

The Living Church

A Weekly Record of its News its Work and its Thought

Miss S. F. Smiley 1794
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Vol. XVI. No. 23

Chicago, Saturday, September 2, 1893

Whole No. 772

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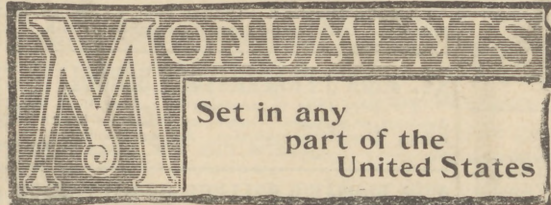
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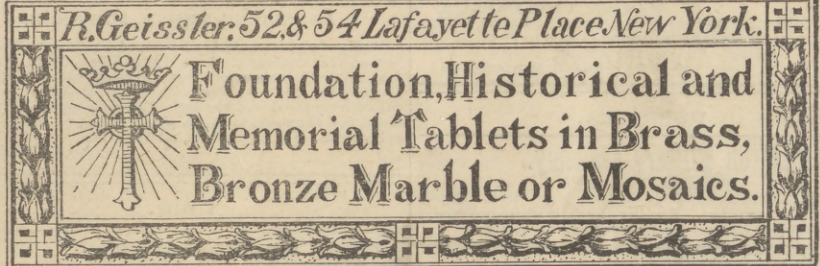


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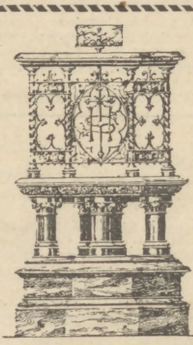
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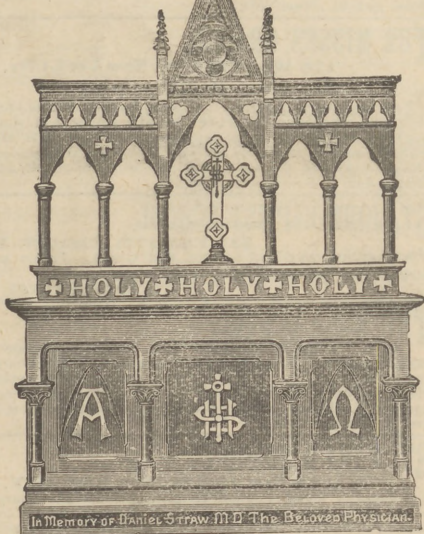
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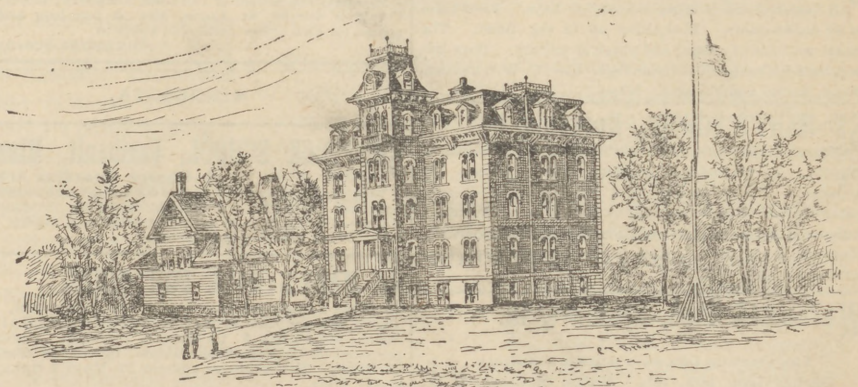
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The Living Church

Saturday, September 2, 1893

News and Notes

IN BISHOP PARET'S letter, published in issue of Aug. 19th, in 25th line from foot of first column, the word "not" was omitted. The sentence should read, "Ordination does not always of necessity carry with it liberty to preach."

THE CABLE announces the death, on the 26th ult., of the Rt. Rev. William B. Chester, D. D., Bishop of the united dioceses of Killaloe, Kilfenora and Clonfert, of the Church of Ireland. Dr. Chester was consecrated in 1884.

