy, a list of the services, and a map showing the relative location of the hotels and the church.

We have ushers at every service whose special duty it is to welcome young men. They do not fall on their necks as if they were prodigals returning from the keeping of swine. Many men won't come again if too much fuss is made over them; they feel conspicuous. We simply try to make them feel easy and natural, and to make them know that they are welcome there. We do not seat shy youths in pews with pretty girls. We try to make no discrimination between rich and poor. We try and have a Brotherhood man in the pew with them, and we make sure that there are prayer books and hymnals enough to go around; also that these books are whole and not lacking in important parts of the service. These are details, but they count. The men in the pews see that they have books and show those who do not know the service the places. Then, at the end of the service, they introduce themselves, and in the name of the clergy and people, invite them to come again. The Brotherhood man should give his own name and ask the stranger's. A very easy, natural conversation can thus be started.

The names thus obtained, and others obtained in other ways, are turned over to the visiting committee. This consists of a chairman and the whole Chapter working under his orders. In handing names to him, all possible information should go with them. It is half the difficulty removed and half the battle won to know something about your man. It enables the chairman to pick out the best member for the visit, and it gives the member something to go on. The visitors report to the chairman, and he reports to the rector in writing, thus giving him information of the young men in question. It seems to us bad form to discuss this personal work publicly in our meetings, especially in the presence of our visitors. The member frankly states to the man he calls on that he comes in behalf of the parish, working through the Brotherhood Chapter, and then uses his tact and judgment as to the line of conversation and length of stay. He always bids him welcome to the church, and offers to introduce him to the clergy and to the young men of the parish, at the Bible class, or at the weekly Chapter meeting.

The average attendance on Sunday of young men who have no family ties in the parish, and who are not pew-renters, ranges from three to four hundred. We usually have from fifteen to twenty-five visitors at our Chapter meetings.

Our clergy are constantly called upon to visit young men who are sick, to marry, to baptize, and to bury; and in our district it seems to be the fact that when a young man thinks of going to church, he thinks of St. James'. When he needs spiritual help, he thinks of her clergy. When he wants Christian companionship he thinks of Chapter No. 1.—*St. Andrew's Cross.*

The Living Church.

Chicago, Saturday, August 6, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

CHILDREN who have been kept for an hour and a half in Sunday school will not stay to the hour-and-a-half Church service, and ought not to be expected to. Not a man or woman of the congregation, unless bound by some duty to do it, would consent to attend a three hours' continuous service every Sunday. Nor would they attend three separate services of the ordinary length. If the Church must teach the children separately on Sunday, as for the most part she must, we see no other way than to allow the Sunday school to take the place of the evening service, holding its session in the afternoon, using the Prayer Book, and having as nearly a Church service as possible.

THE PROPOSED HYMNAL.

The Joint Commission on the Hymnal, appointed by the General Convention of 1889, has, in accordance with the order of the Convention, printed and mailed its report to the bishops and deputies-elect. Others doubtless have received a copy of it, but the large body of the laity, perhaps of the clergy also, may possibly not have seen the report and may be glad to know something about the Hymnal proposed.

It does not differ a great deal from that proposed in the Convention of 1889, although the committee have had it under revision for three years. It certainly marks a great advance in poetic taste over the collection of 1832, as well as in the growth and life of the Church. Many of us remember the old Prayer Book with the selection of Psalms in metre and its two hundred and twelve hymns—a good many of which were not sung even in those days; of that old collection of hymns sixty-seven alone survive in this proposed book before us, though a few of these might go were it not for old associations. We are not, however, wiping "our weeping eyes" because we can no longer "read our title clear," nor hugging ourselves in our own old self-complacency as we sing "Since I have known a Saviour's Name." We can hardly rejoice that we are still permitted to accept the comforting assurance that the communion of saints is a "fellowship of kindred minds"! Could not the Commission have amended that verse so as to adapt it to other regions besides the vicinity of Boston?

Recurring to the table of contents of the Hymnal of 1832 we find no reference at all to saints' days, Ember or Rogation days, to processions, to such organizations as guilds, lay helpers, friendly societies, parochial Missions, etc., all of which are provided for in this new Hymnal. In those former days the "Dedication of Houses, Places, and Things" would have caused a shudder to creep over the faithful, and journeys by land were not so frequent or hazardous as to demand the use of hymns for such travellers. It is fair to say, however, that although we have the title here, "Travellers by Sea or Land," every one of the six hymns under this heading is written exclusively "for those at sea." Inserting the line "for those who traverse land or sea" cannot change the character of a hymn plainly intended for those upon the deep. In this Hymnal each saint's day has one or more hymns for use on such days, surpliced choirs have become so general as to require processional hymns, and the activities of the Church have become so extended as to demand hymns suited for various sorts of work and different kinds of workers.

The Commission recommends the omission of certain hymns in the present Hymnal, and the addition of several hymns from other sources. From the present Hymnal 268 hymns have been dropped, the omission of which can scarcely be regretted as very many of them were unworthy of place in the Hymnal. We publish elsewhere a list of those that have been left out, that those who are interested in the subject may see how carefully the weeding has been done; and although some may regret the loss of a few of the old hymns, yet on the whole they can well be spared. As any church has the liberty which has always lawfully been claimed of using any hymnal it chooses, it will be still possible for any parish to use any favorite hymns in our present Hymnal.

Of the four hundred new hymns, one hundred and forty-two have been selected from Hymns Ancient and Modern, and the rest from various sources, such as Moody and Sankey's Hymn Book, etc. We notice that hymns Nos. 154 and 176 are taken from THE LIVING CHURCH. It is a great gain to get such hymns as "At even when the sun did set," "Wake, awake, for night is flying," "Of the Father's love begotten," "Sing, my tongue, the Saviour's battle," "At the cross her station keeping," "See the Conqueror mounts in triumph," "Stars of the morning so gloriously bright,"

"The saints of old, their conflict past," "Who are these like stars appearing," "Thou art coming, O my Saviour," "Ten thousand times ten thousand," "O what the joy and the glory must be," "The roseate hues," "When morning gilds the skies," "Holy offerings rich and rare," not to mention others equally desirable. Among the harvest hymns we are sorry not to find the one so popular in England, "We plough the fields and scatter."

Eleven "processionals" are given in full, with reference to some forty more hymns that may be so used, but in view of the large number of excellent processional hymns that have been expressly written for such use, we wish a fuller selection might have been made. Godfrey Thring's Hymnal, which the editor of the Dictionary of Hymnology regards as by far the best hymnal extant, would have furnished some capital ones. We find only one hymn specifically for "guilds," but regarding the wide extent of the Chapters of the Brotherhood of St. Andrew, and the G. F. S., surely special hymns should have been provided for the use of these organizations.

Some emendations of popular hymns have been made, notably in hymns 96 and 399. In hymn 96, we are no longer compelled to sing "or thorns compose a Saviour's crown," which we have always sung under protest, as it uttered an untruth, but can now say, as the author wrote it, "or thorns compose so rich a crown."

We are rid of the Universalism of the third verse of hymn 399, and can now sing with truth, as Faber penned it, "Faith's journey ends in welcome," etc. In fact, the Commission worked on the rule to seek out and adopt "the original version of hymns, except when the general consensus of the leading hymnals has shown that the best existing text of such hymns varied from the original."

Quite a number of hymns have been provided for the use of the sick and afflicted, also for "home and personal use," which we doubt have any place in a hymnal primarily designed for common praise. Many of these hymns, however, can be, and are often, used in public worship. In these days of abundant and cheap manuals and collections of hymns for private use, it is not necessary to load up our Church Hymnal with religious poetry. The use of Celebrations at marriages is suggested by the provision of hymns suited for weddings. As there is no place in the present marriage service for such hymns, or any hymns in fact, we

suppose they are meant for use at the Celebration.

We are glad to find a number of metrical litanies, *e. g.*, that of the Holy Ghost, of the Church, of the Blessed Sacrament, the Words on the Cross, etc. But when we turn to the hymns for the Holy Communion, we must confess they are rather unsatisfactory, nor has the Commission seemed to adhere to its express principle of "including as far as possible the expression of the varying schools of theological thought and phases of religious feeling in the Church." They are largely subjective, and occupied with our moods of feeling, referring chiefly to the benefits and blessings that we receive in the Blessed Sacrament rather than to worship paid to Jesus present in His Sacred Body and Blood. In fact, the Commission seems to have taken a step backward by the omission of the hymn, "Thee we adore, O hidden Saviour, Thee," which appeared in the Hymnal proposed in 1889. With the unmistakable meaning of *anamnesis*, we wonder at the "souvenir" interpretation of it as given in the last line of each verse of hymns 239 and 240. Possibly that line may mean the memorial made before God, but we fancy the popular idea of it will be only of a subjective memorial made to the recollection of the worshippers. The advanced school of theological thought will not be likely to find among these hymns any of their favorites. With Hymns Ancient and Modern so accessible, why could we not have had such hymns as "Now my tongue the mystery telling," "Lord, enthroned in heavenly splendor," "Hail, Body true of Mary born," etc.?

Hymn 102 is not a very felicitous or metrical rendering of the "Reproaches," but those churches that use them at the Three Hours' Service will probably cling to the old version with Redhead's setting. The last line of verse 4, would be improved by substituting "gave" for "given." Hymn 104 is too irregular in metre to sing well and so are a few others, but we are glad to say that they are not many in number. These only lumber up the pages, and are the despair of choir-masters and congregations.

In the arrangement of this Hymnal the Commission has endeavored to place as many as possible of the hymns for the various seasons under the heading of "General," so that some of the hymns for Trinity Sunday, *e. g.*, are numbered 132 to 136, and to find the others suitable for that day, we must turn over to 383-389. So for the rest. It strikes us it would have been better to

print those suitable for each season consecutively, and then if one desired to use any of them for a general occasion he would know just where to look for it.

One good feature of this Hymnal, copied from Hymns Ancient and Modern, is the list of hymns (numbers and first lines being given) which follows those for a specific season or occasion, as being also suitable for such season or occasion. The Commission has wisely, as we think, omitted the names of the authors of the several hymns, inasmuch as some of them are the work of several authors, and moreover the hymns "need not and ought not to be associated with the names of those who wrote them," any more than the collects and prayers need to be coupled with the names of their authors or compilers.

