

The Living Church

A Weekly Record of its News its **OPINION** and its Thought

Vol. XVI. No. 11

Chicago, Saturday, June 10, 1893

Whole No. 760

Calendar

June

4. 1st Sunday after Trinity	Green
11. ST. BARNABAS, Apostle, 2nd Sunday after Trinity	Red
18. 3rd Sunday after Trinity	Green
24. NATIVITY, ST. JOHN BAPTIST	White
25. 4th Sunday after Trinity	Green
19. ST. PETER, Apostle	Red

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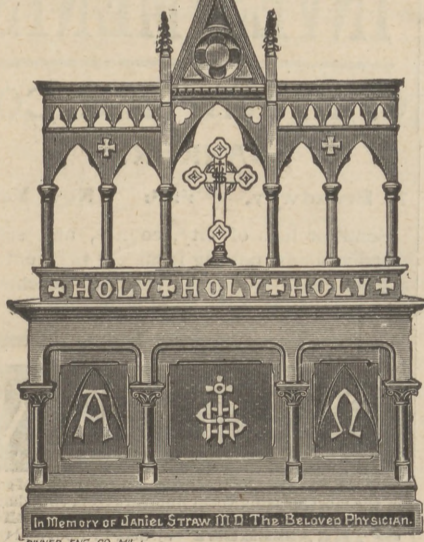
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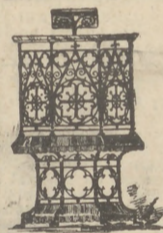
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Financial News

The financial ball still rolls down hill, and to chronicle the week's events can be nothing more than a repetition of what has been occurring for several months. It is nothing but a steady liquidation throughout the whole country. We hear of bank failures in New York one day, and on the Pacific slope the next. Commercial suspensions pile up day after day, and there is absolutely no remedy to be had. Confidence seems to be totally destroyed, which of necessity aggravates the situation in a marked degree. There are rumors current that the President has finally decided to issue bonds to replenish our gold supply, which is now lower than at any time since specie payment was resumed, but no reliance can be put in such gossip, and even should this course be taken it would bring but small relief. The clamor is for the repeal of the silver act, and until this is disposed of the present conditions will prevail.

Stocks, bonds and grain have lost in market value, and the shrinkage appears to have no limit. There is at least a satisfaction in knowing that this era of depression will eventually be dispelled, after which the business of the country will take on a wonderful impetus, and lost time and money be retrieved. While this is poor solace, it is all we have. C.

New York, June 5th.

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The Living Church

Saturday, June 10, 1893

News and Notes

NO ONE need be concerned about obtaining good accommodations in Chicago during the next five months, at reasonable rates. Besides the great hotels of high standing, where rates are always high, there are thousands of boarding houses and private houses where rooms, with or without board, can be had. All arrangements can be made in advance, so that no anxiety or risk need be incurred. Those who wish rooms in the immediate vicinity of the Fair, will find a variety of hostleries, from wall-tent shelter to high-toned hotel. It is very desirable for all who come, especially for families, to have rooms engaged. An advertisement in the "Wants" column of THE LIVING CHURCH will probably bring several replies from those who are presumably worthy of trust.

OUR contemporary, *The Episcopal Recorder*, expressed itself as pleased that the Exposition was closed on the first Sunday; but there was a fly in the ointment. "Many exhibitors and officials were admitted without pay. It was so at the centennial." Yes, and thousands of others who had friends at court were admitted on Sundays to the Philadelphia Close-Sunday Fair. It was an abuse and a scandal that excited indignation. A hundred thousand visitors who had come long distances were shut up in hotels or boarding houses, or roaming the hot streets, or cooling off in beer gardens, on those summer Sundays, while the society friends of those who voted to close the Fair on Sundays, had the Fair all to themselves!

THE DEATH of the Venerable Edwin R. Bishop, archdeacon of the diocese of Chicago, occurred on Tuesday morning, June 6th, at his residence in Chicago. The news of his departure comes to us suddenly, as he was in attendance at the diocesan convention a week ago, although then evidently in failing health. No man could leave behind him the record of a more earnest work, and the clergy and active laity with one accord express their sense of deepest sorrow that he is to be no longer with them. A most loveable man, he was strong, clear-sighted, aggressive, and sanguine in his labors in behalf of the diocese, realizing a degree of success in his undertakings that will perpetuate in its annals his name, work, and influence. Largely to his unflinching zeal belongs the credit for the organization of the Church Club, the Chicago Prayer Book Society, and the increase of the missionary work of the diocese.

IF OUR well-meaning but sometimes misguided contemporary, *The Ram's Horn* (Chicago), would confine its epigrams and cartoons to the illustration of Christian morality, we could forgive it for being such an "ugly duckling." But when it teaches that heresy is only "orthodoxy in the minority," and represents a trial for heresy by a picture of two dogs fighting, we think that "orthodoxy" can dispense with it. Another "illustration" represents a criminal in his cell, to whom a person resembling a dry-goods clerk, seems to be expounding something out of a book, presumably the Bible. Over the group is the inscription, "He preaches Christ." In the background is the devil; a decrepit figure labelled "Philosophy," and a poor wretch, clothed in cassock and cotta, and carrying a candle, labelled "Theology and Dogma." *The Ram's Horn* claims that it is "the only paper of its kind on earth." One is enough!

PERHAPS advice is not needed, but it can do no harm to make the suggestion to the thousands, and we hope tens of thousands, of our readers who will visit the Exposition, that they be on their guard against over-exertion. The excitement and interest awakened by such a display, the desire to improve the opportunity that may not come again in a life-time, all tend to produce a strain upon nerves and brain and the whole physical organization, that may result in serious injury. Reports from the hospital on the grounds inform us that most of the cases brought to the hospital during

this first month, have been cases of injury from over-exertion. A number of these have occurred during cool weather and while the buildings and grounds were not crowded. What will be the condition of things in July and August, unless visitors are on their guard and know how to take care of themselves? They should plan each day's work so as to alternate action and repose, taking advantage of boats, wheeled chairs, electric road, etc. Let it be borne in mind, that sight-seeing, at home or abroad, is utterly profitless when body and brain are wearied.

THE APPOINTMENT by the Archbishop of Canterbury, of the Rev. Arthur Hamilton Baynes as Bishop of Natal, will, it is hoped, put an end to the unhappy schism that has so long hindered the work of the Church in South Africa, the Colensoites and the elective assembly of the diocese of Maritzburg having alike signified their willingness to receive a bishop appointed by the Archbishop. Mr. Baynes took his degree in 1879 at Oriel College, Oxford, and became vicar of St. James', Nottingham, where he was very active in promoting plans for the well-being of the factory operatives. For four years he served as domestic chaplain to the Archbishop and has since been appointed to the incumbency of Christ church, Greenwich, where he has shown great executive ability, preferring the hard work of this cure to one of more ease and leisure offered him at the same time. He is regarded as a clergyman of broad sympathies and sound Churchmanship.

ABOUT eight thousand Church people assembled May 16th, in Albert Hall, London, to make public protest against the Welsh Suspensory Bill. Previously at the choral Celebration at St. Paul's cathedral there was a vast congregation, and over nine hundred communicants. The Archbishop of Canterbury was celebrant. The music magnificently rendered was Mozart's Seventh Mass in B flat. This gathering was the more significant as being official in character and not simply a popular mass meeting. It was mainly composed of the members of the Houses of Laymen and of the Convocations of Canterbury and York with the two Archbishops, and all the Churchwardens within these convocations. Both Houses of Parliament were well represented and most of the bishops were present. The enthusiasm was very marked. The opening speech was by Archbishop Benson and sounded the key-note, united resistance. Lord Selborne, the Duke of Argyll, the Archbishop of York, the Bishops of Durham and Manchester, and others, followed. It was a memorable occasion in the history of the Anglican Church.

THE GREAT event of the religious world, last week, was the suspension from the Presbyterian ministry of the Rev. Dr. Chas. A. Briggs, by the General Assembly in session in Washington. It will be remembered that his trial by the Presbytery of New York resulted in acquittal, but it seems that by Presbyterian law a man may be more than once put in jeopardy of his ecclesiastical life. Why the appeal was made to the assembly instead of the synod, does not clearly appear from the reports. The latter is the next higher court above the presbytery, but the opponents of Dr. Briggs carried the case at once to the tribunal of last resort. Reading between the lines, we get the impression that the reversal of the judgment of the presbytery by this supreme court, was a foregone conclusion from the first. The teaching of Dr. Briggs, for which he now stands condemned as a heretic, are, as we understand: 1. That the inspiration and infallibility of the Bible do not extend to every word and statement; 2. That reason and the Church are authorized guides in the matter of salvation; 3. That sanctification after death is progressive. This was pronounced by the committee, "a dangerous hypothesis!"

THE GREAT event of the microcosm, the Columbian Exposition, was the Congress of the Press. Able representatives of all kinds of legitimate journalism, pre-

sented views, narrated experiences, discussed theories, and magnified the office of the newspaper man. That is what they came to do, and they did it well. Women who have distinguished themselves in journalism were also seen and heard. One wonders how the world got on so long without newspapers, yet the fact remains that some of the best intellectual and spiritual achievements have been wrought by men who never read a newspaper. We are pleased to note, among the honored names of speakers at the Congress, that of the Rev. John Fulton, D. D., editor of *The Church Standard*: His subject was, "Religious Journalism in Relation to the Unity (or Federation) of Christendom." Dr. Fulton has been our most prominent champion of Church unity on the basis of the "Lambeth Articles." The Anglican bishops at Lambeth adopted certain articles as a basis of negotiation, as a minimum of agreement upon which the discussion of Church unity might be hopefully begun. There is a movement to set these forth as sufficient and final, and to embody them in the Constitution of the Church.

Brief Mention

Bishop Whipple is still suffering, and the time of his removal from Minneapolis to Faribault is uncertain. If there are no unfavorable developments, it is hoped he can return home this week. Bishop Gilbert is recovering.—Bishop Newman says there is a tendency on the part of the Methodists to use the liturgy prepared by John Wesley, taken mainly from the Episcopal Book of Common Prayer, and adds, among other things, "I shall greatly rejoice if I live to see it."—One of the rarest coins of the United States mintage was recently sold in Boston for \$1,200. It was a silver dollar of 1804. It is said that there are not more than eight of these dollars known to be in existence. The design is a flying eagle, with thirteen stars, upon the reverse, while the face bears the date and the head of the Goddess of Liberty with floating hair.—Another occupation has been found for intelligent and capable women, that of trained attendants upon invalids, the aged, and young children. They are instructed by the trained nurse whom they succeed when the former is no longer needed. An association in Boston is now open for giving needed instructions.—*The Church Standard* well says: "It would be ridiculous, if it were not also shameful, that the United States should be pleading in Europe that the destruction of seals in Behring Sea is *contra bonos mores*, while our government at home passes an act which the Chief Justice of the United States and two of his associates declare to be an open breach of a solemn treaty."—It is the custom in the Swedish Church to appoint no man to a bishopric until he has attained the age of 50 years. Contrary to all precedent, Dr. von Scheele, now visiting this country, in his forty-sixth year, was appointed to the episcopal seat of Visby, made vacant by the death of the venerable Bishop Lars Anton Anjou.—Fathers Hall and Maturin, after having been employed incessantly in England—preaching "missions" and "retreats"—have lately been in Edinburgh. The Scotch people were charmed by the freshness, vigor, and elasticity of their style—characteristics attributed to their American methods and ways.—Bishop Bickersteth, of Japan, in a recent pastoral, refers to the Lincoln judgment as a relief and sanction of reasonable liberty in matters of ritual. "The principle of allowed variety in matters of ritual has never been authoritatively recognized. Such recognition is essential to the welfare of a great and living Church in our day."—The Bishop of Southern Virginia has chosen Norfolk as his place of residence. The first annual council of the diocese will be held in Christ church, Norfolk, June 7th.—A Charleston (S. C.) Churchman objects to the expression "Father in God," which occurs in the Confirmation Office of the revised Prayer Book, as violating Christ's injunction, "Call no man father upon earth," etc. He thinks the majority of the laity of the diocese feel the same way about it, and will withdraw from the Church unless the offensive words be expurgated.

Church of England

The Archdeacon of Canterbury has consented to the consecration of the Rev. Isaac Oluwole and the Rev. Charles Phillips to the new assistant bishoprics of the Yoruba country. The Rev. Isaac Oluwole is a native of Western Africa, and was for some time principal of the C. M. S. Grammar school at Lagos. The Rev. Charles Phillips, who was ordained in 1876, has spent nearly all his life as a missionary in Yoruba.

The Bishop of Llandaff, who has just completed the tenth year of his episcopate, makes what is just now a particularly significant statement with regard to the Church in his diocese. He states that during the last ten years 100 new churches and mission chapels have been opened, and that at the present moment churches and chapels are in course of construction which will cost over £100,000.

The work of the restoration of Cloyne Cathedral is now considerably advanced. The old lath and plaster ceiling has been replaced by a very handsome pannelled ceiling of pine-wood, with diagonal work. The old and dangerous flues built up and running out through the roof have been taken away. A heating chamber with external flues will be formed outside the building. The transept arches which had been built up are now opened, and the new sittings will shortly be put in.

The central part of the episcopal palace at Bishop's Court, near Douglas, Isle of Man, the seat of the Anglican Bishop of Sodor and Man, has been destroyed by fire. Bishop's Court is a handsome structure, much resorted to by visitors to the Island. The conflagration broke out so suddenly and spread so swiftly that the servants narrowly escaped with their lives. In addition to the serious loss by damage to the palace building, books and documents of priceless value were consumed by the flames.

New York City

During the summer months, the clergy staff of the church of the Holy Cross will have the services of the Rev. C. F. Drake.

St. Chrysostom's chapel, of Trinity parish, has a mutual benefit association, known as St. Margaret's Guild. It is for women only, and provides for the expenses arising from the sickness and death of members.

Harvard University has invited the Rev. Dr. Wm. S. Rainsford, of St. George's church, to preach the baccalaureate sermon before the graduating class on June 18th. The honor is exceptional, as it has been usual heretofore that this annual sermon should be preached by a member of the university.

The church of the Redeemer has just celebrated the 40th anniversary of its founding. It was an offshoot from St. James' church, and its first rector was the Rev. Dr. Wm. J. Frost. The present building was erected by the Rev. Dr. John W. Shackelford, who was rector over a quarter of a century.

At Old Epiphany House, the Tee-To-Tum is being well patronized. An effort is now making to fit up the fourth floor of the house, which is needed for new clubs. An evening mission has been started, with a good attendance, which is constantly increasing. Meetings are held every evening, and are entered into heartily. Appeal is made for additional workers. During the summer months a fresh air work will be carried on at Rockaway Beach.

The working societies of St. Ann's church, the Rev. Dr. E. H. Krans, rector, are in a very vigorous condition. There is a Boys' Friendly Society, conducted on lines similar to the Girls' Friendly Society. The Young Communicants' Club cares for those who after Confirmation have become enrolled as communicants. There is a chapter of the Church Temperance society. To this organization the rector lately presented a fine banner.

St. James' church, is to lose the services of its efficient assistant minister, the Rev. R. S. Nichols. He has during his stay in the parish especially endeared himself to the members of the remarkable vested choir. It has been his custom to entertain the men at his apartments every Sunday evening after service; by which means he has done much to create a helpful *esprit de corps*; and he has exerted himself at all times to advance the interests of music.

The Flower and Fruit Mission has just begun active operations for the season. It is the aim of the mission to reach persons and institutions least likely to be thought of by others. Workers carry many of the flowers to tired mothers in tenement houses. They also carry condensed milk to infants, and jelly and other dainties which come in from the country with the flowers. Gifts of nutritious and appetizing food to be sent to the sick poor in their own homes are especially valued by the mission. Such gifts are particularly welcome in the summer season when most charitable agencies are closed, and so many persons of means out of town. During last year, 600,000 bouquets from more than 250 towns and villages were used in the work.

The Church Club held its last meeting before summer vacation on Wednesday evening, May 31st. Mr. Henry A. Oakley presided in the place of the president, Mr. George

Zabriskie. After the reports of officers had been read, the annual election was proceeded with. The present Churchly management of the club, which has been so much to its credit, and has awakened so wide an interest outside, was sustained by an overwhelming majority. The following officers were elected: President, Geo. Zabriskie; vice-presidents, Henry A. Oakley, Ebenezer K. Wright, and Dr. Richard H. Derby; secretary, John H. Cole; treasurer, E. R. Satterlee; trustees to fill vacancies, Robert L. Harrison, John Sabine Smith, and James Edgerton Larned.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the general missionary organization reports as a result of systematic offerings during the last quarter: For foreign missions, \$600; domestic missions, \$600; diocesan missions, \$100; Niobrara League, \$460; Lenten missionary offering of parish Sunday school, \$156.85; Lenten missionary offering of chapel Sunday school, \$146.55; special for China mission, through the Rev. F. Hawkes Pott, \$920; St. Augustine's League, \$300.80. Special arrangements are made beginning with June and continuing until October, by which a service for communicants will be held on the evening of the Wednesday preceding the first Sunday in the month. The special preachers on these occasions will be the Rev. S. G. Lines, of this city; the Rev. Prescott Evarts, of Wappinger's Falls, N. Y.; the Rev. Harold Arrowsmith, of Bergen Point, N. J.; and the Rev. C. M. Belden, of Astoria, L. I.

At old Trinity church, the Rev. Dr. Morgan Dix, rector, Trinity Sunday was observed with special features, as the name day of the parish. Haydn's beautiful "Imperial Mass" which was sung for the first time on Ascension Day, was finely rendered. The *Kyrie* of the Imperial Mass was sung at afternoon service as an anthem, with words by Mr. John H. Cornell, and the organ accompaniment by Dr. A. H. Messiter, the organist and choirmaster. Dr. Messiter arranged the rest of the Mass to the words of the Communion office. On the first Sunday after Trinity was observed the custom of rendering the monthly high Celebration to elaborate music, one of the Masses of Gounod being selected. A choral Celebration takes place every Sunday, and the musical arrangements for the coming summer will maintain the same order of excellence as is customary in winter.

The church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, will not have a summer home this season as it had last year. Instead, endeavor will be made to provide places in the country for such of the poorer parishioners as can go for a two weeks' rest, and day excursions will be given for others. A fresh air fund is being raised by the clergy to carry out these plans. A parishioner has donated to the trustees a house adjoining the church for use as a clergy house, and other parochial purposes ordinary for a parish house. The Rev. Wm. Sharp, Jr., the senior assistant minister, sailed for England, June 3rd, for a well-earned vacation of four months. The Rev. J. A. Staunton, Jr., will join the clergy force during the summer months, taking the place of Father Sharp. On Whitsunday the Sunday school of the parish closed the afternoon sessions for the season. Officers, teachers, and scholars were rewarded with copies of the revised Prayer Book, or of the Treasury of Devotion.