THE FOLLY of withdrawing savings from banks and hoarding at home has been illustrated in the recent fire at South Chicago, which destroyed the homes of many working people. In many instances the money which had been taken from the bank and hidden at home, was consumed, and the unfortunate owners were left homeless and penniless. It is natural, of course, to feel anxiety for money which has been hardly earned and painfully saved. Yet there has been no reason for the alarm which has led people to draw out their earnings from well-established and sound banks. There is not only the loss of interest, but the risk of absolute loss of principal from fire or thief, a danger far greater than that of deposit in a bank, the directors of which are warrant for confidence. The present financial stringency is more severe because of the millions thus unreasonably withdrawn from circulation and tied up in stockings or safety deposit vaults.

A PATHETIC INCIDENT in Church journalism during the month of August, has been the mark of mourning twice displayed in the editorial columns of our contemporary, *The Church Standard*. The issue of August 12th announced the death of the Rev. W. B. French, and that of August 26th the death of his father, the Rev. W. C. French, D. D. Father and son together conducted for many years *The Standard of the Cross*, in Cleveland, and after removing that journal to Philadelphia, retained their connection with it when it became *The Church Standard*. In so short a time has the Church militant been deprived of two of her most faithful priests and the Church press has lost two of its most honored journalists.

Since writing the above we receive the sad intelligence that Percival Vaisey, youngest son of the late Dr. French, died on the 26th of August. To the surviving members of the sorely afflicted family, and to our esteemed contemporary, we extend our sympathy.

WE PUBLISH in this issue a letter from the Bishop of Colorado, in which reference is made to a paragraph which appeared in these columns a few weeks ago. We are always glad to show our respect for Bishop Spalding, though in some of the issues discussed in his letter we may not be able to take the same point of view. We humbly submit, however, that we did not raise these issues, and that, for the most part, the strictures of his letter do not apply to THE LIVING CHURCH, and probably were not intended by the Bishop to be so construed. Our note began with the expression, "The clamor and threats of a few men in Colorado," and all that followed was intended to apply, and by fair construction could apply, only to those few men, whose insane utterances have gone all over the world as the expression of representative men. We had in mind only to serve the best interests of Colorado as a great and powerful State with varied industries, and almost inexhaustible resources.

IN AN article entitled "Our Unpaid Curates," the Melbourne *Church of England Messenger* states that it is reported a certain religious denomination in America has discussed the desirability of a college for young ladies who are destined to become the wives of ministers, and suggests the following examination paper for candidates:

1. By what means do you propose to live on equal terms with the doctor and solicitor, with only one-fourth their income?

2. How will you answer a disaffected parishioner, who invariably greets you with the remark: "Well, you are a stranger?"

3. What means do you propose to adopt to look well in a dress that has been twice turned?

4. How will you answer with becoming sweetness the remark that the visiting clergyman "gave us such a treat—so different to our usual humdrum," the said "humdrum" being your own husband's abler sermons?

5. Answer the following objections:—1. You are too worldly. 2. You are too straight-laced. 3. You do nothing. 4. You take too much upon you. 5. Your husband is hen-pecked. 6. You must be extravagant. 7. You are stingy. 8. You talk too much. 9. You can't say "boo" to a goose.

Brief Mention

The Rock, which is a staunch representative of the Evangelicals of the Church of England, says it is "throwing your baby to the wolves," to surrender the question of the validity of Holy Orders in order to conciliate Nonconformists.—Archdeacon Farrar boasts that he does not read Church papers, but gets his information about Church matters from the secular newspapers. Perhaps this may account for some of his eccentric views and preposterous prognostications.—The aborigines of Australia are on the eve of disappearing. In 1848 there were still three millions of them. At present there are scarcely two hundred thousand.

