

The Living Church

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

Vol. XV. No. 24.

SATURDAY, SEPTEMBER 10, 1892.

Whole No. 723.

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OF

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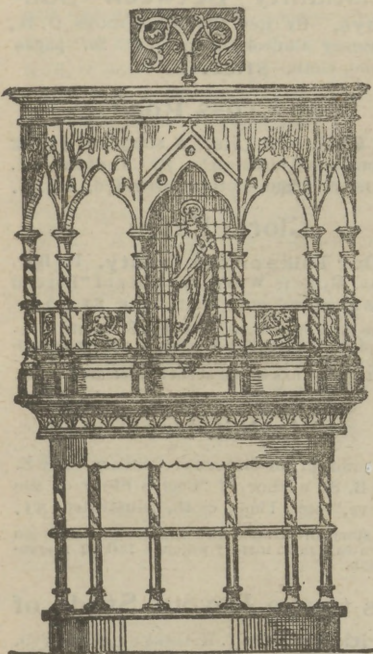
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SATURDAY, SEPT. 10, 1892.

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THE LIVING CHURCH aims to give full and complete account of the deliberations of the approaching General Convention. Thoroughly believing that increased knowledge of the doings of our great councils will prove a powerful educator, we offer to send the five convention numbers of THE LIVING CHURCH to any address for a nominal sum (see cover page). Thus a detailed report of the Convention is placed within the means of every Churchman in the land, and every clergyman can easily have his congregation intelligently informed "up to date." It has been our experience that many who would like to accept such an offer are deterred by the inconvenience of mailing small sums. We have, therefore, offered liberal prizes to induce some person in each parish to receive and forward subscriptions.

THE American people are slow to wake up to a full realization of a situation. Although the dreaded cholera is at our very doors, there are physicians and papers who persist in telling us that there need be no fear of an epidemic. Nevertheless, the gravity of the situation cannot be over-estimated, and the people cannot be too fully aroused to the necessity of immediate measures of prevention. Even if the scourge is kept from us, a thorough cholera scare cannot but have a beneficial reflex action upon the sanitary condition of our great cities.

WE are glad to note many signs that the authorities are beginning to appreciate the danger which stares us in the face. Cities are being cleansed, and slowly a complete corion of quarantine is being established around our borders. The prompt action of the President in this matter must command the admiration of every fair-minded citizen. Far better that commerce should be for a time slightly impeded, than that, when it is too late, the whole conditions of trade should be thrown out of course! Far better the loss of a few dollars, than

the loss of thousands upon thousands of our people!

THE wilful and criminal course pursued by the Burgomasters of Hamburg in this matter can not be too severely censured. In spite of the existence of cholera within their walls, they continued to give clear bills of health to all ships carrying emigrants to this country. To prevent a diminution of trade, these close old misers have endangered the life of every man, woman, and child in America. Such action deserves the prompt attention of our government.

SEPTEMBER 17th, 1892, or the Sunday nearest, ought to be observed in every parish church in Maryland, says the diocesan paper, by a service and commemorative discourse; for on that day, 1792, the Church in Maryland obtained what her loyal sons had long sighed for, a bishop of her own, the first consecrated on American soil, the man in whom was mingled the Scottish and English line of succession.

THE news of the death of George William Curtis on the 31st of August has been a severe shock not only to Americans, but to the whole English-speaking world. Since 1850 Mr. Curtis has been universally known and respected as a diplomat and writer. Thoroughly educated, for many years a serious and studious traveler through Europe and the East, gifted with a winning personality, a chivalric spirit, and a profound devotion to the highest responsibilities of citizenship and patriotism, he was withal a winsome, high-souled man. He was a prolific author, and has written at least four books which will take their place as standard literature. For nearly thirty years he has been the editor of *Harper's Weekly* and "The Editor's Easy Chair." The latter is to be withdrawn from *Harper's Magazine*, for there can be found no successor. As an orator his eminence has long remained unchallenged. As a patriot he was vigilant, unselfish, and above reproach, and he entered into public life only to purify and ennoble it. Since Wendell Phillips no man has been so popular among both high and low; and his loss is national.

THE Archbishop of Canterbury, who lately gave his sanction to Sunday opening of picture galleries, has offered in Convocation the petition of the Sunday Society in favor of opening all public libraries and museums. It was referred, on motion of the Bishop of London, to a joint committee of the two houses of Convocation.

THE Old Catholic Congress at Luzerne, the second international one, which has been fixed for September 13th, 14th, and 15th, is likely to be largely attended. Among those who have already intimated their intention of being present are the Archbishop of Dublin and the Bishop of Salisbury, and the Archbishop of Canterbury has requested Bishop Wilkin-son (late of Truro) and the Rev. R. S.

Oldham, rector of Little Chart, Kent, to act as his personal representatives there. They will be authorized to report to him what has been done, "and to maintain the sympathetic position laid down in the various resolutions of the Lambeth Conference of 1888."

WE are glad to learn that the plan of bringing the Passion Play to Chicago during the World's Fair, which THE LIVING CHURCH so vigorously opposed, and upon which the whole religious press of the country looked with disfavor, has been abandoned, because the natives of Oberammergau sensibly decline to have anything to do with the scheme.

IT is announced that the broader wing of the Church of England has addressed an appeal to the Bishop of Liverpool to lead a party of secession from the Church as a protest against the decision of the Privy Council. The Bishop, though deploring the decision, strongly opposes the secession movement. The further announcement is made that the Church Association has summoned a conference to consider measures with a view of checking the spread of ritualism. Conferences and prosecutions cost money; the members of the Church Association probably think that such money is well spent, but it may be suggested that there are more souls to save, more of our Lord's work to be done, after His example, in the slums of London and the wilds of Africa, than among the men whom they are now attacking, and many of whom are devout and earnest Christians in spite of "ritual and Romanism."

THERE are some things worthy of note in connection with the Church of England which are not generally known. It is claimed that, excepting a grant of £1,000,000 from the House of Commons as a thank-offering for the return of peace in 1818, and a further grant of £500,000 in 1824 for building churches, the State has given nothing towards the building of cathedrals, churches, collegiate schools, chapels, or clerical residences. On the other hand, the Church is said to have raised and expended £11,000,000, and to have built 3,150 churches in the first half of this century. During the last fifty years it is estimated that £70,000,000 has been given by Church people for Church purposes, in great part for the religious benefit of the poor. Between 1840 and 1874 the Church of England expended in church building and restoration over £25,000,000, and it is therefore claimed that to take the proceeds of these voluntary contributions and use them for State instead of Church purposes would be simple robbery.

The Evening News (London), commenting on the desperate struggle for amusement witnessed on every Bank Holiday (Aug. 1st), and the extravagant prices that are charged for conveyances, refreshments, etc., adds:

This is how the Bank Holiday affects the pocket of the masses; their amusements are made doubly hard to come at, are excessively dear, and cannot be enjoyed

half as much as they would be under more favorable conditions. The absolute discomforts and dangers of the search for pleasure are even more striking. The outgoing trains and steamers in the forenoon are packed to suffocation, and a place on any conveyance is only secured after a desperate fight; when evening draws on, the battle has to be fought over again, and it is a still more strenuous and wearing conflict.

OUR Methodist contemporary of Chicago announces that Mrs. John A. Logan has undertaken to raise one million of dollars toward the endowment of a Methodist University in the city of Washington. The managers expect to secure ten millions, in all. We know what the Baptists have done in Chicago in the way of higher education. In October they will open a university which starts with an endowment never before heard of in the case of a new educational enterprise. The Methodists are planning to go far beyond this. Here is something for Churchmen to ponder.

"GOD does chasten His people. Though He forgives, He chastens; and He chastens all the more because He forgives. He condemns us in our consciences that He may not condemn us at the judgment seat. He afflicts us here that we may not be destroyed with the world at the end."—C. H. Spurgeon.

A VERY handsome memorial tomb is about to be erected in the churchyard of Armagh Cathedral to the memory of the late Rt. Rev. Wm. Reeves, D. D., Bishop of Down, and Connor, and Dromore. The tomb is of grey polished granite, and on it is an elaborately-carved Celtic cross.

"CHARITY begins at home" is an expression often used by those who refuse to give for the cause of domestic and foreign missions, on the plea that all they can spare ought to go to improve their own parish. In this connection we quote the views of a New York correspondent to *The Standard* (Baptist), who says:

The Episcopal Church of this city is making wondrous strides forward, and the sources of its increasing strength are to be found in the multiplication of mission enterprises. Bishop Potter is showing great skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some church or churches nearest to them. Here Sunday schools are organized, and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies, this Church has made advances beyond all other religious organizations in our city. Surely the progress of the Church in New York is a forcible example of the vigor and life which are instilled by an active participation in missionary work, both at home and abroad. There are, on the other hand, examples all around us of churches which become sluggish and indifferent because they lack the stimulus of contact with the work that is going on outside of their own narrow field. And it is often to be observed that those who refuse to give for missions are uncommonly apt to let their own minister starve.

NEW YORK.

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

CITY.—At the Good Samaritan Dispensary a number of ladies have banded together to instruct parents of the poorer classes how to protect children from diseases peculiar to the summer heat. One expedient undertaken is the supply of healthy milk at a price below the cost of the poor article usually sold to the tenement house population.

The Orphans' Home and Asylum of the Church in this city dates its foundation from just before the war of the Rebellion. Its aim is to care for orphans and half-orphans, and train them to be useful Christian members of society. According to the last annual report there were 172 inmates during the year. The receipts amounted to \$28,471.87, and the expenditures to \$27,642.30, leaving a balance on hand of \$829.57.

The summer work of the Sunday school of St. George's church, the Rev. Dr. Rainford, rector, has been very active. The school numbers 1,929 members, of whom 881 are in the primary department. There are 13 officers. The infant classes number three, with 9 teachers, 176 boys, and 210 girls. The main school has 62 classes, with 98 teachers, 337 boys, and 278 girls. There are nine Bible classes, with a membership of 235 men and 155 women.

On Sunday, Sept. 4th, the Labor Day service was held in Trinity church, under the auspices of the Church Association for the Advancement of the Interests of Labor. The processional hymn was especially composed for the occasion by Mr. Selwyn Image, of England. The combined choirs were under the direction of Mr. C. W. Douglas, organist and choirmaster of the church of Zion and St. Timothy. The Bishop of Mississippi preached. There was a large attendance of workmen and others.

The Church Periodical Club originated in the church of the Holy Communion, New York, the first periodical being sent out June 10th, 1888. Since then the Club has been extended to more than 17 dioceses in the United States. A branch of this work was begun in St. Michael's church in the month of Feb., 1890. The object of this parochial branch is to furnish literature of the best kind to clergymen and Church people in remote places where good literature cannot easily be procured by those unable to afford the expense. For this purpose are utilized papers and magazines which, once read by the original subscribers, are sent by them to some clergyman or other person whose address is furnished by the Club. Not only theological and standard works are sent, but good reading on all subjects and instructive books of all classes, also Sunday school books, and Christmas and Easter cards. All are made to serve a valuable purpose by aiding very greatly the distant missionaries. Besides sending books and periodicals, persons can aid the general expenses by becoming subscribing members.

As foreshadowed sometime ago in these columns, the house, 260 Greene st., has been sold, and the work of the Midnight Mission transferred to 208 W. 46th st. The character of the neighborhood of Greene st. had undergone such radical changes in the past five years, that it was felt by the trustees that the usefulness of the work was impaired by retaining its location there, and the new house in 46th st. has been taken after a careful examination of the different locations suggested, as being in a district where the labors of the society can be carried on to more advantage than down town. The house has been rented for three years, and substantially furnished, as much of the old furniture was not worth moving. The faithful Sisters in charge report a slight decrease in the number of unfortunate women admitted during the past year, but notwithstanding this, 30 have been sent to service, which is only two less than last year. The number of inmates at the beginning of the year was 29. There were admitted during the year, 96, making a total of 125. Of these, 30 were sent to

situations, 17 to institutions, 4 to friends, 11 to St. Michael's Home, 39 left voluntarily, and 6 were otherwise discharged, leaving 18 remaining in the house at the close of the report. Temporary shelter was given to 171, and meals to 139. Of the nationalities of those admitted, it is surprising to find the larger number, 62 in all, Americans. There were 14 Irish, 4 English, 2 each from Germany, Canada, and Sweden. In religious classification, 32 were brought up in the Church, 43 as Romanists, and others in various bodies.

Co-operating with the Midnight Mission is St. Michael's Home, Mamaroneck, which is also under the care of the Sisters. There has been gratifying growth in the work of the home, but without corresponding growth in the funds, although the account shows some increase. One encouragement is that the proportion of really hopeful cases increases. Another, that a larger number of those sent out are known to be persevering. It is a point of interest that among the inmates have been four young Jewesses. One is now a communicant, one has been confirmed, and two others baptized.

At the annual commemoration festival, held on the anniversary of the dedication of the chapel of the Home, Bishop Potter made his episcopal visitation, gave a very kindly address, and confirmed a class of 8 of the inmates. On account of the growth of the institution, alterations have been found necessary in parts of the building, involving considerable expenditure. Many kind benefactions have been made, among them a most liberal gift of \$600 from Mrs. Alexander Taylor, with the promise of renewing it annually during her lifetime, as a clergy fund. There were 37 inmates in St. Michael's Home at beginning of the year, and 44 were subsequently admitted, making a total of 81. The earnings during the year were \$1,550.76 for needle work, \$597.33 for laundry work, \$429.58 by other payments; donations, legacies, and other receipts, brought up the total to \$6,049.69. The year ended with a favorable balance of \$2,291.94.

St. James' church, the Rev. C. B. Smith, D. D., rector, has a number of very active parochial organizations. Among these is the Employment Society; about 20 women are regularly supplied by it with work. By the last report 492 garments were given out and made. The average amount paid for each was 35 cents. Besides garments, the regular applicants hemmed 376 other articles. Over \$400 was received and expended. St. James' Sewing School has had an average of 90 scholars, the number of names on the roll being 112. There were 21 teachers, with an average attendance of 15, from November to April. The St. Ursula Society has finished the endowment of the St. Ursula bed in the babies' ward of the Post-Graduate Hospital, at a cost of \$3,000. The "Energetai" meets weekly, and sews for the Babies' Summer Home at West Coney Island, and for the crippled girls at the Haxton Cottage. The Good Fellowship Society has been in existence since 1886; about 80 garments were sent to the Italian school and mission last year. At Christmas dolls were dressed and games provided for St. James' Mission. There have been 16 correspondents of the "Shut-In Society." Several evenings have been devoted to the teaching of buttonhole making, fine sewing, and millinery. This parish has also a kitchen garden society; lessons are given in the cultivation of flowers at home. The older children form a cooking class and take a regular course in cooking, given by one of the teachers of the New York Training School. At regular intervals the pupils enjoy lessons in gymnastics. All ladies of St. James' church are regarded as members of the Ladies' Association, which meets once a month on Friday afternoons. Reports are received from all the departments of parish work. The delegates from the parish to the Woman's Auxiliary, Niobrara League, and other external societies, give some account of the work there doing, thus bringing larger fields of usefulness into view. Sometimes addresses are made. The

Earnest Workers sew for the poor, and visit poor families, carrying food, garments, and for the children, toys. The Charity Workers are a society of boys. The Olive Branch Ten makes clothing for some of the poor children of the parish and the babies' ward of the Post-Graduate Hospital. It varies its work from time to time, and selects objects to help both within and without the parish.

The 23rd annual report of the Society for the relief of the Destitute Blind of New York and vicinity, shows an interesting record of work. The society was founded by the Rev. Eastburn Benjamin, and incorporated in April, 1869. It has a home at Amsterdam ave. and 104th st., which has accommodations for 100 blind persons, but its resources are not adequate for the maintenance of more than 65, the number at present cared for. A very valuable department of the work of this society is that of manual labor performed by the blind. About 400 mattresses and a large number of pillows and bolsters were made by the men during the year. The work is carefully finished and includes the finest making and remaking of hair mattresses for first-class firms in the city. Another set of men are busily engaged in manufacturing chairs, settees, and office stools, some of the more skillful ones weaving cane seats. Brushes are also made. The women have done about 5,000 yards of sewing of various useful kinds. The annual gift from one lady, of \$100 for cotton and woolen stockings, keeps the older women busy. These stockings are sent twice a year to St. Luke's Hospital, and are there distributed among the more needy sick. The blind are paid for their work, and enough is made from the profits of sales to pay the salary of the superintendent of the workshop and to provide the materials to work upon. At the beginning of the year there was a cash balance left over of \$793.28, which has been increased to \$1,008.13. There is a sick and fresh air fund which received last year \$527.66. The president of the society is Mr. Edwin S. Coles; vice-presidents, Messrs. Jas. McCarter and W. W. Culver; treasurer, Mr. Horace Manuel; secretary, Mr. Jas. McCarter, and the board of trustees includes many well-known laymen, with the Bishop of the diocese as visitor. There is also a board of lady managers. The executive committee includes Mrs. Eastburn Benjamin, wife of the founder of the society, and other ladies of social position.

