

# The Living Church

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

Vol. XV. No. 26.

SATURDAY, SEPTEMBER 24, 1892.

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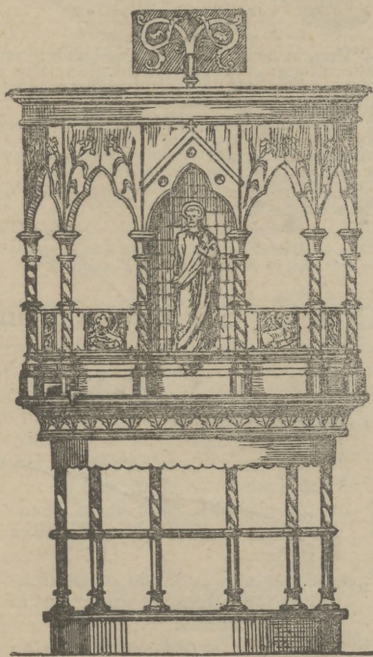
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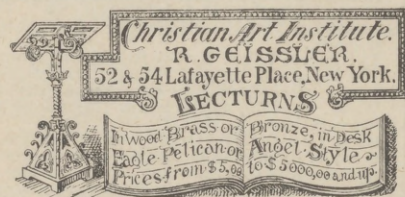
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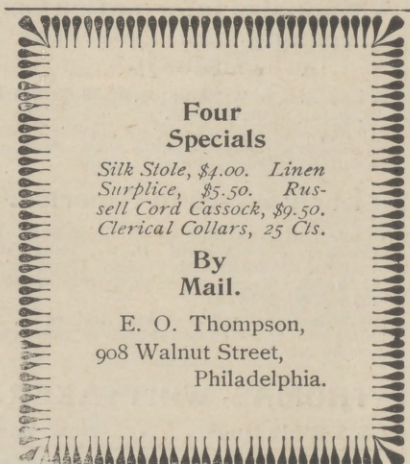
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# The Living Church.

SATURDAY, SEPT. 24, 1892.

THE members of the Chicago Woman's Christian Temperance Union have passed resolutions protesting against the placing of St. Gauden's nude statue of Diana on the dome of the Agricultural Building of the World's Fair; and as a result they have been laughed at by the press all over the world. While we do not wish to ridicule these good women in their work for the betterment of humanity, we would suggest that by letting their desire to reform the world get ahead of common sense, they are more likely to injure than to help their cause in the estimation of the public.

WHEN, not long ago, the militia was called out to subdue the riots among the strikers at Homestead and Buffalo, and among the miners in Tennessee, we all thought that there existed a good deal of lawlessness in our midst; and now comes news that the citizens of Islip and the neighboring parts, Long Island, have resisted by force, the landing on Fire Island of the quarantined cabin passengers of the *Normannia*. This example of lawlessness is even more serious and hard to explain than the violence of disappointed strikers, for it emanated from a fear which had no reason. The passengers of the *Normannia* had been watched till it was tolerably certain that they were not in danger of infection, and it was inhuman to keep them longer on a pest-laden ship. But the Long Islanders, officers of the law as well as citizens, forcibly prevented the health authorities from landing them on an island from which the nearest dwelling is separated by a broad expanse of water. It is a significant fact, and one difficult to explain, that when the passengers were landed by the help of the militia, these very rioters were anxious to transport them to Long Island by boat, for a small sum of money.

THE prompt action of the Governor of New York in calling out the militia to subdue this mob alone saved the woe-begone passengers from a prolongation of untold miseries; and the relief came none too soon, for at least one man has died from the result of the exposure to which they were subjected, and many more are seriously ill. It is a pity that our militia should have to be called out for such a purpose; but 'tis well it were done quickly.

THE ceremonies of inauguration for the Columbian Exposition will begin on the 19th of October, by a reception of the President of the United States, his Cabinet, with other distinguished guests, at the Auditorium. On Thursday, the 20th, a civic celebration will occur with numerous processions.

On Friday, October 21st, the President, his Cabinet, members of the Supreme Court, members of the Senate and House of Representatives, distinguished foreign guests and Governors of the different States and Terri-

tories, with their official staffs, will be escorted by a guard of honor, to the Manufactures and Liberal Art building, in which the dedicatory exercises will be held, the programme being of an elaborate character.

At the close of the exercises, a special electric and pyrotechnic display will be given.

On Friday, Oct. 21st, the national salute at sunrise will inaugurate the ceremonies of dedication day. A series of military manoeuvres and parades will fill the main portion of Saturday, Oct. 22nd. In the evening, attractive and appropriate celebrations will be provided, followed by a magnificent display of fireworks. A number of brilliant social entertainments will be given by the citizens of Chicago during the three evenings of the dedicatory ceremonies.

THE approaching Convention in Baltimore will miss an old and honored member, removed by death, and so near the opening of the session. The Rev. Dr. J. S. Hanckel, of Virginia, was for a long time chairman of the Committee on the Admission of New Dioceses, and much confidence was felt in his good judgment and knowledge of canon law. He was among the best debaters of the House of Deputies. He was earnest, honest, and fearless; an honor to his diocese and a power for good. At the time of the funeral, business was suspended in Charlottesville, where he was universally known and respected.

At the stated meeting of the Board of Managers of Missions on Sept. 13th, a number of the bishops took occasion to convey their appreciation of the assistance rendered to them in their work by the Church through the general board, and expressed the hope that it would not be long before their dioceses would be strong enough to relinquish such aid. Reports for the year were submitted from seven of the domestic missionary bishops, from Bishop Hare as in charge of the mission in Japan and his report on China, and from the Bishop of the Church in Haiti. Intelligence was received that at I-chang, where the missionary was driven away by the rioters a year ago, and where the work has been continued by a native clergyman, they have been obliged to enlarge the temporary chapel as they had not space enough for the congregation. From Japan information has come that a foreign house has been rented for the temporary occupancy of the Rev. Mr. Gring at Kyoto, where also the purchase of a plot has been authorized for the new church, and for a new building for St. Agnes' School, which will be removed from Osaka.

The treasurer was able to report tentatively that there will be no arrearages at the end of the year, but that there will be a balance sufficient to meet the Domestic appropriations for the quarter which closed on Aug. 31st. It appears from the report of the Standing Committee on Trust Funds that the par value of securities

and other investments in their hands upon September 1st, were for domestic missions \$466,303.78, and for foreign missions \$421,752.90, making a total of \$888,056.68; so that on the whole the Board of Managers will be able to go before the General Convention with a good record of work done and with prospects of increased usefulness in the future.

## FOREIGN NOTES.

AGAINST the theory of continuity in the Roman Church, the *Church Times* says: "The Anglo-Roman body uses the Roman Missal; it is governed by Roman Canon law, and has accepted fourteen new Articles of Faith invented by the Roman Church since the Reformation, so that neither liturgically, nor canonically, nor doctrinally, any more than historically, is it in continuity with the Church of England of pre-Reformation days."

By the death of Mrs. Carruthers, of Inverness, there has passed away one of the last of those intimately connected with the family and household of Sir Walter Scott. Mrs. Carruthers was the youngest daughter of the great novelist's faithful friend and amanuensis, William Laidlaw, of Kaeside, Abbotsford, and author of "Lucy's Flittin'." The deceased lady's husband, Mr. Robert Carruthers, the younger, was a son of the well known editor and biographer of Pope, who was also proprietor and editor of *The Inverness Courier* for nearly half a century. There still survives another daughter of William Laidlaw, who resides at Inverness, and has in her possession the desk in which the "Waverly" manuscript was found, and which was given to her father by Sir Walter Scott.

At a recent meeting of the executive of the Church Defence Institution, of England, Lord Egerton, of Tatton, in the chair, the following resolution was carried unanimously: "That the executive committee of the Church Defence Institution take the earliest opportunity after the General Election of recording their unaltered determination, vigorously and by all means in their power, to resist any attempt to pass any measure for the disestablishment of the Church in Wales; and they invite Churchmen, without distinction of political party, to assist them in the work which lies before them, with increased earnestness and liberality."

THE Archbishop of Dublin has published an appeal to the clerical and lay members of the Church of Ireland to complete a sum of £10,000 required to free from debt a block of buildings (including a church, schoolhouse, and pastor's house) which has been set apart in Madrid for the Reformed Episcopal Church. Lord Plunket proposes himself to consecrate the church next month. Of the £10,000 required, £8,500 has already been secured, and the Archbishop now asks for the balance of £1,500. The new church occupies a splendid site in a main thor-

oughfare of Madrid. *The Irish Ecclesiastical Gazette*, which has frequently disapproved of the Archbishop's action regarding the Spanish and Portuguese ordinations, now supports his appeal for funds to complete "the noble effort in which the Church of Ireland, led by the Archbishop, has taken a leading part." It speaks in warm praise of "the zeal and unflinching courage with which his Grace has pursued his ends in the face of considerable opposition."

THE annual Ecclesiastical Art Exhibition, which has of late years proved such an interesting adjunct to the meetings of the English Church Congress, will take place in part of the commodious building used for the Folkestone Exhibition of 1887. The leading church and school furnishers throughout the country have already signified their intention of exhibiting, and it is expected that the trade department of the exhibition will be larger than ever, while the greatest pains are being taken to secure an interesting loan collection, to which all Churchmen are invited to contribute. The Church Societies, who have found by experience that the exhibition forms a splendid rendezvous for their supporters, will again muster in force, and the building, for the week, will become a veritable "Church house." The exhibits will embrace every object used in the building and adornment of churches: goldsmiths' and silversmiths' work, ancient and modern ecclesiastical work in general tapestry, embroidery, wood and ivory carving, church furniture, paintings, drawings, architectural designs, etc.

## CANADA.

THE news of the death of the venerable Metropolitan on the 9th, though not unexpected, was received with universal regret throughout the country. The Bishop had been considered out of immediate danger for the last two weeks, but a relapse occurred two days before the end, from which he never rallied. It was 63 years since the aged Bishop was ordained to the priesthood, and 47 since his consecration as bishop. He was born Dec. 19th, 1804, and was the son of Geo. Medley, of Grosvenor Place, London, England. He took his degree at Wadham College, Oxford, in 1826. He held three parochial charges in England prior to his consecration as first Bishop of Fredericton by the Archbishop of Canterbury, on Ascension Day, 1845. Bishop Medley was the oldest bishop in the Anglican Church, except Dr. Austin of British Guiana, who recently celebrated the 50th anniversary of his consecration, and is in his 92nd year. Bishop Medley's diocese included the whole province of New Brunswick. He has left an enduring monument to his energy, taste, and business management, in the beautiful cathedral at Fredericton. It was finished in 1853, and was eight years in building. It was enriched by gifts from all parts of the province, from England, and from the United States. Trinity church, New York, gave 100 guineas



towards the east window. All the windows are considered superior specimens of art. The chime of bells in the tower are eight in number. Bishop Medley was an effective preacher, his sermons were eminently instructive, and his published writings were of the same character. Any notice of his life would be incomplete without mention of his great musical abilities. Except for one brief interval he always superintended the practice and rehearsals of his cathedral choir. That he was a composer of no mean merit is shown by the fact that his compositions are sung in the leading cathedrals and churches in England as well as on this side of the Atlantic. Two of his chants have an honored place in Toule's fine collection. On account of the advanced age of Bishop Medley, in 1881 the Rev. Hollingworth Tully Kingdon, vicar of Good Easter, in Essex, was consecrated at Fredericton as co-adjutor Bishop, the Bishops of Nova Scotia, Quebec, Albany, and Maine, being present. In 1879, on the resignation of Bishop Oxenden, Bishop Medley was elected to the honorary position of Metropolitan of Canada, by the House of Bishops.

The formal opening of the "Medley Memorial Hall" at Studholm, diocese of Fredericton, took place on the 29th, ten days before the death of the Metropolitan. It is in memory of his son, Canon Medley, and is the parish hall for the church of the Ascension, of which Canon Medley was incumbent. The centennial anniversary of the first organization of the mission of Sussex and Studholm, took place in the same week. The Bishop-coadjutor held a Confirmation service at the same time.

The arrangements for establishing a law school in affiliation with King's College, Windsor, Nova Scotia, have met with entire success.

The beautiful little building, the Hodgson memorial chapel at Charlottetown, Prince Edward Island, erected in memory of the Rev. Geo. Hodgson, first priest incumbent of St. Peter's cathedral, Charlottetown, is almost completed. The wealth of decoration in so small a space, make it a centre of interest to the Islanders, and also the fact that the architect, artist, sculptor, builders, and wood carvers, are all natives of Prince Edward Island, and that the fabric is built of the beautiful red sandstone of the Province.

The Bishop of Newfoundland is much encouraged by the sympathy and aid he has met with in Canada and the United States in the great misfortune which has overtaken his cathedral and people. He is now in England, where he will also doubtless meet with support.

The re-opening services at St. John's church, Weston, diocese of Toronto, were held on the 14th. Many needed improvements have been made both in the church and parsonage and the grounds belonging to them. The venerable archdeacon of Peterboro preached at both services to large congregations.

The Convention of the Lay Workers of the diocese of Huron, and of those engaged in Sunday school work, which was so great a success last year, is, with the approval of the Bishop, to be held this year in Stratford. The convention will meet on the 11th and 12th of October in the parish hall of St. James' church. It is thought that the plan of rebuilding the Home memorial church, Stratford, on a new site, will shortly be carried into execution. The Bishop is in favor of the project. The erection of a new rectory for St. Thomas' church, Walkerton, has been commenced, to be ready by Nov. 1st. Principal Miller of Huron College has been making an appeal for funds for the college during his stay in England.

Much regret is felt at the illness of the Bishop of Algoma. He has broken down from overwork and his physician has ordered complete rest. He has been making Confirmation tours in his diocese until quite recently. The Rev. E. F. Wilson, Algoma, has resigned the charge of the Indian Homes established by him, and with his

family intends to move westward to the Fraser River in British Columbia, to begin pioneer work. Failing health on his own part and on his wife's, is his reason for the change. He leaves the Homes in a prosperous condition.

It is thought that the Rev. T. A. Newnham will be consecrated Bishop of Moosonee in the place of Bishop Holden, resigned, at the next meeting of the Provincial Synod of Rupert's Land, which will meet next year in Winnipeg. The number of clergy in the diocese of Rupert's Land will shortly be 75. This is the seventh diocese in the number of clergy in Canada, and it has a larger percentage of clergy to the population than any of the older dioceses.

The Rt. Rev. Geo. Hills, D. D., Bishop of Columbia, has sent in his resignation, after an episcopate of 30 years. When he went to the diocese he found but one other clergyman; he will leave 25 at work, and where he found but a few thousand colonists in that great country, he leaves the island filled with 100,000 people, presided over by 3 bishops and over 50 clergy.

A night school for Chinese men and boys has recently been opened by Bishop Sillitoe in New Westminster. The religious instruction will be given by the Rev. H. H. Gowen, formerly Chinese missionary to Honolulu. The Canadian Church Missionary Society has voted a sum of money towards this work.

The week beginning Sept. 11th was to be a lively one for Church people in Montreal, the Provincial Synod meeting on the 14th and the Woman's Auxiliary holding their triennial meeting at the same time. Bishop Kingdon of Fredericton, who was to have preached the sermon at the opening of the Synod in the Cathedral, Montreal, was unable to come, as his presence was necessary at the funeral of the Metropolitan in Fredericton at noon on Tuesday, the 13th. Bishop Lewis of Ontario, therefore, as senior bishop, requested the Bishop of Huron, Dr. Baldwin, to preach the sermon on the opening day. The Bishop-elect of Quebec was to be consecrated at the Cathedral, Montreal, on the 18th. Dr. Baldwin preached to an immense congregation in St. George's church, Montreal, on the evening of Sunday, the 11th.

One of the motions to be introduced at the Provincial Synod is for the endorsement and recognition by the Synod of the work of St. Andrew's Brotherhood.

On Sunday, Sept. 11th, the new church of St. Andrew, Deloraine, diocese of Rupert's Land, was formally opened by Bishop Machray. The Bishop celebrated at Holy Communion and preached at both morning and evening services. In the afternoon he baptized 6 children. Earnest and eloquent were the addresses delivered by the Metropolitan, as also by the rector, the Rev. C. Sydney Goodman, who preached at Evensong on "Thankfulness." The church is a frame building, on solid stone foundation. Its length is 47 ft. and breadth 24 ft. There is space left for the addition of an ample chancel to the present nave. Above the bell-tower rises a handsomely wrought cross, and the altar is very neat, red and white wood being blended, and the panels left for further ornamentation. It is a fact of great congratulation for the few Churchmen here, that the new church, despite its ruin by the wind-storm on St. Swithin's Day, is opened free of debt. Zeal and energy have won the day, in spite of the many drawbacks. The Sunday offertories were liberal and very welcome, as there is much yet to be done to fully equip the church.

The corner-stone of the new school for boys, in connection with St. Matthew's church, Hamilton, diocese of Niagara, was laid Aug. 22nd by the Rev. W. H. Clark, of Toronto. At the close of the impressive service, Mr. Clark delivered a brief address. The new building will be of brick, 60 by 40, and two and a half stories in height. On the ground floor will be class rooms, and on the second a library, committee, and recreation rooms. It will cost about \$3,000. Mr. W. A. Edwards is the architect.

## NEW YORK.

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

CITY.—At St. Barnabas' chapel, of the City Mission Society, the congregations are made up of the inmates of St. Barnabas' House, and families from the neighborhood. The numbers fluctuate. The active work has been chiefly among inmates of the Home. These are continually coming and going, and for this reason, it is difficult to appraise the result of the efforts put forth. There is every reason, however, for believing that the shelter temporarily obtained at the Home has for many been a time of spiritual benefit. There is daily Morning and Evening Prayer, with the usual services on Sunday, and a service and sermon on Wednesday evenings. Clergymen from some of the city churches occasionally preach on Wednesday evenings. Classes of catechumens, and for Confirmation and Communion, are regularly conducted by the clergyman. The Confirmation classes are attended by others than those who are prepared for Confirmation. From this centre, work goes out over the city. The missionary in charge has held services in the House of Detention every Sunday afternoon, and once a month in the Tombs prison. He has visited at this prison, at the Essex, Harlem, Yorkville, and Jefferson Market prisons, at the Colored Home, Margaret Strachan Home for fallen women, at the Child's Nursery and Hospital, and similar institutions.