—*The Churchman* chides the Romanists for resenting the title "Roman," and shows that it is used by their own writers. In the Canons and Decrees of the Council of Trent we read, "*Ecclesia Romana, aliarum omnium mater*," etc.—The jurisdiction of Bishop Ferguson, of Cape Palmas, is 600 miles long. There are in it 90 mission stations, 19 boarding school, 38 Sunday schools, 23 day schools. On the spot where year after year sacrifices were offered to the devil there is a church. Bishop Ferguson is an African, and all his clergy, fourteen in number, with one exception, are Africans.—Mrs. A. L. Bruce, of Edinburgh, Livingston's daughter, has, with her husband, succeeded in having a bronze memorial tablet fastened upon the tree beneath which the great traveller's heart is buried. The inscription is simply, "Livingstone died here, Ula, May 1st, 1873."—An amusing caricature was shown about the House of Commons the other day. It represents an M. P. on his return home from the House after "Donnybrook night." "Oh, George!" exclaims his wife, as the hon. member hobbles upstairs with his arm in a sling, and presenting a most dilapidated appearance, "I thought you said you were going to the House?" "I have been, my dear," is the laconic reply.

—Bishop Hannington's bones were not buried inside the cathedral at the capital of Uganda, as was at first proposed. It was believed that the Roman Catholics and Mohammedans would regard them by and by as relics if they were so disposed of. They were therefore consigned to the church-yard outside.—The following appears in *The Birmingham Daily Post*:—New Religion.—Young gentleman is founding a new religion, which is sure to become popular, and desires a lady of means to assist him in the work. Address.—A silk Prayer Book has been woven at Lyons, in France, the completion of which took three years. The prayers are not printed on the silk, but woven. Five hundred copies were "struck off" the loom, and are bought for wedding presents by rich people.—The portable house in which Lieutenant Peary and his party will dwell during their winter sojourn in Greenland has been in course of construction for some months. It will be 35 feet long, 16 wide and 13¼ high, and will contain accommodations for the 12 men who are to compose the party. When it is in position on the shores of Inglefield Gulf a stone wall five feet high and two feet thick will be built around it to shelter it from the Arctic blasts. Tar paper is laid between the walls of the house for the sake of added warmth.

Our Missionary Council

BY THE BISHOP OF CALIFORNIA

TO THE EDITOR OF THE LIVING CHURCH:—If you will kindly give space in your columns for this it may reach the eyes of the bishops and delegates to the approaching Missionary Council about the time some of them are deliberating as to their coming to San Francisco for its session. Undoubtedly there will be hindrances due to the distance and cost in money and time which will prevail to make some shrinkage in the attendance, and that with no just ground for the criticism which has been made upon absenteeism is some previous Councils.

Our representatives from this coast to the general Church gatherings in the East are too familiar with such considerations, as they have had to deal with them all these years, to forget their stubbornness of the obstacles, especially now, to many who would gladly overcome them. But just as this remotest diocese, not to speak of the Church elsewhere on this coast, for the past 25 years, has at General Conventions, notwithstanding the width of the continent, maintained more than an average of three of its four clerical and one of its lay deputies to the General Convention—its venerable bishop being present whenever he could—we are hopeful that the rule will work well the other way in the coming Council, the continent being as wide from west to east as it is from east to west. And if the real help the Missionary Council can, as we feel, bring us, directly and indirectly, with an adequate rising to its possibilities, if this may still be anything of a decisive factor to those who are considering the matter of coming, may I not emphasize its importance? It is the first time that the American Church has undertaken to send itself as a missionary to a given point. It has nobly sent forward representatives individually to diocesan, domestic, and foreign fields. It has sent special deputations like that for the delegate missionary meetings held in San Francisco in 1870 by some of the then great missionary leaders. It has also, from the first, representatively gathered itself up into a *quasi persona* in General Conventions, Boards of Missions, Missionary Councils, etc. But never before has it deliberately done what it proposes now to do.

The general bodies of the Church have made missionary maps, provided for missionary extension in those maps, done headquarters work, for all which we thank God, and have been composed of those who individually were devoted to all the best interests of missionary work. It is no reflection upon, it is only a natural outcome of all that, for the *persona* of the American Church as a whole, through its Missionary Council now to feel the call to go itself as a direct missionary agent into the field. And no general body of the Church having ever before met west of the Atlantic third of our country's width, now it sends itself, and may we not believe under a high call of the Holy Spirit, to the confines of the Pacific third.