INWOOD-ON-HUDSON.—St. Saviour's Sanitarium has been opened to receive into careful treatment a limited number of women addicted to the use of alcohol and other dangerous drugs. It is under the management of the Sisters of the Order of St. Mary. Bishop Potter is president, and well-known clergymen and laymen of New York are trustees.

PENNSYLVANIA.

OSW. WHITAKER, D. D., Bishop.

PHILADELPHIA.—Sooner or later Grace church edifice must be located elsewhere, as the Reading elevated railroad will run within 25 yards of its chancel. But the property has already enhanced in value, and will doubtless be disposed of to advantage. The parish under the ministrations of the Rev. Dr. James S. Stone, its rector, has grown materially during the past five years.

The announcement is made that the Rev. Hudson Shaw, one of the best known and successful lecturers and a Fellow of Balliol College, Oxford, England, has been engaged by the American University Extension Society, for a series of lectures before the various centres in and near this city during the first three months of 1893, on Florentine History, the Paritan Revolution, and the History of Venice; illustrated by stereopticon views. The popularity of Mr. Shaw is seen by the fact that he is engaged to deliver an average of seven lectures weekly at Oxford, from October to the close of the year.

The church of the Transfiguration during the past summer has been renovated and beautified. Electric lights have been intro-

duced; an elegant brass pulpit has been presented by a parishioner as a memorial of her husband and children; the chancel walls have been newly decorated, the chancel floor covered with a velvet carpet, and the eagle lectern and chancel rail regilded. The recent Easter offering of \$7,500 was utilized to cancel the old mortgage and it is announced that the church will be consecrated October 30th. The church was reopened on the 4th inst., when the rector, the Rev. Dr. Sidney Corbett, preached both at the morning and evening service.

As an evidence of true "Brotherly Love" which is the name given the city by its founder, may be mentioned that the proceeds of an entertainment given at the (Baptist) Grace Temple on the 4th ult., amounting to \$124.69, was divided among several recipients: \$75 to St. Margaret's House, Cape May, which is under the care of benevolent city Churchmen; \$25 to the Rev. H. L. Duhring, Superintendent of the P. E. city mission, as fresh-air fund for consumptive patients, and the remainder was bestowed upon four deserving persons, not named. The same journal which announced this distribution contains a card of thanks from the R. C. Sisters of St. Joseph in charge of the Orphan Asylum, for favors bestowed by a firm of well-known city merchants, members of the Society of Friends.

In THE LIVING CHURCH of July 9th, there was an extended notice of a new enterprise called "Engle's First R." which was opened in the previous month of June. It is now attracting much attention. The establishment is under the special charge of the Rev. A. J. P. McClure, rector's assistant of Holy Trinity church. Twelve young men belonging to the International Order of the King's Sons, connected with Holy Trinity and the church of the Mediator, have voluntarily pledged themselves to help carry on the work, two of whom are in charge of the coffee room every week-day evening. On Monday evenings there are talks and debates, and Thursday evenings are devoted to music, there being a fine piano in the library room. A night school for boys will shortly be established, and there will be free classes in wood carving and clay modelling, all under competent teachers. On the walls of the principal rooms are fine pictures, and it is the especial aim of the founder to make the place as attractive as possible. The "Engle's I. R.," as it is more correctly written, is a perpetual memorial, as the founder has taken legal measures to make it such.

Calvary monumental church, West Philadelphia, after being closed two months for repairs and cleansing, was re-opened on Sunday, the 25th ult., when the rector, the Rev. Thos. Poole Hutchinson, preached at the morning service, to a large congregation. This edifice needs enlargement, and it is hoped this will be effected next year. The parish was formerly a chapel of old Christ church, designed as a memorial of Bishop White, and as a seamen's church. With the latter object in view, a mission was started in 1845, on North Water st., near Noble st., in an old sail loft, with the Rev. Joseph Hinks Smith, now of the diocese of Newark, as minister in charge. It was deemed advisable, however, to deviate from the original purpose of establishing a seamen's mission in this connection, that being carried out by the founding, in 1847, of "The Churchmen's Missionary Association for Seamen of the Port of Philadelphia," and the opening, in 1849, of a floating church at the foot of Dock st., in the old city. The Ladies' Missionary Society of Christ church continued their efforts to aid the little mission on Water st., and succeeded in raising the funds necessary to build and thoroughly furnish a handsome stone church with tower and spire at the north-west corner of Front and Margaretta sts., which was duly consecrated and became an independent parish with its own vestry. In 1871, however, owing to depletion of the congregation and consequently its treasury, Calvary church was re-conveyed to the Ladies' Missionary Society, who forthwith placed it under the

care of the vestry of Christ church, and it was carried on as a mission. The neighborhood of the church became gradually devoted to commercial purposes, and in 1882 the building was removed from the original site, stone by stone and timber by timber, each individual piece being so marked and numbered that the present Calvary church with its tower and spire, situated at least four miles west, is virtually the same edifice as originally constructed. The aggregate value of the parish property, as reported in 1891, was \$35,000 with no incumbrances whatever.

MARYLAND.

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

BALTIMORE.—A beautiful memorial window to the memory of Bishop William Kollinson Whittingham, has just been erected in old St. Paul's church. It has been placed in the east end of the south aisle, in the alcove at the right of the sanctuary, and is among the most impressive of the adornments of the building. The memorial was erected through the Christmas and Easter contributions of the children of the parish for the past two or three years. It is an exquisite specimen of stained-glass art. There are two figures in the picture, those of St. Augustine and his mother, St. Monica, the work being a re-production in glass of Ary Scheffer's famous painting.

Judge Wm. A. Stewart, of the Supreme Bench of Baltimore City, died on Friday, August 26th. He was born in Baltimore, December 7, 1825, and was a member of St. Peter's parish at the time of his death. He was for a long time one of the leading vestrymen of Trinity church. He was very active in Church work, and earnestly supported the Sunday school cause, serving as a teacher and superintendent and as secretary of the Protestant Episcopal Sunday School Society of Baltimore. The diocese was represented by him at the General Conventions of the Church in Philadelphia, Chicago, and New York, in 1883, 1886, and 1889, respectively. The burial took place in Greenwood Cemetery on Monday, Aug. 29th.

Bishop Paret has returned from Europe and has resumed his direction of affairs of the diocese at his residence on Madison avenue, whither he goes every day from his summer residence near Towson, Baltimore Co. The Bishop spent a quiet summer in the small Prussian town, Gosler, in the Hartz mountains. He returned on the Atlantic Transit Line Steamship Manitoba, from London.

TOWSON.—The improvements being made to Trinity church, are expected to be completed so that the new portion will be ready for use the second Sunday in February. The chancel rail, which has been in use 30 years, will be replaced by a beautiful new rail supplied by the Sunday school of the church.

CENTREVILLE.—The improvements at St. Paul's church are progressing. The steeple has been increased in height some 25 feet, and the other improvements are progressing. When the whole work has been completed the church will be handsome and attractive, as well as much larger than at present.

NORTH SEVERN.—An attempt was made some time during Monday night, August 23d, to burn the parish church at St. Margaret's, on the north side of the Severn, of which the Rev. Dr. Spencer is rector. The incendiary had placed dry material upon the chancel, and after saturating it with coal oil, set it on fire. A hole several feet square was burnt through the chancel to the floor below, where, by some providential cause, the progress of the fire was checked. The discovery was made by an old colored man who happened to be passing the church and noticed the door partly opened, and immediately reported the fact to the rector, who lives only a short distance from the church. No motive can be assigned for so dastardly an act, unless it was to get rid of the old church and build a new one, a question that has been agitat-

ing a portion of the congregation for some time.

MICHIGAN.

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

DETROIT.—The ceremony of unveiling two very handsome memorial tablets took place in old St. Paul's church, Sunday, Aug. 28th. One is placed in memory of the late Bishop Harris. It is about four feet deep, embellished at the top by a bishop's mitre and shepherd's crook enclosed in a vesica; below runs the inscription: "In memory of the Rt. Rev. Bishop Harris, D.D., LL.D.," and a Scriptural text, which is broken by two conventional floral wreaths. Running around the whole edge of the tablet is a most artistic passion vine border twining and losing itself in a circle at each corner of the brass, in which are contained four symbols of the Catholic Faith. The other brass is erected to the memory of the Rev. Thos. C. Pitkin, D. D., for five years rector of St. Paul's, and is similar to that for Bishop Harris, save that the border differs slightly and the bishop's insignia is absent. Both these memorials were given by the same donor, Mrs. Butler, of Detroit, and the design and execution was intrusted to Cox Sons, Buckley & Co., of New York.

MANNING ESTLINE.

BRAM W. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The latest report of the Church Charity Foundation indicates the change in the management of the institution, and the appointment of the Rev. Dr. A. C. Bunn, as chaplain and superintendent, under the title of "rector," which was detailed in these columns at the time it took place. The change has been for good, and Dr. Bunn has already done much for this diocesan charity, and has added to his local routine the duty of visiting the various parishes for the purpose of extending information and increasing interest regarding the work. The real property of the charity consists of the land and buildings of the Home for the Aged, the Orphanage, St. John's Hospital, the house occupied by the Orphans' Press, and the beautiful "Sisters' House" occupied by the Sisterhood of St. John the Evangelist, to which the ministrations and internal care of the institution are committed. The total endowment funds amount to \$185,937.35, and show an increase of \$23,250 over last year. The net income derived from this endowment during the year was \$8,743.14. The deficit in the general fund of \$2,155.46 last year, has grown to a total of \$5,618.66 this year. The report makes an appeal for \$30,000 for the proper maintenance of the charity as at present conducted. But for the coming year the sum of \$41,000 is asked for, in order to pay off \$6,000 on account of the deficit in the general fund, and to provide \$35,000 for the growing requirements of the work. The inmates of the Foundation are nearly all Church folk. For admission to the Home for the Aged it is a requirement that the applicant shall have been, for at least two years preceding, a communicant of the diocese. No discrimination on account of religious belief is made when patients apply for admission to the hospitals. The school for the orphan children continues under the able direction of Mrs. H. Van Deerlin, with two associate teachers. A plan is proposed by the new rector to increase the fresh air facilities and give these wards of the Church more frequent outing during the summer months. He also urges an enlargement of the department of manual training, as of the utmost practical advantage to the children. A total of 11 deaths among the old people under the care of Sister Emma occurred during the year; 8 new applicants were admitted, making a present number of 58. The Orphanage has continued under the oversight of Sister Elizabeth, and there are at present within its walls 46 boys and 44 girls, a number rather smaller than usual. The lowered number is due to the fact that an unusual proportion of the orphans reached, during the year, the required age for entering upon the world, and so left. There were 27 admissions, and 30 were dismissed.

ROCKAWAY BEACH.—The Seaside Cottage of St. George's church, New York, which is located on the sea front here, has during the recent summer entertained 6,000 persons for a day each, and 300 for a week's duration.

NORTH CAROLINA.

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

Bishop Lyman visited Grace church, Morganton, of which the Rev. E. P. Green is rector, August 29th, and confirmed seven persons, one of whom was from the Methodists. August 30th, he visited St. Stephen's (colored) and confirmed five, one of whom was from the Methodists, and another from the Congregationalists.

KANSAS.

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

The Bishop has entirely recovered from his long illness of the spring, but during the hot season he has been sorely overworked, owing to the set-back given his visitations.

On Tuesday morning, Aug. 30th, the little chapel in Chanute, which has just been built through the earnest efforts and personal solicitation of the Rev. Hudson Sawyer, was duly consecrated. The instrument of donation was presented by the senior warden, and read by the Rev. Dr. Beatty, as was also the sentence of consecration, after the invocation. Morning Prayer being said by the Rev. N. S. Thomas, the Bishop proceeded to the Communion service, Dean Elberly reading the Epistle, and Dr. Beatty, the Gospel. The Bishop preached one of his strong sermons, dwelling at some length upon the uses and abuses of the Church ritual. Grace church, Chanute, is a pretty little chapel, costing about \$2,000, and is the last of a long list of buildings erected by the general missionary of the South-east Deanery.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

Services for deaf-mutes were held on Monday, August 22nd as follows: 10:30 A. M., at St. James' church, South Bend; 4 P. M., at St. Paul's church, Mishawaka; and 8 P. M., at St. John's church, Elkhart. On the following day, at 8 P. M., the Rev. Mr. Mann was at Gethsemane church, Marion.

ALBANY.

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

A clericus open to the clergy resident within the counties of Greene and Columbia has been formed under the name of the Hudson Clericus. The Rev. J. W. Stewart, rector of Athens, has been elected chairman, and the Rev. Arthur Loundes, rector of Philmont, secretary. The next regular meeting will be held at the rectory, Athens, on September 6th.

THE MID-WESTERN DEAF-MUTE MISSION.

From the seventeenth annual report of the Rev. Austin W. Mann, general missionary, the following figures are gathered: Services, 181; Baptisms, infant, 12, adult, 34 total, 46; deaf-mutes confirmed, 72, children of deaf-mutes confirmed, 1, total, 73; candidates awaiting Confirmation, 72; marriages solemnized, 6; burials, 1; letters and postal cards written, 2,046; prayer books distributed, about 50.

The general missionary has so far planted the following missions for the deaf in the following parishes: St. Thomas', Christ church cathedral, St. Louis; All Angels', Chicago; Ephphatha, St. John's, Detroit; St. Bede's, St. Mark's church, Grand Rapids; St. Alban's, Christ church, Indianapolis; St. Mark's, St. Paul's church, Cincinnati; St. Clement's, Christ church, Dayton; All Saints', Trinity church, Columbus; St. Agnes', Grace church, Cleveland; and St. Margaret's, Trinity church, Pittsburgh.

Within the Mid-Western missionary district, embracing the dioceses of Pittsburgh, Ohio, Southern Ohio, Indiana, Michigan, Western Michigan, Chicago, Springfield, Quincy, Missouri, West Missouri, Kansas, Iowa, Minnesota, Milwaukee, and Fond du Lac, there are nearly 10,000 deaf-mutes, of whom more than one-half are educated.

LETTERS TO THE EDITOR.

THE REVISED HYMNAL.

To the Editor of *The Living Church*:

I think it is sad to see the ruthless "weeding" of our present hymnal, so many, dear to the hearts of worshippers for so many generations, to be taken away from us to be forever barred.

Some two or three years since I had a list of hymns sent me (of our present hymnal and I had to mark each one as "used," "unused," "often," "seldom," and so on) and really there are many hymns of queer metres which will perhaps never be used. But to take out these lovable hymns in which the soul loves to approach its Maker and Saviour, puzzles me to know the motive and the mind of the changers. I am but a layman, but have had the honor and pleasure of being organist in the church in this place since 1870, and I certainly have had opportunities to see and know the mind of many ministers, choirs, and congregations in my labor of love for 22 years.

I do not write this for publication but for you, and if any idea is worth elaborating, perhaps you may take it and enlarge on it.

One of the things that helped cause the Methodist departure, was taking the soulful praise of the Deity from the mouths and hearts of the people, and vesting it in "choirs."

"Let the people praise Thee, O God, ye all the people praise Thee."

"Then shall the earth bring forth her increase; and God, even our own God, shall give us His blessing."

F. W. BASSANO.

JUST AS I AM.

To the Editor of *The Living Church*:

I have just received your issue of the 27th inst., and hasten to reply to Mr. Thompson's courteous remarks. Some few years ago a man of learning edited an edition of the writings of Origen and wrote an introduction in which he endeavored to show that Origen had been misunderstood, and that he was quite orthodox. This book was dedicated to the Pope, and his Holiness wrote the author a letter in which he said that if he could clear the name of Origen from the taint of heresy he would have done a good service to the Church. I can only say the same of the hymn "Just as I am"; if Mr. Thompson can clear it of the taint of heresy, I, for one, shall be most thankful. I must frankly say that the suggested meaning does not appear to me very satisfactory. I do not clearly see what "promise" is referred to, but Mr. Thompson's own explanation is all that can be desired so far as orthodoxy is concerned. With regard to the punctuation, it does not seem to me to be of the slightest importance, nor have I any means of knowing what the original punctuation was. Of course, the editors of H. A. & M. saw that the doctrine taught was the most absolute Solifidianism, and tried to do away with it by placing the semicolon after "receive"; but I cannot think that by this they accomplished their object. I can but give my understanding of the hymn; probably I am wrong; I certainly hope I am.