Philadelphia

The course of lectures on English and American Constitutional Law, which the Rev. Dr. C. Ellis Stevens has been delivering since April last at the University of Pennsylvania, has recently been completed.

Just before the Rev. Dr. W. M. Jefferis, the former rector of the church of the Nativity, left this city for Tacoma, Wash., he attended in his last illness, a promising young son of Mr. Luther Keller. The boy died, and now as a memorial of him, his father has notified the church of the Holy Communion, Tacoma, of which the Rev. Dr. Jefferis is rector, that he intends to present to it an 800-pound bell.

In the will of John J. Vogler, probated 2nd inst., are contingent bequests to seven specified charitable institutions; while the remainder of his estate, amounting to about \$75,000, is devised to 16 other charities, among which are the Sheltering Arms, and the Home for Consumptives of the City Mission.

The convocation of Germantown met in the church of St. James the Greater, Bristol, Pa., on Tuesday in Whitsun week. At the morning service, the sermon was preached by the Rev. Harvey S. Fisher. In the Office of Holy Communion, the Celebrant was the rector of the parish, the Rev. Bryce Morrow. The business meeting was held in the church at 2:30 P. M. The Rev. Dr. J. DeW. Perry was nominated to the Bishop as president, and the Rev. J. Thompson Carpenter was re-elected secretary. A new rule was adopted requiring missions to make an annual financial report to the convocation, and the missionaries to report concerning the spiritual work accomplished. In the evening, a missionary meeting was held, when the Rev. Dr. Perry, the Rev. G. W. Lincoln, and Mr. Rowland Evans, made addresses. Members of convocation expressed themselves as much pleased with the improvements recently made in the church, which include a fine new organ.

Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector, which was opened for service last November, was consecrated by Bishop Whitaker on the 30th ult. with

impressive services. The building, which has a seating capacity of 600, was filled with the members of the congregation and friends, while there was a large number of invited clergy present. Twenty of these, all vested, preceded by the surpliced choir of 24 voices, marched from the parish building to the church entrance, where they were met by the vestry, and proceeded to the chancel, repeating the 24th Psalm antiphonally. The sermon was preached by the Rev. Dr. S. D. McConnell, from the text, I Cor. iii: 1-15; after which Bishop Whitaker celebrated the Holy Eucharist, in which he was assisted by the rector of the parish. The church was tastefully decorated with flowers, palms, etc. The offertory was devoted to the fund for the erection of a new parish building. This new church occupies the site of the first Calvary church, which was consecrated by Bishop Bowman, April 30, 1859, and its first rector, who was largely identified with its erection, was the late Rev. Dr. T. K. Conrad (whose demise is noted elsewhere in this issue). He resigned in 1863, and was succeeded by the Rev. George A. Strong, whose tenure was but 26 months. The present rector, the Rev. Dr. Perry, has been in charge since May, 1866. A full description of this church appeared in our issue of Nov. 26, 1892.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

The 56th annual convention was held in the cathedral of St. Peter and Paul on Tuesday and Wednesday, May 30th and 31st. It opened with a celebration of the Holy Communion at 10:30. Bishop Walker, of North Dakota, acted as Celebrant, with the Rev. A. W. Little as Gospeler and the Rev. G. D. Wright as Epistoler. The sermon was preached by Bishop Tuttle, of Missouri, and was a magnificent exposition of the fourfold revelation of the Faith; 1, through the Word, 2, through the Holy Spirit, 3, through the Church, 4, through Holy Scripture. Under the latter head the Bishop spoke of the researches of the Higher Criticism of the present day as helpful to a right understanding of the human agency employed by the Holy Ghost. But in no way does this impair the Divine Inspiration, which speaks to the world the message of God to man in and through the sacred writings.

After the organization of the convention, the Bishop of the diocese read his annual address. In it he alluded to the remarkable growth of the missionary spirit of the diocese as evidenced by the increase of the pledges to the Board of Missions from \$7,000 in 1889 to \$15,000 in the last convention year. This had enabled the Board to add to the stipends of the missionaries of the diocese, to give much valuable aid to parishes and missions for the purchase of lots and the building of churches, and to rouse to greater zeal and enthusiasm the Churchmen of the diocese. In alluding to the final revision of the Prayer Book at the last General Convention, the Bishop gave one of the most eloquent and beautiful descriptions of the grandeur, power, and fitness of the Book of Common Prayer as the Church's deposit of worship, the instrument for teaching the Catholic Faith, the most effective missionary publication for the instruction of seekers for the truths of Christianity and the final union of all Christians in the bosom of the Catholic Church. In this connection he spoke of the inception, growth, and work of the Chicago Prayer Book Society, which should be so sustained and encouraged by the diocese that it might in the immediate future send its editions of the Prayer Book into every village and town of the great West. The condition and growth of the diocese during the past year showed satisfactory evidences of the faithful work of the clergy and the devotion of the laity.

After the address the report of the Board of Missions was read by the Rev. John Rouse. The showing for the past year was excellent in the material prosperity of the missions, the generosity of the gifts and pledges, and the work of the clergy. The report gave a comparison between the pledges of the past ten years, showing an increase from \$4,161.76 in 1883 to \$15,972 in 1892. Pledges for the coming year were then made from parishes, missions, Sunday schools, and individuals. The total amounted to \$16,348.50. This will most likely be made up to \$18,000 before next convention.

Reports from the Endowment Fund, the Aged and Infirm Clergy Fund, and the Widows and Orphans Fund showed a decided growth in interest and larger offerings than previously.

The report of St. Luke's Hospital exhibited larger expenditure than income, the deficit amounting to nearly \$10,000. Parishes and missions were urged to contribute more generously to the work of this most useful charity. The resignation of the Rev. Clinton Locke, D.D., from the presidency, which he has held since its inception, was made the occasion for a resolution of thanks to him for his great interest in the work.

The presence of S. Corning Judd, Esq., chancellor of the diocese, after an absence of four or five years through sickness, was greeted with pleasure, and the convention passed a resolution of gratification at his restoration to an active share in its business.

The report of the Chicago Prayer Book Society showed a very satisfactory result of the few months of its existence. A 10,000 edition of the 12mo Prayer Book has been printed from plates made in Chicago. A large number of these has been sold, and the society hopes in the near future to be able to publish an edition of a smaller size.

The report of the Committee on Education referred to the Western Theological Seminary and Waterman Hall. The efficiency of the former is shown in the excellent men it has already given to the Church of this and other dioceses. The great need of the Seminary is money for the endowment of professors' chairs and the granting of scholarships to deserving students. Waterman Hall has rapidly risen in favor as an educational centre for girls. Every room is full and applications for admission are already greater than the facilities afforded. The excellence of the training given is evidenced by the satisfaction of the parents of the pupils.

Reports from the Home for Aged Women and the Orphanage which has just been organized, were read, and showed gratifying results from last year's work.

A committee appointed by the Board of Missions to prepare a scheme for a building and loan fund for the diocese reported favorably, and the convention accepting the proposition appointed a committee to carry out the project. The committee consists of the Rev. Dr. Locke and the Rev. T. N. Morrison, and Messrs. D. B. Lyman, A. Ryerson, A. Tracy Lay, and W. R. Stirling.

The Rev. G. D. Wright and Mr. W. R. Stirling were appointed delegates to the Missionary Council.

The Standing Committee of last year was re-elected by acclamation. The members are the Rev. Messrs. D. S. Phillips, S. T. D., T. N. Morrison, and E. R. Bishop; Messrs. F. B. Peabody, A. T. Lay, and C. R. Larrabee.

The Rev. Luther Pardee was re-elected secretary of the convention and registrar of the diocese, and Mr. W. K. Reed, treasurer.

The delegates to the Federate Council of the Province of Illinois are the Rev. Messrs. A. W. Little, W. W. Wilson, F. W. Keator, M. Stone, B. F. Matrau, and Messrs. J. M. Banks, J. T. Bowen, J. E. Ennis, J. T. Nichols, and G. H. Harlow. Of these, Messrs. Little, Wilson, and Harlow were appointed a committee to raise funds for the orphanage at Springfield.

The Board of Missions as constituted last year was re-elected with a few additional names to make the whole number 30.

A resolution respecting Hospital Sunday was carried, to the effect that the clergy were requested to take up offerings on the Sunday before Advent. An amendment of the Canon for the Election of Vestries was made, providing that vacancies may be filled by the vestry with the consent of the rector, or if there be no rector, of the senior warden. A recommendation advising rotation in the *personnel* of vestries and wardens was laid on the table as unfinished business.

The convention was marked by a spirit of unanimity and an entire absence of bitterness, jealousy, and the party spirit. The only attempts at discussion were made on two questions of finance. One was as to the advisability of adding the interest of the Endowment Fund to the principal instead of using it each year, which was carried. The other related to the charge of 6 per cent. on unpaid and overdue assessments to the Diocesan Fund, which also prevailed when put to the vote.

The Bishop closed the convention with some happy remarks on the staying powers of the clergy, the spirit of harmony pervading the whole diocese, and the existence of an *esprit de corps* that promises much larger growth both in temporal and spiritual affairs for the future. After the singing of the *Gloria in Excelsis* and the Bishop's blessing, the convention adjourned *sine die*.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

EDDINGTON.—The parochial report of Christ church, the Rev. Henry B. Bryan, rector, for the year ending May 1st, 1893, gives the following statistics: Baptisms (including 4 adults), 18; confirmed, 11; communicants, 92; Sunday school officers and teachers, 7; scholars, 50; Bible class, 1 teacher and 12 members. Money receipts from all sources, \$1,740.56, and expenditures the same. The rector has also charge of Ascension chapel at Newportville, which had been considered "hopelessly dead," and is now revived, and is responsive to the earnest efforts made in its behalf.

WAYNE.—A special Evensong was held in St. Mary's memorial church, the Rev. Dr. Thomas K. Conrad, rector, on Thursday evening, 25th ult. The vested choirs taking part in the musical portion of the service were St. Peter's and St. Philip's, Philadelphia; St. Thomas', Whitmarsh; and St. Mary's, Wayne. The sermon was preached by the Rev. Dr. J. Lewis Parks, of St. Peter's, Phila., his subject being "Music in connection with Religion."

WAYNE.—The Rev. Dr. Thomas Kittera Conrad, rector of St. Mary's memorial church, (and also of old St. Paul's, Philadelphia), entered into life eternal on Trinity Sunday, after an illness of five days. While engaged in one of his most pleasant self-imposed tasks, that of ringing the chimes, on Monday evening, 22nd ult., he became overheated, contracted a slight cold, and was ordered by his physician to

remain in bed. There was a special Evensong service on the 25th ult, and to hear the music he took a seat by an open window in his room, where he caught an additional cold; pneumonia followed, although the immediate cause of his death was an attack of heart disease. He was born in Philadelphia, Jan. 19th, 1886, received the degree of A. B. in the class of '55, University of Pennsylvania, and later that of A. M. He pursued his theological studies under Bishop Alonzo Potter by whom he was ordained in St. Mark's church on his 24th birthday. His diaconate was passed at All Saints' church, Philadelphia, and he was chosen the first rector of Calvary church, Germantown, which he was instrumental in building. After some years, he became rector of St. John's church, Clifton, Staten Island. Subsequently he was associated with the Rev. Dr. Rowland at the church of the Heavenly Rest, New York City, being one of the original vestrymen. One of his last acts was to take part in the consecration services of this church on the 18th ult. Laboring under a throat affection, he went to Europe for treatment. On his return to this country, he went to Philadelphia and shortly after began the erection of the church of the Transfiguration, West Philadelphia. Resigning as rector in 1884 he again went abroad. In 1886, he was elected rector of old St. Paul's church, (now a mission of St. James'), Philadelphia, which position he retained at the time of his death in connection with St. Mary's. He was invited to take charge in 1888, of the latter parish. There was no church edifice in the village, but the congregation was worshipping in a hall; and he signified his desire of building a church in memory of his parents. The ground was given by Mr. Geo. W. Childs, a church built thereon, and consecrated April 17, 1890. Possessed of ample means, his charities were countless, and always administered in an unostentatious way. He was a man full of that personal magnetism that drew to him all classes with whom he came in contact. The burial office was said on the 30th ult. at St. Mary's, by the Bishop, the Rev. Drs. Cooper and Watson, and the Rev. John Bolton. The interment was private. The committal service was said by the Rev. Dr. Newlin. Bishop Potter of New York, who was expected to take part in the burial services, was unable to be present, as he was compelled to go to Quebec. The Rev. Dr. Joseph D. Newlin, rector of the church of the Incarnation, Philadelphia, who was a classmate of the Rev. Dr. Conrad, preached the memorial sermon on Sunday morning, 4th inst.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

KNOXVILLE.—St. John's parish church has been removed from its old site near St. Mary's School to a lot adjoining the campus of St. Alban's School, and by agreement of the vestry, with consent of the Bishop, is to be used by the latter for daily service. The first service was held on last Sunday evening, the church being filled with an attentive congregation joining heartily in the service. The sermon was preached by the Rev. Dr. Rudd, upon David the giant killer, just the kind of sermon that manly boys like to hear.

St. Alban's closes its third year on Wednesday of this week, June 7th. On Monday a game was played with the Knox College Base Ball Club; on Tuesday (as we write) the final examinations are taking place, and the Tennis Tournament is to be closed; on Wednesday A. M., Field Day sports, and a game of ball with Abingdon College. In the evening, the graduating exercise are to be held in the Armory. St. Alban's School is now permanently established and the prospect for the future is encouraging. The summer camp in Michigan, in care of the efficient headmaster, Major Noyes, will be opened on July 1st.

St. Mary's School, the institution of the Province of Illinois, will close its twenty-fifth full year on Wednesday of next week, June 14th. The precise anniversary, April 12th, was celebrated by a meeting of the alumni in Chicago, by invitation of Dr. and Mrs. Leffingwell, and Miss Hitchcock, vice-principal, who began the work in 1868 and have continued without interruption, to this time. The programme for Graduates' Day will be: Celebration, 6:45; Matins, 9:30; literary exercises in the Study Hall, 10. The Bishop of Quincy will preside.

Easton

Rev. Wm. Forbes Adams, D. C. L. Bishop

St. Paul's parish, Kent Co., Md., held its bi-centennial on May 24th and 25th. On the 24th, at 6 A. M., the memorial Sacrifice of praise and thanksgiving was offered, the holy vessels for which, were given to the church in 1693. At 10:30 A. M., a second Communion was administered. The sermons were by the ex-rectors, the Rev. S. S. Hepburn, O. Va., and the Rev. S. C. Roberts, of Chestertown, Md. At 3:30 P. M., a solemn memorial of the faithful departed, for the last 215 years, was held; the rector, the Rev. Chris. T. Denroche, read out the names and dates of decease of the old church officers, coupling with them all departed worthies of St. Paul's, (the congregation standing the while); prayer was then said commending them to God. The memorial addresses were made by L. R. Shewell, Esq., of St. Paul's; the Rev. Messrs. William Munford and George C. Sutton, ex-rectors, and the Rev. Peregrine Wroth. On the 25th, at 10:30 A. M., Matins and sermon by the Rev. Wm.

Munford; at 3:30 P. M., Evensong and addresses by the Rev. Messrs. S. S. Hepburn, Geo. C. Sutton, and Wm. Munford, at 8 P. M., service and addresses by the Rev. Wm. Munford, the Rev. Geo. C. Sutton, and the rector. These services were of the heartiest character. Miss Beacham, a talented vocalist of Baltimore, sang during the offertory. The ladies of St. Paul's provided amply and well for the influx of happy and appreciative guests, on both days of the celebration.

ELKTON.—Interesting services were held on May 25th, in St. Stephen's church, near Earlville, in commemoration of the 200th anniversary of the founding of North Sassafras parish. The church was thronged by large congregations. North Sassafras parish is distinguished as being one of the oldest religious organizations in the United States, its history beginning about 60 years after the organization of the Province of Maryland. A bounteous collation was served the visitors. The interior of the church was tastefully decorated with floral designs, and special music was rendered by the choir. The exercises were conducted by the Rev. Albert Ware, rector of North Kent parish, and the Rev. Wm. Schouler, rector of Trinity church, Elkton, Dr. Grammer, of Baltimore, assisting. The rector, the Rev. Thomas Duncan, delivered an address of welcome. He was followed by Dr. Duncan Veazly, of Baltimore, who in a felicitous address, recounted the early history of Maryland with reference to the Episcopal Church. Dr. David P. Davis recounted in detail the history of the parish from its foundation to the close of its first century. A pleasing poem written for the occasion by Mrs. Hardcastle, was read. The closing address of the morning was delivered by Bishop Coleman, of Delaware, who feelingly spoke of his father's relations with the parish as rector, and of his own early associations with the church. In the afternoon, the first speaker was State Senator John S. Wirt, who spoke of his personal and family's association with the parish, and paid a feeling tribute to the late Bishop Lay. He also spoke of the need of an energetic missionary spirit in the diocese and the county at large. The history of the parish for the second century was read by Mr. George Biddle, followed by an eloquent closing address by the Rev. Dr. Julius E. Grammer, of Baltimore.

In 1696, the vestry decided that it was necessary to erect a church, and they accordingly purchased 100 acres of land, in a convenient location, from William Ward, for 5,000 pounds of tobacco, and a little later 200 acres more were added to the purchase. A contract was made with Casparus Hermen to erect a church of brick or stone 25 by 30 feet, the walls to be 2 ft. thick at the foundation and 18 inches above, they to be 12 ft. high, to have four windows, a folding door 6 ft. wide, besides other specifications, the contract price being 18,000 pounds of tobacco. The salaries of the various rectors were paid in tobacco up to 1803, when the Rev. Henry Lyons Davis, father of the late Henry Winter Davis, was paid £100 specie, and given the parsonage, with firewood, for £25. He remained the rector till 1815. The salary was raised in 1804 to £560. In June, 1823, it was decided to tear down the church, then in a ruinous state, and re-build. This building was consecrated by Bishop Kemp, July 21, 1824, and stood until 1873. The present church was built in 1874, the cost being \$6,598.33. In the graveyard adjacent the church, is the tomb of Dr. David Davis, father of the late Vice-President Davis, and the life-long friend of Abraham Lincoln.

CAMBRIDGE.—The Rev. Thos. Carter Page, of the diocese of Virginia, will enter on duty as rector of Christ church, June 15th.

California

Wm. Ingraham Kip, D. D., LL. D., Bishop
William F. Nichols, D. D., Asst. Bishop

SAN DIEGO.—The Bishop made a special visitation to St. Paul's parish on May 17th, and confirmed eight persons. Among these were a Baptist minister, and a licensed preacher of the same denomination, and the wives of both. The Baptist minister, Mr. Harry Tratt, has been pastor of the Baptist congregation at National City for a year and a half, and was presented by the Rev. A. L. Mitchell, rector of St. Matthew's church, of that city. Mr. Tratt will become a candidate for Holy Orders.