We here are anxious to do all we can for it and preparations are well in hand. The details for the entertainment of the bishops and clerical delegates will be announced by the local committee as soon as the addresses can be secured, this Council, unlike previous councils, having its constituency in part elected throughout the dioceses and missionary jurisdictions, making it necessary to get their addresses in detail. The local committee in consultation with the general committee will send out printed matter giving all particulars of the arrangements for the week of the Council beginning the twenty-first Sunday after Trinity, Oct. 22nd.

But we have no little happiness in the thought of what the Missionary Council, with the impact of so large and distinguished a gathering of the Church's strength, can do for the Church here. And will not bishops and delegates, if they can do so, heed suggestions, like that from Los Angeles which has already appeared in Church papers, for missionary gatherings at other centres.

The work on this coast has been abundantly blessed, and those who, under God, have brought it in the past generation to its present result have no reason to hesi-

tate to have it come under the closer inspection of the Church at large; but it is the opportunity to be met, not any pride of accomplishment to be exhibited, that makes us so heartily welcome this mission to us of the American Church as itself the missionary.

One of the days of the same week with the Council will be devoted to the meetings of the Woman's Auxiliary. It is also proposed to set apart a monument given by Mr. George W. Childs to commemorate what is called by Bishop Perry in a recent letter, "the initial point of our American Church history," *i. e.*, the service held by Francis Fletcher, chaplain of Sir Francis Drake, on the shore of Drake's Bay, the first Christian service of known record on this California coast, at which was the first use of the Book of Common Prayer in our country and one of the first recorded missionary prayers on the continent, near St. John Baptist's Day, 1579.

There will be another day for the formal opening of the Church Divinity School of the Pacific at San Mateo.

Asking for earnest prayer throughout the Church that the Council may be blessed to the realization of its high purposes and possibilities, I am yours very truly.

WILLIAM F. NICHOLS.

The Missionary Council, to be held in San Francisco on the 22nd and following days of October, will be unique in several ways. It will be the first general Church gathering held on the Pacific coast. There are to be held in connection with it large missionary meetings at several points west of the great rivers. It is proposed that the whole Council shall visit Drake's Bay to unveil the memorial which Mr. George W. Childs is to erect there, commemorating the first use of the Prayer Book on what is now United States territory, by the chaplain of Sir Francis Drake's Expedition, A. D. 1579. The new divinity school in California will be inaugurated, and other notable meetings will be arranged for at the same time.

Precise information cannot be given as yet, because the local committee of arrangements has not been heard from. Invitations for general meetings *en route* have come from Toledo, Kansas City, Omaha, Denver, Salt Lake City, San Diego, Los Angeles, etc.

The season of the year will be propitious for visiting the Pacific slope. The harvests of corn, wine, and oil, luscious fruits of every kind and flowers of every hue will cover the land, the early rain will probably have washed off the dust of the long summer and restored the freshness of spring-time to the trees, while the heavy rains and storms of winter will be so far off that even the Yosemite may be visited in the confidence of cloudless skies.

Special railroad arrangements will be made for the trip, and friends who can join in this pilgrimage, which promises to be so full of pleasure and profit, should not fail to do so. The return from San Francisco can be made by regular trains at any time and by a route different from that used in going. For further information as to details of trip, rates of fare, etc., address the Rev. William S. Langford, General Secretary, 22 Bible House, New York. It is very desirable that it should be known as soon as possible how many are going.

The Church of England

FROM OUR CORRESPONDENT

LONDON, Aug. 15th.

