

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 10

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Whole No. 759

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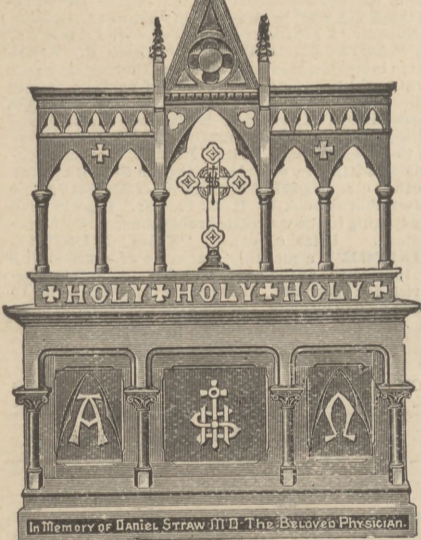
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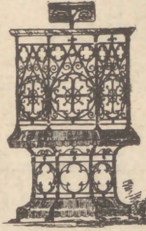
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# The Living Church

Saturday, June 3, 1893

## News and Notes

WE ARE GLAD to announce that although Bishop Whipple has been suffering excruciatingly, he is now able to sit up. Bishop Gilbert is also making progress toward recovery. Visitations in Minnesota are to be taken by Bishop Thomas from June 11th to 25th inclusive. The council is to be adjourned from June 7th to June 21st.

*The London Lancet*, which is high authority in scientific matters, in its recent report on Chicago water says that the river water is pumped into a canal "which carries it far south into the Missouri, and eventually into the Mississippi"! May we inform our learned contemporary that the canal leads into the Illinois River, and that leads into the Mississippi; the Missouri empties into the Mississippi further south and on the other side. Never too old to learn!

REFERENCE WAS made last week, in our columns, to the reports of Eastern papers concerning expenses at the World's Fair. We learn that the following extra attractions are offered, at the prices stated: Festival Hall, admission, \$1.00; captive balloon, admission to enclosure, 25 cents, trip, \$2.00; World's Fair Steamship company, transportation from Van Buren street to Jackson park and return, 25 cents; electric intramural railway, round trip, 10 cents; steam launches, transportation through outer lagoons, basins, and Lake Michigan, round trip, 25 cents; electric launches, transportation through lagoons and basins, round trip, 25 cents; Venetian gondolas and barges, about lagoons and basins, with gondoliers, 50 cents per round trip; wheel chairs about grounds and buildings, 75 cents per hour with, or 40 cents per hour without, attendant; Turkish sedan chairs with two native carriers, \$1.00; elevators in Transportation Building, 10 cents per ride; elevators to roof of Manufacturers' Building, 50 cents per trip; Ferris revolving wheel, 50 cents per ride of two round trips; and movable sidewalks, electrically propelled, 5 cents per ride. The admission fee of 50 cents admits to all the exhibits in the great Exposition and State buildings.

NEW YORK editors do not seem to be very well posted as to the location of the World's Fair. Perhaps they think it is so big that it must of necessity occupy all Chicago! One of the largest dailies in New York gravely informs its readers that "the World's Fair has been open less than three weeks, but already one accident has occurred. By the collapse of a section of flooring yesterday seventy-five or eighty women were precipitated to the ground in a struggling mass. This occurrence should not fail to be regarded by the Director-General and all in authority as a warning of the gravest character. Every visitor to the Exposition wants to feel sure that he is not imperilling life or limb by going there." As the event referred to occurred at the Art Institute, at least seven miles distant from the World's Fair grounds, during a session of the Congress of Representative Women, it is hard to understand the significance of this solemn warning to visitors to the great Exposition. We had supposed that New York City editors had some knowledge of the geography of Chicago. They evidently need to visit it this summer.

THE RUMOR that the Church Congress proposed to be held in Chicago is to be abandoned, has not received official confirmation, so far as we have heard. Reports that the committee of arrangements has not met with encouraging response in some quarters, are doubtless correct, but that was to have been expected. Perhaps the lack of sympathy for the movement, in England and in the Eastern dioceses of our own country, arises from confusing the Congress with the Parliament of Religions. The two have no relation whatever. It was to the latter that the Archbishop of Canterbury's objections applied, and his position was well taken. It

would be a degrading of our holy religion to bring it out on a platform to show it off by the side of Buddhism and Mohammedanism, and who knows how many other man-made religions. Individual Churchmen may feel moved to preach Christ on this modern Mars Hill, but the Church cannot be officially represented in any such "Parliament." The Congress, however, is simply a series of public meetings, arranged by a committee of Churchmen, to bring before the people the history, organization, and principles of the Anglican Church. It has nothing to do with other meetings nor is it proposed to make it an occasion of controversy or comparison. There seems to be a grand opportunity for the Church in this country to make itself known and felt, and it is to be hoped that its traditional conservatism and high-toned "respectability" will not prevail to hide its light under a bushel.

## Brief Mention

One of the most magnificent gifts ever given to a community by an individual is the new British Gallery of Art to be built at Milbank, a London suburb, by Mrs. H. Tate. The building will cost more than \$1,000,000. *The New York Press* says that even in America, the land of magnificent generosity, few gifts to the public from individuals have equalled this in greatness.—That we are living in a fast age is evidenced afresh by the record of the new Cunard steamer, the *Campania*, which has eclipsed all previous records of the eastern passage by making the trip to Queenstown in 5 days, 17 hours, and 27 minutes, while the New York Central Railroad has an engine which made a mile in thirty-two seconds, that is, at the rate of 112½ miles an hour. The technical term, "flyers" seems appropriate in such cases.—*The Standard* remarks that a pastor in New Jersey advertises as lost his evening congregations, and says: "It would be well for him to go after that which is lost until he find it."—Among the foreigners visiting Chicago lately was Mr. Sahci Ohashi, the Japanese publisher who is said to employ six thousand persons in the publication of books and periodicals.—In the Mines and Mining building at the World's Fair there are some thirteen thousand exhibits, illustrating all the valuables that man extracts from the earth. The whole process of extraction and treatment is also shown.—The adoption of legal measures for the repression of "hazing" are desirable. We note with approval that the Legislature of Ohio has passed a bill making hazing a misdemeanor punishable by a fine of from \$100 to \$300 and imprisonment from six months to two years, and branding by use of nitrate of silver, or otherwise, punishable by a term in the penitentiary.—The Public Library Department of New York has inaugurated a valuable system. It has prepared "a traveling library" of about one hundred volumes which will be sent on application to any town which contains a free library, on payment of \$5, to cover cost of cases and transportation. At the end of six months, these books may be exchanged for another set. When the town does not own a free library, twenty-five resident taxpayers may receive the books on the same terms.—It is said to cost \$30,000 a year to keep St. Peter's church at Rome in repair.—From the last annual address of the Bishop of Mississippi we learn that the laws of that State forbid bequests for charitable or religious purposes. Such legislation is inexplicable and unjustifiable, but if it lead men to administer their own estates wisely and charitably, it will not be without recompense.—"Gone to Rome," says a Canadian paper, referring to the good Bishop of Algoma. He has gone for his health and a well-earned rest, but there is no need to fear that he will be "reconciled" to Rome, ecclesiastically, however delightful he may find the climate.—Bishop Clark is not, as reported, the oldest of our bishops. He will be 81 years of age on July 4th. Bishop Howe, of Central Pennsylvania, was 84 on the fifth day of last April.—It takes two months and a half for forty clerks to count the money in the Treasury at Washington. That hardly looks like "hard times!"

## The Church of England

FROM OUR CORRESPONDENT

LONDON, May 13.

The strife of politics is at its height, and, unfortunately, the Church has been dragged very prominently forward by the contending parties in the State. I say unfortunately, because no earnest Churchman can regard with any satisfaction the way in which the Bride of Christ is spoken of, not only in attack, but too often in defence, by the platform hacks of the Government or the opposition. For the last six or seven weeks a very encouraging work of opposition to the distinctive measure of the Gladstone government has been carried on throughout England and Wales. Meetings have been held in all parts, and a great amount of enthusiasm has been evoked. Petitions against the Welsh Church Suspensory Bill have been signed so largely that the Radical Welsh party has taken the alarm and is said to be making some attempt to meet this spontaneous expression of the adult population in the principality. The Welsh meetings culminated in a great demonstration at Carnarvon a short time ago, when between ten and twelve thousand people gathered from all parts of North Wales and declared their adhesion to the ancient Church of the land. Next Tuesday a similar demonstration is to be held in London, when it is expected that about twelve thousand people will assemble in the Albert Hall to show their disapproval of the Bill. Previous to the meeting both Houses of the two Convocations of Canterbury and York will assemble at St. Paul's cathedral in their robes, accompanied by their respective Houses of Laymen and by representative Churchwardens from every archdeaconry in the kingdom, and in the presence of this great gathering the Archbishop of Canterbury will offer the Holy Sacrifice in behalf of the ancient Church of Great Britain. The occasion will be a remarkable one, and if the meeting to be held later in the day is not disturbed by paid agents of the enemy, as happened at a recent meeting in St. James' Hall, it will be one to arouse the greatest enthusiasm.

I indicated a few months ago that this Bill, if introduced into Parliament, would not be proceeded with, and my forecast looks now more likely to come true than it ever did. Mr. Gladstone has his hands too full, indeed, to tackle any such matter as Disestablishment, which to him, or to any future Prime Minister, would prove a very thorny subject indeed.

There are a few Churchmen holding Liberal views in politics who do not regard Disestablishment unfavorably, on the ground that it would be to the advantage of the Church to be separated from the State, and that the Church is not dependent upon her endowments for her existence, but on something far higher. This is perfectly true, but that is no reason why her endowments are to be let go at the bidding of men who, in order to catch the votes of the rural laborer, hold out to him offers of old-age pensions and such like tempting baits. The immorality of their proceedings is only too apparent, but unfortunately that goes for little nowadays. As to the argument for greater liberty, we have in many ways more freedom than the sects, who are dependent upon the State courts for the interpretation of their doctrines, and the clergy are certainly free from that obnoxious individual, the chapel deacon. What we want is a bolder spirit to demand the reforms which have long been called for, reforms for instance of greater autonomy, liberty to convocations to legislate for the Church, the appointment of bishops, and so forth.

The religious question on the London School Board still occupies our attention, and the longer the controversy goes on, the more important does it become. Mr. Athelstan Riley, a young and able Catholic Churchman, who has been described as the Athanasius of the School Board, has made a bold attack upon the miserable pretensions of the Board to teach religion in their schools. Since the Education Act was passed, more than twenty years ago, a so-called compromise has guided the teachers in their religious instruction. The result (which was least expected by those who drew up the compromise, though it is scarcely to be wondered at) is that the Christian religion in the schools has been so whittled

down in order that the views or the no-views of every child's parents should not be interfered with, that there is little or no Christianity at all left in the teaching. Mr. Riley's policy is to press the Board to say definitely that the doctrines of the Trinity and the Godhead of Christ shall be part of the instruction given. The miserable and sad part of this controversy is that many of the Dissenters, rather than acquiesce in anything that the Church does, join the secular party in the endeavor to shut out the very essence of the Christian religion. At present Mr. Riley, though an advanced Catholic, has won all Churchmen (save a few of the extreme Broad school) to his side, so there is some satisfaction even in this contest, which promises to be a prolonged one.

The new Bishop of Norwich, the Rev. John Sheepshanks, is a High Churchman working very successfully in a Liverpool parish. There is nothing very remarkable in the appointment, for as the parish churches of England are the glory of the country, even so are the parish clergy of the Church they serve so faithfully, and there are hundreds of clergymen who might have been picked out with equal claims to the post as Mr. Sheepshanks. But the appointment is a good one, for all that, and Norwich is a diocese which sadly needs rousing.

### New York City

Bishop Potter is to preach the sermon at the celebration of the centennial of the diocese of Quebec, in June. He will at the same time receive the honorary degree of D. C. L. from Bishop's College, Lennoxville.

Trinity chapel, of Trinity parish, the Rev. Dr. Vibbert, minister in charge, is to be re-decorated during the summer months. The former wall tintings were in rich design, but dark, and the new will be in lighter tone, with a view to more cheerful effect.

St. George's church, St. James', the church of the Holy Communion, and St. Thomas' church, receive assistant ministers from the class of the General Theological Seminary ordained on Trinity Sunday. The Armenian mission receives one clergyman, and the mission work among Swedes two, from the same class.

On Saturday, May 27th, Bishop Potter consecrated the new chapel of the Messiah, which has already been described in these columns. The chapel marks an important enlargement of the work of the City Mission Society. St. James' church shared in this interesting service, by sending its celebrated vested choir to conduct the musical portions.

A Retreat for the candidates for the Trinity ordination was conducted by Bishop Potter on Thursday and Friday of Ember week, at St. Philip's in the Highlands, on the Hudson river. The ordination took place on the morning of Trinity Sunday, in Calvary church, and was a very impressive service. The Rev. Dr. Henry Y. Satterlee was the preacher, and Bishop Potter conducted the ordination and acted as Celebrant of the Eucharist.

In the chapel of the House of the Holy Comforter, the Bishop held a special service of benediction on Whitsun Eve, blessing the new altar and the chancel furniture, which are memorial gifts from friends of the institution. Part of the choir of Trinity church rendered the music, and the Bishop made an address. Many of the clergy of the city were in attendance, including the chaplain, the Rev. Arthur Mason.

At Trinity church, the Rev. Dr. Morgan Dix, rector, considerable improvements will be made during the summer months, including re-decoration, and possible amplification of the chancel. There has been talk for some time of connecting the great organ with the chancel organ by electricity, but no decision has been reached with reference to doing the work this summer. Not improbably, accommodation will be made for an orchestra, at the side of the chancel. On Whitsunday, the service was made especially interesting by the use for the first time of the music of Christiano's Mass.

The church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, has received from Mr. Robert M. Bruce, father of the late Mrs. Lines, the gift of a fine property at Greenwich, Conn., for use as a summer fresh air charity for poor mothers and children. It will be called the Bruce Memorial Summer Home. Greenwich, which is on Long Island Sound, near the city, offers all the advantage of sea air, and can be easily reached by water. Travelling expenses of beneficiaries will be provided. The house opens early in June. The services at the church of the Beloved Disciple will be maintained all summer. The parish has been fortunate in securing a very efficient assistant minister, in the person of the Rev. Chas. M. Hall.

At a meeting of the trustees of the Cathedral of St. John the Divine on the afternoon of Monday, May 22nd, the Bishop laid before the Board plans looking to the practical usefulness of the cathedral as a missionary centre and a workshop of charities. A starting point has been reached in the problem presented by Old Epiphany House. As already

noted in these columns, a committee has been considering how to sustain the work so nobly begun by the late Mr. Wills, in view of the fact that St. George's church will retire from the active support in about a year. As the work has been conducted by members of the Brotherhood of St. Andrew, it is proposed continuing their contact, but in the shape of a cathedral chapter, and to eventually have services conducted under the management of the cathedral clergy.

At the Church Club last Friday, a very interesting paper was read by Mr. Everett P. Wheeler, on "Oxford House and Kindred Settlements in England and America." Some time ago, as reported in these columns, the club was associated with the starting of a missionary work known as the East Side House. Mr. Wheeler, in his paper, went more fully into the question of methods than has yet been attempted in the club. He traced the history of Toynbee Hall from the humble but self-sacrificing beginnings made in East London by Arnold Toynbee. The hall is now ten years old. Nearly as old, is Oxford House, a foundation which enables graduates of the University of Oxford to study social problems, as well as to do good to the poor. The attention earnestly given to socialism and social conditions and needs by a set of scholars at the University is making itself felt in many ways. But the practical work at Oxford House gets down from theory into facts, and some 20 students living thus amid the outcast classes minister annually to 7,000 people through various forms of societies and clubs. The whole object is to make manlier men, and better, cleaner, and happier women and children. The mental side is remembered along with the spiritual side; and recreations and mutual benefits are combined. Mr. Wheeler detailed the work doing along similar lines in New York, Boston, Chicago, and elsewhere in the United States. He described the efforts making in New York by the University Settlement which men conduct, and the College Settlement which is managed by women. He gave an account of the progress of the East Side House, and of its need of workers and means, appealing to the Church Club for further aid, to make this institution a success.

GENERAL THEOLOGICAL SEMINARY.—On Monday evening, May 22nd, the Bishop of New Jersey preached the Baccalaureate sermon. Tuesday morning there was the alumni Celebration at 8, followed at 10:30 by the essay by the Rev. Canon Knowles. At 12, the alumni meeting was called by Bishop Coleman. At 2 the trustees held their annual meeting in Sherred Hall. After some discussion it was decided to refer the question of the Alumni Professorship of Evidences with full power to act, to the standing committee of the trustees and the executive committee of the alumni as a joint committee of conference. The following were elected trustees: J. B. V. Olcott, of New York; George Zabriskie of New York, and George Gardner of Boston. The trustees appointed a committee to take order for the establishment of a chair of Old Testament exegesis. Chapter IV of the statutes entitled "Of the Course of Theological Learning," was revised and amended. By this there are to be ten departments in the seminary, viz.: 1. The Hebrew and Greek Languages (including Patristic Greek); 2. Biblical Learning; 3. Dogmatic Theology; 4. Ecclesiastical History; 5. Ecclesiastical Polity and Law; 6. Evidences of Revealed Religion; 7. Pastoral Theology; 8. Moral Theology and Christian Philosophy; 9. Oriental Languages; 10. Ecclesiastical Music.