Southern Virginia

Alfred Magill Randolph, D. D., LL. D., Bishop

Trinity church, Portsmouth, is to be enlarged, and the work will be begun about July 1st. An addition will be built on the south side of the church, which will increase the seating capacity 200. The steeple will be removed, and a brick tower 70 feet high will be built. The side galleries will be taken away, and a new gallery placed in the east end, the chancel re-modeled, and a baptistery, an organ chamber, and a vestment room added. The bell is to be recast, and probably additions will be made to the furnishings of the chancel. It is also contemplated to purchase a new pipe organ to be much larger than the instrument now in the church. The vestry have the necessary funds for the work.

On Tuesday, May 16th, the committee on schools, appointed by the Danville Convocation at its last meeting, held a

meeting in Danville and resolved on the establishment of two Protestant Episcopal schools of high grade, one male, the other female, within the bounds of the Danville Convocation, their organization and direction to be in the hands of the directors of joint stock companies, subscriptions for shares being placed at \$10 per share; said subscriptions to be payable one-third cash, and the balance in one and two years from the date of granting the charters.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

WILMINGTON.—At the ordination service at St. John's church recorded elsewhere in our columns, the vested choir rendered the music in a reverent and devout manner, the principal selections being Conant's beautiful Communion Service in A flat and Gounod's anthem, "Lovely appear," from "The Redemption." William J. Fisher, who has been choir-master for the past ten years, was director. At 4 P.M., after Choral Evensong, the Rev. John S. Littell, one of those ordained, preached his maiden sermon, from the text, "The truth shall make you free." The Bishop confirmed 11 persons and delivered an address, and referred in feeling terms to the approaching departure of the rector. The Rev. P. B. Lightner, rector of New Castle, the Rev. E. K. Miller, of Newport, and the Rev. John Coleman, brother of the Bishop, assisted in the services.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The Rev. Frederick Gibson, rector of St. George's church, has received the honorary degree of Doctor of Divinity from Nashotah Theological Seminary, Wisconsin.

The Bishop and family have moved out to his summer residence on the Joppa road, near Towson.

The Rev. J. C. Jones, rector of the chapel of the Atonement, is making efforts to erect a new building for the congregation. The chapel is now a mission of Emmanuel church.

On Sunday, May 28th, the Rev. George A. Leakin, A. M., celebrated the 50th anniversary of his ordination, and at the same time the golden jubilee of the foundation of the congregation in Trinity church. The services were well attended. Dr. Leakin officiated at the morning service, assisted by the Rev. Stuart Crockett and the Rev. Edw. P. Gray. Dr. Leakin gave an interesting historical sketch of the church and of his own pastoral life. Only one of the small band of teachers who started the work is living. There were 66 clergymen in the diocese at that day, and of these only six are living besides Dr. Leakin. The little mission on Ann st. near Aliceanna, was moved to Bank st., and Trinity church was erected, with Dr. Leakin as rector, in 1841. In 1854 the congregation moved to their present building, on Broadway and Pratt st. After the service, Communion was celebrated, and at its close the congregation waited to greet and congratulate their former rector. In the evening, the Sunday school held its annual celebration. A reception was given to Dr. Leakin on Monday, May 29th, in the Sunday school room of Trinity church.

ANNAPOLIS.—Bishop Paret confirmed a class of 28 persons at St. Anne's church, on Sunday morning, May 21st. In the afternoon, he confirmed at St. Margaret's church, North Severn, and at St. Philip's chapel, Annapolis, at night.

COCKEYSVILLE.—The Bishop preached and confirmed a class of persons at Sherwood church, on Sunday, May 28th. The lecture room of the church has been frescoed.

Northern Texas

Alex. Chas. Garrett, D. D., LL. D., Bishop

Trinity Sunday was a great day in the history of the church of the Holy Cross, Paris, now completed and consecrated. It is cruciform in shape, and measures from west to east 85 feet, and 53 feet through transepts. It is also well furnished in all things, and has a fine two-manual organ by Gratian, of Alton, Ill., all being paid for. The consecration was duly performed, with a fine morning service and Communion, and splendid sermon from the Bishop on the doctrine of the Trinity. At evening service occurred the Confirmation of three young girls, and another fine sermon from the Bishop on the power and majesty of God. The congregation has also built a two-story rectory on the lot adjoining the church, to the great comfort and convenience of the Rev. J. W. Bleker, the earnest and valued rector of the parish.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—There was quite an enthusiastic meeting of the Brotherhoods connected with the different city parishes, held on May 21st at the Diocesan House. Brotherhood work was discussed by Chapter 333, St. Anna's church, and by the members of the parish societies for young men. The Bishop favored an Associate Brotherhood to be called the Associated Brotherhood of the Church in New Orleans. A number of good resolutions were adopted and an organization, subject to the approval of the different Brother-

hoods, was effected with the Bishop as president, Dr. Noll as vice-president, with other vice-presidents. The Bishop delivered some wise counsel, and spoke freely of the good which young men can accomplish. Mr. Jno. F. Tobin, of the Brotherhood of St. Andrew, urged the formation of local chapters as a scheme which has received the practical approval of the Church, and which has everywhere produced the best results.

"Woman's Day," Whitsun Tuesday, was observed in this city by a gathering of the ladies of the different city parishes in Christ cathedral chapel. The address was delivered by the Rev. M. A. D. Brewster, and was an able presentation of the work which lies before the women of the Church.

At the request of the whole parish, the rector of Annunciation church, the Rev. Dr. John Percival, has been induced to withdraw his resignation as rector, which was tendered to the vestry a few weeks ago.

New York

Henry C. Potter, D. D., LL. D., Bishop

POUGHKEEPSIE.—The Knights of Temperance held an annual meeting during the week ending with Whitsunday. Delegations were present from companies near and far. On Friday a prize banner was awarded to the company from Calvary church, New York, in a competition in declamation. On Saturday there were athletic contests, and the giving of another banner, and a parade of the Knights in uniform took place through the city streets, about 250 being in line. On Whitsunday special services were held at which the preachers were the Rev. G. F. Nelson of Grace chapel, and the Rev. Edward A. Bradley, D. D., of St. Agnes' chapel, New York. The Knights were hospitably entertained during their stay.

The May meeting of the clericus of the Highlands was held at St. George's church, Newburgh. The subject discussed was "The Present Aspect of the Religious World," the presenter being the Rev. Wm. C. Maison.

WESTCHESTER.—On the evening of Tuesday, May 23rd, the choir room of St. Peter's church was dedicated by Bishop Potter. A service of Confirmation followed.

MR. MINTURN.—At the benediction of the cottages, already referred to in these columns, addresses were made by the Bishop and the Ven. Archdeacons Peters and Van Kleeck. A pleasant feature of the occasion was the announcement of the gift of \$15,000 from Mr. and Mrs. Wm. M. Kingsland, for the erection of a church on the grounds.

Connecticut

John Williams, D. D., LL. D., Bishop

A convention of the Connecticut Chapters of the Daughters of the King was held at St. Paul's church, New Haven, on Thursday. It was the first state convention of these bodies. Delegates were present from all parts of the State, and the clergy with their chapters. Miss E. L. Ryerson, general secretary of the order, was also present. Addresses were made by Bishop Williams and some of the clergy, and reports from the secretaries of 34 chapters. The exercises commenced with a celebration of the Holy Communion.

Western New York

Arthur Cleveland Coxe, D. D., LL. D., Bishop

GENEVA.—The graduating class at Hobart college has presented to the college chapel a set of new service and prayer books handsomely bound. The college and faculty have recently presented to Dr. John P. De Laney a silver salver, in testimony of his efficient services given without charge.

BUFFALO.—On Sunday after Ascension Day, after Evening Prayer, Bishop Coxe confirmed a class of 71 persons, comprising one from St. Paul's, by the rector of that parish, four from St. Thomas', one from St. Peter's, and 65 from St. James'.

The Rev. Jesse Brush, formerly rector of St. Paul's, Mayville, Chautauqua co., has become priest in charge of St. Peter's, one of the East-side missions associated with St. James' church.

On Whitsunday afternoon, the chaplain of the 74th Regt. N. G. I. N. Y., the Rev. Thos. B. Berry, held service for the regiment in the church of the Ascension, kindly placed at his disposal for the occasion. This was the first service that has been held for the 74th in several years. About 350 men were present, including staff and field officers and a large congregation. The chaplain preached from St. Mark x: 21: "And Jesus looking on him loved him." The subject, the potentialities of young manhood, held the interested attention of the members of the regiment throughout.

On Whitsun Monday evening, the first public meeting of the Church Sunday School League was held in the church of the Ascension. The congregation was largely made up of Sunday school workers. The president of the league, the Rev. Thomas B. Berry, rector of the church of the Good Shepherd, opened the meeting with a short service consisting of the Creed, Lord's Prayer, and Collects, and after the singing of a hymn, gave a brief explanation of the objects of the league. The Bishop made some opening remarks, which were followed by an intensely practical address by the Rev. Wm. Prall, D. D., rector of St. John's church, Detroit. Mr. Millard S. Burns, the superintendent of the Ascension Sun-

day school, explained the methods in vogue in that school for looking up absentees and for retaining its hold upon the pupils. After prayer and benediction by the Bishop, the meeting adjourned. It is proposed to hold two such public meetings each year, and three conferences for teachers, at which latter papers will be read and Sunday school methods discussed.

The fourth in the series of "Columbian sermons" was preached May 24th, in St. Paul's church, by the Bishop of Springfield, the subject being "Catholic Worship: The Holy Eucharist its centre." Contrary to his usual custom, Bishop Seymour read from MS. The discourse was a masterly and exhaustive production.

Massachusetts

BOSTON.—The church of the Messiah choir gave an excellent concert in Chickering Hall on May 24th. The programme was made up of vocal and instrumental selections, interspersed with readings and recitations.

St. Stephen's church has published its annual report: Baptisms, 48; confirmed, 41; marriages, 25; burials, 26; communicants, 354; Sunday school scholars and teachers, 219; parochial receipts, \$11,547.52; offerings for all purposes, \$1,216.98. This new parish will soon be self-supporting and independent of the city Board of Missions.

The baccalaureate sermon before the students of the School of Technology was preached in Trinity church Sunday afternoon, May 28th, from I Kings vii: 13-14, by the Rev. Dr. Donald.

The Rev. D. I. Odell, after two year's rectorship of St. Luke's church, Chelsea, where he has carried an excellent work despite many drawbacks, has resigned and will soon remove to Philadelphia.

WINCHESTER.—The church of the Epiphany have purchased a valuable building lot for a new church, the present one is inadequate for the needs of this growing parish, under the charge of the Rev. John W. Suter.

West Virginia

Geo. Wm. Peterkin, D. D., LL. D., Bishop

Bishop Peterkin expects to open a reading room shortly in the "Light House" mission in the slums of Parkersburg, and after his return from Brazil this summer, a coffee house will be established.

Christ church, Clarksburg, is to be improved by being enlarged. The committee appointed for the purpose has already \$900 in hand.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

A handsome monument has just been erected to the memory of the late Bishop Beckwith by this diocese. It was placed in "Oakland," Atlanta's beautiful home of the dead. It is a very fine specimen of the sculptor's art, its chief beauty being in its simplicity. The stone is Westerly, R. I., granite, and is what is known as the "ledger" style. It consists of a massive slab, eight feet long and four feet wide, surmounted by a Maltese cross. On the slab is the inscription:

John Watrous Beckwith, 2nd Bishop of Georgia, 1868—1890. Born at Raleigh, N. C., Nov. 9, 1831; died Nov. 23, 1890.

On the end of the slab is carved: "Erected by the diocese of Georgia."

Tennessee

Chas. Todd Quintard, S. T. D., LL. D., Bishop

The acceptance by the Rev. Thos. F. Gailor, D. D., of the office of Assistant Bishop, we give herewith:

SEWANEE, TENNESSEE,

Feast of St. Philip and St. James, 1893.

The Rev. T. F. Martin, the Rev. F. A. Shoup, Prof. B. L. Wiggins,

GENTLEMEN:—Your official letter of April 23rd, notifying me of my election by unanimous vote to the office of Bishop Coadjutor of the diocese of Tennessee, has received my earnest and prayerful consideration.

An election to the episcopate under any circumstances must always come to a priest of the Church with a solemn and awful meaning, and there are circumstances in my life, not unknown to you, which have served to intensify the pain and increase the difficulty of my decision.

Yet, I am devoutly grateful to Almighty God that I have been enabled to see my duty in this matter clearly and without a shadow of misgiving.

My devotion to the best interests, the present and future welfare of the University of the South, is not at this time incompatible with, but rather encourages, my acceptance of the high office in the Church in this diocese where my life thus far has been spent and to which I am bound by the strongest ties of affection and of personal association.

The manner of my election fills me with awe and moves my heart with strong yearning towards my brethren who have humbled me and honored me by this expression of their confidence and esteem.

Before such indications of the Divine Will, my individual opinions, or feelings, or preferences, or even self-distrust, count as nothing.

I accept the call as the call of God, praying the help of the Holy Ghost to enlighten my mind and strengthen my heart in the discharge of the sacred trust which, if the Church approves, is to be committed to my keeping.

Believe me, with great respect, your servant in Christ.

(Signed)

THOS. F. GAILOR,

East Carolina

Alfred A. Watson, D. D., Bishop.

The 10th annual council met in St. Peter's church, Washington, N. C., the Rev. N. Harding, rector, on Wednesday, May 24th. About 20 of the clergy answered to their names, and there was a fair attendance of lay delegates. The opening sermon was preached by Dr. Huske, of Fayetteville. The Bishop presided throughout. The Rev. Nathaniel Harding was re-elected secretary, and Dr. DeRossett, treasurer.

A resolution of sympathy was read by the secretary from the diocese of North Carolina at its convention, on account of the death of the Rev. Dr. Hughes.

The Bishop's report showed, among other official acts, 259 persons confirmed, 3 new churches consecrated, and one deacon ordained; 58 lay-readers have been licensed; there are 7 postulants. The diocese contains 11 self-supporting parishes, occupying the whole of their rectors' time; but in all 20 presbyters and 7 deacons. Three new clergy have been received by letters dimissory during the past year.

The report of the Committee on the State of the Church showed a marked increase in nearly all items of progress—in the number of Baptisms particularly, of Sunday School scholars, and of services held by the clergy, and of nearly all the diocesan funds.

On Thursday morning at 11 A. M. a recess was taken for a memorial service in memory of the late Rev. Nicholas Colin Hughes, D. D., whose death, a week before the council, removed one of the landmarks of East Carolina; the service (for All Saints' Day) being conducted by his peers, the elder clergy. A sketch of his life was read; brief addresses were made by Drs. Huske and Carmichael, and Bishop Watson. It is remarkable what a large number of clergy in the ranks to-day owe the fact largely to the influence and assistance of this man of God. Chocowinity School was the work of his life. Dr. Hughes was likewise the author of the book, "Genesis and Geology." Of a fine height and winning countenance, serene and gentle in aspect, and of a voice in which benevolence spoke, a missionary of the Church, a father to many and a friend to all; his body now rests in the old pre-Revolution churchyard of Trinity, in Beaufort Co.

By no means the least useful and inspiring part of the conventions as a rule—the missionary meeting—was held on Wednesday night. The Rev. E. Wootten spoke of his work in 13 counties of the diocese, and general addresses were made by Judge Albertson, Mr. Silas McBee, of Sewanee, and by Miss Emery.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

The diocese has just lost by death two of its most active and well-known priests, the Rev. Russell Asa Olin, S. T. D., rector of Trinity church, Watertown, and the Rev. William Henry Platt, rector of Trinity church, Binghamton. Mr. Platt had been but a comparatively short time in the diocese, having been received July 4, 1890, from the diocese of Central Pennsylvania, where he was rector of Trinity church, Carbondale. He succeeded at Trinity, Binghamton, the Rev. Sydney H. Cook, the first rector of the parish, whose early death brought to his attached people an affliction which, by a strange coincidence, is now repeated. Dr. Olin's death was a great surprise and shock to the whole diocese, as he was generally considered to be a man of robust constitution, and had been long identified with the active work of the diocese. He was one of the chief figures in the last Diocesan Convention, held in Christ church, Oswego, in 1892, when his influence was the main factor in procuring the adoption of the new Canon X, which has reference to the missionary work of the diocese. That work helped to secure for him an election to the General Convention at Baltimore, where he served with distinction. He was well known in this part of the State alike for his vigor and clearness as speaker and debater, and as the rector of the largest parish in the diocese, whose beautiful church and rectory and parish house were the munificent gifts of Gov. Roswell P. Flower and his brother, Anson R. Flower, Esq. Dr. Olin was born at Potsdam, Jan. 22, 1840. At 19 he became a student at Brown's University in Rhode Island, after which he was teacher of mathematics in a college at Burlington, N. J. He enlisted in 1862 as a private in the 15th Pennsylvania cavalry. In the following year, having been discharged on account of poor health, he entered Hobart College, graduating in 1865. He became headmaster of De Veaux College, Suspension Bridge, for two years, was ordained deacon in 1867, and in 1869 took priest's orders. During one year he was adjunct professor of Latin and mathematics in Hobart College. On July 1, 1869, he was given charge of St. James' church, Clinton, Oneida county. In 1871, he assumed management of St. John's School, Manlius, and in 1873, became rector of the church of the Messiah, Glens Falls, N. Y., from which place he went to Watertown to become rector of Trinity parish, as the successor of Bishop Brewer.

ONEIDA.—On Sunday morning, May 7th, the 50th anniversary of St. John's church was celebrated. The usual services at the church were conducted by the rector, and in place of the sermon, he read a very interesting historical sketch of the church. In the evening several letters were read from former rectors, and from Bishops Whipple and Huntington.

Away back in 1816 Bishop Hobart established a mission of the Church at Oneida Castle. The Rev. Eleazer Williams was placed in charge, and on September 21, 1819, Bishop Hobart consecrated a church, which the Indians had built, and named it St. Peter's church of Oneida Castle. At this place it is said he confirmed in all about 500 Indians. In 1840 the church building was sold to the Unitarian society at Vernon and removed to that village, where it still stands. The first services held in this village were held in November, 1842, by the Rev. Stephen H. Battin, rector of Zion church, Rome. A Sunday school was organized in the spring of 1843 with 40 pupils and six teachers. In 1858 the parish was presented with a lot by Niles Higinbotham and a church built as a thank-offering by Mrs. Higinbotham and her mother, Mrs. S. D. Randall. Nine years later the money had been raised for a rectory. In August, 1873, the enlargement of the church was begun, and it was re-opened by the Bishop on Dec. 23, 1873. The Rev. John Arthur, the present rector, was called here from Cortland in 1889. During the 50 years of the church's history the records show the following statistics: Baptisms, 551; Confirmations, 387; marriages, 128; burials, 191. The Rev. Mr. Battin, the first minister, who served the parish during 1842-3, died last February, at the age of 79 years. The succeeding rectors, the Rev. Messrs. T. I. Sleeper, Edward Pidsley, G. T. Le Boutillier, Geo. P. Hibbard and J. Everist Cathell are nearly all living. Jan. 28, 1892, the vestry unanimously resolved to call for subscriptions for a new stone church not to cost more than \$20,000. This amount has not yet been secured, but there is reason to believe that within a few years the parish will become possessed of a new building.