Everyone, which includes anyone of any consequence, has left for the holidays, except our poor unfortunate legislators, who are still engaged on the Home Rule Bill for Ireland, and are likely to remain so engaged for yet another fortnight, and after that—the House of Lords! The "personally conducted" home reunionists have changed their *venue* from Grindelwald to Lucerne this year, and in point of numbers the attendance seems to have been good. I am afraid this is not so much on account of their zeal for reunion as for accepting a pleasant holiday at a minimum of cost. The conference extends over a period of three months, July, August, and September, though the various sections only remain for ten days. All manner of subjects are discussed, some of them quite as remote from the main questions as the price of silver or the shape of the earth. In fact this movement is in thorough business-like hands, and, as it strikes me, the promoter seems to be trying to establish a kind of European Chataqua, charging at a rate which would allow a good margin for a fair return to himself. Tours to Palestine and Rome with lectures by Archdeacon Farrar and other well-known Biblical scholars are all to be arranged, and will no doubt be immensely popular. The attendance I believe at Lucerne has been very fair, though how far it compares with that at Grindelwald last year is not known. It affords little attraction to the real Churchman, but I am glad to see that Canon Hammond of St. Anstell in Cornwall, author of two splendid books on the position of Wesleyans to the Church, delivered a powerful address on the true and visible Church, upholding his position without surrendering one jot of truth. It was well received and warmly discussed. Unfortunately at the next reunion meeting in September the members of Conference representing the Church, are not likely to take the same strong line. The

Archbishop of Dublin, the Bishop of Worcester, and Archdeacon Farrar are not the best apologists for Episcopacy.

Talking of Archdeacon Farrar, that venerable gentleman has been distinguishing himself by an outrageous attack on the Catholic party, especially upon the Confraternity of the Blessed Sacrament, which he accuses in quite the old style once familiar in the earlier days of the Mackonochie struggles, of the most unloyal practices and the teaching of strange doctrines. The attacks appeared in the pages of the *Contemporary Review* for July, but this month Canon Knox-Little replies to the archdeacon with trenchant pen. Since then a controversy has arisen in the newspapers, and the Archdeacon is driven to acknowledge that he wronged in one important quotation the teaching of the Confraternity, but still abides by his statement that these "errors" are taught by individual members. When one comes to look into his charges, they amount to this, that the Real Presence is taught, and that the terms Mass and Transubstantiation are used in the same sense as used by our Roman brethren. Now of course on the first point no Catholic would deny for one moment the doctrine of the Real Presence, and as to the use of terms, well it is a use of terms merely, and they must be defined before such an argument can be dealt with.

While we are defending our position as Catholics against the attacks of the Puritan party, there are those, claiming to be one with ourselves, who are attacking our position from the other extreme. We are now invited by these over zealous individuals to accept the practice of the Invocation of Saints, to burn votive tapers before their images, and so forth. Why? Well, the only reason I have been able to discover is that the practice is in vogue with our Roman brethren, and whatever they do must be right. But listen to the words of the saintly Bishop of Lincoln, who, in a sermon preached here in London at the close of last year, uttered the following word of caution:

"If you desire to follow in the spirit of the Apostle's prayer and to grow in knowledge and in the power of spiritual perception, so as to distinguish even among good things, what is the more excellent and the more worthy of the devotion of your hearts and minds, beware of adopting any of those doctrines or religious practices which have not the double sanction of the Scriptures and the Undivided Church. . . . The practice of the Invocation and worship of saints, which has prevailed and does prevail in large parts of Christendom, has not the sanction of primitive authority, but is an addition which began when the world poured into the Church, and it has not the authority of Holy Scripture, which tells us to pray to God alone. Let me put you on your guard against beginning such a practice, which may easily lead you on to acts which may become idolatrous, or offend against the Apostle's rule to give your hearts and minds, even among good things, to those which are the best."