Of course any one looking over the Hymnal will not find many hymns that he would especially like to see in it, and will also discover some that he would be glad to have omitted. But if one will considerately remember that all sorts of people with all sorts of views and tastes have to be provided for, he will be thankful that on the whole the result is so satisfactory. Nor is it too late, we fancy, for the Commission to add or reject any special hymn or hymns, for the adoption or rejection of which good reason may be given. The report is not yet submitted to the Convention, and we fancy that one reason for giving it out now, is that emendations may be submitted, so that it may go before the Convention in the manner best suited to secure a favorable vote. The Commission will be wise to listen to suggestions now, and get the matter in as perfect shape as possible. It will not be possible for it to be reviewed in committee of the whole as was made plain at the last General Convention. Let the Commission welcome any sound emendations now, let them add such hymns as are imperatively called for, and reject those which they are persuaded are not acceptable to the Church at large, and then, after the careful review that the bishops and deputies will have made during these three months, we are persuaded that the Hymnal thus perfected will go through with satisfaction to all concerned. It will be too late to tinker it after it is before the Convention.

It is desirable to have it made as perfect as it can be made that it may secure general adoption, and to fulfil the purpose of the Commission, viz.: "to make unnecessary the purchase of additional books for special occasions," and we might add for special parishes. It may

do very well in England, where the people do not travel about as we do, for each congregation to have its own Hymnal, but for a population that moves about so constantly as ours does, it is of great convenience to find the same Hymnal used in all our parishes.

A melancholy interest attaches to this report, in that two of the members of the Commission, who entered three years ago upon this work, the Rt. Rev. Dr. Paddock, and the Rev. Dr. Benedict, have passed into the nearer presence of the Master, and are, as we truly believe, joining in the praises of the redeemed saints of God in Paradise.

For the use of the clergy an index of subjects is provided, which it is hoped will prove serviceable.

WESTERN THEOLOGICAL SEMINARY.

The Western Theological Seminary, Chicago, owes its existence, under Divine Providence, to the princely generosity of the late Dr. Tolman Wheeler, whose name was associated for many years with the growth of this city, and whose liberal mind devised many liberal things for the Church which he loved.

The two buildings now occupied by the Seminary were built in 1885, upon ground and with means furnished by him. The doors were opened and the session begun on the festival of St. Michael and All Angels, in the same year, under the fostering care of its dean, the Bishop of Chicago.

The first six years and a half of the Seminary's life have been years of steady work and quiet growth. The internal regimen and studies have been carefully developed, and the roll call, which did not at first contain more than half a dozen names, rose last year to twenty-seven.

In due time, the generous founder of the institution furnished it with a partial endowment in the shape of a business block near Clark street bridge. He also gave \$5,000 with which to purchase books for the library.

The library has also been enlarged by the loan of nearly 1,000 volumes by the trustees of Jubilee College. These and other gifts have increased the library to 4,000 volumes.

The most noteworthy gift which the Seminary has received since its first partial endowment, is a valuable lot on State street, generously given by Mr. George Armour. The profits received from it are to be used for the support of students. Mr. Armour has at different times displayed his kindness and interest in the work by valuable gifts to the library. The prayers of the Seminary are offered up daily for its founders and other benefactors.

The Western Theological Seminary was founded, in the language of its charter, "for the education of fit persons in the Catholic Faith in its purity and integrity, as taught in the Holy Scriptures, summed up in the Creeds, and affirmed by the undisputed General Councils," from which it will be seen that the institution is committed to no party shibboleths, but seeks to unite that breadth and that faithfulness to the Faith once deliv-

ered, which characterizes the Church of Christ herself.

The promoters of the Seminary desire to make it a school of prophets in which men can be furnished with requisite learning and trained in habits of piety in preparation for the sacred ministry; also an institution of sacred learning in its largest sense, such as is needed for what promises to be the greatest ecclesiastical centre of the Western Continent.

The teaching of this Seminary is based upon the conviction that religious truth is objective, positive, and therefore dogmatic. This principle must determine the relative place and importance of all special subjects included in the course, except so far as practical considerations, growing out of the character of the times in which we live, and the actual work of the ministry, will necessarily influence the arrangement.

There has been no sounding of trumpets, but the instructors of the Seminary have no little pride in pointing to the fruits of six years' work. The alumni have not been wanting in those qualifications needed for successful work in this great city, and the origination or recovery of not a few important missions and parishes in this diocese has been accomplished by those who were trained for their ministry in this institution.

Those who are concerned with carrying on this work are sure that it has God's blessing, and they believe that He will move the hearts of our generous laity, in due season, to provide for its continuance and proper development.

PRACTICAL SUGGESTIONS.

FROM CONVENTION ADDRESS OF BISHOP TUTTLE.

I may be pardoned for asking your attention to some thoughts about systematic offerings. The simplest idea of them I can give is—they are offerings thoughtfully made, steadily made, made upon knowledge, made upon principle, and not without gratitude. They are not offerings merely from good nature, or from spasmodic generosity, or from pride satisfying itself by giving, or from shame feeling its own meanness in withholding. They are offerings which recognize that God giveth us constantly all things to enjoy and asks us constantly to return His dues in church expenses, missionary gifts, and charity helps. Some men, I know, keep the account with God's purse on their books, charging themselves up promptly with a tenth of their income to be put into it. Some women, I know, thoughtfully study how much, not how little, they may allow themselves to give. Systematic offerings are outgrowths in one shape or another, of some such thoughtfulness and steadiness and principle. And then it comes to pass that a generous supply to missions and charities does not become dependent, for Christians and Church folk, upon whether the day be pleasant or rainy, and whether the pocket purse happen to have a dime or a dollar coin in it, at the time of the Sunday collection.

"Brethren of the clergy, the days of the years in which our lot is cast are those of congested activity and disturbing unrest. We are not fitted for the age we live in if we be not active

also; active in guidance of vestries, guilds, and committees, of Sunday School work and Confirmation classes; active in watchfulness over the congregation and its growth, in pastoral calls and cares and pleadings, and in priestly duties. But an insidious danger lurks in the activity. We may be swept off our feet into its noisy current, and cease to be students and readers, and thinkers, and writers. Let us not deceive ourselves. Sermons thought out, and not extemporaneously vociferated, are things yet of value. Thinking is a power. Reading is a duty. Writing is a training in robustness. Study is such needed replenishment of capital, as neglected, will stunt and dwarf the growth of the business we have in hand. Alas, I know how the daily little duties press like clans of stinging insects settling upon us hapless victims. And I grant the little duties must be done, faithfully and God-fearingly done. Nor do I forget that the Master saith, 'He that is faithful in that which is least is faithful also in much.' And I know that God regardeth adverbs more than verbs. So do the things of active duty, day by day, little and great; and may God give you time and strength for the doing. But fix your will, systematize your time, beg your friends, beseech your parishioners, so that you may set apart some hours for the study. Shut yourself in there, and read and pray, and think and write. Your library den and its books may be a mine of golden riches to you, if you will work in it, and work at it, and work out of it, the current coin which you need as the world's clearing house calls for your daily balance of ministerial responsibility. O brethren, in the interchange of activity, with which the nineteenth century is all alive, let us not suffer other forces of daily interest so to ride over our heads as to crush down and crowd out of us those that should be our own, the mental, the studious, the reflecting, the prayerful. In personal humility but in the painstaking thoroughness of intellectual labor, be it ours to claim that in the priest's lips there is still a wholesome keeping of knowledge, whatever be the abundant supplies flung out from the news editor's pen, and the platform's talk, and the reformer's visions.

A WINTER VACATION.

XXIX.

DEAR LIVING CHURCH.—My stay on my return to Ireland, waiting for my steamer, which I take to-morrow at Queenstown, has been of the quietest description. As I passed through Dublin, I learned that the Synod of the Church of Ireland was to convene in a day or two, at Christ church cathedral. There was a momentary desire to stay over and witness it, but sunshine, and clouds, and green fields, and utter rusticity for eight or ten days before embarking, seemed altogether better and more inviting, and that was my choice. I had in my retreat, it is true, the echoes of the world I had left; pleasant letters from Brighton, invitations to come again and enjoy English hospitality, farewell letters from dear friends. I had too, my American mail, and with all these, I was happy; with the dun cows grazing before me, and lambs at play by their

mothers in the grass, days were never dull with such companions.

The walk by the trout stream was always beautiful; the rapids, the shallows, the deep pools, the wayward curves, the water-plants, the flying birds, the possible fish and fishing, the lovely landscape, the great bulk of the distant mountains—it was all good.

I took the steamer *Britannic*, of the White Star line, from Queenstown, on the afternoon of the 5th of May. While waiting for the arrival of the mails from Dublin by rail, many of the returning Americans came on shore, availing themselves of the opportunity to visit Irish soil, making merry parties on flying jaunting cars, laden down with golden blossom of the gorse, fragrant lilac bloom, and great bunches of purple rhododendron.

The luxuriant foliage and genial shelter of Queenstown never seemed more beautiful. The hours of waiting soon were past, the mails were quickly handled, and we were steaming along once more the rock-bound coast, out into the great deep.

On the morning of the 13th my voyage was over and once more I was on American soil. It was indeed lovely to come on deck in the early morning and find the steamer at anchor off Sandy Hook. The Fort, with its green velvet grassy embasures, the trees in full foliage, and the ever-welcome stone spire of Navesink church, made a pleasant picture to look upon, after the grand monotony of the sea.