Ohio

Wm. Andrew Leonard, D. D., Bishop

HURON.—Mrs. Mary B. McClure, a devout Churchwoman, long identified with the Church here, has lately given to the parish a parish house near the church with ample room for all sorts of objects. It will prove to be a blessing in many ways and keep ever in grateful remembrance the generous donor.

Northern California

J. H. Wingfield, D. D., D. C. L., Bishop

St. Philip's church, Durham, which, after being without a rector for more than a year, had become very much run down, has developed into a live and active congregation during the past year under the efficient management of the Rev. Stewart McQueen, and bids fair to be one of the strong parishes of the diocese. About 25 communicants have been added and it is expected that a large class for Confirmation will be presented to the Bishop at his next visitation. A Woman's Aid Society, a branch of the Woman's Auxiliary, a chapter of the Brotherhood of St. Anthony, and an Altar Guild have been established. Communion is celebrated on every Sunday, and on all Holy days. The offerings and the attendance at Sunday school have been considerably increased, and the congregations are large, particularly at night.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—The 23d annual report of the Sheltering Arms Nursery is issued. This institution receives and cares for children from two days old to seven years. During the last twelve months 162 little children were sheltered, of whom only 11 died. Thirty-one mothers were received into the nursery in the capacity of nurses and laundresses. These were of different nationalities, but the majority were American. Through the generosity of friends, the children were favored with many pleasant outings during the summer, among them by the efforts of Miss DeComps, to Ocean Grove, where they were taken in detachments for two weeks at a time. The receipts for the year were \$11,892.71 and the expenditures \$7,669.14, leaving a balance of \$4,223.57. The invested funds amount now to about \$25,000. The group of buildings at 157 Dean st. are valuable and clear of all debt. This charity has been financially very successful and has elicited a wide interest among parishes and individuals throughout the diocese.

At the new All Saints' church, May 28th, the rector, the Rev. Melville Boyd, observed the completion of 17 years of service in the parish by a special sermon.

The Women's Guild of the church of the Redeemer has newly carpeted the guild room, and are proposing to redecorate the walls of the room. Plans to be matured in the late autumn are already under way, looking towards the raising of funds for canceling a considerable part of the mortgage debt. This parish has had since the beginning of its history, a very efficient and highly respected sexton in the person of John Magee, who is now in the 90th year of his age, and still in vigorous health. He is now sexton *emeritus*, retired on a salary which will make him comfortable for the remainder of his life.

St. Phebe's Mission, which is situated at 127 DeKalb ave. has just issued its tenth annual report. The scope of this mission is varied and practical and its field large, including

in the range of its kindly offices, the poor, ignorant, vicious, and criminal, the jails and prisons. A bequest of the late Mr. Low has started an endowment fund with \$10,000. A legacy from a Christian woman of humble station adds \$300 to this. The Fresh Air work of the mission is an important feature; 480 persons were sent to the country. The total receipts in money, including balance of previous year, aggregated \$10,547.86, expenditures amounted to \$7,474.18, leaving a balance of cash on hand \$3,073.68. Among the other interesting details of work were: visits made, 4,154; magazines and papers given, 13,119; lodgings furnished, 1,487; meals given at mission house, 5,720; garments given to city poor, 4,344; total number helped by the mission, 28,020.

LONG ISLAND CITY.—The debt of St. John's church, the Rev. J. A. Denniston, rector, has been reduced during the past year from \$2,500 to about \$1,600, including the fulfillment of some pledges which have been made. It is trusted that all embarrassment of debt will soon be removed, which will give the parish a property worth \$12,000. This parish, situated in the midst of a foreign and unchurchly population, has through the faithful zeal of the rector and his earnest helpers, made a remarkable success.

FORT HAMILTON.—St. John's church, the Rev. F. D. Hoskins, rector, has lately raised \$350, to be applied towards paying for its new Sunday school building, also \$600 to be added to the fund started several years ago for a new church building. The present building is the oldest edifice of its kind in the county of Kings.

PORT JEFFERSON.—The Rev. D. Marvin, rector of Caroline church, Setauket, has for a considerable time past held services at Port Jefferson. It is now proposed to give the work there a more independent character, looking towards the early formation of a parish. The Rev. William G. Webb, assistant minister at Christ church, Bedford ave., Brooklyn, preached at Port Jefferson, on Sunday, May 21st.

St. Luke's Hospital, New York

At a meeting of the Board of Managers of St. Luke's Hospital held Monday, May 29th, it was announced that a considerable gift had been made to the hospital, in the shape of railroad shares. The giver was Mr. Aaron Ogden, secretary of the building committee, and the gift is intended to be used in the general work of the hospital. At the same meeting it was announced that terms had been made for the sale of the site now occupied, at 5th ave. and 54th st.

Contracts for the sale of this property were signed on the afternoon of Wednesday, May 31st. The purchase price is \$2,400,000, and is said to be the largest sum ever paid at a single sale in New York. The trustees are to retain possession of the property until completion of the new hospital at Morningside Park, the corner-stone of which was recently laid. When the patients have all been successfully conveyed from the old building to the new, the title deeds will be passed. The old hospital will then be razed to the ground, and the fine plot, occupying an entire square in the most fashionable part of the city, will be divided and sold for residences or club buildings. The name of the purchaser is withheld for the present. As the property comprised 32 city lots, with a frontage of 200 feet on the finest part of 5th ave., and 400 feet on each of two handsome side streets, great public interest has been felt in the question of sale. The present purchaser first offered \$2,000,000, but the building committee, consisting of Messrs. Samuel D. Babcock, Hugh N. Camp, and Geo. MacCulloch Miller, held out for \$2,500,000. The final agreement of \$2,400,000 was subject to the condition that \$150,000 should be paid down on the signing of the contract. This has been handed over. The cash sum of \$2,000,000 more is to be paid on the completion of the title deeds—the limit of the final transfer being on or before Jan. 1, 1895, at the option of the trustees. The property is sold free of incumbrances and without restrictions.

The hospital came into possession of the plot originally for the sum of \$50,000, when it was far from the centre of the city, 40 years ago. This was before Central Park, or other improvements of the neighborhood, had even been contemplated. There has been no taxation, as the State law exempts hospital and charitable institutions. The net profit is thus \$2,350,000, or an average of about \$75,000 a lot. This great sum will go only in part to meet the expense of erecting the new hospital buildings. A large part of it will be held in reserve as an endowment to provide for the increased expense resulting from the expansion of the work of the institution. The outcome now assures St. Luke's position as one of the greatest hospitals in the world architecturally and in financial resources. It has already a permanent fund of \$800,000.

Notwithstanding the endowment, the hospital will need from its friends increased contributions of money in order to enable it to provide for the enlarged expenditure caused by the increased capacity of the new buildings and the growth of work. It would be a misfortune if the vastness of this Christian enterprise created an impression that the institution was no longer in need of friends and gifts of means.

The Living Church

Chicago, June 10, 1893

Rev. C. W. Leffingwell, Editor

AT THE close of the Woman's Congress in Chicago, there were eighteen women preachers on the platform, several of whom united in conducting the Sunday service. The preacher of the day had, as the reporter expressed it, "a pleasant, smiling face." She was very earnest, however, to impress upon her hearers the chief duty of woman, which was to get "freedom." "Creeds have been cruel," she said; "ceremonies and rites have enslaved. . . . It is better to be led by the Spirit of God than by the laws of man. . . . We have learned that women have had enough of creeds. . . . Women will have to revise their table of virtues. They must in future put forth their self-assertion. They must be women of strong character," etc. Containing a few sprays of truth, the sermon was a garden full of the weeds of pernicious error. This "reverend" railer at creeds and champion of female freedom has all the freedom that a man has; that is, freedom to do what she is fitted to do consistently with the welfare of the State; while this freedom and the high position which she holds in the community are the result of influences emanating from the Christian creed which proclaims that the Redeemer of the world was born of the Virgin Mary. "Self-assertion" indeed! That is a new gospel for woman. This Columbian advocate of Amazonian independence should study the *Magnificat* and strive to imbibe something of the spirit of the woman whom all generations have called "blessed", before she again assumes to teach her sisters and to "elevate humanity."

CHRISTIANS are sometimes accused by men of the world of being narrow and bigoted. If they do seem to lean a little that way sometimes, it should be charged to their intense conviction that there can be no compromise of God's truth and law. Truth is necessarily narrow with respect to error, but not necessarily to the exclusion of charity. An earnest Christian of one denomination ought to be able to believe that one of another name may be perfectly sincere, and to regard such with respect and sympathy, for there is very much in common with all who profess and call themselves Christians. But when "narrowness" leads to intolerance, the way is open to envy, hatred, and malice, and all uncharitableness. From this should all Christian people pray, "Good Lord, deliver us;" and none apparently need more to use this prayer than some who have vehemently opposed the opening of the World's Fair on Sunday. So far, they were within the bounds of right and duty, as they regarded the principles involved. But when, having done their duty and failed to convince the country that they are right, they denounce, and threaten, and call upon the government for soldiers and guns to kill those who attempt to open the gates, they are guilty of something worse than "narrowness."

THE acrimony and bitterness displayed by some Christians during this Sunday opening controversy and published all over the civilized world, will, we fear, have a very damaging effect. It will be taken by men of the world as indicative of the spirit of the Gospel, and will perhaps alienate a large number of conscientious people who, though not members of the Church, are not far from the Kingdom of God. These should not, however, generalize hastily. The foolish and vindictive utterances of a few over-zealous and ill-balanced people should not be set down to the discredit of a religion which reaches with its beneficent ministrations all the races of the world. It is just as true now as when St. Paul wrote it, that the real fruits of the Spirit

are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Human passion and infirmity mar every work of the Spirit, but the outline of the grand image and superscription which the Gospel has imprinted upon all lands, is divine. No temporary or local departure from the lofty ideal should be allowed to obscure the beauty and glory of the temple of God, as a whole.

Early Pastoral Letters

It is sometimes said that the Episcopal Church has changed during the last half century, that it used to be more "liberal" in its attitude towards other bodies of Christians; that the view which prevailed with regard to the ministry was less rigid; that while Bishop White and his contemporaries undoubtedly held that episcopacy was needful to the "well-being," they did not insist that it was essential to the "being," of the Church; that there was greater freedom in the matter of interchanging pulpits and uniting in common services of a fraternal character. It is laid at the door of the High Church movement since 1833 that those golden days have passed away. The Church has become exclusive because she has come under the domination of the High Church party.

The truth is, however, that these notions are purely mythical, and that while there were no doubt deflections from the standard which the Church set before herself, that standard since the organization effected in 1789 has not varied so far as fundamental principles are concerned. This can easily be shown by a study of the course of legislation and the utterances of those who were revered as the chief guides and authorities.

On the other hand, it can as easily be shown that in matters not essential, but which belong simply to the sphere of method and custom, the present attitude of the Episcopal Church, including all parties, is distinctly more liberal than in the days of our fathers.

It will be sufficient for our purpose as well as interesting in itself, to confine attention to some of the early Pastoral Letters of the House of Bishops. It is probable that the bishops were not then, any more than in later years, much in advance of the general sentiment of the Church at large. They simply express that sentiment in the most authoritative manner.

And first as to Church principles. The first Pastoral Letter was issued in 1808. It is introduced, as was natural, by a review of the circumstances leading up to the organization of the American Church twenty years before. In the course of this review the bishops speak as follows: "We were, however, without that order of the ministry, which we had learned from *Scripture* and *primitive antiquity* to be essential to the due conducting of ecclesiastical concerns; and to the clothing of others with authority to preach the Word, and to administer the sacraments." (Here and elsewhere the italics are ours.) The bishops enjoin upon the clergy to exercise their authority to defend their flocks from doctrinal errors and to be rigid in "at least" fencing the Table of the Lord from the approach of every ungodly liver. What they have to say of Confirmation deserves quoting at some length: "Were it an institution of human origin, we should admire it for its tendency to impress on persons advancing to maturity, a sense of obligations resting on them independently of their consent, in this ordinance voluntarily given. But we remind our brethren, knowing that they will agree with us in the opinion that it was ordained and practised by the Apostles of our Lord and Saviour Jesus Christ; and that in the ages immediately subsequent to the age of the Apostles, it was one of the means of exciting to the sublime virtue which adorned them. Let us remember that the *same grace, first given in baptismal regeneration, is increased and strengthened by Confir-*

mation. And let us extend the use of this holy and apostolic rite, as one of the first principles of the Christian religion."

In the assertion of the *essential* character of the episcopacy, the placing of *Scripture* and *primitive antiquity* side by side, the assertion of *baptismal regeneration* as a positive grace and of the sacramental nature of Confirmation, the terms employed are so explicit that we might easily imagine that we had stumbled upon one of the Oxford Tracts, the first of which was not published until twenty-five years later.

In the Pastoral of 1811, the bishops return to the subject of Confirmation, dwelling particularly upon the necessity of careful preparation by catechetical instruction. They go on to speak of the desirability of bringing out in this connection the differences between ourselves and "other bodies of professing Christians." We believe, in fact, that in these early ante-tractarian pastorals the word "Church" is nowhere applied to such bodies.

It would occupy far too much space to cull out from these interesting documents all that bears upon our subject. We shall therefore content ourselves with a reference to the Pastoral of 1817, in which the subject of our relations to "our fellow Christians of other religious denominations" is expressly considered. The case is cited of those religious communities which "consent with us in so many points as occasionally to induce the wish of worthy persons among them, as of such persons among ourselves, that there be an occasional *intercommunity of services.*" This leads up to a consideration of the matter "as it respects the Christian ministry, worship, and doctrine." The bishops declare that it is impossible that they can officially recognize the organizing of non-Episcopalian congregations and the administering of the ordinances by a non-Episcopalian ministry! "We have," they say, "a trust committed to us which cannot be lost in the affections of the mind," namely, the full appreciation of all the good which may be done by such a ministry. To depart from this principle is to "impair the integrity of Christian discipline." To make concessions in order to avoid "reproach and censure" would be to countenance "an inroad on the constitution of the Church of Christ." In connection with the subjects of worship and of doctrine, the position assumed is equally firm.

Finally, as regards a species of Christian unity which was advocated then as now, they conclude as follows: "For the accomplishing of such an amalgamation as is affected by some, it would be necessary for us to sacrifice our views of the Christian ministry, of the sacraments, of Christian worship, of the operations of divine grace, and of the extent of the mercies of God to a sinful world." It is perhaps well to add that all the Pastoral Letters from 1808 to 1835 are signed "William White, Presiding Bishop."

It is clear, therefore, that in point of what is called "exclusiveness," the Church, as represented by her chief shepherds, is not more rigid now than was the case eighty-five years ago. Moreover, the principles upon which she stands are precisely the same. She endured reproach and censure for the same causes then as now. Incidentally it appears as evident as daylight that our bishops did not have to wait for the Tractarian leaders to teach them to prize "the Catholic principles which they had inherited from their founders." (Pastoral of 1808.)

With reference to changed methods, it is only necessary to cite one or two examples. It is well known that for a long period the general sentiment of the Church was opposed to everything which resembled revivalism. As far back as 1814 a strong evidence is seen in the pastoral letter of that year; "We are aware," it says, "how easily there may take place counterfeit revivals of religion, and how often it has happened in different times and places. There are now alluded to what has been the effect

of violent agitations of the passions, suddenly excited and soon subsiding. We neither aim nor rejoice at such revivals; perceiving nothing like them either in the Word of God, or in the history of the primitive Church, nor anything favoring them in the institutions of our own." How great a change has come over us is attested by the rise and growth of parochial Missions during the last twenty-five years. It has been discovered that it is possible to have "revivals" without losing sight of the solid instruction necessary to the well-grounded Christian or of the essential relation of the sacraments to the development of Christian life.

The other instance is the relation of the clergy to questions of the day. It is clear, from many expressions in the early pastoral letters that the Church was subject to much suspicion in the early years of the century on account of her supposed connection with the Church of England, suspicion which sometimes subjected her to some danger of spoliation, and made it difficult to vindicate her rights even in the courts of law. The letter of 1817 devotes considerable space to a consideration of this subject. It is not surprising, therefore, that the bishops should suggest to the clergy "to avoid the being prominent on either side of any question of civil interest involving difference of opinion among fellow-citizens." In fact the clergy could not at that time take a prominent part in such questions without a suspicion of ulterior motives. This abstinence from any mingling with politics, originating in peculiar circumstances, continued to be a distinguishing mark of the Church until quite recent times. How far we have departed from that rule at the present day is evident from many indications. The courageous utterances of the Bishop of New York in Trinity church a few years ago, in the presence of the President and Cabinet, and his continued outspoken relation to politics in the best sense, form one of the most conspicuous instances of the difference between the position of our chief pastors to-day and that of their predecessors of seventy-five years ago.

Thus, while it may appear to be a complete mistake to assume that the Church has moved from her old moorings in any matter of principle, it is equally clear that in other relations she is always ready and anxious to adapt herself to changed times and altered circumstances. And this two-fold character we take to be an evidence of her true Catholicity. She has a message to men which is unchangeable, a trust with which she is not at liberty to tamper, but to bring home her message to the minds of men and impress upon society the mould of truth, she must adapt herself in every way, change her methods as periods change, and, in a true sense, be "all things to all men."

Bricks Without Straw in Southern Florida

DEAR LIVING CHURCH:—To one working as a missionary in a missionary jurisdiction, without anything like adequate means to go on with present organized operations, to say nothing of no prospect or promise for further development, the question occurs, with no little force: What is the object of a missionary jurisdiction, and especially, what is the object of creating a missionary jurisdiction out of a diocese?

Presumably, a missionary jurisdiction is a certain named territory in which the Church proposes to carry on what is technically termed *missionary work* for the building up of Christ's kingdom on earth, and over which, for the better furtherance of the work, a bishop has been placed, to exercise needful jurisdiction.

Under this impression, the writer of this paper feels constrained, by a painful sense of deep concern, to bring to the attention of the reverend Fathers of the Church having control of these matters, a few facts regarding the jurisdiction of Southern Florida.

In the diocesan council that considered the question of division by setting off the southern part of the diocese as a missionary jurisdiction, the measure was not

at all favored by the clergy and deputies from the part proposed to be set off, except in the case of one parish. Four out of the five parishes, whose consent alone was thought to be required, declined to give their consent, (the organized missions were technically ruled out), and the majority finally consented, after a *request to re-consider* from a source entitled to consideration. It was with grave doubt and foreboding that many of those concerned in the part to be set off saw that memorial for division go up to the General Convention, while all were willing to consent to any measure that would relieve the Bishop of the diocese, and also promote the work to be done. It was thought by some that if the Church's treasury had funds to spare for the support of an additional bishop, and no more, it would be better to be content with less episcopal visits, and use those funds to secure four or five additional clergy to fill vacancies; but that if the treasury would bear more, and place the clergy also, as well as the bishop, then it would be well to establish the jurisdiction. It was made to appear that such would be the case. But the realization has fallen far short of the expectation, even beyond what any one had feared.