In the evening the alumni had their annual dinner, which was largely attended. Speeches were made in praise of the examinations of the previous week, which had been all written, and not oral and written. There was also made the announcement that \$25,000 had been given by the Dean to increase the endowment of the Chair of Evidences, and \$75,000 by Mrs. Hoffman, to endow the Chair of Systematic Divinity and Dogmatic Theology. A new scholarship with an endowment of \$5,000 has been established.

The Commencement proper took place on Wednesday, and an unusually large class—32—graduated. The service was held in the chapel of the Good Shepherd, in the seminary quadrangle, and some 300 clergy were present. After the reading of essays: John Robert Atkinson, B. A., New York, "The Unique Character of Christ;" Claudius Monell Roome, B. A., LL. B., New York, "The Authority of Conscience;" Harrison Baldwin Wright, Michigan, "The Appeal to History in Argument against the Claims of the Papacy," Bishop Scarborough presented diplomas. Recommended for the degree of Bachelor of Divinity: Messrs. J. R. Atkinson, G. G. Merrill, H. L. Burleson, E. Floyd-Jones, Jr.; E. W. Jewell, C. M. Roome, A. W. Stein, and H. B. Wright, who will receive it a year hence, when they are admitted to priest's orders. The degree, with the hood belonging to it, was given to the following priests: The Rev. Messrs. G. N. Eastman, Cincinnati; J. M. Horner, Oxford, N. C.; J. F. Fenton, Jr., Palmyra, N. Y.; D. S. Warfield, Dayton, O.; W. W. Moir, New York; T. S. Spalding, Denver; J. C. Stephenson, Denver; R. V. K. Harris, Helena, Mont.; J. C. Mitchell, Philadelphia; G. T. Lewis, Sag Harbor, N. Y.; A. Whitaker, Brooklyn; F. F. Kramer, Boulder, Col. The degree of Doctor in Divinity was conferred upon the Rev. Frederick R. Graves, Missionary Bishop-elect of Shanghai, China. At the close of the exercises a dinner was enjoyed by the faculty and alumni. Speeches were made by Bishops Scarborough and Potter, and by Dr. Satterlee. The latter made a strong appeal for

a new refectory and gymnasium, pledging himself to raise \$5,000 towards the amount necessary. It is also stated that one-fifth the entire cost has been promised by one whose name is withheld. This is a great need at the seminary, and should meet with hearty support from the alumni.

The attendance next year bids fair to be by far the largest on record, most of the rooms being already engaged. The faculty have about completed a revised and greatly improved schedule of hours for next year, under which it is hoped far more and better work may be done.

### Philadelphia

On the evening of Whitsunday, a special service for the Girls' Friendly Society was held at old Christ church, at which branches from many parishes were present. The sermon was preached by the rector, the Rev. Dr. C. Ellis Stevens.

At the church of the Holy Spirit (Snyder ave. mission), Whitsunday had been selected by Bishop Whitaker for his annual visitation, when he preached at the evening service and confirmed a class of 18 persons, presented by the Rev. Samuel H. Boyce, priest in charge.

Ground was broken on the 24th ult., by the Rev. Joseph R. Moore, rector of the church of the Resurrection, at Broad and Tioga sts., for a new edifice. The building will be 84x77 feet, of Port Deposit granite, with Indiana limestone trimmings. The architect is Mr. Frank Watson.

Friday, May 26th, was the 4th annual donation and opening day at the Buttercup Cottage, on Cresheim road, Germantown, and many gifts of fruits, vegetables, and groceries were received. Considerable money was also contributed. A tea prepared by the lady managers was enjoyed by a large number of guests. The cottage, which is under the charge of Sister Elizabeth and Sister Ruth of the Sisterhood of the Good Shepherd, New York, is intended for girls whose means do not permit them to spend their vacations where money is required. The girls remain at the cottage two weeks. During the past year, 210 girls were entertained at it.

At a meeting of the North-west Convocation held on the afternoon of the 23rd ult., in the guild room of the church of the Epiphany, the Rev. Dr. B. Watson was re-elected president, the Rev. T. William Davidson, secretary; and John P. Rhoads, Esq., treasurer. The appointments were made the same as last year; and the Rev. Messrs. T. William Davidson and Joseph Sherlock were elected missionaries. A communication being received from the North-east Convocation, to the effect that it is inexpedient and against the interests of the convocation to locate a church in the neighborhood of Broad and York sts., it was resolved that the Missionary Aid Committee should ascertain the reasons why a church should not be placed at that point, and this same committee was directed to consider the expediency of changing the location of the mission church of St. John the Divine, and report at the next meeting.

### Chicago

The Commencement service of the Western Theological Seminary was held in the cathedral, on Tuesday evening, May 23rd. The Bishop preached the sermon on the "Supernatural Aspect of the Christian Ministry." There were only two graduates, Messrs. C. Y. Grimes and John Mattocks. Mr. Grimes read an excellent paper on Subjective Faith. The annual dinner of the alumni was given in the dining hall of the seminary, on Thursday evening, May 25th. Most of the alumni were present, with the Bishop of the diocese, the faculty of the seminary, and the Rev. T. A. Snively, as guests. Many interesting speeches were made, and the evening passed off most pleasantly.

The city missionary appealed for pledges for the missionary work of the diocese of St. Mark's church, on Sunday, May 28th, the result of which was an offering of \$608. The rector, the Rev. Wm. White Wilson, visited Ottawa for the same purpose on that day.

## Diocesan News

### Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

The Albany Association of Alumni of St. Stephen's college held its annual meeting and dinner at Keeler's hotel, Albany, on Thursday evening, May 18th. The Rev. Joseph Carey, D. D., Archdeacon of Troy, presided, and was re-elected for the ensuing year. The Rev. Chas. W. Niles, of Rutland, Vt. was re-elected vice president, and the Ven. F. S. Sill, Archdeacon of Albany, secretary-treasurer. The association numbers about 35 members, more than half of whom belong to the diocese of Albany. It meets semi-annually, in May and November. The affairs of the college are in a flourishing condition. The handsome new library building nears completion, and the endowment fund has been increased \$20,000 since last year. The warden, who ranks among the ablest scholars and instructors of the day, has lived to see his noble life work secured beyond the possibility of failure or suspension. Two hundred clergymen of the Church are Annandale graduates. This is

a good showing for 33 years. Bishop Seymour, of Springfield, began the work which Dr. Richey continued, and Dr. Fairbairn has maintained for 30 years.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

During the Bishop's second visitation in the north, he confirmed 22 at Warren, and four at Kinzua, the presenter in both places being the Rev. A. W. Ryan, Ph. D., of Trinity Memorial church, Warren. Kinzua is a small mission of well-instructed Church people, which owes its existence and success to the indefatigable labors of the Rev. Dr. Ryan, who never seems to tire of doing missionary work, as a half dozen places within reach of him could testify. At Youngsville, Johnsonburg, and Tidioute, classes were also confirmed; the class being prepared at the last-named place by the efficient lay reader, Mr. H. M. Clark. The new rector, the Rev. Mr. Whaling, is now on the ground and ready for work.

CITY.—Since the present rector of Trinity church, the Rev. A. W. Arundel, took charge, 16 months ago, this mother parish of the city has made good progress both temporally and spiritually. Electric lights, a beautiful new Litany desk, a brass altar desk, a lectern Bible, besides other adornments of the chancel, have been obtained at a cost of \$3,000; and 68 candidates have been presented for Confirmation. There is now in progress a systematic effort to raise the sum of \$30,000 for a parish house, a new organ, and for decorating the interior of the church. Trinity purposes to be no whit behind other parishes in the matter of music as is evidenced by the engagement of Mr. Walter E. Hall, F. C. D., as organist and choirmaster. Mr. Dogworth, who has had temporary charge of Trinity choir since Jan. 1, goes to Emmanuel church, Allegheny City, as organist and choirmaster.

The parish of the Ascension, the Rev. R. W. Grange, rector, held its fourth anniversary service on the festival of the Ascension at 11 A. M. About a dozen clergy of the vicinage were present. The rector was Celebrant, assisted by the Rev. J. C. White, D. D. The preacher was the Rev. F. W. Clampett, of Baltimore. The sermon was a very able presentation of his subject, and was based upon II Cor. iii: 1. The musical service was rendered by the vested choir in its usually acceptable manner. After service, the clergy and visiting laity were invited to a sumptuous lunch by the ladies of the parish.

The anniversary service of the Church Home held in Trinity church, on the Sunday after the Ascension, at 7:30 P. M. was a notable occasion. There was a bright choral service, a very able and appropriate sermon by the rector, the Rev. A. W. Arundel, and a very interesting annual report of the work of the Home. From this report two things were learned: 1st. That the large new building is nearing completion, and 2nd, that a goodly amount of money will be necessary to furnish it properly and at the same time carry on the work of the Home.

St. Barnabas' Guild for Nurses held a most enthusiastic meeting at the Allegheny General Hospital on Monday evening, May 15th. The Bishop presided. There were 36 nurses present besides visitors; seven new members were received. At this meeting the new manual issued under direction of the chaplain-general, who is the Bishop of Pittsburgh, was used for the first time. The guild is rapidly increasing in numbers and usefulness, with its ten branches in most of our larger cities from Boston to San Francisco. The membership now aggregates something like 700 nurses.

The Rev. Geo. Hodges, D.D., rector of Calvary church, has joined forces with the denominational clergy of the East End, for general charitable work in that portion of the city. In the interest of this work, they are about to issue a monthly paper to be called *The Kingdom*. Dr. Hodges has also joined forces with Father Sheedy, of the Roman Church, for the reformation of "The Point," a locality that needs such work sadly. To this end they have secured the co-operation of several wealthy laymen and leased the Exposition building for the summer for use on Sunday afternoons. Here they propose holding a series of praise services to be given for the benefit of all who will come. This work is in the nature of an experiment.

BRADFORD.—The Bishop visited this parish, the Rev. W. O. Lamson, priest in charge, on the vigil of the Ascension, and confirmed a class of 29, of whom 12 were young men. The morning of Ascension Day witnessed a bright service in the church, after which a new chancel window was unveiled and offered to God for the adornment of His house. This window was made by Riester, of Buffalo, and the subject is an adaptation of Raphael's "Transfiguration" to represent the Ascension, the figure of our Lord being arrayed in royal robes instead of pure white, thus making it appropriate for the church of the Ascension. At the celebration of the Holy Communion a very large number were received, and at the close of the service an infant was baptized by the Bishop. In the afternoon of the same day, the Bishop journeyed to Mt. Jewett, where he held service in the opera house and confirmed a class of eight, this being the first Confirmation service ever held in the place.

FRANKLIN.—The Bishop made his annual visitation to St. John's parish, the Rev. H. L. Yewens, rector, on the Sunday

after Ascension Day, and confirmed a class of six. The rector is rejoicing in a new rectory, built and furnished largely by the ladies of the congregation. It appears to be a delightful home. On the first floor the main door opens on a fine hall room, with a large fireplace set in handsome tiling and surmounted by an artistic mantel. The chandeliers in all the rooms are provided with both gas and electricity. On this floor are the parlor, a handsomely finished and furnished apartment, a study, the dining room, and the kitchen. All the rooms and hall on this floor are finished in antique oak, and the stairways are the same. All the floors in the building are of Northern pine. On the second floor are five bedrooms, a sewing room, bath room, etc., all the woodwork in poplar. The third floor contains several good rooms, including a round tower room with a lovely outlook. The basement, containing laundry and storage rooms, is large and airy. The furnishing of the principal rooms was done by the ladies of the congregation and is exquisite.

### Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The 98th annual council convened in Christ church, Winchester, May 17th, with Bishop Whittle presiding. After early Celebration and Morning Prayer the Rev. George W. Nelson preached the sermon before the council, after which the Holy Communion was celebrated by Bishop Peterkin, assisted by Bishops Whittle and Randolph.

At 12 o'clock the council was organized; 60 clerical delegates and 70 laymen responded to roll call. The Rev. Edward Meade, of Richmond, was elected as secretary.

The report on the Fund for Widows and Orphans showed the contributions for the last year to be \$904.

A substitute for Article V of the constitution was offered by L. M. Blackford, as follows:

When the election of a bishop or assistant in the diocese shall occur, the vote shall be made by ballot, a concurrent majority of the two orders being necessary to a choice.

It was referred to a committee of six.

On motion, the congratulations of the council were by a rising vote extended Bishop Whittle on the completion of the 25th year of his episcopate.

A very interesting meeting was held the same evening in the interests of the Girls' Friendly Society. The Rev. Messrs. Wm. M. Dame, of Baltimore, and Robert Jett, of Mt. Jackson, made appropriate addresses, and a paper read by Mrs. W. W. Remington of Baltimore, received close attention.

At night the services were in the interests of missionary work. The annual report was presented by the Rev. Pike Powers, and the council was addressed by Rev. Messrs. John P. Tyler, S. S. Ware, E. Valentine Jones, George W. Nelson, and B. M. Randolph.

The business meeting of the council convened next day at 10:30 and after Morning Prayer, the Bishop read his annual report. He referred feelingly to the changed condition under which the council meets, occasioned by the division of the diocese and the death of several members. He spoke of his non-approval of the line of division by the council held at Danville. He gave a summary of Bishop Randolph's work prior to the organization of the new diocese and that of his own. He recommended the work of the Woman's Auxiliary. Since last council the Rev. Messrs. R. K. Meade, J. S. Hankel, and T. G. Dashiell have died, to which the Bishop referred with appropriate remarks.

The report of the committee on the substitute for Article V of the Constitution was submitted and its adoption was recommended. The Rev. Messrs. Grammer and Nelson brought in a minority report opposing the change. A discussion participated in by several members took up a portion of the evening session. Voting was called by orders and the substitute was lost.

The committee on the division of church property between the dioceses of Virginia and Southern Virginia brought up its report, and after considerable discussion and an amendment offered by the Rev. H. B. Lee, which was laid on the table, the report was finally adopted, and a committee appointed, consisting of Jos. R. Bryan, Thomas L. Potts and J. L. Williams, to settle the division of the funds with the southern diocese.

At night a meeting in the interests of the Woman's Auxiliary and foreign missions was largely attended. Addresses were made by the Rev. F. L. Hawks Pott, Dr. W. S. Langford, the Rev. Messrs. L. R. Mason, Kinloch Nelson, and John McNabb.

The third day's session opened at 10 o'clock; Dr. Nelson of the Theological Seminary preached an eloquent sermon.

The Rev. R. A. Castleman reported for the committee on parochial reports: Total number of communicants, 8,298; Sunday school teachers and scholars, 7,572; Sunday school contributions, \$4,282.06; members of the brotherhood, 210; total contributions of the diocese, \$158,148.18.

The committee on clerical support recommended increased salaries and the building of rectories in every parish without one.

Mr. Thomas Potts offered a petition from the parish at Williamsburg, asking that York and James City counties be restored to the old diocese, which was granted by this council and submitted further for the approval of the diocese of Southern Virginia and the General Convention.

The next council will be held in St. James' church at Richmond, on the third Wednesday in May, 1894, at 5 o'clock. Council adjourned *sine die*.

The golden anniversary of the wedding of the Rev. Dr. and Mrs. Charles Minnegerode was celebrated at their residence in Alexandria on Monday, May 15th. A large number of guests were present from all parts of the country. Among them was a delegation from St. Paul's church, Richmond, of which Dr. Minnegerode had been rector for over a quarter of a century and of which he is now rector *emeritus*. The presentation of a purse of gold was made by Dr. McCaw in behalf of the congregation of St. Paul's, in a few happy words. Congratulatory addresses were made by the Rev. J. G. Minnegerode, rector of Calvary church, Louisville, Kentucky, representing the children; by Dr. Norton, representing friends in Alexandria; and by Major Stiles, representing all the churches of Richmond. It is announced that Dr. Minnegerode, who was rector of St. Paul's church, Richmond, when Mr. Jefferson Davis was a communicant of that church during the war, will officiate at the re-interment of Mr. Davis' remains at Hollywood Cemetery, Richmond, May 31st, on their arrival from New Orleans.

On Sunday, May 14th, Bishop Whittle visited St. Philip's church, Richmond, and confirmed six persons. An able and impressive sermon was preached by the Rev. Dr. Newton, rector of the Monumental church. St. Philip's church is for colored people and is fortunate in having for its rector the Rev. J. W. Johnson, a young and energetic colored priest. Under his efficient management a new and handsome church building will soon be begun.

For the past two years the Rev. C. R. Kuyk has been in charge of Weddle memorial chapel, one of the missions of St. John's church, and founded by the late Dr. Weddle. Under the efficient management of the rector of St. John's, the Rev. L. W. Burton, aided as he has been by Mr. Kuyk, this mission has grown very greatly. It possesses a large and handsome church and bids fair at no distant day to be a self-supporting parish.

### Southern Virginia

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

The corner stone of "The Gibson" Memorial church, Crewe, was laid on Tuesday, May 2nd, by Crewe Lodge 123 A. F. and A. M., in the presence of a large gathering. Nearly all the people of this parish were former parishioners of the late Dr. C. J. Gibson, of Grace church, Petersburg, and on this account the new church was named after him, and the sermon on this occasion was preached by the Rev. John Ridout, the successor of Dr. Gibson, and formerly his assistant.