The voyage, however, was not for me, monotonous. It was a long holiday. In the early morning, there was a glorious plunge in high proof genuine salt water, then black coffee, a little rest, and a good brisk walk on deck, and then breakfast! with a good sea appetite. The hours never wearied. If I wanted utter loneliness, I could get out on the forward turtle back, and have before me the great circle of the sea, westward, and not a soul in sight. The huge steamer seemed to carry myself alone. If I wanted memories of the past, I could get back in equal solitude at the stern, and fancy the British Isles where I spent so many pleasant months, beyond the waves which bounded my gaze to the eastward. If I wanted company, I also had that. My opposites at the dinner table were two most interesting men from Pittsburgh, who had been out in Roumania to prospect for petroleum. They were of Scotch-Irish extraction, the third generation from the old home, full of fun, vigor, and American breeziness. Their Roumanian experiences were worth listening to. By my side was a good stout friend, from gastronomic Baltimore. Beyond was a saturnine young Englishman, from a Florida orange grove, gentlemanly and good-natured under a most alligator-like severity. Nor were other interests lacking. One could excite to gentle conversation the fair mummies on the deck, swathed in shawls and enthroned in their steamer chairs; or the smoking room was at hand, where the incense of friendship was ever ablaze; or, the steerage could be looked into, with all its nationalities and various types of humanity. As for reading or writing, that was out of the question, a cerebral excitement comes from life on the sea, which at once arouses to action and prevents any positive concen-

tration. It provides the best possible excuse for doing nothing. In this happy condition were most of the occupants of the smoking room, aroused only from their delicious Havana by the announcement of the day's run, or the necessary replenishment of the sustaining pipe or goblet.

Our saloon passenger list was somewhat limited, about seventy in all, but among them I again found evidences of the smallness of the world. The first day out I made acquaintance with a fine young fellow who had been to Liverpool with a load of cattle from the West. I found him to be one of De Koven's boys at Racine, a graduate at Yale, a Churchman, and a gentleman. How much we had to talk of in our many walks on deck!

Two splendid fellows I found also, Chicago men, buyers for one of our mammoth houses, on their return trip from Europe. Another, in the same line, I found from New York, who knew one of my old choristers at the cathedral, now grown up and a yearly buyer in Paisley and Manchester.

A charming young lady I found to be the niece of a brother priest, a classmate in the seminary and a dear friend ever since. An English lady bound for Wisconsin, I found to be on her way thither to join her brother whom I knew well.

A well-to-do, elderly gentleman from New York, who had just done the holy places in Palestine, and also Egypt and the Nile, I found to be the parishioner of a dear friend of many years' standing. So when Sunday came about, I felt that we were a lot of friends together, and the service and sermon was a labor of love.

The voyage all through was most pleasant. For a day or two the sea was "deeply, darkly, beautifully blue," but after that it took on a soberer tone. We had no storms, but we had the great long roll of the Atlantic, which told of tumults further off. Of these we heard when we got on shore, for the Normannia, travelling at the same time, was badly damaged by mountainous waves, whose rhythmic echoes alone, we experienced.

There are few sights more glorious than New York harbor, from the city to the sea, or from the sea to the city. One greets it ever with fresh enthusiasm. In majestic order the great ship, with its attendant tugs, slowly gains the wharf; gently as a child going to sleep, the huge bulk moves on; surely, like fate, the moment of landing comes, and for the thousand souls on board a new life begins. Some step out to pleasant friends and hearty greetings—such was my happy lot—others to begin again the battle of life in a new and untried land, among utter strangers.

I looked with deep interest at the large stream of steerage passengers, over nine hundred, filing off across the dock to the tenders which were to convey them to the Bureau of Immigration; and then at my fellow-passengers in the saloon, all intent upon the ordeal of the Customs. There were courteous farewells among us, and many hopes of renewed meeting, and soon, in due time, I reached again the hospitality of 1 East 29th st. which had been wafted to me across the broad Atlantic, and cheered me up through all the way.

As I rang the bell at the well-known

door, I turned about and took in once more the bright flowers, the splashing fountain, the merry sparrows, with Belteshazzar and Chedarlaomer in feline majesty lazily looking on. I was aroused from my momentary reverie by the voice of the good doctor, who had himself, unperceived, opened the door behind me, greeting me at the same time in cheery tone, with the classic welcome, "Salve."

J. H. KNOWLES.

AFTER GLOW.

BY ALICE CRARY.

"Moses wist not that the skin of his face shone."

Oh ye, who daily talk with God,
Who climb earth's mount to seek Heav'n's
grace,
Who teach the precepts taught to you,
Who show on human things, God's trace,
Ye know not, coming from your fast,
From off the peaceful, holy place,
That God hath, from His boundless light,
Left glory gleaming on your face.
Poughkeepsie, N. Y.

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162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. Alfred S. Clark, rector of Christ church, Los Angeles, Cal., is 1516 South Flower street.

The address of the Rev. F. B. Ticknor until Nov. 1st, will be Pendleton, Ore.

The Rev. B. Hartley having accepted the rectorship of the church of Our Saviour, San Gabriel, Los Angeles Co., Cal., desires all mail matter to be addressed accordingly.

The address of the Rev. F. W. Hilliard is Sparrows' Point, Baltimore Co., Md.

The Rev. Dr. J. Lewis Parks, rector of St. Peter's church, Philadelphia, is at Marlon, Mass.

The Rev. Dr. G. H. Kinsolving, Assistant Bishop-elect of Texas, is at Pocono, Pa.

The address of the Rev. J. D. Herron for the month of August, is Bala, Ontario.

The Rev. Charles E. Buck, rector of St. Peter's parish, Talbot Co. Md., has resigned, the resignation to take effect July 31.

The Rev. J. H. B. Brooks, of Oil City, Pa., sailed on Saturday last for Glasgow, per S. S. "Circassia," for a six weeks' vacation. His address will be Royal Hotel, Blackfriars, London.

The Rev. Canon Bright, of Oxford, sailed for home in the Cunard steamship "Aurania," on Saturday, July 23d.

The Rev. William S. Langford, L. D., secretary of the Board of Missions, has temporarily been the guest of kind friends at Sorrento near Bar Harbor, Me.

The Rev. C. B. Smith, D. D., rector of St. James' church, New York, is staying at his summer home at North-east Harbor, Me. He has recently returned from a tour to Alaska.

TO CORRESPONDENTS.

T. R. D.—Yes, where it is generally acceptable. A SUBSCRIBER.—1. The custom of bowing or kneeling at the Incarnatus seems to be confined to the Nicene Creed, as that is the one usually used in the highest act of worship. 2. Dr. Pusey died in 1882, September 15.

ORDINATIONS.

The Rev. Charles H. Ewing was ordained to the priesthood in St. Anne's church, Princess Anne, Md., on July 14, by Bishop Adams, assisted by the Rev. Dr. John Martin, Messrs. O. H. Murphy, and William G. Woolford. The Rev. Mr. Murphy preached the sermon.

DIED.

DEMILLE.—At Greenwich, Conn., on Monday, July 11th, Cornelia A. DeMille.

SANDS.—Suddenly, on Sunday, July 24th, Samuel Stevens Sands, at his residence, "Elmhurst," New-Hamburg-on-Hudson, in the 65th year of his age.

STOUTENBURGH.—At Newark, N. J., July 24, 1892, Margaret, daughter of the late John and Jane Stoutenburgh.

WEY.—Caroline Stanley Wey, of pneumonia, daughter of the late Thomas O. Wey, Shandaken, N. Y., at her residence, No. 26 West 39th st.

SWANSON.—On Tuesday, July 28th, at Montclair, N. J., of heart failure, Elizabeth Hope Swanson.

FINDLAY.—At Far Rockaway, Monday, July 25th, Andrew Findlay, of 457 1st st., Brooklyn, aged 51 years.

LIVINGSTON.—On Wednesday, July 27th, Mary Louise, beloved wife of Harry B. Livingston, daughter of the late Edward H. Lawrence.

HARRISON.—In Ogdensburg, N. Y., on Monday, July 25th, Frances Ludlow Harrison, daughter of the late Richard N. Harrison, of St. Lawrence Co.

BROWN.—At Rye, July 28th, Charlotte P. Brown, funeral services at Christ church, Rye, on Saturday at 2 o'clock.

ATWATER.—Mrs. Almeria Atwater, at Mendon, Ill., July 22nd. Born at North Guilford, Conn., in 1813. Moved to the West in 1849. Has been an active worker in the Zion church of Mendon for over forty years, much of the time its main-stay.

APPEALS.

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

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

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

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

MISCELLANEOUS.

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

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CHOIR AND STUDY.

CALENDAR—AUGUST, 1892.

6. TRANSFIGURATION.	White.
7. 8th Sunday after Trinity.	Green.
14. 9th Sunday after Trinity.	Green.
21. 10th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
28. 11th Sunday after Trinity.	Green.

The executive council of the Church Choir Guild of Rhode Island, has approved the annual scheme proposed by its committee. This contemplates a festival in July of each year, a second festival in December (Christmas) at which a single work of suitable character will be sung, and a third festival within the fifth week of Lent (Passion). The very recent organization of the guild has prevented the holding of a festival within the last month, but the programme has already been put in rehearsal for a First Guild Festival to be given prior to Oct. 1st. The secretary has also been directed to prepare a circular inviting to honorary membership, which is heartily commended to those to whose attention it may be brought.

NOTES FROM ENGLISH SHORES.

We find, with some satisfaction, that the English papers quote from this department frequently enough to show that THE LIVING CHURCH is not without readers and recognition in England. We find in *The Family Churchman*, e. g., our mention of the wasteful extravagance of certain New York denominational churches in the engagement of professional opera singers for choirs.

We notice the recent discovery of an ancient processional cross found in a package in a mail coach in the yard of a Durham Inn, about thirty years ago. It was then sold to a Mr. Caldcleugh, whose widow subsequently gave it to the 12th century church of St. Oswald, endeared to Americans as the parish where the Rev. Dr. Dykes ministered for a long term of years, and in whose churchyard his mortal remains are interred. A similar cross may be seen in the British Museum, figures and emblems are of "white metal," the cross and its arms being gilded. The silver knob and shaft are modern. Such interesting ecclesiastical ornaments and furnishings, concealed during the ages of rapine and confiscation, are being constantly brought to light in many parts of England. It is of frequent occurrence that rare stained glass and richly-embroidered vestments are rescued from their hiding places, and replaced in sacred uses.