The Woman's Hospital filed, on Monday, Sept. 12th, in the Registrar's office, three contracts, by the terms of which the hospital will on the payment of \$331,000 become the owner of land on 8th ave., near 93rd st., fronting Central Park. It is the intention of the governors of the hospital to erect on this site, as soon as possible, a building which will be fitted with all the modern appliances, and be complete in every detail. The present site of the hospital is on a block on Lexington ave., near 50th st. The proximity of the buildings to the N. Y. Central Railroad has interfered seriously with the work of the hospital, and the removal to the new site will add greatly to efficiency and comfort. By the will of the late Daniel B. Fayerweather, the institution is to receive a legacy of \$200,000, and a share of the residuary estate amounting in the aggregate to upward of \$500,000, and it is owing to this, that the move to Central Park is made possible. The hospital was incorporated in 1857, Peter Cooper being among the original founders. The present site was acquired in 1859, under a grant of the city of New York, on condition that the hospital maintain 24 beds, the patients to be named by the city. In the early part of the past summer, the board of aldermen passed a resolution to the effect that an absolute title to its present site be given to the hospital, provided the governors use the money obtained from a sale of the property in maintaining 50 beds in its new building, open as before, to city patients.

St. Ambrose church, the Rev. Jocelyn Johnstone, minister in charge, is a parish in which there are large possibilities of Christian work. It is in what is essentially a tenement district, in many parts of which, it is no exaggeration to say, there is a pandemonium of vice and misery. Of the people in the neighborhood, the vast majority attend no place of worship. A large proportion are of foreign birth. Among such a people more is done by house-to-house contact, than by public services, and the priest has steadily gone about wherever he could gain admission, or make himself heard. Among the difficulties to contend with are the migratory habits of the population. They appear in one place to day, and are gone to-morrow, and it is very hard simply to keep track of them. Nevertheless, an encouraging number are being won to the Church. As a rule, attendance at service has been satisfactory. The Holy Communion is celebrated on the first and third Sundays of each month, and the number partaking is at least half of the whole congregation. The choir of St. Ambrose is vested, and renders a bright and

attractive service. The seats are, of course, free. The Sunday school numbers, according to last report, 15 teachers and officers, and 212 scholars. The parish sustains a branch of St. Andrew's Brotherhood, and of the Guild of the Iron Cross, a Men's Guild, Altar Society, and other working organizations. A kind lady has provided the cost of renting a floor in a house near the church, for use as a home for the parish societies, and the purposes of a parish house. The church itself is small, and no more useful gift could be made to the work among the lowest classes in the city, than the erection of a new and adequate St. Ambrose church, with parish house on a modern plan, and in a durable form.

At Grace church, the Rev. Wm. R. Huntington, D. D., rector, the Woman's Missionary Society is composed of all ladies of the congregation who choose at any time to attend its meetings. There are six committees and a Junior branch. All together have sent off, by the last report, 75 boxes of clothing, which, with several money orders, represented a value of \$9,963.96. The Domestic Committee sent 23 boxes of clothing and books, and six checks. These were received by 17 different dioceses and represented a value of \$5,110.03. The receipts of the Foreign Committee were \$1,010.34. A scholarship is supported in the missionary schools in Haiti, Japan, and Cape Palmas; aid has been given to building needs in the foreign field and to other special objects. The Foreign Committee has a junior section, the membership of which has increased, and the work of which has enlarged. Sewing meetings have been held and articles supplied for Christmas boxes. The sum of \$310.11 was represented by gifts. There is an Indian Committee which has sent a number of boxes to the Indian field, valued at \$844.83, and a Freedman's Committee which has aided in the support of schools and churches among the colored people at the south, and has sent 24 boxes at a valuation of \$743.87, with checks amounting to \$517, making, with \$110 of incidentals, a total of \$1,289.86. The Committee on Diocesan Missions has supplied six hard working missionary clergy of the diocese with boxes of clothing, several of which were very valuable, and checks have been sent amounting to \$65. There is also a City Mission Committee which has aided a missionary to the Jews, and the chaplains of the City Mission Society, and has given help in various ways. The expenditure represented the value of \$791. A Chantry Missionary Guild also has had an existence of some years, and work has been undertaken by it for the southern field and for China. In addition to this the parish conducts not only Grace chapel but several other branches of parochial mission work. Among these is Grace mission in an "east side" neighborhood almost wholly given up to a foreign population, and where there is a large percentage of Germans. Evening services and Sunday school have been well attended. A flourishing woman's Bible class is maintained. The boys' club has grown until there is embarrassment at the number of applicants for admission. A large but discriminating charitable work is carried on.

St. Thomas' chapel, the Rev. Wm. H. Pott, Ph. D., minister in charge, cares for about 350 families on the east side of the city, and has over 400 communicants. The English Sunday school meets in St. Thomas' house every Sunday morning, and unaccountably crowds the quarters provided for it there. The total attendance last year reached nearly 20,000 children—showing a considerable increase over the year previous. Part of the teaching force comes from St. Thomas' church, which financially maintains the chapel. There are children's services held Sunday afternoons. A Chinese Sunday school meets at St. Thomas' house every Sunday, under the superintendence of Mr. James Pott, the publisher. The attendance is small, but a most encouraging work is done, which has resulted in Baptisms from time to time.

The chapel has a number of very active organizations. Among these is the Altar



Society, composed of Sunday school teachers; the Choir Guild, and the Boys' Guild with a membership of over 100. The boys enjoy games and books, and are provided with entertaining stereopticon lectures monthly. There are also classes in wood carving and modeling. One of the most interesting organizations at the chapel is the Workingman's Club, which meets weekly. It is a mutual benefit society, paying weekly sick benefits of \$5 to members, and assisting in defraying the cost of funerals. Its membership is about 100. It has for some time past been under the presidency of Mr. Jas. Pott. There are working circles of young women, which meet weekly in the Day Nursery building, and keep choir garments in repair, and sew for the poor, and for the inmates of the hospitals of the city. A literary society for young men meets alternate Mondays in the same building. There is a branch of the Ministering Children's League. Kindergarten instruction is given; the parish visitor is superintendent, and the membership at last report was 120. The chapel also has a branch of St. Andrew's Brotherhood. The minister in charge is president. There is a Good Will Society, composed of women, which also looks after strangers; it helps in caring for the poor, conducts a free lending library, and promotes sociability. A Social Club, composed of about 50 men, enjoys the advantage of the Men's Club House. There is also a gymnasium in charge of a competent instructor, and open to the use of the various societies of men and boys.

The Industrial School of the chapel has had an existence of about 15 years. It instructs about 200 little ones, and maintains a system of grading the scholars. An effort is made to give the children of the higher classes the practical knowledge of a trade, which will stand them in good stead in the hard lives that lie before them. The advantage of this effort is that it fosters the principle of self-support in the pupils, and supplies an income to the school from the work produced by these classes. There were graduated last year, 20 girls of from 13 to 15 years, as fine sewers and embroiderers. A penny savings fund has about 150 depositors. The cost of the school at last report, was \$219.90, which was not quite covered by the receipts.

St. Thomas' Day Nursery and the Diet Kitchen have proved of great value. The Helping Hand Association has given employment to nearly 50 women, and has distributed about 3,000 garments. St. Thomas' chapel branch of the Girls' Friendly Society has been in successful operation nine years. It has maintained classes in millinery, calisthenics, and embroidery. A parish visitor has made 2,651 calls, and received 869 office calls. She has paid out \$326.92 in charity, and for coal, groceries, shoes, Christmas dinners, and in other ways.

SPRING VALLEY.—The congregation of St. Paul's church have paid another installment of \$150 on the debt of their church, and interest in full to Oct. 1st. This payment reduces the amount of the mortgage to \$450.

PINE HILL.—The Bishop confirmed five persons at the new church of the Transfiguration, Aug. 28, presented by the priest in charge, the Rev. George C. Houghton, rector of Trinity church, Hoboken, N. J., who occupies a cottage here during the summer months. The new church is not quite completed, but Sunday services have been held therein for two months past, and large congregations have attended, morning and evening. About six years ago, the first movement was made for the maintenance of Church services in Pine Hill, Mr. J. C. Maben and his niece, Miss Penrose, and others, being active in the matter. Services were held in the school house for three years, but last fall the building of a church was begun, an excellent site having been given by A. D. Hill. It will be completed Oct. 1st. The extreme length is 80 feet, the width of the nave is 30 feet, the west front including the tower is 51 feet wide, the height of the tower to the highest point of the cross is 81 feet, the sanctuary is 15 feet

deep, the choir 16 feet, and the nave 48 feet. The sanctuary is an apse octagon. The nave is pure Gothic, with dormer windows, and the building is cruciform, one arm forming the sacristy and the other the organ chamber. The flooring and ceiling are ash and the furniture dark oak. The altar foot-space, broad and deep, stands seven steps, five feet, above the nave. The lower story of the square tower, 10 feet, forms the loggia, with three eight-foot entrances, and there is an inner vestibule. The church will comfortably seat 225 people, has three aisles, and abundant space to accommodate 50 additional persons.

When the name of the church was decided upon, the attention of the rector and parishioners of the church of the Transfiguration in New York city was, naturally enough, attracted, and through the zealous interest of Miss A. M. Houghton, the rector's niece, they have given the altar and reredos (estimated at \$750), the solid silver chalice, and paten, the massive brass altar cross, vases, candlesticks, and altar desk, the lace superfrontal and all necessary altar linen, the embroidered vestments, stoles, etc., and the large Bible. The alms basin was given by Mrs. Theodore Bronsen, who gave also the east window. The Rev. J. J. Rowan Spong gave the altar book and glass cruets. Miss Helen Swords gave the beautiful font and cover in memory of her mother. Com. Gerry gave the priest's stall and episcopal chair. The lecturn and its brass lamp and the credence came from Trinity church, Hoboken. The large and beautiful west window was given by Mrs. J. C. Maben. Other windows were given by Mrs. H. C. Perkins, Miss Penrose, Mr. Gilder, Mrs. Franklyn, O. H. Mildeberger, J. C. Cornish, and others. Messrs. Bailey, Mayhew, Bronson, Stanton, and others gave largely to the pews. E. S. Gorham presented the Prayer Books and hymnals for the priests' stalls and etchings for the sacristy walls.

It deserves to be specially mentioned that the chalice and paten, solid silver, handsome and chaste, were the gift of 25 working girls of the Transfiguration parish in New York city, who are members of the Holy Innocents' Guild of that parish. St. Anna's Guild, of the same parish, composed of working women, gave the large and ornate altar cross.

PENNSYLVANIA.

GEORGE W. WHITAKER, D.D., BISHOP.

EPISCOPAL APPOINTMENTS.

- SEPTEMBER.
- 25. A.M., St. James', Perkiomen; P.M., St. John's, Upper Providence.
- OCTOBER.
- 2. A.M., Emmanuel, Holmesburg; evening, St. James', Bristol.
  - 8. P.M., St. James', dedication parish building.
  - 9. A.M., St. Peter's, Great Valley; P.M., St. Paul's, West Whiteland.
  - 16. A.M., St. Matthias', Consecration; P.M., Mission, Hatboro.
  - 23. A.M., St. John's, Concord; P.M., St. Luke's, Chadds Ford.
  - 30. A.M., Transfiguration, Consecration; evening, St. John's, Lower Merion.
- NOVEMBER.
- 1. A.M., Memorial chapel of the Holy Communion, Consecration.
  - 6. A.M., St. David's, Radnor; P.M., Good Samaritan, Paoli; evening, St. Martin's, Marcus Hook.
  - 13. A.M., St. John's, Pequea; P.M., Parkesburg; evening, Trinity, Coatesville.
  - 20. A.M., Messiah, Gwynedd; P.M., Emmanuel, Quakertown; evening, Holy Trinity, Lansdale.
  - 27. A.M., St. Jude's; evening, St. Andrew's.
- DECEMBER.
- 4. A.M., St. John's, Norristown; evening, St. Asaph's, Bala.
  - 11. A.M., Our Saviour, Jenkintown; P.M., St. Mary's, Wayne; evening, Epiphany chapel.
  - 18. A.M., Calvary, Rockdale; evening, St. Mary's, Ardmore.
  - 25. A.M., Grace, Hulmeville; P.M., Newportville.

At a special meeting of the Standing Committee of the diocese, held on the 12th inst., consent was given to the request of the diocese of Oregon, for an assistant-bishop.

PHILADELPHIA.—To George S. Hutchins, of Boston, has been given the contract to build the organ in the chapel of the

Episcopal Hospital, in memory of the late superintendent, Dr. S. R. Knight. The instrument, exclusive of the motor, will cost \$2,200, which has already been contributed. A memorial brass tablet is now completed, and will shortly be placed in position, bearing the inscription:

In memory of Emanuel Robinson Knight, M. D. Born in Lincolnshire, England, February 28, 1825. Died in Philadelphia, November 13, 1891. For thirty-two years he was Superintendent of this Hospital, discharging his duties with fidelity, thoughtfulness, wisdom, and love, kind to man, and faithful to God, his insight, hope, and energy, never failing; he won the confidence and respect of all who knew him. This tablet is erected by the Board of Managers as a tribute to his worth, and as a token of their appreciation of his work.

The Rev. H. L. Duhring, superintendent of the City Mission, gives the following statistics of the work of that organization for the three months, ending August 31: Institutions visited, including the school-ship Saratoga, 45; services held in them, 269; Baptisms, 21; Communion, 41; burials, 29; visits by clerical and lay missionaries, 3,315; calls at the House of Mercy for all purposes, 13,349. Number of patients in the Home for Consumptives, Chestnut Hill, and House of Mercy, 39; total number of consumptives cared for since the organization of that department, 1,819. Meals dispensed from the 5 Sick-Diet Kitchens, 10,559.

The new church of All Saints, at Devon (noted last week), which Mr. Lemuel Coffin will build as a memorial of his wife, will be a handsome structure of blue stone. It will have a frontage of 67 ft., and 104 ft. in depth, with a seating capacity of 300. The chancel will be 25 by 31 ft.; choir and vestry rooms, each 10 by 16 ft.; organ chamber, 9 ft. square. The building will have a tower rising 20 ft. above the gable, and this will be set off by a 12-foot steeple. The interior will be of brick finish. It is expected that the church will be completed in June, 1893.

Several of the city churches which have been closed for repairs and alterations during the past summer, have resumed their services. The church of the Atonement reopened on the 11th inst., when the Rev. Dr. B. Watson, rector *emeritus*, preached. St. Jude's church, with its interior completely frescoed in terra cotta, green, and gold, and the gallery removed from the north transept, re-commenced its services on the 18th inst., with the Eucharist Celebration at 9 A.M., which was succeeded by Matins and a sermon by the Rev. John Robert Moses, rector of the parish. The additions and alterations at Christ church chapel having been completed, it was likewise reopened with a celebration of the Blessed Sacrament at 7:30 A.M. on the 18th inst., the priest in charge, the Rev. Dr. Wm. P. Lewis, officiating. Epiphany chapel, at 23rd and Cherry sts., has been repaired and materially improved during the past summer, and on the same day was re-opened for divine service.

When the Rev. Dr. C. Miel returned to the city and resumed the services at the French church of St. Sauveur, he had the gratification of entering upon the register the names of 9 persons who will become regular attendants upon the services. This is by far the largest number who have ever presented themselves after the usual summer vacation. Among these were two Armenians, which, with those who have heretofore identified themselves with St. Sauveur, makes 15, all members of that ancient Church. The rector is occasionally aided in the services by the Rev. Jules E. David, but hopes ere long to be assisted by a compatriot, M. Durand, who will soon complete his studies in the Divinity School. This gentleman was the donor of the fine canvass, "The tribute money," which adorns the east wall of the church, and has been fully described in these columns; it was painted by M. Durand himself and presented as a thank-offering shortly after he had become a worshipper at this most interesting mission.

The Rev. Washington B. Eiben entered into life eternal on the 15th inst., in the 60th year of his age. He was chaplain of Rush's Lancers, a Pennsylvania cavalry regiment, during the late civil war; and subsequently for some time rector of the

church of the Redeemer (Seamen's mission) when it was located at Catharine and Swanson sts., from which he resigned on account of increasing infirmities. During the occupancy of the peninsula by the Union Army, he contracted rheumatism from exposure in the Chickahominy swamps. He visited the hot springs of Germany, but failed to gain the desired relief. After his return to Philadelphia, he engaged in literary pursuits, until forced to abandon them. During a visit to Oxford, Pa., in October, 1890, he suffered a paralytic stroke on the right side, and shortly after was brought to the Episcopal Hospital. He was a good theologian, a profound thinker, and an earnest student, withal, a most genial companion, a Christian gentleman, and an old-fashioned High Churchman. The burial office was said at the chapel of the Episcopal Hospital on the 19th inst., and the interment was among his kindred, at Lancaster, Pa. Mr. Eiben never married.

RADNOR.—The 178th anniversary of "old St. David's" was celebrated on the 11th inst. The interior was handsomely decorated. Before the sermon, the rector, the Rev. George A. Keller, exhibited to the congregation a manuscript sermon which he had found among the parish documents, and which had been delivered in Philadelphia in 1740; and possibly repeated at St. David's a century and a half ago.

WAYNE.—A very decided improvement to St. Mary's memorial church, the Rev. Dr. T. K. Conrad, rector, is about to be made in the introduction of steam heat from the local company furnishing the same. The rectory will also be benefited by the same system.

CHICAGO.

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

On Sunday, Sept. 18th, the Bishop visited St. Paul's, Manhattan, confirming a class of three, and baptizing 17 children. In the afternoon, he attended Grace church, New Lenox, and baptized one child.

Lots have been secured for a new church in South Waukegan, and it is hoped that the necessary funds will be secured and the building pushed to completion at an early date.

It is reported that the Rev. J. Wynne Jones, rector of the church of the Good Shepherd, Chicago, is among the quarantined passengers of the Wyoming.

LONG ISLAND.

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

BROOKLYN.—The rector of the church of the Messiah, the Rev. Chas. R. Baker, is still in Europe, and is not expected to return before Oct. 1st. The assistant minister, the Rev. J. F. Cameron, is officiating during September. A large portion of the congregation do not return home from summer resorts until late in the autumn, and parochial work necessarily is delayed. When winter work does begin, it will be pushed vigorously in the church, and from the beautiful new parish house adjoining, which is the centre of the manifold parochial activities.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The Rev. William H. Munroe, rector of Christ church, passed away after a short illness, on Wednesday, Sept. 14th. His death was due to exhaustion and overwork. He became rector of the parish in 1881, succeeding the Rev. Dr. Burroughs. He graduated from Trinity College in 1856, and took his theological course at Alexandria. His first charge was Trinity church, Melrose, where he spent six years. He was rector of St. Stephen's, Beverly, N. J., four years, and 8½ years at Immanuel church, Philadelphia. In the same city, he served for three years St. Matthias' church. After a rectorship of two years at St. John's church, East Boston, he was called to Christ church, at the North End, where he has worked faithfully for a long time. No priest of the Church loved his duties more than did Mr. Munroe. Genial, kind, and



loving was his disposition, and the influence of his rich example will be a constant inspiration to the saddened parishioners and the diocese of Massachusetts.