On Wednesday, May 11th, Bishop Randolph visited St. John's church, Wytheville, the Rev. M. P. Logan, rector, preached and confirmed a large number of candidates.

On Thursday, May 9th, Bishop Randolph consecrated the new Christ church, Big Stone Gap. He preached a powerful sermon on "A Christian Character," after which he confirmed six candidates.

On Sunday, April 30th, Bishop Randolph visited St. Luke's church, Courtland, and confirmed five candidates. At 8 P. M. he visited Emmanuel church, Franklin, and confirmed four. On Monday, May 1st, he visited Christ church, Hicksford, and confirmed five, four more candidates being unable to attend. These three churches are in charge of the Rev. C. E. Woodson, the evidence of whose work is everywhere visible, particularly in Franklin, where the church has not only been entirely freed from debt, but a handsome and commodious rectory has been built and paid for.

A meeting of the Central Convocation was held in Christ church, Gordonsville, commencing April 26th. Although the weather was stormy, two services were held each day, and the congregations were extremely good. The convocation sermon was preached by the Rev. F. W. Neve, on the morning of the 26th, and at the night service, the Rev. H. B. Lee made an address on "Missions." On April 27th there was a discussion on "Lay Work," and on April 28th the Rev. L. R. Coombs read a paper on the text, I Cor. xv: 29, upon which there was afterwards a general discussion. The question for discussion at the next convocation, which will be held in St. Paul's church, Ivy, Oct. 25th, will be "Pastoral Visiting, its Advantages and Disadvantages," and the convocation sermon will be preached by the Rev. J. R. Ellis.

### North Carolina

Theodore B. Lyman, D. D., LL. D., Bishop

The debt of \$350 on the Sunday school room of Trinity church, Asheville, has been entirely paid.

Bishop Lyman visited St. Augustine's church, Raleigh, on Easter night, preached and confirmed a class of eight, five of whom were from St. Augustine's school. The church was crowded with its congregation of colored people.

St. Stephen's church, Morganton, the Rev. H. S. McDuffey, priest in charge, is almost completed, and arrangements are being made for its consecration when the Bishop makes his next visitation.

On April 26th, the Convocation of Tarboro was opened in Trinity church, Scotland Neck, with Morning Prayer by the Rev. Mr. Smith, followed by an address on the nature of convocation work, and a sketch of the history and present condition of the Tarboro Convocation. In the evening there was Evening Prayer, with a sermon on "Prayer." On the morning of the 27th there was a celebration of the Holy Communion, after which an address was made by Mr. S. M. Alexander on "Our Mother Eve." At a missionary meeting addresses were made by the Rev. Mr. Smith on "the missionary spirit," and by Mr. S. H. Nash, of Tarboro, on the work of the St. Andrew's Brotherhood. On April 12th the Bishop visited this parish and confirmed four persons, one of whom is a Postulant for Holy Orders.

A new and beautiful church, to be known as St. Andrew's, has recently been erected in South Greensboro, the result of a mission which was started about two years ago by a few members of St. Barnabas' church to supply the needs of the Church people in the southern part of the city. The opening service was an early celebration of the Holy Communion by the Rev. F. S. Stickney, who has charge of the mission, assisted by the Rev. A. H. Stubbs, rector of St. Barnabas. At the 11 o'clock service Mr. Stickney preached the opening sermon, and at the night service the sermon was by the Rev. Mr. Stubbs. In the afternoon a "Jubilee service" was held. The Communion Table now in the church was presented by the church of the Incarnation, New York City, and was formerly used in that church.

### Montana

**Leigh Richmond Brewer, S.T.D., Bishop**

DILLON.—At St. James' the Rev. S. D. Hooker presented a class of nine for confirmation. The missionary in charge is actively engaged in building a new rectory.

The Bishop of this jurisdiction, in his last report, states that "there is good reason for hope and encouragement, and in the places where there is a vacancy in the rectorship there is as much promise and as much reason for thankfulness as we could expect. If we can get the men, the work will prosper." St. Mark's, Anaconda; St. Luke's, Billings; Grace mission, Great Falls; St. Andrew's, Livingston, are still vacant.

KALISPELL.—This mission, the only occupied field of our Church in the great "Flathead Country," is progressing wonderfully under the judicious care of the Rev. Thomas E. Dickey. A new church was built last winter at a cost of about \$3,500, a flourishing Sunday school organized which contributed \$20 for missions. The number of communicants is rapidly increasing. The missionary in charge expects to present a goodly number for Confirmation at the Bishop's next visitation.

MILES CITY.—Emmanuel parish, the Rev. J. F. Pritchard, missionary in charge, has ordered a new set of seats and choir stalls at a cost of about \$350.

### Georgia

**Cleland Kinlock Nelson, D. D., Bishop**

Bishop Nelson recently visited the churches in Savannah and confirmed 27 candidates in St. Stephen's, 49 in St. John's, 27 in Christ church, eight in St. Paul's, and three in St. Augustine's chapel, making in all 114 candidates in one visitation to Savannah.

A short time ago Bishop Nelson, being desirous of enlisting the Sunday school scholars in the diocese in the work of the diocesan missions, organized them into a society which he called his "Advance Guard." The "Advance Guard" now reports \$600 in the treasury.

A work among the colored people in Atlanta, known as St. Paul's mission, was started not long since. The interest in it is steadily increasing, and under the efficient management of the Rev. William Green bids fair to become a success. It is now proposed to raise funds to erect a small church to take the place of the hired hall in which they have been worshipping.

Bishop Nelson visited St. Paul's church, Macon, on the morning of April 9th, and confirmed a class of 13. In the afternoon he visited St. Barnabas' church and confirmed four, and at night he confirmed 14 in Christ church.

### Missouri

**Daniel S. Tuttle, D.D., Bishop**

The 53rd annual convention was opened in St. George's church, St. Louis, Tuesday morning, May 23rd, at 10 o'clock. Morning Prayer was followed by the Holy Eucharist, the Bishop of the diocese being Celebrant. The music was well rendered by the choir of St. George's. The Rev. Stephen H. Green preached, from Eph. iv: 4, 5, 6, a strong sermon, pleading for definite loyal adhesion to the Church as the only solution of present problems. Immediately after the service the convention was called to order in the chapel, and Mr. Jno. R. Triplett was elected secretary. Missouri is one of the few dioceses which has a layman for secretary, and Mr. Triplett's special fitness for the office is witnessed by the fact of his having been 21 years in continuous service. Mr. W. B. Coombe was appointed assistant secretary.

After a bountiful lunch served in the new guild rooms, the Bishop read his annual address, presenting a review of the

work of the past year missions, Church extension, prayer book distribution, and the Clergymen's Retiring Fund Society were given special attention. The Very Rev. M. Schuyler, chaplain of St. Luke's hospital, read an encouraging report, and recommended that steps be taken to secure a resident chaplain.

Monday evening, at the school of the Good Shepherd, the Bishop held his annual reception, which was largely attended. The school occupies the beautiful place known as the Eads estate, and its large halls and rooms were admirably adapted for the purpose. The Sisters in charge had made excellent arrangements, and the reception was much more of a success than usual.

Wednesday morning, reports were read by the various officers and treasurer of the convention. The Rev. Dr. Holcombe addressed the members on the subject of the Clergymen's Retiring Fund Society, and a committee was appointed to consider the matter. The Standing Committee for the ensuing year consists of the Rev. M. Schuyler, D.D., Rev. Messrs. S. H. Green and P. G. Robert; Messrs. M. S. Snow, W. B. Potter, and T. K. Skinker. The Rev. Wm. Short and Mr. Wyatt Shallcross were elected delegates to the Missionary Council to be held in San Francisco in October next. Assessments were levied on the parishes and missions to the amount of \$6,000, and provision made for a Bishop's secretary.

The chief work of the convention was the advance made on the missionary line. The pledges made for the year amount to \$4,630. The missionary canon was entirely revised, enlarging the Board and increasing its powers. The Board now consists of the Bishop, the deans of convocation, and six clergymen and nine laymen elected by the convention. "The Board shall have power to locate and organize missions, to purchase ground and erect mission buildings thereon, and to assist organized missions in purchasing ground and erecting buildings thereon; provided that the Board shall not incur any indebtedness for the foregoing purposes." Provision is made for the appointment of an archdeacon "whose sole duties shall be to advance the cause of missions, supervise mission work and extend the Church in the diocese, under the direction of the Bishop, and in carrying out the instructions of the Board." The Rev. G. H. Sterling was appointed dean of the St. Louis Convocation, and the Rev. Wm. A. Hatch, Dean of the Hannibal Convocation. The elected members are the Rev. Dr. Holland, the Rev. Messrs. Elmer, Wilkinson, Short, Trotman, and Reed, and Messrs. Waterworth, McMasters, Lycett, Leavitt, Nugent, Judson, Bagnell, Stith, and Harrison.

Wednesday evening in the church of the Redeemer a well attended missionary meeting was held, at which addresses were made by the Rev. Henry Tudor, the Rev. Gustavus Tuckerman, and the Rt. Rev. C. R. Hale. The offerings were for the work in Cairo.

The work of the convention was in every way encouraging and the Church in Missouri is certainly moving forward.

The annual meeting of the Missouri branch of the Woman's Auxiliary was held in St. Mark's church, opening with a celebration of the Holy Communion. The election of officers resulted in the choice of Mrs. D. S. Tuttle, president; Mrs. E. C. Simmons, vice president; Miss Mary W. Triplett, secretary; and Mrs. Laura Speck, treasurer. The report for the year showed the work to be 50 missionary boxes to the value of \$1,911.39, and cash to the amount of \$5,288.77, total \$7,200.56.

### Western New York

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

WARSAW.—A handsome pulpit of black walnut and brass is to be placed in Trinity church by several members of that parish in memory of the late Rev. John V. Stryker, who held the rectorship 1865-77 and died in Hammondsport, April, 1892. A brass mural tablet has also been ordered which will be placed in the church in memory of the late Gen. John L. McElwain.

### Chicago

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

The Rev. Octavius Edgelow has resigned the parish of Lockport, and taken charge of New Lennox.

FREEMONT.—The Rev. Joseph Rushton visited Zion parish on Sunday, May 21st. At the morning service he made an appeal for the Board of Missions, for which the congregation gave a pledge of \$125. At the evening service he spoke of the work of the Brotherhood of St. Andrew, showing its wonderful growth, its great usefulness, and the importance of having a chapter in every parish. The congregation of this church is in full sympathy with the rector, the Rev. Marcus Lane, and the foundations of future prosperity are being laid with care and zeal.

### Tennessee

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

NASHVILLE.—In the evening of Whitsunday the Bishop visited Holy Trinity, where after an excellent sermon by the rector, the Rev. J. L. Scully, on the Catholicity of the Church, the Bishop gave a short address and confirmed five, three of whom were from the denominations. Of Mr. Scully's work

at Holy Trinity during the short time he has been rector too much cannot be said. He is an Oriental scholar, abreast of the thought of the day, but holding in its integrity "the Faith once delivered." Under his care Holy Trinity has taken a new lease of life.

The new building of Christ church will, it is hoped, be finished by Easter next. The material used is Sewanee sandstone, the architecture pure Gothic. It will cost when finished about \$80,000, and will be the handsomest church in the South and worthy to represent the Church in this city of schools and colleges.

Under the care of the Rev. T. T. Martin, of St. Ann's, an excellent work is being done in North Edgefield, where a Sunday school has been held until now in an old store. A chapel is to be erected in the near future.

St. Andrew's mission at Newtown, a suburb, is in charge of the Rev. J. H. Williams, recently of Virginia, who also has charge of the parish at Spring Hill. St. Andrew's church was destroyed by a cyclone in March, five months after it was built. Vigorous efforts are now being made to rebuild it. This work is the outcome of an effort by the Brotherhood of St. Andrew of Nashville.

Besides the missions mentioned, are St. Augustine's (colored), conducted by the students of Hoffman Hall; St. Paul's, Wharf ave., kept up by the various city clergy and lay-readers, services being held every Wednesday night, and Sunday school on Sunday, and the mission of the Redeemer, on North Market, in a very poor portion of the city, a labor of love on the part of the rector of Christ church. Altogether, in spite of financial depression (four banks having failed within two months), the outlook of the Church in Nashville is better than ever before.

### Quincy

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

PEORIA.—The annual parochial report of St. Paul's church, the Rev. Sydney G. Jeffords, rector, shows: Total number of souls, 765; Baptisms, 31; Confirmations, 18; marriages, 10; burials, 13; communicants, 421; celebrations Holy Eucharist, 115; services, 241; pews free, no liens or encumbrances; contributions, parochial, \$4,731.22, diocesan, \$436.22, provincial, \$22.05, general, \$297.74, total, \$5,487.23.

### Alabama

**Richard H. Wilmer, D.D., LL.D., Bishop**

**Henry Melville Jackson, D.D., Ass't Bishop**

The 62nd council was held in the chapel of St. John's church, Montgomery, from May 16-20. It opened with Morning Prayer at 9 A.M., and the Holy Communion at 11, Bishop Wilmer, celebrant. The Rev. Philip A. Fitts preached the sermon.

Organization for business was completed by the election of the Rev. R. H. Cobbs, D.D., as secretary. All reports were of an encouraging nature. The receipts for diocesan missions for the past year were the largest in the history of the diocese. Eight young men of the State are now studying for the ministry. The Society for Relief of Disabled Clergy has now \$18,500 in Alabama State Bonds.

Bishop Wilmer reported that he had baptized 1, ordained 2 priests, instituted 7 deaconesses, licensed 28 lay-readers, and confirmed 124 persons; total of Confirmations in the diocese, 431.

Bishop Jackson made 85 visitations, visited 62 churches and missions, delivered 127 sermons and addresses, baptized 27, ordained 3 deacons, and confirmed 307 persons.

The Standing Committee was re-elected: The Rev. Drs. J. L. Tucker and H. Stringfellow, the Rev. G. C. Tucker; Messrs. R. S. Bunker, H. T. Toulmin, and F. B. Clark.

The next council will meet at Birmingham.

### Louisiana

**Davis Sessums, D. D., Bishop**

NEW ORLEANS.—On Whitsunday a handsome memorial lectern was formally blessed and placed in St. Anna's church. The lectern is one of the handsomest in this city, being of polished brass, and representing an angel standing with hands folded as if in prayer, and wings outstretched. The rector, the Rev. E. W. Hunter, performed the service of benediction, and preached a sermon on the state of the departed, his sermon being based on the truth of the "Communion of Saints" as expressed in the Creeds. This memorial lectern was presented to this church to the glory of God and in loving memory of Mr. J. P. Hornor, formerly senior warden of the parish, by his wife and children.

### Wyoming and Idaho

**Ethelbert Talbot, D.D., LL.D., Bishop**

ROCK SPRINGS.—The Bishop of the jurisdiction (Dr. Talbot) made his annual visitation to this mission on the octave of the Ascension, when the priest in charge, the Rev. F. S. Moore, presented 19 for Confirmation, the largest class ever presented in this place. In the ten months Mr. Moore has been in charge, the debt has been entirely removed, several handsome additions to the church procured, notably a bell and a font, and 28 baptized, of whom 12 were adults.

**Long Island.****Abram N. Littlejohn, D. D., LL. D., Bishop.**

BROOKLYN.—On Thursday, May 18th, the octave of Ascension, a very interesting service was held at St. Clement's church, the Rev. R. E. Pendleton, rector. It consisted of full Evensong and service of Benediction of the new organ, chapter room, and several memorial gifts which have lately been presented. The music was rendered by the choir of Grace church, Brooklyn Heights, under the direction of Mr. Henry E. Duncan, organist and choir leader. The Rev. Dr. Edward Bradley, who is in charge of St. Agnes' chapel, New York, delivered the sermon. The congregation was very large and the church was tastefully decorated. This parish, although admitted to the diocese only two years ago, has already advanced to a leading position in the quarter of the city in which it is located.

St. James' church celebrated on Sunday and Monday in Whitsun week, May 21st and 22nd, the first quarter century of its life as a parish, and also the completion of 25 years of the ministry of its first and only rector, the Rev. Charles W. Homer. At the Sunday morning service the Bishop was present and the rector preached, reviewing the history of the parish. On the evening of Oct. 21, 1867, the late W. S. Woodward, and Messrs. S. D. C. Van Bokkelen, James S. Wells, and E. F. de Selding, members of St. Luke's church, met and determined to start a new organization. A week later the property was purchased; ground was broken with appropriate service Dec. 11, 1867; the building was finished and opened for worship April 26, 1868, the second Sunday after Easter. May 25th following, the parish was incorporated, and on Whitsunday, May 31, 1868, Mr. Homer assumed the duties of rector. Later, additional land was purchased, making the site as now, of 16 full lots. The edifice has been five times enlarged. The total received and expended has been \$525,000, of which \$82,000 has been given to objects non-parochial. There have been 502 marriages, 828 burials, 1,300 Baptisms, 1,548 Confirmations, the latter a larger number than any church in the diocese has had; present communicants, 575. The Bishop made a brief address of congratulation. In the evening the assistant minister, the Rev. Wm. P. Evans, preached a sermon in which he gave an interesting review of the progress of the whole American Church during the last 25 years. After this service, ladies of the original congregation, headed by Mrs. McPeeters, followed the rector to his study and there presented him with a handsome gold watch and chain. On Monday evening a reception was given to the rector in the church and parish rooms which was attended by a very large assembly, among them many of the clergy of this city. Letters were read from various city pastors. Presentation was made to Mrs. Homer of \$2,100. Addresses were made by the Rev. Drs. Hall, Alsop, Morrison, and Swentzell, and the Rev. G. H. Sterling, formerly assistant minister at St. James'. During this celebration pledges have been received aggregating over \$6,000, towards the erection of a fine parish house, of three stories in height, and to be equipped with all the appliances of such a useful annex. It will cost about \$20,000. It is believed that the rest of the sum needed will be easily raised.