There is a steady march of improvement going forward in St. Paul's Cathedral. A new clock was ordered some time since with three dials, each seventeen feet in diameter. Extensive mural decorations are in progress, especially on the sanctuary and choir ceilings, while the great spandril spaces under the dome are being filled with oil paintings, admirable in design, by the leading English artists; the greater Prophets supplying the subjects. One or more of the designs were contributed by the late Alfred Stevens, whose magnificent monument of the Duke of Wellington, now

almost hidden in a south-western chapel room, under the glare of a great window, is about to be removed to a worthier site somewhere in the nave, where its marvellous beauties may be for the first time fairly studied.

Here is something new for our readers, and there is always something new developing under the restless energies at work in the Established Church. It is the Pentecostal League, which held a convocation recently in Exeter Hall, indeed its first annual meeting, which was attended by an immense throng. This organization has already attained extraordinary popularity, clergymen, with ministers of all denominations, being present, and many ladies wearing its distinctive attire. Practically, it usurps the methods of the "Salvation Army," its proceedings being animated by joyful voices, assisted by the great organ and a brass band. Mr. Reader Harris, barrister-at-law, is founder and leader of the League. There are no salaries, and no appeals for funds. There is a lack of further definite information concerning the practical plans and working of the League.

The musical critic of *The Guardian*, waxes enthusiastic over the success of a ladies' orchestra recently organized by the Rev. E. H. Moberly; such an organization being nothing new in New York, where the Misses Hewitt, daughters of the ex-mayor, have for several seasons successfully conducted such a society, made up of the *elite* of New York society. The English society recently gave a concert in Princess Hall, which was an interesting disclosure of the possibilities for advanced orchestral music at the hands of lady amateurs. Mr. Moberly, who is a son of the late Bishop of Salisbury, has two such societies, one in Hampshire, and the other in Wiltshire, so that the nucleus of this organization is provincial. These on special occasions are reinforced by about thirty players from London and the suburbs, including some of the best pupils of the Royal College of Musicians, thus bringing the numbers up to a total of some seventy performers. A few of these are engaged in teaching, and some of these women-artists were among the violins at the Ely Choir Festival. But in its essentials, these bands of Mr. Moberly's are essentially amateur combinations, and on the occasion under comment, in Princess Hall, the orchestra more than holds its own with the string contingent of any amateur orchestra. It was impossible to detect the presence of a single incompetent player. The volume of tone was full, the quality of tone pure, and the attack clear and decisive.

We find the following illustration of England as a musical nation, from an interesting lecture recently delivered by Mr. W. H. Cummings at Trinity College, London. The lecturer showed by reference to Saxon and Latin documents that music of a well-defined harmonic and melodic character existed in England long before the advent of Christianity, (*etc.*) and that this national music became absorbed by the Church modes. Evidence existed that Aldhelm, abbot of Malmesbury, in the seventh century, and Thomas, Archbishop of York, in

the eleventh century, had each adapted English Folk-songs for Church use. Giraldus Cambrensis specially mentioned that the Britons in the North of England sang in parts and "with sweetness of the B flat"; the latter statement pointing to the common use of our present diatonic scale before the introduction of the Gregorian modes.

At Ossory there was a large volume called the "Red Book," which dated from 1318 to 1460, and contained a large number of Latin hymns, which were adapted to English Folk-songs. In the Vatican there were eighty volumes of Masses written on early popular songs and melodies. There could be little doubt now, but that the Rota, "Summer is icumen in," of which the date had been fixed, viz, 1226, was merely an adaptation by John Farneste, the Reading monk, of a well and widely known ancient English Folk-song. This alone pointed to a high musical development before the Norman Conquest.

Even Rubinstein, when giving his historical piano-forte recitals, had been obliged to seek for the earliest specimens of clavier music in the compositions of William Bryde in 1538, at Lincoln, where he afterwards became organist at the Cathedral. An interesting witness of the advanced state of Scottish music at this period was afforded by an account of the banquet at the Baptism, on May 30th, 1594, of Henry, son of James I, in which occurs the following: "Then began their music of green holly hautboys in five parts, and after that followed viols with voices in plaine counterpoint, after which ensued the shrill voices of recorders and flutes; and for the fourth, a general consort of all the best instruments. When all the banquet was done, there was sung with most dulcet voices and sweet harmonies in seven parts, the 128th Psalm with fourteen voices." In opera, Purcell was a full century ahead of the subsequent composers.

Few things impress one so distinctly as the ease and promptitude with which great choral festivals are massed and managed in all parts of England. At such vast places of popular resort and recreation as the Sydenham Crystal Palace, well-trained choral bodies of three or four thousand voices are frequently assembled, and series of the classical oratorios, mottets, and larger anthems, given with the great organ and commensurate orchestras. These English chorals seem familiar with all the greater compositions, and prepared to deliver them creditably with scarcely a rehearsal. This holds good of the principal cities, as Leeds, Liverpool, Manchester, and Birmingham, in each of which the public-spirited citizens have erected a spacious and costly music hall, with its grand organ of the largest compass and capacity. For each of these an accomplished organist is appointed, and popular organ recitals given stately, and often, at almost nominal rates of admission. In London there is the great Albert Hall just opposite the Albert memorial monument, with possibly the largest organ ever built, its regular organist and its frequent popular recitals. In

rural England, of course, the cathedrals and their perfectly trained choirs centre this festival spirit, and afford so many strong nuclei for the organization of choral festivals on comprehensive plans. These cathedral festivals are reinforced to any desired extent from the numberless parish choirs which send up their men and boys well-trained for any choral work, however difficult.

The more important of these festivals, like the famous "Triennials" in the western cathedrals, together with those given in the cities mentioned, are comprehensive in their scope, and invite the principal composers to provide cantatas and oratorios, written especially for the occasion. In this way many of the most valuable contributors to modern musical art have found way to a wider public. Indeed, these principal festivals are eagerly sought by rising composers, who have a career yet to make, as the acceptance and delivery of any new composition under such distinguished auspices, goes far towards assuring the professional reputation of the aspirant.

The English public take these great festival gatherings much more seriously and far more religiously than is our wont at home. One does not detect that concert-going spirit which is so apt to penetrate, and in a painful degree, secularize, our festival gatherings. There is, perhaps, a less pretentious list of anthems and mottets, and less of virtuosity exhibited in the selection of difficult and ambitious numbers. The worshipping spirit everywhere seems to dominate the critical spirit. Vast assemblages seem under the sway of deep, traditional reverence of behavior. Not unlikely, the august cathedral surroundings are largely instrumental in developing and educating these moods. Then there is less eagerness for novelties of the continental schools. "Sung for the first time" is rarely seen on a festival service calendar. The old standard classics seem never to have lost their freshness and fascination. The "Messiah," "Elijah," and "St. Paul" are the staples for nearly every important festival, and more recent compositions are generally relegated to a second place. Even Gounod has a far feebler hold on the popular mind than with us, while Saint Saens and Dvorak rarely come to the front.

This reverent, affectionate clinging to the past is noted in almost every cathedral repertory, where alone, in all Anglican Christendom, the early fathers of Anglican Church music yet have a hearing. Tye, Byrde, Tallis, Greene, Merbecke, and the rest, still keep their places, and hold them, too, in the devout affection of these cathedral worshippers. In partial explanation of all this, we must bear in mind the substantial homogeneity of the English people since the Norman conquest. They share an ancient and common heredity of tradition, custom, and educational training. So that ancient usages are always new and current, while novelties have little charm until they are well matured and ripened. Indeed, this restless fever and thirst after surprises and fresh sensations and impressions, that impatience and

weariness with the "standards," and "classics" even, too often detected in our "progressive" communities, happily are for the most part unknown in England, especially outside of London and one or two of the chief provincial cities.

This unceasing routine of great festivals has gathered in London a great number of solo vocalists who are continually in request. Among them are not a few Americans, men and women, who were welcome in our own concert rooms and oratorios, who seem to have become permanent residents of London, and so identified with its out-reaching art-life. We do not know that any choral body in England altogether approaches the high standard of excellence and professional mastery long established by the Handel and Haydn Society of Boston, the Oratorio Society of New York, or the celebrated biennial Festival of Cincinnati. Yet the place for deep, uninterrupted enjoyment of the noble musical art seems to me, after all, to be found in these great Anglican cathedral festivals.

Fresh suggestions constantly occur to us in explanation of the undoubted and unapproachable excellence of these English vested choirs. In the cathedrals, men are salaried, and so generously, that they are able, for the most part, to give themselves wholly to the professional study of their calling. The boys are singularly alike in physical habits, in tonal quality, and in general musical intelligence. They are of a common blood and social heredity, and this lends a beautiful congruity to their singing, either as soloists or in chorus. In our choirs at home, especially in the cities, you shall, on the other hand, gather in lads of half-a-dozen different lineages and nationalities, an ill-assorted group of unrelated "odds and ends," quite incapable of fine and satisfactory assimilation. The vested choir where English, German, Hebrew, American, and plenty of hybrid, voices are associated, can never reach that beautiful and harmonious ensemble that characterizes such choirs as St. Paul's, London, and King's College chapel, at Cambridge. There such choirs receive daily instruction, and give their two services daily throughout the year. A very important element in the final solution of the question is the general quietness and sweetness of the speaking voice in English homes, traits that at once make themselves felt in the tonal qualities of the boy-voice. Indeed, among English lads in their sports and frolics, you shall never, or very seldom, catch anything of the ear-splitting shrieks and screamings that accentuate the sports of the average American lad.

The English entertain an enthusiastic passion for flowers. They are literally everywhere. There is hardly a cabby or "bus" conductor or driver, who is without a flower in his button-hole. The flower vender is everywhere, rough and unsightly for the most part, but her beautiful wares are very cheap, and a few pence will amply stock your room or table with seasonable flowers. The mild winters also favor the maturity of many flowering shrubs, which under our fierce frosts

struggle for an existence. For example, the finer species of the rhododendron, as seen in Hyde Park, and all the finer parks and gardens, reach up into the stature of small trees, fifteen or twenty feet in height, with a profusion and wealth of bloom and color, quite unknown at home. There is the stately laburnum, with its regal panicles or clusters of golden yellow. In the garden of Jesus College, Cambridge, we discovered several fine clusters of our own showy elder blossoms, and searching for the familiar bushes, found them grown up into handsome tree-shrub form, with firm woody stems and branches. The house culture of flowers is very general in London and all towns; often all the windows for two or three stories being filled with boxes of beautifully contrasted flowers.