The person singing the hymn is evidently away from Christ, out of grace, with the soul stained with dark blots, and he now proposes to come (or, if he has been already in grace and fallen into deadly sin to return) to Christ. The different verses set forth the matter as follows: I come to the Lamb of God just as I am, without any plea except Christ's blood-shedding and command. I come to the Lamb of God just as I am, not waiting to cleanse my soul from one dark blot.

I come to the Lamb of God just as I am, though tossed with conflicts and doubts. I come to the Lamb of God just as I am, poor, wretched, blind, to find sight, riches, and mental healing.

I come to the Lamb of God just as I am, who will receive, welcome, pardon, cleanse, relieve, because I believe his promise. I come to the Lamb of God just as I am, be-

cause the unknown love of Christ has broken all the barriers down.

This, as I understand it, is the meaning of the hymn, despite the ingenious attempt to change it by putting (in this verse alone) a colon after "I am," and a semicolon after "relieve."

I hope I misunderstand it, and thank Mr. Thompson for suggesting a more orthodox meaning.

HENRY R. PERCIVAL.

Devon, Aug. 28th, 1892.

CHURCH SCHOOLS AND COLLEGES

FROM THE REPORT OF THE COMMITTEE ON EDUCATION OF THE CHURCH CLUB, CHICAGO.

In considering practical measures for promoting education in the Church, the committee have been impressed, (1) with the need of more scholarships, or funds for aiding worthy students, in institutions both of secondary and higher education. If only a very limited endowment of our schools and colleges is practicable, it would seem wise to apply a portion of it in this way, rather than to use all for lowering the charges to rich and poor alike; that is, to give the advantage of the Church's benefaction to those who need it most.

(2) A wider application of the provincial idea to educational interests, seems to be desirable. The two dioceses of Wisconsin might join with the three in Illinois in support of a Church college for young men, and one for young women; foundations for each being already laid, the one at Racine, Wis., the other at Knoxville, Ill. A moderate endowment, in either case, would ensure success and permanence on a genuine college basis.

(3) As a practical measure for immediate action, the committee would recommend the inauguration of a plan similar to that which Bishop Harris adopted in connection with the University of Michigan at Ann Arbor. This plan would have relation to the University of Chicago which will be opened for work in October of the present year. All indications give assurance that this will be a grand educational enterprise. Even if we had a well equipped college in the West, this University would attract large numbers of young Churchmen to this city, and afford a vast field for the work of the Church among young men who are not Churchmen. There is no doubt in the minds of the committee, that this is the opportunity of the hour, this is the practical thing to do, to establish a Church Hall near the University, which shall be a centre of interest and influence to our Church boys; to some a real home, where they may live and study; and to all a Church home, where they may find the social and spiritual influences that are indispensable in the formation of character, and for protection against the evil of a wicked world.

The sub-committee on statistics has ascertained, by a personal interview with the president and other officers, that the plan here outlined would meet with favor and encouragement from the authorities of the University.

The committee recommend the adoption of the following:

Resolved, That we earnestly commend the principles upon which our Church schools are conducted, viz., that education, in its highest and best sense, includes spiritual training as well as social culture, intellectual discipline, and physical development.

Resolved, That we recognize the privilege and duty of Churchmen to sustain Church institutions by their contributions and by their patronage, thereby not only bringing up their children in the nurture and love of the Church, but also extending the influence of the Church and making it more widely known.

Resolved, That for the purpose of sustaining institutions of higher learning, it seems desirable for dioceses to act in groups, as provinces, in order to give greater dignity, stability, and independence to such institutions, and to avoid waste of money and effort in multiplying diocesan colleges and seminaries.

Resolved, That a committee be appointed to consider and report a plan for establishing and maintaining a Church Hall near the Chicago University.

THE REVISED HYMNAL.

BY B. H. HALL.

I.

The subject of the Hymnal that is to supplant the Hymnal now in use, is one of vital importance. With your permission, I desire to state my views concerning some of the compositions embraced in the "Report of the Commission on the Hymnal" that appeared in July last, which I think should be omitted in the Hymnal that, it is presumed, will be adopted by the General Convention of 1892.

Hymn 4, a translation of Carutz's religious poem, "*Seele du muset munter werden*," is not equally well sustained throughout. In the present Hymnal seven stanzas are given. In the report of the Commission two of these are omitted, but two are retained in which appear rhymes that detract greatly from the dignity and beauty of the composition. One of the objectionable stanzas is this:

Pray that He may prosper ever
Each endeavor
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil would'st pursue.

In the third stanza the rhyme is equally bad:

He the hidden shame glossed over
Can discover, etc.

The effect produced by hymn 13 is by no means agreeable. I am aware that this hymn is popular with many, and I notice that the Commission have left out one of its most objectionable stanzas. Still this production has no element of a hymn. In it Christ is addressed and is asked to dispel "our woes." The statement is then made that it is evening, and that at this period "we, oppressed with various ills, draw near" to Him. As to our condition, the declaration is made that some of us "are sick," "some are sad," "some have never loved," "some have lost the love they had," "some have found the world is vain," "some have friends who give them pain," "none are wholly free from sin," some "are conscious most of wrong within," and "none have perfect rest." The minutiae of affliction with which this hymn abounds, and which are detailed with a mawkish particularity, unfit it for the public service of song. There may be spiritual conditions which would render such a composition acceptable, but these conditions are not such as pertain to an assemblage of Christian worshippers.

There is an apparent straining after an effect in hymn 29, which is wholly at variance with the simplicity that should obtain in productions which are to be sung by the people. The simplicity of the prayers of the Church is their crowning excellence. As much simplicity as can well comport with rhymic and rhythmic expression, should obtain also in our hymns.

The *Dies ire* is a poem of great strength, majesty, and assertion. The translation of it that appears in hymn 34 is successful, not only as conveying the meaning of the original, but also as representing the method of its rhyme and rhythm. The metre of this poem does not fit for singing in the church; the poem itself is too long for such a purpose, and to omit any of its stanzas would be to destroy its continuity and its oneness. But the chief objection to admitting this poem in a hymnal is that it is not a hymn. It is a grand and concise and error-striking poetic description of the final judgment—that and that only. It is the verbal description of an awful picture of what may happen in the hereafter, not to be sung as part of public worship, but to be read and pondered.

The highly figurative character of hymns 38, 39, and 42 renders them objectionable. In hymn 38, the illustration of the necessity of preparation for the duties of life and the event of death, as made use of in the New Testament by reference to a portion of the wedding ceremony of the East, is employed in the construction of an Advent hymn, the advent being set forth under the guise of a marriage. Many of the similes used are

out of place as injunctions for the conduct of Christians of the nineteenth century, and are not suited to produce the effect desired. Among the facts which are narrated as happening are these: "The watchmen on the heights are crying, awake, Jerusalem, arise;" "His chariot wheels are nearer rolling;" "We haste along, in pomp of song, and glad some join the marriage throng;" "By the pearly gates in wonder we stand and swell the voice of thunder." As participants in these activities, the "virgins wise" are warned to "rise up," "with willing feet go forth, the Bridegroom meet," to "bear through the night" their "well-trimmed light," and "speed forth to join the marriage rite."

One of the stanzas in hymn 39 declares that

Tokens by the prophet pages,
Seem to tell the coming near.

In another stanza these announcements are made:

Waxeth cold the love of many;
Waxeth hot the devil's spite;
Few the steadfast—hardly any
Daring for the true and right.

The possessives in one line of another stanza—

Their's and our's redemption's chorus—
ought to be ground sufficient for a verdict of dispossession against this hymn.

In hymn 42 characteristics similar to those in hymn 38 are unpleasantly apparent. Believers are enjoined to let their "lights appear;" to be "up! pray, and watch, and wrestle," because the "Bridegroom is arising." They are further admonished to see that their "lamps are burning," and to "replenish them with oil," and they are also assured that "the watchers on the mountain proclaim the Bridegroom near." It may not be out of place to add that hymns 38 and 42 are translations.

Hymn 44 is decidedly Jewish in its tendency, and would seem to be adapted to the Israelitish idea that Christ has not as yet appeared, but is to come at some time in the future. However this translation of an old antiphonal composition may be viewed, it can readily be spared from the Hymnal for other reasons, among which may be mentioned the constant repetition and coupling of the words "Emmanuel" and "Israel" as a rhyme, and the difficulty of constructing any music which will make effective and agreeable the abrupt and uncouth ending of each stanza of this hymn.

In hymn 45 the declaration is made that the whole creation groans, and the Church is styled "a friendless stranger" who waits "in loneliness" to see "her absent Lord." The statement of St. Paul, concerning the meaning of which there is a diversity of opinion, "that the whole creation groaneth and travaileth in pain together until now," is doubtless regarded as a warrant for the declaration that the groaning still continues. However this may be, it should not be forgotten that there are many statements in the Bible which cannot be made to assume a poetic form, and which would not now be tolerated in ordinary conversation. Then follows this statement respecting the past and present condition of the Church:

Age after age has gone,
Sun after sun has set,
And still in garb of widowhood,
She weeps a mourner yet.

There is no apparent reason why any intelligent human being, particularly a believer in Christianity, should be called upon to endorse these sentiments, and there is no reason why any one should be expected to sing what he does not believe.

Hymn 46 opens with the announcement:

O'er the distant mountains breaking,
Comes the reddening dawn of day.

The appearance of the morning light is further indicated in the lines:

Nearer is my soul's salvation,
Spent the night, the day at hand.

And yet in the blaze of "reddening dawn of day" and with the night gone, the personality speaking in the hymn represents himself

With my lamp well trimmed and burning.

It is evident that Dr. John S. B. Monsell, when he wrote this hymn, was more concerned about his lamp than with the sunlight which illumines the world.

In the first stanza of hymn 51 mention is made "of the Father" and "of the things that are, that have been, and that future years shall see," but with what intention such mention is made is not apparent. In two lines of the hymn the rhythm is obtained by faulty accentuation:

Of the things that are, that have been.

These let old men, These let young men.

While the Trinity is addressed as "co-substantial, co-eternal," it may not be improper to suggest that the use of these words does not comport with the lyrical idea which is the basis of every hymn. This hymn is a translation.

CHURCH PAPERS.

From our own experience we must say that the pastor who refuses to use the help which the Church newspaper gives him in his work makes a very grievous mistake, wrongs himself and his parish equally. The intelligent and interested Church people, in a parish, are those who take the Church papers. They know the various enterprises in which the Church is engaged, her missionary efforts, her educational interests, her growth in new parishes and new dioceses. They know the needs of the work and the lines where help is most welcome and most effective. They can converse with the pastor about these. There is a common bond between them. Among these people he will find sympathy in his own work, and interest in the various outside works he wishes them to aid. Weekly they are brought into contact with the larger life of the whole body, and feel their own union with the great whole. Church news comes to them from all parts, and their own work is but the counterpart of the work that is going on everywhere. It is a common effort, and a common success, a common struggle, and a common victory.

But it is not only by keeping alive the sense of a common interest in a vast and far-reaching work, by its presentation of reports and news from the whole field, that the Church newspaper helps the pastor. It contains discussions of vital matters of Christian thought and opinion, of ways and methods, of new duties and new openings for progress, of living interests which concern the Body and its obligations. It is preaching, in this way, all the time. It is keeping its readers abreast with the thought of the Body as well as with its practical efforts.

In this way it seconds the pastor's exhortations and confirms his teachings. It gives to the eye what he offered to the ear. It is no rival in this, but a useful servant, faithful and unobtrusive. It stimulates the thought of his people, and makes them more eager, ready, and understanding hearers. They read about the very things in which he wishes to interest them, and they and he are moving on common lines of thought and feeling when they read the Church paper.

We are taking it for granted, of course, that the Church paper is one which, as a whole, the pastor approves, which he considers in sympathy and harmony with what he considers right views and principles. He is perfectly justified, indeed it is his duty to use all his influence against the introduction into his cure of a periodical which will interfere with him in his teaching. The pastor, and not the newspaper editor, is responsible for the parish.

But the pastor should occupy the ground. He should look after the Church newspapers of his flock. He cannot afford to be indifferent. It is a matter which directly concerns himself and his responsibility. He is in serious error if he fail to give it attention.

The whole business of the success and guidance of the Church newspaper is where it ought to be, after all, in a loyal Churchman's opinion, in the hands of the bishops and the clergy. The Church paper offers

itself to them as a helper. That is all. It is a power which they ought to use for their purposes. To help the bishop in his work, and the parish priest in his, and the missionary in his, is the legitimate and only purpose of the Church newspaper.

We have marvelled often, and the wonder grows no less, that so many of the clergy fail to see the use they might make of this power, that they leave it to chance or to a stray agent, or to the whim of the moment, to be or not to be. Other Christian bodies are wiser, and their clergy press their newspapers in all directions. We are generally sublimely indifferent to the whole matter, and scarcely ask the question whether a Church family takes a Church paper or not.

We do not advocate making the clergy newspaper agents, even for Church papers, but what we do say is, that to help them in their work, to assist in making their people intelligent, interested, and active in Christian effort, they need the Church paper, and that they are those most interested in circulating the right one.

Ordinarily a pastor can do no better thing, for his own work and his own comfort in it, than to secure, in his parish, a large circulation for a good Church paper. He will feel the effect at once, and it will go on increasing. One thing is sure, he cannot, at this date, afford to do without this instrument.—*The American Churchman*, 1:70.

MODEL TENEMENTS.

HOW THE CORPORATION OF LIVERPOOL, ENGLAND, REDUCED THE CITY DEATH RATE.

The problem of convenient, comfortable, and cheap first-class tenements for the so-called "working classes" would seem to have been solved in Liverpool, England, by the "Artisans' Dwellings, Victoria Square," in that city.

In order to effect the construction of model homes to take the place of the filthy dens with which Liverpool has been long infested, land was obtained by the corporation, on which were at the time low class and unhealthy rookeries, and yards and buildings used for trade purposes. Under the Artisans' and Laborers' Dwellings Act of 1875, this locality was cleared of its population, numbering 1,310, housed on a space covering 22,487 superficial yards, including streets, etc. Then a suitable design was obtained, made by Mr. Clement Dunscombe, City Engineer of Liverpool, and the work of building was undertaken.

The site of the buildings is bounded on all sides by streets, and contains 9,195 superficial yards, of which 3,924 superficial yards are occupied by dwellings, and 5,271 superficial yards in approaches and in a quadrangular open space suitably laid out for open-air convenience and recreation.

The buildings are five floors in height, and are divided by party walls into thirteen separate dwellings, each of 75 feet front and 36 feet depth. Each dwelling has a separate entrance from the quadrangle and common staircase, and two of the blocks have shops on the ground floor. In the thirteen dwellings are 271 tenements and a superintendent's house, the tenements being one, two, and three-roomed, and including 611 rooms altogether.

With a desire to make these tenements agreeable to the eye as well as suitable for residence, the walls are all plastered and finished in distemper, the wood work is painted in attractive hues, and the "living rooms" are finished with a painted dado, surmounted by a pretty border. All the ingenuity available has been exercised to make these tenements as little expensive to their occupants as possible, by setting up every practicable convenience which will do away with the use of movable furniture. Thus each living room is provided with a combination dresser, larder, coal bunker, and closet. The larder is fitted with slate, shelves, meat hooks, hangers, etc., and is thoroughly ventilated. There are also cupboards, drawers—in fact, the entire arrangement takes the place of movable wardrobes, bureaus and chests of drawers. The bedrooms have shelving and hanging closets,

and numerous other devices for comfortable living are visible in each department.

A general laundry, placed centrally on each floor, is given up to every tenant one day, or portion of a day, in the week, and this is fitted up with all the necessary appurtenances. A single shoot for each floor is used for the disposition of ashes and garbage, and carries such refuse to a proper receptacle on the ground floor for final removal. All the iron work about the building, door furniture and fittings, etc., is of malleable iron, and each tenement has an ornamental iron knocker and a lock and key differing from those of every other tenement.