**New Jersey****John Scarborough, D. D., Bishop**

The Brotherhood of St. Andrew of New Jersey and Philadelphia held a public meeting at St. Michael's church, Trenton, the Rev. O. S. Bunting, rector, May 18th. Representatives were present from Lambertville, Bordentown, Beverly, and Trenton. Addresses were made by the Rev. W. W. Steel, of Ardmore, Pa., and Mr. J. Harry Davis, of Philadelphia. Both St. Michael's and Trinity parishes have growing chapters of the Brotherhood.

On the first Sunday after Ascension Day, a class of 20 young persons was confirmed in Grace church, Plainfield, the Rev. E. M. Rodman, rector.

The missions of Hunterdon county are about to be extended. Heretofore Lambertville and Flemington have had most of the care and oversight. It is proposed now to add another clergyman to the staff, the Rev. Mr. Dennison, who will live at Lambertville and carry on the work, on Sundays and week-days, at Clinton, Alexandria, and Frenchtown. The entire mission field of the county will be under the direction of the Rev. Elvin K. Smith, rector of St. Andrew's church, Lambertville.

The church of the Heavenly Rest, Evona, expects to lay the corner-stone of the parish building, about the middle of next June. The funds are in hand, and the place ready. St. Paul's church, Trenton, has the plans for enlargement, by adding a parish building to the rear of the present structure, for Sunday school, guild, Bible class, and infant class rooms, etc. Several parish houses are in course of construction at the present time.

The new church of the Ascension, Atlantic City, the Rev. J. Hardenbrook Townsend, rector, will be ready for occupancy in a couple of months. Some features about the building will be novel. In its general outline, it will be Spanish. The upper gables will be of "spatter dash," the walls of brick and wood. A generous Churchman of Philadelphia, has recently purchased a house and lot in the rear of the church

and adjoining it, for the use of the rector and his family, rent free, with the hope and partial promise that it will one day belong to the parish.

The new St. Barnabas' church, Marshallton, the Rev. E. K. Miller, rector, was opened with a service of Benediction, on May 12th. The church is a memorial of William Robinson, superintendent of the Marshallton Iron Works, who was killed about a year ago. It is of frame, Gothic in style, and will seat about 200 people. The entire cost of the building will not exceed \$2,000, exclusive of the interior furnishing. The altar was presented by the parish of Centerville, Md., and was associated with the ministrations of the late Bishop Lay. A special service was held in the evening, when three persons were confirmed.

The semi-annual meeting and dinner of the Church Club was held at Eden Hall, Wilmington, on Thursday, May 8th. There was a full attendance of the members. At the meeting prior to the dinner, it was decided to turn over to the trustees of the diocese, about \$1,400, which will be the nucleus of a fund, the income of which is to maintain the Bishop's episcopal residence, Bishopstead. Among the invited guests were: the Bishop of the diocese, the Rev. James S. Stone, D. D., of Philadelphia; the Rev. Arthur C. Powell, of Baltimore, and Mr. Beall, secretary of the Church Club of New York.

The mention in our issue of May 27th, of the breaking of ground on Ascension Day for a new parish house, related to the church of the Ascension, Atlantic City, and the cost of building will be about \$15,000.

The corner-stone of the parish house of the church of Our Saviour in South Camden, is to be laid June 7, 1893, and the cost of building is \$6,726. On the same day the Rev. Edw. R. Baxter is to be instituted as rector.

The annual meeting of the New Jersey branch of the Woman's Auxiliary was held in the church of the Holy Cross, Plainfield. The reports of the various departments of work showed an increase over previous years. Addresses were made by the Rev. Dr. Langford, and the Rev. F. L. Pott, missionary from China. Nearly \$10,000 was raised by the women in New Jersey for missions at home and abroad.

SCOTCH PLAINS.—The mission of All Saints' has been changed into a parish, and has chosen churchwardens and vestrymen. The Rev. Edward H. True, who has been serving the mission for some time, has received a call to the rectorship of the new parish, and has the matter under advisement.

ELIZABETH.—Trinity church, the Rev. Dr. F. Marion McAlister, rector, was consecrated by Bishop Scarborough on Trinity Sunday. The church also celebrated the 50th anniversary of its foundation. Survivors of the vestries since the establishment of the parish were present, and a large number of clergy. In the evening the Bishop administered the rite of Confirmation.

**New York****Henry C. Potter, D. D., LL. D., Bishop**

MAMARONECK.—The Bishop made his annual visitation of St. Thomas' church, on the evening of Tuesday, May 16th, and confirmed an interesting class presented by the rector, the Rev. L. M. Van Bokkelen.

POUGHKEEPSIE.—At the church of the Holy Comforter, of which the Rev. Robert F. Crary, D. D., has been for many years the faithful rector, Bishop Potter administered Confirmation on the evening of Thursday, May 18th, and addressed the class.

NEW ROCHELLE.—On the morning of Whitsun Day, a service of special interest took place at Trinity church, the Rev. C. F. Canedy, rector. Bishop Potter was present and celebrated the Holy Eucharist, and confirmed a class of candidates.

**Massachusetts**

BOSTON.—The first conference of the chapters of Boston and vicinity belonging to the Brotherhood of St. Andrew was held May 23rd in Trinity chapel. The religious service was conducted by the Rev. Messrs. John C. Brooks and F. B. Allen. These officers were elected at the business session: Edwin S. Crandon, president; Arthur H. Chester, vice-president; Samuel H. Kimball, secretary and treasurer. Executive Committee, the foregoing officers together with Messrs. I. H. Quincy, Albert W. White, Edmund S. Sturgis, I. W. Drake, and chaplain, the Rev. F. B. Allen. The topics for discussion were "Why should city chapters organize local councils?" and "Chapter Failings." These were generally considered by all present. The adjournment was made till September.

CAMBRIDGE.—The first section of the Choir Guild held its third annual festival in St. James' church. The choirs from St. Paul's, Boston; Grace, Medford; St. James', Cambridge; Redeemer, South Boston, and Christ, Waltham, participated under the direction of Mr. Warren A. Locke, with Mr. H. W. Parker, organist. The music was well rendered and called together a large congregation. *Hora Novissima* and "Zion is captive yet," the latter sung by Mr. H. Meyn, were special attractive.

**Michigan****Thomas F. Davies, D. D., LL. D., Bishop**

Owosso.—Sunday, May 14th, was a memorable day for Christ church. Bishop Davies made his first visitation to the parish since the re-construction of the church, which was finished and dedicated last December, the actual out-lay being a fraction over \$10,000. At the morning service the rector, the Rev. Sherwood Roosevelt, presented his first Confirmation class numbering 64, a number more than double any previous class in the history of the parish, and the largest without exception in the diocese. The class embraced a wide range of ages and was noticeable for the great number of adults and males. Mr. Roosevelt has also organized Trinity mission in West Owosso, which is very flourishing. Bishop Davies in his address expressed much gratification and surprise at the work accomplished in the parish in one year: the beautiful church building with its perfect chancel appointments, rich in memorials, the vested choir of 38 voices under the wise training of Prof. W. F. Zimmermann, choirmaster and organist; the large and attentive congregation which each Sunday morning and evening fill the church; the large number of Baptisms, and to crown all, the presentation of so many for Confirmation.

On Friday evening, May 19th, after the service, the newly confirmed, to the number of over 60, visited the rectory in a body, and presented the rector with a handsome purse well filled with five-dollar bills, as a slight token of the love and reverence in which the class held their rector for his patience and carefulness in preparing and presenting them for Confirmation.

**Olympia****John Adams Paddock, D. D., Bishop**

NEW WHATCOM.—In a recent account of St. Paul's parish, the Rev. D. L. V. Moffett, rector, appearing in THE LIVING CHURCH, only a partial statement was made. Instead of 28, there were 36 persons confirmed, 29 adults and 17 between 12 and 16 years of age. The ages of the candidates were from 60 to 12. Fourteen men and 15 women received the apostolic rite: the clerk of the Superior Court, the ex-judge, two of the leading merchants, the expert accountant for the city, and a number of other persons prominent in business, political and social life. There have been 34 Baptisms instead of 32, and there are at present 140 communicants, an increase of over 80 per cent in one year. Recently St. Agnes' Guild gave an entertainment which netted about \$100 for the rectory fund.

**Kentucky****Thomas U. Dudley, D. D., D. C. L., Bishop**

The 65th annual council was convened in the morning of May 24th, in Christ church, Lexington. The sermon was preached by the Rev. Charles E. Craik, from I Cor. xv: 45, and he handled with skill and force the question of the relation of the Church to the negro. In the afternoon, the Bishop read his address, which was generally directed to matters of local importance only. He paid a glowing tribute to the deceased presbyter of the diocese, the Rev. W. G. Sheppard, and to the memory of Bishops Bissell and Brooks.

The question of the position and rights of rectors in vestries was raised, but the issue assumed such importance that it was referred to a special committee who shall report to the next council. Other than this, nothing of particular import came before the body.

There was little change made in the personnel of the diocesan organization, and these few changes were in boards and committees where vacancies had occurred through death or removal from the diocese. The Rev. W. Dudley Powers and Col. Chas. F. Johnson were elected members of the General Board of Missions.

The usual appropriations were made, and the amount necessary for the continuance of three diocesan missionaries in the field was secured at a special session on the evening of the 25th.

This council was characterized by rapid work and unusual unanimity. It adjourned on the 26th to meet in Christ church, Louisville, May 25, 1894.

**Pennsylvania****Ozi W. Whitaker, D. D., Bishop**

FALLSINGTON.—The Rev. William White Bronson, priest in charge of All Saints' Memorial chapel, entered on Whitsunday, upon his 13th year of service. Living in Philadelphia involves a weekly journey of 30 miles and back, (to say nothing of the great festivals and other calls of duty,) and yet during the 12 years just ended, he has lost but three Sundays, one in consequence of sickness, and on two other occasions because of the roads being impassable. He can scarcely be called a "novice" having been ordained to the diaconate in July 1840, by Bp. H. U. Onderdonk.

**Texas****Alexander Gregg, D. D., Bishop**

Bishop Kinsolving recently visited Christ church, Houston, and confirmed a class of 25 persons.

## The Living Church

Chicago, June 3, 1893

Rev. C. W. Leffingwell, Editor

MR. HUXLEY, as it appears from a recent article, seems in his old age to be finding little comfort in the materialism and agnosticism of which he has been a sort of high priest for forty years. He admits that he has a feeling of responsibility about the work he has done, which would indicate that he has had a vision of something higher than protoplasm, as the basis of life; and he accepts the doctrine of a Providence which directs and maintains the order of the universe. He is "a strong believer in the punishment of certain kinds of actions;" and as to his own career he has "a terror of that which may appear when the thick web of fiction is stripped off." These are hopeful words, and they ought to be helpful to all who have begun to lose faith in the supernatural, misled by the glamor of materialistic science which repudiates the first principle of science and common sense by the monstrous proposition that a cause can produce an effect greater than itself, that protoplasm can evolve a man! Mr. Huxley is getting old, and he should realize that but few years remain in which he may undo a part of the mischief he has wrought as the apostle of agnosticism.

### Historical Criticism and Mr. Gladstone

In the hands of the most advanced masters of criticism, Bible History has been well nigh turned "topsy-turvy." It has been completely reconstructed. We are now told that the Prophets came before the Law. They introduced a new religion, their countrymen having been mere pagans. Then they set to work to write a history of their forefathers which should take the place of the true history, in order to make the Israelites believe that this new religion was the one the nation had always professed. They also evolved a body of religious and national laws, and undertook to induce their contemporaries to accept them as the ancestral laws of the kingdom. They not only assumed this task, they were absolutely successful. Verily, those prophets were wonderful men. If all our other cherished beliefs are to be overthrown, our belief in the inspiration of these men must be increased a hundred fold, alloyed a little, it is true, with misgivings touching their moral character. For consider what this theory involves. Not only did the prophets effect an unparalleled revolution, but they were the creators of a body of literature which no other books of ancient times can distantly approach, and the influence of which is even yet very great.

We cannot, of course, attempt to describe the course of that highly developed criticism which boasts of having been able to take to pieces these monuments of ancient genius, and re-construct the true history of Israel. It may suffice to indicate the methods applied to destroy the credibility of the Biblical account of individuals, such as the history of David. Inconsistencies in a narrative must not be reconciled, they must always be taken as proving that some error exists in the story.

In the case of David, observe the two accounts of his introduction to Saul. Again, there is the absurdity of the tradition which makes this warrior-king a poet. A man whose life was spent in one struggle after another, who was immersed in the most arduous affairs from beginning to end, could not have written Psalms! According to the critics, a man cannot be inconsistent, nor can he excel in two totally distinct lines. Again, remarkable coincidences must be rejected, and that which in ordinary experience does not occur cannot be ad-

mitted to have occurred at all. Rulers and parties must always pursue the same policy, they can never be allowed to change sides. In short, everything which in the usual course of human events is improbable, is to be rejected as untrue or treated with grave suspicion.

With such canons a great deal can be done with history. Doubtless the higher critics, twenty centuries hence, will find much in the history of the nineteenth century upon which to expend their ingenuity. Take, for instance, the two Napoleons. The coincidence between their respective careers and those of the first two Cæsars, Julius and Augustus, is much too close to be accidental. It excites suspicion at once. Evidently the history of the Napoleonic dynasty has been clumsily interwoven with that of a period when the real tendencies were quite inconsistent with such extraordinary stories. They interrupt the steady march of evolution.

Again, as a great scholar has already said, "Who will venture to maintain that the Emperor William entered Paris with the victorious Prussian troops, after the surrender in 1814, seeing that the story may be explained by a confusion with another entry of a triumphant German army into Paris more than half a century later (1871), on which occasion there are good reasons for believing that he was actually present."

But the finest field afforded by this century for the exercise of critical skill in coming ages, will undoubtedly be the story of Gladstone, a story on the face of it so full of improbabilities that the scientific critic must at once reject it, as it stands, by every canon of his art. It will then be his business to enter upon the interesting task of re-constructing the whole narrative in such shape that a sane man may be able to accept it. The current accounts will represent Gladstone as a great statesman who had a large part in many of the most important measures of the century, and also as one of the most famous of civic orators. So much may be accepted as true, since the tradition is unvarying and persistent. But the inconsistent accounts of his views, the opposite character of measures he is said to have advocated, and the fairly impossible length of time allotted to his career, in a country where there is every evidence that men could not gain prominence in public life before middle age, are points which illustrate the fact that, when a man makes a strong impression upon his contemporaries, there is a tendency to attribute to him without discrimination, every important transaction of the period as well as some things which never happened at all. So, also, dates will be lost sight of, and measures advocated or adopted long after his time, will be attributed to him.

Thus, when we find that the subject of our enquiry made his first speech in parliament in 1834, and are told that about sixty years later he made another great oratorical effort, we see at once that there is some mistake. To admit that men may live so long without failure of their mental powers would certainly play havoc with many critical theories of early Christianity.

Perhaps the difficulty in this case might be unravelled by supposing two Gladstones, father and son. This hypothesis would also solve some of the puzzling inconsistencies which the common account asks us to accept. It would not be unnatural that, while the elder Gladstone was conservative, the younger one should be liberal. That would be quite in accord with the principles of evolution. The history is certainly confusing. The speech of 1834, for example, is a defence of the Irish Established Church, in which the speaker declares that "Church property is as sacred as private property," vindicates the principle of tithes, and hopes that he shall never live to see the day when such a system as a disestablished Church shall be adopted in Great Britain. He is also said to have published a book in defence of the princi-

ple of Church and State. Yet we are asked to believe that the same man, when past middle life, at an age when it is notorious that men do not change their views, at any rate in a liberal direction, became the great leader in the disendowment of the very Church he once defended, and entered upon a policy leading up to the entire severance of Church and State throughout the kingdom. All this might easily be explained on the hypothesis of two Gladstones.