Our Roman friends are adepts at making good use of the press to serve their own ends. It is quite an interesting study to observe how many of our influential "dealers" are being led, as it were, by the nose and have turned from their old animosity, bitter and absurd as that very often was, to a friendly recognition of the "new Italian" mission in this country. Of course this is easily accounted for by the presence of preponderating numbers of Irishmen in the newspaper world. I have just seen a most outrageous instance of how truth is subverted in the interests of Rome. It comes from America. A correspondent sends me a copy of *The Baltimore Sun* with a passage marked referring to a case heard in the divorce court here, wherein a judge admonished a clergyman for refusing to reveal in the witness-box anything that had been confided to him by one of the suitors in his spiritual capacity. Here is the extract:

THE SECRETS OF THE CONFESSIONAL MUST BE REVEALED.—A cablegram from London states: Priestly circles are considerably agitated over a ruling just made by Sir Frederick Jeune, chief justice of the Court of Probate and Divorce, to the effect that a minister of the Gospel has no right to plead privilege when asked to state in court the substance of a confidential communication made to him in a sacred capacity by one of his parishioners.

Hitherto it has been the unwritten law of England, as well as of many other countries, that a divine shall not be compelled to disclose such communications, and in cases which occur almost weekly Catholic priests are excused from disclosing statements made to them under the sanctity of the confessional.

In the case in court the divine belonged to the High Church branch of the Episcopal denomination and was in the habit of hearing confessions. The court, however, compelled him to disclose the information that had been given to him.

Several Catholic priests who have been interviewed concerning the decision declare that they would go to prison for contempt of court rather than reveal the secrets of the confessional on the witness stand.

Now, I need scarcely say that, save for the first paragraph, there is not a word of truth in this precious piece of information. Sir Francis Jeune made no rule in the matter. What happened was this: The clergyman was asked in the witness stand for certain information. This he declined to give on the ground that it was given to him in confidence in his spiritual capacity. The matter was not pressed, but the judge, before the witness left the box, told him that no such plea could have been admitted had it been necessary for the information to be forthcoming. That is a very different matter from saying that "the court compelled him to disclose

the information," and had any coercive measures been adopted, I have not the least hesitation in saying that the clergyman would have remained firm. Hitherto, whenever this point has cropped up in the courts, the benefit of privilege has invariably been granted, and why Sir Francis Jeune, who knows as much of ecclesiastical law as any living lawyer, should have uttered the remark, is a puzzle to not a few, because it is so contrary to the practice of the courts.

Canon Baynes, the bishop-nominate of Natal, is to be consecrated on Michaelmas Day. Much is expected from his appointment by the Archbishop, who was deputed by the two contending parties in South Africa to nominate to the see, but he will have no easy post, for the Colensoite body has not yet all disappeared, and while he will no doubt endeavor to smoothe matters down, he is not sufficiently in sympathy with the prevailing High Church opinion in the diocese to make the outlook very bright. However, both parties have accepted him, and will, let us hope, loyally support him in his difficult post.

New York City

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, which has been open for services during the summer, has been temporarily closed to permit of the placing of a decorative mosaic pavement in the middle aisle. The work will be of fine design and of very durable texture.

The Rt. Rev. Dr. Ferguson, Missionary Bishop of Cape Palmas, Africa, arrived from Liberia by way of Liverpool on the steamship "Etruria," on Saturday, Aug. 19th, and is a guest of the Board of Missions. As is well known, Bishop Ferguson is the only black member of the House of Bishops, though the third bishop of African race elevated to the Anglican episcopate. A native of North Carolina, he went to Liberia in 1848, within a short time of the founding of that republic, and since has lived wholly in the land of his adoption. He is a product of the educational work at Cape Palmas. His consecration took place at Grace church, New York, in 1885, and he received the degree of D.D. from Kenyon College. He goes to the Congress of Christian Missions in Chicago, and will be present in October at the Missionary Council in San Francisco.

Last week there were placed on public view new memorial windows at the works of Messrs. Tiffany & Co. One is the Thompson memorial, which is to be placed in St. Paul's church, Troy, N. Y. It is a gift of Mr. John L. Thompson, of Troy. The subject of the window is after Deger's "Annunciation." With the exception of the flesh parts of the subject, the use of paint or external coloring has been entirely dispensed with and the effect produced by mosaic of glass work. The light and shade of the drapery is produced by varying thickness of glass with a fine result. The background is opalescent. This window is 30 feet high. The other is the Norris memorial, the gift of Mrs. S. S. Norris to the church of the Mediator, Philadelphia. This is also an ornamental mosaic, and is divided into three panels six feet in height. The central panel is ornamented with a richly jewelled cross, entwined with passion flowers, and the side panels bear cherubs' heads and water lilies. The result is a very beautiful specimen of ecclesiastical art.