The water supply is constant, and is laid on upon every floor, and ample provision is made against fire. The floors of all the laundries, sculleries, corridors, and water closets, are of Portland cement concrete, the floors of the room being boarded on a special plan to prevent the spread of fire. In the quadrangles are fire hydrants, and the corridors are supplied with attachments to the water taps to be used for fire hose. There are two double drinking fountains in the quadrangle, which is also supplied with wide footwalks and a fifteen foot carriage way. These are laid with Portland cement, the latter being covering with asphalt. Here is also a playground for children and a grass and shrubbery plot, surrounded by a low wall, with convenient gates. The buildings are thoroughly lighted by gas from two independent 200-light meters.

The Liverpool corporation estimates the cost of these dwellings and site at £70,000, on which is expected a net return of four and a half per cent. It should be remarked that the corporation sought long and earnestly to induce private enterprise to take hold of this plan for the amelioration of the living of the laboring classes, but without avail. The land after it had been carefully prepared for building, was even offered at auction, but there were no bidders.

The rents of the tenements are exclusive of the charge for gas, if used in the rooms (which is very unusual, candles and lamps being preferred by the class under consideration), but all rates and taxes are paid by the corporation. These rents are six shillings for three-roomed tenements, four and sixpence for two-roomed, and two and threepence for one-roomed—that is to say, \$1.44, \$1.00, and fifty-four cents respectively per week.

Such public works as this have been carried on in Liverpool with the result of reducing the death rate in that city from 27.2 in 1880 to 20.3 in 1890. The whole matter has been deemed by our Consul in Liverpool to be of sufficient importance to warrant his making a special report upon it to the State Department.—*New York Herald*.

OPINIONS OF THE PRESS.

N. Y. Evening Post.

THE STRIKES.—At present they (the strikers) are fired this way and that way by their leaders, by their employers, and, if they become unruly, by the soldiers. They strike, often without knowing why, and find themselves out of a job at the beginning of winter and with a bad name to boot. Then they want arbitration, and wonder why they cannot have it after their places have been filled. The time to arbitrate is before the strike, but this is especially true in railway disputes, where wheels go round and round every minute and cannot be stopped without throwing society itself into confusion.

Chicago Evening Post.

CLOSE ALL PORTS.—It is worth while to consider that this suggestion is of scarcely less interest to Chicago than to New York, and of much more interest to the country at large than to either city. It is also worth while to consider whether the ports of New York, Boston, Philadelphia, and Baltimore might not profitably be closed to immigration for a much longer period. The cholera "scare" may subside within a few days, or weeks, or months; the peril of cholera will

abide for an indefinite period. It will lurk in the hold and steerage of every ship that comes at least from southern Europe, for a year at least. The United States has trouble enough of its own; it wants no imported disease. If it be asked, What will be the cost of measures so drastic? the answer is: The loss of 100,000 or 200,000 or perhaps half a million new citizens or potential citizens, good, bad or indifferent, but mostly bad or indifferent. Can the United States stand such a loss? Well, we rather guess, Yes.

The Christian at Work (Undenominational).

SHELLEY.—The world is not prepared for the apotheosis of the poet Shelley, the centenary of whose birth occurred last Thursday, which has been made the occasion of numerous poems and essays, more or less, in honor of his memory. Like all writers, Shelley had his personal character and his professional reputation; and the world often condones the failings of the one for the sake of the other. But it is discriminating, and makes concession to a Burns which it withholds from a Byron. So far as Shelley's character is concerned, it is only the simple truth to say that not only was the right he followed too often the antithesis of ordinary morality, but it assuredly involved the wilful overriding of convictions that were very clearly planted in his soul. The man who puts away one woman for another—and he did this twice, resulting in the death of one: who loves three women "with a passion that eternity cannot exhaust," and then neglects them with an indifference and coldness that poetry cannot express, is not one who can be placed on a pedestal for the worship of mankind. Genius has its God-like capacity, but that does not justify a Mephistophelian disregard of the obligations of the moral law.

The Central Christian Advocate (Meth.)

THE CLERGY AND SOCIETY.—The subject of political economy should receive the close and increasing attention of the ministry, particularly in industrial centres. The times call for wise teaching on this question. But it is not enough for one to thoroughly inform himself of the sound principles that must lie at the basis of a permanent adjustment of labor difficulties, although this is the first and most important step to be taken. The great mass of the common people, whose lot is one of toil and often of privation and anxiety, will be drawn by closer bonds to the Church as they find their views, however erroneous, fully understood, by the ministry meeting them on their own ground, and taking a lively interest in those things with which they are vitally concerned, and using intelligent sympathy as a leverage to help them towards God and the Church. There is an increasing disposition—which is greatly to be deplored—on the part of ministers, who have studied political economy only in the most superficial way, and who are swayed by their sympathies, to make in the pulpit reckless statements with regard to the relation between capital and labor. Every considerable strike is the occasion for some ill-advised ministerial utterance that would never have found expression had the speaker been more familiar with the subject he undertook to discuss; but its influence as far as it goes tends to bring the pulpit into contempt.

Evangelical Churchman (Toronto).

BISHOP IRELAND AND THE SCHOOL QUESTION.—The position taken by Bishop Ireland in regard to separate schools in the United States is being used as an argument to show the existence of a broader spirit of tolerance in the Church of Rome than she gets credit for. The Bishop's plan as tried at Stillwater, Minn., has proved a failure. Protestants who have tried it consider that the Roman authorities have made a breach of faith, and are asking the school board to cancel the arrangement. It turns out that although it was understood that the priests and nuns were not to interfere with Protestant children, yet they were sprinkled with "holy water" to ward off an attack of diphtheria. This is Rome's idea of unsectarian education.

Evangelical Churchman (Toronto).

THE GENUINE PREACHER.—There are four marks, according to Bishop Mallalieu, of a genuine preacher. He is a teacher, an example, a leader, and a reformer. There can be no doubt that too many preachers are mere exhorters, who forget that their office is a teaching office. He is an example for good or ill, whether he will or not. He is also a natural leader, not merely an intellect and spiritual questions, but also in matters of public opinion. He must so take his stand with the noble band of men who labour for the amelioration of the condition of all who suffer from any cause, with those who strive to make the world better, and the life of a man happier and truer.

The Pacific Churchman.

CLERICAL VACATIONS.—Several of the secular papers have lately had their annual fling at the clergy who elect to spend their summer vacation in Europe. A good deal is said as to their shepherdless sheep, and their easy, luxurious life. Such talk is mostly trash. As a matter of fact very few churches are closed, and if their pastors or assistant clergy choose to go to Europe, why not? As a matter of fact, the European trip is to-day the most economical way of spending a six or eight weeks' vacation. Moreover, there is more to be seen and learned on the other side than in some crowded watering-place or deserted village on this.

The Church Standard.

DYING RICH.—It is rather whimsical to reflect that if Mr. Carnegie had died any day these many years, he would have died, according to his own dictum, a disgraced man; for, on every day for many years, Mr. Carnegie has been a very rich man, a millionaire, it is said, many times over. In fact, Mr. Carnegie lives in constant danger of dying disgraced by his wealth, in spite of all he can do. How would it do if Mr. Carnegie were to avoid the disgrace of dying rich by the very simple means of not making quite so much money? At the present time he is engaged in a miserable wrangle with some thousands of working-people whose wages the Carnegie Company propose to reduce, and who think that he need not diminish their small share of the profits of their labor, even if he wanted to get richer very fast. If Mr. Carnegie were to leave those poor people's wages as they have been, he would still be in danger of dying disgraced by the possession of an immense superfluity of wealth. Would it not be quite as good a thing to allow some hundreds of families to accumulate a modest competence by their daily toil, as to found a new "Carnegie Library" with money saved out of their wages? And would not that be a more righteous, as well as a much easier, way of avoiding the "disgrace" of dying rich?

Harper's Weekly.

PINKERTON MEN.—The main point for the consideration of the American people is that we cannot admit the necessity of having and employing such an armed force as the Pinkerton men without confessing to a condition of things amongst us which we must be ashamed of. That in the young settlements of the far West, where the legal relations between man and man have scarcely taken a definite form, and where self-help in the largest sense is still the order of the day, something like private war should occasionally be resorted to for the determination of disputes is not astonishing. But the confession that in some of the oldest, richest, and best-ordered States of this Union the enforcement of the laws can be so little depended upon, that a resort to medieval contrivances becomes necessary for the protection of property or of any other right, is humiliating in the extreme. It is said that sometimes political considerations stand in the way of the enforcement of the laws. If that be the case, then it is high time that politics be reformed in accordance with the elementary requirements of civilized society. A truly civilized community will not have to look to a Pinkerton force to do under private pay that which is obviously the business of the regularly constituted authorities.

The Living Church.

Chicago, Saturday, September 10, 1892.

Rev. C. W. LEFFINGWELL, Editor.

BELIEVING as we do, that the only effectual way to Christian unity is to strengthen the centre, that men who are holding out their hands after a fixed faith and order, amid the uncertainties of the present day, may know where to find it, we derive much encouragement from the history of the last twelve years. It has been a period of "doctrinal revision," and it has been made more evident than ever before that fixity of belief or adherence to principles, is not to be looked for even in Christian bodies hitherto regarded as most tenacious of the traditions of their founders. In connection with our revision of the Prayer Book a door was opened, to change which could not but cause much anxiety to those who saw the relation of that undertaking to the general unsettlement in the religious world around us. But the conservative instinct of the Church provided a safeguard at the outset, in the condition that no change should be allowed to touch doctrine.

THOUGH, under the influence of a temporary enthusiasm, a revision of a very broad and sweeping character was at one time almost accomplished, further consideration and discussion dissipated the danger, and the Church has emerged (as we trust) from this anxious period without detriment. It is not simply in the escape from threatened disaster that we find encouragement, but much more in those steps of a positive character which have incalculably strengthened the position of this Church before the world. The chief of these is the vindication of the Nicene Creed from its uncertain liturgical position, by the provision which makes its recitation obligatory upon the greater festivals. Another is, the unequivocal declaration of the House of Bishops that the Historic Episcopate is part of the "substantial deposit" committed to the Church by Christ and His Apostles and that it is not simply desirable or even necessary, but "essential."

GREAT stress is laid upon the strength of great numbers. The relative value of organizations is often instinctively tested in this way. More than this, the truth of principles and especially religious principles is judged by the criterion of numerical superiority. Christianity is compared with Buddhism,

and we are told of the millions upon millions of men in the old world of Asia who have been for ages the votaries of this imposing form of religious belief. Within the sphere of Christianity, the same test is often applied as settling questions of truth or falsehood. Systems of modern origin which have suddenly sprung up and spread and flourished, are referred to as having proved their legitimacy by mere force of numbers. In regions where such systems have outstripped the ancient Church in the multitude of their adherents, they assert the right to supersede it on no other ground than this.

THUS in the discussions which have followed the action of our bishops on Christian unity, the American Church has often been held up to ridicule on the ground of presumption. That a body so much smaller than several of those to which it addressed itself, should have assumed a right to lay down definite conditions and to call upon the rest to accept them, has seemed to justify wondering contempt or inextinguishable laughter. Napoleon is reported to have said that God is on the side of the strongest battalions, and that would seem to be the opinion of many of our Christian brethren in the arena of religion. The great general was well answered by appealing to the facts of his own experience, which had supplied repeated instances of victories over greatly superior forces. In the field of Church history in like manner, the cases are not a few where champions of truth have contended almost single-handed against the forces of error and have gained the victory at last.

WITHOUT entering upon the controversy touching lay-Baptism, we may say, in answer to a correspondent, that its validity seems to us too well established by the long and general consent of the Church to be open to serious question. The question, however, is raised whether such a concession does not come into conflict with the doctrine of Apostolic Succession; whether to admit that there are a vast number of persons who are members of the Church by Baptism without the intervention of the apostolic ministry does not imply that such a ministry is useless. It is thought that the two positions are mutually destructive, that to admit the validity of lay-Baptism is equivalent to an acknowledgement of the claims of any and every sect composed of baptized persons, to be a part of the Catholic Church. A little reflection will, we think, resolve this

difficulty. If such Baptisms are valid, it is because they make the recipients members of the one body, the Catholic Church. But if such persons connect themselves with other bodies, or if they form organizations of their own, this does not make such bodies integral parts of the Catholic Church. A number of persons who are members of the Masonic Order, may join another order, that of the Oddfellows, for instance. We suppose it is possible that a lodge of Oddfellows in a particular place may be entirely composed of Masons. No one, however, would think of asserting that it was, on that account, a Masonic lodge. The Masons themselves would be the last to admit such a proposition.

BUT, it may be said, if Baptism, by whatever unauthorized persons, introduces men into the Catholic Church, what more would you have? They are members of Christ's Body, partakers of His Life. Where then is the necessity of a special, authorized ministry? Can it be necessary to remind those who speak in this way, that Baptism is but the beginning of the new life in Christ, that the imparting of such life implies and demands an environment corresponding to it? The seed may be good, but if the plant which springs from it be set in an uncongenial soil it will pine away and die. The environment proper to the member of Christ is the soil of His Church. There are sacraments of strength and nourishment as well as of birth. These are the powers of the world to come which have been definitely and perpetually committed to the organic Church in its ministry. We are not concerned here with exceptions, with evidences of grace in those who, possibly from no fault of their own, have lived in separation from the covenanted channels of grace. We are concerned with such cases only so far as that they may teach us something of the abounding mercy of God, and become reminders to us of the severer judgment which awaits those to whom He has granted the higher privileges and opportunities of His Kingdom.

"VIA MEDIA."

The *via media* is a phrase used by many Anglicans as a brief and simple statement of their position, as between Romanism on the one hand and Protestantism on the other. They signify by their use of it, that they wish to avoid extremes, and believe it is expedient to keep to the middle way, adopting as their motto, *in media tutissimus ibis*.

This principle was applied to morals as long ago as the day of Aristotle, who taught that true virtue is ever a mean between two extremes. For example, liberality lies between prodigality and stinginess, being equally removed from both. The same principle is also applied, in the Preface of the English Prayer Book, to liturgical observance, in the following words: "It hath been the wisdom of the Church of England, ever since the first compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting, any variation from it."

That there is a correct principle involved here no one can doubt, but, in both cases which we have mentioned, it is a principle of conduct rather than of doctrine, and applies in particular to such practices only as admit of excess and defect, wherein the virtue of moderation should be exercised. It cannot be applied to cases where there is a direct issue between right and wrong, as between obedience when it is due, and disobedience, between truth and falsehood, faithfulness and unfaithfulness.

The particular application of this principle which is most frequently intended in our day, is quite different, however. It signifies a doctrinal rather than a moral pathway. It is used to indicate what our position should be in matters of religious truth. It has become for many even a rule of faith. We do not deny that to those who determine the Anglican position by a ceremonial standard, the *via media* will signify chiefly a measure of the quantity of ritual which is safe and Anglican. But such a view of things is comparatively exceptional, for there are few who would consider Anglicanism as properly described as a middle ground on the subject of ritual. Anglicanism signifies a position wherein doctrine displays a larger figure than mere ritual, and, if the *via media* describes Anglicanism, it must do so on doctrinal grounds chiefly.

The extremes between which Anglicanism is supposed to preserve a middle way are Romanism and Secularism. It is interesting and pertinent to ask on what grounds this is true. Plainly because, from an external point of view, the Anglican Communion appears to be assailed by these two opposing systems, or else because there is something in her doctrine which gives her a middle position.

Perhaps the reason why we are considered midway between the two is that, in the doctrinal perspective

of each, we are identified with the other. The Romanist chooses to confound us with the Sectarians, and the Sectarian classes us with the Romanists. Anglicanism lies in the line of battle between those two opponents, and therefore is said to occupy a middle ground.

The question which needs an answer is whether this *via media* is an accident of passing controversy or an essential characteristic of Anglicanism itself. Do we occupy the *via media* on principle, or has the position been thrust upon us by the action of our opponents? Is it permanent and desirable, or transient and misleading?

Clearly the latter. The position has been thrust upon us. We did not put ourselves between Romanism and Sectarianism. We simply asserted the Faith once delivered, in its integrity and purity, and our opponents arrayed themselves against each other so as to place us in the line of their firing. We trust that our position is Catholic, but it is not the *via media* which makes it so. It is our allegiance to the Faith in all its fulness. We hope that our position between two fires will come to an end some day. God forbid that it should be permanent.