At the time of the division, or setting off (or should we say the "taking off"?), the situation was this: The diocese had from the General Board an appropriation of \$1,800, exclusive of that for the "colored work." The Woman's Auxiliary (diocesan), was strained, as it seemed, to its utmost capacity, and branches had been established wherever they could be. There were as many as five organized groups of missions—requiring as many clergy—vacant in the southern part of the diocese, and the funds available sufficed only for those actually at work. The great pressing need was more men and more means to sustain them—such was the situation. But by figures (which, though they cannot lie, do not always exhibit the truth in all its bearings), by figures, and pledges, and prognosis, the promoters of division succeeded in persuading many, against their own judgment, that all would be well, and better provided for than before. One chief point of assurance was that the remaining diocese would give up the whole of the \$1,800 appropriation in favor of the jurisdiction; and the prediction was confidently urged that much more than that amount would go to the jurisdiction, if the convention undertook to establish it.

Now what is the actual result? The surprisingly small sum of *fifteen hundred dollars* only is appropriated for the work of the whole jurisdiction, with nothing for the colored work, for the report shows that the whole of Florida's appropriation for colored work goes to the diocese. But leaving the colored work out of consideration, the \$1,500 will barely (if so) suffice to sustain the missionaries actually in the field, and leave a large portion of the organized work still vacant. Five groups, of no less than three stations each, already established, to be left vacant! What does it mean? Is there some misunderstanding of the situation? Or is the Church really unable to do the work undertaken by act of convention? Is the Bishop to be forced into the position of those who are expected to make brick without straw—to go 'gather straw for himself,' and yet produce the tale of bricks? Or is it possibly the intention to abandon much of the work already put in progress? For there should be no mistake about the fact that the present limited appropriation involves the practical abandonment of vacant missions, with no prospect of doing more beyond. This would be a sad outcome of the 'holy audacity' of the Church's faith mentioned in the Bishops' Pastoral Letter. This contingency of want would have been developed before, in the diocese, but for the removal of the clergy, from time to time, thus relieving the pressure upon the funds.

And now the serious question, to be answered practically, is simply this: Are these missions to be left vacant and to go down; or are they to be supplied and built up? It should go without saying that the Church cannot be willing to shift her own responsibility for carrying on the Master's work upon the shoulders of a missionary bishop, thus left to help himself as best he can, and to invite to his aid other clergy likewise left to help themselves as best they can. The situation is deplorable. The want is urgent. Hope grows weak. Energies flag. Disintegration has set in. Twice the amount of fifteen hundred dollars is not enough for this work; but nothing less than twice that amount will do it all to maintain what has already been undertaken.

The Bishop, with true apostolic zeal and devotion of himself, body, soul, and spirit, is doing what man can do; but if his energies are heavily taxed, his heart should not be broken at the outset by the realization that he is left thus helpless to do what he feels pained to see left undone. The dissenting bodies are active and well-sustained. We only are left to struggle feebly against the many forces that resist our progress. May we not hope that the whole Church, as represented in its Board of Missions, will realize the responsibilities and opportunities of the time, and at least sustain the work begun, if it does no more?

J. H. WEDDELL,
Archdeacon in S. Florida.

Letters to the Editor

WHICH IS THE CORRECT USE?

To the Editor of *The Living Church*

Like Dr. Wilson, I have read Mr. Douglass' communication on the subject of the way of repeating the Lord's Prayer at the beginning of the Communion Office, as well as the former's answer.

As to the answer, I scarcely think that any one will maintain that the Lord's Prayer in this place is not a part of "a public service," although it may not have been so formerly. But its being a part of "a public service" does not prove that it should be said by the people, with the priest. What the rubric in Morning Prayer says is, that it shall be said by the people with the minister whenever it occurs in "divine service," which expression is well explained by Mr. Douglass.

The printing of the "Amen" in Roman characters simply means that the word is to be said by him or them who say the preceding prayer. Wherever, in the Prayer Book, "Amen" at the end of a form of words is printed in italics, it means that the word is a response made by the people. If it be true that printing "Amen" in Roman characters, implies the saying by the people of what precedes it, we shall have the people saying the baptismal formula with the minister, as also the form of reception of the person baptized. "Amen" in these places is printed in Roman characters to indicate that "Amen" is to be said by the minister alone, who alone has said the preceding words; just as "Amen" in Roman characters at the end of the General Confession, indicates that "Amen" is to be said by the people, after the minister, who have said what precedes it, "after the minister."

WM. H. A. HALL.

Stottville, N. Y., May 27, 1893.

To the Editor of *The Living Church*:

In your issue of May 27th, I notice a communication from the venerable and venerated Dr. Wilson, on "The Lord's Prayer at the beginning of the Communion Service," in which he argues for its repetition by the people. I have not read the previous letter, by Mr. Douglass, but would suggest that the rubrics are explicit enough. At the beginning of the Communion Service, the rule in the revised American book is, "And the minister * * shall say the Lord's Prayer * * the people kneeling." The English rule is the same, in this part, except that "priest" is used instead of "minister."

Near the close of the service, the American rule is, "Then shall the minister say the Lord's Prayer, the people repeating after him every petition." The English rule is identical, with the same exception as before. All over England I have noticed that they carefully followed these instructions, and I also there complied with the rule and the custom. In this country I do, and teach the same. The Lord's Prayer at the beginning of this service is evidently intended to be used differently than in other parts of the Prayer Book, as a survival of a different practice at an earlier day.

A. A. BROCKWAY,
Rector-elect of St. James' church.

Syracuse, N. Y., May 27, 1893.

To the Editor of *The Living Church*

"The Church Cyclopædia," published in Philadelphia, 1884, by L. R. Hamersly & Co., has original contributions from prominent bishops, presbyters, and laymen. It ought to be an authority, for it is highly recommended by Bishops Cox and Huntington, and the preface is from the pen of that comprehensive Churchman, the late Bishop Stevens, of Pennsylvania.

(Page 439.) "Apparently to the minister only, 'standing at the right side shall say the Lord's Prayer'. But at the close of the Celebration the people are to repeat it with him." Reference is here made to its twofold use, first private, then public.

Respecting the Burial Office, it says (page 112), that "its rubrics are systematically violated. The anthem, 'Man that is born of woman,' shall be said or sung *while* the corpse is made ready for the grave, not after it is placed. It is not incumbent on the minister to recite it by himself. The purpose evidently is to have the choir or the assembled friends

recite it. This is true also of the other anthem, 'I heard a voice.' Then the minister *alone* should recite the Lord's Prayer." The italics are just as given in the text. It adds: "Much of the impressiveness and solemnity of this beautiful office is lost by these infractions of the rubric." Like Mr. Douglass, I also am a layman, but evidently one cannot follow the Church Cyclopædia and agree exactly with the Rev. Dr. Wilson, whose communication appears in your issue for May 27th.

EDWARD H. MARTIN.

LeRoy, W.N.Y., May 27, 1893.

To the Editor of The Living Church:

If you will kindly permit me to reply to the article by Dr. Wilson in your issue of May 27th, under the above heading, I shall do so as briefly as possible.

1st, I never denied that the Prayer was a part of a "public service." Why this phrase should be used with quotation marks as I had employed it, or in any such connection, I am at a loss to understand. It is enough for me that the rubric requires it. My whole contention was, that the term "divine service" as used in the rubric preceding the Lord's Prayer in "Morning Prayer," was at the time of its insertion well understood to mean, and was limited to "Common Prayer" and applied solely to one, and that the first division of the contents of our Prayer Book as expressed upon its title page, that it was so explained in the statement following the preface in the English book, and that in the subsequent office and orders in the Prayer Book, special rubrics are provided to indicate when the Lord's Prayer is to be said conjointly by the people. These facts are unquestionable and are not controverted by Dr. Wilson.

2nd, Dr. Wilson says "our Church has made it the law that the people shall join in saying it, by printing the Amen in Roman characters as the Prayer itself is printed." How is it made the law by any such process? I have looked in vain through the Prayer Book for a rubric like this: "It is understood that wherever an Amen is printed in Roman letters, that prayer is to be said by the people conjointly with the minister," but the Prayer Book is a blank in this respect. Rubrics which require and exhortations which imply that prayers should be conjointly said appear throughout the offices. Assuming that Dr. Wilson's assertion was the law, where would it lead us? Let us follow the offices on such an assumption. In the various baptismal offices the congregations would have to say with the minister, "N, I baptize thee," etc., "Amen," because the Amen is in Roman letters. For the same reason must they say, "We receive this person," etc. Also they must say with the Bishop in the Confirmation office, "Defend, O Lord, this thy servant," etc., and with the minister in the "Solemnization of Matrimony," in the prayer following the Psalm in Visitation of the Sick, and the like in other offices. Nothing could be more absurd than to attempt to establish a law on any such ground, and especially when the adoption of the Roman and italic type for Amens was most manifestly to bring the American book into harmony with the English Book as it unquestionably does in this respect, and so correct an oversight in our first Prayer Book of 1790 where all the Amens were printed in italics. The original rule which called for such style of type is so simple and reasonable, that it naturally spurns any such gloss as Dr. Wilson desires to attach to it. And the rule is this: The Amen in the type of the prayer made it an integral part of that prayer, and whoever said that prayer, whether the minister alone or the people with him (when the rubric so required) must say the Amen. When the Amen is in italics it is not for the minister to say, but is a response by the people, as that type indicates in other places. With this rule the use of the "Amen" throughout the Prayer Book is in perfect accord, and until it is abrogated by a special rubric incorporated in the Prayer Book which embodies the gloss now attempted upon it by the second item in Dr. Wilson's communication, no Churchman is required to forsake "old paths" for "new."

A. E. DOUGLASS.

New York, May 30, 1893.

FR. BENSON'S CRITIC.

To the Editor of The Living Church

I desire to call your attention to an article in *The Christian (?) Leader*, in which Fr. Benson's lecture before the Church Club, in New York, is not criticised, but ridiculed. To subject a clergyman of a different faith from one's own to derision and sarcasm, is contemptible; but for a younger man to hold up to insult and mockery the infirmities incurred in a life-long devotedness to God, is dastardly in the extreme.

The words used by the writer are not fit to be repeated here. I had thought that Fr. Benson's position, not alone among Churchmen, but among all who love our Lord, would have entitled him to respect at least, and secured him in his age from two columns of attack, not upon his lecture, but upon personal characteristics.

These words are written by one who knows and loves Fr. Benson for himself, and who admires in him the scholar, author, Churchman, and Christian.

CHAS. ST. C. WADE.

Tufts College, May 12, 1893.

DECADENCE OF WHAT?

To the Editor of The Living Church

Whatever else the approaching Congress of Religions may effect, there is one very useful thing it might do, viz., give to such men as the writer of "The Decadence of Theology," in the May number of *The North American Review*, an opportunity to see a theologian and to acquaint himself with the Apostolic Creed. It is evident that he is sadly ignorant concerning both. His definition of a theologian is: "Your man of miracles and special providences, of witches and demons, of riddles and revelations." It is essential that Mr. Burroughs should have some definite knowledge as to what a "theological man" is before he appears again in print and is guilty of doing what an exact scientist should not do in giving an erroneous definition. And if the gentleman should be instructed in the fundamentals of the Faith as set forth in the Catechism, or even in the Apostles' Creed, he would doubtless regret that he had ever recorded the following evidence of ignorance: "When religion imitates science and formulates a creed in which it seeks to give permanent intellectual form to its so-called truths, it takes a false step. The creed, as we see, soon pinches and must be made over new."

It seems probable that Mr. Burroughs is ignorant of what the science of theology discloses. The difficulty may not lie so much with the "current faith" as with his current lack of instruction in theology.

A. W. H.

Personal Mention

The Rev. C. W. DuBois has resigned Grace church, Mt. Clemens, Mich., and accepted the rectorship of St. George's, Detroit. Address 84 14th Ave., Detroit, Mich.

The Rev. Edward H. Parnell, of St. Thomas, Rawlins, has accepted a call to Laramie, Wyoming, the see city of the Jurisdiction of Wyoming and Idaho.

The Rev. Frank W. Gibson has resigned the rectorship of Grace church, Elkridge, Md., and accepted a call to the office of assistant at St. Paul's church, Washington, D. C. His address after June 4th will be 1009 24th St., N. W.

The Rev. Thos. Burrows has resigned charge of the church of the Advent, Kenneth Square, and of St. John's church, New London, (Kenton), Penn.

The Rev. W. J. Lemon, of St. John's, Stockton, Cal., has been given a four months' leave of absence for a visit East and to Europe. Address, till Oct. 1st, Sussex, Wisconsin.

The Rev. Lewis A. Barton has accepted the call to the rectorship of St. Andrew's church, Louisville, Ky., vacant by the resignation of Bishop Penick.

The Rev. T. H. Lacy, D.D., has resigned the rectorship of St. Paul's church, Weston, W. Va., to take effect July 1st.

The Rev. T. C. Page, rector of Bruton parish, S. Va., has accepted the call recently made him to Cambridge, Md.

The Rev. F. R. Graves, Missionary Bishop-elect of China, has arrived in this country and should be addressed at Geneva, N. Y.

The Rev. James Sheerin has resigned the position as assistant priest in Trinity parish, Pittsburgh, and accepted the rectorship of St. Peter's, Ashtabula, Ohio.

The address of the Rev. John A. Staunton, Jr., is changed from Wallace, Idaho, to Clergy House of St. Mary the Virgin, 232 West 45th st., New York City.

The Rev. James Simonds has resigned the parishes of St. John's, Berkeley, and Trinity, Black Oak, S. C., and has accepted a call to Grace parish, Menominee, Wis., to take effect July 1st.

The Rev. A. Leffingwell for four years in charge of St. John the Evangelist, Hingham, Mass., has resigned.

The degree of S.T.D. was bestowed on the Rev. F. M. Clendenin of West Chester, N. Y., at the Nashotah Seminary commencement.

The Rev. L. W. Batten, who has been in charge of the Divinity School mission, Philadelphia, Pa., has resigned therefrom in order that he may devote his whole time to his professorship in the School.

The Rev. James Alan Montgomery, who will be advanced to the priesthood on the Feast of St. Barnabas, has accepted the rectorship of the Divinity School mission, Philadelphia, Pa., and will take charge thereof on June 15th.

The Rev. F. W. Hilliard, rector of St. Matthew's church, Sparrow's Pt., Md., has accepted the rectorship of St. Paul's church, Monroe, N. C.

To Correspondents

"A READER."—You have neither sent your name nor signed your paper. You should do both. The name need not be published, but some signature should be given.

EMILAR.—The "Six Points of Ritual" are 1, lights, 2, vestments, 3, *e.*, alb and chasuble, 4, Eastward position, 5, wafer bread, 6, mixed chalice, 7, incense.

Ordinations

The Rev. Robert Kell, of St. John's, Cuyahoga Falls, Ohio, was ordained priest by the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, at Trinity cathedral, Cleveland, O., on Sunday, June 4th.

Bishop Potter on Trinity Sunday ordained to the diaconate in Calvary church, New York City, the following: Sven Gertson, Henry Hobart Barber, St. Clair Hester, Churchill Satterlee, Harrison Baldwin Wright, George Granville Merrill, Elbert Floyd-Jones, John Robert Atkinson, William John Denziloe Thomas, Johnson McClure Bellows, Samuel Gardner Welles, Claudius Monell Roome, George E. Quaile, Alfonso Cushman Stewart, Allen Kendall Smith, Albert Daniels Wilson, George Harvey Trickett,

William Adelbert Masker, Jr., William Malyon Mitchell, William Henry Meldrum, Richard William Dow, and Alexis William Stein.

The Bishop advanced to the priesthood the Rev. John Franklin Carter, the Rev. William Smith, the Rev. R. George H. McGrew, and the Rev. Dr. William Williamson Page. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Dr. Henry Y. Satterlee and other clergymen.

In St. John's church, Wilmington, Del., on Trinity Sunday, John S. Littell, son of the rector, the Rev. T. G. Littell, D.D., and Percival C. Pyle, were ordained deacons. Celebration of the Holy Eucharist followed, the Bishop being Celebrant. The candidates were presented by the rector and the Rev. H. B. Martin, M.D., formerly rector of Trinity parish.

At St. Mark's church, Orange, diocese of Newark, on Trinity Sunday, the Rev. A. Wright Saltus, of East Orange, and the Rev. Chas. R. B. Jeffreys, of the diocese of Pennsylvania, were ordained priests, and Mr. Thurston W. Challen, of East Orange, was made deacon. The service was preceded by a full choral service, and Bishop Starkey was celebrant of the Eucharist. The rector, the Rev. Frank B. Reazor, presented the candidates. The Ven. Archdeacon Olmstead, of Cooperstown, N. Y., was preacher.

Official

At a meeting of the Council of the Guild of All Souls', held at Chicago, May 30, 1893, the following were elected: President, the Rt. Rev. I. L. Nicholson, Bishop of Milwaukee; warden, the Rev. J. Stewart-Smith; secretary, Mr. Edward O. Hubbard; assistant secretary, Mr. Wm. C. Dayton. The next council will be held in Milwaukee, Wis.

THE Convocation of Nashville, composed of the bishops, clergy and laity of Middle Tennessee, will hold its regular meeting in St. Paul's church, Franklin, on June 20th, and three following days. Subjects for consideration: "The Church and her claims upon the American people;" "What shall we teach in the Sunday school?"; "Justification," (based on Romans vii).

H. R. HOWARD,

Dean of the Convocation.

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS.

Messrs. Russell Whitcomb, Chas. S. Hutchinson, and Roy Waldo Miner were received as Postulants for the Sacred Ministry. Permission was given for the ordination to the diaconate of Mr. Robert Codman, Jr., by the Bishop of Penn., on the 15th of June next. The Rev. George Sherman Richards was received from the diocese of Kentucky. Canonical consent was given to the consecration of the Rev. Thos. F. Gailor, D.D., as Assistant Bishop of Tennessee. The Rev. Geo. S. Conover, D.D., president, was requested to represent the ecclesiastical authority of the diocese, and to bear the congratulations of the Church in Massachusetts at the centenary celebration of the establishment of the Church in the Province of Quebec, Canada, which will occur next week.

A. ST. JOHN CHAMBRE, Secy.

May 23, 1893.

ST. STEPHEN'S COLLEGE

The Commencement will take place on Thursday, June 22nd, at 12 M. Also the laying of the corner-stone of a fire-proof library building, the gift of the Rev. Charles F. Hoffman, D.D. Annandale may be reached in time by the trains leaving New York at 7:30 A.M. and Troy 10:05 A.M. There will be carriages waiting at the station—Barrytown—to convey the guests of the College to Annandale.