Canonical consent is given to the consecration of the Rev. G. H. Kinsolving as Assistant Bishop of Texas, but withheld from an election of an assistant bishop of Oregon because the General Convention will meet so soon.

The church of the Advent has purchased the residence, 28 Brimmer st., for a rectory. Daily services have been held in this parish throughout the warm months: Holy Eucharist, 7:30 A. M.; Matins, 9 A. M.; Evensong, 5 P. M.

The Rev. W. J. W. Finlay, of Simcoe, Ontario, has returned to the diocese, though he has never severed his canonical connection with it. He was formerly in charge of St. John's church, Haverhill.

**BROCKTON.**—Work will be begun this month on the new church building for St. Paul's parish, the Rev. George Alexander Strong, rector. The structure will be 125 feet long by 50 feet wide, and will be built of seam-faced granite, with Nova Scotia sand-stone trimmings. It will be in the restored Gothic style of architecture, with a heavy square stone tower on the southwest corner, surmounted by a spire, the whole about 90 feet in height, and will stand on an irregularly shaped lot, measuring about 120 by 150 feet. An octagonal baptistry will be built out from the north aisle, opposite the inner entrance to the tower. The interior of the building will be finished in hard wood, probably in slashed oak, and the seats, which will have a capacity of about 500, will all be in the nave, where they will command an unobstructed view of the chancel. There will be two narrow aisles used as ambulatories. From the floor to the peak of the roof, which will be supported by ten hard-wood, hammer-beam trusses, the distance will be 45 feet. One special feature of the interior will be the choir, which is to be built out in front of a recessed sanctuary so as to have a clear space all round, like the choirs in the Spanish cathedrals. The plans call in addition for a parish house and a rectory, which will probably be built in the near future. A number of memorials have been promised for the building, the cost of which will be about \$40,000. It is hoped that the cornerstone will be laid some time in the autumn, and the structure, which will occupy one of the finest sites on high land in the best residence part of Brockton, is expected to be completed in a year. Cram, Wentworth, & Goodhue are the architects.

#### OREGON.

BENJ. WISTAR MORRIS, D.D., Bishop.

In Milwaukie, Aug. 27th, died the Rev. John Sellwood, B. D., aged 86 years, 3 months.

Mr. Sellwood was born at St. Keverne, Cornwall, England, May 6th, 1806. In 1833, with his mother and brother, he came to America, and went to Kenyon College to finish his studies. He graduated in 1837, and in September of the same year was ordained to the diaconate by Bishop Whitehouse. He then removed to Quincy, Ill.; in 1838 he was ordained presbyter and took the rectorship of the new St. John's church in that city, holding the first service ever held in it. In 1839 he removed to Mendon, 16 miles distant, and became rector of the little Zion church in that place, where he ministered for 14 years acceptably. In 1853 he went to Grahamville, S. C., where he remained in charge of St. Luke's parish until 1856, when, a loud call being sent for more men for the work in the then far distant Oregon, he decided to offer himself, his brother, the Rev. Jas. R. W. Sellwood, and family consenting to accompany him. The trip westward was without incident until they reached Panama, April 15th, when, while passengers were quietly waiting in the depot for orders to go on board the steamer, a mob of riotous natives attacked them. Mr. Sellwood was shot entirely through the body, his nose broken with a club, his face and hands badly burned with

powder, every cent of money taken from him, and he was pushed to one side and left for dead. His brother and family escaped with but a few scratches, but all their worldly possessions stolen. He was taken charge of and tenderly cared for by relatives and friends.

The Rev. Jas. R. W. Sellwood was sent to Salem and immediately became rector of St. Paul's church. His brother made his home with him for three months, during which time he had the privilege, granted to few, of reading his own funeral sermon, preached by Bishop Whitehouse in his old parish in Mendon, the report of the Panama riot having mentioned him among the dead.

In 1857 he came to Portland and took the care of Trinity parish. In 1861 he requested that another and stronger man be called to Trinity church, and he officiated in St. Stephen's chapel without compensation, and also in the penitentiary until 1870, when he purchased a little home in Milwaukie, and remained there until his death, officiating as rector in St. John's church at that place for 23 years without salary. He never regained his former vigor of body after the Panama experience, but his mind was bright and clear to the last. As a preacher he was excelled by few. He had a remarkable gift of language, a clear, musical voice, and an earnestness of manner that won the attention of all who heard him.

**PORTLAND.**—The corner-stone of the new St. David's (East Side) was laid Aug. 17, by Bishop Morris. This date was chosen because it was the 22nd anniversary of the laying of the corner-stone of the old church. After the usual service, the rector, the Rev. Geo. B. Van Waters, introduced Dr. Josephi, who read the "Historical Sketch of the Parish," which had been written by Mrs. Belle J. Sellwood. The Rev. Jas. R. W. Sellwood, the first minister in charge of the parish, made a brief and very interesting address. The rector and Bishop Morris followed. The latter said that 40 years ago, while rector of a small church—St. David's, Manayunk, Penn., he presented for Confirmation a young man named Orlando Crease. Nearly 20 years afterwards, when he was consecrated a bishop, Mr. Crease sent him a check for \$1,000, to be used in building the first church of which he would lay the corner-stone in Oregon, the same to be called St. David's. The money was given to East Portland, and through the gift the people were enabled to purchase the land and erect their church.

The new building is to be of stone, the general design is Romanesque, the interior finishings will be of oak, the windows of cathedral glass, and the main tower will be 156 feet high, handsomely finished with turrets and finials. The total cost of the building will not exceed \$45,000. F. W. Lester, of Portland, is the architect, and E. J. Sprague, superintendent of work. Plans are now being drawn for a handsome rectory, which will be built at once beside the church.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

**SMETHPORT.**—The handsome new St. Luke's church edifice, was consecrated Wednesday, September 14th, by the Bishop of the diocese. The Bishop and clergy were met at the church door by Dr. McCoy, senior warden; W. C. Young, junior warden, E. L. Keenan, R. H. Rose, and John Forrest, who formally presented the building to the Bishop. The instrument of donation was read by Dr. McCoy. The sermon was preached by the Rev. Marison Byllesby, of Pittsburgh. The Communion service, the musical part of which was sung by a quartette, assisted by members of the St. Cecilia society, was solemn and impressive.

This church was the gift of Hon. Henry Hamlin, of this place. It is built of white sandstone, in 14th-century English Gothic style. The cost of the building is estimated at \$30,000. The interior is elegantly finished. The colors are subdued and every-

thing harmonious. The ceilings are of yellow pine. The walls between are tinted with golden colors. The pews are of solid oak. The chancel is very large, occupying fully one-third of the building. The altar is of exquisite workmanship and artistic design, the material being Caen stone. This is a memorial of the father and mother of Mr. Hamlin. The steps leading to the altar are of Tennessee marble. The floor of the chancel and the aisles of the church are of tinted tile.

The handsome cross and vases of brass were donated by the St. Cecilia Society. The altar cloth of linen with border of handsome Duchesse lace, was provided by the altar society. The fine organ, a superb one of excellent tone, was donated by B. D. Hamlin. The pulpit of hard wood, with a railing of brass, is a memorial of the late Delano Hamlin by his widow. The lectern of brass was provided by Lon. Robert Rose, the bishop's chair, by Mrs. A. E. Taylor, and the choir stalls, by John Forest. The massive font of Caen stone in the rear of the church, is a memorial of Rachel, Niles, and Ada, children of Mr. and Mrs. D. C. Young. The alms box near the door, of hard wood, is the gift of Ray and Lois Young.

#### WESTERN TEXAS.

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

**KERRVILLE.**—The mission here is now served by the Rev. J. A. Antrim. During his short stay two of the most prominent of the young men of the place have given themselves to the priesthood of the Church: Mr. Birt Parsons, son of Dr. G. R. Parsons, and Mr. Bernard Acheson. Mr. Acheson has gone to Sewanee; Mr. Parsons, after his graduation at Bryan College, which occurs this year, will enter the Divinity course at Sewanee. A new rectory has been built, the value of which is \$2,500. The congregations at every service are very large, much more so than ever before, and there is a hopeful outlook for the future.

#### ALBANY.

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

**SARATOGA.**—After the regular service in Bethesda church, Monday evening, Sept. 11th, there was a special service for the colored waiters from the hotels. These services are held annually and are always well attended by the waiters and their wives and friends. Besides the regular attendants of the church, who remained through the service there were several hundred colored people who came in for the special service. The regular choir was dispensed with and a sextet provided for the occasion, supplied its place. The Rev. Eliphalet N. Potter, D. D., President of Hobart College, gave a short sermon from St. Luke x:28. He referred to the recent celebration at his own college of the anniversary of the emancipation proclamation. Dr. Carey spoke a few minutes, taking as a basis of his brief sermon the question which the young lawyer put to Christ: "What can I do to inherit eternal life?"

#### MINNESOTA.

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

**ST. PAUL.**—The parish of the church of the Messiah has opened a free kindergarten and primary school with a full corps of teachers. Children from 4 to 10 years of age are admitted. The opening attendance was very large.

At St. John the Evangelist's church a meeting was held to consider the advisability of erecting a new church, the present wooden building being too small to accommodate the membership. The Rev. Y. P. Morgan, rector, outlined the project of the new building to be erected. A seating capacity for 900 people is desired, and the church to cost \$50,000. A lot on Summit avenue has already been purchased. The initiation of this movement occurred three years ago, under Prof. White's rectorship.

Christ church was reopened Sunday last, after remaining closed for a month undergoing repairs and decoration. The church now presents a greatly improved appear-

ance. Prof. J. L. Browne, organist of the church of the Immaculate Conception (R. C.), Minneapolis, has been appointed organist of this church, *vice* Prof. Blakie, resigned.

St. James' church is closed for the present, undergoing repairs and additions, the present building being too small for the growth of the parish. A few years ago this parish was looked upon as being spiritually dead. Since the advent of the new rector, the Rev. Mr. Haupt, it has awakened to new life and vigor.

#### VERMONT.

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

**WEST RUTLAND.**—The Rev. Judah Dana, rector of Grace church, died at his home here, Sept. 15th, of paralysis, aged 75 years. Though somewhat feeble since last fall, he had only been ill a few days. Mr. Dana was born in Pomfret, Sept. 29, 1817. He was a son of Isaac Dana, and a great-grandson of Israel Putnam, the revolutionary general. He was graduated from Dartmouth College in the class of 1845. After his graduation, he taught school 10 years in Woodstock, being principal of the school there. He then taught 10 years in Windsor, and about the same number of years in Rutland. He was principal of the State Normal School, at Castleton, several years. In 1881, he took charge of the school here. Shortly afterwards, he was made deacon, then priest, and in 1890 or 1891, he became rector of Grace church. The fact that Mr. Dana was then over 70 years old, makes the case a remarkable one in the history of the Church. His wife and one son survive him.

#### MICHIGAN.

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

Ground was broken on Sunday afternoon, Sept. 11th, for the new Christ church, East Tawas. The service was conducted by the Rev. R. T. W. Webb, missionary in charge, and music was furnished by the East Tawas Brass Band.

A meeting of the Detroit branches of St. Andrew's Brotherhood was held in St. John's parish building on Thursday evening, Sept. 15th, and much enthusiasm was shown. The attendance was about 75. A new chapter of the brotherhood has just been organized in Grace church, Detroit. It is intended to hold another general meeting of the Detroit chapters in three weeks, with an attendance. It is hoped, of certain western delegates returning from the Boston convention.

Bishop Davies returned Sept. 21st from his summer home on Mackinac Island. For the last ten weeks he has been actively engaged in the visitation of the distant and most extensive field of the upper peninsula.

#### SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The Bishop of Springfield has issued an open letter to the Bishop of Albany "in reference to the consecration of the Rt. Rev. Dr. Brooks, Bishop of Massachusetts." The pamphlet has 148 pages, and contains a *resumé* of the offences against the doctrine and polity of the Church of which the writer believes Bishop Brooks to be guilty. Bishop Seymour says in his preface that he has deferred the publication of this pamphlet in the hope that Dr. Brooks as Bishop would mend his ways, but that he had waited in vain, and has at last deemed it time to make public his views.

**ALTON.**—At St. Paul's church, the Ven. Geo. Taylor Griffith, B. D. rector, a chorus of ladies and gentlemen rendered Gaul's beautiful cantata, "The Holy City," Tuesday evening, Sept. 6th, under the direction of Prof. Armstrong. The solos were sung by artists from Chicago and St. Louis, and Mrs. Geo. F. Crowe, of Alton. The congregation, which filled the fine old church to overflowing, united with the rector in saying the Lord's Prayer before the cantata, and in singing the Doxology after its conclusion. The offering was generous, and goes to swell the music fund.



CHURCH ART.

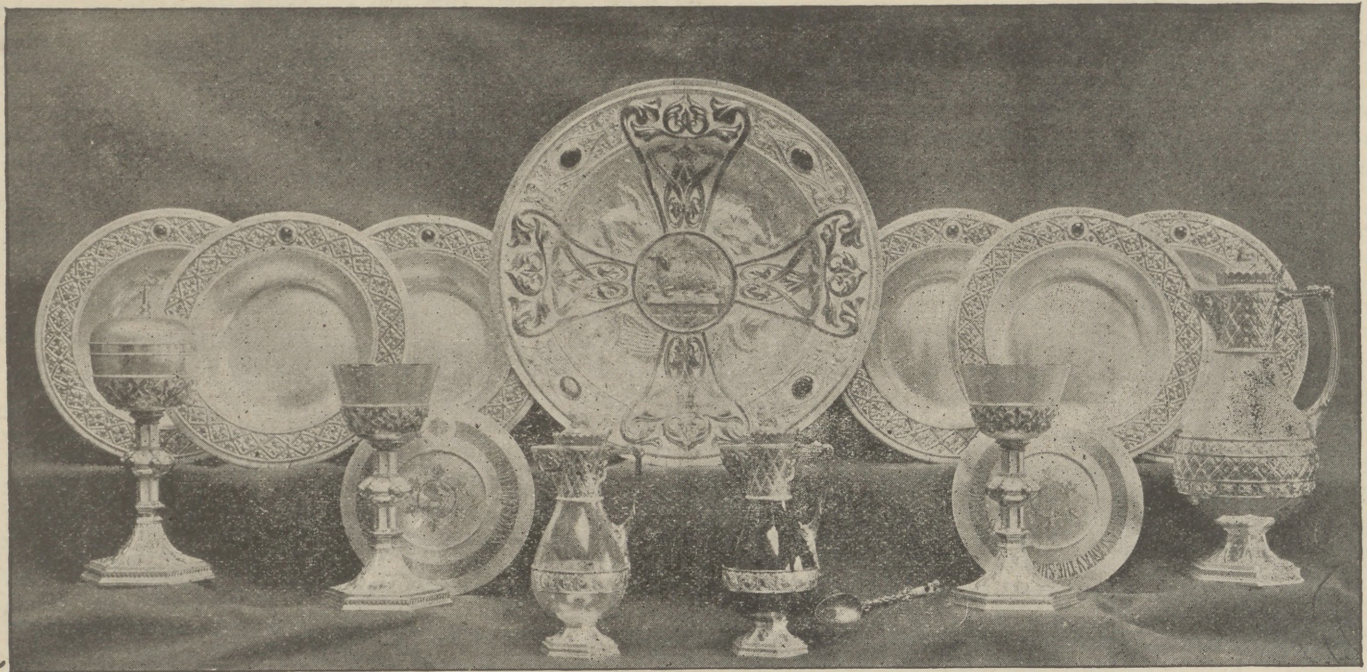
ST. AGNES' CHAPEL, NEW YORK.

The furnishings about the altar of the new St. Agnes' chapel, New York, attain to a degree of excellence unusual in later ages. The Communion silver is in advance of the ordinary workmanship; in design and

crafts contrasts well with the silver and gold. The base of each chalice, as of the ciborium, carries six medallions—emblems in gilt modeling of the *Agnus*, the Cross, and the four Evangelists. The chalices have a calyx supporting and surrounding the bowl, which portion is removable. The design of the calyx, enriched, parcel-gilt,

shows upon its edges a peculiar system of markers looking like seals. The symbol is repeated upon the different pieces of the entire collection. The outline of a Maltese cross, covering the whole face of the alms-bason, is worked in after an admirable fashion. The "fly-spoon" is also worthy of remark. It is made in the style of an apostle-

morning chapel. Each set includes an altar cross, two vases, two candlesticks, an altar desk, a font-ewer, and a processional cross. They are made of light-colored bronze, which needs no addition of any pigment or stain. They stand now as they may abide for ages. The collection is the finest of its kind.



THE COMMUNION SERVICE FOR THE NEW ST. AGNES CHAPEL, NEW YORK.

in execution it possesses high artistic qualities. The ecclesiastical department of the Gorham Mfg. Co., which produced the set, is to be congratulated upon the outlines it has chosen, and upon the manner of the enrichment. The two complete sets are purely Romanesque, in keeping with the plan of the building.

The ruby color of the glass in two of the

is an attractive feature.

The alms-bason is magnificent; a circle of solid silver, parcel gilt *repousse*, eighteen inches in diameter. It carries four precious stones: two of amethyst, two of topaz. In the centre there is a beautiful modification of an antique symbol of St. Agnes, a lamb bearing the long cross and lying upon a book, originally, of course, a missal, which

spoon, but the open-work cutting through the bowl is a picture of leaves and grapes and the figure at the top is that of St. Agnes.

Various articles made of bronze, destined for the same church, are now on exhibition in the ecclesiastical department of the Gorham Mfg. Co. As in the case of the silver, there are two complete sets, one for the chapel proper, and the other for the smaller

The outlines are agreeable and the eye follows them with pleasure. The model of the font-ewer is a study for designers, as beneficial as many a famous vase; the convex and the concave are happily proportioned. Every one of the designs, Romanesque in character, to suit the building, was approved in advance by Dr. Morgan Dix.—*Jewelers' Circular*.

THE REVISED HYMNAL.

BY B. H. HALL.  
III.

Hymn 198 is a cento, of which the first stanza is the fifth stanza of the Rev. Dr. Samuel F. Smith's hymn, which first appeared with music, in a tune-book called "The Choir," under the title "America," in 1832. The first stanza of Dr. Smith's hymn begins

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing.

The second and third stanzas of Hymn 198, are the composition of John S. Dwight, and as far as my observation extends, first appeared with music—the tune being "Columbia"—in "The Psalter," published in 1845. Mr. Dwight began his hymn,

God bless our native land.