The *via media* is historically and etymologically a path between extremes, excluding both. But truth has no extremes, and the position which we have described is neither between nor *exclusive*. Rather it is like a railroad train which rests upon two rails, not between them. The Anglican position is comprehensive in its doctrinal aspects, not exclusive. To describe such a position by the phrase *via media*, is inaccurate and misleading.

SOME NOTES OF TRAVEL.

EDITORIAL CORRESPONDENCE.

V.

DEAR LIVING CHURCH.—I intended to write about our visit to York and her noble minster, (to my mind the grandest building in England), and about some churches and other things in London; but here I am in New York, not only ahead of my letter but ahead of my thoughts! After all, the pleasantest experience of the summer is getting home again; and it is worth while to go away if it makes home and country dearer.

My idea is that short visits "abroad" are more beneficial than more extended tours, unless one can go with family or friends and make a long stay and a real study of something. For a summer vacation, one month on the other side is quite enough; two months from Chicago and return, is a liberal allowance, if one goes by a fast line of steamers. A week at sea is all that an active temperament can calmly undergo, and that is about the time of the best ships, from port to port. When these are very crowded and one

can get the best room on a slower vessel, choice of the latter might be made. A comfortable berth, well located, is of great importance to one who goes for rest.

In taking a month ashore, one should not try to do two months' sight-seeing. Probably nine out of ten tourists work harder than they ever did at home. But for the compulsory rest of the voyage, they would come back tired rather than refreshed. Instead of scurrying over every country in the Old World in three or four months, in a leisurely way, try to see the best in one country in thirty days; another year, if you find recuperation in your first experiment, take your vacation amid new scenes in another land. One summer go to England by an English steamer, another year take a French steamer and spend your month in France and Switzerland; then by the German line, for a month in Holland and Germany, and so on. It is not at all unsafe to visit Italy in summer, and to an American the heat even in Naples is not intolerable. The health rate of Rome in July is generally as good as that of New York. Some precautions are needed, however; as, not to visit ruins or to go out of the city after sundown, and not to go into churches or other chilly places without a shawl or cloak, and to drink little water that is not boiled. These directions should be followed, indeed, in nearly all European cities.

As this letter has started out in a rambling way, and appears to be devoted to ramblers, perhaps it may be well to make some suggestions concerning travellers westward, or visitors coming from abroad, to our Exposition. Many people in England are thinking favorably of a visit to Chicago next summer, and if some misapprehensions could be removed, the number would be large. There is a very general fear of our hot weather, and it is a serious matter for an Englishman to face 95 deg. Fahrenheit. His wilting point is 80 deg. The report of the late heated term in the States has discouraged many. It should be noted, however, that such intense and prolonged heat is not experienced more than once in twenty years. Moreover, no excessive heat will be encountered in Chicago before the middle of June or after the middle of September. This gives six weeks at the beginning, and six weeks at the close of the Exposition, during which comfortable weather is assured.

I find, also, that there is an impression abroad that Chicago is unhealthy, that the water-supply is polluted and insufficient, that anarchists roam the streets, and all sorts of crime and violence are rampant. I was amused to hear a fellow voyager say that he would not endanger his life by going to Chicago, unless duty called him there! He had been in nearly every country in the world and had sailed on every sea. To such apprehensions we can confidently reply that there is no more orderly city of its size in the world than Chicago. It is the headquarters of a military division of the U.S. army, and if necessary the whole power of the general government could be relied upon to protect life and property.

Chicago is a healthy city, notwithstanding the unsavory reputation of the river. The water-supply is abundant, and only during the high floods

of early spring is it slightly contaminated. It is taken from the lake (an inland sea of the purest water) five miles from shore. It is much better than the water of London or Paris, at any season. A large addition to the supply will be made before the opening of the Exposition.

This matter is, of course, of importance to visitors from all parts of our own country, as well as to those from abroad; and another point is of general interest, namely, what provisions will be made for the entertainment and protection of guests? There is a wide-spread fear of extortion, of poor fare and high prices. People all over the world are afraid that Chicago will be a den of thieves and robbers during the Exposition. I understand that the managers are taking steps to insure good treatment of all visitors who take reasonable precautions against swindlers, and that all needful information and assistance will be provided. Good entertainment at reasonable rates will be assured to all the world. I hope THE LIVING CHURCH will see its way to aid in this. All Chicago should be aroused to give a kind welcome to the millions who are coming, and to make it pleasant for them.

Perhaps, as this letter is a thing of shreds and patches, you may be willing to tack on the following as a sort of tail to a mid-summer kite. It was written on "The City of New York," on my homeward way as a contribution to *The Gazette*, a little paper which is printed and published on board:

THE SEA-ANGEL.

Poets have sung sweetly about sea-nymphs, of whose existence we entertain serious doubts; and the sea serpent, almost as mythical, is famed in story. There are sea-lions, we know, and sea-urchins; and who has not heard of the sea-dog? But what poet has ever sung the praises of the sea-angel? Yet need I tell you, fair readers of *The Gazette*, that she exists? Have you been on the "City of New York" now four days, without having proof of this?

Perhaps you have not seen her wings, but of her visits, neither few nor far between, you probably have had experience. She has a cheerful smile, be the day ever so dark and dreary; a light, firm step, be the ship ever so unsteady. She goes about her ministrations with unwearying patience, and her presence is a benediction to every sea-sick mother and daughter upon whom she waits by day and night. Being an angel she sleeps not, neither does she get tired. She is never cross, she never forgets, never fails. Does languid Laura call for a dose of Eno's Fruit Salts at six A. M., this sweet sea-angel brings it from somewhere in the vasty deep sooner than Puck could put a girdle round the world. Does Mistress Hurryup want a cup of tea "as quick as she can get it," though the angel is pluming her wings, she will leave her matutinal toilet and speedily produce the steaming beverage from Davy Jones' locker.

Though of angelic mould and celestial temper, this gentle servitor shrinks from no terrestrial labor. She will apply a bag of hot water to cold feet or pounded ice to a hot head; with equal serenity she will take an order for an orange or an omelette.

Possibly you may know the name of this good spirit of ocean, this indispensable water-sprite, this guardian angel of the great deep. There may be other and sweeter names by which she is known to those fair ones around whom she hovers all the way from Sandy Hook to Queenstown; but to the writer, who is only a man, and comes not very near to angels on the sea, she is known only as—THE STEWARDESS!

C. W. L.

LETTERS TO A CITY RECTOR

FROM A COUNTRY PARSON.

II

WORSHIP IN A RECUMBENT POSTURE.

DEAR ALFRED—Did you ever notice that some people hesitate to become Churchmen, because they think it requires more muscular vitality to be a Churchman than a Dissenter? A case that came under my observation recently would seem to support this view.

"I like your Church well enough in some things, but it's got too many forms to suit me;" these words were addressed to me by an occasional visitor at St. Aidan's, whom I used to see lolling in a seat in the rear of the church. I knew he was one of those unfortunate persons of whom it has been not inaptly said that they "are constitutionally tired." I regarded him for a moment, and said: "You mean you object to stated printed forms of prayer?"

"Yes, I don't see the use of going through so many forms, rising up and sitting down, and kneeling and bowing!"

This is what I thought: "You never exert yourself much in this line. You assume the recumbent position, and keep it. You are most formal. You have only one posture—reclining."

This is what I said: "You mean that the Prayer Book requires too much change of attitude to suit you?"

A pause. "Well, yes, I s'pose that's what I mean."

"I understand, you think we ought to sit or stand or lie down, through the service?"

He looked at me sharply for a moment.

"Yes, why not sit all the time. I can say my prayers just as well lying on my back as I can kneeling. In fact I do, usually. I'm pretty tired when night comes, and glad to rest."

Ah! thought I, "Mr. Easygo, your front gate shows the marks of hard labor." I had often noticed him leaning over it gossiping during the forenoon with passers by, while his poor wife toiled early and late to win bread for the family. But I restrained the unspoken thought, and said: "Do you think it reverent to address your Maker in such a listless attitude?"

"I don't see what odds it makes, if the heart's right, what shape your body takes!" This with a good deal of assurance, as a clincher. But I rose to the occasion, and replied:

"God gave us our bodies to be used for His glory. Our bodies are the means through which our higher nature expresses itself. Through them we are to act nobly and live purely. God has left his mark plainest on man. Man physically looks upward, not downward. Even the birds lift their heads heavenward to carol God's praises. Do you not in your daily duties assume different postures? You sit to eat, you walk abroad to sow your field, you kneel to weed your garden; if you can thus employ varying postures for various earthly purposes, can you not employ the same in spiritual exercises? Is it not right to express our relation to God by postures best suited to represent the suppliant, attentive, or exultant heart. You come into God's house, you remove your hat; you are ushered into the presence

of a king, you bend the knee. Even a heathen is not forgetful to pray with bended knee or bowed head. Why should not a Christian who has greater knowledge and professes greater love? Do you not think people sometimes refuse to kneel because they are too sluggish or too selfish to make the exertion for God which they make for self?"

"Your argument sounds reasonable and it may be right enough for some, but I guess I can pray just as well sitting as kneeling."

"I hope you can, my friend; but assuredly you will not wound your dignity by praying as your Lord prayed, and as apostles prayed. They thought a heart inclined to God could best be expressed by an inclined, not a reclined, body. And surely a spirit praising God can best be declared by that posture which gives fullest play to the vocal organs. Soldiers thrilled by battle music could scarcely sit and listen to it; soldiers of Christ like to be upon their feet when they listen to the inspiring hymns of the Church's army."

Several Sundays after this conversation, I saw Mr. Easygo in church again. I noticed, as I ascended the pulpit, that he sat bolt upright. Perhaps he had made a resolution to begin at the sermon! If he could sit through that, possibly he could kneel in the prayers. I could not turn and look at him then, of course, but I have learned since that he has found that the change of position involved in following the rubrics is both restful to his body and helpful to his devotions. Perhaps, too, he has discovered that it helps to keep him awake during some of my prosy sermons! At all events, the recumbent posture has become "a lost art." Forms are not so bad after all!

RICHARD.

THE EDITOR'S TABLE.

A SUBSCRIBER writes: "I certainly agree with you most heartily that the ensuing General Convention should conclude the revision of the Prayer Book; and when the amended one is issued, I trust that all Churchmen will obey the rubrics."

SEVERAL have written, within a few weeks, suggesting what seemed to them desirable changes in the Prayer Book. To all these we reply, that upon our part we propose to stand by the agreement that no new matter shall be introduced, and we shall not favor any movement to prolong the revision. On this ground we have been compelled to decline several articles advocating a change of the name of the Church in this country, before the new Prayer Book is issued.

WE regret to note that some of our contemporaries do not scruple to urge the re-opening of the whole subject, involving a controversy that will end we know not when, and leave us we know not where. If the Thirty-Nine Articles can be thrown out by the action of our convention, why cannot the one word "Protestant" be eliminated in the same expeditious way?

HERE is a note from another correspondent about a scheme for making fees at funerals. In large cities there are some families not connected with any religious denomination, who leave the undertaker to secure a minister,

and a fee for the latter is included in the bill. For Church members, who have a right to such services, there should ordinarily be no charge for burial; but why should the solemnities of religion be furnished free at the burial of those who have never darkened a church door?

THE PRAYER BOOK provides but one burial service, and that is for Church members; yet it is not to be supposed that a clergyman would refuse to officiate at the funeral of any outcast. Though the regular service could not be used, a suitable one could be compiled. All baptized persons are recognized as members, so that the rule of the Church cannot be counted narrow and exclusive. Nor is there any just ground of complaint because those who have not entered the Christian family are refused the privileges which belong to the family.

WRITING upon "The Impending Paganism in New England," the Rev. Walker Gwynne, says, in explanation of the downward tendency: "The ancient and divinely ordained priesthood of the Church Catholic has been abandoned, and in its place has been put a humanly ordained order of preachers, possessing and claiming no authority from Christ, or His apostles, but depending for their influence upon their own personal characteristics."

IN the course of a sermon against gambling, which the Archdeacon of London preached at St. Paul's lately, he very properly put gambling on the Stock Exchange on the same level as gambling on the turf. "I have myself," said Dr. Sinclair, "known pious and respectable women who daily prayed with fervent earnestness that they might make 30 per cent. on the Stock Exchange." Doubtless these pious ladies—being ready to

Compound for sins they are inclined to By damning those they have no mind to would be greatly shocked at the conduct of those other ladies mentioned by the preacher who "have recourse to the hay-stack to bet which of them would pull out the longest stalk."

A PHYSICIAN writes: "I wish to thank you for your editorial on Christian Science. It does me good to see such a paper as THE LIVING CHURCH opposing quackery, of which Christian Science is a very thin and blasphemous variety."

PERSONAL MENTION.

Hereafter the address of the Rev. P. T. Penn will be Monroe, Orange Co., N. Y. He will take charge of the parishes in Monroe and Greenwood Lake.

During the absence, in Utah, of the Rev. Lawrence B. Ridgely, rector of St. Stephen's church, Wissahickon, Phila., the Rev. Edward T. Mabely, of Cleveland, Ohio, will have charge of the parish.

The Rev. George A. Hunt will begin his work at St. Peter's church, Philadelphia, without delay.

The address of the Rev. J. George Ewens, lately of Camden, N. J., is now the Clergy House, All Saints' cathedral, Milwaukee, Wis., and until further notice.

The Rev. Snyder B. Simes, who has been in Colorado for three months past, has resumed his parochial duties at Gloria Dei church, Philadelphia.

The Rev. Dr. E. A. Foggo, rector emeritus of old Christ church, Philadelphia, who has been spending several months in Bermuda, the place of his nativity, has returned to Philadelphia.

The Rev. Chas. Westerman, of East Haven, Conn., has accepted an election to the rectorship of St. Stephen's church, Bridesburg, Phila.

The Rev. C. A. Brewster has accepted the rectorship of Grace church, Crosswicks, N. J.

The Rev. E. B. Niver, of Providence R. I., has had temporary charge of Calvary church, Conshohocken, Pa., during the absence of the rector.

The Rev. C. F. Wrigley, of Buffalo, N. Y., has been elected dean of Trinity cathedral, Cleveland, O., on nomination of the Bishop of Ohio.

The Rev. Rogers Israel has accepted the rectorship of St. Luke's church, Scranton, Pa.

The Rev. John Cornell, of Nice, France, has been summering at Newport, R. I.

The Rev. Edward Ritchie has accepted the rectorship of St. Luke's church, Newtown, Pa.

The Rev. Frederick W. Clampett has resigned the rectorship of Grace church, Sandusky, O., in order to accept an election to the rectorship of St. Peter's church, Baltimore, in succession to the Rev. Dr. J. E. Grammer.

The Rev. Chas. F. S. ntang has been elected rector of Christ church, Rock Spring, and the church of the Holy Cross, Rocks of Deer Creek, Md.

The Rev. E. G. Murphy has accepted the rectorship of Christ church, Laredo, Texas.

The Rev. Walter Mitchell's address is changed to 254 West 100th st., New York City.

The Rev. J. B. Pitman has changed his address from Matteawan to Glenham, N. Y.

The Rev. R. W. Micou having accepted the professorship of Systematic Divinity in the Philadelphia Divinity School, has removed to that city. His address is 4814 Regent st.

Bishop Seymour's address until Oct. 1st will be, care Jas. Pott & Co., 14 Astor Place, New York; during October until adjournment of General Convention, care of the Rev. Dr. Hodges, 24 W. Paragoga st., Baltimore, Md.

The Rev. Dr. Shackelford will take charge of St. Luke's church, Scranton, Pa., until St. Luke's Day, when the new rector comes into residence.

DIED.

GOMME.—Suddenly at Geneva, N. Y., on August 27th, Herbert H. Gomme. Jesu Mercy.

FARRAR.—At her home near Vittoria, Ont., August 30th, in the 48th year of her age, Flora Mary, beloved wife of Mr. Charles Farrar, and daughter of the late Rev. John Powel, A. M., of Glamorgan-shire, Wales.

MYNARD.—Entered into rest in San Francisco, Cal., Sunday, August 14, 1892, Martha Norton, elder daughter of the Rev. Floyd J. and Sarah U. Mynard, aged 77 years and 7 months.

"Jesus called a little child."

LAMBERTI.—At Rahway, N. J., Joseph A. Lamberti, in his 29th year, son of John B. and Lucretia M. Lamberti.

RICHARDS.—At Geneva, N. Y., August 30, 1892, Peter Richards, in the 81st year of his age, of the late firm of Richards & Cronkite.

OFFICIAL.

