

The Living Church

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

VOL. XV. No. 23.

SATURDAY, SEPTEMBER 3, 1892.

WHOLE No. 722.

The Living Church Table of Contents.

| | | | |
|---|---------|--|-----|
| NEWS AND NOTES..... | 371 | BRIEF MENTION..... | 378 |
| DIOCESAN NEWS..... | 371-374 | CLERICAL CHANGES..... | 378 |
| MISSIONS AT THE GENERAL CONVENTION..... | 375 | CHOIR AND STUDY..... | 379 |
| THE REVISED HYMNAL..... | 375 | MAGAZINES AND REVIEWS..... | 379 |
| LETTERS TO THE EDITOR: | | BOOK REVIEWS..... | 380 |
| The Use of Liturgy..... | 375 | "LEAD, KINDLY LIGHT," S. Elgar Bent..... | 381 |
| The New Hymnal..... | 375 | WORLD'S FAIR NOTES..... | 382 |
| EDITORIAL..... | 376 | OPINIONS OF THE PRESS..... | 382 |
| THE CHURCH OF TO-MORROW..... | 376 | FROM THE SCISSORS..... | 383 |
| ON THE WEAR AND THE SKELL. <i>Editorial</i> | | HOUSEKEEPING HINTS..... | 384 |
| <i>Correspondence</i> | 377 | POEMS. | |
| LETTER TO A CITY RECTOR.—By a Country | | Peace. J. J. L. E..... | 379 |
| Parson..... | 377 | Thy Will. <i>selected</i> | 381 |

Subscription.

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

TO THE CLERGY, ONE DOLLAR A YEAR.

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

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

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

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

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

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

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

Advertising.

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

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

C. W. LEFFINGWELL, Proprietor, 162 Washington St., Chicago.

HENRY F. TAYLOR, Advertising Editor, 13 Astor Place, New York.

CHURCH FURNISHING.

TIFFANY GLASS & DECORATING COMPANY

FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL

DECORATIONS.

MEMORIALS.

333 TO 341 FOURTH AVENUE NEW YORK

Art Stained Glass,

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

Pittban & Bolle,
132 W. 23d St., New York.
General Church Furnishers.

Altars, Brass or Bronze Memorial Tablets, Lecterns and Mural Decorations in Oil or Fresco.

ECCLESIASTICAL ART

Cox Sons Buckley & Co

8 E 15th Street New York

Correspondence Solicited

CHRISTIAN ART INSTITUTE,
R. GEISSLER,
523-54 LAFAYETTE PLACE, NEW YORK

CHURCH PULPITS
IN WOOD, STONE, MARBLE,
ALABASTER, BRASS OR BRONZE
PLAIN OR ENRICHED WITH
SCULPTURES AND MOSAICS.

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

MEMORIAL WINDOWS,
Stained Glass for Dwellings,
CHARLES BOOTH.

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

CHURCH
ORGANS
HOOK & HASTINGS, Boston, Mass.

Established 1827.
Correspondence Invited.

Established 1857.



The Great LIGHT
Frink's Patent Reflectors
for Gas, Oil, or Electric, give
the most powerful, softest,
cheapest, and best light known
for Churches, Stores, Banks, Theatres,
Depots, etc. New and elegant
designs. Send size of room.
Get circular & estimate. A liberal
discount to churches & the trade.
Don't be deceived by cheap imitations.
I. P. FRINK, 551 Pearl St., N. Y.

PURE WINES
FOR SACRAMENTAL USE,
Family and Medical Purposes.
Imported and for sale by
THOS. McMULLEN & CO., 44 Beaver Street, N. Y.

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

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

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

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

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer"
Church, School and Fire Alarm Bells,
Catalogue with over 2200 testimonials.

CHURCH FURNISHING.

MEMORIAL PULPITS.

IN STONE, MARBLE, POLISHED BRASS, AND OAK.

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

The Pulpit is one of the important features of the church, and especially appropriate as a memorial. Where changes are in progress or in contemplation, we would solicit correspondence, so we can arrange designs to harmonize. The cost of Pulpits can be from \$100 upwards.

We will be pleased to submit designs and photographs upon request.

Send for Hand-Book of Pulpits.

Marbles and Mosaics,

Fonts, Pulpits, Reredoses, Pavements, and Wall Decorations, in Marble, and in Marble and Venetian Enamel Mosaics.

Burke & Company,

140 Washington Street, Chicago.

Art Workers in Marbles and Mosaics.

Made and laid in Cork Cathedral and mosaic pavements designed by the eminent architect, the late Wm. Burges. The design of this pavement and figures therein are shown in the catalogue of J. & R. Lamb, New York.

NEW PUBLICATIONS.

"The Best Means of Instruction Ever Given to the Church Sunday School."

THE "BISHOP DOANE" SERIES

—OF—

SUNDAY SCHOOL INSTRUCTION BOOKS.

"Manuals of Christian Doctrine."

A complete scheme of graded instruction for Sunday Schools. By the Rev. WALKER GWYNNE. Edited by the Bishop of Albany. Introduction by the Very Rev. R. W. CHURCH, M. A., D. C. L., Dean of St. Paul's. Prefatory Note to Canadian Edition, by the Most Rev. The METROPOLITAN.

Senior Grade for Teachers and Older Scholars, 25 cents; Middle Grade, 15 cents; Junior Grade, 10 cents; Primary Grade, 6 cents.

"No other text books so admirably meet the necessities of the Church."—Church Eclectic.

"A renewed examination strengthens the good opinion we formed of them upon their first appearance, and we most heartily commend them."—Living Church.

"Bible Lessons for the Christian Year."

By the Rev. WALKER GWYNNE. Edited by the Rev. W. C. Doane, S. T. D., Bishop of Albany. The "Bible Lessons" follow the same subjects in the Church Catechism each Sunday as the "Manuals of Christian Doctrine" so that both books can be used simultaneously in one school without interfering with the general catechizing. The "Picture Lessons," which form the Primary or "Infant" grade, are beautifully illustrated. The other grades have finely drawn maps.

Senior Grade for Teachers and the Oldest Scholars, 25 cents; Junior Grade, 15 cents; Primary Grade ("Picture Lessons"), 15 cents.

"We admire the clearness, analytical power and point of the Lessons. . . . We commend them heartily."—The Churchman.

JAMES POTT & CO., Publishers,

14 and 16 Astor Place, New York.

THE LEADING REFERENCE BOOK FOR SCHOOLS AND COLLEGES.

CHAMBERS'S ENCYCLOPÆDIA.

A DICTIONARY OF UNIVERSAL KNOWLEDGE.

Complete in Ten Volumes.

VOLUMES I., II., III., IV., V., VI., VII., VIII., AND IX. NOW READY.

VOLUME X. TO BE PUBLISHED IN DECEMBER.

Price per volume: Cloth, \$3.00; Cloth, uncut, \$3.00; Sheep, \$4.00; Half morocco, \$4.50.

SPECIMEN PAGES MAILED FREE TO ANY ADDRESS.

J. B. LIPPINCOTT COMPANY, Publishers,

715 and 717 Market Street, Philadelphia.

THEOLOGICAL SCHOOLS AND COLLEGES.

THE GENERAL THEOLOGICAL SEMINARY

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

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

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

WESTERN THEOLOGICAL SEMINARY, 1892-1893.

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

Its aim is the education of fit persons in the Catholic Faith in its purity and integrity, "as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." (Lambeth Conference, 1863.)

Buildings modern and commodious. Accommodations unexceptionable.

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

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

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

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

TRINITY COLLEGE, Hartford, Conn.

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

EDUCATIONAL.

CALIFORNIA.

ST. MATTHEW'S SCHOOL FOR BOYS.

Twenty-seventh Year. San Mateo, Cal. The Rev. ALFRED LEE BREWER, D. D., Rector.

ST. MARGARET'S SCHOOL FOR GIRLS,

San Mateo Cal. Thorough training, fine climate, beautiful surroundings, reasonable terms. The Rev. GEORGE WALLACE, A. M., Rector and Principal.

ST. PAUL'S SCHOOL, Military.

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

ILLINOIS.

CATHEDRAL SCHOOL,

PEKIN, ILLINOIS.

Third Year Begins Sept. 7, 1892.

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

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

For further information address

REV. WILLIAM W. BLATCHFORD,
PEKIN, ILLINOIS.

KNOX COLLEGE, Galesburg, Ill.

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

ST. ALBAN'S SCHOOL, Knoxville, Ills.

A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture. Boys are prepared for business or for college. Rev. C. W. LEFFINGWELL, D. D., Rector and Founder [1890].

ST. MARY'S SCHOOL, Knoxville, Ills.

Twenty-fifth year. An institution of the Province of Illinois. A magnificent new building, new furniture and apparatus. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. References made to the past and present patrons in nearly every city in the West. Rev. C. W. LEFFINGWELL, D. D., Rector and Founder (1865).

THE JUBILEE SCHOOL, Jubilee, Ills.

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

WATERMAN HALL, Sycamore, Ill.

A BOARDING AND DAY SCHOOL FOR GIRLS. Opened Sept. 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. The Rev. B. F. FLEETWOOD, S. T. D., Rector. Owing to endowments, board and tuition offered at the rate of \$300 per school year. Address REV. B. F. FLEETWOOD, S. T. D., Sycamore, Ill.

EDUCATIONAL.

INDIANA.

HOWE GRAMMAR SCHOOL.

LIMA, LA GRANGE CO., INDIANA.

BOARDING SCHOOL FOR BOYS.

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

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

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

Christmas term (1892) opens September 14th. Address the

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

IOWA.

ST. KATHARINE'S HALL, Davenport, Ia.

College Preparatory School for Young Ladies. Also academic course. The Bishop of Iowa, President. MISS E. A. RICE, B. A. Principal.

MARYLAND.

College of St. James Grammar School,

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

THE HANNAH MORE ACADEMY.

The Diocesan School for Girls. Founded in 1832. Noted for healthfulness, careful training, and thorough instruction.

REV. ARTHUR J. RICH, A. M., M. D.,
Reisterstown, Md.

MASSACHUSETTS.

Miss Clagett's Boarding and Day School

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

The Misses Hubbard's School for Girls

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

MICHIGAN.

MICHIGAN FEMALE SEMINARY,

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

MINNESOTA.

ST. MARY'S HALL, Faribault, Minn.

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

SHATTUCK SCHOOL, Faribault, Minn.

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

NEBRASKA.

BROWNELL HALL, Omaha, Neb.

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

NEVADA.

WHITAKER HALL, Reno, Nevada.

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

For other "EDUCATIONAL" advertisements, see page 383.

EDUCATIONAL

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS,

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

NEW JERSEY.

BAQUET INSTITUTE, "Chestnut Heights,"

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

DUPUY SCHOOL FOR BOYS, Trenton, N. J.

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

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

A Boarding School for Girls. Summer Session begins July 1st. Terms, \$60 to \$75. School year begins Sept. 20th. For Circulars address SISTER SUPERIOR.

NEW YORK-CITY.

ST. JOHN BAPTIST SCHOOL,

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

ST. MARY'S SCHOOL,

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

THE COMSTOCK SCHOOL,

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

THE MISSES ELY'S

SCHOOL FOR GIRLS.

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

THE MISSES GRAHAM.

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

THE REED SCHOOL.

NOS. 6, 8 AND 10 EAST 53D STREET.

Boarding and Day School for Girls. Primary, preparatory, collegiate, and special courses.

Miss Julia G. McAllister, Principal,

Mrs. Sylvanus Reed, Visitor,

TWENTY-NINTH YEAR BEGINS OCT. 4, 1892.

NEW YORK-STATE.

KEBLE SCHOOL, Syracuse, N. Y.

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

MISS HOGARTH'S SCHOOL FOR GIRLS,

Goshen, Orange Co N. J. Will re-open on Wednesday, Sept. 7th.

Riverview Academy, Poughkeepsie, N. Y.

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

ST. AUSTIN'S SCHOOL.

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

EDUCATIONAL.

NEW YORK-STATE. Continued.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS,

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

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

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

ST. MARGARET'S SCHOOL, Buffalo, N. Y.

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

ST. MARY'S SCHOOL, Garden City,

Long Island, N. Y. College preparatory school for Young Ladies. New building. Superior accommodations. Miss JULIA H. FARWELL, Principal.

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

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

THE SISTER'S HOME SCHOOL

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

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

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

NORTH CAROLINA.

ASHEVILLE, N. C.

THE MAITLAND SCHOOL FOR GIRLS, 40 French Broad Ave., reopens Monday, September 26. MRS. B. MAITLAND, Principal.

GRANVILLE INSTITUTE, Oxford, N. C.

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

PENNSYLVANIA.

BISHOP THORPE, South Bethlehem, Pa.

A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. *Semper Fidelis. Fidelis Certa Merces*—School Legend.

BROOKE HALL SCHOOL FOR GIRLS.

Primary, Academic, Collegiate, Music, Sculpture etc. Remarkably healthy. 36th year begins Sept. 26. References, Rt. Rev. O. W. Whitaker, Philadelphia; Rt. Rev. C. T. Quintard, Sewanee, Tenn.; Hon. Jos. E. Washington, Washington, D. C. Address MISSES MASON, Media, Penn. [Philadelphia 14 miles.]

Cheltenham Military Academy, Ogontz, Pa.

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

Miss Gordon's Boarding and Day School

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

PENNSYLVANIA MILITARY ACADEMY.

Chester, Pa. 31st year. Opens Sept. 14th. A MILITARY COLLEGE Degrees in Civil Engineering, Chemistry, Arts. Thoroughly organized preparatory department. Circulars of COL. C. E. HYATT, President.

ST. JOSEPH'S SCHOOL FOR BOYS,

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

THE BAKER & TAYLOR CO., 740 Broadway, N. Y.,

Can completely fill at the lowest rates, all orders for School and Miscellaneous Books, wherever published, and promptly forward same in a single shipment. Supplying schools with books a specialty. Catalogues of estimates of School and Library Books on application.

The Living Church.

SATURDAY, SEPT. 3, 1892.

THE recent census in Victoria says that there are 401,605 members of the Church of England and 240,267 Roman Catholics.

THE list of deputies to the General Convention from Western York, which was omitted in our last issue, is as follows:

Clerical: William D'Orville Doty, Henry W. Nelson, Jr., William A. Hitchcock, Frances Lobdell; *Lay:* James M. Smith, James C. Smith, Henry H. Falkner, Augustus De Peyster.

ANOTHER religious gathering is announced to be held in Switzerland next month. Interlaken will be the trysting-place, and the object is defined to be, not the re-union of the churches, as at Grindelwald, but "the promotion of practical holiness."

THE magnificent marble pavement in Peterborough cathedral, the gift of Dean Argles, has now been completed, and the Italian artists who have for many months been engaged upon the work have proceeded to Truro cathedral to carry out a similar scheme there.

WE are glad to note that "Virginia Dare," by E. A. B. S., which appeared recently as a serial in THE LIVING CHURCH, is soon to be brought out in book form, by one of the Church publishers. This adds one more to the long list of books which are composed of original articles, poems, and stories, from THE LIVING CHURCH.

THE village of Grindenwald, which has attracted a great deal of attention on account of the religious conferences which have been lately held there, has been nearly totally destroyed by fire. It is probable that the remainder of the contemplated conferences will have to convene elsewhere.

MANY members of the Presbyterian church at Amenia, N. Y., barely escaped being killed because their minister gave them by mistake a strong acid for Communion wine. This occurrence carries with it a forcible warning that too much care cannot be used in the selection of wine for sacramental purposes.

MRS. SPURGEON, widow of the great preacher, is still holding up the banner he bore so faithfully. A generous friend of his and hers, who desires that his name should not be disclosed, has contributed the cost of sending the address which Mr. Spurgeon delivered on "The Greatest Fight in the World", to more than 35,000 ministers of all denominations in the United Kingdom.

DUNBLANE CATHEDRAL, which has been undergoing, during the past three years, an extensive restoration, is to be re-opened early in September. The building dates from the twelfth and thirteenth centuries, and would seem to have escaped the destroying zeal of the Scottish Puritans better than any similar edifices, though

the entire nave has been roofless for about two hundred and fifty years past, and the choir only, with its chancel arch built up as a gable, has been used as the parish church until the present restoration was instituted.

A CLERGYMAN in Denver, Col., in order to remove the skepticism of a young man who agreed to accept Gladstone's belief, wrote not long ago to the latter on the subject, and although the inquiry was made at the height of the election excitement, the "Grand Old Man" sent this reply in his own handwriting: "All I write, and all I think, and all I hope, is based upon the divinity of our Lord, the one central hope of our poor, wayward race. W. E. GLADSTONE."

AT his summer home in Northeast Harbor, Maine, Bishop Doane has introduced a new and unique form of birthday celebration. On the birthday of his grandchild, a short time ago, a growing evergreen was decorated like a Christmas tree, and each of the flock of children was given a present. This suggests the thought that there is no reason why the Christmas lesson of good will and unselfish giving, together with the pleasant excitement of the Christmas tree, which means so much to the little ones, cannot come into every home more than "once a year."

Kate Field's Washington wants the new cruiser named "Isabella." The Secretary of the Navy quotes the law against it. Vessels of this class must be named after rivers and principal towns. "Kate" quotes from the Gaze- teer several towns named "Isabella," and also one little river in Wisconsin. The secretary is vanquished, or ought to consider himself so. If the ladies want the name "Isabella," so mote it be. "Columbia" and "Isabella" sound well, and they ought to stand by each other, as did Columbus and Isabella, after whom they are named.

ANOTHER instance of death through "faith cure" is reported. In this case it was a child in Indiana, whose mother, an ardent "Christian Scientist," although urged by her friends, refused to send for a physician, saying that she had given the child to God and that He would cure or kill it at His pleasure. Such a deed is certainly contrary to the teaching of Him who gave the power to heal; it is a certain violation of moral law, for as far back as the heathen philosophy of Cicero it was held that to neglect to prevent harm to another is as much a crime as to do wilful injury. It ought also to be made a violation of civil law, as one form of infanticide.

LAST year the Church of England Temperance Society sent its van to Goodwood race-course. This year the Church Army van formed the basis of operations. These two societies again in combination sent no fewer than ten men, who worked under the direction of one of the local clergy. The Duke of Richmond, under whose sanction the Mission was conducted, as-

signed the place for the van which was occupied last year. Each morning, addresses were delivered between twelve and a quarter past one in front of the grand stand, as the vast masses came upon the course. This year there was much less interruption and abuse from either book-makers or tip-sellers. When the racing began literature was distributed.

SUCH times of common danger, as the plague, which is now raging in Europe, serve to show that the human race has not yet lost all traces of unselfishness and heroism. Four hundred and eight physicians in Vienna have offered to serve among the cholera patients, and physicians all over Europe are doing the same noble work. It is reported that the American missionaries in Persia have many cases of cholera in their hospitals, and are doing incalculable good among the sufferers. Such heroic conduct is sure to gain for them respect and a ready road to the conversion of the people among whom they labor. Men nowadays seldom have occasion to give up their lives for their faith, but surely those who voluntarily risk their lives for their fellow men, exhibit the true spirit of martyrdom.

AT St. Cuthbert's, Chester-le-Street, Durham, the one thousand and ninth anniversary of the parish church was celebrated last month. The church was founded in 883 by Eardulph, sixteenth bishop of Lindisfarne, who with a party of monks bearing the body of Cuthbert, settled there after seven years' wandering over Northern England. Eardulph was created Bishop of Cuneacestre, as Chester-le-Street was then called, with a diocese over which he was at once both spiritual lord and temporal prince, extending from the North Sea to the Irish, and from the Tees to the Firth of Forth, all of which he governed from Cuneacestre.