The compilers of the "Report" have changed the words, "God bless" to "Bless thou," in the first line of the second stanza in order to make the beginning of that stanza conform to the invocation with which the hymn begins.

The weak sentimentality apparent in Hymn 208, unfits it for the worship of the house of God. Some parts of this production are good specimens of that puerility in composition which, in some quarters, is deposing the hymnic expression of a manly and vigorous Christianity.

The rhythm of Hymn 209, if the movement of the hymn can be properly styled rhythm, is a commingling of the wild measures of the backwoods camp-meeting and the swaying cadences to be heard often in the religious gatherings of Southern negroes. The composition is not lyrical, and the manner in which the lines, "Thy name Lord, be adored!" and "Glory to the Lord!" are introduced, is so inelegant and offensive, that it renders the condemnation of the effusion certain beyond any hope of appeal.

The word "avouched" appearing in the

fourth line of the second stanza of hymn 218, is especially uneuphonious, and might be well exchanged for the word "declared."

The order for the Holy Communion as laid down in the Prayer Book, is so full in itself, is so thoroughly permeated with expressions adapted to the occasion, and is so redolent of the solemnity which obtained at the institution of the sacred feast, and which has always accompanied its proper commemoration, that the hymns selected for use at this service should be simple in form, and of a metre to which tunes melodious and harmonious can be readily written. Of the eighteen hymns under the heading, "Holy Communion," I think it would be wise to omit numbers 226, 227, 230, 235, 239, 243. In hymn 235 the employment of the word "misusings," and of the phrases, "do Thine utmost," "tainting mischief," and "food, so awful and so sweet," is in bad taste. In hymn 243 the repetition of the words "until He come," is not pleasing. The other hymns objected to, for use in this office, are written in metres which it would be difficult to sustain with acceptable music.

It is to be regretted that a hymn, in many respects, so acceptable as number 246, should be marred by an imperfect accent in the second line of the second stanza,

To Thee, O Jesus, throned beside  
Thy Father's right hand, here we cry.

The word "glory" used instead of the words "right hand" would render the accent correct, and would not change essentially the idea. The inelegance in the last line of the same stanza,

Its lost godlikeness is restored,

might be removed by changing the line so as to have it read

Its godlike nature is restored.

The metre employed in Hymn 249 for the treatment of the subject considered is too trivial, and the singing of the hymn to any tune would be ineffective and disturbing. Besides, there are expressions in the hymn

that are far from felicitous. Take for instance:

For a space the tired body  
Lies with feet toward the dawn,

and

Father, sister, child and mother,  
Meet once more.

The position of the body in the grave is not always with "feet toward the dawn." The enumeration of the relationship of those who may meet at the resurrection is not poetic, and should not be attempted in a hymn.

Hymn 277, descriptive and historical, abounding in references to miraculous interposition, and interceding for the bestowal of spiritual comfort now, as in former days, physical relief was sought, is inappropriate for public worship.

Hymns 321, 322, 323, 325, 332, 361, 362 are, in the main, bewildering rhapsodies suggestive of the Moody and Sanky emanations, which may temporarily assure the nervous and excitable, but which to the reflective worshipper will afford but little if any comfort, and cannot by any possibility elevate the service of rational public devotional song. In Hymn 332 occurs the following stanza whose meaning is obscure:

Hail, blessed Jubilee!  
Thine, Lord, the glory be;  
Alleluia!  
Thine was the mighty plan;  
From Thee the work began;  
Away with praise of man!  
Glory to God!

And in another stanza appear the lines:

Onward shall be our course,  
Despite the fraud of force;  
God is before.

In Hymn 380 the Holy Ghost is addressed:

The sacred, sevenfold grace is Thine,  
Drawn ad Finger of the Hand divine.

Mystical metaphor may serve a certain purpose in literature of an occult or cabalistic nature, but its presence is not compatible with Christian song. This hymn is

a translation of the celebrated *Veni Creator Spiritus* but it is not satisfactory, nor is the translation which is to be found in hymn 127 of the Hymnal now in use.

In Hymn 390, the statement is made definite and clear concerning those who are Christians:

Bright shall the crown of glory be  
When we have borne the cross.

But this statement is followed by a petition which seems incompatible with crown-wearing:

And let us rest beneath Thy feet,  
Where saints and angels live.

Hymn 395 is a good poem, in the spirit of one of Macaulay's "Lays of Ancient Rome," but it is a poor hymn. Dr. Neale's translation of Abelard's *O Quanta Qualia*, in Hymn 397, is pleasing, but is too rhapsodical for use in public worship, and the repetition of the word "When," in the last stanza, detracts from the beauty of the poem.

The heavenly Jerusalem presents a fruitful theme for devotional poetry, and the subject has not been neglected. Hymns 399, 400 and 401, descriptive of that blessed abode, might prove acceptable were there not so many better hymns on the same topic. They are not required, however, hymns 402, 404, 405, 406, and 407 having supplied with lavish, yet with direct and simple, statement, all that the spiritualized imagination may conceive as composing the beauty and splendor of the olden city.

Good resolutions are beautiful to look upon, but they are like the beautiful blossoms upon the trees that fill the air with their delicious fragrance for a few days only—liable to be blown off by the first strong wind. Good resolutions need deep purposes to sustain them, lest the winds of temptation scatter the blossoms of hope.



## The Living Church.

Chicago, Saturday, September 24, 1892.

Rev. C. W. LEFFINGWELL, Editor.

A CONTEMPORARY blandly assumes that the revival of controversy among us may be accounted for by the law of "periodicity." If there is anything in that, it should lead us to inquire as to the causes of "periodicity." These are not far to seek. An "era of good feeling" is followed by strife, not because the time is up, but because the easy-going spirit of compromise has allowed the walls of faith and truth and duty to be undermined. The conscience of the Church is aroused by the evidence that worldliness and rationalism have invaded the sanctuary. Then there is conflict. That is all the "periodicity" there is about it.

THE bishops' programme of Church unity has not had a particularly encouraging reception from those to whom it was chiefly addressed. In some quarters it has been treated with respect but without much indication of favor. In other directions it has been treated with contempt. Again, it has aroused a sort of righteous indignation. It has been regarded as well-meant but impracticable, as an instance of ridiculous assumption, or as a display of intolerable arrogance. Altogether, it is hard to see how the cause which the bishops had at heart has been materially advanced by this famous programme. On the other hand, some of its expressions and omissions have undoubtedly embarrassed the Church position. One instance of this kind is the clause on the "absorption" of other bodies of Christians; another the omission of all reference to Confirmation.

NEVERTHELESS, the declaration has not been without important and useful results. It has borne witness to the sincere and earnest desire of the Church to do what can be done to bring about, by such means as may be in her power, that unity for which she constantly prays. But the most important result is the greater clearness with which certain principles have been brought to light through the discussions of the last six years. No thoughtful observer can fail to see that in these discussions two distinct theories of Christian union have been brought face to face with each other, which are perfectly distinct and irreconcilable.

THE controversy has chiefly hinged upon the fact that the "Historic Episcopate" is made one of the fundamentals of unity, coupled with the fact that the authors of the document assume the right to prescribe conditions. They are proposing no tentative "platform," but the "essential" parts of a "sacred deposit," essential because without them there can be no unity in the only sense in which the bishops contemplate the idea. Without these marks the Church can have no "essence" or being. There are, moreover, certain assumptions lying back of the "four points," as that those who lay down these propositions "have been ordained to be the stewards and trustees" of divine revelation. Still further, there are involved in these propositions certain other things which, if not *essential*, in the technical sense, are nevertheless *necessary* for any practical effect. For instance, that the existence of an episcopate carries with it the possession of certain powers and functions, without which it would be an empty name. Something of the same kind may be said of each of the other "points." They have their own proper meaning, not any meaning which individuals may choose to attribute to them. The history and tradition of the Holy Catholic Church stands behind them.

NOTWITHSTANDING the mist in which some ardent and some revolutionary spirits within the Church have striven to envelope the subject, it has been clearly enough seen by all thoughtful men in the Christian denominations to which the declaration on unity was addressed, that it carried with it a special and peculiar claim for the Church from which it emanated, and that this claim is only part of a larger conception of the true nature of the Church of Christ. People may make a point more or less effective for a time with some minds, by exposing the narrowness and bigotry which would insist upon a mere matter of external organization as essential, instead of leaving that question to the votes of all the bodies concerned. In fact, those among ourselves who disclaim anything more than a human, or, at most, what has been termed a providential, origin for the Episcopacy, while they still insist upon its acceptance, have opened the door to this species of criticism. But those who rightly estimate the spirit of the bishops' declaration, and who have studied it in its entirety, have not been misled. They have understood that it is not a question about the merits of this or

that kind of ecclesiastical government that is at stake, but the true doctrine of the Church.

Two theories of the Church are broadly opposed to each other; and, as we have said, this has probably been made clearer than heretofore in the progress of the discussion aroused by the document we have been considering. These two doctrines are irreconcilable and incapable of compromise. According to the first, the truth and grace which came by Jesus Christ, were by Himself, and His Apostles acting by His authority, embodied from the first in that external form and organization, called both by Him and them, "the Church," the visible presentment and organ of the kingdom of God in the world. To its officers were committed as a sacred deposit, all that was necessary for human salvation, and provision was made for the continuity of these, the "stewards and trustees" of the mysteries of Christ's religion, unto the end of the world. This truth is distinctly enunciated by the bishops when they solemnly declare that the substantial deposit of Christian Faith and Order was committed by Christ and His Apostles to the Church, and is, therefore, incapable of a compromise or surrender by those officers to whom it has descended from their predecessors as a holy and inviolable trust.

SUCH statements stand contrasted with that view which regards any ecclesiastical organization as a purely human creation. Men who heard and accepted the teachings of the Gospel, according to the latter, felt the necessity of uniting themselves together in some way, in order to preserve and give practical effect to the truth which it proclaimed. Thus churches came into existence as modern societies are formed; officers were chosen and installed by action of the body of members in each place. Whatever was entrusted to these officers was entrusted to them by the membership which appointed them, not by Christ and His Apostles. According to such a view as this, the outward organization is a matter of complete indifference. In fact, while the local societies may be called Churches, "the Church" of which the New Testament speaks, is not a visible thing at all. Its limits can never be known in this world, for it includes only those whom God alone can know, who will endure to the end. The "Church," therefore, properly so-called, obviously can exercise no authority, for it can have no

authority "in matters of faith" or anything else. To search for it, or come back into union with it, is unintelligible or absurd, except so far as it signifies the attainment by the individual, of a higher life of faith and charity. In this view of things, there can be no question of an essential unity. Union becomes a desirable thing, not because of any necessity, but for economical reasons and for greater effectiveness in aggressive work. Unity in Christian love and charity, harmony and peace in social life, may be, and have been, attained without any organic connection.

NEVERTHELESS, a union, by common consent, of the multitudinous Christian societies or churches which rest upon this theory, with mutual concessions as to what shall be required as matters of faith, with an organization devised or adopted by a general vote, seems to be at the present time the dream of many. It is safe to say that it is impossible of realization so long as men retain any strong convictions of truth. No such unity is possible in the first place, except in deference to an authority to which all feel it their bounden duty to yield. Nothing but an authority from which there is no appeal can induce the necessary concessions, for in no other way can men be led without moral loss to give up cherished beliefs and principles. But the existence of such an authority would involve the presence of an organism through which it is exercised. Even if it were possible for existing societies to unite by common consent in a larger and broader body, with a constitution settled by a majority vote, it is still evident that the new and united body would not possess one iota of authority binding upon the consciences of men, beyond that of the individual societies which formed it. Thus the chief end of organic unity would not be attained. We hope and believe that the most important result achieved thus far has been to bring a larger number of sincere and thoughtful men face to face with the real elements of this great problem. As for the American Church, she has but to stand firm in the old paths: to assert with all charity, the great principles which the Anglo-Catholic Communion has always tenaciously represented before the world; to attract to her safe walls an increasing throng of men not won by cleverly contrived compromises, but by the force of deep conviction; and thus to fulfil in the only true way, her solemn trust "for the common and equal good of all men."



**THE EDITOR'S TABLE.**

THE New York *Observer* says: "Creed alone can give backbone to character, and dogma alone prepare the way for deeds which shall remain. It sounds striking and positively sweeping to talk of changing the thought of the Church from creed to character, and from dogma to deed, but one might as well talk of fruits without roots, harvests without seed, and a fountain without a stream."

THE Sydney *Quarterly Review* gives some curious epitaphs:

"Beneath this sod lies Wrestler Tim,  
A Dalesman he, and huge of limb;  
But the champion's belt, it went from him  
When the Death Angel wrestled a fall with Tim."

"Fair Widow Dumpling lies under this stone,  
A striking female with muscle and bone.  
Her lovers she thwacked, she would not say  
'Yea,'  
Still true to cold Dumpling, she always cried  
'Nay.'"

"We see no reason," says a Baptist paper, "why public prayer should not be carefully premeditated, as to its thought, if not its phraseology. There is a vast deal of profanity in public prayers when, as a contemporary remarks, the name of the Deity is uttered to keep up the flow of speech while the one praying is thinking of something else to say. In our revolt from the liturgical prayer we have gone to the extreme of praying extemporized thoughts with extemporized feelings."

DURING a recent visit to Scotland, where the writer's soul was vexed by the sight of church ruins and sacrilege, it was refreshing to note the evidences of reaction and progress in the line of Catholic restoration. The following advertisement is one of the signs of the times, from *The Scotsman*, July 9. It is followed by names of speakers, and places and dates of meetings. The prelacy and popery referred to are all in the old Kirk. No reference is intended to the Episcopal or Roman influence.

**GREAT PROTESTANT DEMONSTRATIONS** (D. V.), to PROTEST against LITURGIES, the MASS, POPISTH IMAGES, BLESSING BELLS, POKERY in *Scottish Hymnal*, PRELATIC ANTICS at Blantyre Mission, Africa; REIMPOSING PATRONAGE and SETTING UP PRELACY in the CHURCH of SCOTLAND.

THE dear children cannot always be depended on, either socially or ecclesiastically. They seem to delight in the "thing that ought not to be said." At a home for fresh-air children in New Jersey, the rector of the village was addressing them. He told them how sin tended to mar all that was good, and held before them the illustration of the blossom in its blight, and the young fruit in its disfigurement, caused by the worm that seized upon them before they matured. "So sin enters the heart and defiles it," he said; then, after a moment, added, "Now, boys, what is sin?" "WORMS!" came back the answer from his juvenile audience.

THIS reminds us of a story that is told of one of our churches in Chicago. The charity school was very active in gathering in and training the poor (and sometimes the profane) of the neighborhood. A bad, bad boy was captured one Sunday, and it was noised abroad in the slums that Billy Blank was undergoing a strange initiation. His comrades wailed about the chapel

door for his appearance, and eagerly questioned him as he came out: "What did they do to you?" "Oh, they taught me all about the world, the flesh, and the devil."

It is not work that shortens life, so much as worry and unwise habits of work. Doubtless there are cases of death from indolence. The nervous system and the mind need the stimulus of some healthy ambition and regular duty to keep them in the best condition, and upon this all the functions of the body depend. There are many cases of "mind-cure" that are never entered on the account books of the charlatans who put money in their purse by taking advantage of this fact. When Mr. Balfour was invited to become Chief Secretary for Ireland, he was completely broken down. A distinguished physician gave him an examination, pronounced him sound, and assured him that no better prescription could be ordered for the maintenance of his health than the steady drive of an all-absorbing department. After accepting the post, he slept better, ate better, and enjoyed better health than before. His case is a signal example of the good effect of continuous excitement and heavy responsibility upon certain constitutions. Perhaps as many people run down from indolence as from over-work.

**LETTERS TO A CITY RECTOR.**

FROM A COUNTRY PARSON.

IV.

MISS ANTISPERM OBJECTS TO CANDLES.

DEAR ALFRED—Many years ago when eagle lecturns were more of a novelty in our churches than they are to-day, an old lady attending a city church was shocked on entering the sacred building one day to see a brass bird with outstretched wings occupying the place of the old wooden reading desk. She turned on her heel, exclaiming peremptorily, "I'll never set foot in this church again while that heathen idol stands there. I ain't going to bow down to any beast or bird."

A somewhat similar experience greeted me when I first came to St. Aidan's. In this case the cause of offence was two innocent-looking candles, which completed the handsome ornaments of the altar. These altar-lights had proved a stumbling block to some of the elderly parishioners to whom candles and popes were almost synonymous, and whose grandparents had never seen any ornament about the altar unless we except the three-decker pulpit that overhung it a generation ago.

Gradually, however, the major portion of the people became accustomed to the beautiful symbolical altar-lights, and if any one had ventured to remove them, I would not have answered for the results.

But one dear old soul could not be reconciled to the new order. Candles on the altar were not known in her girlhood; therefore they were not to be known now. "Christ did not approve of candles. They were Romish." As a consequence she had not graced St. Aidan's with her presence since the candles appeared, and rumor had it that when she passed the church, it was always on the other side lest the "candle contagion"

should affect her as it had the rest of the congregation. Thus depriving herself of the means of grace and the most comfortable Sacrament of the Body and Blood of Christ, I deemed it right to make an effort to win her to see that no number of candles could change the old Faith, that she might with equal justice object to the cross and altar vases.

Miss Antisperm received me graciously. She had nothing against me. Her grudge was against the candles, so I had learned. I approached the subject warily: "I have not seen you at church since I have been here," said I.

"No, sir, and you won't see me while those candles defile the church."

"Why," replied I, as if in surprise, "surely you have no objection to the candles. They are as much a part of the altar ornaments as are the cross and vases."

"Mr. Charlton, these things are well enough, but candles are Romish."

"Then a cross must be Romish on the altar and on the spire of our church. Will you have them all removed? Will you discard everything that has been subject to abuse or connected with superstition? Will you allow nothing which is common to the Roman Church and our branch of the Catholic Church? Will you deny episcopal government and the books of the Bible which both these Churches receive?" This seemed to be a new thought to Miss Antisperm. Encouraged I went on. "Will you refuse to eat because some one has swallowed something poisonous? Will you —"

"That's it," she broke in, "*those candles are poison!*"

I could scarcely repress a burst of laughter, but I went on: "To you they seem to be, because you imagine them to be. Must I deny myself food because some people are gluttons? Must I refuse everything the Roman Church has because some things are absurd? Shall I refuse bishops because Rome has made them a kind of papal superintendent, an order of papal legatees? Shall I refuse to have any light in my house because a lamp has exploded in a neighbor's?"

Miss Antisperm seemed incorrigible. "You don't argue right. They're Romish, and you can't deny it."