CAUTION.—A clergyman of English orders, by the name of Wm. Radcliffe, made application to me a few weeks ago, for temporary duty. He submitted his "Letters of orders," with many commendations of clergymen and others in England. On the strength of these documents, I licensed him for six months, in the diocese of New Jersey. He went to St. Andrew's, Lambertville, for a few Sundays, during the absence of the rector, and has proven himself both a FRAUD and a SCOUNDREL. I hereby warn the bishops and clergy to beware of him. Warrants are out for his arrest, both in New Jersey and Pennsylvania. His license to officiate in this diocese is hereby revoked.

JOHN SCARBOROUGH,
Bishop of New Jersey.

LIST OF HOTELS AND BOARDING-HOUSES IN BALTIMORE.

The House of Deputies having adopted, at the General Convention of 1883, the resolution "That each diocese should hereafter provide for the expenses of its bishop and clerical deputies attending the General Convention," and "That hereafter no personal expenses of any member of the General Convention should be borne by the parishes or people of the city in which its sessions may be held," the committee of arrangements for the next General Convention, to be held in Baltimore in October, gives the following information respecting hotels, etc., which may be of use to those who propose attending the Convention and meetings connected therewith.

HOTELS (American plan).—Albion Hotel, Cathedral st., opposite Emmanuel church, \$3 per day and upwards; Altamont Hotel, cor. Eutaw place and Lanvale st., \$2.50 per day and upwards; Carrollton Hotel, cor. Baltimore and Light sts., \$2.50 per day and upwards; Eutaw House, cor. Baltimore and Eutaw sts., \$2.50 per day and upwards; Imperial Hotel, Calvert, near Fayette street, \$2.50 per day and upwards. (European Plan).—Mt. Vernon Hotel, 105 W. Monument st., rooms, \$1.50 per day and upwards; Hotel Rennert, cor. Saratoga and Liberty sts., rooms \$1.50 per day and upwards; St. James' Hotel, cor. Charles and Centre sts., rooms, \$1 per day and upwards.

BOARDING-HOUSES.—Mrs. Yoe, 1214 Bolton st., \$3 per week for one person, \$14 for two; Mrs. Gassaway, 1216 Bolton st., \$1 per day; The Avon, 609 and 611 N. Calvert st., \$1 per day; Mrs. Holbrook, 1021 Cathedral st., \$11 per week and upwards; The Kensington, Cathedral st., opposite Emmanuel church, \$2 per day; Mrs. Dukehart, 333 N. Charles st., \$3 to \$10 per week; The Langham, cor. Charles and Centre sts., \$1.50 per day; Mrs. Shreve, 13 E. Franklin st., \$10 per week; Miss Young, 718 N. Howard st., \$10 per week; Miss Riddick, 1021 Linden ave., \$5 per week and upwards; Miss Silver, 1414 Linden ave., \$1.25 per day; Miss Williams, 18 K. Madison st., rooms only, \$5 to \$10 per week; Miss Elliott (next door) board alone \$5 per week; Mrs. Coffroth, 924 Madison ave., \$6 per week; Mrs. Byrne, 330 Madison ave., \$1.50 per day for one, \$6 to \$7 each for two per week; Mrs. Cowman, 1024 Madison ave., \$5 per week and upwards; Mrs. Cox, 1221 Madison ave., \$1.50 per day; Mrs. Hall, 907 McCulloh st., \$6 to \$9 per week; Miss Asht'n, 909 McCulloh st., \$6 to \$10 per week; Mrs. Meyer, 919, McCulloh st., \$6 per week and upwards; Mrs. G. Y., 925

McCulloh st., \$6 per week and upwards; Mrs. Warfield, 1100 McCulloh st., \$6 per week; Miss Martin, 1109 McCulloh st., \$6 to \$8 per week; Miss Tyson, 1114 McCulloh st., \$1 to \$1.50 per day; Mrs. Dixon, 1120 McCulloh st., \$5 per week; Mrs. Adams, 312 N. Paca st., \$6 to \$8 per week; The Brexton, 865 Park ave., \$2 per day and upwards; The Misses Wroth, 15 Pleasant st., \$5 per week and upwards; Miss Conway, 918 St. Paul st., \$5 per week for table board only, \$8 to \$10 per week for room only.

Lunch will be served daily (except Sunday) from 1 to 2 P. M., in the basement of the church—for members of the Convention—free of charge.

REV. JAMES L. SMILEY,
Secretary of the Committee of Arrangements,
910 St. Paul st., Baltimore, Md.

TO CORRESPONDENTS.

A. W., NEW WESTMINSTER.—We cannot give desired information now. We hope soon to favor our readers with full particulars.

H. B.—We have stated several times that no changes in the Prayer Book will be proposed by the coming General Convention. Only those changes that were adopted by the last Convention will be acted on in this. The change of name has been agitated for many years, but the case is hopeless at least for twenty years to come. May you live to see it!

W.—"The Daughters of the King" is an organization of Churchwomen who have for their object the upbuilding and extension of the Church in their own parishes. There is a central society in New York City, and chapters in connection therewith may be formed in any parish. For further information write to the secretary, Miss E. L. Ryerson, 508 E. 87th st., New York City.

K. M.—Sisters live in community under rule, and take vows for life. Deaconesses may live at home and may resign at any time. Probably any Church bookseller could furnish you a book giving desired information. "The Living Church Quarterly" (Calendar issue), p. 81, gives a list of our sisterhoods. Address, The Young Churchman Co., Milwaukee, enclosing 25 cents. Consult Church Encyclopedia.

OBSERVER.—The Assumption is a festival of the Roman Church, commemorating the supposed taking up of the body of the Blessed Virgin Mary into heaven. There is no historical foundation for the belief. Among the primitive Christians, "Assumption" referred only to the soul, the "taking up" of the spirit at death of the body.

APPEALS.

GENERAL CLERGY RELIEF.

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS.

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

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

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

Salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Her role giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

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

The Treasurer's accounts will be kept open until the morning of Tuesday, September 6th, to include all receipts intended for this fiscal year.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

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

MR. EDWARD O. HUBBARD

P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

ENERGETIC clergyman, now working in important city parish, desires change. Age 27, musical, good visitor, English, Cambridge graduate. Address UNIV. Clergy Club, 29 Lafayette Place, New York.

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

CHOIR AND STUDY.

CALENDAR.

SEPTEMBER.

4. 12th Sunday after Trinity.	Green.
11. 13th Sunday after Trinity.	Green.
18. 14th Sunday after Trinity.	Green.
21. St. MATTHEW, Evang.	Red.
Ember Day. Fast.	
23. Ember Day. Fast.	Violet.
24. Ember Day. Fast. Violet. (Green at Evensong.)	
25. 15th Sunday after Trinity.	Green.
29. St. MICHAEL and ALL ANGELS.	White.

CHORAL DIRECTORY.

Service List for Trinity Church, New York, for August.

THE TRANSFIGURATION. Anthem, "O praise God in His holiness," Weldon; Communion service, Cobb in G; offertory, "From the rising of the sun," Ouseley.

EIGHTH SUNDAY AFTER TRINITY. *Te Deum*, Smart in F; anthem, "O clap your hands together," Steggall; Communion service, Monk in C; offertory, "Holy offerings rich and rare," Redhead. P. M.: Service, Bennett in F; anthem, "Open me the gates of righteousness," Stainer; *Magnificat*, Gregorian.

NINTH SUNDAY AFTER TRINITY. *Te Deum*, King in F; anthem, "From all that dwell below the skies," Walmsley; Communion service, Calkin in C; offertory, "Give alms of thy goods," Martin. P. M.: Service, Arnold in A; anthem, "Blessed are they that dwell in thy house," Tours.

TENTH SUNDAY AFTER TRINITY. *Te Deum*, Boyce in A; anthem, "The Lord is great in Zion," Best; Communion service, Hiles in G. P. M.: Service, Hopkins in Bb; anthem, "The radiant morn," Woodward.

St. BARTHOLOMEW'S. Anthem, "They that wait upon the Lord," Macfarren; Communion service, Tours in F; offertory, "O taste and see," Goss.

ELEVENTH SUNDAY AFTER TRINITY. *Te Deum*, Calkin in Bb; anthem, "We have heard with our ears," Reay; Communion service, Selby in A; offertory, "Blessed be the man," Martin. P. M.: Service, King in F; anthem, "Glory to Thee, my God, this night," Gounod.

The Worcester, Mass., Musical Association has already announced its prospectus for the thirty-fifth annual festival, which opens Sept. 26th and closes Sept. 30th. This is undoubtedly the leading association of its class in the country, in the length of its corporate existence; in the importance and dignity of its artistic work, and its wide range over classic as well as contemporaneous art; in the excellence and magnitude of its celebrated chorus; and in its intelligent administration which not only succeeds in delighting and instructing many thousands year after year, but, while providing unprecedented attractions, demonstrates the practicability of financial independence, and even the steady accumulation of a considerable fund. All this implies public spirit, enterprise, æsthetic and practical intelligence.

Each year is one of laborious preparation that produces and sustains a perennial chorus of five hundred adult members, in excellent form. The methods and the principal works, happily, hold over from year to year, and the veteran Carl Zerrahn will again hold the baton, supported by D. B. Allen at the great concert organ, with a selected orchestra of sixty instruments from the Boston Symphony Society, with the well-known first violin, Kniesel, as concert-master and assistant conductor.

Among the principal selections, choral, are "The Messiah"; and as this

is the one-hundredth anniversary of Mozart's death, a generous selection of Mozart's music will be given, both vocal and instrumental—the brilliant Motett No. 3, with the Eb Symphony, and the Masonic funeral music; "The Hymn of Praise," Mendelssohn; Rubenstein's "Paradise Lost"; Gade's "Erl King's Daughter"; selections from Mascagni's opera, the "Cavalleria Rusticana" and "L'Amico Fritz", with selections from Xavier Scharwenka's new opera, "Matiswentha." This composer, now resident in New York, will play some of his own piano concertos and other productions, and personally conduct the operatic selections. Among the other orchestral compositions are the ballet music from Gluck's Orpheus, Beethoven's Fifth Symphony, and principal selections from Massenet, St. Saens, Berlioz, Goldsmith, Bizet, Svendsen, and Wagner.

The soloists count for an important element in such a protracted festival and there is a brilliant array: Sopranos, Mme. Rasta Tavary, Mrs. Corinne Moore Lawson, Miss Priscilla White, and Miss Emma Juch; contraltos, Mes. Bell Cole and Ruggles, and Miss Whitnie; tenors, Messrs. Campanini, Bacheller, and Rieger; baritones, Messrs. Max Heinrich, Carl Dufft, and Galassi; and basses, Messrs. Myron Whitney and Arthur Beresford.

There is a daily morning rehearsal, with two daily concerts, after Monday with its afternoon concert, making in all, nine concerts, and five rehearsals, for which entire series a ticket with reserved seat (transferable), is given for five dollars. Contrast this arrangement with the list of prices to be asked at the English Gloucester Cathedral Festival, which is to be held Sept. 6th—9th inclusive, seven concerts and no public rehearsal. The single "reserved seat" ranges from 15s for available places, to 1s 6d for out-of-the-way corners, or nearly \$2.50, while the "series," or season ticket is held at £4, or almost \$20 each. This disparity in the prices for attendance between the Worcester and the great English festivals is seen even more forcibly illustrated in the instance of "Leeds", which holds its great festival Oct. 5, 6, 7, and 8, giving eight concerts and no rehearsals, when a serial ticket, transferable, is given for £6, or almost \$30, as against the Worcester at \$5, and a single first seat for each concert is held at £1, or \$5. The programmes and soloists are fairly comparable.

The list of attractions is singularly well balanced for both festivals; the selections, are perhaps more important for Gloucester, but greatly superior in miscellanies of the highest importance at Worcester; while the list of solo vocalists is apparently in favor of Worcester. It should be remembered that the Worcester festival pays a generous rental sum for the occupancy of the great Mechanics' Hall and its organ, while the Gloucester cathedral costs the English festival nothing. The Worcester Festival Association is conducted chiefly in the interests of "the people" or "the masses." It has become a fruitful centre for organizing influences and energies, which have planted similar associations in a dozen different centres throughout New England, each one of which is working

on similar lines towards the same results.

There are a few churchyards in New York where the old-time love and reverence for "God's Acre" survives, and rebukes this materialistic, half-faithless age. We need hardly remind our readers, hundreds of whom have paused in passing Trinity church and St. Paul's chapel, of the pious care that years ago, under the direction of Dr. Dix, rescued the outlying ground from dilapidation and growth of rank, unsightly weeds. We shall find few, if any, such "resting places" elsewhere within the compass of the great city, for they have been "walled in" by the greed of builders and adventurers, hidden in impenetrable recesses, or torn out and desecrated by the savage march of "progress." At Grace church, the landscape gardener has plied his art, but the decorative shrubberies and parterres have not taken kindly to the overshadowed precinct. But a little further uptown, if we turn out of Broadway on the right, and saunter down along 29th street, we shall encounter a refreshing surprise before reaching Madison avenue. For here, half-hidden and well-embowered, lies the love-built, rambling "little church around the corner," holding its own with a more tenacious and deeply-rooted vitality than ever. The "little church" has grown and thriven, and stretched itself, until it has gathered in a great congregation under its wandering roofs, and is become a centre of all manner of holy ministrations for the living, the dying, the dead, the sorrowful, the destitute, and the friendless. Here "God's Acre" fitly frames the Lord's house and sanctuary with significant and perennial beauty. It is within these fifty years become a lordly grove whose generous branches reach well above and over the low-lying church, reaching across its eastern and northern boundaries, and the clergy house which flanks the western end. Dr. Houghton built (and lives in) that house, long ago, at the beginning of his ministry, when upper New York had not yet reached so far "up town" as Madison Square, but had sent out only a detached edifice here and there in the rough lands northwards, hinting at its future progress. Then, all of these trees were delicate saplings, and the young, half-invalid priest had a hand in planting every one of them. Everything has grown and thriven that his hands touched, and these trees among them, until now there is no such sweet, umbrageous "God's Acre" in all the great city, north of St. Paul's churchyard.

There are no graves here. It is kept for the living and their rest and comfort. The same loving forethought provided a drinking fountain, so placed that the wayfaring men and street travellers might stop and get refreshment. All this sweet providence for the people; and it reaches even the birds, for on every tree and on every one of the many corners of the little Gothic church and parish house, are nailed small houses for the feathered pets of the good doctor, well-built little bandboxes designed much after the fashion of the seaside Queen Anne cottage with peaked roof, dormer windows, thatched roof, and bay windows. Winter and summer the churchyard is swarming with birds of

every kind, according to the season. In all, there are thirty-eight bird-houses on the trees and fastened to the corners of the parish house and the church. Besides this, there are scores of birds that find homes among the vines, about the chimney corners, or under the eaves. At a low estimate, 1,000 birds spend their summers in and about Dr. Houghton's churchyard. It is a much sought-after spot, and all the birds know it.

MAGAZINES AND REVIEWS.

With the exception of *The Westminster*, the Leonard Scott republications are all avowedly eclectic, like *The North American* and *Forum*, wherein all sorts and conditions of beliefs and unbeliefs find expression side by side. The Churchman, therefore, it is to be hoped, reads them rather in a critical, than receptive, spirit. The best thought on all sides of controversial topics—and what great topic is not controverted now-a-days—is sure to be found. It cannot be doubted that the great English Churchmen, bishops and laymen, on one side, with Mr. Huxley and the Spencerian idealists on the other, dominate and lead the contest between supernatural revelation and historic Christianity on the one hand, and atheism and agnosticism, which is a mild naming of atheism, on the other.

The Fortnightly has eleven papers, a central group of five representing the literary interest of the number. "Mr. Henley's Poetry," by Arthur Symonds is a sorrowful exploitation of the *sans culotte* school of literary art, of which the late Walt Whitman was a representative; which draws its nutriment from Voltaire, Rousseau, and Heine, and the rest. Mr. Symonds remarks that "A villa and books never made a poet; they do but tend to the building up of the respectable virtues (?); and for the respectable virtues poetry has but slight use. To roam in the sun and air with vagabonds, to haunt the strange corners of cities, to know all the useless and improper and amusing people who are alone very much worth knowing, it is such things as these that make for poetry." This is the key-note of the writer's philosophy, than which nothing more deleterious, misleading, and utterly false, can be conceived. It is a resultant of bohemianism concentrated by all the social apostasies and evil living and unbeliefs of the day. Mr. Henley's verses are of little or no account, and we have cited his panegyrist only as one among the danger signals of the times. "The Working Lady in London," by Miss March-Phillips, is a graphic and painful study of a class not yet distinctly differentiated in American life; for we still insist on the amusing hallucination that all women are "ladies." There is a deep distinction and difference between these terms. It is painfully clear that for "ladies" reduced to the painful emergencies of self-help and support, life in England has little room and less opportunity. The struggle is "from hand to mouth," and rarely, here and there, a lady emerges from the general poverty into moderate or even generous independence. Francis Adams contributes the only sensible and historically accurate portraiture of Shelley's life and character we have recently met with. Here and there he refrains too greatly where honest disclosures are better. The poet-dreamer is drawn as a half-witted, almost irresponsible creature in all practical relations.