WITH the militia of three States under arms, and life and property endangered in several localities by strikers and mobs, the situation of the country has of late been one of anxiety. We do not regard it as having been, however, one of extreme peril. The pessimistic comments of foreign papers about the impending failure of our free institution are all nonsense. Still, it is well enough for us to learn a lesson by such experiences, and that is, that though the hand of the law is for the protection of all in the exercise of the largest liberty compatible with public welfare, the arm of the law should be strong and swift to maintain the public peace. The taunts of those who congratulate themselves upon living under a "strong government," have enough of reason to give them a salutary sting. Americans cannot take a special pride in the necessity of seeking defence for their imperilled industries by surrounding them with Pinkerton's hired men, carrying guns while the officers of the law are powerless. Let us have the militia to the last man, on guard, be-

fore we resort to private agencies to uphold the law.

As every old lady has a remedy for the ills that flesh is heir to, so almost every preacher and editor has something to suggest as a remedy of "labor troubles." At least, every one can tell us just how it comes about that capital and labor are at loggerheads. The platitudes that have been printed and preached on this subject during the last sixty days would probably fill sixty ordinary libraries. The following will serve for a sample of pulpit profundity:

When the world shall turn from seeking its own selfish ends, all immoral efforts of self-aggrandisement will be things of the past. We shall then indeed have triumphant democracy. When Carnegie is not king, but when Christ is the acknowledged Lord of Hosts, then the lion of capital shall lie down with the lamb of labor, and there will be no Pinkertons to destroy or harm.

"When Carnegie is not king," is very taking, but we think that in the following string of alliterations we have found the gem of this season's sermon-ic sky-scraping:

I will tell the cause. Let it stand out clearly before the whole world. I answer, the cause is social in its nature. I answer, the dash of bullets and blood, of brooms and brushes, or wrathful women and woful sounds of curse and carnage and contagion at Homestead, was the dashing surge of a great subterranean sea—a sea wide as the civil world, a sea that chafes under all civil governments.

CANADA.

The Bishop of Ontario has been holding Confirmation services at many points in his diocese since his return from Europe. A large class recently received the rite at his hands in Holy Trinity church, Wolfes Island, and also at Ompah, and Gananque, making nearly 100 in all. A very impressive service took place in St. James' church, Kingston, when a class of twenty-five was confirmed. In the course of his address the Bishop mentioned that he had lately met the first man on whom he had ever laid hand in Confirmation, and had rejoiced to find him a thorough Church worker. It is stated that in the event of a fatal termination to the illness of the venerable Metropolitan, Bishop Lewis as senior bishop, will assume the title. The Bishop consecrated St. Mark's church, Deseronto, lately, afterwards holding a Confirmation service. Great improvements are being made in St. Paul's church, Brockville, which is closed for the present, the services being held in the school-house.

The midsummer meeting of the rural deanery of Bruce, diocese of Huron, and the first Sunday school convention ever held in the deanery, took place in the middle of July. Five churches were represented by their clergy at the deanery meeting, and some instructive papers were read. The rector of St. Jude's church, Brantford, at a vestry meeting recently, asked his people to help in reducing the parish debt, and to begin by giving \$30. The response came to the amount of \$210. All the accounts from this parish are most encouraging. The parish of St. James', St. Mary's, in the same diocese, is in a most prosperous condition. A very large congregation was present in the church and there was not even standing room, on a recent occasion when the bishop held a Confirmation service there. A class of 34 received the sacred rite.

The corner-stone of the new St. Paul's at Wingham was laid on Aug. 4th. A large

number of the clergy and laity were present. The building is to be a fine one of brick in semi-Gothic style, and will cost about \$10,000.

A choral festival which was a great success was held in Newmarket, diocese of Toronto, lately. There was a choral celebration of the Holy Communion in the morning. A discussion on choral service and a practice in the afternoon, and Even-song was well sung by the combined choirs at 7:30 P. M. Nine choirs belonging to the rural deanery took part. The plan of an annual country expedition for surpliced choirs seems to be growing in favor, usually in the shape of camping out for a week or two. Several of the Toronto city choirs have done this during the summer. A new organ is being placed in St. Margaret's church, Toronto. The corner-stone of the new St. John's church, Toronto, was laid by the Bishop on July 30th, when the people's warden presented the Bishop with a fine silver trowel with inscription. It is expected that the new building will be ready to be occupied by the end of October, and will cost about \$5,000. The Bishop has been holding Confirmation service during July and August. The general secretary of the Brotherhood of St. Andrew, reports 22 new chapters formed since the convention met in February last in Toronto. Several of these are in connection with parishes in that city.

An appeal in St. George's church, Guelph, diocese of Niagara, by the archdeacon, on behalf of the Church in St. John's, Newfoundland, brought a liberal response the 31st. The corner-stone of the new St. Peter's church, Hamilton, was laid by the Bishop lately. Within the last five years, five new churches have been built in this city. The Bishop has now appointed the deputations to address missionary meetings throughout the diocese in the coming year.

The announcement is made that the Bishop-elect of Quebec is to be consecrated in Christ church Cathedral, Montreal, on the 18th of Sept. next, during the session of the Provincial Synod. This announcement has met with much disapproval in Quebec, where many Churchmen desire that their Bishop should be consecrated in their own cathedral and city. The Rev. A. Hunter Dunne, Bishop-elect, left England on the 1st of Sept., and will not probably arrive in Canada till the 11th or 12th. The Provincial Synod opens on the 13th. An ordination was held at Cacouna, diocese of Quebec, by the Bishop of Niagara, acting by the authority of the Metropolitan, when the new professor designate of pastoral theology in Bishop's College, Lennoxville, the Rev. B. W. Wilkinson, received Holy Orders.

The corner-stone of the new church of All Saints, at Springfield Mines, diocese of Nova Scotia, was laid by Bishop Courtney on the 3rd. The service was a very solemn one, the singing led by the church orchestra very good. A good number of the Church clergy took part in the ceremony and a very large assemblage of the laity were present. Many speeches were made, and the archdeacon, speaking of the work of the parish, said it was "the newest and yet perhaps the model parish of the diocese." This is the third corner-stone of parochial buildings laid in Springfield during the past year: the Cottage Hospital, for which subscriptions were sent in from all over Canada as well as from the United States, the parish house, and now, All Saints' church.

A celebration of the centennial of the parish of Gagetown, diocese of Fredericton, took place on Aug. 9th. Much regret is felt throughout the diocese, and indeed far beyond its limits, at the serious illness of the venerable Metropolitan, from which it is feared at his advanced age it is unlikely that he can rally. The Bishop Coadjutor, Dr. Kingdon, has been spending some weeks at Digby, N. S.

A deputation from the diocese of Rupert's Land was appointed to attend the Provincial Synod of Canada in Montreal in

September, and the General Convention in Baltimore in October, by the last Provincial Synod of Rupert's Land. It is hoped that Bishop Pinkham, who is expected to sail from England the 1st of Oct., will go direct from New York to the Baltimore Convention.

From some statistics recently given of the standing of the Anglican Church in Winnipeg, it would appear that there are nearly a thousand more Episcopalians than Presbyterians, which is the religious body which stands next to the Anglican Church in point of numbers. The Ven. Archdeacon Winter, of York Factory, diocese of Moosonee, has been in Winnipeg lately. Although there are only 17 white people in his parish it is the size of Great Britain. There are nearly 500 Indians, and not one heathen among them. The Bishop of Rupert's Land is to consecrate or open 4 new churches in September.

A pretty little church was opened recently at Innisfail, diocese of Calgary. The Woman's Auxiliary, Hamilton, contributed the Communion linen, the lectern was made and presented by a member of the choir, and many other useful gifts came from various quarters. A log church has just been built at Kutawa, diocese of Qu'Appelle, and at Indian Head Lord Brapey, who owns a portion of the town site, intends building a church and parsonage.

The engagements of the Bishop of Montreal in his annual visitations through the country districts, will occupy him till two days before the opening of the Provincial Synod, when he will return to the city. A beautiful stone font was dedicated in the church of the Good Shepherd, Bondville, diocese of Montreal, on Aug. 7th. It was presented by Mr. Fanning, of New York.

After the Rev. T. A. Newnam had preached in St. George's church, Montreal, pressing the needs of missionaries to the Exquimaux and Indians in Moosonee, a member of the church offered \$100 a year for five years for that purpose.

NEW YORK.

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

The Rev. Geo. H. McGrew, who came into the church from the Methodists last spring, and is now a candidate for Holy Orders in this diocese, is doing work in St. Bartholomew's parish.

St. Michael's church, the Rev. Dr. Peters, rector, has a "Station" of the Penny Provident Fund of the Charity Organization Society, for the safe deposit of sums from a cent upward. It was opened on Feb. 1st, 1890. The aim of the society is to encourage the habit of saving. The station is free to all who wish to avail themselves of the opportunity of laying by small sums. The total number of depositors last year was 235. Deposits have been made Saturday morning of each week.

During the past year, the work at St. Chrysostom's chapel of Trinity parish, under the charge of the Rev. Mr. Sill, has been vigorous. There have been 238 Baptisms, 162 marriages, and 162 burials. The rite of Confirmation was administered to 65 persons. There are now 780 communicants, and the income of the year was \$8,718.08. During the past 26 years, there have been 3,613 Baptisms, 1,554 Confirmations, 1,583 marriages, 2,530 burials; and the offerings of the congregation have reached a total of \$129,178.

During the past week the fresh air hospitals of St. John's Guild have been crowded to their utmost capacity with sick babies and little children. The floating hospital carried 6,413 mothers and children on its daily trips, and 1,094 salt water baths were given in its spacious bath rooms. The Seaside Hospital at New Dorp, Staten Island, was filled to overflowing. Among the generous contributions received during the week was \$250 from Mr. James Speyer, \$125.31 from the guests of the Hotel Earlington, Richfield Springs, N. Y., \$100 from Mr. H. M. Gillig, and \$50 from St. Mark's church, Islip, L. I.

St. Thomas' church, the Rev. John W.

Brown, D. D., rector, maintains, besides the parish church, a chapel and a German mission. The many parochial societies are exceedingly active in all manner of good work for missions and charities. The communicants number 1,459, an increase of 148 during the past year, and the Governor of the State is a parishioner of St. Thomas' and a member of the vestry, and has done much liberal work. An effort is under way to promote the endowment of the parish.

St. James' church, the Rev. C. B. Smith, D.D., rector, has a church sick fund which was founded in 1888 by a gift of \$5,000, as a thank offering. The gift was invested as a permanent endowment, and pays an annual interest of \$200. One of the privileges connected with this charity is the consent of the founder that additions may be made to it at any time. During the last year \$55 was thus added from moneys given after recoveries from sickness, and \$80 was saved, making \$135, which was deposited in the Manhattan Savings Institution, drawing interest until a sufficient amount shall be gotten to allow more permanent investment, as an enlargement of the original fund. The rector suggests that thank offerings can take no better form than that of being added to this fund. The gentle touch of this charity has blessed many a sick bed annually. An annual report of every item is made to the founder.

The Shelter for Respectable Girls, which was incorporated in 1880, is located in W. 14th st., where two buildings are used as a home in which to give instruction in domestic service to young women, and to find employment for those worthy of it. The work fits a real need in providing a place where respectable young women suddenly left in a dependent condition and without knowledge or experience to fit them for useful industry, can prepare for self-supporting occupation. Refuge is provided in this home for friendless need, besides the instruction given. Sister Caroline is in charge of the house, which is maintained by a board of trustees. According to the last report there were 360 inmates during the year. Work had been secured for 327 of these, leaving 33 inmates in the Shelter when the year closed. The receipts amounted to \$6,393.57, which somewhat more than met the current expense, leaving a slight balance in hand with which to begin the new year.

The church of St. Mary the Virgin has suffered the loss within one fortnight of two of its most active and valued members. Col. James Burt died very suddenly. He was one of the founders of the church, and was for years its treasurer. He was also one of the founders of the Church Club, and acted as its treasurer for many years. Miss Sara Louise Cooke died after a lingering illness. A lady of wealth, her life was devoted to quiet, unostentatious good works. She was a friend to the church of St. Mary the Virgin in many ways, and a liberal contributor and active member. She also gave much to the work of the Church through the clergy of Trinity chapel and St. Ignatius. Her will has been filed and is to be offered for probate on Sept. 12. After providing liberally for her relatives and many friends, she leaves \$100,000 to St. Mary's Free Hospital for children; \$50,000 to Father Brown, of St. Mary the Virgin, and makes the church of St. Mary the Virgin her residuary legatee. It is understood that the latter bequest is likely to be large.

The Ladies Missionary League of the church of the Incarnation, has held meetings during the past season on the first Tuesday of each month. At these meetings addresses were made by missionaries fresh from the field, and much interest was felt. The object of the league is two-fold; 1, to awaken throughout the parish a deeper, more permanent and more general care for the work of missions, both foreign and domestic; and 2, to show our missionaries that they have those at home who work, pray, and sympathize with them. A Sewing Committee composed of the younger

members of the league, held frequent meetings during the season, and completed 50 garments for the Ladies' Sewing Society. The rector, the Rev. Arthur Brooks, D.D., is president *ex-officio* of the league, which numbers 75 members. Its receipts amounted to \$339.25. From these funds appropriations were made to Bishop Graves, Bishop Thomas, and work in China, Persia, Cuba, and Africa.

The Ladies' Committee for Foreign Work in this parish has continued its double work of raising funds for the foreign missionary field, and spreading information. A scholarship in the Girl's School in China has been continued, and various objects have been assisted with money raised by means of subscription cards. This committee began the year with a balance from old account of \$25.47, and raised a total of \$324.47. The expenditures left a balance in the treasury of \$28.81.

The Montgomery Memorial Society of this parish has continued to show its interest in the orphanage in the city of Mexico, under the care of Mrs. M. J. Hooker. The parish has for several years maintained a scholarship in Hope School in the Indian mission field. The sum of \$100 annually is pledged toward the support of the colored school at Aspinwall, Va., founded by Mrs. Burgwyn. In response to a request from Bishop Dudley in behalf of the Colored Commission, \$75 was given by two persons toward the education of a colored student at Oberlin, O. Other causes in the same branch of missions have been aided from funds sent to the rector for the purpose. The sum of \$34 was given through the parish delegates to St. Augustine's League, which aids in various forms college schools and hospitals already established, and in need of assistance.

The 25th annual report of the Children's Fold shows that 236 children have been under care during the year. There have been admitted 90, and discharged 80, leaving 156 in the institution, 89 of whom are boys and 67 girls. The accommodation has been somewhat increased by taking a house on 99th st., to serve as a house of reception or a hospital as may be found necessary. It is the aim to send children to friends as soon as it is clear that there are any who can take proper care of them. Homes are also found for others when possible, in order to make room for the number constantly applying to enter the institution itself. Of the 236 children in the institution during the past year, 180 were from parishes of the Church. It is desired by the committee on admission to receive every applicant from any of the churches within the city. No applicants are refused when bringing a letter from their rector, unless suffering from serious or contagious disease. The Fold reasonably looks that the churches sending children, should in return give some kind of help, the need of which is obvious when it is considered that after 25 years of existence, the Fold has only of late begun the exterior of its first building for 40 children at Mount Minturn. The scanty income limits the fold in directions where it would be glad to extend its usefulness.

The children in the homes of the fold go to public school, with the exception of the little boys, for whom a special kindergarten is provided. The boys attend church and Sunday school at St. Michael's, and the girls at the church of the Intercession.

The Ladies' Association has manifested its usual active interest in the fold, and has contributed through its efforts \$756.40. It gave the Christmas celebration and hospitably entertained guests at the annual May reception, besides visiting the homes from time to time.

Dr. Ware has attended faithfully the children in both the houses of the fold in the city. There have been no deaths, and no serious illness during the year. At the closing exercises of the 82nd st. school several of the boys were awarded prizes for lessons and good conduct, and one boy carried off the "Smoline" prize from the entire school.

A "Penny Provident Fund" has been begun at the 92nd st. house, where there are 44 depositors, who placed \$22 in bank during the year, most of it the money earned by doing work well, and getting "excellent pennies" for their excellent school reports.

St. Thomas' Church Employment Society has continued to do sewing for the fold, and during the year made over 100 garments for this purpose. The Employment Society of St. Michael's church has also been very kind in making garments, and sent in 35. The ladies of the church of the Intercession have continued their kind interest in the girls at 155 st., making dresses, trimming hats, and preparing other articles, besides teaching the girls themselves in Sunday and sewing schools, and showing them many attentions, inviting them to little pleasure parties, and giving them many useful little gifts. The chapel of the church of the Ascension, through Mrs. J. F. Steen, continues to aid with clothing of various kinds. Sister Catharine of St. Mary's Hospital has been a never failing friend in cases of sickness where careful and long nursing was required.

If it had not been for the *Tribune* "Fresh Air Fund," the children would have had very few outings in the summer time. By this kind agency however 118 children of the fold have been sent into the country for two weeks. They went to Johnstown, N. Y., Everett, Hopewell, Laysburg, Bedford, and other towns in Pennsylvania. The children were placed in families, two or three in each family, thus giving them a change to family life, which they greatly enjoyed. Their hosts seemed equally pleased to entertain children from a Church institution, finding them, they said, more obedient, truthful, honest and cleanly, than many of the poor city children sent. The greater number of the children received invitations from their kind friends to visit them the following summer. The people at Johnstown were extremely kind, for besides entertaining them most hospitably they sent them back with an extra bundle, containing clothing, toys, etc., and each girl carried a new doll, and the boys books, balls and other articles. The garments given numbered 500. At Everett, Pa., the girls also received new dresses, so that their outing proved not only pleasant but profitable. Three families offered to adopt children and have been writing to the friends on the subject. One little girl has been taken to remain as long as her mother will spare her. She will be well educated and cared for.

Brother Louis of the Brothers of Nazareth entertained a number of the larger boys at Farmingdale, L. I. Those who for various reasons, could not get away for a long visit, had pleasant daily excursions to Glen Island, Coney Island, and other places.

The fold has been able to carry on a kindergarten through the kindness of friends. The school compares favorably with others of the same kind, and reflects much credit on the teacher, Miss King. Several young ladies of St. Andrew's church helped Miss King. A kindergarten reception was held in the spring, to which the children invited their parents and friends. The larger boys entertained some of their young friends among the inmates of the Sheltering Arms Nursery. The kindergarten cost \$272, including a small balance in hand.

The treasurer of the Fold, Mr. James Pott, publisher, reported a balance of \$121.96 in hand at the beginning of the year. The sum of \$15,344.82 was appropriated by the city. Donations amounted to \$1,561.64 and \$557 was contributed to the building fund and deposited in bank. From all sources the receipts amounted to \$17,629.42. The expenses, including a payment of an indebtedness of \$418.51, balanced the receipts, leaving the amount of \$455.06 in hand for the following year.

The officers of the Fold are: Visitor, the Bishop; president, the Rev. Thomas M. Peters, D. D.; vice-presidents, Messrs. Wm. Alex. Smith, Hermann C. Von Post, and B. H. Field; secretary, Mr. Wm. Harold

Brown; treasurer, Mr. Jas. Pott; treasurer's assistant, David Bell, Jr.. Among the members of the board of trustees are: Messrs. Woodbury G. Langdon, Abram S. Hewitt, H. C. Schwab, P. C. Tiemann, H. J. Cammann, and other well-known laymen. Of the Ladies' Association, the Rev. Dr. Peters is also president. Miss M. B. Ferguson is secretary, and Miss A. W. Martin, treasurer.

The Church Association for the Advancement of the Interests of Labor will hold a service on the eve of Labor Day, Sunday, Sept. 4th, in Trinity church. It will begin at 8 o'clock in the evening, and the sermon will be preached by Bishop Thompson of Mississippi. In its way the service will be unique. It will be under the guidance of the Fathers of the Holy Cross, with the assistance of some of the Trinity church clergy. There will be a choir of 200 voices. Among the congregation will be delegations from the Knights of Labor, Single Tax League, National Federation of Labor, and other organizations. They will be invited to join in the recitation of the collect of the association, whose principles are:

"1. It is of the essence of the teachings of Jesus Christ that God is the father of all men and that all men are brothers.