The last report indicated that 173 inmates had been cared for in the House of Mercy during the year. Of these, 98 were in the House at the beginning and 125 remained at the close of the year; 8 were sent to situations, 39 to friends, and one to another institution. The treasury had in hand at the beginning of the year, \$4,371.71. There was received during the year, from annual subscriptions, \$1,542; donations, \$3,119.41; offerings, \$292.59; from the comptroller for committed inmates, \$9,694.62; earnings of the inmates, \$1,681.99, and from other sources, enough to bring the total to \$17,025.35. The residuary sum of \$4,000 was received from the estate of Sarah Burr, and a legacy of \$1,380.66 from the estate of the late C. A. Wetherell, bring the entire receipts, including a loan of \$3,000, \$29,777.72. The expenses, including repayment of loan, balanced with a balance of \$2,317.05, of which \$2,000 went to the permanent fund of the institution. A great proportion of those who enter the House are still in their "teens," and within a period of life when character is forming, and the work of reformation is therefore hopeful of permanent results. A distinctive feature of the work as here conducted, and distinguishing it from nearly all reformatories of a like nature, is the separation of the less grave offenders into a department of their own. This is called the preservation class. They are entirely removed from the other inmates and live in a large south wing known as St. Agnes' Hall. This department is fully equipped as a distinct house, even to its play ground. One third of the present inmates are in St. Agnes' Hall. During the year three were received into the Church by Baptism and 14 were confirmed by Bishop Potter; 33 were earnest and devout communicants. The members of the Ladies' Association and of St. Agnes' Guild have proved of valuable aid to the Sisters in the hard and delicate work they have to do. The splendid new buildings are not only architecturally beautiful, but are serving admirably the purposes for which they were erected. The trustees includes, besides the Bishop, the Rev. Drs. Dix, Gallaudet, Houghton, Satterlee, and Van De Water, and Messrs. E. P. Dutton, Eihu Chauncey, H. H.

Cammann, and other well-known laymen. Ladies from many parishes of the city co-operate in the management.

Philadelphia

The contribution boxes at St. Mary's church, the Rev. Dr. T. C. Yarnall, rector, and which contained about \$5, were recently pried open and looted. Access was gained by means of a duplicate key.

The Rev. John P. Peters, Ph.D., has resigned his chair in the archaeological department of the University of Pennsylvania, his reason therefore being the pressure of parochial work at St. Michael's church, New York City. He has been, for the past five years, connected with the University's archaeological school, and during the past year his parish work has increased to such an extent as to make almost impossible his semi-weekly trips to this city to deliver his lectures. Dr. Peters was one of the prime movers in the recent Babylonian expedition sent out under the auspices of the University.

The will of the late Rev. W. B. French, who departed this life on the Feast of the Transfiguration, was probated on the 19th ult., and the language employed was so unusual and withal so touching, that it was printed entire in the secular press. It is given herewith:

In the name of God, amen, I will to my beloved wife, Estella, the possession of all my worldly goods and the entire direction of all my affairs, especially the Christian nurture and education of our three sons, Avery, Maurice, and Paul, relying wholly upon the loving providence of our Heavenly Father, the redemption of our Saviour, Jesus Christ, and the sanctifying grace of God, the Holy Ghost, as our sufficiency in all our need.