R. B. FAIRBAIRN, Warden.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

CONRAD.—At Wayne, Pa., Trinity Sunday, May 28th, 1893, the Rev. Thos. K. Conrad, D.D., in the 58th year of his age.

PLATT.—May 24th, 1893, at the rectory, Trinity parish, Binghamton, Rev. Wm. Henry Platt, in the 49th year of his age.

"I will lay me down in peace and so take my rest."

HOPSON.—Drowned in Waverly, Ill., May 26th, 1893, John N. Hopson, only son of Mansfield and Cornelia Hopson.

"In the midst of life we are in death."

STRACKBEIN.—Entered into Paradise, May 30, 1893, at her residence, 43 St. Mark's Place, New York, Mrs. Katherine Strackbein. "Looking unto Jesus the author and finisher of our faith. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

HOCHULY.—May 26, 1893, the Rev. John Hochuly, in the 69th year of his age, rector of St. Peter's church, Fairfield, Iowa, formerly of Illinois. He was one of the oldest Church clergymen in Iowa, of recognized ability, and sincere devotion to religious duty.

LYNCH.—At her home in Rutledge, Georgia, on Feb. 25, 1893, Mrs. Alice Hering Lynch fell on sleep and her spirit entered Paradise. A daughter most affectionate, a sister kind and loving, a wife devoted, a Christian stainless and true, her reward cannot fail. In her death earth hath lost but Paradise hath gained.

"Blessed are the dead who die in the Lord;" therefore we know that she is blessed. 'Tis enough. Alleluia.

Obituary

At the annual meeting of the Society of the Graduates, St. Mary's Hall, on Founder's Day, May 27th, the following tribute was offered to the memory of their late president:

To-day we miss most sadly the warm and kindly greeting of one who has gone in and out among us for nineteen years. The loving God has granted release from suffering and called to His rest our beloved and honored president, Caroline Louise Mitchell. W it

unusual grace of mind and character, the passion of her life was intense loyalty. In her devotion to Church work, in her home relations, her deep interest in the Society of the Graduates, the ever loyal heart was ready to serve, the loyal hand outstretched to help, the clear head to counsel and advise.

One of the founders of the Society, its first and only president, her work for it ended only with her life. With the sense of the loss we have sustained, we shall ever cherish in loving memory the gracious woman who presided over us so long and so well.

M. AUGUSTA STEELE, Vice-President.
MARY C. TAYLOR, Secretary,

Burlington, N. J., May 27th.

At a special meeting of the vestry of St. Mary's memorial church, Wayne, Pa., held May 30, 1893, the following minute was adopted.

On the morning of Trinity Sunday, A. D. 1893, the almighty and most merciful God called to the rest of Paradise the Rev. Thomas K. Conrad, Doctor of Divinity, rector of St. Mary's memorial church.

In his death this community has lost a useful citizen, all who knew him a faithful friend, and the Church of God an honored priest. But to St. Mary's parish, especially, the loss seems irreplaceable. He not only built the church, but was never weary of giving to it abundantly of his means, his time, his labors, his prayers. But four years ago, when he first became interested in the work of the Church at Wayne, he found the congregation a handful, without even a building in which to worship. We have now, largely through his efforts, a beautiful church, with all the appliances necessary for successful work, and the congregation has increased nearly tenfold.

Dr. Conrad was a man of winning personality, but the courtesy of his manners was only an index of a kind heart, while his cheerfulness and hopefulness encouraged these qualities in others; he was ready to weep with those who weep and to offer consolation to those who needed it.

His theology was the Gospel of Jesus Christ. Although his reading was extensive, and he was not unacquainted with questions which disturbed the minds of some, he knew in Whom he believed, and was never led astray or blown about by any wind of doctrine. He believed and preached the Faith once for all delivered to the saints.

Heavy as our loss may be, be are glad to believe that he is of those of whom it may truly be said, "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die, and their departure is taken for misery and their going forth from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality, and having been a little chastized, they shall be greatly rewarded, for God proved them and found them worthy for Himself."

Attest, WALTER S. HEILNER,
Secretary.

THE DAUGHTERS OF THE KING

Memorial of Edith B. Loomis, presented and adopted at a meeting of St. Paul's Chapter, Daughters of the King, May 7, 1893.

The Chapter meets to-day and one gentle voice fails to respond. A link in the chain of our sisterhood has been severed. The quiet and loving sister will meet with us no more. Our dear friend and sister left us several months ago to seek a warmer clime in the hope of regaining her health, but months of patient suffering, with vain hopes of being better, ensued. She came home, and ere we could send her expressions of love, was borne by angel hands to our Heavenly King. We sorrow that she can no longer meet with us here, that in the walks of life we shall no more hear her gentle voice, so full of the melody of humane love and Christian sympathy, untiring and unselfish ever in her work for His sake. We rejoice that for her the tears are dried and that she is now in Paradise, where she enjoys the light of the Sun of Righteousness. Lamenting the loss of our sister and well knowing that we shall not see her again, let us follow her good example in word and deed, that we, too, may attain that rest; therefore,

Resolved: That we cherish the patient, useful life she led here.

Resolved: That as a tribute of love and affection, we place this simple memorial on the minutes of the Chapter.

Resolved: That a copy of this memorial be sent to her sorrowing family, with our tender love and sympathy with them in their great loss, with the hope and prayer that they and we wish her, and all those departed in the true Faith, everlasting blissfulness in His Eternal Kingdom.

MRS. CHESLEY, Pres.
MRS. SNOW, Vice-Pres.
MISS LEWIS, Sec.

MRS. LACY
MRS. PATMORE
MRS. ALLEN
MRS. GRISWOLD } Com.

New Haven, Conn.

Appeals

The Bishop of New York has appointed June 15th for his visitation to All Saints' Convalescent Home, Priory Farm. He will formally open the new Home with a service of benediction. This work was founded by the Order of Brothers of Nazareth. The Brothers earnestly appeal to those who are interested in their life and work, to aid them in securing \$5,000, to meet the balance due on their property. They desire to pay this indebtedness before June 15th. Subscriptions may be sent to the treasurer, MR. JAMES POTT, 114 Fifth ave., New York, or to the Superior of the Order, at Priory Farm, Verbank, Dutchess Co., N. Y.

GENERAL CLERGY RELIEF

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

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

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

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

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

Salaries of twenty bishops; stipends of 1200 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.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

WANTED—Priest; Catholic, musical, unmarried; as permanent assistant or summer supply for parish near New York. Address Box 1695, New York.

AN ENGLISHWOMAN, experienced traveller, would act as chaperone in Europe or America. Address M. H., care of LIVING CHURCH.

To Rent

TO RENT, furnished, during August, a nine-room stone house, excellently located on the West side, an hour and a half from Exposition, to small family. References necessary. Address C. W., LIVING CHURCH.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

- Rev. H. G. Moore, 3553 Champlain st.
- Mrs. Henry F. Starbuck, 6 Groveland Pk.
- Miss Wallace, 150 Fiftieth st.
- Miss Magee, 4737 Lake ave.
- Mrs. H. W. Scaife, 975 Millard ave.
- Mrs. J. A. Rice, 180 Cass st., Flat 30.
- John S. Cole, South Englewood.
- G. C. Burton, 6640 Yale ave., (Englewood.)
- Mrs. C. L. Chance, 3320 Vernon ave.
- Mrs. E. C. Vermilye, 446 Belden ave
- Mrs. F. D. Benson, 41 46th st.
- Mrs. A. Parsons, 5756 Madison ave.
- Mrs. Ferris, 3532 Ellis ave.
- Mrs. B. C. Davy, 380 Erie st.
- Mrs. M. A. Batten, 98 Goethe st. (2nd flat).
- Mrs. J. P. Peterson, 341 Oakwood B'd.
- Mrs. Edward Ivens, 1053 N. Halsted st.
- Miss E. M. Wilson, 4525 Oakenwald ave

Correspondence direct, not through THE LIVING CHURCH.

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Low Communion, 7 a.m.; Sunday, Low Celebration, 7:30 a.m.; Matins, 9:45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p.m. The Rev. Messrs. G. D. Wright and G. S. Todd, Residence, 18 S. Peoria st.

ALL ANGELS' (for the deaf), State st., near 20th.

ALL SAINTS' (Ravenswood). Daily Low Celebration, 7 a. m. Sundays, Low Celebration, 8 a. m.; Matins, 10:30 a. m.; High Celebration, 11 a. m.; Evensong, 8 p. m.; Sunday school 12:15 p. m. The Rev. C. R. D. Crittenton, 2698 Commercial st.

ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a. m.; Offices, 9 a. m. and 5 p. m.; Sunday services, Mass 8 a. m.; Children's Mass, 10 a. m.; Solemn Mass, 11 a. m.; Vespers, 8 p. m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 6456 Ogleby 2ve.

ATONEMENT (Edgewater). Morning service, 11 a. m.; evening service, 4 p. m. The Rev. F. W. Keator, Edgewater.

CALVARY, Western ave., cor. Monroe st. Daily, 7 a. m., Holy Eucharist; Holy Days, 9 a. m., Holy Eucharist (2nd celebration); Fridays, 8 p. m., Litany; Sundays, 7:30 a. m., Holy Eucharist; 10:45 a. m. first Sunday, Holy Eucharist choral, 10:30 other Sundays, Morning Prayer; 8 p. m., Choral Evensong. The Rev. W. B. Hamilton, 274 S. Oakley ave.

CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a. m., morning service, 10:30 a. m.; Holy Communion first Sunday in month; Evening Prayer, 7:30 p. m. The Rev. A. L. Williams, 6534 Oglesby ave.

EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a. m., and 7:30 p. m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

GOOD SHEPHERD, Lawndale ave., cor. 24th st. Holy Communion, 8 a. m.; Matins, 10:45 a. m.; Evensong, 8 p. m. The Rev. J. W. Jones, 1057 Bonney ave.

GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a. m., except on first Sunday in month; second service, 11 a. m.; Holy Communion, first Sunday in month; evening service, 8 p. m.; children's service first Sunday in month, 9:30 a. m. The Rev. C. Locke, D. D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

HOLY CROSS, State st., near 20th st.

HOLY NATIVITY, 699 Indiana st.

HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion 8 a. m. (except on first Sunday in month); Morning Prayer with sermon, 11 a. m.; Evening Prayer with sermon, 8 p. m.; Sunday school, 2:30; Bible class on Monday evening at 8 p. m.

OUR SAVIOUR, 703 Fullerton ave. Sundays, 11 a. m., musical service, 4:30 p. m.; during July and August, 11 a. m. The Rev. W. J. Petrie, 700 Fullerton ave.

REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a. m., and 4 p. m.; other Holy Days, 10:45 a. m.; Fridays, 8 p. m. The Rev. F. B. Dunham, 5737 Madison ave.

SEMINARY CHAPEL, 1113 Washington boul'd.

ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a. m.; Sunday school, 9:30 a. m.; morning service, 10:45 a. m. Evening Prayer, 7:30 p. m. The Rev. G. W. Knapp, 3943 Prairie ave.

ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a. m. and 8 p. m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a. m. The Rev. Herman Lindskog, 97 Sedgwick st.

ST. BARNABAS, West 40th st. Services, 11:00 a. m. and 7:30 p. m. The Rev. C. C. Tate, Maywood.

ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

T. CHRYSOSTOM'S, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:15 a. m., except third Sunday of each month, when it is at 11 a. m.; Morning Prayer, 11 a. m. (third Sunday of month Holy Eucharist at 11 instead); Choral Evensong, 8 p. m.; Sunday school, 9:45 a. m. The Rev. T. A. Snively, The Plaza, N. Clark and North ave.

ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

ST. JAMES, S. E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st. The Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

ST. JOHN, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streater, associate, 203 Flournoy st.

ST. JOHN'S CHAPEL, 26 and 28 Clybourn ave. Daily, Morning Prayer 8:30 a. m.; Evensong, 5:00 p. m.; Holy Eucharist, Thursday, 7:45 a. m.; Sunday, 8 a. m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p. m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist, 7:45 a. m. The Rev. Irving Spencer, 22 Beethoven Place.

ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

ST. LUKE'S HOSPITAL, 1420-1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a. m.; other days of the week at 8 a. m.; Evensong, Sundays, 7:30 p. m. The Rev. E. B. Streater, chaplain, 18 S. Peoria st.

ST. MARGARET, Windsor Park.

ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 10 Lane Place.

ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p. m.; Evening Prayer with sermon, Thursdays, 8 p. m.; Sunday school at 456 31st st., 9 a. m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, deacon in charge, 2829 Fifth ave.

ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a. m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a. m.; Full service, 10:30 a. m.; Sunday school, 3 p. m., Evensong, 7:30 p. m. The Rev. W. Delafield, S. T. D., 4333 Ellis ave.

TRINITY, Michigan boul'd, S. E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a. m. services; Holy Communion on other Sundays, 8 a. m.; Morning Prayer and sermon, 11 a. m.; Evening Prayer and sermon, 7:45 p. m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.

THE CHURCH CLUB, 103 Adams st.

THE LIVING CHURCH, 162 Washington street.

Choir and Study

"Pray for the Dead"

BY MARTHA A. KIDDER.

"Pray for the dead!" O mourning hearts that feel
 Deep sadness, God himself your wounds shall heal.
 Pray to the Lord to grant His people rest,
 And number them among the sainted blest.
 He will not turn away from love's appeal.
 Beside the cherished graves the stricken kneel.
 O, pray to him with fervent, burning zeal,
 Who knows the needs of His beloved best!
 Pray for the dead!
 How should a Father with his children deal
 Except in love? He shall Himself reveal.
 Look up to Him! O mourning hearts oppressed!
 Faith is but being tried by truest test.
 As peace and comfort o'er your spirits steal,
 Pray for the dead!

We observe tokens of substantial gain in sound church administration, especially in the renaissance now going on in the old and highly respectable parish of the Ascension, on Fifth ave., New York. This parish had its being and nurture in old-fashioned "evangelical" teachings. Its rectors have from the outset illustrated that side of Church life and consciousness. Bishop Eastburn of Massachusetts was for a long term of years almost the fore-front of Calvinistic Low Churchmen. Bishop Bedell, his successor, was a resolute but mildly-mannered leader of the same party. With Dr. John Cotton Smith the "Broad Church" element found an expositor in its pulpit, and during all these years the parish continued practically a close corporation mostly of wealthy and prominent families. There were many signs of enlargement and closer adaptation to surrounding work and opportunities under the last rectorship of Dr. Donald, the successor of Bishop Brooks in the parish of the Holy Trinity, Boston. The stately church edifice underwent interior reconstruction with some costly and beautiful adorning in marbles, and a most impressive "Ascension" by Mr. John Lafarge, our only painter of "religious" pictures of established reputation. Dr. Donald also sustained one or two chapels and favored the introduction of music within reach of the congregation, with other measures of popular interest. But the old regime of rented pews continued. Under the new rector, the Rev. Percy Grant, whose career in Fall River, Mass., among "the common people" of wage-earners and toilers has, been crowned with the largest success, all this is to disappear and the multi-millionaires are to take their chances with the humblest of the flock. Whether these very rich people will flit and find refuge in exclusive churches up-town remains to be seen. Plainly there is a new and powerful leaven at work at the heart of the parish, and the "old families" have not unlikely learned some precious lessons from St. George's, just across the city eastward. Some four of the strongest "Low Church" parishes are located in this cross-town belt, *to wit*, St. Mark's, Grace, St. George's, and the Ascension. Three of these have long been identified with the noblest, costliest, and most aggressive work of practical evangelization in this rapidly deteriorating region, where trade and the encroachments of foreigners and laboring people have largely driven out the earlier inhabitants. And now, last of all, Ascension accepts the situation in all devotion to manifest duty, in the spirit of sacrifice and the rapidly growing exigencies of a new mission field pressing at its doors. There is something heroic in all this. All Christians who have at heart the spiritual fortunes of lower New York will rejoice and take courage at this fresh demonstration of a living Churchmanship that scorns to forsake a hard-pressed field and seek ease and thrift in fashionable quarters elsewhere, while it girds itself deliberately for a hand-to-hand conflict with the multiplied evils and miseries of a poor, over-crowded population, such as has long pressed upon this cross-town region.

Who can estimate the practical value and the spiritual significance of this recent measure of the stout-hearted parish! Now the organization is complete from avenue C on the east to the Hudson on the west, and from Eighth st. on the south to Seventeenth st. on the north, with these four great parishes deeply and strongly rooted in the past, rich in honorable and memorable traditions, and in the lives and ministrations of so many faithful and eminent rectors. Each parish has its well-appointed outposts of missions, Bethels, schools, and chapels, its solidly-organized bands of lay-readers, deaconesses,

physicians, nurses, almoners, brotherhoods, and guilds. The outlook is bracing and cheery. This is an exemplification of the living Church—not a congeries of plutocratic, aristocratic, ecclesiastical clubs, engendering sloth, ease, and supreme selfishness—but so many strongly vitalized, stoutly fortified, amply equipped fortresses for defence and conquest all along the line. Henceforth there will be a truce to the trivialities of inter-parochial differences and partizanships, and an engagement in the legitimate activities of a common Christian warfare for a common victory against a common foe. These parishes touching hands with the constantly growing activities of Trinity parish and its out-reaching chapels, and complemented by the many Roman Catholic churches that also never "move up-town," will not let lower New York, with God's help and blessing, be given over to paganism.

There are other cheering indications of this living Church propaganda, in New York, as elsewhere. The coming Cathedral of St. John the Divine is stirred already at the heart of its corporation—and such corporations undoubtedly have hearts! Bishop Potter has taken good care to promulgate the doctrine far and wide that the new cathedral is not to become the toy and plaything of a handful of *dilettanti* Churchmen; nor allowed to degenerate into a mere architectural ornament to grace a splendid neighborhood, or a sumptuously-appointed place for an occasionally august and imposing ceremonial. The question has been squarely discussed as to whether the cathedral is to become an institution of the Church for the comfort and edification of all sorts and conditions of men, or a luxurious monopoly for the rich and fashionable. Bishop Potter is outspoken on the subject, and the public know well that the cathedral is to belong to the people and is to be administered pre-eminently for their advantage and refreshment. The subject has just been brought into a strong light as to the future conduct of the mission which St. George's church has long maintained in Stanton st, at the old Epiphany House, Dr. Rainsford being unwilling to renew the expiring lease. A chapter of the St. Andrew Brotherhood have cared for the work, and they have asked the Bishop in this juncture, to permit the cathedral to assume full control of the enterprise, under a body of young men to be called the Cathedral chapter of the Brotherhood of St. Andrew. The Bishop heartily accepted the proposition, and will urge the trustees at once to provide a vested income of \$3,000 for the endowment of a stall in the cathedral choir to be set apart for the priest in charge of the Stanton street mission. The plan will doubtless be consummated.