"2. God is the sole possessor of the earth and its fullness. Man is but the steward of God's bounties.

"3. Labor being the exercise of body, mind, and spirit, in the broadening and elevating of human life, it is the duty of every man to labor diligently.

"4. Labor, as thus defined, should be the standard of social worth.

"5. When the divinely intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed."

LARCHMONT.—The parishioners of St. John's church have just added by special efforts, \$547 to the funds of the parish for needed objects.

PENNSYLVANIA.
321 W. WHITAKER, D. D., Bishop.

The Rev. Gideon J. Burton, chaplain of Christ church hospital, has been passing the month of August at Cresson Springs, Pa., his charge being supplied by the Rev. J. R. Duganne.

The Rev. Robert A. Mayo, priest in charge of Holy Trinity memorial chapel, is spending his vacation at the White Sulphur Springs, Virginia. The Rev. Benjamin J. Davis, of Easton, Pa., supplied the vacancy on the last two Sundays in August, and the Rev. J. A. Jerome will officiate for the first two Sundays in the present month.

St. Jude's church, the Rev. J. R. Moses, rector, has been closed during August. The interior is being frescoed in terra cotta and green, and the gallery in the south transept has been removed in order to restore its original appearance. These improvements have cost about \$1,000, and have so far progressed that the edifice will be reopened for services not later than the second Sunday in September.

PHILADELPHIA.—The Rev. Lawrence B. Thomas is not only in charge of St. Andrew's church, West Philadelphia, but has been during August officiating as an assistant at St. Peter's church. In the first-named parish he has been, and still continues, preaching a series of sermons on the Ten Commandments, which have interested the congregation, as the attendance has been much larger than during the summer of last year. His subject on Sunday morning, the 28th ult. was "The Seventh Commandment," in which he especially dwelt upon the character of popular reading, newspapers, magazines, and novels, as largely the cause of laxity of practice and opinion on the subject of marriage and divorce.

At the west end of the old city, east of the Schuylkill River, and within a radius of less than a quarter mile from the centre of 20th and Rittenhouse sts., are located

seven of our churches, in five of which large and costly improvements and additions are still in course of construction, but every one of these five churches has remained open for public worship during the entire summer. Of course the congregations which have assembled have materially diminished, especially during the torrid portion of the season, but not a single service has been omitted either on the Lord's Day or on week days. At the church of the Mediator, the Rev. Dr. S. E. Appleton, rector, the enlargement of the Sunday school building is nearing completion. Christ church chapel, of which the Rev. Dr. Wm. P. Lewis is in charge, has a two-story choir building well under way. St. Mark's church, the Rev. A. G. Mortimer, rector, has commenced the erection of a fine rectory. None of the services have been omitted here excepting the night service on Sunday, which always ends on Trinity Sunday. The daily Celebration at 7:30 A. M. is continuous throughout the year, excepting on Good Friday; also a second Celebration at 9:30 A. M. on Thursdays. On the minor saints' days, there is also a second Celebration, while on the greater festivals occurring during the week, a third and high choral Celebration, with sermon, is held at 10:30 A. M. The daily offerings of morning and evening prayer occur at 9 A. M. and 5 P. M. throughout the year. At Holy Trinity, the Rev. Dr. W. N. McVickar, rector, the parish building, erected during the present year, is almost finished, and will probably be dedicated soon after the return of Bishop Whitaker. It fronts on 20th st., at the corner of a small lane south of Walnut st., and is open on its four sides. It is constructed of Nova Scotia red sand-stone and buff speckled brick, with tile roof. The entrance door is recessed under a broad low archway of stone, on which is cut, in large bold letters, its name, "Holy Trinity Parish House." Immediately above is an Elizabethan bay-window, containing the figure of an armed knight and the inscription:

"In loving memory of Benjamin Newhall Godfrey, born July 10th, 1863, died Aug. 20th, 1889. His strength was as the strength of ten, because his heart was pure. Blessed are the pure in heart."

Below the figure of the knight:

"He was a veray perflight, gentil knight."

Leaving the entrance door, a wide tiled hall runs eastward to the staircases of oak and iron on either side. On this first floor are six society and reception rooms, three on either side, each with its own characteristic fire-place. On the second floor, at the eastern end is the main school room, with a high ceiling and two large class-rooms opening into it by arch-ways. On either side of the hall, at the front, are a duplication of the society or reception rooms of the first floor. The third and fourth stories are devoted to living rooms, closets, kitchens, and a gymnasium. A passenger elevator is provided. At the northwest and southwest corners of the building, projecting from the two upper stories are octagonal turrets, which are a striking feature of the exterior. Viewed from the street, the building is most imposing; and in its interior, none can excel it in arrangement, work, or finish. Immediately to the west of the church, and fronting on Walnut st., the old parish building has been torn down, and the new rectory will occupy the site. Two blocks west of Holy Trinity, stands the splendid church of St. James, the Rev. J. N. Blanchard, rector. Owing to the widening of the road-bed of the street, the pavements on either side of Walnut st. are now a matter of inches only. The southwest porch of the church is being torn away and replaced so as to conform with the building line of the street. The new "Henry J. Morton Guild House," which was partially described in our issue of Jan. 16th, with its adjacent steam plant is fast nearing completion, and will be dedicated Oct. 8th.

The exceptional heat of the present summer has produced an alarming mortality among infants and young children, notwithstanding the many efforts made for the

prevention of disease and the amelioration of their enfeebled constitutions. Notably among the many institutions for the bettering of poor children is the Sanitarium, which though not a Church institution, is indirectly the outcome of efforts made by an assistant of the P. E. city mission. When the mission was first established in 1870, its warm hearted and sympathetic superintendent, the late Rev. Samuel Durborow, noting the condition of the poor, who largely inhabited the southern part of the city, and that no provision had ever been made for the sick in a district of over 100,000 inhabitants, established a dispensary at 1017 Morris st., which was placed in charge of a competent physician, Dr. W. H. Hutt, who was untiring in his efforts to ameliorate the condition of the laboring poor, and especially their children: not only with the necessary remedies for their ailments, but he also, at different times and in special cases had prepared under the supervision of the matron of the dispensary, sick-diet for these little patients. The latter feature was during 1873 transferred to the mission building, then on South 9th st., and the dispensary became at the same time an independent organization, duly incorporated by the court as the "Church Dispensary of Southwark." The sick-diet kitchens of the city mission are now a most important feature of that organization, and cover a large portion of the old city and adjoining districts. Dr. Hutt severed his connection with the dispensary in 1877, and, endorsed by the mission, established the Sanitarium. He had become convinced that whereas drugs had their proper sphere in cases of disease, yet fresh air and good nourishment were in most cases the best medicine which was needed for these buds of humanity, and aided by a sympathizing public, established the Sanitarium. The Philadelphia & Reading Railroad Company, with their characteristic generosity, tendered the southern portion of Windmill island for the use of the children, and also gave the many thousands who went there free ferrage on their large steamer, "Transport." The island had many fine old shade trees, under which hammocks were swung, and there was ample sphere for play grounds, etc., besides the usual buildings required for preparing the food for the children and their care takers. In the course of time, the Sanitarium had a steamer of its own, which made half hour trips to and fro, without abandoning the larger conveyances, whose crossings were often irregular. After Dr. Hutt relinquished his duties on the island, the Sanitarium continued its merciful work, and in process of time, it became necessary to change its location; six miles below the city at Red Bank, N. J., a large tract of land has been secured on which are erected suitable buildings for the needs of the work, and two steamers, each of them memorials of departed friends of the charity, are hourly plying between up-town and down-town landings and the Sanitarium. During the summer of 1890, over 85,000 children and their mothers or nurses were cared for at an average cost of 10 cents per day. In 1891, over 120,000 were provided for; and from June 1st to August 20th, inclusive, of 1892, 122,019 have been admitted to the grounds. On July 26th, when the temperature rose to 103 or more in the city there were over 4,000 infants and little children breathing the life-saving breeze which was wafted over twelve miles of the waters of the Delaware river. "The Children's Sea-shore House at Atlantic City for Invalid Children," is also an outcome of a Church institution, (the St. Christopher's Hospital for Children), but is now unsectarian. The institution dates from 1872, and claims to be the first of its kind in the United States.

LONG ISLAND.

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

BROOKLYN.—The Rev. R. H. L. Tighe, minister in charge of Grace chapel, has lately returned from a visit to Ireland where he was present at the tercentenary of his alma mater, Trinity College Dublin.

The rector of All Saints' church, the

Rev. Melville Boyd, is officiating in his church in August. Work on the new edifice is steadily progressing. Services are held as heretofore in the old building in the rear of the new church.

The rector of the church of the Holy Trinity, the Rev. Chas. H. Hall, D. D., LL. D., D. C. L., sailed Wednesday, Aug. 24th, in the White Star steamship "Majestic" for Europe. He is expected to be absent until December, during which time he will visit London, Paris, Vienna, Constantinople, Athens, Beyreut, make a journey through Palestine, sail up the Nile, and return by the way of Sicily, Naples, Rome, Florence, Pisa, and Genoa. He will make the home voyage by the German Lloyd line. His address during his stay abroad will be care of J. S. Morgan & Co., 22 Old Bond st., London, Eng. The services of the church will go on as usual until he resumes charge of them in the winter.

Christ church, the Rev. Arthur B. Kinsolving, rector, reports for the past year, 627 communicants at the parish church, and 380 at the mission chapel; making a total of 1,007. The parish contributed for all objects, \$40,000. The parish church has a Sunday school of 267 members, and the chapel, of 386, making a total of 1,103. The Rev. Jas. B. Nies, Ph. D., the assistant minister in charge of the chapel, himself administers the chapel Sunday school. The parish has many active organizations, including the Dorcas Society, St. Andrew's Brotherhood, the Young Ladies' League, and the Lend-a-Hand Society, the latter established especially to cooperate with the mission. In the chapel are also many working societies, administered with much energy, as the Brotherhood for Christian Work, the Working Girls' Club and Cooking School, the Ladies' Chancel Society, the Boys' Brigade, and the Young Peoples' Association. Under the vigorous rectorship of the Rev. Mr. Kinsolving, who is a brother to the Assistant-Bishop-elect of Texas, and who was called from Virginia in 1889 to succeed the Rev. Dr. Lucius Bancroft, the parish has in all its branches made rapid development, and is now in a more flourishing condition than ever before in its history. Congregations are uniformly large, and rich and poor are alike devoted and enthusiastic. Besides the two assistant ministers, Mr. Kinsolving is fortunate in the active aid of Miss Pauline Sand, who does the work of a general missionary, and is backed up by members of the congregation. The parish is ably represented in the various interests of the diocese.

SEA CLIFF.—By special efforts, St. Luke's church, the Rev. W. H. B. Allen, rector, has lately added \$550 to the funds of the parish. The rector was heartily aided by the Daughters of the King, the Young Woman's Guild, and guests of the Sea Cliff Hotel.

CHICAGO.

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

The Rev. A. W. Mann officiated at All Angels' church for deaf-mutes on Sunday, August 21st, morning and afternoon, and baptized an infant child of deaf-mute parents.

BISHOP'S APPOINTMENTS.

SEPTEMBER.

11. Cathedral, A.M.; Highland Park, P.M.
12. Board of Missions, Church Club.
15. Trustee meeting, Waterman Hall, 10:30 A.M.
- 15, 16, 17. Retreat, Kemper Hall.
18. Manhattan, A.M.; New Lenox, P.M.
20. Waterman Hall.
25. Elgin, A.M.; Dundee, P.M.
26. Harvard.
26. Opening Western Theological Seminary, 8th year.

SOUTH CAROLINA.

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

MONTIERVERILLE.—On the 14th of Aug., 1884, a young lad bathing in the surf at this place was caught by the undertow, and carried beyond his depth. He was unable to swim and would soon have drowned, but a young lady who was visiting on the island, Miss Ella N. Benjamin, saw his peril from

the shore and plunged in to rescue him. She succeeded in keeping his body afloat until others came to her aid, and the boy was saved, but her own strength was spent in the effort and she was drowned. To commemorate her heroism, her friends and others who knew of the noble deed, have placed in the new chapel of the Holy Cross, the Rev. G. F. Degen, rector, a handsome chancel window, which was unveiled on the tenth Sunday after Trinity. The subject chosen is the crucifixion, the Virgin Mother and St. John standing on either side of the cross. The figures are life size, and are well drawn, the coloring being particularly good. The work was executed by Geissler. A large number of people came down from Charleston to attend the service on this occasion, much interest being felt in the city in the memory of this "golden deed." The rector preached an appropriate sermon from the text, "I was not disobedient unto the heavenly vision." Prior to the mid-day Celebration, a short special service was held, at which all the other memorial gifts with which this beautiful chapel is enriched were solemnly consecrated.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

KENNEBUNKPORT.—In the consecration, upon the Feast of St. Bartholomew, of St. Ann's church, another link was added to the chain of the Summer chapels, stretching along the seaboard of the diocese of Maine. This building, which has a seating capacity of two hundred, is most unique in character, being constructed of unhewn boulders from the shore. Its square stone tower, its rugged type of Norman architecture, and its proximity to the sea, render the Church particularly attractive. Never did it look more beautiful than on the day of consecration, when its churchly interior was tastefully decorated with flowers, and eucharistic lights were placed for the first time upon its altar. The consecrator was the Bishop of the Diocese, and the sermon was preached by the Bishop of Quincy. The following clergy were also present and took part in the service; the Rev. N. Frazier Robinson, Rector of the church of the Annunciation, Phila.; the Rev. W. W. Webb, Rector of St. Elizabeth's church, Phila.; the Rev. J. S. Wallace, U. S. N.; the Rev. Chas. L. Short, rector of St. Andrew's church, Newcastle, Maine; and the priest-in-charge, the Rev. Stewart Stone, rector of the Memorial church of the Holy Comforter, Phila. St. Ann's has been several years in building, but is now almost completed. It is entirely free from debt, and cost a little over \$7,000, which does not include a number of memorials and other gifts, among which may be mentioned ten small stained glass windows, a rood-beam, a deep-toned bell, an altar cross in memory of Helen C. Grosholz, of Phila., a silver communion service from Mrs. Daniel B. Whitlock, of New York, and a pair of eucharistic lights from the Rev. Joseph Hill, of Trinity church, New York. On the day of consecration, those who had been instrumental in erecting the building made the property over by deed to the trustees of the Diocese of Maine, and the Bishop appointed the following persons to act as a local committee of management: The Rev. Chas. L. Short, the Rev. Stewart Stone, Captain Joseph A. Titcomb, of Kennebunkport, J. N. C. Noble, of Boston, Robert T. Smith, of Columbus, Ohio, and Henry Paston Clark, of Boston, who was the architect of the building. This well-appointed little church, with its numerous celebrations, has been the magnet which has drawn more than one Churchman to this point upon the coast.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

CHEHALIS.—The parish of the Epiphany has sustained a great loss in the departure of its rector, the Rev. R. P. Eubanks, for his home in Greensboro, N. C., in response to the urgent request of his aged parents who feel the need of his care and presence in their declining years. Mr. Eubanks

came to this place from the jurisdiction of Montana, and during his short incumbency here of only ten months, endeared himself not only to his congregation, but to the entire population of the town. At the delivery of his farewell sermon on the evening of Sunday, July 31st, the Presbyterian and Methodist pastors adjourned their services and came with their congregations in a body, crowding the church to its utmost capacity, whilst many, unable to gain admission, stood outside during the entire service. A deputation from the W. C. T. U. presented Mr. Eubanks with a testimonial of their esteem and a copy of resolutions testifying their regret at his departure, bidding him God speed in his work for Christ and His Church. He was presented with a gold-headed cane by the boys of the State Reform School, to whom he had ministered, and over whom he had a strong influence. The parish is not strong either in numbers or financial resources, although entirely free from debt, and had Mr. Eubanks stayed, a good work could have been accomplished both in the Church and in the school. Here is a good opening for the right man, which, owing to the scarcity of clergymen in this jurisdiction, may long remain vacant.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The 55th annual council of the diocese meets on the same day at four o'clock P. M., in the pro-cathedral, St. Paul's church, for organization. The sessions of the council will be held in Trinity chapel, Delaware ave. The sermon of the consecration service, which will take the place of the usual sermon on the first day of the council, is to be preached by the Rev. Dr. D. Parker Morgan, of New York City.

BUFFALO.—The consecration of the new and magnificent edifice of Trinity church is appointed for the morning of Tuesday, Sept. 20th, 1892, at ten o'clock.

The corner-stone of the new St. Andrew's church, the Rev. Henry E. S. Somerville, rector, was laid on the afternoon of Aug. 21st, by Bishop Coxe, with impressive ceremonies. There was a large attendance of members of the church and others. The scholars of St. Andrew's Sunday school were on hand by special invitation of the Bishop. A procession from the guild house to the platform where the services were held, was followed by the singing of the Psalm *Lactatus sum*, by the choir. Next came Scriptural quotations by the Bishop and the people, invocations and an anthem; after which Bishop Coxe delivered a short discourse, in concluding which he congratulated St. Andrew's and his flock that God had brought them thus far in the conduct of this great work, and hoped that by the divine grace they would be enabled steadily to progress towards its consummation. The corner-stone was then laid, followed by impressive invocations, the recitation of the Creed, an anthem, and the naming of the church. After the Bishop had struck the stone thrice with his pastoral staff and duly named the church St. Andrew's, the Lord's Prayer was said, another anthem sung, and the Bishop spoke the concluding invocation for blessings on the church, its work, and all concerned in it.

St. Andrew's church was organized as such a year ago last July. Before that, it was a mission, a branch of St. Paul's church, which was instituted 15 years ago. Its quarters have been on Spruce st., near Genesee. As a church it was admitted into the Council last September. Its present rector has been with it since a year ago. Its membership is 129 communicants, representing 72 families.

The new church will be built after the accepted plans of W. H. Boughton, architect, and is designed to seat 350. The style of the architecture will be Early English, a feature being the high pitched roof and low side walls with massive buttresses at the corners, and supporting the roof trusses. The outside walls will be of brick with light cut-stone trimmings, and the interior

will be finished in plain-faced brick, with the wood work in natural colors. Surmounting the roof at the intersection of the nave and chancel, there will be a large lantern designed for the belfry and ventilation. Three large lancet windows will cut the east wall directly over the altar; the side and west windows will also be of the same style, set with plain cathedral glass. At the east end there will be a spacious chancel 35 feet by 29 feet, raised three steps above the nave, 14 feet of which will be taken up by the sanctuary, separated by a rail, also raised one step, while adjoining the chancel at the right hand, space is given for a commodious Sacristy and organ chamber. At the chancel steps, a staircase will lead to the basement, which will contain the choir room fitted with all necessary wardrobes, and toilet room; here also will be the Sunday school library and infant class rooms. The new guild house at the rear of the lot will be used by the several parish societies, and will contain every convenience necessary in carrying on the work of the parish.