"But I do deny it," I replied smiling. "The Church of England, our mother, allows the use of [candles. If you have a mind to call her Romish you may, but the Church which threw the Pope's supremacy out of England, can scarcely be charged with a Romish bias."

"I don't care. What do you suppose Christ would say if He see those candles on His Table?"

"I do not think really that He would have the slightest objection to them. Our Blessed Lord was quite familiar with candles. They were in constant ceremonial use in His time. From a boy He was accustomed to see them burning in Jewish homes, at the feast of the Dedication, and in the Temple at Jerusalem. The early Christians were certainly not opposed to them. They do not take away from Christ's honor. They symbolize His perfect Godhead and perfect Manhood. They beautifully portray Christ as the Light of the World."

Miss Antisperm was puzzled but not silenced: "I can't help it; they're Ro-

mish, and I won't go near where they are."

"I am sorry you think you must deprive yourself of the Sacrament because of an ornament in church of which you personally do not approve."

"I guess, Mr. Charlton, God won't let me lack for Sacraments while I protest against the candles. The folks that put 'em there will have to take 'em out before I darken the church door."

"In other words, the whole parish must bow to your wish about ornaments which they and a large part of the Church have received as dignified and reverent. I fear you are doing yourself injustice for a mere notion or an obstinate self-will. Why not set aside your prejudice about a matter really indifferent, which in no wise detracts from our common faith in Jesus Christ?"

Rising to go, I saw tears in the old lady's eyes.

"Think over what I have said, and may God guide you to a peaceful return to the Church which I know you love from the depths of your soul."

So saying, I slipped out and left her sitting alone in the twilight.

RICHARD.

**SERMON NOTES.**

BY THE REV. R. R. UPJOHN, OF ROCHESTER, NEW YORK.

There is one Body and one Spirit, even as ye are called in one hope of your calling.—EPH. IV:1.

SUBJECT:—The unity of God's creation. St. Paul tells us, "As there is one Lord, one faith, one baptism, so there is also one body, one spirit, like as there is one God, the Father of all."

Again this verse sums up the creed: There is one God, one Lord, one Spirit; therefore there is one faith, one baptism, one body, to one end—heaven—then "one hope of our calling." We hear much to-day that "it does not matter what we believe, we are all going to the same place." Do you not see that if we are, we must be all of one mind? for to be in one place in the spirit we must be of one mind.

We hear again: "It doesn't matter what we believe." Is not this an awful deceit? Jesus Christ came in vain if we do not know what to believe. There is only one truth, all that differs is false. Do you not see that if there is no God, it is false to say there is a God? If there is but one God, and one truth, there can be but one body, one church, one faith, one creed, and it is foolish, it is faithless, to say: "It doesn't matter what we believe." Is it not clear that when you say, "It doesn't matter what we believe," it means that you don't believe anything; that all religion is nonsense and imagination, a pastime. It means that there is no God, no heaven, no soul. It is a perfectly faithless prove-b.

They say it is not charity to tell the truth. But charity cannot limit truth. Truth limits charity. "Charity rejoiceth not in" falsehood or any other kind of iniquity, but rejoiceth in the—one—"truth."

Facts limit feelings and wishes. If I said, "It doesn't matter where I build my house, on my land or next door," I would be brought to face the fact that I must build on my own land. That proposition universally carried out would be anarchy. So if we build our life on feelings instead of facts,



we shall find we are building on air, and spreading spiritual anarchy.

The faith of the Church rests on facts. One spirit makes one body, one Lord makes one faith, and one faith is one creed. The faith of the Church rests on the facts of our Lord's life, and that He has revealed, and is sure. We believe Jesus is God by His life and works. That being so, what He left is sure: heaven, hell, Church, sacrifice, sacraments.

How is it there are so many Churches, when there is but one Lord? Because instead of following one spirit, men have followed many spirits. One body would have but one spirit; many spirits cause many bodies.

How do there come so many warring spirits making warring bodies? By forgetting St. Paul's instructions in this text: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation whereunto ye are called." Yes, with all (1) "lowliness," not by haughty, overbearing, headstrong, wilful temper; (2) by "meekness," not answering back and stirring up strife; (3) by long-suffering, forbearing one another in love. Surely, that is the way to keep the "unity of the spirit:" by lowliness, meekness, forbearing in love.

So unity in doctrine and spirit is preserved in the Catholic Church, by each doctor being willing to defer to the universal voice, in lowliness, and meekness, long-suffering in love.

Just as in the family at home, unity of the spirit is maintained by these same fruits of the spirit. Just so in our own hearts, unity of the spirit in the bond of peace can only be obtained by lowliness, meekness, long-suffering in love, and they who cultivate these first of virtues will be at unity with God the one Spirit and at peace.

### THE TRIUMPHS OF THE CROSS.

CONCLUSION OF DR. FARRAR'S "DARKNESS AND DAWN."

Now that Judaism had been utterly crushed, Paganism again and again wrestled with Christianity, and put forth all its force. It strove to rival the new faith by ritual splendor and orgiastic rites, and the extreme sensuality of superstition. It strove to put forth Pythagoras, or Socrates, or Apollonius of Tyana, as parallels to Christ; and Stoicism and Neo-Platonism as substitutes for the truths of the Gospel. It kindled its expiring lamps with sparks from the incorruptible Fountain of wisdom, and turned its back on the Sun of Righteousness, from which they were derived. It tried all that success and banter could do in the writings of the pseudo-Lucian, and all the power and passion of argument in the books of Porphyry, Hierocles, and Celsus.

Waging deadly war against all who called themselves Christians, it tried to burn them at its stakes, to crucify them on its countless gibbets, to devour them by its herds of wild beasts, at least to daunt them by its horrible tortures.

On every field Christians met and conquered them with the two sacred and invincible weapons of martyrdom and innocence. The Church escaped from and soared out of their reach, on "the two great wings of pureness and kindness," and so "by the irresistible might of weakness shook the world."

The Christians refuted the arguments urged against them; they turned the edge of the jeers; they exposed the feebleness of the philosophers who wrote to denounce them.

Meekly enduring the tortures devised against them, "they stood safe" (as said their martyr Cyprian), stronger than their conquerors, the beaten and lacerated members conquering the beating and lacerating hocks.

These obscure sectaries—barbarians, orientals, Jews, slaves, artizans—fought against the indignant world and won. And when they had won, and in proportion as they won, they ennobled and purified the world.

Wrestling with the Pagan curse of corruption, they made pure the homes, and the conversation, and the amusements, and the literature, and the inmost hearts, of all who faithfully accepted the truths they preached.

Wrestling with the curse of cruelty, they suppressed infanticide, they sanctified compassion, they put down the cruel and ghastly scenes of human slaughter in the amphitheatre, they made the wretched, and the sick, and the outcast their special care, they encircled the brow of sorrow with the aureole of sanctity.

Wrestling with the curses of slavery and selfish exclusiveness, they taught the inalienable rights of humanity, they confronted tyranny, they inspired rations with the spirit of liberty, they flung over the oppressed a shield of adamant, they taught that all men are the children of God.

Intellectually, socially, politically, in national life and in individual life, in art and in literature, Christianity has inspired all that the world has seen of best and noblest, and still offers to the soul of every man the purest hope, the divinest comfort, the loftiest aspirations.

To talk of the crimes of Christianity is a preposterous paradox. There is not one evil thought that can be thought, not one evil deed that can be done, which is not utterly alien from its true spirit.

Crimes, indeed, without number, have been committed in its name. Kings, and priests, and peoples, have misinterpreted its documents, forged its commissions, falsified the image and superscription of its current coins, while swarms of vile creatures have made it an inexhaustible prey. But it has lived through all, and has suffered that which would have been ten-fold death to aught less than divine.

And even yet, after nearly nineteen centuries have sped since its dawn began, and its Sun of Righteousness arose with healing in His wings, this Faith alone sets before mankind the divine example of a perfect and a sinless Man, and alone offers the sure promises of pardon and of peace.

All the best wisdom of the world lies in the brief Book of its New Covenant, and all the hopes of the world lie centred in the faithful acceptance of its Law and of its Life.

### PERSONAL MENTION.

The Rev. Theophilus J. Brookes has resigned the mission of St. Luke's, Rich Hill, West Mo., after four years' service, and has been appointed by the Bishop to the mission of St. John, Neosho, which is now his P. O. address.

The Bishop of Indiana, after a three months' sojourn in England, sails from Glasgow on the "State of Nebraska" Sept. 16th. He has quite recovered from the severe sickness of last spring and expects

to resume the care of his diocese immediately after the General Convention.

The Ven. Geo. Taylor Griffith, B. D., archdeacon of Alton, Ills., has returned to his duties as rector of St. Paul's church, after a summer outing at the lakes of Minnetonka and White Bear.

The Rev. A. J. Graham will go to the General Convention as a clerical deputy in place of the Rev. W. M. Barker, who finds it impossible to attend.

The Rev. Henry R. Freeman has resigned the rectorship of St. Mark's church, Islip, L. I., and accepted that of St. John's church, Troy, N. Y.

The Rev. John H. White, recently warden of the Seabury Divinity School, at Faribault, Minn., has accepted the rectorship of the church of the Advent, Philadelphia, to which he had been recently called.

Any communications for the secretary of the diocese of Springfield must be addressed to the Rev. H. W. Cunningham, Springfield, Ill.

The Rev. W. S. Baer, secretary of the diocese of Pennsylvania has returned home after his vacation, and resumed his duties at the Episcopal Rooms, and also his rectorate at Radnor.

The Rev. Theodore M. Peck, general missionary in the New London archdeaconry, diocese of Connecticut, has removed his headquarters from Pomfret to Putnam, Windham Co., Conn., and desires all communications to be addressed to him there.

The Rev. Brooke G. White has resigned the rectorship of All Saints' church, South Jacksonville, to accept the position of the archdeacon of Florida. Address Jacksonville, Fla.

The address of the Rev. Y. P. Morgan is The Aberdeen, St. Paul, Minn.

### OFFICIAL.

THE Eastern Convocation of Massachusetts will meet in St. Thomas' church, Melhuon, on Tuesday, Sept. 27. The sermon will be preached by the Rev. Duncan Convers, of the church of St. John the Evangelist, Boston.

### NOTICES.

Notices of death will be inserted free Marriage notices. Obituary notices, Resolutions, Appeals, "Wants," etc., three cents a word, prepaid.

### DIED.

BEDINGER.—Entered into Paradise on Sept. 12th, Dorothy, aged four years, beloved child of the Rev. Henry and Ada Bedinger, of Salem, Mass.

BIRCH.—In Sturgis, Mich., at midnight, Sept. 10, 1892, aged 40 years, Mrs. Mary Thomas Birch, wife of the Rev. L. C. Birch.

"In the communion of the Catholic Church; in the confidence of a certain faith."

BRAINE.—On Sunday, Sept. 11, 1892, at her residence, 162 South Elliott Place, Brooklyn, L. I., Felicie M., wife of Charles R. Braine.

CROCKER.—At Carlsbad, August 16th, Alice, widow of William Baylies Crocker, and daughter of the late William Fellowes, of New York.

### OBITUARY.

THROOP.—Died suddenly, on Sunday, Sept. 11th, at Albany, N. Y., Montgomery Hunt Throop, aged 65.

Mr. Throop was a devout and consistent Churchman. He was educated in Europe with the expectation of a large fortune, but by a sudden reversal was thrown upon his own resources in early manhood. He entered the law office of his uncle, Ward Hunt, of Utica, and subsequently formed a partnership with Roscoe Conkling, of the same place. He removed to New York in 1866, where he became vestryman, and later the senior warden, of the church of the Heavenly Rest. In 1870 he was appointed Commissioner to revise the statutes of the State of New York, the code of civil procedure of that State being known, up to the time of its adoption, as "Throop's Code." In 1880 he removed to Albany, where he has since resided. Increasing deafness confined his energies to the authorship of law books, preventing the exercise of those talents which had been so conspicuous in his youth. For some time he had expected death, being threatened with heart-failure. It came to him in the form of an apoplectic stroke immediately after his return from service at the cathedral on Sunday morning. He leaves a widow and one child, a son, named after him, the priest in charge of All Saints', Chicago. Another son died in childhood. His friends include all who have ever been brought in contact with his pure and upright character and genial disposition.

Eternal rest grant unto him, O Lord!  
And let light perpetual shine upon him.

A TRIBUTE FROM BISHOP DOANE.

It was something more than its suddenness which startled and shocked Albanians when the news of Montgomery Throop's death was passed from mouth to mouth. It was a sense of loss; the recognition of the few that a man was gone out of our common city life whose personality has made itself felt in positive and prominent ways. Identified, by residence with Albany for more than a score of years, it was an identification with all its best interests. And few men withdrawn by physical infirmity from the concerns and contests of public life have mingled as much as Mr. Throop did with the men and the movements of the city and the time.

His professional labors were confined necessarily to matters of counsel and of the codifying of laws. But he was a lover of his profession, true to its best traditions, learned in the law, and a just-minded man like the counselor of Arimathea.

Neither his studies nor his learning were limited by legal lines. His mind was beautifully trained and beautifully furnished. A great lover of books and a brilliant reader, he had the pure literary tastes and instincts of the true scholar. And with that quickening of the inner senses by which God compensates men for the dulling of the outer senses, his perceptions were clear and fine.

Most of all I love to think of him in those higher aspects of character which go to make up the remembrance that a good man leaves behind him, and the record which goes in with him to the other life. The extreme sweetness of his nature, his gentleness, his patience, his dignity, his purity, shaped themselves from within upon the expression of his face, and made him a very loveable man to all who knew him. There was in his soul that sort of peace of which Augustine spoke to Monica, as of a man who heard "without the din of words." "Kept in the tabernacle of God from the strife of tongues," he seemed to live in an atmosphere of holy sound. And in my constant intercourse (of many years) I found him with every healthy interest in earthly duties and enjoyments, an uplifted man. Reverent, simple-hearted, sincere, guileless like Nathaniel, earnest, and devout in his religious life, he has left behind him the legacy of a fragrant memory and the example of a holy life. There is something very striking in the manner of his death, whose suddenness was not unexpected by him. It was of God's great mercy that he was permitted to come home only on Friday, to be in his place in the cathedral, which he most dearly loved, on Sunday morning; to reach his own home in time to die quietly, where he was wont to "take his rest in sleep." Passing from the worship of God in the Church on earth, in which he had so far had a share, to the full enjoyment of the perfect worship of Paradise, he has realized the mercy of the Master's miracle on the coasts of Capadocia. For God has taken him "aside from the multitude," and spoke the word, "Ephatha, be opened," and even those who love him best will learn in unselfish patience to say, "He hath done all things well."

### 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. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

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

#### ACKNOWLEDGMENTS.

THE Rev. W. W. Patrick makes grateful acknowledgment of the following additional amounts for family in great need: The Rev. J. E. R., \$10; Churchman, 10 cents; Sewance, \$1.50; Reader of THE LIVING CHURCH, \$1; Miss S. C., \$5. Previously acknowledged, \$20.

#### CLERICAL SUPPLY.

CLERICAL AGENCY.—A medium of communication, on a business basis, between the clergy and parishes, for temporary or permanent supply. Organists and choirmasters furnished. Communications confidential. For further particulars address, CLERICAL AGENCY, 123 Bible House, New York.

#### WANTS.

WANTED.—First-class musician, who is also good Churchwoman, to take charge of mixed vestal choir and establish conservatory of music in parish house. Rare chance. Address PARISH HOUSE, care LIVING CHURCH.

WANTED.—By a priest of experience, Catholic, extemporary speaker, and unmarried, the rectorship of a small parish. Address WEEKLY CELEBRANT, care of LIVING CHURCH.

WANTED.—A clergyman (in priest's orders) for a thriving and beautiful city of 5,000 inhabitants, and which is steadily growing in size and importance. It is a field which presents great possibilities for the Church, under a man of ordinary discretion and energy. The diocesan Missionary Board will guarantee \$700 for the first year. Apply (with references) to the Rev. Dean, CHAS. R. HODGE, Galesburg, Ill.

WANTED.—Five priests for as many weak parishes and mission stations. Salary \$800. Address ARCHDEACON, care LIVING CHURCH, Chicago, Ill.

#### FOR RENT.

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



**CHOIR AND STUDY.**

**CALENDAR.**

**SEPTEMBER.**

18.	14th Sunday after Trinity.	Green.
21.	St. MATTHEW, Evang. Ember Day. Fast.	Red.
23.	Ember Day. Fast.	Violet.
24.	Ember Day. Fast. Violet. (Green at Even-song.)	
25.	15th Sunday after Trinity.	Green.
29.	St. MICHAEL and ALL ANGELS.	White.

**OCTOBER.**

2.	16th Sunday after Trinity.	Green.
9.	17th Sunday after Trinity.	Green.
16.	18th Sunday after Trinity.	Green.
18.	St. LUKE, Evangelist.	Red.
23.	19th Sunday after Trinity.	Green.
28.	Ss. SIMON AND JUDE.	Red.
30.	20th Sunday after Trinity.	Green.

The special work undertaken by the American Institute of Sacred Literature, No. 391 55th Street, Chicago, Principal, Dr. W. R. Harper, is a systematic study of the Bible. We quote from the circular: "The attitude of the Institute toward other religious organizations is not that of a rival, but it assists and co-operates with them all." In the multiplicity of secular enterprises that challenge and distract the attention there is surely room, work, and use for such systematized undertakings as this.

The *Gospel Messenger and Church Journal*, Syracuse, August 2nd, is late in reaching this department, but the importance of the contents demand notice. And first, there is editorial comment on the Diocesan Choir Festival, held in Utica, June 2nd. It covers matters of fundamental importance, in which all similar festivals have, or should have, a lively interest. There is a single day set apart for this festival almost everywhere, excepting Vermont, which is wiser in this regard, while choirs, made up largely of children, are hastily assembled from many widely-separated villages and towns, subjected to an arduous confused "rehearsal,"—the only general one—its pressure, excitement, and turmoil trespassing heavily upon the appointed "choral Celebration" at eleven o'clock, for which due repose and preparation are quite impossible,—an arrangement which has always seemed to us altogether objectionable at such a time and occasion; and all this followed by the desultory and not always wholesome, collation, with its sequel of games and frolic up to the edge of early choral Evensong; and then the homeward journey, reaching in many cases to the midnight hours, making, all in all, an unwholesome and formidable ensemble of very doubtful spiritual and aesthetic value. The editorial comment is strongly-put, apposite, and touches upon an evil which seems incurable: "At any rate it is more than useless to ignore the patent fact that the choir system is at present in danger, not from its admirable music, but from certain obstreperous or unseemly accompaniments with it, from defective discipline, and from the intrusion of irreligious elements into the sphere of those sanctities of worship which the Church cannot too scrupulously and carefully guard. Choirs of youth are too capable of benefit that their promise should be suffered to fail by inattention or disorder."