Dr. Dvorak has given the musical world something to think about and talk about. The Dr., as all should know, is one of the most learned and gifted composers of the time, and last fall became the director of the National Conservatory of Music, having its home in New York. The great Bohemian composer and director, at the end of this, his first year of official connection with the conservatory, recently said:

I am now satisfied that the future music of this country must be founded upon what are called the negro melodies. When I first came here last year, I was impressed with this idea, and it has developed into a settled conviction. These beautiful and varied themes are the product of the soil. They are American.

These are the folk songs of America, and your composers must turn to them. All of the great musicians have borrowed from the songs of the common people. Beethoven's most charming scherzo is based upon what might now be considered a skillfully-handed negro melody. I have myself gone to the simple, half-forgotten tunes of the Bohemian peasants for hints in my most serious work.

In the negro melodies of America, I discover all that is needed for a great and noble school of music. They are pathetic, tender, passionate, melancholy, solemn, religious, bold, merry, gay, or what you will. It is music that suits itself to any mood or any purpose. There is nothing in the whole range of composition that cannot be supplied with themes from this source. The American musician understands these tunes, and they move sentiment in him. They appeal to his imagination because of their associations.

As a result of the Dr's. strongly fortified conclusions, it is officially announced that the National Conservatory of Music proposes to enlarge its sphere of usefulness by adding to its departments a branch for the instruction in music of colored pupils of talent, largely with the view of forming colored professors of merit. Notwithstanding the very great importance of this decision and movement, and the satisfaction with which we contemplate this unexpected opportunity for the education of musically-gifted Afro-Americans, it is not quite clear to us that the stores of negro melody can be legitimately appropriated as representatively American. While

their exceeding beauty is beyond question, they fail to represent the musical spirit of the larger, principal, white population; and to these, we make the term "American," to belong. This population is by constitution and heredity immelodious and strangely wanting in musical suggestion and invention. It may be developed in the future, and meanwhile, "negro melodies" must supply the deficit, but in justice and truth they should be distinctly termed Afro-American.

There is a world of suggestion both sad and profitable, in certain testamentary counsels bequeathed among other assets to his children by the late "Uncle" Rufus Hatch, who should be memorable in certain New York Church circles, on account of his unique relations with Christ church parish when the present Bishop of Mississippi was the rector. Mr. Hatch had an enthusiastic and inexhaustible delight in certain types of highly elaborated Church music, and gained a singular celebrity from his "ten thousand dollar choir," a splendid double quartett which he was graciously permitted to sustain and direct, season after season, at his own personal expense in Christ church. This great choir which after its kind has never been excelled in New York, together with a costly and elegantly appointed yacht, constituted the principal source of recreation for the whilom millionaire, whose amiable eccentricities gave occasion to not a little kindly mention in society as well as in the papers. Those choral yachting excursions were unique. But "Uncle Rufus" as he was affectionately entitled, after many "ups and downs" of Wall Street vicissitude, lately passed away, and the following fragments of posthumous wisdom and humor, are quoted from his last will and testament:

I do not wish my boys to go to college, but to receive a commercial education. Should any of them, however, wish to become a lawyer, doctor, or clergyman, then he may go to college; but I much prefer that my sons should learn a mechanical trade, so that they will always be sure of an honest livelihood.

I most strongly warn my children not to use tobacco in any shape or form; nor touch, taste, or use wine or liquor in any way.

I earnestly desire that my children shall not gamble in any way for money, as their father has had experience sufficient to serve for all posterity. (The italics are in the will.)

Some Art Periodicals

The Art Amateur, Montague Marks, Union Square, New York, completes its 14th year with this number. Not only the leading journal in its class, it may well invite comparison with similar publications abroad. No other art journal covers as wide a range of topics. It is invariably intelligent, conscientious, and *en rapport* with the progress of art events. We gather from its note book the interesting intelligence that the new Public Library in Boston has taken an important step in the furtherance of a sound art culture, in that it has commissioned Mr. John S. Sargent, the strongest of our portrait painters, to decorate two large wall spaces in the great hall at the head of the staircase, with groups respectively of Old Testament patriarchs and prophets, and of the evangelists and other sacred personages of the New Testament. Something great and memorable is sure to grow out of this. The same institution has also commissioned Mr. E. A. Abbey, so long the illustrator of early English types of life and character in *Harper's Monthly*, to execute a frieze one hundred and forty-five feet in length, in illustration of the Legends of the Holy Grail; nearly one-half of which composition may be seen in the art department at the Columbian Exposition. Mr. Abbey, by the way, retires hereafter from the work of magazine illustrations altogether, and devotes himself to painting. The same library goes yet further in this munificent and exalted enterprise, in that it has also commissioned Mr. James McNeil Whistler, the most celebrated of the American artists who have sojourned abroad, to decorate one of its rooms, for which he is now at work in Paris on twenty-seven feet of canvas. The subject is not mentioned. Perhaps the most interesting feature of this exceptionally interesting number is the presentation of the several prize designs for the application of the Maize motive for a design in silk weaving, for two in book-bindings, and four in wall papers. The results are surprisingly beautiful; and Mr. Marks has touched a prolific note which will assuredly be felt in our native productions. On the next two pages are to be seen examples of exquisite ecclesiastical embroideries, chiefly by the Dominican Nuns at Hunt's Point, just above New York City, with a design for a chalice veil, from St. Mary's Ecclesiastical Art Society, the most ecstatic conception for such a use, we remember to have seen.

The American Architect, weekly, Ticknor & Co., Boston, among its several illustrations gives two lovely studies of Anglican Gothic, stairs of the chapter house, Wells cathedral, and the tower of Evercreech church, Somersetshire, "decorated" style, and strikingly interesting of its class, "food for thoughts" for our own Church architects, who

seem to have foresworn the grand Gothic ideals. There is an editorial mention of Cliveden, a ducal estate, and historical, dating back to the bad Villiers, Duke of Buckingham, occupying one of the loveliest sites on the Thames near London, and recently purchased for a residence by Mr. William Waldorf Astor, of New York.

The Portfolio, London and New York, Macmillan & Co., has a spirited page-plate etching, "Otter Hounds," for a frontispiece. The editor, Mr. Hamerton, contributes a long and able paper of critical comment on Meissonier, with four illustrations. Mr. Hamerton is quite as celebrated for his integrity of critical judgment, as for his high critical intelligence. Such a conjunction is not always found in an English artist of distinction, especially where the productions of a Frenchman are under consideration. In our view he gives the work of Meissonier a far higher rating than it merits, as his is not, in our belief, one of the few "that are not born to die." A third paper on the triumphs of the early English book-binders, is accompanied with a beautiful fac-simile of a Book of Common Prayer, of 1669. The entire number abounds in valuable and interesting matter.

The Musical Times, Novello, Ewer & Co., London and New York, has its usual variety of agreeable miscellany, opening with a continuation of its thematic comment on "Falstaff," the new opera of the very aged Verdi, or as one might put it, the "Verdi antique." There is a pleasant paper on that very suggestive theme, "Old Programmes," derived mostly from the musical experiences of the late Sir George Smart; also a similar series of reminiscences in which we find original notes by Guilia Grisi, Tietjens, and Piccolomini; a grateful and graceful memorial of the late Thomas Wingman, whose reputation fell far below his artistic deserts, and a reference to the recent consideration of congregational music in *The Times*. But the writer strangely overlooks the artistic compatibility of congregational, with the highest forms of service, music. One need not exclude the other. The grandest choral compositions extant clearly provide for both, as *e. g.*, the Passion music for St. Matthew, where Bach explicitly provides frequent chorales in which the congregation was expected to participate; the great master knowing full well that such oases, or breathing spells, would add an indescribable zest to the stretches of marvellously elaborated recitatives and choruses. This unquestionably was also in the mind of Mendelssohn, when he introduced those majestic chorales at intervals throughout "St. Paul," only for the refreshment and devotional delight of the congregations or audiences. In the most exalted and rapturous Communion Office, therefore, there is room and excellent use for the congregation's chorales. The music of the number is a magnificent setting of Lord Tennyson's now celebrated "swan's song," "Crossing the Bar," by the Rev. H. H. Woodward, M. A., Mus. Bac. Oxon, precentor of Worcester cathedral, one of the most impressive of recent compositions, and likely to find place in our own repertoires or funeral occasions.

The Music Review, Clayton F. Sumny, Chicago, is edited with intelligence and breadth of view. The "Polymnia Ecclesiastica" continued by W. Waugh Lauder, is full of very valuable studies from musical cyclopædia sources, although put together in a patchy and confusing manner. Apart from several typographical blunders, we note certain criticisms which are, at best, most unfortunate, *e. g.*, in his strictures on the crudity of the Sternhold and Hopkins metrical versions of the Psalms he says: "The following absurd treatment of the eighteenth Psalm shows how paltry was their work:

The Lord descended from above
And bow'd the heavens most high;
And underneath His feet He cast
The darkness of the sky.
On cherubs and on cherubims
Full royally He rode,
And on the wings of mighty winds
Came flying all abroad.

Unfortunately for Mr. Lauder's literary discrimination it must be admitted that these verses have been cited as exemplifications of sublimity, scores of times, and by some of the acknowledged masters of rhetorical art. We are deeply grateful, however, for his supplement, "The Eight Tones of the Ancient Armenian Service;" although the music is not easily comprehensible without the text.

The Musical Herald, George H. Wilson, is much taken up with the crush of musical events maturing at the Columbian Exposition.

Book Notices

Christ and Criticism. Thoughts concerning the relation of the Christian Faith to Biblical criticism. By Charles Marsh Mead, Ph. D., D.D. New York: Anson, D. F. Randolph & Co. Price, 75 cents. Pp. 186.

The special object of this discussion is to aid in the general work of getting at the truth as regards the Bible by setting forth how far the authority of Christ should properly be allowed to modify or to regulate the process of Biblical criticism, and virtually it is a *critique* upon the so-called Higher Criticism. Many good things are said, and well said, upon this matter, and the weak points in the arguments of the opponents of the traditional school are clearly revealed.

The author draws attention to the truth that while facts must be admitted when they are plainly facts, inferences are not to be counted as facts, and that the testimony of Christ is a fact to be reckoned with, whose important weight must always be taken into account. The meager results of modern Biblical criticism are concisely summed up, a warning is given against the danger of exaggerating these results, and of hastily making concessions to critical hypotheses. In his first chapter Prof. Mead seeks for the grounds of assurance for the Faith, examining the Roman Catholic, the rationalistic, the mystical, and the Protestant doctrine, and after rejecting these he finds the ultimate ground of our Faith in the authority of Christ. The Christian Faith in the authority of Holy Scripture is justified on the three-fold ground of tradition, Christian experience, and the historic record. We think the author's position would have been far stronger had he not failed to grasp the true Catholic standpoint, and had he based himself strongly on the authority of the Church. But as a calm and careful resume and examination of the Higher Criticism and its results, it is a very helpful treatise and a valiant and successful striving for the Faith. We should judge this modern school of critics were about at the end of their rope; these new hypotheses about the production of Scripture, which are nothing but hypotheses, instead of helping toward obtaining a truer knowledge of the subject, seem rather like criticism gone stark crazy.

Some Lights of Science on the Faith. Eight Lectures preached before the University of Oxford, in the year of 1892, by Alfred Barry, D. D., D. C. L. London and New York: Longmans, Green, & Co. Cloth; pp. 348.

One of the dangers to which our age is exposed is the tendency to excessive specialism, which, from its especial attention to some branch of truth, is apt to lose sight of the general proportion of the whole. Bishop Barry, therefore, has done good service in this work by an attempt to take a general view and a broad conception of the bearing of modern science upon the Faith, and to note the cumulative strength of the combined witness of human knowledge to the truth of the Christian writers. His fundamental idea is that as Christ is the Truth, all real discoveries of truth must harmonize themselves with His Word. The various forms of modern science in relation to Christianity gain their aggregate force from their very variety as well as from their number. And the bearing of science illustrates the truth from differing points of view, now confirmatory, now elucidatory, and again critically. As examples of the confirmatory bearing of science upon religious truth, the author considers the striking relations of the scientific discoveries in heredity to the Christian doctrine of Mediation, and of the scientific principle of evolution to the doctrine of the Incarnation. The doctrine of the Reign of Law leads us on to the truth of the supernatural order which is embraced in the Christian conception of the Kingdom of God. As an instance of the elucidatory effect of increasing knowledge, attention is directed to the new lights thrown by our acquaintance with the vastness of the universe in the teaching of the Headship of Christ, and by our social science on the doctrine of the unity of all human society, as one Body in Christ. In its critical aspect, modern study, historical and literary, distinguishes between the essence and the accidental in the character of the Gospel and the supreme authority of Scripture. The negative and destructive action of criticism is regarded as only preparatory for the real test of inner truth. And the combination of all these various forms of investigation depends on the directness with which they lead to Christ. All lines of light converge toward Him. They guide us in the right direction, although they cannot lead us into the glory of His Presence. There the function of faith begins. Science, if rightly used, is our schoolmaster to lead us to Christ.

Outlines of the History of Dogma. By Dr. Adolf Harnack. Translated by Edwin Knox Mitchell, M. A. New York: Funk & Wagnalls Co. 1893. Pp. 578. Price, \$2.50.

The aim of this history is to explain the origin of dogma and to describe its development. In the author's view, the history of the rise of dogma closes in the third and fourth centuries, and was the work of the Hellenistic spirit upon the Gospel soil. Then followed the periods of development in the East and the West, issuing in the Churches of the Reformation, in Tridentine Catholicism and in Socinianism. The study of the history of dogma is regarded as the best means of freeing the Church from dogmatic Christianity. The principle of development is the explanation of the rise and progress of the doctrine, the Church, the ministry, etc., and the Catholic idea which the Church of England holds, as settled by Christ and His Apostles, is lost sight of completely, perhaps we might better say, denied. The theory of development is substituted for the witness to, and defence of, her original deposit by the Church. The author traces his principle of evolution through the formation, the polemical, the mystic, and scholastic periods up to the rise of Luther and modern Protestantism, surveying in turn the great historical controversies down to the days of the Great Reformer, out of which were gradually evolved the divers creeds and formulas that give character to the different sects of to-day. The work is divided into two main parts, the first of which embraces the Preparation and the Laying of the Foundation; while the second covers the History of the Development of Dogma as Doctrine of the God-man upon the basis of natural theology, expansion and recasting of

dogma into a doctrine concerning sin, grace, and the means of grace upon the basis of the Church and the threefold issuing of the history. The volume, printed in large type, is prepared as a text book, and is divided and subdivided in a mechanical way, with marginal notes upon nearly every page, each subdivision being preceded by a brief historical survey of the period considered. It is exceedingly dry reading, and the translation is not especially felicitous. It is needless to add that, like all works of Prof. Harnack, it evinces profound study and careful scholarship, but is dominated all through by the theory of development and evolution.

The Sacramental System Considered as the Extension of the Incarnation. By Morgan Dix, S.T.D., D.C.L., rector of Trinity church, New York. The Bishop Paddock Lectures, 1892. New York: Longmans, Green & Co. 1893. Pp. 259. Price, \$1.50.

It is not unfair to argue that, as the worlds of nature and of grace are the spheres of operation of the one true God and are in constant dependence upon Him, the foundations of the sacramental system should be in accord with the constitution of visible nature, and that the lines of movement and action should be parallel and interpenetrating. In this relation of the natural world to the Creator, in man's intimate connection with it, especially through our Lord's Incarnation, and in the relation of man's fall and means of restoration, the author lays the stable basis of the sacramental system. In fact, so close is this relation that a religion which is not sacramental could not have met the wants of mankind. For the universe is really a system of signs and sacraments, and so is man, his constitution, his existence, and the various conditions and experiences of his life. Hence God makes Himself known to man not directly but by signs, and in the Incarnation of Jesus Christ we have the crowning illustration of the sacramental principle. These first two lectures on the basis of this system and its application to human life and experience, are pregnant with suggestive thoughts and show the wide bearing of Catholic theology upon this subject. The lesser sacraments are next considered, and the comfort and cheer and sanctifying influence they bring into our ordinary common life are beautifully and tenderly portrayed. Worthy of special attention is the clear statement of the Church's position in reference to the use and limitation of confession. In connection with the subject of Holy Baptism, its threefold gifts—the gifts of forgiveness of sins, of regeneration, and illumination, are lucidly discussed and their importance as a witness against Pelagianism, Neo-Pantheism, and rationalistic philosophy, is clearly brought out. In the lecture upon the Holy Communion, the distinction between the three terms *Signum, Res,* and *Virtus* is exactly stated, and the correspondence between the doctrine of the Incarnation and that of the Sacrament of the Altar is carefully set forth. The four heresies in relation to the one find their parallel in the four heresies in reference to the other; *viz.*: Transubstantiation Zwinglianism, Virtualism, and Consubstantiation. And to all these errors is opposed the truth "which accords with the words of Holy Scripture and the statements of the Catholic Fathers; which retains the sign in its substantial integrity while admitting in it a mystical and spiritual change on consecration; which declares the real, true, objective presence of the body and blood of Christ under the forms of bread and wine; which makes the *virtus*, the benefits of the sacrament, a result of its worthy reception, and thus confers on man the fulness of the blessing, while withholding him from the presumptuous claim that it is his faith rather than God's act that brings him to his Saviour." The lecture completing this consideration of the sacramental system as disclosed in nature, in man, and in religion, treats of its two-fold manifestation, externally in the worship of the Church and internally in the life of the soul. Because this system has a basis in the natural world, religion must be symbolical in form with its outward and visible signs enshrining and expressing its awful, unseen realities. The argument for liturgical worship is eloquently set forth, and in the rich and glowing description of the cathedral and its solemn service of the altar, we find the culmination of sacramentality and the triumph of symbolism. In the appended notes is given the valuable Introduction of Dr. Mahan to the Rev. Mr. Gray's tract on Confession.

In this brief outline of the scope of the sacramental system we see what a wide field these lectures cover, and how this system commends itself by its very naturalness and adaptability to the hearts and consciences, as well as to the minds, of men. Presented as it is in these pages in a fresh and lively way, in clear and persuasive argument, it touches the soul, excites the imagination, and deepens one's faith. In the range of the literature on this subject, we do not recall any one who has heretofore so clearly and fully noted the fact of the intimate connection that exists between creation and man's fortunes, and how elements of the natural world may be fitly employed in the process of relieving man from the evils of his fallen condition. The treatment is scholarly and philosophical, the discussion logical and conclusive, the style clear and calm, and the volume is timely and helpful.

OUR subscribers will confer a favor by notifying us whenever their paper does not arrive promptly. With their co-operation we shall endeavor to remedy any error which may exist in this respect.

The Household

Hymn for St. Barnabas' Day

BY MARY ANN THOMSON

The son of consolation, a Levite. Acts iv: 36.