SHUT IN.

BY VIRGINIA CASTLEMAN.

Shut in? Ah yes! I am shut in,
But not by walls of stone
In hearing of the city's din;
By nature's hands alone
I am shut in.

Around me close the living vines
That quiver at the sigh
Of summer breeze, or passing winds
That pause to greet me where I lie
In peace shut in.

Through vistas of the shadowy leaves
I see the canvas of the sky
O'erspread with changing sceneries
Of cloudland; thus am I
With heaven shut in.

Enclosed by such a wealth of beauty,
Upon this peaceful day,
Thou wilt, O restless heart, most surely
Thy richest offering pay,
E'en though shut in.

And yet, it was not e'er my choice
To tread the quiet way;
I longed to follow where the voice
Of action led; to-day
I am shut in.

O soul! 'tis better far for thee,
E'en though thou ask it not,
Away from earthly strife to be.
Ah! blessed is thy lot
With God shut in.

THE ANGELIC LITURGY.

BY H. A. DEF.

"Come with me to the German service to-night, they are going to sing a liturgy." So spake a friend to the writer one Sunday evening, at Bethlehem, Pa. It was the first day of October, or as we should term it, the Sunday within the octave of St. Michael and All Angels, and the liturgy was that of Michaelmas.

The Liturgies, as they are termed in the Moravian Church, are a finely choral service, and exclusively in the German language; there is no English translation. They are sung generally at night, and on the greater festivals of the Christian year. Almost invariably they commence with the Greek form, *Kyrie Eleison*, intoned by the minister, to which the choir respond, *Christe Eleison*, then minister, choir, and congregation chant, "*Kyrie eleison*, Herr Gott, unser Fader, etc.," (Lord, have mercy upon us, Lord God, Our Father which art, etc). The minister and congregation are seated during the entire service.

In the liturgy of the Holy Angels, as it may be termed, this opening supplication was omitted. The whole subject matter was taken from the Bible, though not the exact Scriptural words. The song of the angels at the creation, "when the morning stars sang together, and all the sons of God shouted for joy;" the song of the seraphim which Isaiah in his vision heard, (the *Ter sanctus*), was given, evidently arranged from one of Haydn's Masses; the vision of Zechariah (chap. iii), where the

Branch is foretold, followed by the appearance of Gabriel the archangel to Zacharias, (St. Luke i), and where the birth of St. John the Baptist is prophesied; to this succeeded the Annunciation of the Blessed Virgin.

The *Gloria in Excelsis* was peculiarly effective. The voices were heard at first, seemingly at a distance, but constantly grew in volume, culminating in an outburst of harmony, in which both the orchestra and the great organ took their respective parts.

The angel's appearance to the two Mary's (St. Matthew xxviii), on the morning of the Resurrection, and also the words of the "two men in white apparel," (Acts i, 2), were likewise given. But the crowning feature of the liturgy was the "New Song" from the Apocalypse (Rev. v: 9, 10), and "Worthy is the Lamb."

At the close of the liturgy, the minister and congregation rose, while the apostolic benediction (2 Cor. xiii: 14), was sung by the whole congregation, and with the "Amen" the clergy withdrew, and the great assemblage slowly dispersed.

BOOK REVIEWS.

LOVE FOR AN HOUR IS LOVE FOREVER. By Amelia E. Barr, author of "Friend Olivia," "Beads of Tasmer," etc. New York: Dodd, Mead, & Co.; Chicago: Cong'l. S. S. & Pub. Society. Price \$1.25.

Quaint, and sweet, and pretty, an old-world idyl rather than a modern love story. It is well worth reading in these days, when true and faithful love is so often misrepresented and belittled.

THE STORY OF DICK. By Major Gambler Parry. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

A boys' book, but with elements of character delineation and moral worth that ought to make it attractive to any reader. The Story of Dick is well told, humorous at times, pathetic; it adds another to that long list of "good books for boys."

THE CHEVALIER OF PENSIERI-VANI. By Henry B. Fuller. New York: The Century Co. Price \$1.25.

A new edition of a romance that caused some discussion and a great deal of favorable comment when it was first published in 1890. Flecked all over with illusive humor, delicate fancy, and gentle satire, it is a book to be read with increasing zest. Mr. Fuller is an American, but writes of Italy as to the manor born. Those who have not read "The Chevalier" can do nothing better in the way of reading than make it the next book begun—begun, we say, the rest will take care of itself.

OUR MARRIAGE VOW. The service and minister's certificate. New York: Thomas Whittaker. Price 75 cents.

It is the right thing at last, meeting every possible wish of a wise taste in regard to a worthy form of marriage certificate, and containing also the order of service for the solemnization of matrimony. The booklet is of daintiest sort, bound in imitation white vellum with gold; the service and certificate strictly *rubricated*; broad margins; twelve blank pages of excellent paper preceding the printed forms, and fourteen following with three headed pages for "witnesses;" a marriage hymn, and a brief homily on holy matrimony, drawn in main part from the English service.

THE NEW CHILDREN'S HYMNAL, with a choral service for Sunday schools, guilds, day schools, and general parish uses. Edited by the Rev. J. Ireland Tucker. S. T. D. New York: James Pott & Co. Price 60 cents net.

This is a contribution to the list of Sunday school hymnals that we have reviewed with great pleasure. There are many hymns that we have failed to find in other publications of the kind which are worthy of a place in such a compilation. The tunes generally are singable, without being trivial and void of good musical harmonies. The addition of hymns suitable for guilds and day schools supplies a want that must often be felt in parishes and Church schools, and they are well adapted to the purpose. There are some faults, in our estimation, but these on the whole are fewer than in similar

hymn books. The range of choice for tunes has not been large enough, consequently where there are many tunes by the same composer, there is too much sameness. Dr. Dykes was the only hymn tune writer who was able to be original and yet write so many tunes. It seems to us it would be well if composers in these days would remember that generally three or four tunes are the most an ordinary musician can compose without repeating himself and becoming commonplace. Another fault is that we miss some of the old tunes that have been wedded to certain hymns since our childhood. For example, Ewing's tune for "Jerusalem the Golden," wears better than any other we know of, and the one in this book is a very poor substitute for it. With these exceptions, however, the book is excellent, and one that will be received with favor. In a note the editor says that the words only are printed at a low price.

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

BOOKS RECEIVED.

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

S. C. GRIGGS & Co., Chicago.

COLUMBUS. An epic poem, giving an accurate history of the great discovery in rhymed heroic verse. By Samuel Jefferson, author of "The Epic of the Invincible Armada." Price \$1.25.

PAMPHLETS RECEIVED.

YEAR BOOK OF THE CHURCH OF THE GOOD SHEPHERD, St. Paul, Minn.

NATIONAL DANGER IN ROMANISM. Spanish Romanism and English Protestantism in the Western Continent. Columbus and the Discovery of America, or Papal Claims and Historic Fact. By Rev. I. J. Lansing. Boston: Arnold Publishing Association.

THE FAITH OF THE CHURCH as untouched by the Results of the Higher Criticism. Sermon before the convention of the diocese of Missouri, by the Rev. John Davis.

FANATICAL PHILOSOPHY'S FAILURE AS AN ELEMENT OF APOLOGETICS. Analysis of the great analogy. By John A. Kersey, Marion, Ind.

THE REVISED HYMNAL.

We give herewith a list of the Nos. of the hymns omitted from the Revised Hymnal, to facilitate examination and comparison:

Nos.	96	194	286	367	445
	97	195	288	358	446
2	101	196	290	369	448
3	102	197	291	371	451
4	108	198	293	372	452
6	110	199	294	374	453
9	111	201	295	375	457
11	112	204	297	376	459
14	115	206	298	377	460
16	118	212	301	378	461
21	119	215	304	379	462
25	120	217	305	380	465
27	121	219	307	381	467
30	122	221	309	382	468
31	123	222	311	384	469
37	124	223	313	385	471
38	125	224	314	387	473
41	127	228	318	389	475
42	128	239	319	390	478
43	130	241	320	396	480
46	136	243	321	398	481
47	143	244	322	400	482
48	144	245	323	402	486
50	147	246	324	403	487
51	148	247	325	404	496
52	150	248	326	405	497
54	151	249	327	408	498
55	153	250	328	410	499
56	154	253	334	411	500
58	156	255	347	412	503
59	157	257	348	414	504
61	158	259	350	415	508
64	161	261	351	416	510
66	163	262	353	417	511
75	164	264	354	418	516
77	167	265	355	419	517
82	168	266	356	421	518
85	173	268	357	427	519
86	174	269	358	429	522
88	182	273	359	433	524
91	185	274	361	436	525
92	186	275	363	438	526
93	188	277	364	439	
94	192	278	365	442	
95	193	281	366	444	

THE HOUSEHOLD.

THE WAYSIDE MESSENGER.

(A Life Incident)

BY L. L. ROBINSON.