This is put very mildly, almost too gently, in view of the enormous abuses of conduct and duty which disturb almost all such large gatherings at annual festivals. The writer has attended and studied these large festivals in many parts of the country, and with few exceptions, the turbulence and half-riotous misbehavior of the boys has been an inevitable and incurable scandal. Usually no rector, or choir-master, or conclave of them, has proved equal to the preservation of even a semblance of decency and decorum. Indeed, such misconduct seems to be generally expected, and in part provided for. Who does not recall the insufferable pandemonium in public railway stations or on trains crowded with young choristers before and after some imposing festival?

They manage these matters more wisely in England. At a vast gathering of more than 1,000 choristers—men and boys (and many more boys than men)—at the great annual choir festival of the London Gregorian Society, in St. Paul's cathedral, the mustering, procession, and dispersion of the great concourse of singers was absolutely noiseless, perfect in behavior and decent bearing, before, during, and after the incomparable service, inside the great cathedral and outside; and these were mostly London boys. And yet again, at the annual diocesan festival at Ely, a few weeks later, when an equally large number of choralists, men and boys, were gathered, there was the same perfect deportment everywhere and all the time, and these were village and country lads! Surrounded by hundreds of them on our walk from the cathedral to the railway station, half of them wearing their cottas, there was not even a ripple of disorder; no racing, romping, shouting, but literally perfect decorum, and yet they had gone through twice that day an arduous and exceedingly difficult service. The secret, we believe, may be found in the beautifully-ordered training of children in English homes, where obedience, deference, and fine behavior seemed to prevail universally. The corollary is painfully evident that American chorister boys are lawless and "obstreperous" at festival gatherings because they are mostly so at their homes, and such fatal neglect is beyond the correction of rectors and choir-masters.

**MAGAZINES AND REVIEWS.**

**SEPTEMBER.**

The *North American Review*, while much taken up with the consideration of political questions, contains a fair proportion of miscellaneous articles. It opens with an "Open Letter to her Majesty, the Queen," in which Gail Hamilton, with not a little pungency, makes a plea for the release of Mrs. Maybrick, now lying under a life sentence in an English prison. But the style is garish and theatric, and wanting in becoming dignity and simplicity. Amélie Rives considers, very superficially, a question, far beyond her depth, and much better left with theologians,—"Innocence versus Ignorance." The tone of not a few of her stories, certainly would not suggest her suitability for such delicate work. Besides, her acceptance of Browning's line, "Ignorance is not innocence, but sin," should demonstrate her unfitness. "A Plain Talk on the Drama," by the actor, Richard

H. Mansfield, contains much plain truth, but told in a querulous, crabbed way. Mrs. Susan N. Carter, under Notes and Comments, writes encouragingly about "Women in the Field of Art."

*Scribner's Magazine* is characterized by its general average of strength and interest. The New York public will read with eagerness Mr. John Bigelow's "The Tilden Trust Library—What shall it be?" with its tentative illustrations of a long-delayed project. W. C. Brownell, one of our most thoughtful writers on art, contributes a well-considered paper on "French Art—Classical Painting," with several apposite reproductions, something of permanent value. "The Education of the Blind," by Mrs. Frederick R. Jones, is a fresh and earnest treatment of a subject that deserves a far more frequent consideration than it receives. Octave Thanet contributes the second in her series of "Stories of a Western Town," rich in dramatic color. Among the clever realistic papers are "The Last of the Buffalo," and "The Nevsky Prospekt," and "The Indian who is not Poor," Under the vague title, "Sure," Anna C. Brackett has some vigorous verses.

The *Cosmopolitan* is an exceptionally entertaining number of nicely contrasted miscellany. The new editor makes his first literary venture, in a highly appreciative memorial paper on "George Pellet," a young aspirant in authorship, whose "Three Moods of Midnight," which follow, bear the unmistakable guinea-stamp of poetic genius. Mary Hasbrouck has written delightfully about "Jersey," that most interesting of the English Channel Islands, having the rare gift of enabling her readers to look intelligently through her own eyes, upon an out-of-the-way landscape, dear to the accomplished tourist. Among the articles that will be read with special interest are "Advance of Education in the South," "Up the Ouachita on a Cotton Boat," and "Evolution and Christianity," by St. George Mivart, who professes to reconcile the new philosophy with the dogmatic exactions of the Roman Catholic faith. The quality of illustration steadily improves.

The *New England Magazine* is anything but provincial in its range of topics, and fairly ranks with the older monthlies in the quality of its contents. It opens with a gracefully written paper, "On the Shores of Buzzard Bay," amply and beautifully illustrated, which introduces us to the summer homes of ex-President Cleveland, Mr. Joseph Jefferson, the impersonator of Rip Van Winkle, and Mr. Richard Watson Gilder, editor of *The Century Magazine*, with excellent portraits. Other valuable illustrated local studies are "Old Deerfield" and "Rhode Island." New England has a passingly historic background, and this enterprising monthly, in its retrospections, has entered upon a field of inexhaustible edification. There are strong papers on commanding topics which merit careful reading, as "What is Nationalism?" by the extremely clever Rabbi Schindler of Boston, and "A plea for the German element in America," by W. L. Sheldon, who emphasizes the grand and heroic "race-type" which is destined to play an energetic and most wholesome part in our national development of the future. Indeed there is hardly a dull or profitless page in the number.

The *Century Magazine* opens with a striking portrait of Antonin Dvorak, the illustrious Bohemian musician and composer who, this Fall, becomes director of the National Conservatory of Music in New York City, of which Mrs. Thurber is the well-known president. Mr. H. E. Krehbiel, of *The New York Tribune*, supplies a brief but comprehensive and thoroughly appreciative biographical sketch. Three other art papers may here be noted, "Claude Monet," by Theodore Robinson, who provides a capital full-length pencil portrait, with several reproductions from Monet's almost unrecognizable landscapes; especially one purporting to be the residence or home of

the great impressionist painter, in which the sharpest examination can hardly identify anything like a house among the chaos of confused lines. Assuredly the eloquent advocacy of Mr. Robinson must fall short, for such a crazy, half-delirious conception of representative art must stand self-condemned before the bar of an unimpassioned judgment. The third paper is an instructive and illustrated study of "Architecture at the World's Columbian Exposition," IV, rather technical and professional, perhaps, by Henry Van Brunt, while the fourth, and to artists the most important of all, is another of Mr. Stillman's Italian Old Masters series—Tintoretto—with two reproductions by T. Cole in his inimitable style of engraving. This entire series, by the way, is to be reproduced by the Century Company in a limited *edition de luxe* of 125 copies, 67 proofs, signed, on the finest Japan paper with Dr. Stillman's letterpress, issued to subscribers only, at \$175. The literary *piece de resistance* of the number is Edmund Clarence Stedman's "Nature and Elements of Poetry, VI., The Imagination," which is handled with excellent intelligence and generous poetic illustration. There is the usual proportion of illustrated episodes of travel—one of Theodore Roosevelt's cruel hunting bouts, when great game and harmless is killed for the sake of the killing; ingenious tales and stories, and some few pages given over to trifling waste, as Brander Mathews with "The Pictorial Posters" and "Thumb-Nail Sketches," both out of place in such a monthly as this.

In *Harper's Magazine*, as our readers learned some weeks ago, "The Editor's Easy Chair" no longer has an occupant, much to the nation's loss and sorrow, although filled now, and once or twice more, perchance, with posthumous utterances of the departed, who, alas, has left no literary heir or successor. Strangely enough, "The Easy Chair" is exceptionally vigorous and, if anything, surpasses its usual moderation in the severity of its strictures, although written under the pains and shadows of a last illness. We turn to the "Editor's Study" with growing interest, and have come to look for special refreshment in Mr. Charles Dudley Warner's brilliant yet deeply considered lucubrations. He is not likely "to run out," at this rate, and the public may congratulate the publishers that they have got the right man in the right place. Mr. Warner is a conservative, healthy, and most helpful thinker, and while the prince of humorists and wits, is everything and anything other than a jester or "Merry Andrew." Quotable and memorable sentences abound in his paper, and his large versatility is astonishing. We have Mr. Childs "Literary Paris," second paper, with portraits, able, thorough, sharply critical, but disclosing an unlovely range of personalities, for the most part; a spiritual and well-illustrated paper on "Fox-Hunting in the Genesee Valley;" "The Aryan Mark—A New England Town Meeting," by Anna C. Brackett, the title something far-fetched, and "A Collection of Death Masks, First Paper;" by Laurence Hutton, gruesome, unique, and suggestive. The more important papers are James Russell Lowell's scholarly lecture on "Chapman," the old poet and dramatist, and "Washington, the Evergreen State," by Julian Ralph.

*Boston Musical Herald*, a monthly Review of Music for the Home, editor, George H. Wilson, is precisely what it purports to be; at once comprehensive, Catholic in its scope, fair and direct in its criticisms, distinctly able and discriminating, not given to fads nor sensationalisms, and unhampered by "Trade" complications. The editorship is no longer lodged in a syndicate, while it enjoys the co-operative labors of the same clever and capable writers. Mr. Wilson is honored by a place in the "Bureau of Music" of the Columbian Exposition. The *Herald* merits a wide circulation.



## THE HOUSEHOLD.

## A CARILLON

ON THE BELLS OF AN OLD ENGLISH CHURCH.

BY ELIZABETH CLASTON.

Ring on, ring on, old bells—your sound my heart rejoices,  
Pealing out so cheerily, so bravely, and so bold!

Ring on, old bells, ring on, yours seem like living voices,  
Telling pleasant stories of the merry days of old.

Many a good old custom you have ushered in with greeting;

Many a grand procession, and pageant grave and gay.

The tidings sweet of "Harvest Home" for years you've been repeating,  
And flinging on the frosty air, "good will" for Christmas Day.

For warrior home returning you have rung out the oblation,

For many a mighty battle on the land and on the sea;

For Church and state, and cavalier, and king and coronation,

You steadfast old conservatives, you've spoken bold and free.

Hush'd is the joyous clamour—anon a graver story,

With slow and solemn tone, old bells, ye waft upon the breeze.

The sun is slowly sinking, and o'er the headstones hoary,

Its chequered gold is throwing thro' the waving churchyard trees.

Lighting up quaint inscriptions; records of the departed—

The quiet dead you've ushered to their bed so still and blest,

Old and young; the snow-white head, the little feet that started,

But wearied very quickly, and laid them down to rest.

A silent company they lie, the friend and foe together;

For enmity, and grief, and pain are felt by them no more.

They sleep through summer sunshine, thro' stormy winter weather,

Till a louder peal than thine, old bells, shall shake the narrow door.

Laden alike with tears and smiles, your music aye comes stealing,

With death and memory it sighs, with life and love it swells;

And I feel my heart o'erflowing, as I listen to your pealing,

With the beauty and the mystery, and the music of the bells.

## PRIZE STORY.

## "LEAD, KINDLY LIGHT."

BY S. ELGAR BENET.

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## IV.

Helen Livingston had been left a childless widow. While yet a very young woman, her infant children had been taken into the safe fold of Paradise, and before her empty arms and her heart had ceased their aching for loneliness and loss, she was left quite alone; the dear home life that had been ideal in its sweet content and happiness, broken forever on earth, and heaven seemed so far, so very far away.

At first these swift bereavements crushed her; she shut out the light of heaven and the sound of human voices with their messages of hope and consolation. But not for long; with her a selfishly sustained grief was impossible. With the sense of her own affliction came a deep sympathy, a great tenderness, for those in distress. In a Christ-like endeavor to heal the wounds of others, she found a balm for her own.

She grew to a knowledge of the poor and friendless, who in her happier years had been but dimly known to her.

Their hard lives, in many instances patiently borne, their griefs, for whose indulgence they could not spare the time, made her their friend. But for all her eager desire and accomplishment of work, there were still many hours of loneliness spent within those high white walls, and the silence at times became intolerable. She who had listened to baby laughter, and the sweet imperfect words of baby speech, longed for the presence and companionship of children.

She willingly assumed the guardianship of a relative's child, left early orphaned, and Frank Perry found with her a home. A few years afterwards came Eleanor from the lonely little house in the meadow, and about the same time, a dear friend, dying in a foreign mission field, after years of earnest labor faithfully performed, wrote her a pathetic letter, begging, for the sake of a constant friendship, her interest for his boy, about to be left, from his singularly isolated position, almost friendless in the world. So that in a little while there were three children in the old-fashioned house, shut in from the street at Brentford, and much happiness, and joy, and sweet content.

The latest comer was a small, dark boy, older than Eleanor, not so old as Frank. He was diffident and reserved, not able to make the good-will, with which he regarded those around him, felt, like genial Frank or gentle little Eleanor, and he was misunderstood by all save Helen, and lacked the share of affection that fell naturally to his companions.

A plodding scholar, patient and deep, his masters called him; they were not sure, too, but that he was at times a trifle indifferent; but Helen Livingston never doubted him. Within his eyes she saw shining the steadfast soul of his father—the soul that would endure hardship, pain, exile, yes, death itself, in obedience to the call of duty. Nor did she doubt that beneath that ordinary exterior, the riches of a gifted mind were hidden.

Perry's career, during the years which had elapsed since his admission to Holy Orders, had been steadily, brilliantly, upward.

John Halleck, ordained but a few months, to the world around him gave no promise of brilliant achievement. His masters said of him as they said long ago: "He is a plodding scholar, patient and deep."

The missionary spirit was strong within him; he had inherited it. His life work, he felt, would call him to some far field, whither other men would not feel bound to go. He had left his father's unfinished work with the conviction that, sometime in the future, he would take it up, if not just where it had been laid down, then elsewhere—when and where it should please God to call him. In the meantime he did his best to prepare himself for his vocation.

He had grown strong and muscular, yet there was about him an apparent lack of robustness and healthy coloring. He had learned, too, to overcome much of his native reserve, and in the factory town to which he had been assigned on mission work, his labors were not without success.

His somewhat ascetic life was entirely without ambition as to place or preferment; and he was happy, in that

he had inherited, as well as cultivated, an obedience to the laws which bound him, and a reverence for authority. For the rest, he was thankful for his calling and eager to do his duty wherever he might be.

He did not deny to himself that his dearest work was among the poor and the ignorant; that he loved these people better than he should ever be able to love those whose paths in life were cast in fairer ways. He did not object to being smiled upon as eccentric, and since his parishioners began to feel his sincerity, to know that his interest was not assumed, his authority and influence increased proportionately.

An evidence of this was the "Barr Mills Reading and Guild Room," just across the narrow river at the end of the bridge.

It was a matter of wonder to the people of Barr Mills how this institution rose among them. Of course, every one knew that George Law was a good carpenter and had built the best of the long line of mills, himself. But every one knew, equally well, that Mr. Law had long ago declined to exert himself, patronized the public houses when he had money, and declared his intention of looking to the world for a living, as the world was in his debt to that amount.

He made an exception in favor of the Reading Room, no one knew exactly why, although many opinions were advanced, and Barr Mills grew to regard the sight of the building of the room as something out of the common.

In the first place, who had ever expected to see George Law at work again? and it was rather a novel sight to watch the "parson" driving nails under his direction. Later, those who had come to look on, proffered a few minutes' assistance, until an interest in the work spread. Men who had labored hard all day regarded an extra hour spent there as a recreation, until finally the building was completed, and Barr Mill folks, as well as the rector, were very proud of their accomplishment.

It was toward this remarkable institution, that the Rev. John Halleck made his way, one afternoon late in August.

There was a faint suggestion of coming fall in the air, as there is sometimes a suggestion of spring in an afternoon in February.

The sky was partly covered with low hanging clouds of steely grey; from between their rifts, the sun shone out strongly with a brilliant yellow light. A high wind swept down the streets and out into the country.

The young man in his worn cassock, a bundle of books under his arm, walked slowly on.

It was always a matter of time to get from his lodgings to the Reading Room. There were men and women to be spoken with, children who insisted upon being noticed, and not infrequently, disturbances to be settled; sometimes a fight to be broken up. For Barr Mills was given to the enforcement of its ideas of right or right by appeals to muscular strength.

A little way down the stream, below the bridge, a crowd had gathered; boys and girls in search of amusement. Their loud calls and laughter attracted his attention, and he went towards them, slowly, at first, more rap-

idly, when he saw the object of their sport was a very small boy holding something in his arms, adrift in a crazy boat, floating slowly away from the shore.

Where they stood, the stream was narrow and rather shallow. The last mill of the line stood on the opposite side; the water from the race was turned off, but who knew at what moment the foaming torrent would rush through its channel and fall mightily into the placid channel below?

He called aloud, but their shouts drowned his voice. As he ran, he saw that the child's face was white with terror, and that his lips were firmly closed, as if he would die rather than show a sign of fear.

"Boys," he called, "for shame! What are you doing? How dare you turn that child adrift?"

They grew very still for a moment after he spoke; some of them slipped away, then they began to excuse themselves:

"It's only fun."

"He won't say he's afraid; if he'd a said he was afraid, Jim 'ud a fetched him in long go; but he won't cry nor nothin'."

"Little Powlett—a cripple!" cried the rector, angrily, looking into the rough faces below him, some of which had the grace to turn red; "brave conduct for great boys and girls like you, to torment an afflicted creature, too small and too weak to protect himself."

"Well," piped out a voice in extenuation, "he wouldn't let us drown his puppy."

"Nothin' but a old dog!"

"So Jim pushed him off."

"'Thout oars nor nothin', an' he's been a gettin' whiter an' whiter, 'cause that boat certainly do leak."

"You pushed him off?" asked the rector of the hero of the occasion.

"Yes," he answered.

"Then swim after him and push the boat back. Suppose the water were to be turned on? The boat is drifting nearly under the shoot."

Jim thrust his hands in his pockets, and looked with rather a shamefaced air across the stream.

"Water won't be turned on till three o'clock, sharp," he said, "an' it aint nothin' like that now."

As he spoke, from the town came the clear strokes of a bell tolling the hour, one—two—three.

Almst at the same moment, with a great rushing and roaring noise, the torrent of water was released and the boat rocked and dipped with the force of its fall.

Holding fast his dog, the child staggered to his feet; the next moment he fell into the water and the white foam hid him.

The rector threw off his cassock and shoes; a few strong strokes brought him to the empty boat.

Where was Powlett?

That torrent of pale green and foaming white was more terrible in appearance than reality, and he was very strong. Within his reach the small dark head came to the surface; he grasped the boy, and made his way to the shore.

Little Powlett had been struck by the boat and stunned, but the puppy, held in a rigid clasp, put out a pink tongue and licked his face.