Jesu, joy of saints departed,
Who for Thee have witness borne,
Healer of the broken-hearted,
Comforter of those who mourn;
For the heralds of salvation
Year by year glad hymns we sing,
For the Son of Consolation
Thanks and praise to-day we bring.

Of the tribe by God elected
In his courts to serve of old,
Owning Christ, the long-expected,
Slain and risen as foretold,
Barnabas, his riches casting
At the blest Apostles' feet,
Sought the treasures everlasting,
Stored where all His saints shall meet.

With St. Paul high mission sharing,
Journeyed he o'er land and sea,
To the thralls of Satan bearing
Truth divine, their souls to free,
To the sinful, sad, and weary,
Pardon, comfort, and repose,
Till the desert wild and dreary
Smiled and blossomed as the rose.

Beautiful upon the mountains
Are the feet of those that bring
Tidings of the opened Fountains
Whence the streams of mercy spring!
Lamb of God, all-pure Oblation,
From Thy hands, and feet, and side,
Unto every age and nation
Flows the cleansing, saving tide!

In those tidings, sorrow chasing,
Find we solace and delight;
In that Flood, all stain effacing,
May we make our garments white;
Thou whose all-prevailing merit
Won for us the land of rest,
Grant we may at last inherit,
With Thy saints, that kingdom blest.

Philadelphia, June, 1893.

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER V.

"And her face is lily-clear,
Lily-shaped, and dropped in duty
To the law of its own beauty.

Oval cheeks encolored faintly,
Which a trail of golden hair
Keeps from fading into air;

And a forehead fair and saintly,
Which two blue eyes undershine,
Like meek prayers before a shrine.

Face and figure of a child,
Though too calm, you think, and tender,
For the childhood you would lend her.

—A Portrait.

On a quiet avenue in the city of Brooklyn there stands among a row of more modern buildings, a house of gray stone, conspicuous for its old-fashioned, comfortable aspect in contrast with the smarter appearance of its neighbors,—a plain, four-story building, its only adornment being a small iron-railed enclosure around the windows of the lower story, and stone steps leading up to the front door. Upon this door a silver plate bears the name of Dr. Hugh Thornton, and here for a number of years Marion's guardian had lived, having moved from Harlem a short time after the death of the Rev. John Martyn. He had sold his property and his practice in that rapidly growing part of New York to a younger physician, and having won for himself a reputation, was easily established in the quieter city which he preferred as a residence, and where he had made many friends.

It was in front of this same house that a young man in clerical garb paused in his rapid walk along the street, and after a scrutinizing look at the name on the door, ascended the steps and rang the bell. It was a warm afternoon in the lat-

ter part of September, and the sun beat down upon him with considerable force. It was with a feeling of relief, therefore, that he heard footsteps in the hall, and saw the door opened to admit him. Presenting his card, he was ushered into the cool, tastefully-furnished parlor, and seating himself in an easy chair, began to make use of a palm leaf fan which lay on the table near by. As his eyes grew more accustomed to the light, their gaze wandered from the old portraits on the wall to the soft-colored piano lamp, and on through the open folding-doors to the dining-room beyond. Presently he found himself scanning a small figure curled up on a settee just within the farther room, and became conscious of a pair of startled blue eyes answering his gaze. The child rose as she found herself observed, and taking up the book that she had been reading, was about to leave the room when the rustle of a lady's dress was heard on the stairs, and Mrs. Thornton entered the parlor.

"Stay, Marion," she said, motioning the child to come towards her. "This is a delightful surprise, John; when did you arrive?"

"Just an hour ago," replied the young man, kissing the sweet-faced woman whose hand held his in cordial welcome.

"And came right to see us—that was kind of you. Your uncle will be charmed to see you, and you know what a pleasure it is for me to have one of my family with me. We have been so long separated"—then seeing his glance wander towards the child, who stood reluctantly in the doorway, she added quickly: "This is Marion Martyn, the Doctor's little ward. Come, Marion, and speak to my nephew before you go. John is fond of little girls, I know."

At the sound of that name the child regarded the stranger with a peculiarly earnest look from under her long black lashes; then advancing shyly, held out her hand to him.

"I have a sister near your age at home," he said gently, bending down to kiss the fair face, whose owner drew back, half resenting the caress.

"Is she the daughter of the Mr. Martyn who started the mission I used to hear uncle Hugh speak of?" he asked, as the child left the room.

"The same," answered his aunt, "and that mission has since grown into a church, and has for its rector now dear old Dr. McKean. My husband often goes over to see him, and we shall never feel more interest in any church than we did in that one which grew up under our very eyes."

"And with your earnest assistance, I know," added her nephew.

His aunt smiled affectionately upon him. He was her only sister's child; the home of their girlhood had been in the great city of Chicago, but some ten years had passed since she had seen any of her family except this nephew.

"Tell me how you left the home people, and about yourself," she said, drawing him to a seat on the sofa beside her.

"All well, I am glad to say; Kate starting to school for the first time. You know mother has always had her taught at home before."

"And yourself? We were sorry not to be present at your ordination."

"Yes; I'm through at last, and ready for work, please God."

"Where do you go now?"

"To be assistant to our old pastor, Dr. Nevis, of St. Luke's."

"Dear Dr. Nevis, how I should like to see him," murmured Mrs. Thornton. She was a much younger person than her

DR. PRICE'S

Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

husband, Dr. Thornton not having married until after he was fifty. "Too much hard work to think of falling in love," he had said, until one day he met a charming young lady from Chicago, and after that, business was slack for a while. Mrs. Thornton was now about forty years of age, a gracious, queenly woman, whose cordial manner won the hearts of all who knew her, and whose lovely presence made the doctor's house a home in the truest sense of the word. She wore a tea-gown of some soft, silvery shade, set off with black ribbons; and her prematurely gray hair lay in luxurious coils upon her shapely head. John Seymour noticed with a young man's keen perception the graceful movements of the soft white hands, which only the weddingring adorned; he had known the time when those same hands had nursed him through a dangerous illness, and their cool touch upon his brow he remembered still.

"Aunt Rena, didn't I hear some story about John Martyn's wife having been an infidel?"

"Not his wife," she answered, saddening as she recalled the lovely girl she had known so short a time, but so well. "She was one of the loveliest Christians I ever knew, but her family were avowed unbelievers, and bitterly opposed the marriage. This child you saw to-day is named for the mother, and resembles her closely. I never saw greater devotion than existed between the little one and her father; although she was such a tiny child at the time of his death, she had been his companion since she could walk and talk. Even now, the mention of his name sometimes brings tears to her eyes, though she can hardly remember him distinctly. She has been brought up by her grandmother, a very stern old lady, yet a noble-hearted woman whose time has been taken up and her strength severely taxed by the care of an invalid daughter. The Dr. thought the child needed more at-

tention and better advantages than her grandmother was able to give her, so we persuaded Mrs. Martyn to let her spend this winter with us and go to school here. She is very little trouble, and almost as companionable as if she were grown. Indeed, I am constantly fearing she will develop too rapidly, and outgrow her strength. We have to watch her to prevent her over-studying; her tastes are well formed, too. Think of a girl not long past her twelfth birthday understanding Scott's poems. 'The Lady of the Lake,' is her favorite." John Seymour was interested at this account of the child whose white face, in its setting of curls, had strangely impressed him.

"There comes Uncle Hugh now!" he exclaimed, as a familiar step was heard outside.

"My dear boy, I'm glad to see you!" was the cordial greeting, accompanied by a hearty hand shake. "You look somewhat more rugged than most of our young ministers just out of college, I'm glad to say; and to think he is a Reverend, too!"

The Rev. John Seymour laughed a little nervously and stroked his brown mustache to hide his embarrassment. He was of medium height, strongly built, with straight brown hair cut close above a broad forehead; his eyes were dark brown with an occasional amber tint showing in the iris. "I suppose you have no difficulty in recognizing me?"

"Not the slightest; you have changed very little these five years, John. Of course you look somewhat older, have an air of the polished man, in fact; and then your mustache adds much to your dignity, to say nothing of your personal beauty, eh?"

"Oh, that's a friend of almost five years' standing, but not a very generous one, I must admit," was the laughing reply.

"By the way, John, I've been thinking if Dr. McKean should need an assistant, I would mention your name, that is, if you

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care for the work. It has grown tremendously of late years."

"I am pledged to Dr. Nevis for the present, thank you, Uncle, and I think I would not care to be assistant to any one else; in a few years I hope to be settled in a parish of my own."

"Independent, eh? I like that, but it is well to have experience. There's no hurry about the other matter, though. I mentioned it to find out whether you would care to come to this part of the world; there's probably a wider field where you are, and more life in your great western city."

"It is a grand city! Plenty of wealth and luxury, business lively, but there are the poor as well as the rich, the ignorant as well as the learned, the wicked by the side of the good, and often predominating; human nature is the same the world over, as we know. I don't care for display. I desire to live simply and work faithfully wherever duty calls, Uncle Hugh."

"It is a sacred calling, John, and it is a joy to me to know that you have not lightly taken it upon you, that you will reverently and earnestly perform the offices of a priest in the Church of God. If you had seen the priesthood desecrated as often as I have, you would not wonder at my ardor," he added, remembering that he spoke to one who had yet to be tried, but whose fidelity and zeal he believed to be assured. "Consecration is the greatest need, no doubt," he continued, musingly, "and, thank God, there are many such men in this great city; but the harvest is great and the laborers are few in comparison. I often wish for John Martyn's clear head and earnest heart; he always seemed to be filled with a supernatural fire, yet his motto was 'I am among you as he that serveth'."

"I feel an interest in that work he started. There is a handsome church now in place of the little chapel, Aunt Rena tells me."

"Yes; it contains a beautiful memorial window to the founder, but the best memorial of such a man is the memory of loving deeds that God alone can reckon, but which live on in the hearts and lives of those who knew him, and teach us not to 'despair of the world for which Christ died'."

"This is an age of benevolence, Uncle Hugh. Every day I see fresh evidences of the charitable spirit at work, in our cities especially."

"That is true," replied Dr. Thornton; "for instance, this Fresh Air Fund is a wonderful thing, and I am particularly interested in the Floating Hospital for sick children and their poor mothers." Hereupon the doctor launched forth upon his favorite theme, describing the various plans which the committee had on hand for the improvement of the vessel, increased accommodation, etc. "Here is a collection of photographs taken at the time of starting; the nurses and babies pass in before the inspector, whose business it is to see that no contagious diseases are taken on board; there they are on deck, and the trained nurses, our latest improvement, are walking around looking after the very sick ones. Bless me! when I get wound up on this subject I never can stop under an hour, and it's time you were going to your room to rest awhile

before dinner. I see my wife has slipped off while I was talking. I tell her she don't appreciate the work; but she is as much interested as anybody, only she's heard about it so many times. Come, John, this way," he concluded, taking up the young man's valise and leading the way upstairs.

Marion had just returned from a walk through the park with old Bridget who had come in from the country on purpose to see her "darlint," having heard of her being at Dr. Thornton's. The two friends had found the afternoon all too short for the many confidences they had to exchange, and it was with tears of real sorrow that the child again bade her faithful nurse good-bye.

"You are not too big to kiss me, pet?" she asked, as Marion threw her arms around "Biddy," as she still called her.

"I'll never be too big for that, Biddy," she answered, with a firm ring in her voice as she spoke the words.

John Seymour, looking over his Uncle Hugh's shoulder at the photographs of the babies on the floating vessel, caught the drift of this conversation outside, and as he followed that gentleman upstairs, smiled to himself, "She'll never be too big to kiss 'Biddy' but she didn't half like my kissing her to-day; the sly little puss." Turning the passage-way, he caught sight of the girl in the hall below, her curls pushed back with one hand, in the other a box of her favorite chocolates—Bridget's parting present. In spite of the smile that dimpled her flushed face, he never forgot the wistful gaze with which Marion stood watching the old woman's retreating figure. At dinner, however, when she appeared in a fresh evening dress of soft white stuff, all traces of tears were gone, and Marion was the doctor's pet once more, a very human little child who wanted cake and sweetmeats despite her guardian's protests, but obeyed implicitly a single look from Mrs. Thornton whom she had secretly enthroned in her young heart as the "queen of love and beauty." The bowl of autumn roses in the centre of the table filled the room with fragrance, and the evening light fell upon the party of four seated around the hospitable board; the bright rays brought out the golden threads in the child's hair and played in soft radiance among the petals of the creamy tinted roses.

(To be continued.)

The Three Sieves

"Oh, mother!" cried little Blanche, "I heard such a tale about Edith Howard! I did not think she could be so very naughty."

"Oh! my dear," interrupted Mrs. Philpott, "before you continue we will see if your story will pass the three sieves."

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Other Chemicals**
are used in the preparation of
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"What does that mean, mother?" inquired Blanche.

"I will explain it. In the first place, *Is it true?*"

"I suppose so. Miss White told it to me, and she is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you could prove it to be true, *Is it kind?*"

"I did not mean to be unkind, mother; but I am afraid, it is not kind. I should not like Edith to be ready to tell such a tale about me."

"And, *Is it necessary?*"

"No, of course, mother, there is no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, don't let us speak of them at all."—Exchange.

GROWTH OF THE USE OF THE SOUND DISCS FOR DEAFNESS.

No Question Raised or Doubts Entertained in Medical Circles as to their Efficiency.

In a number of Medical Journals there have recently appeared several interesting articles, as to the value and practicability of the Sound Discs invented by H. A. Wales who has an office at 605 Ashland Block, Chicago. From data collected from men who may be looked upon, each as an expert in the treatment of diseases of ear, it is learned that the Sound Discs are applicable only to cases of partial deafness, and do not in any way take the place of an ear trumpet, but that in those cases where the hearing is but partially defective they have been very successfully used. As there can be no harmful effects from their use, they are considered an important addition to the medical profession. Aurists have been the first to feel the beneficial results of this invention, and in view of such facts they consider it a part of wisdom to say nothing to discourage their use, as to do so would ultimately be a great impediment to the progress already made towards the relief of this most obstinate affliction. The public themselves are most profoundly interested in the progress and success that has already followed the use of this simple invention.

Reading Matter Notices

If out of order, use BEECHAM'S PILLS.

Those contemplating the purchase of Church and Chancel furniture will do well to correspond with the Phoenix Mfg. Co., of Eau Claire, Wis., whose advertisement appears in another column of this paper. They have a complete assortment and furnish prices and special designs free.

Those desiring to visit the World's Fair are naturally anxious about a stopping place while there. Many different kinds of accommodation are offered. While there may be difference in individual choice, rooms in private homes, if of the right sort and location, are certainly desirable. The World's Fair Accommodation Co., whose advertisement appears on another page, has a select list of rooms of this sort. The company is managed by Christian men, and they have their rooms largely in Christian homes. They are said to be fully trustworthy in all their dealings, and readers will find it to their advantage to deal with them. The price of their high-class accommodations is only about one-half what good hotels ask for such rooms.

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Arranging Cut Flowers

FROM Good Housekeeping

Some people seem to have a "knack" of arranging flowers, while others are not gifted in that way. It will be a help if we remember a few general rules. One is that flowers of one kind are prettier for a vase than mixed kinds or colors. That if we do use mixed colors, we will select those that do not "kill" each other. That pink and purple, scarlet and purple, scarlet and crimson, scarlet and yellow, pink and yellow, purple and yellow, scarlet and blue, arranged together look crude and one color "kills" the other. That if we must use these colors together, we will tone them down with white and green. Two or more shades of the same color combine well in scarlet, pink, blue, or yellow. That we should use plenty of green foliage with our flowers. This should be the "backbone" of all flower arrangements, whether simple or elaborate.

With very few exceptions, every flower looks best when arranged with the foliage Dame Nature bestows upon it. Flowers should not be crowded. Each one should have a fair chance, therefore do not use a dozen flowers when six would look far better. Buds and foliage are just as important in flower arrangement as the flowers themselves. Dame Nature always arranges her flowers in this manner, and we cannot do better than to copy her as nearly as we can.

Different flowers need different surroundings. Tall flowers like gladiolus, lilies, dahlias, chrysanthemums, need large, tall vases, while sweet peas, nasturtiums, pansies, and other short-stemmed flowers, need low vases, bowls, or baskets. In whatever we arrange our flowers, let it be secondary to the flowers themselves. It should not be highly colored, so as to "kill" the coloring of the flowers, or so elaborate as to draw attention from them.

We are not compelled, as in former years, to put our flowers in the regulation vase, or use a glass preserve dish. There are many beautiful receptacles for flowers, American cut glass, cut into innumerable facets, reflecting myriad rainbows of colors; in bowls, baskets, and dishes of various forms. There are bowls and jugs of crystalline white, amber color, delicate yellow, turquoise blue, apple green, and a thousand and one conceits of various kinds.

Cut flowers should be taken from the vases each morning and a bit of the stems cut off, all decaying flowers and leaves taken out, and replaced in fresh water. Soft water is better than hard; if the latter is used, a few drops of ammonia may be added. The cooler the flowers are kept, the longer they will last. In the winter, when flowers are scarce, it is a good plan to take cut flowers from the vases at night and place them in a wash bowl, keeping the flowers above water. Put them in the cellar, or a cool room where they will not chill. They will freshen up and keep much longer than if left all night in a hot room. Never leave flowers at night in a sick room. It is hurtful for the sick person and the flowers.

It is a good plan to grow flowers for cutting by themselves, where they can be cut freely without spoiling the looks of the garden. Grow some plants for foliage, like rose-scented geranium, lemon verbena, fern-leaf parsley. This latter is superior for garnishing dishes for the table, is easily grown, and has a handsome fern-shaped leaf of good green.

In a sheltered spot in the fence corner, or where they will be partly shaded, one can grow the wild ferns from the woods, by taking them up carefully with plenty of soil, and they will be found charming for decoration. Clumps of them have been at home in one garden for more than ten years.

Supposing we have flowers growing in our garden, when shall we pick them? Early in the morning or after the sun goes down. What shall we choose for our vases? Flowers of thin texture that will wilt easily like verbena, balsam, portulacca, and many annuals that have pink or purplish flowers, are not suitable. We will choose sweet peas, nasturtiums, pansies, mignonette, heliotrope, three spikes of gladiolus, three of white day-lily (Funkia), and some small, pale yellow dahlias. How shall we gather them? Cut them with sharp scissors, or a sharp knife. Never "pick" flowers. It bruises them and injures the plant.

(To be continued)

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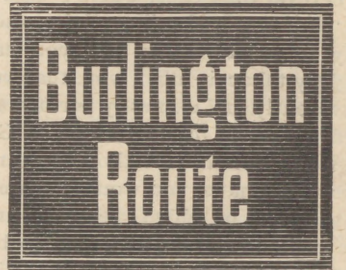
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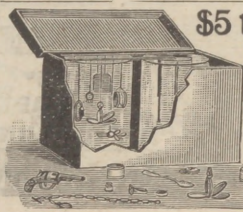
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