But there is another feature of the case not so easy of explanation. The Gladstone of our histories is said to have been all his life a "High Churchman" or "Puseyite," yet he was the idolized leader for many years of the radical or revolutionary party, composed largely of the constant and bitter enemies of the Church. Of course this is an impossible position. Perhaps it may be explained in this way: the father was a devoted Churchman, a supposition which agrees with all that is known of the Gladstone of 1834—1850: while the son, really indifferent to religion, remained nominally a Churchman. The uncritical historian, having already confounded the two personalities, continued to attribute to his composite hero the pronounced religious views of 1834. There are many other interesting problems in this history, as the critic of A. D. 4,000 will view it. As with the Irish Church so with that of Wales, this strange statesman is again represented as a defender at one time and an adversary at another. But here the dates betray the untrustworthiness of the story. The supposed defence of the Welsh Church coincides in point of time with the attack upon that of Ireland. Now even if it could be allowed that a man could throw over all his earlier principles and yet retain his reputation as a statesman, it is impossible to imagine that he could maintain two sets of principles at the same time. Evidently the Welsh story is only a repetition of the Irish one, names being changed. Biblical critics will recall a similar instance in the life of Abraham. Again our statesman is represented as devising the cloture in order to put down the Irish faction, but to have used it to thwart their opponents. In 1886 he declared that to solve a certain political problem "passed the wit of man," but shortly after he produced a solution which he wished to force every one to accept. But enough has been said to show that this extraordinary history will afford the future critic fruitful material for his utmost skill.

We have spoken only of the public life of our subject, but that is by no means a complete statement of this famous case. According to the tendency already spoken of to attribute to a great man various things without regard to congruity, the tradition asserts that this Protean statesman was also distinguished in literature. In fact the literary labors attributed to him are so extensive, so varied, and, at the same time, of such excellence that by themselves they might give their author an enduring reputation. Thus we have Latin hymns, a Greek play (said to have been performed at Athens with great applause), volumes on the Homeric poems, full of profound scholarship and research, together with many minor productions, monographs and reviews on an amazing variety of subjects. Such work implies days and nights of thought and study apart from the world of politics.

Nor is this all, but not to stop short of the extreme absurdity, this radical politician is also an orthodox theologian, and in that department has produced works of no mean value, both controversial and apologetic. Of course, those who know that David the warrior-king could not have written the Psalms will see at once how ludicrously impossible it is to associate this mass of literature with the most busy public man of a busy century. In fact these various productions can hardly be considered as the work of any one man, belonging as they do to quite distinct classes of literature. It will be a work worthy the skill of the most accom-



plished critic, by careful analysis to decide which of these writings, if any, are actually Gladstonian. Possibly some few fragments which are found to harmonize sufficiently with the most trustworthy facts of his life, may fairly be attributed to him. The authorship of the remainder must be left in doubt or divided among writers of the period who treat of kindred subjects.

On the whole it seems clear that few subjects can present so fair a field for the exercise of critical ingenuity as the story of the life of Gladstone, the Church and State man who advocated disestablishment; the High Churchman who was the leader of radicals, heretics, and infidels; the man of affairs who wrote many books; the parliamentary orator of the third decade of the century who was still making speeches as the century drew to its close.

Of course the popular tales of the great man as a devout lay reader in the parish church of Hawarden, and again as a doughty wood chopper felling monarchs of the forest in the intervals of affairs of state, are but charming inventions of the same class with the story of William Tell and the apple, or of George Washington and his hatchet. Perhaps they grew up insensibly, embodying in a kind of symbolic form the reputed relations of the great man to different elements among his followers and so bear the character of myths.

### Egypt and The Bible

BY THE REV. WILLIAM C. WINSLOW, D. D., D. C. L.

How the words, "Out of Egypt have I called my Son," become yearly of deeper significance as that land yields evidences of its important part and place in the narrative of the Old Testament. The Egypt Exploration Fund, established in 1883, has yielded to the explorer many countless secrets respecting the arts, sciences, industries, the social and family life, the business and civic occupations, of men for thousands of years from the dawn of known history to the birth of Christ. But nothing that has been revealed is, to my thinking, of more value and interest to the Hebrew and Christian world of our age, than the light cast upon the Old Testament narrative in which Egyptian, Assyrian, Hittite, Canaanite, and other races play so important a role. To those who believe in the New Testament I beg to cite the words of Hon. Edward J. Phelps, LL. D., at an annual meeting of the Fund: "That the work undertaken by this society threw new light upon the pages of the Old Testament, was, in his opinion, a feature of the highest importance, inasmuch as without a full understanding of the testimony of the Old Testament, it was not possible adequately to appreciate the historical position of the New."

To illustrate the Biblical side of our work, take the Tahpanhes of Jeremiah lxiii, whose site was uncovered by our explorer, who pointedly remarked. "The interest of finding the only Egyptian building specifically named in the Old Testament is unique, and this is increased by the fact that its arrangements explain a special description given by Jeremiah."

From the discovery of the sites of Pithom (Exodus i: 2) and of "Goshen" (the capital of the nome or district Goshen) to the recent translation of the "Gospel of St. Peter" found in a cemetery of Upper Egypt, the past decade of Biblical exploration in Egypt has been wonderfully illustrative of the histories or episodes of Old Testament times. The finding, last season, of an inscribed clay tablet at Lachish from Tel-el-Amarna, whose tablets still call forth the decipherer's skill, is but another token of how prolific the soil of old Egypt is in treasures of knowledge relating to Biblical sites and the environments of special coloring and chronological adjustments.

Is this good work to go on? Not only are Dr. Naville and other explorers engaged in discovery, but a department of "Archæological Survey" is also in operation by us, whose special duty is to record the texts and to photograph the scenes sculptured upon the monuments and tombs—representing invaluable history—before they are effaced, or mutilated beyond interpretation. An annual quarto volume, with many phototypes and other plates, or a like volume respecting the "Survey," published by the society, are sent, with an annual report, to each donor or subscriber to our work

of not less than five dollars to either the regular or survey work. Patrons contribute \$25. There is no endowment, dependence upon the subscriptions to continue the work is absolute, the honorary officials all give their services to the cause, and who among the intelligent Bible-reading people of our land will aid? As a straw to indicate how the archæological wind blows, be it said that during these ten years, 90 university, college, or theological seminary presidents, and 43 bishops of the Church, have sent subscriptions to me for the Fund. "There is no way in which money can be better spent archæologically," said a Biblical and Oriental scholar, the editor of a great and influential religious journal.

Sometimes I marvel as I read the names of eminent ministers and staunch laymen, not especially given to classical and pre-historic studies, on the rolls of purely secular archæological societies, why it never occurs to them that Egypt and Palestine have a claim upon them as well as Assos, Mycenæ, and Yucatan, interesting as such sites are to them and to me. I should be equally surprised if a devotee to Delphic shrines and American mounds preferred to aid explorations in Bible lands.

Without money and without price may all readers of this plea for the Egypt Exploration Fund ask of and receive from William C. Winslow, 525 Beacon st., Boston, its vice-president and honorary secretary, circulars as to the past and present work of the society, its illustrated books, and its endorsements by some of the eminent and good men of America. The Rev. Edward Abbott, D. D., of Cambridge, brother of the great editor-preacher, exclaimed editorially in a literary journal: "A single dollar will put ten spades into a good day's work; thirty dollars will keep one spade at work a year. Who takes the next spade?" We ask, who will give the spade now? Who will write for a circular? As the Bishop of Chicago declared: "The importance of this work cannot be overstated, whether viewed from the standpoint of the archæologist or of the Bible student."

### A Tribute to Tennyson

BY THE BISHOP OF MISSISSIPPI

The Church has suffered losses since last we met that should receive from us our mournful recognition and our word of loving memorial. You will not be surprised if I say that among these losses I would do myself violence did I not name with tenderest love and loftiest reverence the name of Alfred Tennyson. The hoary walls of the great Minster, built by Edward, king and saint, guard no more precious dust than his among the heroic dead of a thousand years. Prophet of immortality and immortal love, sweetest of all singers in our day in English speech, pure as the dewdrops on the lilies of Paradise, and lofty-souled as his own ideal knight, "the stainless king," he was teacher and illuminator of souls in a hard material time, and sang so all men stopped to listen, of the old faith and hope and love he learned in his father's country parsonage, and which he held through his "wintry weight of years" unweakened; and dying chanted, in his swan song as his soul swept out into the unknown—

"For I shall see my Pilot face to face,  
When I have crossed the bar."

He was a child of the Church, and broadly understood and greatly loved and clearly uttered that high song of human life here and hereafter which is nowhere learned as at her feet. We sorely miss him, for his place no voice can fill in our day, but somewhere, according to what he himself told us, we believe he sings nobler numbers than any he ever chanted here of God's great love and man's high duty, and from some "angel Israfil whose heart strings are a lute" in the choirs of Paradise, our gray singer, fair and young to-day, is learning new and loftier notes of the everlasting harmonies his earthly harp strings faintly echoed here below. Voice of all English-speaking men, he sang our hopes, our fears, our trust, and prophesied our victories, one hundred and twenty millions of us now, for man and God, for Honor, Truth, and Faith, in the years to come.—*Convention address, 1893.*

TO SUPPORT Christian education is to arrest crime at the fountain head; it is to cut off the main supplies from the great torrent of national immorality; it is to bring heads and hearts, while nature is yet impressible, under those blessed influences which make crime unwelcome, and which enlist its natural votaries and victims in the cause of virtue.—*Canon Liddon.*

### Letters to the Editor

A MUSIC EXCHANGE

To the Editor of The Living Church

To frequently provide a large choir with new anthems, is a serious drain upon the choir fund. Then again, it is rarely known whether an anthem is suitable until it is tried, and to have invested in an unusable anthem is provoking.

These difficulties would be removed if we could establish a Music Exchange. It is only necessary that the choirmasters who become members of the Exchange, should provide each other with catalogues of their music; the borrower pays the expressage; returns the parcel within four months; suffers a fine of 25 cents a week for keeping it longer; replaces deficient copies.

By adopting this simple expedient, we should be able to enjoy the experience of others without paying for it.

Will any choirmasters who are favorable to this scheme communicate with me?

H. MARTYN HART.

The Deanery, Denver, Colo.

CONCERNING EDWIN BOOTH.

To the Editor of The Living Church

I read in your paper, THE LIVING CHURCH of May 13th, an article intimating that Edwin Booth was dead, and that he had expressed views, anything but flattering, on the profession in which he had spent his life.

As regards the first statement, you must be mistaken, as I see he has gone to the sea-shore, and as regards the second statement, I think you are mistaken, as I have heard people, who know Booth well, say that he expressed himself satisfied with his calling. He has had his "ups and downs," as most mortals do, but as a whole, his life has been a success. He has been honored in all parts of the world, and has now, I believe, his share of this world's goods, and the respect of all who know him.

I do not claim that he would advise all young men to choose the stage as a field in which to do their life's work, still I do think any young man that had any natural dramatic talent would receive his sanction, in cultivating and perfecting it.

A CHURCHMAN.

[The statements referred to were copied from secular papers. We are glad to learn that the first was an error. The latter was the report of an interview.—Ed. L. C.]

"ACCESSIONS AND THE ANGLICAN SUCCESSION"

To the Editor of The Living Church

*Church's Work* in its April issue says: "During the last few months, the Bishop of Virginia received into the American Church, the Rev. Messrs. Evans and McCormick, Methodists; the Rev. Mr. Abbitt, Baptist. Last week at Lynchburg, Bishop Randolph confirmed the Rev. W. A. Barr, Presbyterian, and the Rev. E. S. Gunn, Methodist. The Rev. H. M. Curr, a prominent Baptist minister at Parsons, Kan., has announced publicly his withdrawal from that denomination and intention of identifying himself with this Church.

"The Bishop of St. Asaph recently received into the Anglican Church the Rev. James Waring, one of the "Passionist Fathers" of the Roman Obedience; the reception took place in the cathedral. Mr. Waring was formerly stationed at Wrexham.

"It is not generally known that at the consecration of the present Bishop Suffragan of Nottingham, the Archbishop of Syra and Tenos acted as one of the co-consecrators, at the invitation of the Archbishop of Canterbury. This has been the means of uniting the English branch of the Western Church with that of the East. The Eastern branch of the Catholic Church has thus acknowledged the Anglo-Catholic Church whilst repudiating the Church of Rome."

We have witnessed in our own country lately a disposition on the part of the Greek Church for more friendly relations and closer communion with the American Church. At the consecration of Bishop Barker at Duluth, she was represented by two of her priests; at the funeral of the much lamented Bishop Kip at San Francisco, a Greek bishop and several of his clergy occupied seats in the chancel.

Would there not be wisdom on the part of American Churchmen in following up these friendly overtures instead of spending any more valuable time trying to patch up a union with sectarianism? A reunion with Catholic Christendom first must be the sincere wish and prayer of all true Catholic Churchmen.

W. L. CULLEN.

St. Paul, Minn.

### Opinions of the Press

St. John's Echo (Shanghai).

THE EXCLUSION ACT.—If a thoughtful and fair-minded American citizen in China is asked by a Chinaman how he justifies his own presence here in view of recent American legislation, the only answer is the frank, if somewhat humiliating, confession that his country has made a grave mistake in the passage of this act; and the further expression of the hope that the better judgment of the American people will not suffer the act to be carried into effect. If this law is enforced, the effect on mission work is not easy to foretell.

Even if the Chinese Government should take no official notice of it and subject Americans to no annoyance, yet the general result must be to make Americans more disliked by the Chinese and less able to preach the Gospel to them acceptably. Chinamen do not distinguish clearly between Christianity and the civilization and laws of Christian countries. And it may become a matter of extreme difficulty to convince Chinamen that an American here is honestly seeking their good if they know that Americans at home are treating their people unjustly.

*Southern Churchman.*

STATE DISPENSARIES.—The new "liquor law" in South Carolina goes into effect on July 1. After that date there will not be a licensed saloon in the whole state of South Carolina. The wines, whiskies, beer, and in fact, all beverages containing alcohol, will be sold only at State dispensaries, by salaried and bonded officials. Every ounce of alcoholic liquors sold within the State will be purchased by the State Commissioner, and no liquors of any kind can be shipped into the State by any common carrier unless the package bears a certificate signed by the State Commissioner. These packages will be distributed to local dispensaries, one or more of which may be located in any town where a petition for its establishment is signed by a majority of the freehold voters. Drug stores are prohibited from selling any spirits except alcohol, which must be purchased from the State. What will be the effect of this law cannot be told until after it has been tried. People will watch it, and come, no doubt, to some wise conclusion.

*Catholic Champion.*

AN IMPRACTICABLE SCHEME.—There is no likeness between what is proposed by Dr. Huntington's scheme and the Uniat churches under the Roman obedience. None of those things which the Church has received as essential are surrendered to the Uniates—only matters of local and temporary discipline, the married clergy, the cup to the people, etc. No Roman pontiff in the wildest access of infallibilism can be conceived of as telling people they need not be confirmed or bring their babies to Baptism. Where are the Anglican popes that will claim a right to make God's Word of none effect by their traditions? To them, if they can be found, we ought to give place by subjection, not for an hour. Obedience to the Episcopate is the basis of unity. We see no good in offers of covenant to them who are only willing to be allowed to disobey. This is what is proposed, that some Christians shall be allowed by the bishops to omit the most important things, while others, because of their loyalty, shall be held under the most rigid legal regimen even in utterly unimportant matters. We have seen a bishop insisting that his clergy shall conform most absolutely to the new Prayer Book and yet endeavouring to provide that others may do exactly as they please if only they will declare their acceptance of the Lambeth Articles; and their ministers will "consent (!) to receive episcopal ordination," and the congregations "will engage to use a form of worship which the bishop shall approve." We do not in the least object to the title of mint, anise and cummin, but we do detest the inconsistency. How is it going to promote anything but disunion in the Church? How shall a bishop who proposes to violate the commandments of God and of the Church *ad libitum*, venture to admonish his clergy of the loveliness of loyalty?

*The Congregationalist.*

CHURCH UNITY.—The recent census presents a fact not pleasant for the lover of Church unity to contemplate. It shows 143 sects in this country claiming in some sense to be disciples of Jesus Christ. The history of these sects also shows that the dividing walls have oftener been raised by personal differences or by diverging methods of church government than by any important differences of religious belief. Is there any way by which the number of these sects can be reduced by union? . . . The replies to this proposal are not encouraging, but they are instructive. It is made evident, if to any it was not plain enough before, that further discussion of the famous Lambeth proposition is sheer waste of time. It is perfectly certain that the ministers of the various denominations will not submit to reordination at the hands of Episcopal bishops as a condition of Church unity. It is just about as certain that the result would be bitter strife at close quarters instead of the calm and independent discussion which is now carried on. The paradox is suggested also by a number of writers that the sects which have the least differences are often the widest apart. The personal element is most prominent in these divisions. For example, there are sects which have separated from the parent body because it refused to denounce secret societies, or permitted Sunday schools, or refused to include in its creed a prohibition of dancing. Those who have thought it worth while to separate for such reasons from Christians with whom they have been in fellowship, are not likely to unite with them again on the confession of great doctrines or in carrying on great enterprises for the salvation of men. Union between different religious families is more probable than between different sects of the same family. On the other hand, some causes which led to divisions have completely passed away, and others are passing. Methodist Protestants separated from the

Methodist Episcopal Church because it refused to permit lay representation, but the mother Church now accepts lay representation. Slavery was the real cause of the division between the Northern and Southern branches of the Presbyterian and Methodist churches, but slavery is no more. The Cumberland Presbyterians left the parent body because they could not accept the doctrines of unconditional election and preterition in the Westminster Confession. But between the Cumberland Presbyterians and many Presbyterians who seek a revision of the Confession there is probably no difference of belief. . . . Union in name only would effect little good and might lead to much evil. It is even possible to postpone real unity by discussing it too much.