"Do you know," asked the rector



sternly of the frightened J., "that you might have been guilty of murder?"

He slipped on his shoes, drew his cassock on over his dripping clothes and carried the boy to his lodgings. No one from the river seemed particularly anxious to accompany him, and people in the street were accustomed to seeing Mr. Halleck do unexpected things.

Poor little Powlett. He opened his eyes with the horror of his recent experience strong in them, and saw the kind face above him.

"Where's Jack?" he asked.

"Right here, and much better for his drenching than you are, I fear."

"He ain't hurt any, is he?"

"Not a bit of it. Do you see?"

He picked up the puppy by the back of the neck and placed him where the child could see him.

"If they'd a drowned Jack," said Powlett, "they'd a had to drowned me too. An' you fetched us out, me an' Jack?"

"Yes, I fetched you out."

"I'm sure we're much obliged," and Powlett fell asleep.

The Rev. Mr. Halleck, after his anger and disgust at his boys' conduct had somewhat abated, drew his chair to the bedside and scanned the face upon the pillow closely. It was thin and pinched, and had the pathetic expression which is never absent from the face of a hunch-back—the most pathetic expression in the world.

"Poor little chap!" he said, with much tenderness, "those young ruffians had pretty nearly done for you. It was the mercy of God that the stroke from the boat was but a light one. Faithful soul, to take that punishment for your dog. I must say, Jack, as dogs go, I've seen handsomer. But then, who knows what your qualities may be? Eleanor used to tell me about a yellow dog, lame, who knew everything, and finally went off and never returned. How would it do to keep Powlett, Jack, and you too? You are unattached sort of creatures and might belong to me."

He stretched out his hand mechanically, and it fell upon a letter on the table at his elbow.

"Ah, from home! This is good after that plunge, almost worth the plunge itself."

It was a letter from Helen Livingston, full of the quiet routine of home life. As he read, it was almost as if he were with them in the quaint library or on the shady lawn.

"I am looking forward," she wrote, "to your coming more eagerly than ever before. Do not defer it longer than is absolutely necessary."

He laid the letter aside and turned again to his charge, remembering his guarded, happy boyhood. The inclination within him to look after the poor waif was growing stronger. The mis-shapen body appealed to him, and the pathetic expression on the patient mouth. If he could make life easier and happier for Powlett, would it not be worth much more than the additional self-sacrifice such a course would entail? Nobody owned Powlett, and his forlorn condition had not as yet been brought to the notice of the authorities.

Then and there the rector of St. Philip's quietly adopted the lad, and the plain lodgings, which sometimes

had been found inconveniently small for one, expanded suddenly into apartments large enough for three.

For he adopted the puppy as well.

(To be continued.)

LETTERS TO THE EDITOR.

SIN-BRED CHOLERA.

To the Editor of The Living Church:

The spread of cholera with the speed of the wind throughout the Old World and the presence of this dreaded scourge upon the coasts of the new, with its millions of inhabitants, should awaken Christians to missionary effort. The one preventive and cure of all such ills is the Gospel of Christ. Eradicate the sin of idolatry. Supplant the fatalism and despair of heathen nations with the hope and joy and peace of Christian living and aspiration. Teach men that the body is the living temple of the Holy Ghost, and that the consecration of it and the care of its environment, so that it may be fit for the indwelling of the Spirit, is not only their duty, but should be their greatest pleasure. Send preachers to preach cleanliness and godliness. We are indeed our brothers' keepers, and we must bear our share of the sin and burden and shame of our heathen brothers' degradation.

E. W.

Altamont, Tenn.

A CHURCH UNIVERSITY.

To the Editor of The Living Church:

I have recently noticed in your paper some valuable hints as to giving, and particularly in reference to giving towards the building of an institution of learning, i. e., a university, which would be both useful and lasting, as an honor to our Zion. Your issue of the 10th, containing an article beginning, "Our Methodist contemporary," and ending, "Here is something for Churchmen to ponder," especially struck me as *apropos*.

It seems to me our whole difficulty lies in our not being systematic in laying aside money for such purposes; if we were systematic, there would be no difficulty. I make it my business to lay aside a certain amount of money, though a clergyman on a small salary, less than \$1,000 per annum; and hence, I never or seldom ever fail, in some way or other, to meet appeals.

I know it is objected that clergy ought to be exempt; but I confess I cannot see the reason for any such argument; it is our duty to cut our garment in such a way that there will be something left for the Church's cause. We ought to be examples. Now if every clergyman on an average would furnish \$25, say in the next three years, and every layman the same, a university could be built and endowed, and no one would be the poorer, though the Church would be the richer. This fact, however, must be borne in mind, viz., that every one ought to do his best; some clergy could give several hundreds, and some of the laity several thousands; some could and would give but little, and some nothing. The New York Cathedral would be their excuse; persons who are ever and anon finding fault with expensive churches, etc., neither give much (as a general thing), nor are they worth much as Christians and Churchmen. God bless the effort of the New York Cathedral, and God stir up the hearts of faithful priests and people to see to it that we have a university.

A PRIEST.

JUST AS I AM.

To the Editor of The Living Church:

I think that the criticism of this hymn, by Dr. Percival, in THE LIVING CHURCH of Sept. 10th, hardly takes in what was in the mind of the writer, and does not do her justice. Charlotte Elliott was, I believe, an evangelical, and the hymn does not exactly represent what might have been the experience of one who had been instructed in sacramental principles, but it does not necessarily imply "the most absolute Solfid-

ianism." It probably expresses the experience of one whose mind had been clouded with darkness, and who had become wearied by efforts at self-justification and self-cleansing, but upon whom the light had shone at last, and who had thus renounced all such attempts, and had seen that all light, all strength, all cleansing, come from Christ alone, and by a simple act of faith in Him had found peace and rest. But there is no ground for the inference that this critical act of faith was regarded as the sum and substance of the Christian life. The hymn does not represent the state of one "evidently away from Christ, out of grace," etc., but of one who has failed to apprehend the fullness of grace which is in Christ, and which as a baptized person she was entitled to rest upon; of one who failing to apprehend this privilege has lived in darkness and doubt, and to whom the light shining upon the soul reveals its helplessness and natural defilement, and calls forth the act of self-surrender and trust in the all sufficiency of Christ. And does not the hymn express the sentiment of every devout believer who recognizes in Christ the source of all spiritual blessing; of everyone who has any consciousness of the exceeding sinfulness of sin; and the helplessness of the human will to attain anything good, even though he may not have had just such an experience as is here implied? No one can surely see in the fervid piety of this hymn anything in sympathy with the Antinomian spirit of Solfidianism. Those who admire the hymn might well protest against the assumption that this outpouring of a soul that, after a period of spiritual darkness, had found peace in believing, should be construed in the terms of a theological proposition.

There is another hymn by the same author, No. 256:

My God, My Father, while I stray,

which exhibits the spirit of the writer as far removed from anything like Solfidianism. It would only be fair for a critic to take the two hymns as supplementary of one another. The literary composition of this first hymn, as well as the other, is worthy of note. In the six verses there are only sixteen words of more than one syllable—a feature which gives strength to the thought and fits it for devotional singing.

There is another hymn retained in the Hymnal which, it seems to me, is far more open to criticism:

Nearer, my God, to Thee.

This comes from a very different source from the other, and is a pure effusion of mysticism—an effort to rise up to communion with God by a simple subjective act of the will, without reference to the ordinances by which He has defined the way of approach to Him. I should like to see it eliminated.

J. S. DAVENPORT.

Hartford, Conn.

PROPRIETARY.

Out of Sorts

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

N. B. Be sure to get

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Reading Matter Notices

THE TRIENNIAL CONVENTION.

RAILROAD ARRANGEMENTS FOR ATTENDING THIS IMPORTANT RELIGIOUS GATHERING AT BALTIMORE.

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

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

The Baltimore & Ohio Railroad runs through Vestibuled Limited Express Trains, with Pullman Sleeping Cars, to Baltimore from Chicago, St. Louis, Cincinnati, Columbus, Pittsburg, and Cleveland. All trains from the West to Baltimore run via Washington. The route from New York and other Eastern points is the famous Royal Blue Line, which is composed of the safest, fastest, and finest trains in America.

For more detailed information as to rates, time of trains, and sleeping car accommodations, apply to L. S. Allen, the Rookery, Chicago; A. P. McCarty, Grand Central Station, Cincinnati, O.; G. M. Taylor, 105 N. Broadway, St. Louis; C. P. Craig, 415 Broadway, New York; A. J. Simmons, 211 Washington Street, Boston; James Potter, 833 Chestnut Street, Philadelphia; or Chas. O. Scull, General Passenger Agent, Baltimore, Md.

P. E. CHURCH TRIENNIAL CONVENTION.

Clergymen and others attending the General Triennial Convention of the Protestant Episcopal Church, at Baltimore, Oct. 5th to 29th, can see more of this country, can learn more of its history, and can gaze upon the most picturesque and varied scenery in America by travelling via the Baltimore and Ohio railroad. Its through trains between the East and West run via Washington and carry through Pullman sleeping cars. The B. & O. equipment has been vastly improved within the past few years. Fare and a third for the round trip. Clergymen's half-rate permits upon application to nearest B. & O. agent. See adv. in another column.

THE HEALTH RESORTS OF COLORADO

Are directly reached by the Burlington Route fast Express trains. One leaves Chicago at 1 P. M., arriving at Denver the following afternoon—only one night on the road. Another leaves Chicago at 10:30 P. M., and gets to Denver the second morning following—only one day on the road. Both are equipped with vestibuled Pullman sleeping cars. Reclining Chair cars (seats free), and Burlington Route Dining cars. For berth reservations apply at City Ticket Office, 211 Clark Street, Chicago.

MAP OF THE UNITED STATES.

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



## WORLD'S FAIR NOTES.

It is announced that the Postmaster-General of the United States has decided to issue a new series of postage stamps, with designs appropriate to the commemoration of the discovery of America.

NEW YORK will exhibit at the World's Fair sections of all the trees which are indigenous to the State. Of these there are 43 species and 85 varieties, a number which is not exceeded, it is claimed, in any State in the Union.

THE Canadian Pacific and Chicago, Milwaukee, & St. Paul have just completed contracts with the Japanese Government for the transportation of 2,000 middle-class Japanese from Yokohama to Chicago. The Japanese will be taken there during the World's Fair, their expenses, both ways and while there, being paid by the Japanese Government.

THAT beautiful statue which now adorns the tower of Madison Square Garden, New York, will be taken from the Empire City and adorn the Agricultural Building at Jackson Park. This figure of Diana is the work of Augustus St. Gaudens, of New York, and is one of his creations of which he is most proud. It is of heroic size, being eighteen feet high. The huntress is represented with a drawn bow.

"MARSHALL'S gold nugget" will be exhibited at the World's Fair by California. This is the identical nugget which Marshall picked up in the American river, Feb. 16th, 1848, when selecting a site for Sutter's mill, and which constituted the first discovery of gold in California. The nugget is about the size of a lima bean, and on account of its associations and the almost incalculable wealth and development which have resulted from its finding, is regarded as an almost priceless treasure.

THE building in which the President will dedicate the Fair is by long odds the largest in the world. It is capable of seating 300,000 people. In the centre of the building is an enormous hall without columns, 386 feet wide by 1,275 feet long, covered with a roof formed by great iron arches springing from all sides, and rising to a height of 210 feet above the floor. This magnificent space will be lighted by continuous clerestory windows and by an enormous spread of glass in the roof covering. The building, including its galleries, has 40 acres of floor space.

THE World's Fair buildings will be dedicated on the 21st of October instead of the 12th, Congress having passed a bill to that effect. October 21st is the exact anniversary of Columbus' landing, allowance being made for the correction in the calendar made by Pope Gregory. The change of date of dedication was made in the interest of chronological accuracy, and also to oblige New York City, which will have a Columbian celebration October 12th. Great preparations have been made for the ceremonies, which will last three days. The President and many members of the Supreme Court and Legislature have signified their intention to be present, as have representatives of all nations of the earth.

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EDUCATIONAL.—See Page 403.

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FROM THE SCISSORS.

A school inspector in the south-eastern division of England cites the case of an intelligent class of the sixth standard which utterly broke down in the attempt to explain the meaning of the term "Prime Minister." One said that the Archbishop of Canterbury was the present Prime Minister. On second thought "Mr. Spurgeon" was promoted to the office.

Here is an original piece of geographical information, contributed by a student aged twenty-two: "Constantinople was formerly not belonging to England and was a dull place, as the Turks mostly are, but since it has belonged to us it has brightened up, and is now the key to the Black Sea."

One examiner notes that "four youths out of thirty-two stated that the city of Cologne was named after 'eau de Cologne'; another candidate, asked to explain the allusions in the line, 'Vane, young in years, but in sage counsel old,' said 'This refers to Queen Elizabeth, who was young and vane, but yet a wise ruler.'"

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Bishop Talbot, of Wyoming, was to preach one Sunday in Philadelphia. A rough-looking Western man, probably a miner, who overheard an announcement by some clerical-looking personages to this effect, addressed them as follows: "If you gents will tell me the church he preaches at tomorrow, I'll go to hear him if I have to walk twenty miles. When I was out in Wyoming I came across him several times. I ain't no Church man, not I, but Talbot is a man as you is bound to listen to. Out West there ain't a parson or priest as is liked or has the influence he has. Why, he could run for Governor with a unanimous vote, or President, either, for the matter of that. He is about the most popular man thereabouts."

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A PINT of hot water taken on an empty stomach in the morning is the safest and surest of all remedies for habitual constipation. If the tongue is coated, squeeze a lemon in the water, and drink without sweetening.—*Scientific American.*

**GRANULAR LIDS.**—The latest remedy suggested for the treatment of chronic granular lids, is the application of boric-acid powder. A little of the powder should be dusted on the lids from one to three times a week. The effect is to produce a burning, gritty sensation, causing a profuse flow of tears, which passes away, leaving the lids smoother than before its use.

**LEMONS AS A MEDICINE.**—Lemons may often be used as a good household medicine. They are undoubtedly very excellent for biliousness. Lemons, however, should not be taken in their pure state, as their acidity will injure the teeth and the lining of the stomach. The proper way is to take the juice of one lemon in a cup of water, without sugar. The best time to take such a dose is before breakfast or just before retiring. Lemonade is an excellent drink in summer, and can be used with benefit by every one.

**INSOMNIA AND NERVOUSNESS.**—There can be no doubt that many persons suffer from insomnia which has its origin, or at least its principal strength, in their own nervous apprehension that they are, or are about to be, afflicted with it. Any one of a dozen causes may induce wakefulness, and yet the person lying in bed with the faculties alert at the moment when they would naturally be expected to be wrapped in slumber, has nine times out of ten, or ninety-nine times in a hundred, nothing serious to apprehend. The stomach may not be in quite its normal condition, and there is no more potent cause of wakefulness. Now an hour, ten minutes, even, seems a long time in the middle of the night, when a person wishes to be sleeping and cannot. If a sensation of dread, of apprehension, is allowed to enter the mind, such a period simply becomes interminable. The nervous apprehension increases the difficulty, and feeding upon itself, the derangement may quite possibly increase till it becomes a dangerous malady. In such a case, the very best treatment, if the patient has any degree of will power, is simply to pay no attention to the fact of wakefulness. Make no effort to court slumber, either by counting, repeating the alphabet, or imagining any monotonous thing. Keep the mind away from any business or domestic perplexities, but let it roam in full wakefulness where it will, among pleasant things, old associations, the friendships of the past or present, anything that is not of a disagreeable nature. As the physical or nervous system recovers its balance, or as the stomach becomes master of its complications, slumber will come along, searching for the individual, and the morning will find the night's rest quite satisfying, after all. Drugs and dosing are out of place; they merely aggravate and fasten the necessity for their own use. A simple bath, if no more than of the face, hands, and feet, is helpful, especially if followed by a generous rubbing with a dry towel, which will equalize and invigorate the circulation. If there is chronic trouble with the stomach, that may properly receive medical attention; when the disordered condition is remedied, the wakefulness, which was simply a symptom, and not a part of the disease, will take care of itself.—*Good Housekeeping.*

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**OPINIONS OF THE PRESS.**

*The Southern Churchman.*

THE THIRTY-NINE ARTICLES. — The English papers call the holiday season the "silly season." It is no wonder, therefore, that several of our Church contemporaries are discussing the advisability of abolishing our Thirty-nine Articles, relegating them to the dust heap with other rubbish. What is the matter with them? They are either true or false. If true, is truth to be abolished? Or, amid the platitudes of theology and the wide-spread carelessness of doctrine, do these articles keep men too much among the truths of God's Word? We fear the trouble is not with the Articles, rather with our Romanizing and broad theologians, who want to believe what they choose and to be let alone to teach what they please.

*The Red Man (Carlisle.)*

THE INDIAN PROBLEM.—We state what we know by experience would prove true, that, if the Indians were thoroughly distributed *per capita* throughout the counties of the United States, and so far as possible no two of a tribe in the same county, no two Indians together, in five years their habits, superstitions, and languages would be entirely broken and destroyed, and in place would be imbedded enough of civilization, habit, manner, custom, industry, and the language of the country, to make them feel entirely at home in our communities. Their fears and antagonisms against the whites, and that of the whites against them, would have disappeared, and they would continue to go forward and complete their civilization. If, in the meantime, all the youth were vigorously pushed out into our own public schools, any real necessity for special management and special schools would be gone. While this scheme is in part impracticable, it is certain that we can and ought, at the present time, to be doing fifty times more in this direction than we now are.

*The Churchman.*

CHOLERA AND QUARANTINE.—When the "Indiana" and the "Missouri" were on their way to Russia last winter some voices were raised here and there to sneer at the gift or to reprove the givers. "Why send wheat to Russia?" it was said, "have we not hungry mouths in our own country? Why send to strangers with whom we have no concern?" And now God seems to answer: "Have you no concern?" Where does the cholera come from that threatens to bring to naught all your well-laid plans for your World's Fair and your pride in showing off your wealth to the nations? Does not the source of the scourge you fear lie in those very starving multitudes you were bidden to forget? Or, who would think that the death of a few Polish emigrants in an east-side tenement house in New York was of consequence to anybody? Yet now it would mean the loss of millions of dollars to the great metropolis and the whole country. Or, once more, how much regard is ordinarily paid to the officers of a quarantine station? Who thinks of remembering their names or recording their doings? Yet suddenly these men start into prominence and the whole country is found to be trusting to their faithfulness and courage and integrity in the hour of danger.