The sittings will all be free, the church being supported by voluntary offerings.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

BASKING RIDGE.—The little church here is in an out-of-the-way corner of the diocese, and really belongs geographically to the diocese of Newark, except that the dioceses are divided by county lines. Whether because out of the way, or for some other reason, the place seems to have been neglected. Its services have been weekly Evening Prayer on Sunday afternoons, and monthly Communion also in the afternoon. It has been under the charge of the missionary who has charge of the church at Mendham, six miles away, in the diocese of Newark. Half way between them is Bernardsville, without a church, but which is growing fast into a place for fashionable country homes. The little Basking Ridge church had a curious origin in the time of the late Bishop Doane of New Jersey. There being no church in the place, the school house was loaned for instructions to a Confirmation class; but when the class was ready, the use of the school was denied for the sacrament of Confirmation. So much indignation was aroused that the people stirred around, raised funds and built and paid for the church. As would be supposed through Bishop Doane's guidance, the church, though small, is tasteful and churchly; and during this summer Church life has been restored. Instead of a weekly Vespers and monthly Communion, there is now a weekly Celebration, Matins, and Vespers. The Mendham priest, the Rev. L. Johnston, has given his hearty co-operation, and the services of a lay reader, procured by a summer visitor, have enabled him to give the full round of Sunday services without neglecting the Mendham church. The result has been to throw new life into the little church. On Sunday last, upon one appeal, \$64 was contributed to re-paint the exterior, point the foundations, and build a new chimney; and any necessary balance was guaranteed. The interior of the church was greatly improved by extending the sanctuary out to the arch, widening the altar steps, and erecting a new altar rail of walnut and brass in place of the old rude painted pine "fence". The pine lectern and prayer desk were taken out and supplanted by neat black walnut furniture. The litany desk was recushioned and put in its place at the head of the aisle. A friend from Morristown gave a pair of beautiful candlesticks. The altar is of stone, and was originally built in memory of Samuel Southard, of the famous old New Jersey family. It presents a beautiful appearance with its full furniture of brass cross, vases filled with lilies, and the new candlesticks. There was also given a sterling silver paten and chalice (replacing the old plated ware) and a pair of cut glass cruets, all used for the first time on Sunday, August 21st. Be-

fore the early Celebration, Mr. Johnston formally blessed the new gifts, reading the appropriate prayers from the parish Prayer Book.

MISSIONS AT THE GENERAL CONVENTION.

The Board of Missions will convene on the third day of the session of the General Convention, Friday, Oct. 7th. This body consists of the House of Bishops, the members of the House of Deputies, the delegates from the missionary jurisdictions and the members of the Board of Managers.

The report of the Board of Managers will be read, after which the scope of the work at home and abroad will be presented by the following bishops:

Bishop Garrett, missions in the Southwest; Bishop Talbot, missions in the Northwest; Bishop Nichols, missions on the Pacific Coast; Bishop Thompson, missions in the Mississippi Valley; Bishop Whitaker (probably), the African mission; Bishop Hare, the China and Japan missions. Addresses will also be made on missions among the Indians by Bishop Whipple; and among the colored people of the South (probably) by Bishop Dudley. The sessions will continue throughout that day and evening. The board will meet by adjournment from time to time to transact its business. The meetings will be open to all interested.

On Sunday evening, Oct. 9th, the Right Rev. Dr. Coxe, Bishop of Western New York, will preach the triennial sermon before the Board of Missions; his subject being "The Progress of Christianity during four hundred years, 1492-1892."

On the other Sunday evening during the convention, there will be general missionary meetings, when the several missionary bishops and the missionaries from the foreign fields will be heard from. These meetings will be held in St. Peter's church.

Arrangements are in progress for a children's mass meeting in a large hall.

It is earnestly requested that the sermons in all the churches in Baltimore on Sunday morning, Oct. 9th, may be upon some topic in connection with the missionary work of the Church.

THE REVISED HYMNAL.

The movement in the Church for an authorized Hymnal has extended over many years. When the Episcopal Church was emancipated from English control its first collection of hymns was mainly the metrical version of the Psalms by Nahum Tate and Nicholas Brady, which were used for so long a time in England, with twenty-seven hymns, to which thirty more were added in 1808. On October 29, 1832, the convention then in session set forth a Hymnal which consisted of 124 selections from Tate and Brady's psalms, together with 212 hymns appropriate to the various feasts, fasts, and offices of the Church, which had been compiled in 1827. But in 1866 it was found advisable to make considerable additions, and 65 more hymns were selected to add variety and provide for occasions of public worship which had been inadequately provided for. All this left the Hymnal in a very mixed state, and the convention of 1871 reconsidered the whole collection, and set forth a Hymnal containing 520 hymns. In 1874 this was again revised, and the number increased to 532.

There the matter rested till the convention of 1886 appointed a new committee. The book of 1874 had been used under protest as it were. It suited no one. Its literary merits were not high, and in doctrine it was that most unsatisfactory thing, a compromise. Many parishes asked and obtained permission from their Bishop to use "Hymns Ancient and Modern," and that book is very largely used in the Church in this country as well as in England. The new committee reported in 1889, a book of 688 hymns in the preliminary report, which were reduced to 679 in the final report. In the report now to be submitted to the convention next October, the number has been

still further reduced to 673. For convenience of comparison the following table has been prepared:

| Subject. | Present Hymnal | 1889 | 1892 |
|-----------------------------------|----------------|------|------|
| Morning..... | 5 | 9 | 6 |
| Evening..... | 20 | 17 | 10 |
| The Lord's Day..... | 23 | 12 | 10 |
| Advent..... | 15 | 14 | 16 |
| Christmas..... | 12 | 11 | 16 |
| Epiphany..... | 14 | 12 | 10 |
| Septuagesima, etc..... | — | 6 | 5 |
| Lent..... | 24 | 7 | 12 |
| Holy week..... | 18 | 14 | 17 |
| Easter even..... | 8 | 4 | 3 |
| Eastertide..... | 15 | 15 | 16 |
| Ascensiontide..... | 12 | 6 | 6 |
| Whitsuntide..... | 13 | 4 | 6 |
| Trinity..... | 9 | 6 | 5 |
| St. Andrew..... | — | 2 | 1 |
| St. Thomas..... | — | 2 | 1 |
| St. Stephen..... | — | 2 | 2 |
| St. John the Evangelist..... | — | 2 | 2 |
| Holy Innocents..... | — | 2 | 2 |
| Circumcision..... | 2 | 2 | 1 |
| Conversion of St. Paul..... | — | 2 | 1 |
| Purification..... | — | 1 | 1 |
| St. Matthias..... | — | 1 | 1 |
| Annunciation..... | — | 2 | 3 |
| St. Mark..... | — | 1 | 1 |
| St. Philip and St. James..... | — | 2 | 2 |
| St. Barnabas..... | — | 2 | 2 |
| St. John Baptist..... | — | 2 | 1 |
| St. Peter..... | — | 2 | 2 |
| St. James..... | — | 2 | 1 |
| Transfiguration..... | — | 3 | 3 |
| St. Bartholomew..... | — | 1 | 1 |
| St. Michael..... | — | 3 | 2 |
| St. Luke..... | — | 2 | 1 |
| St. Simon and St. Jude..... | — | 2 | 1 |
| General for Saints' Days..... | — | 1 | 1 |
| All Saints..... | — | 8 | 7 |
| Ember Days..... | 2 | 7 | 6 |
| Rogation Days..... | 3 | 5 | 4 |
| Thanksgiving Days..... | 6 | 7 | 5 |
| National Days..... | 7 | 6 | 8 |
| The Old Year..... | 2 | 3 | 2 |
| The New Year..... | 2 | 2 | 3 |
| The Seasons..... | — | — | 4 |
| Other Holy Days..... | 8 | — | — |
| Baptism..... | 7 | 6 | 6 |
| Confirmation..... | 13 | 10 | 7 |
| Communion..... | 9 | 18 | 18 |
| Matrimony..... | 2 | 3 | 3 |
| Burial..... | 6 | 8 | 8 |
| Missions..... | 12 | 12 | 5 |
| Almsgiving..... | — | 5 | 3 |
| Charities..... | 5 | 5 | 5 |
| Orphans..... | — | — | 2 |
| Temperance..... | — | — | 1 |
| Divinity Schools..... | — | — | 1 |
| Scriptures..... | 9 | 4 | 4 |
| Ordinations..... | 4 | 4 | 5 |
| Institution of Ministers..... | — | — | 1 |
| Consecration of Bishops..... | — | — | 1 |
| Laying of a corner-stone..... | 2 | 4 | 4 |
| Church consecration..... | 6 | 3 | 4 |
| Church restoration..... | — | 1 | 1 |
| Dedication..... | — | 3 | 5 |
| Travelers..... | 6 | 7 | 6 |
| For the Jews..... | 2 | 3 | 2 |
| Christian Life..... | — | 42 | — |
| General..... | 182 | 181 | 188 |
| Processional..... | — | 13 | 11 |
| Litanies..... | — | 12 | 9 |
| For children..... | 15 | 48 | 44 |
| Lay helpers..... | — | 4 | 11 |
| Teachers..... | — | — | 1 |
| Guilds or friendly societies..... | — | — | 1 |
| Parochial missions..... | — | 34 | 36 |
| For the sick..... | 9 | 10 | 14 |
| Domestic..... | — | 26 | 44 |
| Family..... | 14 | — | — |
| The Communion of Saints..... | 7 | — | — |
| The Church..... | 13 | — | — |
| The Seven Hours..... | 7 | — | — |
| Totals..... | 532 | 688 | 673 |

Comparing the report of 1892 with that of 1889, it will be found that both run along the same lines. The great bulk of the hymns are the same in both reports, but in the later some hymns have been re-inserted which were left out of the earlier report. These were in the book of 1874, and had become very popular, though in justification of the committee it must be pointed out that they were scarcely hymns in the strictest definition of the word. Faber's "Hark, hark, my soul," though a lovely piece of sacred poetry, is not especially adapted for public worship. As the Rev. F. M. Bird has said, in a hymn we sing to God and not to ourselves or each other. Bishop Onderdonk's "Seek, my soul, the narrow gate," included in the hymnal of 1874, is omitted for a similar reason. The committee of 1889 omitted most of these subjective productions, and the outcry was great. Some of them, including Faber's verses, have been restored in the 1892 report.

As will also be seen by the table, the variety of subjects is greatly increased, not only over the book of 1874, but also over the report of 1889. This has been accomplished by slightly reducing the number allotted to the various occasions of the Christian year, and this variety is further shown by a full and comprehensive topical index enumerating forty-nine different subjects in addition to those contained in the main divisions as noted in the table. In matters of doctrine the report is a decided advance on the book of 1874, ranking about the same in this respect as the report of 1889.

There is one point, however, on which the present report is certain to encounter opposition. The committee say in the pre-

face: "Nor does the commission advise the printing of the names of authors, because, in its judgment, the hymns having become the property of the Church, and being in some instances altered from the original, need not and ought not to be associated with the names of those who wrote them." This re-opens the much disputed question as to the right to alter hymns. This right has been claimed and exercised ever since English hymnody has existed, but, of course, is not justified on that account. The committee's course in withholding the names of the authors may be held to remove some of the objections. The right to alter is claimed by the committee absolutely; under the preface to the second report of 1889, they endeavored to justify that claim. There they said: "It is perfectly legitimate, when the authors are not named in connection with the hymns, to change the language of a hymn which the Church chooses to adopt as a part of its public worship," and they go on to show how Watts altered David, and Wesley altered Watts; how Jeremy Taylor was corrected by Bishop Heber, and George Herbert by Bishop Horne. Both the Wesleys, John and Charles, frequently altered the hymns of others, and their own hymns have been frequently altered. One of the most ingenious hymn alterations ever accomplished is that made by the late Henry Wilder Foote in Bishop Heber's Trinity hymn, "Holy, Holy, Holy, Lord God Almighty," in which every reference to the Trinity is absolutely cut out. The committee have the precedent of long previous practice on their side, and in fact some of the hymns would have been impossible of use unaltered. Still the question of absolute right remains unsettled.

While many of the hymns in this report can be readily assigned to their authors by the experienced hymnologist, the expressed opinion of the committee prevents criticisms of them on the score of their form. They must be considered solely from the point of their applicability for the purposes of worship in the Protestant Episcopal Church of America, and in this respect the verdict is likely to be the same as that given upon the report of 1889; viz., that "although this book may not be the hymn book of the future, it is a long step towards it." The Episcopal Church has long struggled with an inadequate hymnal, so inadequate that many parish churches have refused to use it. Of course this report will not please every one—that would be impossible of attainment; but it does provide for a larger variety of hymnodic expression than any preceding collection, and if the convention determines that it is wise that the Church shall be restricted to the use of one hymnal, this report probably will be thankfully accepted as a vast improvement on the faulty book now in use, and as worthy of comparison with the best books of other religious bodies.—N. Y. *Evening Post*.

LETTERS TO THE EDITOR.

THE USE OF LITURGY.

To the Editor of *The Living Church*:

The Spirit of Missions informs us that the National Conference of Unitarians, which recently met at Saratoga, adopted a liturgy. The Unitarian Church in St. Louis, under the Rev. Dr. Elliot, began to use a Prayer Book over thirty-five years ago. The writer saw a Universalist Prayer Book more than forty years since. The Presbyterians got out a Prayer Book, published by Charles Scribner, New York, in 1857. On the title page we are told that this book was compiled from the authorized formularies of worship of the Presbyterian Church as prepared by the Reformers, Calvin, Knox, Bucer, and others.

The introduction in this Prayer Book is very interesting. In one place it is said: "The adoption of a liturgy is peculiarly consonant with the spirit and usage of the Presbyterian Church." Again, where reference was made to the office for the celebration of the Lord's Supper, it is said:

"That Ordinance, in the Primitive Church, was undoubtedly celebrated upon every Lord's Day." The book contains the collects, which, in the Book of Common Prayer, are arranged for the Christian Year. The Litany resembles the one in our Prayer Book, but the expression, "miserable sinners," has been eliminated! Perhaps the revisers did not feel themselves to be so miserable sinners as those "pesky" Episcopalians.

The following from a late number of *The Boston Watchman* seems apropos: "We see no reason 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 thought with extemporized feelings."

The profanity in public prayer referred to by *The Watchman* is only too real, and is often exceedingly painful to those who are, at times, compelled to hear it.

J. I. CORBYN.

THE NEW HYMNAL.

To the Editor of *The Living Church*:

I should differ with Dr. Percival on almost any point with great diffidence and on the subject of a hymnal or a hymn with so much hesitation as to make me unwilling to express an opinion at all. My idea on the subject of religious poetry and what is popularly known as a hymn is so entirely at variance with other people's generally, that I do not care to say much on the subject.

Dr. Percival, I am afraid, would hold his breath with pious horror if I were to state in plain terms my sentiments on the subject of the most extremely popular of the hymns now in use, "Ancient and Modern," "Hymnal," and "Proposed Hymnal," *et id genus omne*.

I should not, however, have said aught and allowed matters to go on as it was, is now, and is likely to be to the end of days, but that the "Proposed Hymnal" came under my observation quite by chance. I do not profess to have any knowledge on the subject of hymns or music, but I can see a mistake about as quick as the next man. Let me point out some in the Proposed Hymnal: Hymn 1, v. 2, "past," adj., for "passed;" v. 21, "lightens" much better than "lightenest"; 87, v. 1, "strowed" is a word I never saw before; "strewed" is better. 140, "taught'st" does not come easily from English-speaking tongues. 277, "Gennesareth," 309, "Gennesaret," if either is correct, only one should have been used in the same book.

The accents over a needed syllable, as "éd", are very far from being accurate. There is a violation of all old notions (old fogey, if you please) in the matter of spelling; *e g.*, fullness, dullness, fulfil, appall, enthral, naught for nought, mold, scepter, honor, splendor, aught for ought, jeweled, etc.

Will any one of the committee attempt to scan the first line of 469? Jesus and Jesu, Jesus' and Jesu's, are printed promiscuously, sometimes on the same page, with utter disregard to any rule.

517 v. 13, "all" evidently should be substituted for "our." 151 v. 3, brings in that most objectionable expression with regard to the atonement, "ransom price." 173 v. 10, "surnamed thy brother" is an utter misuse of the word.

One word more and I have done. To Dr. Percival and not a few other of my brethren in the ministry, the introduction of a new book "A. and M." or "Proposed Hymnal," is merely a question "which they prefer?" It goes much deeper than that with the larger number of us. "What will it cost?" and "Where is the money to come from?" are considerations not to be overlooked.

Dr. Percival's ideas, however, and mine are so at variance that I content myself with expressing the earnest hope that for the few years I have yet to labor here below I may not be perpetually vexed with novel modes of spelling "United States" English. W. T. WEBBE.

The Living Church.

Chicago, Saturday, September 3, 18

Rev. C. W. LEFFINGWELL, Editor.

UNITY is not uniformity. In all the unities that God has established in nature, there exists diversity; and the same is true of the unities of art. A sunbeam is a harmony of various vibrations; a chord in music is the combination of differing notes; a line of beauty changes its direction at every point. So it is with the unity of truth. The elements are manifold, it is many sided, it has an infinite variety, it is addressed to a great variety of apprehensions.

DURING the prolonged agitation of Prayer Book revision, we have more than once expressed our apprehension that great injury would be sustained by the weakening of confidence in this treasury of devotion and standard of faith and duty. Deplorable as such a movement might be, in many ways, it could not fail to be demoralizing to the conservative interests of the Church. Though the book should lose nothing by revision, in any part or portion, it must lose, as a whole, for a long time, in its hold upon the hearts of the people. This is not to say that conservatism should always be allowed to bar the way of progress; yet it is never safe to disregard the dangers that progress frequently involves. It is better to stop a little short of the ideal than to continue a pursuit which would make the ideal barren of all utility if attained. From considerations of this kind, the leaders of this revision movement, on all sides, have come to the wise conclusion that it is time to stop. We have made some progress, with a minimum of loss, and now it is best for us to "let well enough alone." Further agitation involves more risk than promise.

ONE of the most startling evidences of the demoralizing effect of keeping the Prayer Book so long "in solution," is the proposition now made and elaborately argued by some of our Church papers, to repudiate the Thirty-nine Articles, or failing in that, to throw them out of the Prayer Book and print them as a separate book. If they cannot kill them, they will bury them alive! It is seriously proposed after public agreement of all parties that revision shall go no further to throw out a large and important section of the book, and by the action of a single convention! By a joint resolution a change is to be

wrought, vastly greater both in extent and importance than all the changes that have been made by the action of three General Conventions. We do not suppose that the plan will be seriously entertained by the Convention, but the mere announcement of it in papers of high standing is serious enough to awaken alarm. We have not time now to discuss the reasons alleged in favor of such a movement. We may do this later. Whatever may be the reasons for the proposed elimination of the Articles, the Church will not allow it to be done in this way.

THE CHURCH OF TOMORROW.

Of late the teachers of our age seem to have found peculiar pleasure in forecasting the Church of the future. Many an address, not a few sermons, and a large number of articles have been devoted to a solution of the interesting problem. How shall the spiritual, moral, and ecclesiastical forces now in operation work themselves out in the developments of the twentieth century? The inquiry received fresh impetus and keener investigation through the daring deliverance of W. T. Stead, the Quixotic but brilliant journalist, whose name has become a household word through his connection with the *Review of Reviews*. Mr. Stead was bold enough to declare that the Church of the future would run a theatre, keep a saloon, and include atheists in its membership. That was a hideous caricature, from which all reverent worshippers turned away in disgust. Some other and more adequate conception had to be placed before the public by true friends of the Church. Hence the deluge of addresses, sermons, and articles on the Church of the future which has literally poured down during recent months. The latest and, in some respects, best discussion of this most important topic is to be found in a volume entitled "The Church of Tomorrow," and made up of a series of addresses delivered in America, Canada, and Great Britain by the Rev. W. J. Dawson. Mr. Dawson is an English minister of considerable repute as a preacher and a writer. He was a delegate to the recent Ecumenical Conference at Washington, where he was honored with an invitation to speak on "the Church of the Future." Limitations of time bound him down to a fifteen minutes' speech, but he succeeded in compressing into that short space of time an admirable survey of what he thought would be the chief characteristics of the Church of the

future. They were simplification, the democratic spirit, social aim and intellectual comprehension. In the opinion of many, he showed wonderful knowledge of the signs of the times, and suggested ideas worthy of the most careful consideration. Subsequently he set forth his conception more fully in addresses and sermons delivered in various centres of American thought, all of which find a place in the volume he has now given to the world.

Mr. Dawson is a man with a message and the gift of utterance. He is wholly of to-day, and has large hopes for the future. In full sympathy with the noblest aspirations of the age, keenly sensitive to present currents of thought, and rich in wisdom gathered from many fields of knowledge and experience, he was exceptionally qualified for the task he undertook. Yet we cannot say that his success is either striking or satisfactory. Occasionally he falls a victim to the rhetorician's snare of substituting a brilliant phrase for a solid argument, and more than once he skims the surface when he ought to have sunk into the depths. His persistent optimism blinds him to evils which must not be minimized. His march of Christian progress looks too much like a holiday review of troops with the blare of trumpets, the fluttering of flags, and the display of soldiers with no foe in view. We miss the smoke of battle, the courageous fidelity of heroes ready to die for a sacred cause, and the clash of arms in a conflict with the powers of darkness.