*The Christian Union*

REFORM SALOONS.—The saloon-keeper may be the most pious of saints, the wall of his saloon may be covered with Scripture apothegms, the moral atmosphere may be as pure as that of a prayer-meeting, and the physical atmosphere as pure as that of a May morning in Central Park, but still the fact will remain that the men and women who congregate there, will congregate to drink between meals, and piety cannot make that other than unhygienic. Piety cannot prevent the alcohol thus taken into the stomach from passing undigested into the blood, and so to the brain and other nerve-centres, to do there nothing but evil. The object of temperance reformers should be, not to promote moral-reform saloons, but to abolish the saloons altogether; not to abolish the liquor traffic, but to put it under such regulations as will prevent it from issuing in saloons. If we could abolish all distilled liquors to the drug-store, and all wines and beers to the restaurants and the hotels, and sweep away the bars and the saloons, and the habit of treating, and "stand-up" drinking, and drinking between meals, altogether, we should get rid of nine-tenths of the poverty and crime which the liquor traffic, as now conducted, inflicts upon the community. But we shall not get rid of any proportion of it by establishing reform saloons. The saloon, a place which encourages men to drink between meals, can be reformed only by being abolished.

*The Interior*

THE GEARY LAW.—It has been hinted that the passage of the Geary Bill was chiefly for election purposes, a sop to the Cerberus of Chinese antipathy. Now that its alleged purpose has been served it may be laid away with the banners, torches, band-wagons, and other electioneering properties, but it cannot be so easily got rid of. If this was one of the principal reasons for the passage of the Registration Bill, it shows clearly the absurdity of solemnly placing on the statute book a law that was never seriously intended to be operative. The eager politician in anticipation of a heated campaign, may imagine that all things are lawful, but he ought at the same time not to lose sight of the fact that all things are not expedient. It is said that the President is among those who regard the act as unconstitutional, and it is also stated that there is no adequate appropriation for carrying it into effect; the cost of so doing is variously estimated by different individuals as ranging from \$6,000,000 to \$10,000,000. The enactment of an impracticable law at the prompting of a questionable expediency is the reverse of creditable to the legislative body which sanctions it. Neither is it calculated to foster that respect for the majesty of the law which is one of the needs of the time. Sensible and law-abiding people are bound by conscience, as well as by a fear of penalties, to obey a bad law, but they never can be induced to regard it with respect. Neither in China nor anywhere else will the Geary Law be considered a masterpiece of American legislation. The consequences of this unjust measure to the hapless and defenseless victims of it will be serious, but what may occur in China wherever American missionaries and business men are found when the people learn that such a law is in force? The government and people of China may act with magnanimity, but if they do they are the only ones on earth that would so act in the circumstances. Who can expect forbearance on their part? All the greater is the folly and recklessness of rushing an act of such a character through the United States Congress.

**Personal Mention**

The Rev. Clarence Ernest Ball having accepted the rectorship of Grace church, Alexandria, Va., should be addressed accordingly. He entered upon his duties Trinity Sunday.

The Rev. H. Fields Saumenig has resigned as assistant at St. Andrew's church, Washington, D. C., and has accepted the appointment of the Bishop to do work in King and Queen parish, St. Mary's Co., Maryland. All communications should be addressed Oakley, St. Mary's Co., Md.

The Rev. H. A. Phelps, rector of St. Paul's church, Greenville, East Carolina, has accepted a call to the rectorship of Calvary church, Fletcher, N. C., and will enter upon his duties June 1st.

The Rev. Fred. R. Sanford, of Bloomington, Ill., has accepted the rectorship of St. Philip's church, Laurel, Del., and will enter upon his duties there June 4th.

The address of the Rev. C. F. Drake during the summer will be Holy Cross Mission, cor. 4th st. and Ave. C., New York City.

The Rev. George Brinkerhoff Richards, of Albany, has accepted the rectorship of St. John's church, Richfield Springs, N. Y., and should be addressed there.

The Rev. Percy S. Grant, of Fall River, Mass., has accepted the rectorship of the church of the Ascension, New York City, and is expected to enter upon his duties on Oct 1st.

**To Correspondents**

A. E. N.—We have sent your letter to the Young Churchman Co., requesting an answer.

MARY A. KIRBY.—Please send your P. O. address. We have a letter for you.

E. P. G.—We regret that it is now too late to ascertain the address of "Filius Africani," unless he chooses to send it to you himself. We cannot find it now.

"LAY READER."—1. We do not see how you could give a better reason for standing when grace is said. Sitting is not an attitude of respect, in addressing even an elder or superior officer. Kneeling is not convenient or comely at the dinner table. 2. Absolution is not conditioned upon future events but upon the sincerity of the penitent, who is assured of forgiveness for sins past, not for those that may be committed in the future. There could be no real forgiveness of sins if it were conditioned by absolute sinlessness in the future.

**Ordinations**

In St. Paul's church, Richmond, Va., on Tuesday, May 9th, Mr. George C. Abbitt was ordained deacon, and the Rev. Richard P. Williams was ordained priest. Bishop Whittle officiated. Mr. Abbitt was formerly in the ministry of the Baptist Church, and has been in charge of St. Mark's church, Richmond, pending his ordination. Mr. Williams has spent his diaconate as assistant minister of St. Paul's church, Richmond. The Rev. Hartley Carmichael, M.A., rector of St. Paul's, preached the ordination sermon, and the Rev. Lewis W. Burton, rector of St. John's, presented the candidates.

**Official**

VIRGINIA

At the meeting of the Standing Committee held May 5th, Messrs. Thos. P. Baker, Chas. H. Lee, D. F. Ward, Geo. C. Abbitt, A. C. Thompson, and Thos. D. Lewis were recommended for Deacon's Orders, the Rev. Richard P. Williams for Priest's Orders, and Mr. C. L. Price as a candidate for Holy Orders. The ordination of the Rev. Mr. Williams and Mr. G. C. Abbitt took place at St. Paul's church, Richmond, on Tuesday, May 9th.

WESTERN NEW YORK

The Standing Committee of the diocese of Western New York met in Buffalo. Consent was given to the consecration of the Rev. William Laurence, D.D., Bishop-elect of Massachusetts, the Rev. Thomas Frank Gailor, D.D., Coadjutor Bishop of Tennessee, Francis Allen Gould, Charles E. Spalding, Tullius Wilson Atwood, and Henry Stevens Gatley were recommended for deacon's orders.

WALTER WORTH, Secretary.

**Notices**

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

**Died**

THROOP.—In New York, May 20th, John Campbell, infant son of the Rev. Montgomery H. and Agnes C. Throop.

**Obituary**

DR. GEORGE C. SHATTUCK.

A service in commemoration of Dr. George Cheyne Shattuck, the founder of St. Paul's school, was held in the chapel of the school on Wednesday evening, May 10th.

At this service an address prepared by Dr. Samuel Eliot, of Boston, was read, and immediately after its close a special meeting of the Corporation was convened for the purpose of taking action with regard to the death of Dr. Shattuck. A committee, consisting of Edward N. Perkins, Esq., and the vice-rector, was appointed to prepare a minute expressing the honor and reverence in which the trustees hold the memory of the founder, and their appreciation of the services rendered by him to St. Paul's School.

MINUTE.

In the death of Dr. Shattuck, St. Paul's School has lost a great benefactor and its oldest friend. His interest in the school continued unabated from its beginning to the time of his death. He not only gave the original equipment, but in after years contributed liberally and constantly to the various additions and improvements.

He founded the school because he thought that a great need for such an institution existed, and his gifts and labors in its behalf were prompted by his desire to promote the glory of God and the good of men.

We can never forget the entire absence of self-assertion which characterized all his relations to the school, the generous disinterestedness with which he contributed to its advancement, and the large-hearted sympathy with which he observed its growth and progress. We are profoundly grateful for the example of noble benevolence which he has left us, and for that rare and beautiful spirit of devotion to the good of others which was a shining trait of his character.

His piety and charity, his lovable qualities, his virtues and talents, brought many blessings to the school in his life-time. For the future, we can wish no better fortune for St. Paul's than that the larger ideal which naturally and rightly took the place of the original modest scheme may be completely fulfilled, and that, as the founder and other benefactors and friends have often prayed, this school may be "a sanctuary for the ancient faith, and worship, a home of goodness, purity, and truth, and a light to this and future generations."

We beg to offer to the widow and family of our revered friend and founder the assurance of our most respectful and tender sympathy.

On behalf of the Trustees of St. Paul's School.

Committee | E. N. PERKINS,  
J. H. COIT.



## Choir and Study

### Communion Hymn

A TRANSLATION BY THE REV. J. W. C. DUERR

This is a German version of No. 226, New Hymnal. The latter was published in THE LIVING CHURCH in 1885, written by the Rev. F. W. Bartlett, D.D.

Herr, Jesus Christ, du Lebensbrod,  
Du Retter von dem Sudentod,  
Gib Gnade mir, dass ich mit Fleiss  
Geniess dein Fleisch, die wahre Speiss.

Du starker Weinstock, Lebenssaft,  
Zur Himmelsreise gib mir Kraft;  
Ich selbst bin sundig, schwach und krank,  
Dein Blut ist wahrar Lebenstrank,

AMEN.

Our readers, both of the clergy and the laity, will learn with the liveliest interest that the study of sacred and liturgic music is become an integral part of the curriculum of the General Theological Seminary. This vitally important movement was inaugurated three years ago by Dean Hoffman, under the professional co-operation of Mr. George Edward Stubbs, organist and choir-master of St. Agnes' chapel, Trinity parish. It has been deferred over long; but the Church will recognize the intelligent perseverance of Dean Hoffman in the restoration of this ancient accomplishment of all ecclesiastics, grateful that it is duly and wisely provided for and that the Seminary is at last beginning at the right end in the training of her scholastics for the discharge of all the duties pertaining to the priesthood. The survival, and even the advancing acceptance, of the choral service, is both a matter of surprise and devout thankfulness, taking into account the absence hitherto of all authoritative teachings and illustrations, the prevalence of individual and local fads and arbitrary "uses," mostly "without rhyme or reason" to justify them, and the multiplied confusions and irreverent misapprehensions growing out of an eager but absolutely irresponsible eclecticism. It is clearly within the province, and even duty, of our Church seminaries to grapple with and solve this aggravated and sorely perplexed problem; since, if our congregations will have the sacred offices chorally rendered, it belongs to our seminaries to provide an authoritative and efficient instruction to that end.

Mr. Stubbs has entered upon his work and carried it on in no desultory, empirical way. He is a thoroughgoing man in all his professional work and has no dealings with half-way measures or traditional conventionalities. He has taken full pains in preparation, not only among books and professional literature, but in the study of models and authorities in England among eminent masters and composers. A systematized course, therefore, has been designated, covering the three years of seminary residence. All are required to accept its assignments, with the fewest and obvious exceptions; there are text books and prescribed exercises, with special lectures covering the ground, while examination papers are given, subject to markings which bear upon the scholarship averages. A little knowledge is a dangerous thing in most relations, and nowhere is the adage verified with more painful explicitness and frequency than in the newly-made ecclesiastic who sets about the work of choral reformation in his first parish. It is tacitly felt that the grace of Holy Orders conveys a mastery of sacred music, with an authority for its direction, and this pleasing hallucination is apt to continue until it falls to pieces under the first choral cataclysm, that full often lands the too credulous young parson in a new parish. But Mr. Stubbs is a persistent and capable teacher who understands his duties perfectly, and it will not be his fault if the graduates of the General Theological Seminary do not turn out practically qualified for the discharge of all musical responsibilities that pertain to clerical administration.

The University of Aberdeen, Scotland, has taken the lead of the great English universities where women are permitted to take "honors" examinations but are not eligible for degrees. We read that, for the first time in the history of any Scottish university, women appeared this year at the graduation ceremonial of the University of Edinburgh and were "capped" for the degree of Master of Arts. The women wore the usual academic dress: gowns, and trenchers, and black silk hoods lined with white silk, and were received with loud applause by the professors and students and public. In the address of congratulation, Prof. Butcher said that

the women students had proved their right to the privileges of men by carrying off many trophies of war, for during this their first session, in addition to many lesser distinctions in mathematics and other subjects, they had taken first or second prizes in English, Greek, logic, and moral philosophy. There have been this year seventy matriculated women students in the university, and of these seven received degrees at the commencement. Miss Lilius Maitland took her degree with first-class philosophical honors, and the diploma of the Association for the Higher Education of Women was gained by Annie C. Sutherland, who passed examination in seven university subjects. In Cambridge and Oxford women have repeatedly, of late years, taken the highest honors on the university examinations, both in classics and mathematics, and in other departments, in one instance greatly surpassing the Senior Wrangler of Cambridge, while no university recognition has been vouchsafed beyond the bare announcement of the results before the examiners.

Concerning the systematic pursuit of athletics in women's colleges, a new departure is announced at the opening of the Women's College Athletic grounds next autumn. This novel idea of the Baltimore College in making gymnasium work a regular part of the prescribed course must command general attention. It appears that the physical director of the college has spent some time in England studying the games in vogue among English girls, and says that one of the most interesting sights at Girton or Newnham colleges is the athletic grounds, where girls enter into all sorts of healthful sports, such as cricket (slightly modified), golf, hockey, archery, tennis, and fives. The outdoor exercise is kept up all the year round, and its beneficial effects are shown in the fresh, bright faces of the girls, their powers of physical endurance, and their defiance of the weather. Thousands of English girls and women may be seen riding horseback in the early morning, while the games that our girls would deem proper only for their brothers, are quite the thing in England. Just now a favorite game is "golf," a game played in a large grass-covered space with tiny balls and odd little hooks or clubs, by means of which the ball is propelled over the ground. Hockey is another popular game with girls, though it is somewhat rough. It is played on a smooth, level rectangle, with the players divided into two groups, occupying the two ends of the ground. A stick with a thick knotted end is used to knock the ball from the opponent's end of the line. English girls, besides, turn the rivers into playgrounds, where they fish and sail, row and swim.

Our recent studies of the two art societies of New York, the National Academy of Design and the Society of American Artists, receive an unexpected authentication in the elections lately held in both associations. It will be remembered that we detected something like a sinister purpose lurking under the fact that so many members of the younger society were also found in the membership of the Academy. Our analysis of the situation is more than maintained by an unquestionably trusty authority who comments on these elections something after this wise: Over this matter of new members there was a considerable contest, strong opposition having manifested itself to admitting as Academicians members of the Society of American Artists, some arch ringleaders of which are charged with a purpose to gain control of the Academy for the purpose of ultimately extinguishing it, and acquiring its property for the endowment of the younger society. For some years such has been the increasing control of the younger men, it is said, that none but members of this society have been able to secure election to the Academy; and the older Academicians have from such data argued the existence of this alleged conspiracy within the Academy menacing its very existence. It should be remembered that Mr. William M. Chase, an Academician, is also the aggressive president of the younger society, and is recognized as the adroit manipulator of these schemes for the subjugation of the Academy. He very narrowly escaped the loss of his presidency in the election just held in the "American." Mr. Chase's candidates, who were all members of the younger society, were refused admission as full Academicians, and our authority goes on to say that "Mr. Chase denounced their rejection hotly as an outrage." The current vigor and persistence of this hybrid, Franco-American art and these alienists, are read and known of all intelligent lovers of art at

the Columbian Exposition of to-day, in the unblushing riot of nudities and indecencies, sculpturesque and pictorial, such as were never before witnessed at any international exposition. And of these reckless doctrinaires of a depraved and pagan art it should be borne in mind that Mr. William Chase is acknowledged spokesman and mentor.

In London both the Royal Academy at Burlington House, and the New Gallery not very far distant, are holding their spring exhibitions. At the former the leading spirits are Sir Frederick Leighton, Sir John Millais, Messrs. Dicksee, Sant, Poynter, and others. More than 8,000 offerings were rejected by the examining committee, before determining upon the 1,800 art objects enumerated in the catalogue. At the "New" not far from 500 contributions are shown, representing that somewhat advanced school represented by W. Holman Hunt, Burne-Jones, Walter Crane, and their immediate followers, while Alma-Tadema and Hubert Herkomer, with other celebrities, contribute to both exhibitions. Here are found, if any, but few and faint traces of the Parisian art, with nothing of the gross crudities that pass for art-impressionism. There is a wealth of profound and elevated idealization, suggestive of learned familiarity with the great classic literatures, dramatic embodiments, poetic interpretations, with a refined and discriminating *genre*. Landscape and marine are notably represented. The portraiture realizes the highest European traditions of the time. Here there may be seen almost 2,500 art objects, chiefly pictures, gathered from the very many thousand offered. Yet all England hardly equals the geographical area of the Empire State, while our gross population exceeds that of Great Britain by almost or quite 20,000,000.

The Parisian salons are also opened. Accomplished art critics who are avowedly committed to the advanced movements, are agreed that there is a lamentable dearth and falling off in idealism, dramatic vigor, high intelligence, and noble invention, in which "the new men" make but a feeble showing; that the new men are not keeping up the splendid traditions of the past generation, and that flippancy, reckless empiricism, and feebleness, are the prevailing; traits that with technical virtuosity there is both æsthetic and ethical degeneracy. Yet we are never allowed to see and feel the invigorating presence of the nobler art of London, because it is boycotted by our French and German dealers who control the markets, while our travelled society people habitually ignore English art and artists. This exalted quality of English art, with the nobler portions of German, Belgian, and Holland art, will open the eyes of the myriads of American sight-seers who will throng the Fine Arts galleries at the Columbian Exposition. And it is not too much to hope that this dangerous clique of self-constituted pioneers who are leading our people sadly astray, may learn some new and greatly needed lessons.