The Nineteenth Century, after a long symposium on "Why I voted for Gladstone," with eight contributors, has twelve other papers of greater or less interest. A single paper, at least, will amply reward an attentive reading—the VIII—"Art Studentship of the Early Italian Painters," by Dr. Jean Paul Richter, in which the educational efficiency of the ancient art guild life is shown with singular distinctness. "Recent Science," by Prince Kropotkin, and the picturesque notes of "A Virginian Journey,"

by E. S. Nadal, will also prove agreeable reading.

The Contemporary covers a wider range of topics, such as "William and Bismarck," a powerful and masterly review of their relations, past and present, and going to show that Bismarck was not only the creator of the German empire of to-day, but that his personal genius, with the devotion with which it is almost universally regarded among the people, suggests the necessity of his official co-operation with the government and court; a serious and painful study of "The Problem of Crime in France," by Madame DeBury; a lovely study of an artist-naturalist and his rambles in "Dutch Water-Meadows," by T. Digby Pigott; a rather labored but decidedly able arraignment of disintegrating novelistic literature, as the Elsmere story and David Grieve, "Fiction and Faith" and "Julia Wedgewood"—a work, by the way, which Mr. Mallack has accomplished with exhaustive and unanswerable conclusion, a month or two ago, and which is worth hunting up; a vigorous paper on "John Knox," with a series of ten well-constructed sonnets by John Stuart Blackie.

The Westminster Review, while not receding from its well-known advocacy of what are known as "liberal views," is marked by a delightful atmosphere of well-bred culture and scholarship. It is noteworthy that the extreme and most virulent advocates of disintegrating doctrines, theological, philosophical, and social, do not send their papers, as a general thing, to *The Westminster*—Huxley, Leslie Stephens, Harrison, and others appearing in the pages of the three younger monthlies already noticed above. Among the nine papers, the second, fourth, fifth, seventh, and ninth should attract attention. "Some Aspects of Sentiment" is a finely analytic study of some representative novelists, beginning with Richardson and his "Clarissa Harlowe." "Glimpses of Thomas Moore" are fresh, hearty, and our sympathy is with the writer in his appeal for the erection of a monumental memorial, neglected till now, even in Dublin; we may well wonder that the writer of the most musical and exquisite lyric verse in the language should have dropped astern in the progress of our literary development—lyrics that have traveled again and again the globe, and are yet read and sung with the old-time enthusiasm. "Education in Germany" is an instructive paper on a subject which grows in interest throughout the whole educational world. The ninth paper is a very valuable survey of contemporary literature—science, philosophy, and theology (and here we must lift caution signals!), sociology, politics, voyages, and travels; history and biography, and *belles lettres*.

The English Illustrated Magazine, Macmillan & Company, is an exceptionally interesting and instructive number, especially for its initial paper on "W. H. Smith and Son," a generously illustrated sketch of the rise and multiplied successes of one of the most remarkable men of England to-day, with a speaking portrait of the great man who, at his decease, and long before, had become a leader of Parliament and one of the most honored men in the kingdom; a brisk, nicely-illustrated paper on "Racing Yachts;" something very bright and taking about "Love Birds and Prying Parrots," and "The Northeastern Rail and its Engines," especially suited to professional railway constructors. The beauty of the designs and engravings demands recognition, far surpassing in figure-drawing our magazine work. From the first page to the last the number is attractive and interesting.

BOOK REVIEWS.

FROM THE BOOKS OF LAURENCE HUTTON. New York: Harper & Bros. Price \$1.00.

This little book is specially designed for those students who are interested in the titles, ownership, and the various things that make old books valuable. There is a good deal of valuable and interesting infor-

mation in this publication which makes it a useful addition to the library.

THE LILY OF WOMANHOOD. A Sermon to Young Women. By the Rev. Robert A. Holland, D. D. New York: Thomas Whittaker.

One of the finest utterances of the pulpit of our day on the subject of woman. Dr. Holland has gracefully named his great sermon, "The Lily of Womanhood." Thos. Whittaker issues it for general circulation in neat, white covers at 10 cents per copy, or in quantities at \$1.00 per dozen. Every woman in the land will read it and enjoy it unreservedly.

THE PASSION PLAY AT OBER-AMMERGAU. Representation of 1890. By Wm. D. Maxon, rector of Trinity church, Utica, N. Y. Utica, N. Y.: Press of L. C. Childs & Son.

This publication is the substance of two lectures on the most interesting relic of the performance of religious plays in the Middle Ages of Europe. Every one has either seen or heard of the Passion Play. This little booklet gives an account of its origin, history, and representation of 1890. It is well gotten up and illustrated with excellent photographs. Placed on the parlor table it will serve both as an ornament, and an excellent means of whiling away a half hour.

THE EPISTLES TO THE THESSALONIANS. By the Rev. James Denney, B. D.

THE BOOK OF JOB. By R. A. Watson, D. D.

[Expositor's Bible.] New York: A. C. Armstrong & Son.

Of these new volumes of the Expositor's Bible, the first is a clear and very satisfactory exposition of the continuous sense of the two Epistles to the Thessalonians. Few, if any, points of importance have escaped the writer's eye. It was hardly necessary to introduce with such emphasis his views of Church government, or to be quite so dogmatic in his condemnation of other positions on that subject. It is, however, quite natural from his standpoint, and we like him none the less for his frankness. His notions of the use of a liturgy in public worship as a "quenching of the spirit" may safely be left to his brethren of the Presbyterian and Congregational Churches, amongst which there is, as he admits, a "movement just now in favor of a liturgy." But the notion that any such thing as common worship can be maintained through the medium of "spontaneous prayers," is one which dies hard. The remarks of Mr. Denney upon the Apocalyptic passage in the second Epistle, hardly serve to convince us that the mystery which has been made of it is "without much reason," and we shrink from contemplating the logical consequences of such a view of prophecy as that which is here disclosed. For the most part it may be said that this commentary is quite worthy of a place in the series to which it belongs. It is at once scholarly in its basis and simple in expression, seizing with accuracy the salient points and the connection of thought, and unfolding the sense to the English reader with perfect clearness yet without too many words.

The volume on the Book of Job is rendered attractive by a more than usually eloquent style which carries the reader along with it with quite absorbing interest. It is needless to say that the deep and searching thoughts which the unknown writer has embodied in this wonderful book, be it drama or history, receive no detriment at the hands of such a commentator. We are utterly indifferent so far as the question of date is concerned, whether the book of Job is as early as Moses or late as the period after the Exile, but as we read the arguments here presented for a late date, we cannot but feel the precariousness of conclusions drawn simply from style. "The generality and somewhat stiff elaboration of the ideas in Job as compared with Isaiah," in certain passages of a similar character, we are told, "are almost positive proof that Isaiah went first." Is it then an established fact that where the same subjects are dealt with, the stiffer and more formal writer invariably follows the more free or less methodical one? Again the conclusion that the speech of

Elihu is an interpolation, seems to be largely founded upon the assumption that a writer must always adhere to a strict standard of composition. Such a canon applied to some of the best known monuments of classical literature, the Greek tragedies, for instance, would produce remarkable results.

CHRISTUS COMPROBATOR. or the Testimony of Christ to the Old Testament. Seven addresses by C. J. Elliott, D. D. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. Pp. 213. Price 75 cents.

This admirable defence of the trustworthiness of the Old Testament was called forth by certain views on this subject that have been advocated by some Christian writers who have been carried away by the fascination of the "higher criticism" so far as to cast discredit upon the inspiration and trustworthiness of the writings of the Old Covenant. In tracing the pedigree of this modern school, represented by Graf, Kuenin, and Wellhausen, attention is drawn to the notable fact that these new views not only pave the way for the denial of the supernatural, but that they owe their origin to the assumption that the existence of the supernatural in these early records is exactly that which wrecks their credibility!

The author proceeds in the first place to set forth the two competing views of the Old Testament which, for convenience, he names the traditional and the analytical; giving the broad outlines of each in full, setting on one side tradition, historical supernaturalism, alleged facts, and the leading features of the belief of the Jewish and Christian Churches, and on the other, critical hypotheses, ultimate natural development, alleged myths, and the investigations of a few distinguished critics of the last thirty years. The next step is to prove that the traditional view is intrinsically more reasonable and probable than the analytical view, and that the former can with every appearance of probability claim the authority of Jesus Christ. Objections to each are fairly and equitably considered, and it appears most plainly that those against the analytical view are of a more fundamental and serious nature than those that are urged against the traditional position. In this temperate and judicial balance of probabilities, the traditional view seems clearly to have the best of it.

But before going on to show that this view is in accordance with the teaching of Christ, it is necessary to establish the rightfulness of an appeal to our Lord's utterances, and the absolute certainty of His judgment as recorded or intimated in the New Testament. The right of such an appeal is grounded on the fact that our Lord cites or refers to more than four hundred passages of the Old Testament, and further that it is only to Him who has the words of eternal life that we can go for infallible guidance. But inasmuch as modern criticism, reasoning from the experience of our fallible human nature, has dared to impute ignorance and fallibility to our Blessed Lord in relation to the nature and trustworthiness of the Old Testament Scriptures, the Bishop goes on to show; 1st, that it is impossible to reason from a nature confessedly sinful to one which was confessedly sinless; 2nd, that our Lord's holy and perfect human nature was miraculously endowed at His Baptism for the Messianic office by the gifts and illumination of the Holy Ghost; and 3rd, that the doctrine of the two natures in the one person warrants the belief in such an enhancement of the human nature by the divine as to make it inconceivable that Christ Jesus could know less as to the composition of the older Scriptures than the critics of to-day claim now to know. From these incontrovertible premises it is fairly concluded that we may, with the utmost confidence, rightly appeal to our Lord's utterances that bear upon the trustworthiness of the Scriptures of the Old Testament, for guidance in our estimate of that view of them that is now urged by self-confident and rash critics.

The next two lectures are occupied with a detailed examination of our Lord's teaching as regards the earlier books of the Law, and

the historical and prophetic Scriptures. Such, in brief, is the scope of these most timely and masterly lectures. Although comprised in a small volume of hardly more than two hundred pages, the argument is fully and clearly marked out by one who is a master in the realm of Bible study, and who brings to his work the ripeness and wisdom of the profound scholar, and who, in the department of Biblical criticism, is second to no one. He writes with the full conviction of the importance of his subject, and his argument is lucid, fair, temperate, and judicial, marked by cool common-sense, and hallowed by a thoroughly reverent spirit. He hits tremendously hard where it is his duty to hit hard, and warns, with no faltering cadences, of the evil tendencies of this careless handling of the Word of God.

One very serious and important fact is brought out by this investigation, viz., the close connection that exists between this so-called higher criticism and the difficulty as to the acceptance of the supernatural. The active principle in the origin and development of the analytical view is utter disbelief in the supernatural, and the danger of those in our own Church who have taken up favorably some of the criticisms of the foreign school is that, while they strive to hold on to certain positions of the traditional view, they must ultimately be swept on to the awful position where they are unable to accept the supernatural at all.

Another great danger, and one that touches the salvation of thousands, is the destruction of faith in the truth of the Fall, and so of any true belief in the reality of the Redemption and the Atonement. The inspiration of Holy Scripture, too, comes at last to depend solely on the judgment and experience of the individual, and the teaching of the Church, the ground of the truth, and of the Catholic writers, counts for nothing. Finally, any help that we may hope to gain from the judgment of our Lord in reference to the trustworthiness of the Old Testament is cast aside, and the poor, self-confident critic is left to the sport of his own individual opinions, to walk in the light of his fire and in the sparks that he has kindled, of which the sad outcome will be that he shall lie down in sorrow.

In view of these grave dangers it is well to call a halt, to consider carefully whither one is tending, and to trust for the meaning of the Old Testament, as well as for the salvation of the soul, to *Christus Comprobator*, rather than to the fallible criticism of unsound and one-sided scholars. It is an awful thing to be so blinded by human pretensions and so carried away by any school of criticism, as to be willing to accept (as many students in this school are, whenever the words of Christ seem adverse to their theories), a belief in the possible ignorance and fallibility of One who was "full of grace and truth."

We trust that the sober reasoning of this acute and scholarly author may be so blessed to many souls, especially to those of our younger clergy who are captivated by the claims and assurance of these self-inspired critics, as to enable them to throw themselves unreservedly upon the teaching of the infallible Master, and to confirm their belief in the absolute trustworthiness of the Scriptures of the Old Testament.

A NEW edition of Bishop Perry's "Handbook of the General Convention" is now in preparation, and will be issued by Thomas Whittaker about October 1st. A thorough revision brings the work up to date, rendering it an authentic *vade mecum* for deputies, and an invaluable documentary history of the Protestant Episcopal Church.

A NEW novel by F. Marion Crawford under the title of "Children of the King," will shortly be published by the Macmillans, uniform with their new dollar edition of his novels. The same firm announces also a new number of their dollar novel series, by an American resident in Rome. "Under Pressure," by the Marchesa Theodoli is a graphic picture of the Roman society of today.

THE HOUSEHOLD.

A GREETING

TO ST. MARY'S SCHOOL, RALEIGH, N. C. ON THE CELEBRATION OF ITS FIFTIETH ANNIVERSARY, JUNE 9, 1892.

BY REV. J. E. C. SMEDES, D. D.

All-hail, St. Mary's! Lift thy modest eyes!
Ten lustrums see eclipsed, since thou didst rise
To bless the Southland with thy ministries,
Fair maids of tender years whom thou didst train
To walk in wisdom's ways and, not in vain,
To choose the "good part" Mary chose to gain;
These, matrons grown, to thee their daughters send,
Then daughters' daughters to thy care commend,
Till in one band three generations blend.
Thou mouldst mothers: these their sons create,
Bishops and presidents, the good, the great,
And bless, with equal hand, the Church and State.
Sound learning, manners pure, the holy Creed,
Delivered once for all, still be the seed
Thou sowest, and perennial life thy meed—
Perennial life, perennial influence,
Truth, purity, and love still flowing thence,
With all the sweets of peace and innocence.

Thy founder laid to rest, the work goes on,
His living, breathing monumental stone,
For aye inscribed with heaven's own benison.

PRIZE STORY.

"LEAD, KINDLY LIGHT."

BY S. ELGAR BENET.

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II.

Mrs. Livingston looked into the pleasant face smiling into her own, and answered its glance with a smile. It is quite true that he was an ordained priest of the Church, to be treated with the reverence due his office, but at the same time, he was the man whose lovable, wilful boyhood she had guarded with solicitous care.

Love of approbation had always been a strong motive power with him. He had been a boy of immense popularity with all classes of Brentford society, but his love of approbation had not then affected his more serious theories.

On this golden August afternoon, Eleanor, sitting in the low window-seat, her flushed face turned from the room and its occupants, felt very thankful that the Rev. Frank Perry was submitting to the discipline of his bishop, and trusted that the result would be a modification—at least an improvement—of his liberal views.

"My dear boy," said Mrs. Livingston, "no doubt you think us very narrow-minded and old-fashioned, which is in such a discussion only a quiet way of asserting orthodoxy, but you must admit, there is considerable matter for surprise on our part. I cannot account for this very remarkable change."

Mr. Perry broke an ivy leaf from its stem, examined the white marking of its veins curiously, as though they suggested an explanation, and quoted:

"And the thoughts of men are widened by the process of the suns." My dear aunt, there has been no change, only a development. I am sure you must remember that in all matters I was a most reasonable fellow. If your dear, kind heart—which

never, by the way, permits you to do anything so uncharitable—were capable of the dreadful prompting, you would, perhaps, tell me that I am not a good Churchman; but you will be glad, I am sure, to hear me say that in such a case you would be mistaken. These truths which are dear to you, are as dear to me. Yet, may they not be susceptible of broader interpretation than you have imagined?"