Again, Mr. Dawson is sadly deficient in that constructive thought on which the Church of to-morrow must build if she is to retain the strength of resistance which has been hers in the past. He is too much affected by the tendency now so prevalent in certain quarters to depreciate the worth and power of dogmatic teaching. Too sane to despise doctrinal truth, he is not wise enough to emphasize its value. The character of Christ, the beauty of the Gospel ideal, and the changeless principles of ethical righteousness are with him the motive forces which will determine the activity of the future; but he fails to interpret them into a coherent system of doctrine, a failure which must be considered an unpardonable omission on the part of any teacher who professes to describe the Church of tomorrow.

It is now time to explain more fully Mr. Dawson's conception of the Church of the future. As we have already said, he believes that its four characteristics will be

simplification, the democratic spirit, the social aim, and intellectual and organic comprehension. By simplification he means a change of emphasis from non-essentials to essentials, and a return to root principles. He longs for that spirit of fellowship which knit the early Church in the bonds of real brotherhood, and loses no opportunity of emptying his vials of indignant eloquence on the loveless church-going to be found on every hand. He makes much of the democratic tendencies of to-day, believing that they, uplifted and moulded by the spirit of Christ, will breathe into the Church of the future a democratic character capable of solving the urgent social problems of our age. Mr. Dawson is rather hazy in his exposition of intellectual and organic comprehension, but we understand him to say that a careful survey of the present condition of Christendom leads him to hope that we may soon arrive at some new statement of truth which may unite all Christians in the unity of comprehension.

His optimism here becomes exuberant. So sanguine are his expectations, so boundless the horizon of his hope, that he can look forward to a day in which Rome herself, purged from her errors and corruptions, will enter into loving relationships with Protestantism!

This picture is very pleasing, but is it likely to be realized? and, if it is realized, is it likely to fulfil the true function of the Church, which, in the words of the late Dr. Arnold, is "to make earth like heaven, men like Christ, and the kingdoms of this world the kingdoms of our Lord and of His Christ?" Social reform, moral culture, larger catholicity, and more generous brotherhood are very good things, but they do not exhaust the programme of Christianity. We should like to hear more about supreme love for Christ, the passion stronger than life, which is the very heart of the Church's activity; and of the faith in God and obedience to His will which have through all the centuries been levers to uplift humanity.

All that is worth having in Mr. Dawson's Church of to-morrow would speedily come to the Church of to-day with a revival of Apostolic faith and fervor; and that revival can only come with an outpouring of the spirit of God. Over and over again has the all-important truth to be sounded forth above the chatter of theorists about the characteristics of the Church of the future. "Not by might, nor by power, but by My Spirit, saith the Lord."

Mr. Dawson does well to start with emphasizing a return to root principles. We end where he began, and point out that the root principle of the Church of the twentieth century ought to be absolute dependence upon the Holy Ghost as the Guide, who will lead into all truth, and be the Power by which every difficulty shall be overcome.

ON THE WEAR AND THE SKELL.

EDITORIAL CORRESPONDENCE.

IV.

DEAR LIVING CHURCH.—You should go to Durham, of course, on your way to London; but to whichever hotel you go, you will wish you had gone to some other. You should walk out of the city and look down on it from some hill-top; then you will get a most impressive view of the cathedral and castle towering up from the summit of a crag that overlooks the town. When you visit the cathedral you will be disappointed at first sight of the exterior. It is very plain; has a mean north side entrance; no west front, for the Lady Chapel is built on the west end and extends to the brow of the cliff. This arrangement, it is said, was made in deference to the memory of St. Cuthbert who was buried in the old church out of which this grand cathedral grew. Women were not allowed to approach the sanctuary, near which the relics of the saint were deposited, the limit being marked by a line of blue marble in the floor, still remaining. The explanation of Cuthbert's aversion to women is that one endeavored to wrong him by a false accusation. Still, that should not excuse him for forgetting that he had a mother! Whether for the alleged reason or for other reasons, the chapel is built on the west instead of the east end, near the choir, where it belongs.

Durham is reckoned one of the six finest English cathedrals and the grandest Norman building in the country. The interior is very impressive, the full length being open with out obstruction, 510 feet. The pillars of the nave are massive and unique. The tomb of the venerable Bede is in the Lady chapel, where services are held for the university. The tomb is a large stone chest, on the top of which is inscribed, "Hac sunt in fossa Bedae venerabilis ossa." By the tomb is a bench where students are accustomed to sit; the stone is worn and polished by the touch of those who have knelt beside it, using it as a rest for hands and books. I wondered if they ever thought of the thousand years and of the noble life with which that stone connected them.

There was a service going on in the cathedral when we entered, and we did not get seats, at first, within sight of the choir. The singing was very sweet, and seemed to be from a choir of angels over-head and far away. We got nearer to hear the sermon, by the Bishop Suffragan of Coventry, (Worcester). The occasion was the licensing of readers, for whom, presumably, the bishop's discourse was primarily intended. I was surprised to see what a congregation was gathered at this afternoon week-day service;

nearly a thousand people. At the close of the service there was no recessionary hymn; the choristers and clergy wandered down the nave in a hurried and confused way, as though they were glad to get out, while the congregation were evidently impatient to follow. There was no processional cross (I have not seen one, anywhere), and no echo of the choir prayer and Amen.

A ramble along the river Wear, the natural moat of cathedral and castle, by what is called the Dean's Walk, pleasantly closed the day.

The prelate of Durham for four hundred years was a prince and ruler over what was called the Palatinate of Durham, and was the most powerful subject in the realm. The city is still the county seat, and during court time some of the ancient ritual of law is observed. We saw the judges going to court in a carriage of state drawn by four horses, carrying footmen in gorgeous livery, preceded by trumpeters, and followed by officers. As nearly as I could ascertain by a rapid glance through the windows of the coach, the person who represented the majesty of the law had on a red cloak and a wig. I saw an article in a daily paper, the other day, lamenting the probable extinction of the wig in the law courts.

We must stop at Ripon on our way to York, and go to Fountains Abbey, resuming our journey the same day if we do not care to linger. There are two things at Ripon cathedral that one might especially note, one ancient and one modern. The former is the Saxon Crypt (seventh century), a small dungeon-like place under the choir, intended for a chapel and place of shelter in times of danger. The other is the one small altar of the cathedral, standing against the east wall, entirely without ornament except a cloth. I think it is the first altar I ever saw without even a cross. I hope there is not another such mean looking altar in England, though there are few cathedral altars that are worthy of their environment.

It is a pleasant drive to Fountains Abbey, the largest and most interesting monastic ruin in England. Many arches and columns of the magnificent church are standing, and the plan of most of the buildings can be traced, where over a thousand monks were sheltered, and had their places of work and prayer. Henry VIII. reformed them by turning them all out, and bestowing their property upon favorites of his who led on the mob to make it a heap of stones. Apart from the grand buildings, the estates were very valuable, and many people have lived in ease and luxury on the income ever since. The ruins are very carefully guarded and preserved by the present owner.

The approach to the Abbey is through a picturesque park, which includes the ruins, and is the property of the Marquis of Ripon. The grounds, through which winds the Skell, are charmingly laid out, and kept in perfect order. We walk through avenues of trees and in sloping paths between verdurous walls, looking out, at every turn, through a window or archway cut in the vines, upon a broad sweep of lawn set in the silver of a shining stream, bordered with flowers, and enlivened by the

gleam of marble statues and pavilions. At a certain point, a wide, high gate is thrown open, and there before the visitor, a half mile distant, in a leaf-embowered vale, is Fountains Abbey and the murmuring Skell.

London, Aug. 3.

C. W. L.

LETTERS TO A CITY RECTOR.

BY A COUNTRY PARSON.

I

DEAR ALFRED.—You have been good enough to tell me many of the experiences and incidents which befall you in your field of labor in the city. Perhaps it may interest you to hear of some of my conversations with the people I meet from time to time, and how I answer their false or frivolous charges against the Church. In your city parish, doubtless, you have to deal with a different class of people and with different objections from those usually prevalent in country districts.

What we clergy need is to be in touch with people everywhere, to understand their difficulties, prejudices, and misconceptions about our beloved Church, and so to be able intelligently and fearlessly to expose ignorance, explain points at issue, and to justify our Faith. I hope you will write me whatever you think may help me in this way. Our knowledge of human nature and of plausible objections to the Church can scarcely be too wide. I shall be grateful for whatever contributes to this end.

Did you ever meet a person in the course of your parish visiting who believed it made no difference what church you belonged to, because we are all bound for the same place?

Mrs. Broadroad occasionally comes to St. Aidan's when her pastor is away, or when she wants a little novelty outside of the ordinary Methodist meeting. I am told that she prides herself on her breadth of view.

Yesterday, on my way up the valley to see a sick parishioner, I overtook her, and we joined company. After the usual exchange of greetings, I said I was glad to see her at church last Sunday.

"Oh, yes, I like to go to the Episcopal Church once in a while. It's a change, and kind of restful, and I'm not bigoted, you know! One church is as good as another. We are all bound for the same place!"

"I hope so," I replied, smiling discreetly; "but I can hardly agree to a part of your statement. If I mistake not, John Wesley did not think as you do that one church is as good as another."

"Now, that's like you Episcopalians, always bringing up John Wesley! Why can't you let him rest awhile?"

I saw that Mrs. Broadroad was a trifle ruffled.

"He is too good a witness to be left unquestioned, and do you not all revere his memory? You know he never separated from the Church of England. He evidently thought one way better than another, and that it was a matter of some importance what road one took to reach heaven."

"Yes, I know, you think no one is going to get there but the Episcopalians. I've heard of some of your ministers saying there is no salvation outside the Church!" This with vic-

ious emphasis on the poor, unoffending article.

"I don't believe, Mrs. Broadroad, you yourself ever heard one of our clergy make the statement that no one could be saved outside the Episcopal Church. You may have heard, or heard of, a priest saying that there is no salvation outside the Church; that is, the Church as the covenanted sphere of grace into which we are born by holy Baptism. No one certainly can willfully remain unbaptized without running, to say the least, a fearful risk! And you know the Church allows that sacrament even though administered by a layman with the element and form of words used by Christ.

"Well, Eliza Jane Farfetch told me she heard your minister in Dogmatown preach it."

"Do you believe all you hear about your neighbors? Why then should you credit all the gossip and report about the Church? If you want to know what the Church teaches is it not best to ask one of her clergy?"

"If you say so, I suppose Mrs. Farfetch made a mistake, but any way you think yours is the true Church, don't you?"

It would have done you good to have heard the stress laid on that question. It fairly staggered under the burden.

"If you mean that we believe we are in faith and doctrine like the Church of the Apostolic days and of the earliest Christian centuries, we certainly do, and it would give me pleasure to prove to you that we are."

"Yes, I know you are going to tell me about that Catholic Apostolic Succession doctrine."

"True! that is one fact of the Church's life, but not exactly as you mean it. You mean Roman Catholic, but you call it rightly Catholic for it is Catholic; it was the only ministry for 1500 years; it was a universal fact. Churches with ruling or presiding elders and superintendents were simply unknown until that time."

"I ain't going to argue with you about it, for you know more about it than I do."

Somewhat grudgingly: "Any way, you think the Episcopal Church is the right way to heaven, and that the rest of us are wrong!"

"I certainly do not intend to pronounce judgment upon any who are living godly lives. Do not misunderstand me. What I do say is that the Church has closely followed the old ways, and that those who lived nearest to the Apostles' time ought certainly to know best what was the right way, since they were taught by those specially chosen by our Blessed Lord. Therefore, if you find three orders of ministers — bishops, presbyters, and deacons, almost under the eyes of the apostles, you can hardly help thinking that form of government divinely sanctioned. Why should we not think the primitive, universal way right and best? If you were going from Churchville to Wilson would you not go straight down the valley, by the turnpike which has been travelled almost since the settlement of the country, in preference to that rough, unusual, roundabout way through the hills?"

"Well, perhaps I would, unless I had business on that road or was going to see friends out there."

"But that is just it, if you will pardon me for saying it, you have no bus-

iness out there, and ought to have no friends out there."

"Ah! Mr. Charlton, but suppose your Church people drove us out there. You preferred the easy way and let us take to the hills!"

"I admit that the Church of England was in part to blame for the loss of the Methodists; but she did not drive them out, and if they had listened to Wesley's voice they would be with us to-day. Whatever obstacles there once were to godly union and concord, there ought to be none now. You ought all to be back on the old highway."

Just here she paused at her own door. She held out her hand frankly, and said, "Perhaps you are right. At any rate I understand some things better than I did."

I went on my way meditating. Alas! if the Church had always done her full duty; if human nature were not so perverse, and prejudice not so strong, what might we not hope for? When I get time I may write you some more of my experiences.

RICHARD.

BRIEF MENTION.

AN interesting letter, says *Sala's Journal*, the last written by John Wesley, was sold not long ago. The text was as follows: "To the Board of Customs, Gentlemen:—Two or three days ago Mr. Ireland sent me, as a present, two dozen of French claret, which I am ordered to drink during my present weakness. The White Swan Inn. It was seized—beg it may be restored to your obedient servant, John Wesley. 14th November, 1790. City Road. Whatever duty comes due, I will see duly paid." This appeal to the Board of Customs is endorsed, "Rejected, W. W." The writing is very feeble and broken, and the reference to the White Swan is not clear; possibly he wanted the claret sent there. This letter realized 22 shillings.

AN old-world link has just been broken by the death of John Douglas, better known perhaps as "The Brave Douglas." Douglas was born in the first year of the century, and died at Selkirk the other day. He was by trade a mason, and was engaged in the building of Abbotsford, and used to speak with great pleasure of the many "cracks" he had with Sir Walter Scott, who, he never forgot to tell his hearers, "had nae pride at a' about him."

ONE of the sensations of London this summer has been the visit of an old negress from Africa, Mrs. Martha Ann Rix, and her kind reception by the Queen. The Lord Mayor and Lady also gave her a ride in the state carriage. She brought the Queen a present of needlework wrought by her own hands.

IN making arrangements and counting costs, for a visit to the Columbian Exposition next summer, the world would like to know what the railroads are going to do about reduction of fares. It is hoped that a half-rate will be offered on all lines. Col. Shepherd has a proposition that the roads carry "working people" for one dollar, from the seaboard to Chicago!

THE LIVING CHURCH is indebted to

The Kearny Churchman and to *The Beloved Disciple Record* for very kind, commendatory notices. Such favors are always appreciated.

St. Andrew's Cross says that the Methodists at Omaha and the Presbyterians at Portland suggest to Churchmen the possibility of sending the General Convention of 1895 west of the Mississippi.

St. Mark's Monthly is responsible for the following: "A friend of ours, then living in Racine, ordered with other books from Chicago, a copy of Canon Farrar's book, 'Seekers after God.' The other volumes came to hand, but being out of the Canon's book, the publishers wrote at the bottom of the invoice: 'No Seekers after God in Chicago.'"

MR. SPURGEON, a great worker and a great preacher, was fond of fun, and maintained that it was good for Christians to laugh. Many people, he said, had just enough religion to make them miserable.

MEN are doing some great things, nowadays, in the way of bridges, water-works, etc., but we doubt if any city can show a greater triumph of engineering as to its water supply, than ancient Rome. Eight immense aqueducts supplied the city with pure spring water from the hills, delivering forty millions of cubic feet daily. The Claudia aqueduct was forty-seven miles long and one hundred feet high. The Marcia was forty-one miles, thirty seven miles of which were carried on 7,000 arches seventy feet high.

PERSONAL MENTION.

The Rev. W. W. Walsh has resigned the rectorship of St. John's church, Iona, W. Mich.

The Rev. S. S. Hepburn has been holding a Mission in St. Paul's church, Appomattox, Va.

The Rev. Dr. Grammer has entered upon his duties at the Theological Seminary of Virginia.

The Rev. Thomas Dickinson has entered upon his duties as rector of St. John's church, Mich.

The Rev. Wm. E. Hooker has resigned the rectorship of St. Peter's church, Plymouth, Conn.

The Rev. Andrew Dowds has accepted the rectorship of St. Luke's church, Buffalo, Wyoming, N. Y.

The Rev. John U. Graf has entered on his duties as rector of Grace church, Ludington, diocese of Western Michigan.

The Rev. E. E. Matthews has accepted an appointment as assistant minister of Calvary church, Pittsburgh, Pa.

The Rev. A. G. Pinkham has entered upon his duties as rector of St. Stephen's church, Grand Island, Neb.

The Rev. J. W. Buckmaster has accepted an election to the rectorship of Grace church, Watertown, N. Y.

The address of the Rev. W. L. Githens is changed from San Francisco, Cal., to East Las Vegas, New Mexico.

The Rev. R. T. Jefferson has accepted an election to the rectorship of St. Paul's church, Elk Rapids, Mich.

The Rev. Wm. N. Meade has resigned the rectorship of Upper Truro parish, Va., to take effect Sept 15th.

Rev. Dr. Ingram N. W. Irvine has accepted the rectorship of St. James' church, Hestonville, West Philadelphia.

The Rev. A. Harper, Jr., has accepted a call to the rectorship of St. Luke's parish, Hastings, Minn. Please address accordingly.

The Rev. W. M. Walton, of Augusta, Ga., has been appointed Archdeacon of Atlanta by the Rt. Rev. the Bishop of Georgia.

The Rev. Everard P. Miller has resigned the rectorship of St. Peter's, Perth Amboy, N. J., and will make a prolonged tour of Europe.

The Rev. J. B. Funston, who has accepted an election to the rectorship of Trinity church, Portsmouth, Va., will shortly enter upon his duties there.

The address of the Rev. Wm. Elmer, rector of the church of the Ascension, St. Louis, has been changed to 5331 Cabanne avenue, where all letters should be addressed.

The Rev. Henry S. McDuffy has resigned the rectorship of the associate mission for colored people

at Columbia, S. C., and will take charge of Trinity chapel, Asheville, N. C.

The Rev. Henry L. C. Braddon has resigned the rectorship of Christ church, Delaware City, Del., to take effect Oct. 15th, and accepted an election to St. Stephen's, Florence, N. J.

The Rev. M. S. Woodruff has resigned the rectorship of St. Luke's church, Ypsilanti, Mich., in order to accept an election to the rectorship of the church of the Holy Trinity, Benton Harbor, Mich.

The Rev. Charles Logan, of Toms River, N. J., will have charge of St. Mark's church, Frankford, Phila., from and after Sept. 1st, and may be addressed at 4632 Penn st., Frankford, Phila., Pa., until further notice.

The Rev. E. R. Armstrong having removed from Sandy Hill, N. Y. (diocese of Albany), to Caldwell, N. Y. (St. James' church and same diocese), requests that until further notice his letters may be mailed accordingly.

OFFICIAL.

S. H. S. H. S.

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

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

JOHN SCARBOROUGH,
Bishop of New Jersey.

THE GENERAL CONVENTION.

INSTRUCTIONS FOR REDUCED RATES.

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

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

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

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

Fifth. Certificates are not transferable.

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

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

TO CORRESPONDENTS.

C. H. B.—I, Dr. Hale was elected on May 17th. The canon requiring elections to go before the House of Deputies if within six months of the meeting, was changed in 1889 to three months.

2. The statement is false. Perhaps some of the property of the Church of England, which has been leased and sub-leased, is used for sal purposes, but the archbishop is not responsible for it.

3. The census report gives only statistics of present condition, nothing upon which to estimate increase.

APPEALS.

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

TWELFTH SUNDAY AFTER TRINITY.

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

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

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.

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

ACKNOWLEDGEMENTS.