Our Romanist friends are learning afresh some old-time lessons, which the Vatican takes good care shall not become obsolete or quite forgotten. Every historian knows quite well that the Roman Church, while avowedly Episcopal, is actually and functionally Papal, and to such an extent that the autonomy and independence of the episcopate as a constitutional integer in the ecclesiastical body, are openly stultified. To be sure, the Roman bishops and archbishops are given a pretty long rope in *partibus infidelium*, as these United States are considerably designated, so that in almost every diocese instances of tormented and outraged priests call for the intervention of the civil courts. Ultramontanism fanned by the assiduous offices of the Jesuits, grew rampant, especially in the great Province of New York, until every priest of liberal or independent ideas became a marked and eventually a proscribed and persecuted man. This might have gone on indefinitely had not the amorphous spectre of Cahenslyism lifted its gruesome head simultaneously at the East and West, wherever large bodies of German and Dutch Romanists were congregated. This did not answer the political projects of the Vatican, which just now favor democratic institutions, both in Europe and America, since Democracy and Cahenslyism are oppugnant and ideally irreconcilable. Hence the Papal ablegate and the mission of Mgr. Satolli. The "little finger of Peter" has lost none of its pristine potency, as the Archbishop of New York, and his suffragan, Bishop Wiggers of New-

ark, and not a few others, can bear witness. Dr. McGlynn, who was so unceremoniously side-tracked and excommunicated, is unconditionally restored to the exercise of his priesthood. Dr. Burtzell, his friend, and the most learned canonist among Roman theologians, is vindicated, and may not unlikely resume the rectorship of his New York parish, unharmed from his rustication on the Hudson.

It is hard to kick against the pricks, and these imperious Ultramontanists make wry faces while they take their own bitter medicine of absolute submission to the Holy Father, in the person of Mgr. Satolli. The fearless Father Corrigan, of Jersey City, rescued from the double conflict with Cahenslyism and his Jesuitized Bishop Wigger, through the brief, yet effective intervention of the ablegate, has recently given a dinner with a rousing parochial and popular welcome to his eminent champion, proving an occasion of wide and general rejoicing, in which three-fourths of the priests of the diocese participated, together with the leading laity, and a sprinkling of "Protestant" ministers, and among them two or three "Church" clergymen of Jersey City, who doubtless chose the opportunity for a practical study of the Papacy *versus* the Episcopacy. The occasion was a tremendous success, as such things go, although Bishop Wigger openly refused the hospitalities of his recalcitrant priest, while the Archbishop of New York pleaded "pressing previous engagements." Speeches many and spirited followed, some of the "Protestant clergy" fairly rivalling the others in their tributes of admiration for "the Holy Father," and the ablegateship in particular. There was a memorable banquet spread; it is stated that more than two hundred sat down to the tables provided. There possibly may have been dry speeches, but it was anything but a "dry" dinner.

### English Magazines and Reviews

*The Quiver*, an illustrated magazine for Sunday and general reading, Cassell's Publishing Co., New York, brings its usual attractions, fitted for week-days as well as Sundays, distinctly an acquisition for any Christian family. The miscellany is carefully selected and is generally entertaining and attractive, covering a wide range of topics, in-doors and out-of-doors. There is a capital tune by Dr. Garrett for the hymn, "Long did I toil," the same metre as "Weary of earth and laden with my sin." The illustrations are spirited and artistic.

*Cassell's Family Magazine*, the same firm, is something larger with a wider range of illustrations, many of which reach a very high degree of excellence. The master of Downing College, Cambridge, contributes a charming opening paper on "Home Readers in Vacation," in the course of which we are led through some of the most charming regions of Westmoreland and the haunts of Wordsworth and his friends. The miscellany is singularly attractive and touches a wide variety of interesting topics. There is a beautifully written song, with piano accompaniment, by Florence Aylward. It is a perfect family magazine.

*Macmillan's Magazine*, Macmillan & Co., New York, something after the manner of *Blackwood*, provides a series of delightful papers, at once instructive, scholarly, and entertaining.

*The English Illustrated Magazine*, from the same firm, is another family magazine of remarkable excellence and unflinching interest, touching more freely upon art topics, perhaps, than those just mentioned. Indeed, the topics are generally seasonable, while the illustrations display a vigor and originality of design deplorably infrequent in our American illustrated periodicals. The principal numbers are "The Royal Academy Exhibition, its Making and Makers," by Harry Quilter; "A Song of the English," by Rudyard Kipling; "Rhymes for a Little Girl," by Lord Macaulay; "The Imperial Institute" (recently opened with courtly ceremonies), by Sir Somer Vine, and "Labor Homes of the Church Army," by Edward Clifford.

From the Leonard-Scott Publication Co., New York:

*Blackwood's Edinburgh Magazine* contains some thirteen papers, all interesting and many of them unusually entertaining. Its stories are inimitable in their way. Nowhere else do we find that exquisite apportionment of recreation, scholarship, and an exalted ethical spirit.

*The Westminster Review* puts on an almost conservative aspect in some of its principal papers, as in the V, "Will Socialism be a Remedy for Present Social Ills?" and VI, "The Eight Hours' Question." "Parisian Vignettes," by Mary Negrepoint, is a series of brilliant pen-studies, artistic throughout. "The Survey of Contemporary Literature," article VIII, is valuable, discriminating, and, apart from philosophy and theology, trustworthy and helpful.

*The Fortnightly* contains eleven papers, one of which, by Frederic Harrison, "Rome Revisited," is worth the price of a year's subscription. It is easily the leading article of all the English monthlies in all that makes for splendid scholarship, elegant mastery of the fine arts, with an unerring and vivid sense of picturesque and historic beauty. The remaining papers have only a circumscribed and local interest.

*The Contemporary* provides ten papers with the stereotyped proportion on "The Home Rule," which pre-empt a generous space in nearly all the English Reviews and Quarterlies. Besides, there are nine thoroughly entertaining papers, five of which may well be marked for a second, or even a third, reading. "A May-Day Dialogue" improvises under the guise of a brilliant social episode, on the well-worn theme of practical socialism, in Mr. Vernon Lee's well-known elegance of arpeggio descant, glancing at many things and determining nothing. "The Policy of Leo XIII. A Reply From Rome," by Father Brandi, S.J., is a semi-official review of the powerful articles which have lately appeared in this magazine in the spirit and interest of Gallican Catholicism. The Jesuits always insist upon "the last word" in all controversies; and in this case, the emergencies of the conflict discover a necessity for it. On Catholic grounds, Father Brandi has no case. On the basis of ultra-montane Romanism, his position is formidable, if not impregnable. The other papers of exceptional value are: "Christ in Modern Theology," "The Anti-Semitic Movement," and "A Garden in Stone," which will gladden the heart of any intelligent ecclesiologist, especially as it dwells upon the development, symbolism, and ornamentation of Anglican Gothic architecture.

*The Nineteenth Century* has, also, a wide general interest, its principal paper being easily, "St. William of Norwich," by that most delightful of raconteurs, Dr. Jessopp, who traces the rise and development of that somewhat apocryphal series of boy-saints who appeared from time to time in England and on the continent, to certain libellous slanders on the Jewish colonists who were charged with the crime of tormenting and crucifying little Christian children; and, also, "Esoteric Buddhism," by Prof. Max Muller, who concentrates his learning and irony upon the impudent assumptions of the late Madame Blavatsky; demonstrating beyond question the fact that Buddhism explicitly disclaims anything esoteric or secret in its cult or doctrine, in abundant citations from the authorities, and exposing the pretensions of the modern "esoteric Buddhists" as either chicanery or nonsense. This remarkable paper would serve as an effectual antidote to the pseudo-Buddhist movement which has recently found a lodgement both in England and in our own country.

*The Edinburgh Review* has ten papers, only one or two having interest for the general reader, as "Mashonaland," possibly "The English Parliament," and "Fontainebleau." *The Quarterly Review* is much more readable throughout, three of the papers proving very entertaining: "Literary Discoveries in Egypt," "Fra Paolo Sarpi" (historian of the Council of Trent), and "The Unseen Foundations of Society," a profound sociologic study. *The Scottish Review* is, as usual, formidable with its recondite learning. The principal papers are: "The Early Languages of Syria," "George Buchanan and the Inquisition," "Book-Plates," "The Wandering of the Nations," and "The Anthropological History of Europe."

### Book Notices

"**Marked Personal**." By Anna Katherine Green. New York: G. P. Putnam's Sons. 1893. Pp. 415. Price, \$1.00.

Taking into account the title of this novel and the fact that it is written by the authoress of the "Leavenworth Case," one must expect here a story replete with interest and mystery. The two chief characters are under a spell, the lovers cannot fathom the secret, and it is only at the very end that we unravel the mystery. It will not do to read the last chapter first, but if one reads the story in the right way he will not want to lay it down till he comes to the "end of a long revenge" and to the "bow of promise," from which titles he will see that all ends satisfactorily in the conventional way.

**Nobiscum Deus.** The Gospel of the Incarnation. By Wm. Frederick Faber. New York: Anson D. F. Randolph & Co. Pp. 187. Price, \$1.00.

This is not a treatise on the Incarnation, but a few sermons setting forth how the life of Christ comes down into the life of men, sanctifying common things, and binding men together in a social brotherhood of love. We have a sermon each for Christmas, Good Friday, Easter, Ascension Day, and Whitsunday, and in these sermons, as well as in the one upon "contending for the Faith," we note the Churchly tendency and Catholic spirit of the writer. We feel sure that the unity of the Church lies near his heart, and anything which tends towards or helps on this yearning now-days will be apt to receive a cordial welcome.

**Lectures on Apostolical Succession in the Church of England.** By William J. Seabury, D.D., Professor of Ecclesiastical Polity and Law in the General Theological Seminary. New York: Crothers & Korth. 75 cts.

Dr. Seabury has produced a work which fills a decided want. The treatise of Haddan has long been out of print and can only be obtained with difficulty. The present vol-

ume is "an exposition and application of the teaching of Haddan," but its value is increased by Prof. Seabury's additions. In Part I, Apostolical Succession is treated from a doctrinal point of view, and as maintained in Holy Scripture, in the Primitive Church, and in the Church of England. Part II establishes the fact of the English Succession and defends its validity. Nothing could be more useful than such a clear scientific treatment of the subject as is here presented. The book will without doubt be generally employed as a text book in theological seminaries. It is of convenient size, admirably printed, and does great credit to the young and active firm which has recently joined the ranks of Church publishers.

**The Vicar of Morwenstow.** A Life of Robert Stephen Hawker, M. A. By S. Baring-Gould, M. A., author of "The Origin and Development of Religious Belief," "Yorkshire Oddities," etc. Seventh edition. New York: Thomas Whittaker. Pp. 312, price, \$1.25.

It is a gratifying evidence of good public taste to find this seventh edition now appearing of Baring-Gould's capital relation of the life-story of the quaint, but vigorous and godly, Vicar of Morwenstow, Robert Stephen Hawker, a man in many ways before his time, as in other ways he was centuries behind it. Whilst this rare "life" is rehearsed in orderly sequence, almost every page is lightened with some anecdote concerning the man which best serves to show the spirit that was in him, and the whole effect is heightened by Baring-Gould's delicate literary perceptions in the telling. It is a truly charming book; perhaps most to be appreciated by the parson, yet no one, whatever his calling, should take it up who has any work lying before him which must be done.

**Giles Corey, Yeoman.** By Mary E. Wilkins.

**The Japanese Bride.** By Naomi Tamura. Harper's Black and White Series, Price, 50 cents each.

Miss Wilkins, whose stories of the New England of to-day have won the author fame both in this country and in England, has in "Giles Corey" made an essay in dramatic literature with marked success. She has carried into this drama the strong realism which is her secret of power. The life and character of the people two hundred years ago, during the time of the witchcraft infatuation, have been carefully studied, and vividly portrayed with masterly strength, and at the same time with a refinement that keeps revolting details in the background, yet leaves no sense of incompleteness. The drama leaves a vivid impression, not easily effaced.

"The Japanese Bride" is written by a Japanese who has spent four years at Princeton. It gives a picture of woman's life in Japan, as child and matron, contrasting it with the life of the American woman, greatly in favor of the latter.

**The Law of Psychic Phenomena.** A working hypothesis for the systematic study of hypnotism, spiritism, mental therapeutics, etc. By Thomson Jay Hudson. Chicago: A. C. McClurg & Co. 1893. Pp. 409. Price, \$1.50.

This is a curious attempt to bring psychology within the domain of the exact sciences. The essence of this proposed system is that man has two minds, objective and subjective, the subjective mind being amenable to control by suggestion but incapable of inductive reasoning. As the subjective mind is supposed to control the functions and sensations of the body, systems of mental healing come under the hypothesis. Among other things about mental therapeutics we learn that the best possible condition for the conveyance of curing power is when doctor and patient are both asleep. Curious cases of healing are cited, among others one of strabismus in a child of ten years, cured by the mind cure in three months! The primary defect in the hypothesis is the confusion of the realm of the will with that of the mind. But Mr. Hudson is so sure of his principle that he goes so far as to apply it to our Lord's miracles of healing which he fancies were wrought by the laws of mental cure, which laws Christ knew by the power of intuitive perception! The principle is unsound enough when applied to ordinary marvellous phenomena, but when applied to the miracles of our Lord and to His spiritual philosophy, when *e. g.*, the healing of the nobleman's son is cited as an instance of "absent treatment," we feel that it is irreverent and blasphemous. We doubt very much if this brand new philosophy (?) of the human mind will commend itself to any except those who have been hypnotized in some way or other.

### Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

LONGMANS, GREEN & Co.

Explanatory Analysis of St. Paul's Epistle to the Romans. By H. P. Liddon, D. D., D. C. L., LL. D. \$4.00.

ADAM AND CHAS. BLACK, London

Cyclopædia of Biblical Literature. By John Kitto, D.D., F.S.A. \$3.

SIMPKIN, MARSHALL, HAMILTON, KENT & Co., LONDON, ENG. Scripture Baptism: Its Mode and Subjects. Being a Short and Easy Answer to Baptist Objections to the Common Practice. By the Rev. Alexander Brown. Second Edition. Revised.

RAPHAEL TUCK & SONS.

"Merely Mary Ann" By I. Zangwitt. Illustrated by Mark Zangwitt. Paper covers.

## The Household

### The Mouse

BY THEO (when 12 years of age)

The merry little villain,  
Disturber of the peace,  
Making a nest so downy,  
And lining it with fleece,  
Across the floor he scampers,  
And frightens poor mamma,  
While brother Arthur gets the axe,  
And gives it to papa.  
And then begins an awful hunt,  
For poor, dear little mouse,  
From garret down to cellar large,  
And all around the house.  
At last it ends in execution,  
But oh, that little wretch!  
I do believe when he went away,  
A dozen more he sent to play.

Benton Harbor, Mich.

### A Child of the Covenant

BY VIRGINIA CASTLEMAN

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#### CHAPTER IV.

The despoilers of all that beautifies and hallows life had desecrated the altar and denied the God! They had removed from the last hour of their victims the priest, the Scripture, and the Cross. But faith builds in the dungeon and the lazar-house its sublimest shrines, and up through roofs of stone, that shut out the eye of heaven, ascends the ladder where angels glide to and from prayer.—Zanoni.

And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent.—The Bible.

Miss Adelaide Roy accepted Mrs. Martyn's invitation, limiting her stay to one day at Newberg. In due time she arrived, and as Marion was at school in the morning there was opportunity for the two women to have a long and serious consultation about the girl's future. Necessarily there were many points of disagreement between them; but these by tacit consent were avoided as far as possible, reference being made to her son's wishes only as Mrs. Martyn deemed it due to give an explanation of the seeming coldness with which the Roy family had been treated in regard to the little Marion. Miss Roy had made up her mind to pocket the insult to her pride, which for more than ten years had alienated the two families. She had loved her twin sister with as true affection as earthly love can be when unpurified by the love of heaven; but self had long been a ruling motive in her life, a motive which time and care had never been able wholly to efface. In one instance alone she had lost sight of that motive: in her devotion to her father, a devotion which had amounted almost to idolatry. Others saw little to admire in the cold, exacting man, who had scarcely seemed worthy of the name of father; yet these two understood each other.