God's messengers are many. Full oft they glide
Unrecognized about us, side by side,
And through some word, some passing glance, or tone,
Leave germs within the heart, like seed wind-sown.
'Twas thus, I think, that day, as light of heart,
Gladly I left the city's busy mart,
And homeward bound, scarce noticed till afar,
One who beside me sat within the crowded car—
A plain-clad form, with lines that ever speak
Life's path of toil; and down the pallid cheek
All suddenly, I saw, great tears of grief
Slow dropping, one by one, as in relief
Of pain, denied more fitting time or vent,
Save thus, as hearts o'erflow, o'erwrought and spent.
My woman's heart was touched, and bending near,
"May I not know your grief?" I asked; "I fear
To seem obtrusive, but you know we bear
Each other's burdens when our griefs we share."
One glance straight into mine; then, sobbing low,
Her answer came: "I thank you, Lady,—no,
You cannot help; last evening, dark and cold,
My little one was buried,—just seven months old!"
Alas, too true! what help could I impart
To woe like this, save that which heart to heart
May mutely speak; the hand which near me lay
I pressed in silence; then, silent, went my way.
And was it strange, that to my own fond breast
A shadow crept, as to my heart I pressed
My waiting one, my own wee blossom sweet,
Cooing with baby glee my steps to greet!
The passing shadow fled—why should it stay;
And yet,—and yet—two months that very day,
Beside me there, she lay so white and cold,
My little one so fair, just seven months old.
Passive I sit, blind, dumb, and dazed with pain;
Yet, through the mist, there dimly comes again
A pallid face, so worn with toil and grief,—
Yet struggling on, denied pain's one relief;
And e'en as I that burden sought to share,
My cross that unknown one now helps me bear.

Grahamton, Ky.

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

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CHAPTER XV.—ALONE.

With a long, shivering sigh of unspeakable loneliness, Chrissie looked around her. As the light died out, objects about her assumed exaggerated forms. The whisper of the trees grew louder, and suddenly there came a strange, low cry, that of a night-bird, which had poised itself upon one of the ruined walls, but which might have been that of a lonely spirit, wandering about the forsaken spot which had been its home when in the flesh.

I wonder, have any of my readers ever had such an experience as that of Chrissie? To be alone, as much alone as if a hundred miles lay between you

and any other human being, and yet with the consciousness that some human being might be near you, some evil, prowling creature, seeking such desolate spots in which to harbor safely. A strong man might well feel some uneasiness at such a possibility, but how much more a helpless woman.

Then again, in the fearful and secret recesses of that desolate canyon, what fierce, wild creatures might lurk hidden through the day, but at night might come forth into the valley, seeking what they might devour. Chrissie had heard many tales told of the mountain lions and of the scarcely less wild cats inhabiting the further recesses of the mountains.

She sat leaning against one of the pillars which supported the piazza, cold, faint, and desolate. She thought of her father, of Elaine, and her brothers; what would they feel could they know of her situation? She thought of Dr. Ventnor—ah, if he had but stayed until the picnic was over, he would have seen that she was not with the rest, he would have found her. And Nina, poor Nina, how grieved, how distressed, she would be, and Chrissie for a moment forgot her own condition in her anxious solicitude for the child she had cared for so tenderly.

It was quite dark now; night lay like some vast awful presence upon the earth. The stars were few and faint, veiled in a mist which might grow into a dense fog before midnight.

Suddenly the night-bird on the wall rose, flapped its wings, and, with another cry, sailed away into the darkness. The empty door-ways and windows of the adobe showed like a deeper blackness. Had there been any means of securing herself in the ruinous house, Chrissie would probably have entered it, but there was something more awful in the dismantled place than in the open air.

With hands clasped upon her breast and head bent upon them, Chrissie prayed. At first, a wordless prayer, such as a helpless, frightened child might send up to the Great Father for help and protection, but by degrees her prayer grew more distinct to herself, more calm, and then, some of those blessed words which have come down through the ages to supply the needs of utterance of the human soul, came to her mind, like the whisper of angels.

"When I was in trouble I called upon the Lord and he heard me."

"I will lift up mine eyes unto the hills from whence cometh my help."

"O, let Thy merciful kindness be my comfort, according to Thy word unto Thy servant."

"Yea, the darkness is no darkness with Thee. The night is as clear as the day. The darkness and light to Thee are both alike."

These, and many like words came to Chrissie—heavenly messages of comfort, and gradually, how wonderful it was, her fear and loneliness dropped from her, and the peace that passeth understanding, the assurance that trust in God alone can give, rested upon her.

Some dusky thing, a wild creature of the solitude, ran past, but scarcely startled her; the strange, barking cry of the coyote she had grown fa-

miliar with, on her home mesa, and she remembered that the coyote is a poor coward, only attacking the feeblest prey.

A little while before, sleep would have been impossible to Chrissie, but now a drowsiness stole over her; she gathered her shawl, which by good fortune she had kept with her, closely about her, and partly reclining upon the step of the piazza, closed her eyes.

"It is Thou, Lord, only that maketh me dwell in safety," she murmured, and fell asleep with the All-Seeing Eye upon her.

A strange, brief dream came to Chrissie as she lay there in the darkness, which remained indelibly fixed upon her memory. During the day her imagination had been at work peopling the old adobe with its former inhabitants and picturing the life that had been lived there, and this might naturally account for her vision.

It was the same place, but not in ruins. Costly hangings shaded the windows, and through the open doorway there was a glimpse of a richly-furnished room. From this open doorway leaned a woman with a dark, beautiful face, and a lovely boy clinging to her hand. The woman was pale as death, and sorrow-smitten, and she was looking out over the valley, as one who had parted from all joy and hope.

"Gone, mother?" asked the child, raising his eyes to her face. And the woman wrung her hands and lifted them as in mute appeal to heaven.

"Gone—gone to fight for us, my baby, and he will never come back!"

A great pity stirred Chrissie's heart as she looked at the two, and she reached her arms towards them, but they melted from her sight.

Other dreams she may have had while the night wind whispered past and the mist gathered round her, but she could not afterwards recall them, and, after a while, her sleep was deep and dreamless.

Dr. Ventnor's last patient that day lived at no great distance from The Palms, and thither, after a little hesitancy, for he was tired and in no mood for the evening which he knew awaited him at his cousin's drawing-room, he turned his horse, with the intention of remaining as short a time as possible.

The house was brilliantly illuminated, and lights twinkled like stars among the dark masses of foliage surrounding it. The strains of a dreamy waltz floated out from the dancing-room, for the young people were not too tired for that amusement. Certainly Mrs. Jennifer was an unwearied votary of society, her cousin thought, and then he had a vision of a young girl sitting reading in her room, to which the distant strains of the music penetrated.

He gave his horse to a servant and leisurely walked along the piazza towards the drawing-room. He had nearly reached the entrance leading to that portion of the house where Nina's and Chrissie's room lay, when out of the passage darted a slight figure in a white dressing-gown. It was Nina who stood looking wildly up and down the piazza, her hand pressed to her heart. She saw her cousin and sprang towards him.

"She has not come home," she gasped, "she has not come back! Oh, what shall we do?"

"What is it, Nina?" said the doctor, hastily, grasping her arm and really alarmed at the wild look in the little white face, "tell me quickly what you mean. Who has not come back?"

"Miss Chrissie; dear, dear Miss Chrissie!" said the child, bursting into a passion of tears. "She has been left behind!"

"Left behind!" cried Dr. Ventnor, and now it was his turn to grow pale with agitation; "left at the picnic place! Where is your mother?"

Nina clung to him. "Oh, go to her—go to her at once. Think of her being alone in that solitary place!"

"Of course I will go," he said sternly. "How could such a thing have happened? It is infamous!" Then, in the midst of his indignation and alarm, seeing how the poor child was trembling, he rang the bell for one of the women servants and desired her to care for her and to see that she lay down immediately.

He was going straight to the stables to get a fresh horse, if such were to be found this evening, and have it put to a light carriage, when he came upon Mrs. Jennifer, who, hearing the violent ringing of a bell, had come in that direction.

She was dressed in a robe of the richest lace, with a spray of crimson roses in her hair and on her bosom, and looking her best and brightest.

"Douglas, is it you?" she said; "why, where are you going? What has happened?" She saw now in the strong light from a window that he looked strangely agitated.

She had never seen such an expression on his face as it wore when he turned to answer her.

"What has happened?" he said. "Oh nothing, a mere nothing. Simply that a young girl entrusted to your charge, who has spent every hour of every day in this house in unselfish devotion to your child, has been left behind, forgotten as a thing of no moment might easily be, left in a place so lonely, so desolate, that it might almost turn the brain of a young, helpless creature! God forgive you if anything has befallen her. I fear I cannot."

He spoke with such intensity, such bitterness, the news and his almost-scornful rebuke were so utterly unexpected, that Mrs. Jennifer stood transfixed and had not rallied sufficiently to move from the spot when she saw her cousin in a light buggy, with a powerful horse, which had fortunately not been in use that day, whirl past, as if life or death depended upon his speed.

Mrs. Jennifer felt stupefied with contending emotions. She was shocked, of course, at the idea of Chrissie's being left in that solitary place, and conscience strongly enforced the truth of what Dr. Ventnor had said with regard to Chrissie having merited greater consideration at her hands, though ten minutes before, she would have been disposed to insist that her kindness to the young girl had been unflinching. But there was something else—something which could alone account for the agitation and indignation of her cousin.

It was not the beautiful Elaine Burton whom she had had cause to fear as an obstacle to her ambitious or selfish plans for her cousin. No, it was this little calm-faced girl that had lived, an unsuspected danger, under her roof. It was *Chrissie* Burton whom he loved!

What else could have made his eyes flame with anger towards his cousin, and his face pale with fear lest anything should have befallen Chrissie?

And gradually Mrs. Jennifer passed into a stage of righteous indignation. Never, never had she been treated with such disrespect, such—cruelty! And she had given him a thousand proofs of her affection for him, had always befriended him since he was a lad at college, had been socially of untold value to him, had been ready to take any amount of trouble on his behalf. And this was the return! *This*, of all things, he had fallen in love with her daughter's governess, and had cruelly insulted her, Kate Jennifer, for the sake of that girl! Here Mrs. Jennifer, who was not a tearful woman, applied her handkerchief to her eyes to wipe away some very bitter tears. After all, what was likely to happen to her, beyond being a little frightened? She would naturally know that she would be sent for, and it would certainly have been better to have sent one of the servants from The Palms than that Douglas Ventnor should have gone!

"Talk of forgiveness!" said Mrs. Jennifer with what was almost a sob, "it is I—I who can never overlook such conduct."

It was best that nothing should be known of this unfortunate affair. She rang for a servant and desired him to say to some of her guests, that Miss Nina was very tired, and that Mrs. Jennifer would remain with her for awhile, and begged to be excused.

Then, after sitting on the piazza till she had quite recovered her self-control, she went to her daughter's room.