The Rev. W. W. Patrick makes grateful acknowledgment of the following amounts for a family in great need: E. G. T. A., \$2; Miss K. R. H. and sisters, \$3; anonymous, \$1; a working woman, \$2; anonymous, \$1; M., \$1; anonymous, \$10. A noble Churchwoman generously offers to educate one of the girls.

MARRIED.

ROGERS—HALLIDAY.—At the home of the bride, in Evanston, Ills., by Wyllys Rede, of St. Mark's church, Mr. E. A. Rogers of Chicago, to Miss Florence Halliday, daughter of Mr. and Mrs. W. J. Halliday.

DIED.

MILLER.—Entered into Paradise Sunday, Aug. 14th, Lillian Vida, daughter of Rev. B. F. and Eva S. Miller, of Tower, Minnesota, aged two years and two months. Interment at Holley, N. Y.

"The Master is come, and calleth for thee."

GARDNER.—On St. Bartholomew's Day, entered into life eternal, Frederick Gardner, only son of the Rev. Frederick H. T. and Marianne Horsfield, aged five years, eleven months, and nine days.

"Numbered with Thy Saints."

WILLARD.—Entered into rest, at her residence in Beloit, Wis., Thursday morning, Aug. 18th, 1892, Luvin Doolittle, widow of the late V. G. Willard, in the 64th year of her age.

DARNALL.—Arthur Charles, third son of the Rev. H. F. Darnall, D. D., rector of Zion church, Avon, N. Y., on Wednesday, Aug. 17th, aged twenty years and seven months.

RUTLEDGE.—Entered into life eternal on Sunday morning, Aug. 14th, Amelia Waring, beloved wife of Hugh R. Rutledge, M. D., at Greenville, S. C.

"He asked life of Thee and Thou gavest it Him, even length of days for ever and ever."

HILL.—On Sunday, Aug. 21st, 1892, at Germantown, N. C., Cornelia Covington Hill, a most devoted Churchwoman, in the twenty-seventh year of her age. She was baptized and confirmed by the sainted Bishop Atkinson when thirteen years old, as one of the "charter members" of the Church in this section.

PARKS.—In Boston, Aug. 16th, entered into rest, Cornelia E. Parks, daughter of the late Elisha Parks.

"The golden evening brightens in the West, Soon, soon, to faithful warriors homes the rest. Sweet is the calm of paradise the bless'd."

TORR.—Entered into rest, Aug. 20th, 1892, in Philadelphia, Penn., Anna Clarkson, wife of Wm. S. Torr, in the 84th year of her age.

THRALL.—At Emmanuel rectory, Lancaster, W. Va., Aug. 24th, 1892, Rev. S. C. Thrall, S. T. D., aged 67 years. Dr. Thrall was a graduate of the General Seminary in New York City. Among his early charges were Haverhill, Mass., and Cumberland, Md. For some years he was rector of Christ church in New Orleans. During the early part of the war he was rector of Trinity church in San Francisco. Dr. Thrall was a warm friend of Lincoln, of Sherman, Farragut, Brady, and other noted men. At one time he lacked but three votes of being elected bishop of Louisiana. The body was taken to Cumberland, Md., to be buried beside that of his wife.

HANCKLE.—On Aug. 22nd, at his home near Charlottesville, Va., the Rev. James S. Hanckel, rector of Christ church, Frederickville parish.

He was a native of South Carolina, where he was rector of St. Stephen's church, the oldest church in that state. He afterward became a professor in the Theological Seminary at Spartanburg. Resigning his chair at that seat of learning he became rector of Christ church, Charlottesville, where he has officiated for twenty years. He was regarded as one of the most profound theologians of his denomination. He occupied a prominent position in the State Council, and was for many years sent as deputy to the General Convention. He was also examining chaplain in the Theological Seminary at Alexandria.

MISCELLANEOUS.

WANTED.—One industrial teacher in an Indian mission school. Address, with particulars, "D," Hotel Locke, Pierre, South Dakota.

WANTED.—An assistant priest, unmarried, for city work in Southern New England. Address RURAL DEAN, care of THE LIVING CHURCH.

WANTED.—A position as matron in school, by capable woman, experienced manager, address H., care LIVING CHURCH.

FOR RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill.; seven rooms, cellar, well, eastern 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 1892.

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

PEACE.

BY J. J. L. E.

The sun is sinking in the West,
And glory crowns the dying day,
All nature sinks to peaceful rest,
All daylight gently fades away.

The birds' sweet voice, the insects hum,
No more are borne upon the wind.
Peace, all is peace, for night has come,
And sorrow's day is left behind.

Now one by one the stars appear
Like diamonds glistening in the night,
And the pale moon from out her sphere
Sheds o'er the world a mellow light.

Fair, silent night! thy peaceful hour
Steeps every sense in tranquil balm,
Soothed by the magic of thy power,
I sleep beneath thy pensive calm.

I sleep and for awhile forget
The joys and sorrows of the day
And happiness or vain regret
For a brief space resign their sway.

So when life's sun sinks in the West,
And toil and sorrow all shall cease,
Calmly may I lie down to rest
And wake to Heaven's eternal peace.

The "Royal Academy," London, has just closed its 124th annual exhibition; and Burlington House, its palatial home in Picadilly, has for almost three months had concentrated upon its more than 2,000 art-objects the æsthetic and critical interests of the nation. It was a somewhat embarrassing conjunction, that not only the younger rival collections, but the two great Parisian salons were opened for view and study at the same time; and it must be remembered that Paris is hardly farther from London than Boston from New York, so that most professional critics, with the more accomplished connoisseurs, make it a point to visit the Paris salons.

It will not do to depend too securely upon the readings of these London art-critics. "Press Day" is apt to be abbreviated by clouds, storms, and visitations of smoke. At the best, the most industrious and experienced of newspaper men find it impossible to go the rounds of the eleven rooms or apartments within the limited time; and must, perforce, pass by, unnoticed, hundreds of the exhibits upon which they are to supply before midnight an intelligent review and criticism for the next day's paper. It is bad enough at home, and we are sometimes amused, but more frequently scandalized, at the effrontery and audacity of our "art editors," who pass *ex cathedra* on the merits of the comparatively limited exhibitions of the National Academy of Design, after a superficial glance over the walls, and a few hours of pen work after dinner. In London the complications are multiplied indefinitely, for the critic has only one appearance in the journal, and that is in the next publication after his visit. But there are deeper

and conventionalities in London than in New York, and the settled order of things exercises an almost irresistible influence. The Royal Academy is become "hedged about" with that almost inaccessible and prescriptive dignity which separates between the people on the one hand, and the court and the throne on the other.

So the Royal Academicians, who are few in number and comprise those artists who have practically achieved success and a recognition in the world of fashionable society, demand and receive the first fruits of critical homage. These, with the "Associates" who are year after year cautiously and very sparingly admitted to the lower dignities of the institution, stake out the channel which the subservient critics who would stand well with the thrifty and prosperous classes take good care to follow. After them come the "probables," and promising vanguard of the more persistent and ambitious who are avowedly pushing for academy recognition. It is easily seen what slender chances are in store for unknown and struggling talent which has succeeded in effecting an entrance past the reception committee, and who must be contented with such undesirable wall spaces as remain at the disposition of the hanging committee.

For it is a foregone conclusion that the favored classes preempt the desirable wall places; and as each exhibitor is allowed a maximum of eight pictures, and as the Academicians, as a class, are alone able to afford large canvasses and highly-elaborated subjects, it may be readily imagined that little desirable hanging room remains within reach of obscure or unknown aspirants. Nowhere else does "hanging" more subserviently follow "favor." It is noteworthy, besides, that deeply-rooted cliques and fads are at work and at war within the Academy councils. There is the old conservative, reactionary policy; there is the old distrust and antagonism with strange, original, and adventurous men, as Whistler and others, who are practically held in contumacy so long as they affront academic traditions. So such men are either ignored by the Academy, or ever proscribed and refused altogether by the reception committee. So it follows that not a few of the confessedly cleverest and strongest among the artists are shut out of the exhibitions, and thus driven to other galleries; and such men arouse the active sympathy and co-operation of not a few among the finer spirits among Academicians. Thus George Frederick Watts and Burne-Jones send their best productions this year to the "New Gallery."

Thus the suicidal proscriptive policy which so long enfeebled and jeopardized our own National Academy, within which an irresponsible corporation of "N. A.'s" keep at a safe distance young and promising postulants, is enacted on a larger scale and with more disastrous results at the Royal Academy, which, in some way, has greatly lost the confidence of the more intelligent and cultivated promoters of art.

A few representative names explain the situation. Sir Frederick Leigh-

ton, president; Sir J. Millais, Alma-Tadema, E. J. Poynter, T. S. Cooper, T. Faed, etc. A glance through the rooms discovers the inflowing tides of French impression and revolutionary continental influences.

When Sir Frederick Leighton ventures to invite his Parisian friend, Bouguereau, to contribute to the Academy exhibition, as he has done this season, the insularity and integrity of British art are practically drifting into the past. The "Distraction" of Bouguereau, whose "models" have been perfectly familiar to Americans for twenty-five years past, seemed absolutely foreign, and like a patch of Parisian life and feeling astray among the chilling, half-repelling English canvasses. Elsewhere was encountered a large landscape, by an English painter, which might pass muster as a clever counterfeit of Corot. Then there was a passage of Spureons Diaz, and plenty of oblique and well spent suggestions of Dupre; all tokens of a discontent, and rebellion against the old order.

The Academicians cling pertinaciously to classic themes. Sir Frederick Leighton's most highly elaborated contribution was a mystical comment on the Apocalyptic verse, "And the sea gave up the dead which were in it;" a group of painfully contorted figures, nude, cadaverous in hue and aspect, representing sexes and ages of the "Dead," in a wonderful display of figure drawing and anatomical learning; but ghastly, gruesome, and utterly unfit for æsthetic contemplation. Unhappily it is intended by its owner as a gift to the National Gallery, where it undoubtedly will find room. Another, by the same artist, was "The Garden of the Hesperides," a gorgeous exploit in delicious decorative work, so far as figure composition, exquisite dream faces, and marvellous wealth of color are concerned. The golden apples glow beneath the deep emerald-green foliage, but the great dragon is represented as a voluminous, endless "constrictor," wreathed in and out among the branches overhead, and lazily enfolding the waists of the three Hesperides, Aegle, Arethusa, and Hesperia, and nibbling at, or caressing, the arm of the figure at the right; a most repulsive reptile despite his royal coat of many colors, and his flaccid and amiable contortions. No person of fine sensibilities could regard such a tableau without an unconquerable repugnance, if not horror. And yet our pragmatic, unemotional English cousins, men, women, old and young, fairly blockaded the picture.

Hardly less shocking was the "Opheus and Euridice," by Solomon Solomons, a candidate for future academic recognition; a fearful subject treated once and exhaustively by George F. Watts, but under Solomons' melo-dramatic conceptions and treatment reaching a climax of the horrible and fearful. The Orpheus was a master-piece of emotional expression, something only conceivable in the violent wards of an insane asylum, and its horrors were accentuated by another monster lazily crawling across the prostrate figure, nude and sorrowful, of Euridice. And these great, fearful pictures, like phantasms of delirium, were constant-

ly surrounded by a shifting throng of admirers. Have the English an abnormal and inexplicable love for the horrible and melo-dramatic?

In landscape, there was little or nothing that would bear comparison with the work of a score or more of our own artists. The hard, cold lights of this sunless climate seem to paralyze both art and artists. There was but little in *genre* that invited a second look. The English are wanting in that quick perception of situations and effects that enter into the picturesque, and show few evidences of true color-feeling. No wonder that Burne-Jones, Holman Hunt, Whistler, and others like them, seek more congenial surroundings when they choose to exhibit. While there were evidences in abundance of patient academic drill and study and conventional knowledge, the general outlook was dispiriting and depressing. English pictorial art has yet to grapple with and measure the tremendous influences of continental art, a conflict from which very profound insularity of tradition and culture has hitherto preserved her, but which today is close at hand.

It must not be overlooked, in this connection, that the Royal Academy has, since the days of Benjamin West, exercised a large and generous hospitality towards American art and artists. There was West, who became its president, Copley, Leslie, Cropsey, who was generously patronized in London, Boughton, who has been "adopted" by the Academy, Whistler, Sargent, and others, who have shared, more or less largely, its honors.

MAGAZINES AND REVIEWS.

The Art Amateur, Montague Marks, 23 Union Square, New York, covers the ground of amateurship liberally, with ample space for the weightier and more serious aspects of art. With a preponderating devotion to decoration, and other subsidiary offices of art, there are constant series of valuable articles from artists who command additional regard in a literary way; for this is not an unusual conjunction, and such writers have something to say that is for the most part worth reading. Mr. Marks is a keen observer and a shrewd commentator, over the wide field of the fine arts, and has rendered the picture-buying public invaluable services in his pursuit and exposures of certain fraudulent adventurers, who devote their energies and opportunities to deceiving the credulous and unwary by palming off counterfeit and worthless pictures. The color plates accompanying each number, are often worth preservation and constitute a dainty collection during the year. Among the general contributors for July and August are Theodore Child, Will H. Low, Frank Fowler, George H. Smilie, Henry Mosler, and Sylvester Baxter. The editorial survey takes in the wide range of American art schools and incorporated institutions for systematic and rudimentary study, and brings together a vast amount of valuable practical information.

The Carnegie art foundation in Pittsburgh promises to become the strongest and most richly endowed in America, should the munificent plans proposed for the entrance of Schenley Park be carried out in their completeness with the support of the splendid endowment of \$1,000,000. *The Art Amateur* gives the most recent account of this project, and expresses the conviction that the Pittsburgh Art School is at present the strongest among institutions of its class, although smallest in its appointments. Ernest Knouff writes about the Pittsburgh School of Design for Women, which is devoted to the study of drawing, painting, and designing for manu-

facturers, and the introduction of these studies as branches of public education. The foreign art intelligence is ample and seasonable.

Blackwood's Magazine. Readers who have dainty appetites know full well this inexhaustible "maga," and its unflinching relays of good things. There is generally a tonic dash of conservative politics, a shrewd survey of the outlook, continental, oriental, and African; one or two short tales or stories, which are sure to be copied far and wide; a strong serial novel; generally some verses in tune with the classic models, which wise people generally read; some episode of searching, appreciative criticism, and a chapter or two of naturalistic study, flushed with the spirit and poesy of the great Christopher himself. Such is the August number, refreshing and instructive throughout. Here is a paper on Oliver Wendell Holmes, so genial, wise, and appreciative that it must touch the heart of our well-loved octogenarian, who has so long and cheerily gladdened the hearts of certainly two generations, while his promise for the far future is yearly ripening and brightening. Lovers of nature will read with deliberate enjoyment, "In the Weald," by "A Son of the Marshes," whose naturalistic studies, month after month, have been among the most delightful papers in "Maga." "In the Weald" is restful reading for these August days.

The *Magazine of American History* for September is a delightful number, admirably illustrated. The editor writes the opening paper, "Progression in Steam Navigation, 1807-1892," which is crowned with information and suggestion, and will interest all classes of readers in all climes where the steam whistle is heard. The attention of the managers of the Columbian Exposition is forcibly called to the importance of making the various steps in this line of progress perfectly visible and tangible at Chicago, through a collection of American models. "The Capture of Stony Point" in 1779, a graphic contemporary description from the pen of General William Hull (then major) contributed by his grandson, Samuel C. Clarke; "Columbus," a clever sonnet, by Albert J. Rupp; "An Old Book," by Professor Paul Van Dyke, gives the life of the second president of Princeton College—the eminent Rev. Dr. Burr, father of Aaron Burr; "How England gained by holding the Northwest Posts," a critical and scholarly study by Hon. Chas. Moore. The brief synopsis of "The Successful Novel of 1836" (*Horseshoe Robinson*) is continued by Emanuel Spencer, and nothing in the way of historic fiction has proved more fascinating to the general reader. "An Early Combat in Vermont," by Bernard Steiner; "Our Greatest Men," a sonnet, by Thomas Mackellar; "Bibliographic Notes on Poems and Ballads relating to Major Andre," by Dr. R. B. Coutant; and United States in Paragraphs (Arizona)," by Colonel Charles Ledyard Norton, complete the principal articles of the month.

BOOK REVIEWS.

LETTER OF INTRODUCTION. Farce by W. D. Howells. Illustrated. Black and White Series New York: Harper & Bros. Price 50 cts.

A sprightly little absurdity, full of humor. Just the thing for half an hour after dinner to aid digestion. A little booklet of exquisite workmanship, with four excellent illustrations.

YOUNG LUCRETIA AND OTHER STORIES. By Mary E. Wilkins. New York: Harper & Bros.; Price \$1.25.

Miss Wilkins has succeeded in this as in her other works in weaving pleasant and helpful stories out of the homely warp and woof of the simplest incidents of child life. The book is suitable for a birthday gift for boys and girls. It is beautifully illustrated, printed on good paper, and well bound.

DANCING BEFORE THE LORD, AND OTHER SERMONS. By the Rev. Arthur Ritchie. New York: Guild of St. Ignatius, 56 W. 40th st.

The style of these sermons is remarkably clear and simple. No reader can fail to

understand what the preacher means to say. The reproach brought against the leaders of the Tractarian movement fifty years ago for advocating and practising reserve in religious teaching, certainly cannot be urged against the rector of St. Ignatius'.

MADCAP VIOLET. By William Black. New York: Harper & Bros. New and revised edition. Price 90 cts.

THREE FEATHERS. By William Black. New York: Harper & Bros. New and revised edition. Price 90 cts.

This edition of stories by Black is printed to meet the demand for a good yet cheap issue of this writer's famous novels. These books are well printed and bound, and their cheap price will command a rapid sale.

VERSE AND STORY. By Florence V. Brittingham. Buffalo: Charles Wells Moulton.

This is a posthumous edition of Mrs. Brittingham's writings, with a good portrait, and a memoir by Bishop Peterkin of West Virginia. The verses possess merit, some of them being especially good. The stories are well written, and show a keen insight into character and motive. The first story, Berwick's Mistake, is especially useful for boys, who are apt to allow their passions to rule and their tongues to run wild. We hope the book will have the large sale it deserves.

AUTHENTICITY OF THE GOSPEL OF ST. LUKE. By the Bishop of Bath and Wells. London: S.P.C.K.; New York: E. & J. B. Young & Co.

This little volume contains a clear and attractive *resumé* of the evidence both external and internal, for the authenticity of St. Luke's Gospel. The author's method is to take first the Acts of the Apostles, inasmuch as it is universally agreed that the writer of the Acts was also the writer of the Gospel. After this follows the proof of the authenticity of the Gospel irrespective of the Acts. As a manual of the whole subject without unnecessary technicalities of learning, the book may be heartily recommended to the junior student and general reader.

GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. By Henry Wood. Boston: Lee and Shepard. Price, \$1.00.

In this book Mr. Wood presents what he calls "glimpses through the vision of the intuitive faculty; interpretations of the inner consciousness,"—Mr Wood's inner consciousness, it is proper to add. The attempt is often made to express the truths of Christianity in the terms of Pantheism, with a view to leading Pantheists to Christ. Here there appears to be an effort to express the Pantheistic philosophy in terms of Christianity. The Christian apologist is wont to acknowledge his Christian standpoint; but our author is not willing to admit—probably he does not know—that he holds a brief for infidelity. If any one is looking for a comprehensive and plain statement of the vagaries of that school of thought in our midst whose first principle is the immanence of Deity in creation and in man, he had better procure a copy of this book. But he should read between the lines, and bear in mind that Christian terms are used by the writer, as by all Neologians, in non-Christian senses.

RECORDS OF THE PAST. Being English Translations of the Ancient Monuments of Egypt and Western Asia. Second Series Edited by A. H. Sayce, D. D., LL. D. Vol. V London: Samuel Bagster & Sons.