Eleanor answered swiftly before the elder could reply:

"You have no right to interpret fundamental truths, except as the Church has sanctioned the interpretation."

Mr. Perry smiled indulgently. In those days of childhood and early youth, there had been but two persons with whom he had found it more than difficult to agree in a matter of opinion, John Halleck and Eleanor.

"Tell me, Eleanor, what right have I to force upon any Christian man a creed of the form of a creed which he declines to accept?"

"Not to teach what the Church has taught from the beginning is quite as bad as to teach what she condemns. Tell us, Frank, are those dreadful things that the papers say of you, true? Have you taken part in public worship with those who deny the doctrine of the Trinity and the divinity of our Lord?"

"Oh, the papers say all sorts of things. There is nothing on which the secular press is so incompetent to speak as on matters pertaining to ecclesiastical affairs. You would hardly expect a Unitarian, for instance, to entertain the same theological views as we do?"

"Fortunately for us," said Mrs. Livingston, gently, "we have no choice. It is our happy lot to have been taught the truth of God revealed for our salvation. We have no choice whether to receive or reject it. We dare not add to it our own views for our special satisfaction, or take away from it to meet the approbation of others. Vain, indeed, would be the endeavor to bring the teachings of the Church into conformity with individual opinion. Yet I know that people may be brought to see all the beauty of this truth, by earnest effort, the truth which has been ours from Baptism."

"But if you shut yourself up from them, Aunt Helen, and say in effect: 'Stand off!' what influence could you hope to exert? No, no! we must be in touch with the people, before we can do anything for them. Aside from this, I have almost come to believe—almost, mark you, Eleanor—that to exclude from my pulpit, men of saintly lives, whose views on matters ecclesiastical are not coincident with my own, is a mistake, a stumbling block in the way of Christian duty—I had almost said—of Christian charity."

Eleanor left the window seat and walked to the centre of the room. Through all her one-and-twenty years, she had never known a deeper feeling than that of passionate loyalty to the Church, to her doctrines and precepts. She was of the stuff of which martyrs were made. In time of persecution she would have died for the Faith. The words just spoken fell upon her ear like sacrilege.

"You to say such things!" she cried with trembling lips. "You who have given a pledge of conformity! Oh, I

pray God will take you from your pulpit, before you bring this dreadful disloyalty into effect!"

"Eleanor, Eleanor, dear child!" said the elder woman's reproachful voice, "do you know what you are saying?"

"Aunt Helen," she answered, "it is shocking to hear Frank talk so. I wish he had never come. I wish he had staid with those people who taught him these new things. It would not have been so hard to bear."

She struck her hands together, and let them fall with a gesture of despair.

"How different it all was, long ago, when John and he were students. Frank, you never used to do mean things, do you think this is honorable? I will not believe that you say these things from the pulpit! The Church has placed you where you are. Solely to your position is to be attributed the weight which your utterances bear. If she had not proclaimed you priest of God, do you think people would listen to you as they do now? A thousand times, no! To this fact, and that you dare, within her fold, to antagonize her hallowed teachings, is due in a large measure the number of your audiences. Many come to hear you from idle curiosity; others because the spirit of rebellion is always ready to give its aid against legitimate authority."

"Eleanor, dear child," chided Mrs. Livingston again.

Mr. Perry only laughed good-naturedly. He had blushed perceptibly at the beginning of her indignant reproach, but how could he be vexed with Eleanor? Was it worth while to discuss these matters with women?

He remembered that he had been drawn into the discussion very much against his will; he admitted to himself that he was very uncomfortable, but supposed that was the natural consequence of not being able to agree with the two persons for whom he entertained a deep and sincere affection.

Eleanor's eloquence was not as hard to bear as his aunt's silence. One might meet and answer a verbal reproof, but who knows what the disapproval of silence implies? and he had never borne an adverse opinion patiently.

"You do not accuse me of inconsistency, Aunt Helen?" he asked, his anxiety hidden by a playful manner. "I do not accuse you at all."

Eleanor closed the door softly after her, and Mr. Perry waited for his aunt to speak; but she picked up the knitting which had fallen idly in her lap, and worked very industriously, so that a silence which he felt to be a trifle awkward, fell between them. The eager desire for approbation that he had always known, prompted him again to ask the question:

"You do not accuse me of inconsistency, Aunt Helen?"

She did not speak at once, and when she did, it was not to answer his question directly.

"I think that stability of faith must be more to women than to men. Life is so full of vicissitudes, that it is like a foretaste of heaven to find something that is immutable, here on earth. The Church is loyal to ancient truth; her priests are the conservators of the Faith, through her creeds, which are none the less true than when first formulated. The rapid disintegration going on in various religious sects,

while it does not affect us very nearly, warns us of what we may expect, if these sacred and ancient inheritances of ours, these truths of the Church, are to be treated by ambitious or wilful men, as if they were of no more import than the trifling opinions of the hour. Why should it matter so much to us, this controversy over outward form, when one and all have to fear the attack from without and within upon vital principles?"

She dropped her work and held out her hand to him with a gesture full of affectionate appeal. He clasped it gratefully, the dear, gentle hand already beginning to show upon its soft whiteness the marks of advancing age.

"Perhaps I was wrong to think this weak hand strong enough for your guidance," she said hesitatingly, looking at him with a mute appeal for contradiction; "but believe me, I have done for you as far as I was able, all that I could have asked of another for a son of my own."

"Don't I know that," he cried heartily, delighted at the turn the conversation had taken. "You best of women, why a whole training school would not, or could not, have done as well. And now I will go for a walk. Will you come with me? No? Then good-bye."

He went down the narrow path and let himself out at the barred gate.

The sun had nearly reached the horizon; down the long vista of a street, toward the west, the prospect ended in a wonderful mist of gold. The air glowed with a golden radiance, the windows burned with it; the towers and spires of the town were marked with gold high up against the warm blue of the sky.

The unbroken circle of the hills held Brentford in its gentle keeping, and shut out all the world besides. The church close was barred with markings of sunshine and shadow, the church door stood ajar.

Although he had assisted at a service once during the day, he entered the dim quiet place and sat down near the door.

In a fashion he lived over the early years of his life.

St. Paul's was very real to him: he had sung in its choir. He remembered when he was a very small boy and only his eyes reached above the tall back of the carven choir stall. He had served at the altar, and the thought of the first service brought again something of the thrill of awe which he had known on that well-remembered feast-day years and years ago.

He heard the boys' voices in the sweet old hymns and Christmas carols, and saw himself among them. But after awhile, the strains of "While shepherds watched," and "Christ the Lord is risen to-day," merged their recollections in the present, and he fell to thinking of the contemplated changes in his own church; he doubted that the deepening of the chancel would be the great improvement which the congregation hoped; but there could be no doubt as to the window above the altar, it would add wonderfully to the general effect.

The church had grown suddenly dark; the yellow lights died out of the windows. When he found himself again in the street, the grey of

twilight had fallen, though the clouds, resting motionless near the western horizon, were tinged with rose, and as far as the eye could see, the mountains stretched away in subtle gradations of purple and grey.

(To be continued.)

WORLD'S FAIR NOTES.

SOME idea of the expectations of the railroad companies in regard to the multitude who will attend the World's Fair may be inferred from the announcement that the Pennsylvania road is preparing two acres and a half of trunk room in this city.

AN effort is being made to secure for exhibition in the horticultural department of the World's Fair a specimen of giant cactus from the desert region of south-east California. This cactus grows at times to the height of seventy feet. A specimen when boxed ready for shipment will weigh eight tons, and it will require an expenditure of something like \$2,500 to deliver it in good condition in Chicago.

IN the California building at the World's Fair, will be a State Historical exhibit of great interest, prepared chiefly under the auspices of the historical committee of the State Agricultural Society. Assistance is being rendered by the State World's Fair Board and the "Native Sons and Daughters of the Golden West," and by the Mechanics' Institute of San Francisco. The eras or periods to be illustrated by the exhibit will be: The era of Spanish rule, the era of Mexican rule, the missionary era, the American occupation, the mining era, the State, the railroad, and the telegraphic era, the present. Hundreds of relics and souvenirs will be in the exhibit. The collection will first be shown in Sacramento and San Francisco, and after the Fair will be lodged permanently in San Francisco.

A MODEL of ocean currents is to be exhibited at the World's Fair, which will possess great practical value. This model, which is a huge scientific tank, is made to represent the surface of the earth spread out on an area of about thirty feet square, the ocean and seas being shown by actual water. Small streams of water are ejected through pipes under the model so that the whole body of water moves exactly as the ocean currents move. The direction of the currents is shown distinctly by a white powder on the surface of the water. Near the model will be placed a large map giving the fullest details of the force, volume, and direction of the various ocean currents.

A CURIOUS clock, destined for the World's Fair, has been made by a clock-maker at Warsaw, named Goldfaden, who has worked at it six years. The clock represents a railway station, with waiting rooms for the traveler, telegraph and ticket offices, a very pretty, well-lighted platform, and a flower garden, in the centre of which is a sparkling fountain of clear water. Past the railway station run the lines. There are also signal-boxes, lights, and reservoirs—in fact, everything that belongs

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According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

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to a railway station, to the smallest detail. In the cupola of the central tower is a clock which shows the time of the place; two clocks in the side cupolas show the time at New York and Pekin; and on the two outer-most towers are a calendar and a barometer. Every quarter of an hour the station begins to show life. First of all the telegraph official begins to work. He dispatches a telegram stating that the line is clear. The door opens, and on the platform appear the station master and his assistant; the clerk is seen at the window of the ticket office; and the pointsmen come out of their boxes and close the barriers. A long line of people form at the ticket office to buy tickets; porters carry luggage; the bell is rung, and then out of the tunnel comes a train, rushing into the station and, after the engine has given a shrill whistle, stops. A workman goes from carriage to carriage and tests the axles with a hammer. Another pumps water into the boiler of the engine. After the third signal with the bell, the engine whistles, and the train disappears into the opposite tunnel; the station-master and his assistants leave the platform, and the doors of the waiting-room close behind them; the pointsmen return into their boxes and perfect stillness prevails till, in a quarter of an hour, the whole is repeated.

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Reading Matter Notices

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RAILROAD ARRANGEMENTS FOR ATTENDING THIS IMPORTANT RELIGIOUS GATHERING AT BALTIMORE.

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

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

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FROM THE SCISSORS.

"Dear me, I do wish I could think of some way to make the congregation keep their eyes on me during the sermon," said a pastor, and his little son replied, "Put the clock right behind the pulpit, pa."

A lady attended a funeral in a country church a short time ago, and after the singing of a hymn, which was striking, melodious, and appropriate, a rustic friend, who was seated beside her, remarked with intense local pride: "Beautiful hymn, isn't it? The corpse wrote it."

A Dundee navy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming towards him, followed by two lean ones, and in the rear one blind one. He was greatly worried over it and swore that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang to sae aften, and the twa lean ones are me and ma mither, and the blind one is yersel', father."

An Oxonian tells a story to show how ignorant a very learned man can manage to be of what almost everybody else knows. One of the professors was in conversation with a friend, who happened to refer to the novelist Thackeray, and was much surprised to see that the professor did not understand. "Why," said the friend, "don't you remember the author of 'Vanity Fair'?"

"Oh, ah, yes," was the answer. "Bunyan; clever, but not orthodox."

And this reminds one of Lady Bulwer's story of the society lady.

"Who is this Dean Swift they are talking about?" she whispered to Lady Bulwer during a pause in the conversation. "I should like to invite him to one of my receptions."

"Alas, madame, the dean did something that has shut him out of society."

"Dear me! what was that?"

"Well, about a hundred years ago he died."

A curious means is employed in the neighborhood of Gorlitz for obtaining light during the winter months. A long-necked white glass bottle is selected, and a piece of phosphorous about the size of a pea is placed in it. The bottle is then filled two-thirds full with clean olive oil heated to the boiling point, and is tightly corked and put away. When a light is required, the cork is simply removed and then replaced in the bottle. A room can be illuminated by the light which appears in the empty neck of the vessel. If the light is not strong enough, it is rendered more brilliant by again removing the stopper and allowing more air to enter. In very cold weather if the oil is frozen, it can be easily thawed by holding the bottle between the hands for a few minutes. One bottle will last a whole winter.

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ST. HILDA'S SCHOOL, Morristown, N. J., is a boarding school for girls, under the care of the Sisters of St. John Baptist, established 1880. It occupies one of the best locations in Morristown, with sufficient grounds for exercise and recreation, and in the vicinity of pleasant country walks and drives. An additional building has been erected the past year for the primary department, and the main house will now be reserved for the senior and junior pupils. The buildings are well heated and ventilated, all the school rooms have a

sunny exposure, and, being built for the purpose, have the usual appliances and comforts. The general superintendence of the school, the moral training and religious instruction, are entirely in the hands of the Sisters, who aim to form in their pupils a high-toned and consistent Christian character, habits of order, punctuality and neatness, courtesy of speech and manner, such as will fit them to fulfil the duties of life in any sphere to which they may be called. The school opens the last Monday in September, and closes about the middle of June.

ST. MARGARET'S SCHOOL, SAN MATEO, Cal., opened for its first term upon the 10th of August, upon the property recently occupied by St. Matthew's Hall for boys. The buildings have been renovated and improved in their adaptation to the uses of a school for girls. It is distinctly a Church school, and brings to the work of education, in the person of its vice-principal, the traditions of St. Mary's Hall, Burlington, New Jersey, under the administration of the elder Bishop Doane and Bishop Odenheimer. It also contributes to the work of training and teaching of girls, in the person of one of the graduates of St. Mary's, Knoxville, the successful methods of that most excellent school. A teacher of large experience in normal school work and select schools at the East is also engaged. Arrangements have been made for the best instruction in music and art. The Rt. Rev. W. F. Nichols, D.D., Assistant Bishop of California, commends St. Margaret's "to those seeking a girls' school with a climate and amid natural surroundings like those afforded by San Mateo. The qualifications and experience of the Rev. Mr. Wallace and Mrs. Wallace justify its forecast of high educational aims, and I trust the school will receive a patronage which will enable it to take its place with the other excellent Church schools in the diocese."

EDUCATIONAL.—See Page 386.

NORTH CAROLINA.

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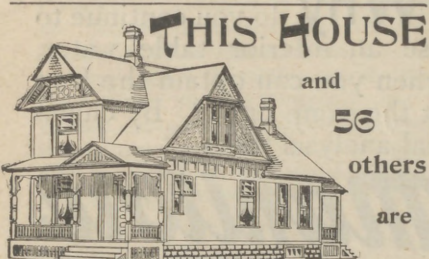
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For neuralgia, make a small muslin bag fill it with salt, heat it very hot, and lay it against the aching place. It will prove a great relief, as salt retains the heat a long time.

For troub'esome weeds, and for grass in sidewalks, driveways, etc., apply a dressing of coarse salt; this will kill all growth. Be careful not to put it on anything that should not be destroyed, however.

For catarrh, snuff up considerable salt and water from the hollow of the hand, every morning. Salt and water used as a gargle just before going to bed, strengthens the throat and helps to prevent bronchial troubles; it is also excellent for sore throat.

If ink is spilled on the carpet, throw a quantity of salt on it, which will quickly absorb the ink; take this up and put on more salt. Keep repeating this, rubbing it well into the ink spot, until the ink is all taken up by the salt; then brush the salt out of the carpet.

For a felon, take common rock-salt, such as is used for salting down pork, dry it in an oven, then pound it fine and mix with spirits of turpentine, in equal parts. Put it on a linen rag and wrap around the felon. As it dries, put on more, and if followed up, the felon will be dead in 24 hours.

If anything catches fire, or something burning makes a disagreeable smell of smoke, throw salt upon it at once. If a bright, clear fire is quickly desired it may readily be obtained by throwing salt upon the coals; likewise, if too much blaze should result from dripping of fat from broiling steak, ham, etc., salt will subdue it—Good Housekeeping.

The best antidote for the bite of a mosquito undoubtedly is ammonia, weakened with a little water, or salt and water. Some people go so far as to press the poison out of the bite with some small metal instrument like the point of a watch key before applying the antidote. This prevents the painful swelling that sometimes occurs. As in other cases, "one man's meat is another man's poison," and the same remedy will not apply to all individuals. Some find camphor most efficacious and salt and water will not avail. Ammonia, however, seems to be generally successful as a neutralizer of the mosquito poison.—The Salem Gazette.

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