Olander Roy had taken pride in fashioning after his own mould the twin sisters whose timid-hearted mother had early ceased resistance to the husband whom she feared as well as blindly loved. His atheistic views, his indomitable pride in his own superior intellect, had won from her complete submission while they struck terror to her heart; so that after some years of married life the poor wife had sunk into a nonentity so far as her opinions were regarded, and in place of the rigid Puritanism of her youth there had sprung up a chaos in her mind which resulted in a vague sort of Universalism, that comforted her amid the surrounding seas of unbelief. The one great blow to his false pride came to Olander Roy when he found that the daughter who had seemed most pliable in his hands, whose clinging nature and tender-heartedness had unconsciously twined themselves about the better fibres of his being, was like the willows that bend, but break not in the adverse winds and rise erect after

each succeeding storm. Gradually he became aware that the pliant nature had found a Rock of Ages upon which to fix itself in unchanging rest; an anchor for the soul against which all the darts of the enemy were of no avail. The father first felt the change upon the return of the sisters from their second term at a school in Boston, a school chosen by him on account of its rationalism as well as for its scholastic merit. It was there that Marion Roy, weary of the vain disputes, appalled by the apathy and haughty pride of those so-called free-thinkers, found herself continually groping for a truth but dimly seen in the depths of her struggling soul. Wandering alone one Sunday afternoon (for Adelaide had little sympathy for what she termed "a weakness"), Marion had strayed into the shadow of a church porch from where the music within could be distinctly heard. It was the Epiphany season, and the white-robed choir were singing in sweet accents the hymn:

Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us Thine aid,  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

Half frightened at her own temerity, the girl crept into a back seat, and listened to the sermon that followed. It happened (or rather say, God willed) that the preacher was a young man, recently ordained, and having charge of the church in the temporary absence of its rector. He was filled with zeal for the Master's cause, and a great longing to help souls to Christ in a city like ancient Athens in more than one respect; a city where many, many altars are daily erected to an "unknown God." His theme was the closing verses of the *Benedictus*:

Because of the tender mercies of our God,  
Whereby the day-spring from on high shall visit us,  
To shine upon them that sit in darkness and in the shadow of death;  
To guide our feet into the way of peace.

To Marion Roy, who had never heard the Gospel in its true simplicity, but always as a book to be sneered at for its impossible doctrines, the simple narrative of the birth of Christ, His childhood, and divine mission, came like a revelation to her bewildered soul. Eagerly she listened to the earnest appeal that men would open their hearts to the glorious light of the "Dayspring from on high." "To guide our feet into the way of peace." What hunger of the weary soul might not here be satisfied? The way of peace! She thought of all that word "peace" might bring to the home where it was not known; to the proud, self-satisfied, and yet restless father; to the despondent mother, dreading atheism, yet having no knowledge of the "truth as it is in Jesus;" to the twin sister, with her splendid powers of mind and body; and lastly, but greatest need of all, to herself, longing to hide in the Rock of Ages, yet scarcely able yet to bear the cross, to follow the Star of Peace burning brightly in the distance. After the sermon, she stole out again into the street and wandered back to where Adelaide and a number of young companions were spending the afternoon in reading aloud the latest production of a prominent infidel of the day. The contrast was unbearable; pleading a headache, the girl went up to her room to think and—yes—to pray!

Once or twice afterwards Marion Roy went again to the church where she had heard that memorable sermon; always quietly sitting in one of the back pews and hurrying away as soon as the services were over. Not so quietly, however, but that the young minister, intent upon his work of drawing souls to Christ,

## 27 Per Cent. Stronger.

The amusing advertisement of a rival Baking Powder, claiming that "it is 27 per cent. stronger than any other," must refer to its smell (as it is a well known ammonia powder).

## Dr. Price's Cream Baking Powder

Is a pure cream of tartar powder, brought to the highest degree of strength and perfection.

Truly the ideal Baking Powder.

Its superiority over every other can be clearly shown by any fairly conducted competitive test, whether made in the laboratory or kitchen.

noticed the thoughtful face and wistful eyes of the stranger—eyes full of longing and unrest. One afternoon he overtook her on her way to the church, and bowing courteously, mentioned having seen her there, and asked if her family attended elsewhere. Gradually he drew the story from her hesitating lips, and deeply interested, prayed in his heart for grace to lead her to the Cross. That was the beginning of a friendship which lasted until death; for it was John Martyn who thus spoke to her for the first time. After that he always looked for her 'in the old seat, and when she came not, missed her presence from the listening throng. He was little surprised, however, to learn, after a longer absence than usual, that Marion's father had forbidden her further attendance at church.

"I must obey my father," said Marion with downcast eyes, as one day they met upon the street. "But Mr. Martyn, I have my Bible, and I will remember all that you have taught me."

"God will guide you," he answered simply, though his heart ached for her.

So Marion and Adelaide went home again, Marion to be treated with contempt by Adelaide and with open ridicule by her father. But the mother! For the first time Marion realized what her mother must have suffered, and a new bond of sympathy sprang up between them, the timid, despairing woman, and the tender, hopeful girl. It was not long that she

could be of use at home, for in less than a year the mother died.

"I believe in the infinite mercy of God, my child," she said to Marion, shortly before her death.

"And in Jesus Christ whom He hath sent," added the girl, bending over the worn face.

"It may be so; I trust it is. God help you to be strong in your faith."

And Marion felt that with her mother's death, life would be harder than before. It was at this crisis that John Martyn, who had never entirely lost sight of her, came to tell her of his love, and to ask her to help him make a Christian home in the mission field he was about to undertake.

Mr. Roy at first refused his consent, but finding Marion determined, said "she might go her own way."

From the day of her marriage he never mentioned her name until he learned of her death. Then a momentary wave of tenderness flowed over his selfish heart. "Poor little one! If there be a God, she will find him in that eternity in which she believed. Well, Adelaide, you and I, are left. For me," with a bitter smile, "*ma demeure sera bientôt la néant.*"

Even Adelaide, the bold and brilliant, shuddered as she listened to those words, and turned silently away. She missed her sister's companionship more and more as time went on; and often the remembrance of Marion's pleading blue eyes would bring tears to her own. But few

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saw her in these sadder moods; to most of her friends she was the same gay, calous woman, with a certain fascination of manner and brilliancy of wit that won admiration in spite of her assumed coldness.

It had been said of the two sisters in their girlhood that Marion was the beauty and Adelaide the wit, and there was truth in the statement; yet both were possessed of bright, retentive minds. Adelaide, however, had one gift which compensated greatly for her lack of beauty: a voice of considerable compass and exquisite pathos, and she had cultivated it with the ardor of an ambitious nature. Often at the informal parties gathered in the Roy house, that clear voice would move the listeners to tears, or, changing to a lighter key, would call forth peals of laughter from the guests. She knew her power, and had used it long and well; but often her heart was filled with longing for truer friendship, readier sympathy than was ever given her by her associates, many of whom little guessed her need.

It was this yearning for love devoid of flattery or favor which made her thoughts turn persistently towards the child whom she had never seen; and when her father, too, had died, holding death to the last to be "the wreck to which all must come," she felt more than ever drawn to the little stranger in whose veins ran the blood of her proud family.

She decided to sell the old homestead, which now had but sad associations for her, and make Washington her temporary residence. In that city her nearest relations (except Marion) lived, and in her frequent visits there she had formed an attachment for the place. It was at this juncture that she wrote the second letter to Mrs. Martyn, which resulted in her visit to Newberg.

She had resolved to accept as little as possible of that lady's hospitality, and thus limited her stay to one day.

Part of her family history was known to John's mother, enough to make her dread Adelaide's influence for John's child; so it was only after earnest entreaty from the aunt, and a sense of the justness of the plea, that she consented to Marion's being left to Miss Roy's care in the event of her death.

"You need not fear that I will try to influence the child against the desire of her parents. Her mother was dearer to me than all else, and I trust in some measure to atone for my seeming hardness in the past."

Strange words to come from those proud lips, but the lonely woman felt a relief in thus unburdening her heart; and ties of blood are strongest, after all.

So when Marion came bounding into the room from school, she found waiting for her the mother's sister whom she had half-longed, half-feared to meet; but the fear vanished when she felt the tenderness of Adelaide's embrace.

"So like her," murmured Miss Roy, holding the child's uplifted face in her hands, and gazing into the dark blue eyes. "Rightfully named Marion, little one," she said at last, kissing her again as the child gently disengaged herself from the eager grasp of one whom the world had never seen so moved before by the power of unselfish love.

And Marion, with her wondrously observant gaze, noticed the trembling of the proud lips and the sudden lighting of the

cold gray eyes. From that moment she felt that her new aunt would love her, and with the confidence of childhood, she crept into the waiting heart.

Dr. Thornton did not altogether approve of the grandmother's decision. "Why did you not let me have her to educate as my own daughter?" he said, upon one of his flying visits.

"I had not the heart to refuse her aunt, who has, after all, the strongest claim upon her. I believe John himself would say it is the right course to pursue, and the child has taken a fancy to Miss Roy," replied Mrs. Martyn, but her face wore a troubled expression.

"She must at least spend part of the time with me. Think of the home influence so suddenly withdrawn at an age when she will need it most."

"I believe her early training, her child-faith, will defy all adverse influence. It is wonderful to see in one so young the perfect trust she has in Jesus."

The doctor looked thoughtful, then added: "We'll see; perhaps you are right. And it seems but just, after all, that her mother's only sister should have some pleasure in the child."

A few moments later he was in the hall playing Magic Rings with Marion; and even Mrs. Martyn found their laughter contagious, leaving her easy chair to watch the progress of the game.

(To be continued.)

THE present Columbian times have recalled to public memory the biography of Christopher Columbus as it was written by a school-boy in the Midlands, England, twenty years ago. The master told the boys to write each a short essay on the great navigator, and the following is the only one that has withstood the ravages of the tooth of time. We give it complete: "Columbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Columbus: 'Can you discover America?' 'Yes,' said Columbus, 'if you will give me a ship.' He had a ship and sailed over the sea in the direction where he thought America ought to be found. The sailors quarrelled and said they believed there was no such place but after many days the pilot called to him and said: 'Columbus, I see land.' 'Then that is America,' said Columbus. When the ship got near the land was full of black men. Columbus said: 'Is this America?' 'Yes, it is,' said they. 'I suppose you are the niggers?' 'Yes,' they said, 'we are'; and the chief said: 'I suppose you are Columbus?' 'You're right,' said he. Then the chief turned to his men and said: 'There is no help for it; we are discovered at last.'"

OUR men of science cross the Atlantic to take observations, say, of an eclipse, which they are sure will begin to be visible, at a certain place, at a given hour, at a given minute, because long observation has taught them that the Almighty Creator never fails to keep His appointments exactly. Indeed, so exact is He that they themselves sometimes would seem to fail to remember that He works or lives at all.—Canon Liddou.

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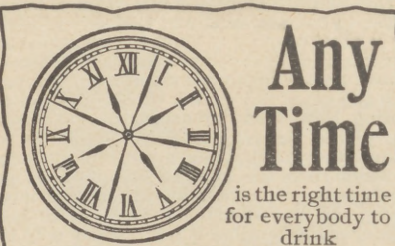
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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
CONSUMPTION

## Financial News

The week in financial circles has not been eventful. A disposition to make the best of the depressing situation resulted in a slightly increased demand for untainted securities, while banks showed a disposition to be more lenient with borrowers in the matter of both time and demand loans. Drexel, Morgan & Co. have announced their plan for the re-organization of the Richmond & West Point Terminal Company, which will eventually place this property on a sound and practical basis. However, the assessment on stockholders of \$12.50 a share is considerably heavier than was expected, and caused the stock to sell at the lowest price it has ever reached, *i.e.*, 23/4. Copies of the plan in detail may be obtained from this house.

The most important failure of the week was that of ex-Secretary Foster. He was largely interested in banking, glass manufactories, and other enterprises in Ohio. His assignment, however, has no special significance outside of the prominence his recent official life has given him.

The withdrawals of gold for shipment to Europe, amounting to \$5,000,000, have again reduced the net gold in the Treasury below the reserve limit, but the fact has had no effect upon the money market. It is rumored that President Cleveland will call Congress together early in August and endeavor to repeal the Sherman Silver Act and overhaul financial legislation. It is to be hoped that he will succeed in his purpose and that the Western silver advocates are realizing their folly, for unless they do, the repeal of this law by the next Congress is almost hopeless. That the Commercial Club of St. Louis, composed of the best business element of that city, passed a unanimous resolution last week in favor of this bill's repeal, indicated a change of feeling in the West which may help us out of our difficulties. C.

New York, May 29, 1893.

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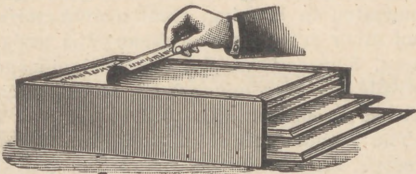
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The Chicago-St. Louis Limited leaving Chicago daily except Sunday at 10:32 A. M., is now a solid vestibule train, built especially for the traffic between Chicago and St. Louis, arriving St. Louis 6:45 P. M.

It is made up of cafe car, library car, parlor car, palace day coaches and smoking car, arranged in the order named. It makes quicker time Chicago to St. Louis than any of our competitors. Cafe serves meals a la carte, of a quality equal to any restaurant. The library is equipped with all the standard works. The St. Louis and Chicago dailies and the leading illustrated weeklies and periodicals are kept on file. Every convenience known to the traveler is to be found on this train. Time eight and a quarter hours, Chicago to St. Louis. Ticket Office, 201 Clark street.

**A RESTAURANT ON WHEELS.**

May 15th the first cafe car was put in service on the Wabash railway fast day train between Chicago and St. Louis. The car is nothing more or less than a first-class restaurant on wheels. A passenger can spend 25 cents or \$5.00 in it for a meal. Steaks and meats of all kinds will be supplied, and in that and many other respects it will differ from a buffet car. The car is entirely devoted to the cafe, but the seats are as comfortable as the Pullman seats, so the passenger can take his time at lunch. The car is attached to the train at all times, and the cook is at all times ready to serve short orders. This restaurant car is an original idea of the Wabash management and will probably be a success. The Chicago and St. Louis Limited leaves Chicago at 10:32 A. M., daily except Sunday, arriving St. Louis 6:45 P. M., making the fastest time between Chicago and St. Louis. Time, eight and three-quarters hours.

**How to Keep Roses**

Roses need a cool, moist atmosphere. There are certain roses whose color is enhanced in beauty by light—not direct sunbeams, but the warm, rich light which comes through an unshaded window. Other roses fade and droop if exposed to the light. Exposure to light deepens the color of yellow roses, but it bleaches the red rose or the pink one. The white roses are better for a good supply of light. Therefore, keep your red and pink roses in a shaded place; put the white and yellow ones near the window. Change the water on your roses twice a day, and spray them at intervals. The oftener it could be changed would be the better for them, were it not for the fact that constant handling might bruise them. Have a good pair of strong shears, and when you lift the roses from their vases, trim the ends of the stems a little. They will draw in the refreshing water all the easier. Let the water be cool. There are several ways of preserving the color of roses. Adding a little salt to the water is one way. Wrapping the stems in blotting paper saturated with salicylic acid is another. You can get the proper solution of the acid from a florist. If you dip ordinary blotting paper in this solution, wrap it around the stems, and then put waxed paper around, the flowers will show very little ill-effect from exposure to the light and to other bleaching influences. Salicylic acid retards fermentation, which, next to sunlight, is the most active agent in robbing flowers of their color. During the night hours, roses should be placed where they will have cool, moist air to refresh them, so that they, as well as you, may have a "beauty sleep," and wake the next morning brighter and prettier for the night's rest. If you have a cool cellar where the temperature is equable and the air is damp, put the roses there. Any cellar room which is removed from the heat of the furnace is a good place to store them. If you have a refrigerator, you can keep the roses on ice over night. Wrap them in paper and lay them on the block of ice in the ice box. When you put them in water in the morning, they will show almost immediately the eight or ten hours' development. They have grown all night to a rarer perfection, holding their beauty of form and color, instead of drooping on their stems, as they would have done if left standing in a hot room all night. The simplest way to provide for flowers at night is to put them on a table in the window of your drawing room, behind the lace curtains. They will get a supply of fresh air through the window crevices, and the curtains will protect them from the over-heated heavy air of the room. I have known roses of the ordinary varieties to last more than a week when kept in this way.

Roses are good travellers. They can be carried almost any reasonable distance at any season of the year with the certainty of arriving in good condition. The best roses that are sent into the West come from Eastern greenhouses, and Washington ships more in a year than any other city in the United States, excepting New York. Washington can boast, too, of the largest single shipping house for roses in the world. The system of packing, by which roses are kept fresh for days, and even weeks, while travelling, is odd and interesting. In the summer season, or in fact, whenever the weather is not bitterly cold, the roses are laid in a long, flat box with their heads at the two ends and their "feet" in the middle. They lie in rows, one above the other, at each end. There is no prettier sight of its kind than a box of travelled roses freshly opened. Over the stems of the roses are nailed two strips of wood, which act as partitions, making a central compartment where the rose stems meet. In this central compartment is placed a lump of ice. It is larger or smaller, according to the distance which the flowers are to travel. If they are going to Denver, it would be large; to Chicago, it would be small. The wooden box protects the ice from the heat and it melts slowly, but as it melts, it continually supplies to the flower stems, cool, fresh water. They ask no other nourishment on their journey. Over the buds, tissue paper is spread, well dampened. Prepared in this way, roses were shipped from Washington to Mrs. McKee, President Harrison's daughter, when she was abroad; and they arrived in London in good condition, and remained fresh and beautiful for several days. It was like a glimpse from home to the traveller to see American flowers. When the weather is very cold, roses which must "travel" are carefully packed in cotton to keep them from being frost bitten, with a layer of waxed tissue paper next the flowers to prevent evaporation. Protected in this way, flowers are almost absolutely insured against damage.

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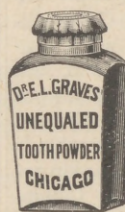
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