The present volume of translations contains much of curious value, and some contributions of considerable importance bearing upon the early history of Palestine. Most interesting of all is the correspondence between Palestine and Egypt which establishes the fact that reading and writing were widely known and practised in Palestine at the close of the fifteenth century, B. C., and also throws an unexpected light on the person and position of Melchizedek. The translations in this portion of the book are by Prof. Sayce himself, from that portion of the cuneiform tablets found in the ruins of Tel-el-Amarna, which are now in the Royal Museum at Berlin. The British Museum possesses another portion, but as Prof. Sayce tells us, has thus far withheld them even from the sight of

scholars. The importance of these publications in their bearing upon the historical portions of the Old Testament can hardly be overestimated.

CITY FESTIVALS. Illustrated. By Will Carleton. New York: Harper & Bros. Price \$2.00.

One of Carleton's most delightful books. The City Festivals, we learn from the contents, consist of Festivals of the Nation; the Jolly Clergymen; the Sky Club; the Freaks; the Tram Club; and Family Reunion. It is as impossible to choose the best of the stories in rhyme with which the book abounds, as to select one that is poor enough to be mediocre. They are all good. A description of the individuals composing the different clubs is followed by the stories they told. Grave and gay, sad and mirth-provoking, the stories always well told find echoes in every heart. The book is printed on toned paper, handsomely bound and beautifully illustrated. It is a capital book as a gift to some sick friend who needs such a messenger of brightness to cheer the long and tedious hours of suffering.

COMMENTARY ON THE PROPHECIES OF ISAIAH. By Franz Delitzsch, D.D., Vol. II. New York: Funk & Wagnalls Company.

It is unnecessary to enlarge upon this, perhaps the most famous work of the prince of German commentators. It is to be observed that in the edition which is here clothed in English dress, Prof. Delitzsch still contended strongly for the unity of authorship, a position which he is understood to have surrendered before his death. The arguments, however, which are here presented in favor of the traditional position, are still worthy of careful consideration. The calm, judicial spirit of this great scholar is beyond praise. It stands in refreshing contrast to that of the critic whom he quotes, Albrecht Weber. This writer, who claims to represent the scientific spirit, par excellence, comments on the following statement: "He who believes in a living and personal omniscient God, and in the possibility of His revealing the future, will not deny Him the power of announcing beforehand the name of a future monarch." Weber "finds in this a self-hardening against the scientific conscience, which he describes as 'demoniacal.'" Would it be "bigotted" to refer to this as an example of the *odium scientificum*? As for Delitzsch, after explaining luminously and candidly the grounds for his own conclusion, with perfect courtesy and consideration for those who do not agree with him, he goes on to say that, for the exposition, "if we only allow the prophet to be regarded as such, it is immaterial to what time he belongs. For in the one point, that the standing ground of the prophet is the second half of the exile, we are not opposed to those who impugn the authenticity."

A BOOK OF PRAYER. From the public ministrations of Henry Ward Beecher. New York: Fords, Howard & Hulbert.

This collection of public devotional utterances, taken down by the faithful stenographer as they fell from the lips of the speaker, will not, we suppose, add anything to the reputation of the famous preacher. Regarded as devout soliloquies or meditations delivered in the presence of a congregation and providing them with suggestions for present or subsequent religious thought, such compositions have undoubtedly a certain utility. Those before us seldom rise above mediocrity. But it is when they are regarded as what they profess to be, the expression of the common devotion of a worshipping congregation, that their utter inadequacy appears. It is significant that in the introductory notes on prayer, nothing is said of common prayer, social worship. We are strongly reminded as we examine the pages of this book of the emphatic words of Professor Milligan, the enlightened theologian of the Scottish Presbyterian Church: "Extemporaneous prayer," he says, "however tasteful, and however it may proceed from the most fervent spirit of devotion, can never be the Church's voice. We can never hear in it those common utterances that, sanctified by centuries of Christian usage, proclaim the faith and hope and love of ten thousand times ten thousand

souls, which, amidst all the varieties of their outward condition have been really one." It remains true that only too often in these extemporaneous effusions we come upon expressions which to a Churchman are amazingly presumptuous. Take, for instance, the following from the opening of a prayer and entitled, "The Greater Life." "We do not humble ourselves before thee, our Father. We are sorry for our sins, but we are made lower than thou art, and we are not sorry for our inferiority."

NOT ON CALVARY. A layman's plea for mediation in the Temptation in the Wilderness. New York: Charles T. Dillingham & Co.

It is interesting to observe that, in this study by a "layman," apparently without any knowledge of technical theology or the history of Christian doctrine, the author should in two respects have approached so near the ancient patristic view of the life and work of Christ. These are, first, the doctrine that the redemptive work began far back of the Crucifixion, inasmuch as it was "for us men and our salvation" that the Son "came down from heaven and was made man;" and second the remarkable doctrine of the Fathers, now commonly disparaged, but probably, when correctly understood, presenting a side of the truth which cannot be ignored without loss, that in the work of redemption a ransom was paid to Satan. The essential part of the writer's view of the temptation will be found graphically presented in Dean Jackson's great work "On the Creed," and, more recently, in the second volume of Freeman's "Principles of Divine Service." By a natural oscillation, the writer, apparently reared in a Calvinistic atmosphere, is inclined to disparage or deny other fundamental aspects of the Atonement. Whatever may be true of the ransom paid to Satan, it cannot be denied that a sacrifice was rendered to the Father by Him who said, out of the midst of His mysterious agony, "Father, not my will, but thine be done." The devout spirit of the essay is worthy of all praise. There is that in it which would be presumptuous from the pen of a Catholic Christian, but as coming from the bosom of systems which insist upon the right and duty of each individual to find out the truth for himself from the "Bible and Bible only," such a criticism has no force.

THE September issue of *Scribner's Magazine* may be called an American number. Every contribution is by an American.

THE Bering Sea commissioners will be supplied with the Century Dictionary by the State department. The Century is now the authority at Chautauqua.

"VIRGINIA DARE: a Romance of the Sixteenth Century," by E. A. B. S.; and "At the End of the Rainbow," a Colorado story by Julia A. Sabine, will be published at once by Thomas Whittaker.

THE Hon. Chauncey F. Black, of Pennsylvania, has written for the September *Forum* a frank review of the trouble at Homestead, in which he makes an effort to point out a remedy for such conflicts. He proposes the incorporation of labor organizations on the same plan and plane with organizations of capital.

WHAT a boon to those who have the care of young children must be such a magazine as *Our Little Ones*. In typography and illustrations it is up to the high standard of our larger monthlies, and the contents are what children "cry for." The type is large, so that the little ones can be practiced in reading for themselves. The Russell Co., 196 Summer Street, Boston. \$1.50 a year.

THE fourth paper of James Russell Lowell's series on the Old English Dramatists appear in the September number of *Harper's Magazine*. Its subject is George Chapman, less famous for his tragedies than for his translation of Homer. Mr. Lowell prefaces his paper with some very interesting remarks on the mystery connected with the lives of many of the old dramatists, and gives brief analyses of some of Chapman's best plays.

THE HOUSEHOLD.

THY WILL.

I cannot say, "Thy will is done"—
That is not what Thou bid'st me say.
But oh, my Lord! while dark hours run,
"Thy holy will be done," I pray!

I cannot think Thy will is done
While only anguish upward swells,
And vainly breaks the morning sun
O'er thorny ways and lonely dells.

And yet I know Thy will is done—
I know that holy will is best!
Oh, here as where the saints have won
That blessed will, be mine at rest!

Yes, with them in that home of bliss,
That heaven of love, I may be one.
Even here, even now, in faith of this,
Thy holy will, at last, be done.

—Selected.

PRIZE STORY.

"LEAD, KINDLY LIGHT."

BY S. ELGAR BENET.

(All rights reserved.)

I.

Brentford—known in colonial days as Brentford Town—lay within the circle of its mountains, enfolded, not shut in, in an exquisite sense of tranquil peace.

In the sunrise, its spires and roofs changed from uncertain violet grey, stained with rose and richest gold, to the more prosaic tints of mid-day. At evening, from rose and gold, they changed to the purple of the mountains, and lost their glory in the shadow of the night.

On all sides the mountains stretched away, crest beyond crest, rising from green slopes, past fluttering tree tops, through every conceivable tone of misty violet to a vague suggestion of aerial blue.

With a sense of majesty and grandeur they rose to the arch of the noon-day sky, or marked their outline, dark and sharp, against the glowing rim of sunrise and sunset.

Sometimes the clouds hung low upon them, blotting their fair proportions with mist wreaths that swept down their sides or lay along their summits, dense, impenetrable.

At such times, Brentford, so far as ocular demonstration was concerned, was a world to itself; the liveliest imagination found it difficult to picture the familiar routine of life beyond that impending veil.

The quaint town claimed a most respectable antiquity.

There were a few great houses, dark and stately, on the Common, where representatives of his Majesty, the King of England, had dwelt. Later on, the peaceful streets, shadowed by forest trees, witnessed the hurried retreat of the English king's representatives before the approach of the determined men of the incipient republic.

Later still, in one of those great dark houses, the first republican governor of the State presided. Among the yellow papers, locked away for safe keeping, in an oaken chest, is the record of Washington's sojourn on his way northward; and statesmen of the last century had met in solemn conclave in Brentford Town. Its old town hall had thrilled with the eloquence of men, whose patriotic principles are even yet the nation's safeguards.

Old St. Paul's had witnessed the ministrations of the early American

bishops. Beneath its altar and broad aisle rested the hallowed remains of those who, long ago, labored to make its foundation sure. Its Communion service had been the gift of a queen, and the quaintly lettered Bible had come from the same royal hand.

The atmosphere of cool, dim St. Paul's was like a perpetual benediction. The quiet streets of Brentford, barred with sun and shade, seemed to the worshippers, in contrast, like the streets of a great city overflowing with their ceaseless stream of humanity.

To Eleanor, to whom the poetry of the Psalter was a never failing expression of all that was most beautiful in life, the greeting, "Peace be within thy walls," came instinctively as she opened the door upon the aisle.

To Eleanor, when she raised her eyes to the purple circle of the mountains, and saw the light and shade in quick and ever varying succession sweep over their lofty crests, came the invocation of the poet-king, rising like a prayer from her heart: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in!"

The rectory, with its grounds, lay close by St. Paul's, its low, red roof sloping steeply amid clustering apple trees, too old for bearing, their gnarled boughs moss-covered and twisted into a hundred fanciful shapes.

High on the top of a long hill stood the Sister's house, the white walls rosy in the early morning, but dark against the glowing west at sunset.

At the other extreme, on the hill's gentle decline, where the paved street merged into the long white country road, lay St. Paul's, "God's Acre," stretching away to the east. The morning sun shone full on the quiet graves, and the evening shadows, growing longer, longer, crept over them.

Beyond green reaches of low lying meadowland the grand proportions of South Mountain loomed, its highest point a soft irregular outline against the blue, seemingly the only barrier between the eye and an illimitable distance.

Toward the south a curving river wound its silver thread among green foot-hills and disappeared in a hazy perspective. The shadow of the lightest cloud marked its subtle gradation, its swift course, upon the sloping green of summer or grey of winter.

During the Civil War, Confederate and Unionist had followed each other in dogged succession over these long white roads. The booming of cannon, the rattle of shot and shell, had thundered around this quiet spot, and a long line of nameless graves in the soldiers' corner bore eloquent testimony to those who had fallen in battle.

As for the citizens of Brentford, they lived their lives very much as their fellows in towns of more or less importance. They attended service as conscience or inherited predilection prompted; they pursued their callings in court, or shop, or mart; they eagerly grasped the joys of life and shrunk from its sorrows. Like all the rest of mankind, they lived, they loved, they saw their worldly ambitions escape them, or realized them only to find the realization but pitiful, and they lay down to sleep in the peace of the quiet God's Acre, beneath the shadow

of the fitting cloud or the clearness of the morning sunshine.

Like all provincial places, Brentford was, socially, a law unto itself. It respected the traditions of its elders, received them as axioms scarcely less alterable than the laws of the Medes and Persians. Respectability, eminence in social position, to be honestly possessed must be inherited. A man must keep to the station in life which his grandfather or his great-grandfather held before him.

In these old towns, particularly when there is any glory of history attached, colonial or revolutionary, there has been in most cases a system of caste instituted, class distinction, utterly impossible in a large city, where money and various other considerations enter largely into the requirements of a distinguished social position.

But Brentford, like India, revered its system, and he who possessed sufficient hardihood to introduce innovations or to suggest a change, would have won for himself the most contemptuous reprobation.

Within this social system there were wheels within wheels innumerable, yet as the popular voice never had demanded a revolution, and in all probability never would, it was not for outsiders to interfere in behalf of the reformation of its code.

Occasionally, of course, the members of a family died out or went away over the mountains into the world beyond their blue, and the homes with which their names had for so long been associated passed into other hands. But such an occurrence was rare, said Brentford people with pride, as they ran over the names of those who had brought the place to its present high standard of excellence, whose descendants might be seen daily on the streets, or Sunday after Sunday in their roomy pews at St. Paul's.

Indeed, if you were well introduced at Brentford, honestly vouched for by some near relation of Brantford worthies, or the rector perhaps, in all probability you would be bidden to certain stately houses on the Common and invited to dine from the mahogany at which General Washington sat down many and many a long year ago. You would hear the tall clock in the corner of the hall tell the hour in a querulous, buzzing tone, just as truly as in the closing days of the last century, and you would find a hospitality so cordial, so earnest, and withal so simple, that you would be fain to forgive Brentford for all the accusations previously formulated of its mistaken, old-world social system, and, in the midst of pretentious conventionalities, long for a return to this gracious simplicity.

At a little distance from the Common, in a long street running north and south, high white walls rose in blank contrast to the small brick and frame dwellings and shops in the immediate vicinity. Mid-way of the wall two worn granite steps led to an iron gate, barred at the upper part; but if you were not tall you could scarcely see, between the bars, the smooth path with its shrubbery and lawn on either side.

Above the walls the trees rose tall and high, the lacy foliage of the locust, the white bough of the sycamore, or the grey-green of an apple tree. Among them sloped a steep roof, its

silvery shingles gleaming in the light, and the small panes of its dormer windows already beginning to burn in the setting sun.

Within the walls, the lawn was thickly studded with trees, and cool and dim with shade. Long lines of golden light shot like lances through the dusky shadow. The windows and chimney tops of the wide red house were wreathed with vines, wisteria, and ivy, blue and golden-green, dark in the shadow but waving and glowing like banners in the light of the sun.

The hall doors stood open, the windows were wide. From a room on the left came the sound of an eager young voice, earnest in discussion, fervid; a pleasant voice, clear and soft and deep. To its possessor belonged an attractive personality and personal magnetism in no small degree.

His garb was clerical. Although speaking on very serious subjects he laughed pleasantly and enlivened his theme with many brilliant witticisms. His manner had that playful condescension which many confessedly gifted men assume when they consent to the consideration, with women, of a subject which belongs to themselves entirely, by right.

Of the two women who composed his audience, one was slightly in the shadow, the other faced the window. The room's old-fashioned wainscoting made a dark background for her gentle face and grey hair; her hands were folded in her lap, her eyes turned upon the speaker in grave surprise.

She was a very wise woman, sufficiently so not to argue with a theologian, especially a young theologian; a wisdom which her youthful companion evidently had not acquired. In speaking, her voice was very low and gentle, but even the Rev. Frank Perry was forced to admit, when later on he thought over the afternoon's conversation, that he had many times addressed greater audiences, as to numbers, with more satisfaction to himself.

He had come from a distant city on a visit to his relative to rest for a few days in the house in which his childhood had been spent. He was the popular incumbent of a wealthy congregation, rather celebrated for views which were generally spoken of as liberal. Curate at first, on the death of the rector, he had been selected to fill the vacant place, and the prophets of the city foretold a brilliant future for this very successful young man, whose position, considering his youth, was something remarkable; but then it was generally conceded, his abilities were remarkable also.

In that great city there was no one so much in demand as he, on occasions connected with Church affairs. Who could tell so well the story of the nativity to children at a Christmas festival? Who surpass him in strong, vigorous appeals for neglected missions?

People of all denominations flocked to hear him. "Such a delightful speaker," they said; "a man of broad views; nothing narrow about him. He is not afraid to recognize the influence of the spirit of the age."

It was very pleasant, even to a modest man.

All conditions of men spoke well of him; yet more than a few earnest men of his own creed looked grave when

the subject of the Rev. Frank Perry's popularity was mentioned, and those who were jealous conservators of the faith once delivered to the saints, questioned the soundness of his theories, and speculated whither the wide latitude which he claimed for himself and others would lead them.

(To be continued.)

WORLD'S FAIR NOTES.

Prof. John Knowles Paine of Harvard University has completed the music of his Columbian March and Chorus to be performed on the occasion of the dedication of the Exposition Buildings, Oct. 21, 1892, to write which he was especially commissioned by the Exposition. Prof. Paine has provided these original words for the choral ending of his composition:

All hail and welcome, nations of the earth!
Columbia's greeting comes from every state.
Proclaim to all mankind the world's new birth
Of freedom, age on age shall consecrate.
Let war and enmity forever cease,
Let glorious art and commerce banish wrong,
The universal brotherhood of peace,
Shall be Columbia's high, inspiring song.

May Wright Sewall of Indiana, has just issued an address on behalf of the World's Congress Auxiliary, explaining fully what the big Woman's Congress is to be for. She says it is not for the purpose of advocating any one cause or of promoting any one doctrine or advancing one propaganda, but for bringing together the representatives of all worthy organizations of women, whatever their nationality or their specific object. "Women in all parts of the world, interested in any department of intellectual activity, in philanthropy, or reform, are solicited to correspond with the Chairman of the local committee or with the Secretary of the International Council of Women and freely suggest topics for discussion in this congress, the names of women who should be invited to present papers or to participate in the discussions of the congress, and also the names of women who should be included in either of the two advisory councils.

Every living question pertaining to the education or the employment of women may be discussed in this congress. In its sessions the woman's view upon every issue affecting humanity—upon the home, the Church, the State, and her own function in these institutions may be presented."

New York will have a large exhibit of interesting historical relics at the World's Fair. Among them will be Washington relics, autographs of all the presidents, autographs of the signers of the Declaration of Independence, and famous men of the revolutionary war; portraits of famous citizens of New York, including those of all the governors; model of Fulton's steamboat, and many other relics dating back to revolutionary times.

Harvard University wants 7,000 square feet for its intended exhibit at the World's Fair.

MRS. FRENCH-SHELDON, sometimes called the "Woman Stanley," on account of her explorations in the heart of Africa, has asked for space in the woman's building to exhibit a large number of curiosities gathered on one of her expeditions. The sultan

PROPRIETARY.

Sick Headache

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

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

Hood's Sarsaparilla

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

100 Doses One Dollar

of Zanzibar furnished her with a caravan of 120 negroes to accompany her on an expedition from the eastern coast of Africa to Mount Kilimanjaro, nearly 1,000 miles in the interior. She returned without the loss of a single life. For the circumnavigation of Lake Chala, a body of water which the natives fear and call "Devil's Lake," she was awarded a medal by the Royal Geographical Society. It is claimed that no white man's boat had sailed on this lake before Mrs. French-Sheldon and her caravan crossed it.

THE illustration of the great engineering work of the world will be one of the most interesting features of the transportation exhibit at the World's Fair. Following the announcement that the large and very perfect model of the Forth bridge has been secured, comes the application of the management of the St. Gothard company of Switzerland for space in which to show a large model or relief map of that road. This will illustrate in the most graphic manner possible the famous St. Gothard tunnel and the manner in which mountain inclines are surmounted by modern engineering science.

WILLIAM C. CURTIS, of the historical section of the World's Fair at Washington, is the official bearer of the invitations from the Government and President to the Queen of Spain and the descendants of Columbus, asking that they consent to be guests of the Government at the opening of the Exposition. He also carries official requests to various rulers of the old world and the directors of museums as well as to private collectors for any relics it may be possible to obtain in connection with the discovery of the western world. The descendants of Columbus to whom invitations are to be extended are the Duke of Varagua and his son, the Duke of Alva, and Gen. San Roman.