"O mamma, mamma!" cried Nina, "isn't it too dreadful? To think of her being alone in that place, for hours and hours! I thought she had gone with Mrs. Wingfield, when I could not find her!"

"Nina," said her mother coldly, "you must not excite yourself like this. No great harm is done after all. Your cousin has gone for her, is a good part of the way by this time. It was no one's fault, unless, indeed, Miss Burton's own, for being out of the way when we left."

Nina looked at her mother in amazement, but this quiet, matter-of-fact way served to calm her painful excitement. Her mother poured her out a sleeping draught and insisted on her drinking it, and presently she fell asleep.

Then Mrs. Jennifer wrapped herself in a shawl and sat through the hours of the night, waiting for the sound of an arrival, waiting, in a frame of mind which was far from enviable, the return of her cousin with Chrissie Burton.

(To be continued.)

OUR SYSTEM.

FOR BOYS.

Many demagogues, agitators, and discontented spirits, are going about sowing seeds of discord, and denouncing "Our System" as wrong and tending to produce wealth and poverty. Under any good system of government, men will grow rich and men will grow poor. Here is an illustration:

In a western city a few years ago, two lads, apparently each about eight years of age, could be seen daily soliciting the opportunity to "black your boots." Both were orphans, and no one to depend upon who could do more than give them good ad-

vice, and teach them evenings how to read and write and the first elements of arithmetic. Both boys were industrious and ambitious, and both equally successful in making money. One boy determined that he would save his money and try to be a man among men. So he managed to put about half his earnings in the Savings Bank, and took great satisfaction in seeing the amount grow. The other boy said: "You are a fool, I mean to have a good time."

Each boy followed his own course, and gradually drew apart, the one avoiding all unnecessary expenses and saving his money. The other used his money as fast as earned, buying luxuries, cigars, etc., and as he grew older, began to visit the saloon, having, as he called it, "a good time."

The first boy continued to save, and in a few years had several hundred dollars in bank, and the president advised him to invest in some property which proved fortunate, and his fortune continued to grow until he is now a wealthy man, and at the head of a leading financial institution, and a man of influence and universally respected.

The other boy is a poor man, having hard work to make a respectable living. He is a labor agitator, and insists that something is wrong with our system, "There is no chance for a working man," says he. "Corporations and monopolists have got us by the throat. They become rich off our labor, and we do not have a fair share. I have worked hard all my life, and others, no better than I am, who have worked no harder, are to-day rolling in wealth and luxury. I tell you something is wrong."

There is a lesson here for young men. If a "good time" is the object to which you aim, the "wild oats" you are sowing will be harvested in due time, in poverty and demoralization of character. No system of government will help you. In vain you may preach about the evils that exist and the wrongs that afflict and oppress you. None of these things will help you, will not bring you fortune or a good name.

"Whatsoever a man soweth, that shall he also reap."—*Northwestern Financier.*

A HAY-DAY MUSING.

What is hay? Webster defines it as "dried grass." But therein Webster makes a great mistake. You dry grass and it is worthless. The cattle will not eat it, and it would not nourish them if they did. No, no; grass must be cured in order to make good hay. By a skilful use of air and sunshine we crystalize the nutritive elements in the green and succulent growth, and thus preserve their sweetness. The best hay comes out of the mow in midwinter almost as bright and juicy as it was in the field.

When the hay maker has mowed his field he lets the grass lie a few hours in the sun. But if he lets it lie too long it is spoiled. When it begins to wilt he rakes it into windrows, in order that the air may pass through it and do its part of the work. But too much air is as bad as too much sunshine. And hence, on the day after the mowing, the half-cured grass is raked and forked into hay-cocks. There it stands for days and even weeks. There it bleaches a little too much. But when it is gathered into stacks, each as large as a house, and shaped like an old-fashioned cottage with a gable roof to shed the rain, it goes through a final process called "sweating." This process brings back the color and the juiciness. From hay properly cured nothing is dried out but the surplus moisture which would make it mold and rot. Hay making requires brains as well as muscles. There must be constant watchfulness and some gumption as well as hard work. Dry it so that it will keep, yet keep it from getting too dry—this is the theory. Give it air and sunshine—just enough and not too much. Preserve all the greenness of the grass that you can without danger of mold and mildew, and of that catastrophe called "firing," by which moisture generates heat, and water in the hay makes it burn.

And now comes the moral at last. Parents and teachers are haymakers. It is their business to take the boys and girls who are like grass, full of beautiful greenness and a sweet juiciness, and train them, make them good men and women. They are not to leave them so childish and wilful by indulgence that they will mold and rot morally, like damp hay in the mow. They are not on the other hand to try to dry out of them all the enthusiasm of youth. The great practical problem is how to keep all that is good and beautiful in children, and eliminate the rest. We want to cure our grass just right, and not spoil it by going to either extreme. The father who starts out with the idea that his child's spirit must be broken—that all youthful exuberance of feeling must be punished as a crime, may make of him a Johnnie Goodboy of the story books, but he will not make him a happy or a useful man. That boy will grow up a cynic or a Pharisee. But the other and more popular process is as bad if not worse. Let the child have his own way in everything, laugh at his petulance and puny outbursts of passion, and he will be like the hay that was put in a mow half-cured. It heated. It burst into flame. It not only burned to ashes, but set the barn on fire, and the cattle that should have fed on it perished in the conflagration.

Many a youth have I seen thus ablaze, destroying himself, and blighting the hopes of all who loved him, because he was not restrained in childhood.

As God put the sweet juices in the grass not for summer pasturing only, but to nourish the cattle in winter also, so he put certain lovely elements of character into little children. He intended them, however, not for childhood only, but for the whole of life. He wants that sweet simplicity crystallized into the abiding character and life. He wants men and women who shall be wise, and yet have the spirit of childhood. Those are the men who are useful and happy. But to make them we must do as the haymaker does—we must dry them just enough and not too much.—OBADIAH OLDSCHOOL, in *The Interior*.

THE HOME OF RAMONA.

After an hour's ride from Ventura we came to a ranch known as the home of Ramona. It is owned by the Del Valle family and is the last of the ranches preserved in the original Spanish style. Mrs. Jackson spent three hours here, but took no notes; yet she gave a graphic description of the place in the room of the Senora Moreno, where Ramona is first introduced to us. One of the young ladies of the house said many people came expecting to find the real Ramona; she added, there really was such a person, but she lived near San Diego, never here. The house is of adobe, whitewashed, the walls high, and everything without and within scrupulously clean. It is built around a court, in the centre of which is a stone fountain. We had what is known as Felipe's room, opening on the south veranda; next was Salvierderra's room, and then that of Ramona. This veranda overlooked a beautiful garden filled with blossoming fruit trees—pear, orange, cherry, almond, and pomegranate. At one side was a long arbor covered with grape vines, while at the other stood the chapel. The flowers on the altar are changed daily, and at each side are baskets containing resurrection plants. There is a tiny organ and prie-dieu, and at vespers, as the Senora gathered her household together and we listened to the sweet words in song and response, and watched the gleaming lights through the trees, it seemed a very beautiful custom.

At one side is a trio of Spanish bells; one calls to prayer, another to meals, and the third calls the children to school. We were shown the altar cloth of rare Spanish lace which Ramona mended, and the farmyard where Baba was corralled. In fact, we spent a day in Arcadia.

The three young ladies dressed up for our entertainment in dresses their mother

wore: a plaid silk of rose color, black and white; a green flowered moire, and striped silk of green and black, all made with painted waists and flowing sleeves. They showed us also beautifully embroidered shawls.

The Spanish cooking was a novelty to us. Fried meats, Chili sauce, pickled peppers, olives, fried beans, cake, preserved apricots, and wine, made up our bill of fare. The beans were delicious. In the room we occupied was a portrait of a very handsome Spaniard, evidently of recent date, which must have aided Mrs. Jackson in drawing the picture of Felipe. We have kept the leaves from the roses they gave us, as mementos of a perfect day and the home of Ramona.—*Ogontz Mosoa*.

OPINIONS OF THE PRESS.

Irish Ecclesiastical Gazette.

PREACHING—It is sometimes said that the Ritualists sacrifice everything to the scenic effect of their services and disparage preaching in favor of ceremonialism. If this be the case, certainly St. Alban's, Holborn, is an exception. At the recent anniversary of the dedication festival of the church, Mr. Gainsford Bruce, M. P., proposing the health of the preachers, said: "The attraction of St. Alban's did not consist only in the beauty and reverence of its services, but in the vigor and power of the sermons preached there. He thought it would be well to revive schools of preachers. A clergyman who could devote himself wholly to preaching had necessarily more time for preparation than a priest who was occupied with parochial work." *Church Bells*, commenting on this, says: "Assuredly St. Alban's itself, the preaching at which so calls for Mr. Bruce's commendation, is a standing proof of how excellently go together the work of the preacher and the work of the ordinary parish priest, moving in and out amongst his people in his daily visitations." We fancy the Ritualists are too wise in their generation to lose sight of the enormous influence still wielded in English Church life by the pulpit.

Church Times.

SACERDOTALISM.—Dr. Farrar, in the current *Contemporary*, revives the old controversy on the word "priest," which, he maintains, is used in the Prayer Book simply as presbyter writ short. That such is its origin is denied by no one. But that the connotation of the word is more extensive than that of "presbyter" is equally undeniable. All through the history of the English language it signifies a minister who offers sacrifice. It is used to denote alike a heathen, Jewish, and Catholic sacrificial minister. We have no other word in the language to express the same idea. In pre-Reformation days its meaning was universally understood as the equivalent of "Sacerdos." From the fact that a word whose meaning was and still is so indelibly fixed in the English mind that all Dr. Farrar's special pleading cannot at this late date alter it, should have been deliberately chosen by the Reformers as the title for the celebrating and absolving minister, we can surely draw but one inference, namely, that the sacrificial idea of the priesthood was designedly continued. The only possible way of dissociating the idea from the Christian ministry was to abolish the word "priest" altogether. So far from this was the case, that even the near equivalent, "presbyter," was never adopted as an alternative English word. Dr. Farrar, further, seems to us to have scarcely grasped the true meaning of the Christian Sacrifice and priesthood. The priesthood of Christ has never passed from His hands. The Catholic Church knows nothing of a sacerdotalism such as that which Dr. Farrar describes, a sacerdotalism that places a human barrier between God and man. And, moreover, the argument against the Christian priesthood can be used with equal force against any form of ministry. Dr. Farrar's use of the "Black Rubric" as a condemna-

tion of the doctrine of the Real Presence and the Eucharistic Sacrifice is another indication that he has scarcely mastered the subject he has ventured to expound. The language of that formula is practically identical with the utterances of doctors of the Roman Church, who can scarcely be claimed by Dr. Farrar as a supporter of his views.