*The Catholic World. (R. C.)*

OUR PUBLIC SCHOOLS.—Two of the most active and intelligent of our public schools commissioners have lately expressed themselves quite freely touching the shortcomings of the department over which they exercise control, and its flagrant inadequacy to meet the demands of its existence. They have charged it with the grossest kind of inefficiency, inasmuch as its energies are misdirected, its system of teaching radically wrong, and that it utterly fails to fit pupils for the great struggle that lies before them. Let us see whether this harsh arraignment of the public school system is merited or not. It is charged that the attempt to compass so many studies within a

given period of years and within a given number of hours of each day, necessarily results in a frittering away of the mental energies of the pupil, in a thorough waste of painful, because unsatisfied, effort. When boys or girls contemplate the enormous amount of work expected of them,

each day, they either grow discouraged, or bending their energies to the task with determination worthy of a better cause, they overtax their abilities and break down prematurely. Too often the latter is the case, and were it not that protracted periods of rest are taken by them from time to time

such pupils would become permanently disabled, *i. e.*, intellectually dwarfed. One has but to consider the vast number of subjects which the pupils of the public schools are expected to grapple with daily, and he will realize the hopelessness of success that must attend their efforts.

**ST. MARY'S CHURCH.**

HARFORD COUNTY, MARYLAND.

St. Mary's, Harford county, Maryland, the Rev. W. W. Brand, D. D., rector, is a small country church with solid rubble stone walls, a sharp open roof, a deep chancel, a vestry room and south porch; from its general appearance reminding English visitors of home. Like many other church in the Southern States, it stands in the absolute country. Small as it is, it is not yet finished, the principles of its builders having been "permanency in everything." With the necessary chancel furniture, a stone altar, and a stone font near the entrance, the benches for the congregation were of the plainest kind. These simple things served for a long time. Then adornment was begun and continued as money was offered. A year ago the pine benches gave place to handsome and commodious oak seats with carved ends. Before this the most marked change had been the gradual introduction of a series of stained glass windows, 16 in number, in-

cluding one in the porch, where St. Michael treads the enemy under feet. The other subjects are scenes from the life of our Lord, in which the blessed Mother naturally appears; beginning with the Annunciation and ending with the Ascension. The window containing the Crucifixion is 17 feet high. All the glass was executed by Gibbs, of London, under the personal direction of the well-known Church architect, Mr. Butterfield. The effect of the glass is much enhanced by the fact that the subjects are in series and the treatment is uniform. When this glass was in place, it was seen that the altar was too plain. It was given to another church, and a handsome altar of marble, with a reredos and foot pace of marble and tiles, was substituted.

During the last summer another step was taken towards completion. The east end of the chancel had been, unfortunately, plastered on the stone. The consequence was a continual disintegration. Something had to be done, and one thing led to another. Now the chancel is approached from the nave on marble instead of wooden

steps; the floor is covered with marble and tile; the side walls, instead of furred-off plaster, are lined with a cream-colored limestone with mouldings of sand-stone; a double window has been cut in the north wall, which will be filled with glass representing the Visitation, and comes between the Annunciation and the Christmas scene which is given in three lights over the altar. This window, which brightens up the whole inner chancel, was cut for the purpose of giving light to a painting in oil which will be placed opposite on the northern wall. The subject of this painting is the Lord known in the breaking of bread at Emmaus. The artist is the Rev. Johannes A. Oertel. The painting is finished but is not in place, for it is intended as a thank-offering from the rector should he reach the 50th year of his priesthood, or as a legacy to his people should he be taken from them before that time.

In connection with the constructive changes, the entire east wall has been covered with an elaborate and effective treatment of mosaic in rich colored marble, by Messrs. J. & R. Lamb of New York City, the spaces between the windows being reserved for two elaborate panels in enameled mosaic with figures of adoring angels, a gift from one of the parishioners, Mrs. Le Roy. These are artistic color studies in enamel "frit," the angel figures standing against backgrounds of pure gold. As balancing ornamentation, the open spaces on either side of the triple windows are filled by panels of wheat and grapes, symbols of the Communion, which are also treated in enameled mosaic with pure gold backgrounds. Bands of intricate ornament aid in connecting these figures and symbols with the rest of the mosaic which fills all of the wall spaces.

There are very few examples in this country where mosaic is used as in the old Italian churches as a complete wall covering, but those who have seen this work in place in St. Mary's, will undoubtedly testify that of all mediums heretofore used, nothing can compare in brilliancy of effect, richness of color, or permanency of material, with this most ancient of all mediums.

In the clever pencil sketch by Mr. Macdonald, he has shown the mosaic workers in the church placing the mosaic directly "in site," and we think the drawing will be interesting as showing the practical side of the erection of mosaic work. The work was carefully cut and fastened on paper in the studio, then sent forward to the building, and upon the cemented surface of the wall the mosaic was carefully imbedded, the paper from the face removed, and the work finished in position.



MOSAIC IN ST. MARY'S CHURCH, HARFORD CO., MARYLAND.



## CHORAL DIRECTORY.

TRINITY CHURCH, NEW YORK.  
Service Kalendar for September.

**TWELFTH SUNDAY AFTER TRINITY.** *Te-Deum*, Smart in F; anthem, "O clap your hands," Steggall; Communion service, Monk in C. P. M.: Service, Bunnell in F; anthem, "Open me the gates of righteousness," Stainer; *Magnificat*, Gregorian.

**THIRTEENTH SUNDAY AFTER TRINITY.** *Te-Deum*, King in F; anthem, "The Lord is great in Zion," Best; Communion service, Reay in C; offertory, "Give alms of thy goods," Martin. P. M.: Service, Arnold in A; anthem, "Glory to Thee, my God, this night," Gounod.

**FOURTEENTH SUNDAY AFTER TRINITY.** *Te-Deum*, Boyce in A; anthem, "And we have heard with our ears," Reay; Communion service, Calkin in C; offertory, "Open me the gates," Stainer. P. M.: Service, King in F; anthem, "The sun shall be no more thy light," Woodward.

**ST. MATTHEW.** Anthem, "Lovely appear over the mountains," Gounod; Communion service, Field in F; offertory, "Their doctrine shall drop as the rain," Armes.

**FIFTEENTH SUNDAY AFTER TRINITY.** *Te-Deum*, Calkin in Bb; anthem, "From the rising of the sun," Ouseley; Communion service, Selby in A; offertory, "All creatures serve Thee," Smart. P. M.: Service, Roberts in E; anthem, "I will exalt Thee," Hummel.

**ST. MICHAEL AND ALL ANGELS.** Anthem, "O praise the Lord," Macfarren; Communion service, Reay in F; offertory, "The Lord is great in Zion."

## BOOK REVIEWS.

**NOTES OF LESSONS ON THE CHURCH IN THE NEW TESTAMENT.** By the Rev. Edward L. Cutts, D.D. London: S. P. C. K.; New York: E. & J. B. Young & Co.

Those who know the writings of Dr. Cutts will not need to be told that a manual of this kind from his pen leaves little to be desired. A careful and patient perusal of this little volume and its references would do much to open the eyes of those who are accustomed to look upon the Church of the first days as a congeries of voluntary societies. Nothing could be more valuable as a guide in the instruction of Bible classes.

**STORIES FROM ENGLISH HISTORY FOR YOUNG AMERICANS.** New York: Harper & Bros.

The task so often attempted and so rarely successful, of making history attractive to children, is here essayed again. The best that can be said of the present volume is that it is as good as the average. We fear that it must be said that as a collection of stories the narratives too often lack vividness, while, on the other hand, as history, the requisite accuracy is hardly preserved. In these days, books intended to introduce our children, in an attractive and effective way, to any department of learning, demand the most finished style and thorough mastery of the subject. It is a fatal mistake to have the appearance of writing down as to feeble intellects, and still worse to indulge in trite moral reflections. Nevertheless, such a book as this may often be turned to good account in the hands of a judicious teacher.

**SKETCHES IN SUNSHINE AND STORM.** Miscellaneous Essays and Notes on Travel. By W. J. Knox-Little, M. A., Canon of Worcester. London and New York: Longmans, Green & Co.

The many admirers of Canon Knox Little will welcome this volume of sketches, narratives, and historical associations connected with scenes visited in the course of travel in countries bordering upon the Mediterranean. Algiers and the sight of a human face and form impressed upon a block of concrete in the Musée there, prompt to an account of the martyr, whose exact likeness has been thus strangely preserved for more than three centuries. Palermo gives occasion to reflections upon the tombs of the Norman kings and the remarkable phase of Christian art exhibited in the great churches of that ancient Sicilian capital. Domenichino's frescoes at Grotta Ferrata very naturally conduct to an account of St. Nilus whose life they commemorate. Of curious significance, as connected with the theological struggles and controversies of the Middle Ages—contro-

versies not yet dead, is the sketch of Orvieto with its Gothic cathedral, "the shrine of the Sacrament." But to our mind the brief sketches of actual travel in the Holy Land and adjacent countries, slight as they are, are the cream of the book. In a few touches the holy places, with their associations and present aspect, are brought before us with more than usual vividness. It must be said that the eloquent canon hardly forgets that he is first of all a preacher, and that some of these essays may be criticised for a certain diffuseness, as drawing out some not unfamiliar moral lessons to excessive length, and sometimes, rather over-weighting passages of splendid description with gorgeous word-painting. But upon these points, tastes will vary, while most will agree as to the beauty and excellence of the book as a whole.

**THE FACE OF THE DEEP: A Devotional Commentary on the Apocalypse.** By Christina G. Rossetti. London: S. P. C. K.; New York: E. & J. B. Young & Co.

The design of this exquisite commentary is gracefully indicated in the opening words of the Prefatory Note: "If thou canst dive, bring up pearls. If thou canst not dive, collect amber. Though I fail to identify Paradisiacal 'bdellium,' I still may hope to search out beauties of the 'onyx stone.'" Its modest scope is well explained in another passage: "Doubtless a thread of perfect sequence runs throughout divine Revelation, binding it into one sacred and flawless whole. But not so do feeble eyes discern it. I can but study, piece by piece, word by word, unworthy even to behold the little I seem to observe. Much of the awful Apocalypse opens to my apprehension rather a series of aspects than any one defined and certified object. It summons me to watch and pray and give thanks; it urges me to climb heavenward. Its thread doubtless consists unbroken; but my clue is, at the best, woven of broken lights and shadows, here a little and there a little. As when years ago I abode some while within sight of a massive sea rock, I used to see it put on various appearances; it seemed to float baseless in air, its summit vanished in cloud; it displayed upon its surface varied markings; it passed from view altogether in a mist, it fronted me distinct and solid far into the luminous northern summer light, still appearing many and various, while all the time I knew it to be one and the same—so now this Apocalypse I know to be one congruous, harmonious whole, yet can I read it only as it were in disjointed portions, some to myself inexplicable, some not unmistakably defined, all, nevertheless, please God, profitable to me for doctrine, for reproof, for correction, for instruction in righteousness." But, notwithstanding her humility, it will be found that the writer has often collected for us pearls from the depths as well as amber from the margin. With deep devotion, profound spiritual insight, intense reverence, she has found a treasury of meditations, litanies, prayers, and poems such as are rarely brought together within the pages of one book.

**THE CHURCH IN SPAIN.** By Frederick Meyrick, M. A. New York: James Pott & Co.

This is the second volume of the series of histories of National Churches, under the editorship of the Rev. P. H. Ditchfield. History in the larger sense is hardly to be looked for in works of this kind. Even the history of a State cannot be understood without observing at every point its connection with the general movements of the world, and perhaps it is even less possible to form true ideas of the course of religion in any country without taking into account the general influences and ruling ideas which sway the Church at large from century to century. We do not say that such considerations will be neglected altogether in a series of this character. That would be an impossibility. But the necessary limitations of the plan itself must result in such a prominence of local events and transactions as may easily lead to misapprehensions. The great use of this interesting series must be as companion volumes to a general history of the Church Catholic.

They will furnish the particulars of many circumstances which can only be referred to generally in treatises of a broader scope. Thus employed, their value is obvious. The present volume has the advantage over its predecessor, which dealt with Germany, in the greater unity which belongs to the history of a country like Spain in both State and Church. Canon Meyrick has succeeded in producing an interesting book, and though he is too typical an Englishman to sympathize with the peculiar genius of the people which impressed itself so characteristically upon Christianity in Spain, he can hardly be charged with unfairness. If at times he may seem to hold a brief against the Papacy, this tendency hardly appears so frequently or obtrusively as his well-known views might have led us to expect. The Inquisition and its atrocities, that most terrible blot upon the history of the Catholic Church in Spain, makes almost any severity of condemnation excusable. It loses nothing of its unexampled horror as here narrated. Of course, we do not share the writer's hopes of the Protestant Movement in Spain, and we should have been glad to know more clearly what those indications are, to which he refers in his concluding words, as pointing to a possibility that "the dominant Church may at last shake off its long torpor and rise to its responsibilities."

**THOMAS WHITTAKER** will shortly publish two books by the Rev. George Hodges, of Pittsburgh. One is entitled "Christianity between Sundays," containing sermons very much out of the ordinary; and the other is a brochure, in an original vein, on "The Episcopal Church."

**THE Rev. M. M. Moore**, of Springfield, Mo., has published a very useful tract, sold at one cent a copy, entitled, "Support the Parish." Bishop Seymour says of it: "Why should such a tract be necessary? One would almost as soon think of urging a man to support his family as to entreat him to support his parish or his mission. Without God in the world, and the means of grace, which bring God to us, where would we and our families be? Read the tract and answer these questions."

## BOOKS RECEIVED.

*Under this head will be announced all books received during the week preceding the week of publication. Further notice will be given as space permits, of such books as the editor may select to review. When no address is given, the publication is issued in New York.*

**HOUGHTON, MIFFLIN, & CO.**  
**THE FOOT PATH WAY.** By Bradford Torrey. Price \$1.25.

**AUTUMN.** From the Journal of Henry D. Thoreau. Edited by H. G. O. Blake. Price \$1.50.

**T. Y. CROWELL & CO.**  
**A PLEA FOR THE GOSPEL.** By the Rev. George D. Herron, D. D. Price 75 cents.

**CHARLES SCRIBNER'S SONS.**  
**THE DUCHESS OF BERRY AND THE COURT OF LOUIS XVIII.** By Ibert de Saint-Mand. Translated by Elizabeth Gilbert Martin. Price \$1.25.

**INGREK WATERS.** A Story of the Grecian War of Independence. By G. A. Henty. Price \$1.50.

**THE THIRSTY SWORD.** A Story of the Norse Invasion of Scotland. By Robert Leighton. Price \$1.50.

**CHRISTIAN ETHICS.** By Newman Smyth. Price \$2.50.

**A. C. ARMSTRONG & SON.**  
**THE EXPOSITOR'S BIBLE.** Edited by the Rev. W. Robertson Nicoll, M. A., LL. D.  
**THE EPISTLE TO THE EPHESIANS.** By the Rev. Prof. G. G. Findlay, B. A. Price \$1.50.

**G. P. PUTNAM'S SONS.**  
**PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY.** Vol. IV. Report and papers of the fourth annual meeting, held in the city of Washington, Dec. 29 and 30, 1891. Edited by the Rev. Samuel Macauley Jackson, M. A., secretary. Paper covers price \$3.00.

## PAMPHLETS RECEIVED.

**STATUTES AND OFFICES** of Trinity cathedral, Cleveland, Ohio.

**THE OATH TAKEN BY ROMAN CATHOLIC BISHOPS** at their Consecration. A Standing Menace to all Governments, etc. Price, 5 cents. St. John, N. B.: Geo. A. Knodell.

**CHURCH AUTHORITY.** Its Necessity and Legitimate Use. A much-neglected text of Holy Scripture. By Dr. W. D. Wilson, author of "The Church Identified." Jas. Pott & Co.

## JOHN GREENLEAF WHITTIER.

Long ago the poet of the people must have realized that he had won in no common degree the affection, as well as the regard, of the public. Yet Whittier has always been singularly modest and unassuming. He shrunk from being lionized, almost by the instinct of his Quaker nature. To him there has been no place like the sanctuary of his quiet home, where he could enjoy the companionship of those who were privileged to be the friends of his "heart of hearts." Whittier's place as poet, reformer, and lover of mankind is secure.—*Boston Globe*.

A simple, pure-hearted Quaker, with a tender sympathy with his kind, and a rugged, almost fanatical, devotion to his conception of right, the course of political events drew from him much of the inspiration and effort which in more peaceful times would have resulted in a larger and happier addition to pure literature. His work in the cause which he espoused so devoutly, was earnest, fervid, and of undoubted influence, but it is by his tenderer, simpler lyrics that he will best be remembered.—*Louisville Courier-Journal*.

Always a tender songster of poetic thoughts, John G. Whittier became the daring preacher of justice and righteousness. When the bugle horn called for aid in the cause of suffering humanity, not only for the home circle, not only for the elevation of tender hearts did he pen his kindly rhymes, but his inspiring verses have added to the determination of marching armies and their strength and valor in battle.—*Burlington Hawkeye*.

## MR. HOWELLS ON GEORGE WILLIAM CURTIS.

I should not find it easy to speak of him as a man of letters only, for humanity was above the humanities with him, and we all know how he turned from the fairest career in literature to tread the thorny path of politics, because he believed that duty led the way, and that good citizens were needed more than good romancers. . . .

There can be no dispute, I am sure, as to the value of some of the results he achieved in that other path. He did indeed create anew for us the type of good-citizenship, well-nigh effaced in a sordid and selfish time, and of an honest politician and a pure-minded journalist. . . . It is marvelous to remember that in these years, covering now almost a generation, that have passed since his life was so largely given to the practical activities of politics and journalism, he has been constantly contributing to the stock of harmless gaiety, and refining, while he instructed, his readers by the sweet civility of his criticisms of life, and manners, and all the arts, in the Easy Chair.

Now that he is gone, we can see not only how great he was, but how many-sided was his greatness. The great white light of death, in which the qualities appear with such vivid force, illumines his talents and his gifts, and we can perceive in him the universality which the succession of events and efforts obscured. He was a great man of letters, he was a great orator, he was a great political journalist, he was a great citizen, he was a great philanthropist. But that last word with its conventional application, scarcely describes the brave and gentle friend of men that he was, and I return to this aspect of his life with a despair of rendering it justice by any other word. He was one that helped other men by all that he did, and said, and was, and the circle of his use was as wide as his fame. There are other great men, plenty of them, common great men, whom we know as names and powers, and whom we willingly let the ages have when they die, for, living or dead, they are alike remote from us. They have never been with us where we; but this great man was the neighbor, the contemporary, and the friend of all who read him or heard him; and even in the swift forgetting of this electrical age the stamp of his personality will never be effaced from their minds or hearts.—*Harpers Weekly*.