IN order to insure visitors to the Exposition against high charges by hotel-keepers, the Executive Committee adopted a resolution recently directing the Bureau of Public Comfort to canvass the various hostellers and secure from their proprietors a statement of what they expected to charge during the Fair. This is one of the most important steps taken by the management, and is made with a view of preventing complaints by early visitors through a misapprehension of what they might be expected to pay for hotel accommodations.

OPINIONS OF THE PRESS.

Christian Union. (Congregationalist.)

THE STRIKES.—The first duty of the hour—both in importance and in time—is vigorous measures to repress disorder, enforce law, and disperse and disarm all lawless bands of armed men; the second and scarcely less important, is a prophetic interpretation of our age. We need prophets who will explain Demos to himself; will teach democracy that it is not by riot, arson and murder that majorities can win their way to control in industry; that he who believes in self-government for the people must first exercise government over himself; that industrial democracy must be founded on a scrupulous regard for law and the rights of persons and property; and that industrial democracy must be the result, not of industrial revolution, but of industrial evolution.

The Church Times.

THE ENGLISH ELECTIONS.—The Unionists party, though it is neither badly beaten nor disgraced, has confessedly lost the mastery. Mr. Gladstone has not swept the country with the triumphant thoroughness which his partisans averred to be likely, or all but certain; but he seems in a fair way to realize the darling wish of his old age. If his prayer is fully granted to him, and he actually attains the power which is already nearly within his reach, he will have paralleled so far, at least, the case of Marius. Few or none will be so churlish, upon personal grounds, as to grudge the

veteran another term of office; but it is hoped, for his own sake and his country's, that the parallel will not be carried out completely, and that if in the attaining of place and power he equals the good luck of the old Roman, he will not equal also his bad luck, and that his "last consulate" may not end in bloodshed and disaster.

PROPRIETARY.

"WORTH A GUINEA A BOX."

STILL ROLLING

St. Helens, England, is the seat of a great business.

BEECHAM'S PILLS are made there. They are a specific for all **Nervous and Bilious Disorders** arising from **Weak Stomach, Impaired Digestion, Disordered Liver and all Female Ailments.**

THEY ARE COVERED WITH A TASTELESS AND SOLUBLE COATING.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

SANITARIUMS.

Pennoyer Sanitarium.

This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants, cool summers; no malaria. For illustrated circulars address N. A. PENNOYER, M. D., Manager, Kenosha, Wisconsin.

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.

CONCESSIONS TO NAVAL AND GRAND ARMY VETERANS.

The Baltimore & Ohio Railroad will grant most liberal concessions in the way of stop-over privileges on the tickets sold for the Reunion of the Naval Veterans at Baltimore, September 15th to 19th, and for the Grand Army Encampment at Washington, commencing September 20th. Tickets will be sold at the offices of the Company and at offices of the principal railroad companies of the west, from September 13th to 20th inclusive, at very low rates, and will be valid for return journey until October 10th. Both going and returning tickets will be good to stop off at all stations between Cumberland and Baltimore, a region rendered familiar to all veterans by the constant warfare along the Potomac. The signature of purchaser to tickets will not be required, nor will it be necessary to have them stamped to make them valid for return journey.

For more detailed information as to time of trains, rates, and sleeping car accommodations, apply to L. S. Allen, Asst. Gen. Pass. Agent, The Rookery, Chicago, or O. P. McCarty, Asst. Gen. Pass. Agent, Cincinnati, Ohio.

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.

TORONTO AND RETURN, \$12.45.

On account of the Toronto Industrial Fair and Agricultural Exposition, the Wabash Railroad will sell tickets, September 5, 6, and 7, Chicago to Toronto and return, at half rates; tickets good for return passage to September 15, inclusive. Through car service and fast time. Ticket office, 201 Clark street.

25 cents for a box of BEECHAM'S PILLS, worth a guinea.

From the foot of Pike's Peak; "Vanitou Table Water"; growing to be the favorite Mineral Water of the United States.

FALSE ECONOMY

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

MAP OF THE UNITED STATES.

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

MISCELLANEOUS.

Unlike the Dutch Process

No Alkalies

—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

BARLOW'S INDIGO BLUE.

THE FAMILY WASH BLUE. ALWAYS RELIABLE. For Sale by Grocers Generally.

D. S. WILTBERGER, 223 N. 2nd St., PHILADELPHIA, PA.

EDUCATIONAL.

BROWN'S BUSINESS COLLEGES

Located at

PEORIA, ILLINOIS.
DECATUR, "
BLOOMINGTON, "
JACKSONVILLE, "
GALESBURG, "

25 YEARS OF SUCCESS.
1322 STUDENTS LAST YEAR.
238 POSITIONS TAKEN BY GRADUATES AND STUDENTS LAST YEAR.

Students enrolled at any time. Enrollment in one implies membership in all.

Business, Shorthand, Penmanship and Preparatory Courses.

A beautiful College Hand-Book and Journal, giving full information, mailed free. Address at either city, President **G. W. BROWN.**

EDUCATIONAL.—See Page 370.

TENNESSEE.

BEECHCROFT, Spring Hill, Tenn.

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

MRS. M. N. ESTES, Principal.

VIRGINIA.

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

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

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

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

THE SISTER SUPERIOR

ST. MONICA'S SCHOOL,

Fond du Lac, Wisconsin. Under the care of Sisterhood of St. Monica. Six resident teachers. Pupils limited to 35. Thorough teaching, healthy situation, excellent moral influence. Terms, \$275 per school year. Address, MOTHER CAROLINE.

ST. JOHN'S MILITARY ACADEMY,

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



NEW ENGLAND CONSERVATORY

Founded by OF MUSIC. CARL FAELTEN, Dr. Eben Tourjee, Director. Music, Elocution, Fine Arts, Literature, Languages and Tuning. A safe and inviting Home for lady pupils. Send for Illustrated Calendar. FRANK W. HALE, Gen'l Manager, Boston, Mass.

RACINE COLLEGE, Racine, Wis.

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

AMERICAN CONSERVATORY

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

HARCOURT PLACE SEMINARY.

Gambier, O. For young ladies & girls. Founded 1887 to provide, west of the Alleghenies, a school of the highest grade. Pupils from 21 States. Miss Ada L. Ayer, B.A. Prin.

KENYON MILITARY ACADEMY.

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

CHICAGO CONSERVATORY

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

STUDY LAW AT HOME.

TAKE A COURSE IN THE SPRAGUE CORRESPONDENCE SCHOOL OF LAW, (Incorporated.)

Send ten cents (stamps) for particulars to J. COTNER, JR., Sec'y, DETROIT, MICH. 557 WHITNEY BLOCK.



The Training of BOYS' VOICES

MR. G. EDWARD STUBBS,

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

FROM THE SCISSORS.

A boy of five or six years was made happy by the arrival of a baby sister. He had been the only child in the family, and being a good and obedient boy, had been humored till he was perhaps in some danger of being spoiled. Before the new little sister was many weeks old, however, Master Fred began to feel that his own position was sadly altered.

The stranger had supplanted him. Father, mother, and servants, were all the time talking about the baby. There was no mistake; Fred was no longer king.

The boy began to be unhappy, and just then he remembered a placard which his father had put up at a conspicuous point on the premises some months before: "Ashes to give away. Inquire within." Fred had taken great interest in this notice, and had inquired minutely into its meaning. He remembered now that very soon afterward a man called and carted away the ashes.

He had been to the kindergarten, and could spell and print after a fashion. So, with such helps and hints as he was able to get slyly from the servants, he managed to concoct the following sign, which his astonished father one day found posted in a slightly position, as he came home to dinner: "A BABY TO give away. INquire of FRED."

During a certain voyage of a Down-East vessel, the mate, who usually kept the log, became intoxicated one day, and was unable to attend to his duty. As the man very rarely committed the offense, the captain excused him, and attended to the log himself, concluding with this: "The mate has been drunk all day."

Next day the mate was on deck, and resumed his duties. Looking at the log, he discovered the entry the captain had made, and ventured to re-monstrate with his superior.

"What was the need, sir," he asked, "of putting that down on the log?"

"Wasn't it true?" asked the captain. "Yes, sir; but it doesn't seem necessary to enter it on the log."

"Well," said the captain, "since it was true, it had better stand; it had better stand."

The next day the captain had occasion to look at the log, and at the end of the entry which the mate had made was found this item:

"The captain has been sober all day."

The captain summoned the mate, and thundered: "What did you mean by putting down that entry? Am I not sober every day?"

"Yes, sir; but wasn't it true?"

"Why, of course it was true!"

"Well, then, sir," said the mate, since it was true, I think it had better stand; it had better stand."

The mate then took his departure hastily, dodging the marlinspike as he went.

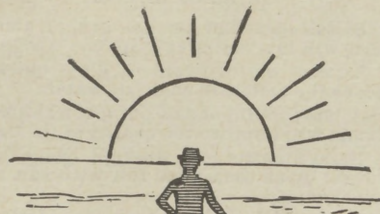
The Crown Prince's tenth birthday means an increase of his allowance of pocket money, which hitherto, in accordance with the traditions of the Prussian Court, has been very small. So small, indeed, that last autumn the Prince and his little brothers adopted ingenious methods of raising the financial wind.

Having ascertained that the deer in the palace park at Potsdam are fed through the winter months on acorns, which are purchased by the head keeper in the public market for the purpose, the little fellows set to work with their toy carts and barrows to collect all the acorns that they could find.

Their whole playtime was devoted to this work, and as soon as ever they had collected a few bushels they would sell them to the keeper at the ordinary market rate.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

WASHING COMPOUNDS.



Makes work of washing and cleaning. It makes safe work of what is washed. *Pearline* is used on anything that is washable. You needn't worry over the fine things; you needn't work hard over the coarse. You can't keep house well without *Pearline*; you can keep it dirty, but you can't keep it clean.

Light washing — *Pearline*. light work — it makes safe work of what is washed. *Pearline* is used on anything that is washable. You needn't worry over the fine things; you needn't work hard over the coarse. You can't keep house well without *Pearline*; you can keep it dirty, but you can't keep it clean.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. 288 JAMES PYLE, N. Y.

TABLE WATER.



Made with the Natural "Manitou" water combined with Jamaica Ginger and pure fruit juices.

It is a most delicious and exhilarating beverage, and being heavily charged with Natural Gas taken from the "Manitou" spring it sparkles for hours after being uncorked. For family use it has no equal, and is unexcelled for admixture with wines and liquors. Once tried, always used.

Excellent for Family, Club, and Restaurant use. Address for literature, MANITOU MINERAL WATER CO., Manitou Springs, Colorado. Sold by all first-class groceries. Also by all druggists.

Saratoga Kissingen Water.

THE BEST Sparkling Table Water IN THE WORLD. The Only Table Water bottled with its own natural Gas just as it flows from the Spring.

Spouts up through 192 feet of Solid Rock and is not exposed to the air until opened for use. It contains NO manufactured Carbonic Acid Gas, its natural gas being the ONLY effervescent.

SARATOGA KISSINGEN GINGER ALE is made from the Positively Pure Saratoga Kissingen Water, without exposure to the air; and like it, contains NO manufactured Carbonic Acid Gas. BOTH SOLD EVERYWHERE, IN BOTTLES ONLY. Saratoga Kissingen Spring Co., Saratoga Springs, N. Y.

Advertisement for W. L. Douglas \$3 shoe for gentlemen. Includes a portrait of W. L. Douglas and a large illustration of a shoe. Text: "THIS IS THE BEST \$3. SHOE IN THE WORLD. WILL NOT RIP." "CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences."

OUTFITTING AND FURNISHING.



PRETTY GIRLS
are getting plenty, and it is fashionable to be **HEALTHY and STRONG, BE SURE TO BUY FERRIS' GOOD SENSE CORSET WAISTS.** THOUSANDS NOW IN USE.

Rest for Health, Economy and Beauty. **BUTTONS** at front instead of **CLASPS.**
Clamp Buckle at hip for Hose Supporters, Tape-fastened Buttons—won't pull off.
Cord-Edge Button Holes—won't wear out.
FIT ALL AGES—
Made in **FAST BLACK,** drab and white. Mailed **FREE** on receipt of price, by **FERRIS BROS.,** Manufacturers, 341 BROADWAY, NEW YORK.

MARSHALL FIELD & CO., CHICAGO, Wholesale Western Agents. For Sale by ALL LEADING RETAILERS.



SCOTCH WOOL
HOMESPUN

HONESTY

Not a trace of shoddy or trickery in Scotch Homespun. Every thread plainly discernible to the naked eye, PROVIDED IT IS GENUINE. We have the Genuine Scotch Homespun Suits, well and carefully made, worth double the price of the imitations, and yet we charge no more for them than the imitations cost. \$14, \$15, \$16 and \$18 per suit. Samples and self-measurement guide sent free.

E. O. THOMPSON,
Tailor, Clothier, and Importer,
1338 Chestnut Street
Philadelphia.
Opposite the Mint.)

VOSE & SONS
ESTABLISHED IN 1851.
PIANOS.

Celebrated for their PURE TONE, ELEGANT DESIGNS, SUPERIOR WORKMANSHIP, AND GREAT DURABILITY. Old instruments taken in exchange. Write for catalogue.
170 TREMONT ST., BOSTON, MASS., OR
LYON, POTTER & CO.,
176 Wabash Ave., Chicago

Fair, plump and strong children are assured by the use of Ridge's Food. It does not produce a puffy, flabby skin, but good flesh with plenty of bone and muscle. In cans, 35c and up, 4 sizes. Sold by Druggists.

JOSEPH GILLOTT'S
STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

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

See Name **"EVER READY"**
on back **DRESS STAY** you buy. Take of each **DRESS STAY** none but them **YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich**

HOUSEKEEPING HINTS.

SOME THINGS FOR WHICH SALT IS EXCELLENT.

Salt dissolved in alcohol, gin, or ammonia, will take out grease spots. To cool earthenware or glass quickly, place the article in cold salt water. A teaspoonful of salt put into a kerosene lamp, will improve the quality of the light. Brass utensils may be kept beautifully bright by an occasional rub with salt and vinegar. Damp salt will take off the discolorations on cup and saucers caused by tea and careless washing. Salt in whitewash adds to its sticking properties. Salt and vinegar will clean the mica in stove doors. When washing black articles, it is well to add quite a bit of salt; it will tend to set the colors, and prevent their running. Salt and water will thoroughly clean straw matting and willow furniture that have been stained or colored. Apply with a nail brush. Remove iron rust or ink spots by moistening the spots with salt and cream of tartar, or salt and lemon juice, exposing to full heat of the sun. Mildew may be removed by rubbing common yellow soap on it, then salt and starch over that; rub all in well and lay in the bright sunshine. One can make a carpet look much cleaner and brighter if, just before sweeping, he would throw some damp salt upon it, or, after a carpet has been swept, wipe it over with a cloth or sponge wrung out of clean salt water; this will remove that dusty look which so soon gathers on freshly swept carpets, and will brighten the colors. A cupful of coarse salt to a basin of water is the right proportion. For weak eyes, a weak wash of salt and water will prove of much benefit. Salt and water, quite strong, and used persistently for a time, will prevent the hair from falling out. A teaspoonful of salt dissolved in one-half glassful of water is excellent to allay nausea in sick-headaches. To relieve heartburn, drink a half-tumblerful of cold water in which has been dissolved a tablespoonful of salt. When wiping up the floor before putting the carpet down, sprinkle it all over with salt, while damp; this will greatly prevent moths. For stings or bites from any kind of insect, apply dampened salt, bound tightly over the spot. It will relieve, and usually cure, very quickly.—*Good Housekeeping.*

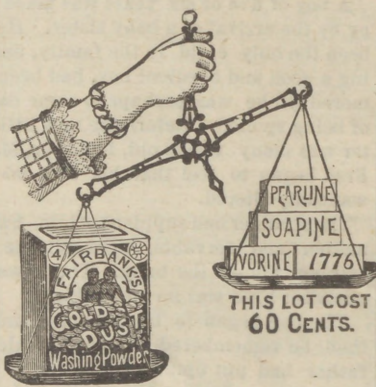
HARTSHORN'S SELF-ACTING SHADE-ROLLERS
Beware of Imitations.
NOTICE
AUTOGRAPH OF *Stewart Hartshorn* ON LABEL AND GET THE GENUINE **HARTSHORN**

INVESTMENTS.
A RARE CHANCE.
48 Acres
—OF—
CHOICE LAND
In Batavia.

C. B. & Q. R. R. runs through the grounds, giving 3,000 feet frontage on railroad. Magnificent site for factory. Ten acres already platted lying in city limits. Will be sold low if taken now. For full particulars, address **DR. H. W. WILLIAMS, Batavia, Ill.**

WOULD YOU LIKE TO Make Some MONEY in a perfectly safe and reliable business? We can put you in the way to do this, for we know all the facts in the case, and they are at your disposal. The business is that of growing and marketing **PINE-APPLES** on our Plantation, on Indian River, Florida, where the crop has never yet been a failure. Perhaps you have heard of this famous fruit land. If not, we will be glad to send you an illustrated Booklet free, which will give you a lot of information about it. If you have a little money laid aside, you might want to invest it with us; anything from ten dollars to ten thousand. At any rate it will cost you nothing to look us up. Send for Booklet. **JAS. K. REEVE, Sec'y, DAYTON, OHIO.**

DOMESTIC OUTFITTING.



No Sane Woman

would pay 12 cents a pound for Powdered Soap when she could buy it in bars for 6 cents, though every woman knows that Powdered soap is handier and better than soap in bars or cakes. But when a woman can buy Powdered soap for the SAME PRICE as bar soap, of course she takes the Powdered soap for it does 1/2 her work and the other 1/2 is no work at all.

LARGER QUANTITY, BETTER QUALITY, ONLY 25 CENTS.

Gold Dust WASHING POWDER

IS POWDERED SOAP AT BAR SOAP PRICES. It is sold by every enterprising grocer in wholesale packages (4 lbs.) for 25 CENTS.

N. K. FAIRBANK & CO., Sole Manufacturers,
CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON, BALTIMORE, NEW ORLEANS, SAN FRANCISCO, PORTLAND, ME., PORTLAND, ORE., PITTSBURGH AND MILWAUKEE.



The SPENCE HEATER
HOT WATER FOR HEATING
BY HOT WATER CIRCULATION.
NATIONAL HOT WATER HEATER CO.
Boston, 195 Fort Hill Sq. Chicago, 34 Dearborn St. New York, 94 Centre St. San Francisco, 405 Market St.

THE ONLY SOLID WHITE CROCKERY STATIONARY WASH-TUBS.
Get the BEST. Do not risk your health by using materials that will leak, absorb, decay, and become malodorous and infectious. Our solid White Crockery Wash-Tubs, having stood the test of continued use in thousands of our best families and hospitals for over fifteen years, stand unrivaled, being imperishable, well glazed, non-porous, and as easily cleaned as a dinner plate. **SOLID WHITE CROCKERY SINKS.** Send for price list and catalogue. **STEWART CERAMIC CO.,** 312 PEARL STREET, NEW YORK.
211-213 Wabash Avenue, Chicago.

INVESTMENTS.
Maywood Colony, SACRAMENTO VALLEY, CAL.
FOSTER, BENCHLEY & WOODSON, Main Office, 1206 Chamber of Commerce Bldg., CHICAGO, ILL.
A CHANCE



For people of small means to pay for a California home and orchard on small monthly payments. Large Lithographs, Maps and full particulars FREE.

TACOMA INVESTMENTS FOR NON-RESIDENTS.
TAYLOR & GUNSTON
Take full charge of property for the **EASTERN INVESTOR.**
City, Town, and Suburban Lots, Garden, Fruit, Hop, and Timber Lands.
Address 504 California Block, Tacoma, Wash

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