TIFFANY'S BIG CLOCK.

IT STOPPED THE HOUR OF PRESIDENT LINCOLN'S DEATH, AND HAS AN INTERESTING HISTORY.

Probably not one in a thousand of the multitude who daily look up to Tiffany's big clock on the front of their massive fire-proof building on Union Square, New York, and set their pocket-time-pieces to correspond, has any idea of its interesting history, that it has marked the various stages of the progress of this remarkably successful house, and also became famous at the time of President Lincoln's assassination, when its hands stopped at the very hour of his death.

In a talk with Mr. Tiffany, the well-preserved octogenarian and active head of the great jewelry house, the writer learned that the clock was constructed for the firm long before the war, in fact, nearly forty years ago, when the firm was yet in the infancy of its business career, and made their first bold move uptown from No. 271 to No. 550 Broadway. It was when the building which still stands, was erected on that site that the famous clock, so closely associated with the Tiffany fortunes, was first put up.

The clock is mounted on a wooden figure of herculean proportions, representing Atlas upholding the world upon his shoulders; it was carved for them by a well-known firm of American ship-builders, who at that time became renowned for their superior modeling of figures and figure-heads, such as were used in ornamenting the bows of vessels. The figure itself stands nearly nine feet high, while the circular space behind the dial of the clock, above the figure, is almost large enough for the man who cleans the dial to stand up erect inside. It was while at 550 Broadway that, by a strange coincidence, it recorded one of the saddest events in the history of the country; for, without warning, and without any apparent cause, the hands stopped at the hour of President Lincoln's death, at 7:22 on the morning of April 15th, 1865.

After the firm became settled in their handsome new building on Union Square, over twenty years ago, the clock was mounted in its present position, where it continues to mark the time of the day, after forty years of service, almost as accurately as the chronometers in the watch department, on the ground floor.

The clock stands on the second floor of the building, fitted into the centre window on the outside. The works were made in Tiffany & Co.'s own clock-shop, and are not behind the dial, as supposed, but in a glass case on the floor above, and are so constructed that several clocks can be run

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in different parts of the building, all by this same movement. Altogether it is a unique piece of mechanism, with a history as interesting as the famous firm whose building it adorns.—Geo. Frederic Heydt.

A FEW days ago I was standing by an American gentleman, when I expressed a wish to know which point was the north. He at once pulled out his watch, looked at it and pointed to the north. I asked him whether he had a compass attached to his watch. "All watches," he replied, "are compasses." Then he explained to me how this was. Point the hour hand to the sun, and the south is exactly half way between the hour and the figure XII on the watch. For instance, suppose that it is 4 o'clock. Point the hand indicating IV to the sun and II on the watch is exactly south. Suppose that it is 8 o'clock, point the hand indicating VIII to the sun, and the figure X on the watch is due south. My American friend was quite surprised that I did not know this. Thinking that very possibly I was ignorant of a thing that every one else knew, and happening to meet Mr. Stanley, I asked that eminent traveler whether he was aware of this simple mode of discovering the points of the compass. He said that he had never heard of it. I presume, therefore, that the world is in the same state of ignorance. Amalfi is proud of having been the home of the inventor of the compass. I do not know what town boasts of my American friend as a citizen.—Truth.

Reading matter Notices.

Indigestion! Miserable! Take BEECHAM'S PILLS.

Lawn tennis belongs to the class of vigorous exercises. It is the opinion of physicians that tennis playing though nearly always good for boys, requires too violent exercise for the majority of girls, but the difficulty frequently is in the fact that some girls confine themselves in a corset that allows very little room for the lungs; this may be avoided by wearing a health waist like the Ferris "Good Sense" Waist.

SICKNESS AMONG CHILDREN.

Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

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HOW TO MAKE MONEY.

I read in your valuable paper how Wm. Evans tried selling pictures and wingers and did not succeed, and how he tried selling platers and made \$28 a week. This gave me the idea that I might succeed. I also sent for one of H. F. Delno & Co.'s Lightning platers, of Columbus, Ohio, for \$5, and received a fine machine that pleased several of my friends so well that I have sold four of them for \$10 apiece, and cleared \$20, besides doing a large amount of plating. I tested the machine by plating a brass ring in ten minutes. Anyone can make money selling these platers, or they can get all the work they can do, and make from \$20 to \$30 a week, in plating in gold, silver, or nickel. Every farmhouse I visited had spoons, knives and forks to plate. I hope others will profit by my experience, as I have profited by Mr. Wm. Evans' experience. B. F. O'DELL.

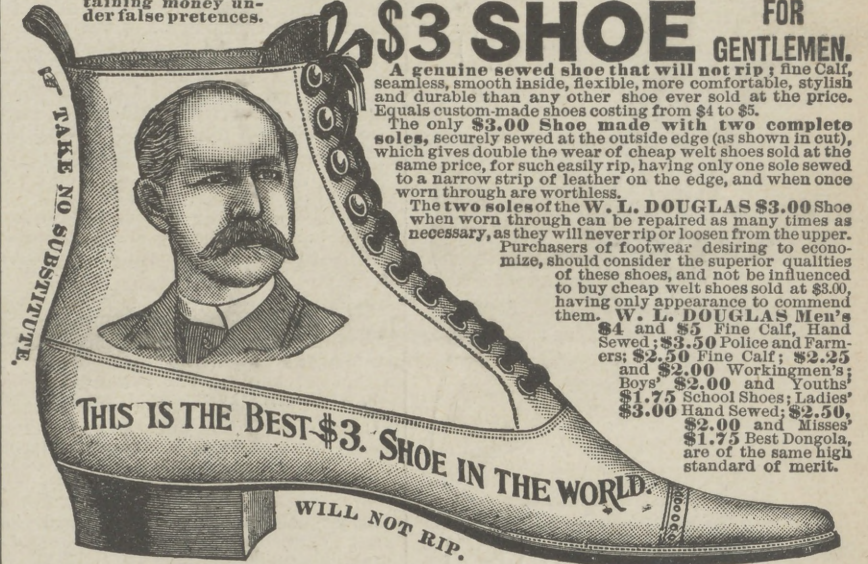
A CHOICE LIST OF SUMMER RESORTS.

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

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HOUSEKEEPING HINTS.

THE BEST PICNIC LUNCH.

The lunch is one of the most enjoyable features of picnicing, and the following hints may prove helpful in preparing and packing the same, so that, when served, it may tempt both the eye and the appetite.

Meats for sandwiches should be boiled the day before; then after removing bone, skin, and gristle, they should be put in packing tins, heavily weighted, and set in a cool place over night. Cut in very thin slices.

Bread one day old is best, and a very sharp knife is needed for cutting it into thin slices not over three inches square. These buttered slightly, may be daintily filled with ham, salad, sardines, tongue, or whatever one likes.

Then cut pieces of confectioner's paper just large enough to cover the sandwiches neatly. Place them side by side, closely packed, and they will preserve their shape without breaking. The paper is not to be removed until served.

Cakes must also be one day old, and for picnic, use a little extra flour in stirring, and an extra five or ten minutes in baking will ensure a firmer crust. Frosting, if put on hot, does not crackle and fall off. Cookies are more desirable than loaf cake, as are, also, cup and gem cakes. Jelly and cream confections are seldom nice for picnic serving.

Pies made of jellies, fruit, or sweets, are best cooked turnover fashion, the pastry covering the filling entirely. Lay them in paper covers and they serve thus very conveniently.

Lemon, orange, strawberry, raspberry, or currant juices should be extracted, then sweetened, and when well dissolved, bottled. Drinks can then be prepared by adding two tablespoonfuls of the liquid to a tumbler of ice water. All these juices combined make a delicious drink.

Strong coffee or tea may also be prepared and served in the same way. Bright tin mugs are more convenient than tumblers, and there is no danger of breakage.

Hampers, with several trays, are more desirable for packing. Ordinary lunch baskets are a difficulty. White confectioner's paper should be used for lining the basket and for separating the different kinds of food; also, for covering neatly individual pieces. Cookies and crackers must be put in tight boxes. Plates are too heavy, but bright new biscuit tins—the square shapes are best—are very useful in packing, and with fringed napkins laid inside, they serve well for saivers in harding the food around. Paper napkins are best.

Whatever is to be eaten last should be packed at the bottom of the hamper, and that to be served first, at the top. Fruit, pickles, olives, and cheese must not be forgotten.—Ladies' Home Journal.

A DAINY DISH.

Select a good ripe melon, cut it in slices, remove the seeds and all the meat; press the latter through a sieve into a vessel to obtain a quart of melon pulp, adding to it the juice of two lemons, a bit of orange peel, and a few drops of orange flower water. Pour into this a quart of 35 degree syrup, into which has been added a quarter of a vanilla bean; cover; two hours later, pass the whole through a tammy and reduce it to 22 degrees syrup weight. Place the preparation in the freezer to freeze.

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Any one can make his own ice cream in five minutes, and for an expenditure of two or three cents, says a correspondent. If the preparation desired to be frozen is placed in a tin bucket or other receptacle, it can be readily congealed by putting it in a pail containing a weak solution of sulphuric acid and water. Into this, throw a handful of common Glauber salts, and the resulting cold is so great, that a bottle of wine immersed in the mixture will be frozen solid in a few minutes, and ice cream or ices may be quickly and easily prepared.—Jenness Miller Illus. Monthly.

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