To Emmanuel church, Holmesburg, Phila., the Rev. Dr. D. C. Millett, rector, has been bequeathed several legacies, as specified in the will of Frances B. Bourns, which was probated on the 22nd ult. Making the Pennsylvania Co. for Insurances on Lives, etc., the trustee, she gives eight shares of the capital stock of said company, to pay the income to the accounting warden of said church, to expend three-fourths thereof as may be directed by a committee to be appointed by the rector, in accordance with the will of the late Catherine Moore, in the purchase and distribution of fuel among the poor in Holmesburg and within one mile thereof, and the remaining one-fourth as may be directed by a committee in the purchase of books for the parish library. She also gives four shares of the same stock for purchasing a new organ, likewise two other shares to be sold and the proceeds to be used for the erection of a stained-glass window, to cost \$500, and any surplus remaining the same to be added to the fund for purchasing an organ.

From a long and interesting biographical notice in the *Church Standard* of the 26th ult., the following items have been gleaned, and are in addition to those printed in our issue of that date:

The Rev. W. C. French, D.D., was born at Livonia, Livingston Co., N. Y., June 3rd, 1818. He was prepared for college at the Rochester High School, and was graduated from Kenyon College, Ohio, in 1841. He studied divinity for two years at Union Seminary, New York, and was associated with Dr. Anthon in preparing for the press text books of the classics, and with Dr. Robinson in the publication of his "Harmony of the Gospels" and his "Greek Lexicon of the New Testament." He was ordered deacon in St. Luke's church, Granville, Ohio, his first parish, by Bishop McIlvaine, Jan. 25, 1846, and on Christmas Day of the same year, was advanced to the priesthood in St. Paul's church, Marietta, Ohio. He was rector successively of St. Peter's, Delaware, 1850; St. John's, Worthington, 1852; Christ church, Ironton, which he built, 1855; and Christ church, Oberlin, which was completed under him, 1858 to 1873. In 1868 he became editor and publisher of *The Standard of the Cross*. From his *Alma Mater* he received the degree of D.D. in 1875. Services were held first at his late residence, 4226 Chestnut ave., on the 21st ult., and subsequently the Burial Office was said at St. Philip's church, the Rev. Dr. Fleming James and the rector of the church, the Rev. L. W. Doggett, officiating. The interment was at Cleveland, Ohio. Dr. French was twice married; his second wife and five of his children survive him: the Rev. S. J. French, rector of the church of the Redeemer, Sayre, Pa., Sister Frances Anne of Kemper Hall, Kenosha, Wis., Margaret McIlvaine, Edith Cornelia, and Percival Vaisey French, all of Philadelphia.

Diocesan News

Southern Florida

Wm. Crane Gray, D.D., Bishop

THE BISHOP'S APPOINTMENTS.

SEPTEMBER.

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| 3. Dade City and Lake Buddy. | 6. Inverness. |
| 4. Brooksville. | 7. Chetwynd and Mont. Clair. |
| 7. Leesburg. | 8. Eustis. |
| 10. Ocala and Orange Lake. | 12. Cassia. |
| 13. Pittman. | 14. De Land. |
| 15. Enterprise. | 17. Oakland. |
| 19. Sanford and Lake Mary. | 20. Clermont. |
| 21. Apopka. | |
| 24. Tanpa. | |

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The first service in the new church of the Advent, Birmingham, the Rev. Thomas J. Beard, rector, was held on Sunday, 11th after Trinity, Aug. 13th. Morning Prayer was said by the Rev. Benjamin Dennis. The Holy Communion was celebrated by the rector, assisted by the Rev. William E. Evans, D.D. The sermon was preached by the Rev. Philip A. Fitts, D.D., from Ex. xiv. 15, "Speak unto the children of Israel that they go forward." When completed this church will be one of the most beautiful in the South. And in this labor of love the faithful rector and his earnest congregation will "go forward" feeling that they have now entered upon a new era in the life of this important parish.

Maine

Henry Adams Neely, D.D., Bishop

AUGUSTA.—The resignation of the rector, the Rev. Walker Gwynne, has been received with many expressions of regret, both personal and official. Mr. Gwynne's departure will be greatly regretted as he has been most successful in his parish work. As to his future plans Mr. Gwynne said that he would go to Orange, N. J., for the winter, devoting his time to writing and study. During the winter he expects to deliver a course of addresses to the Sunday school teachers in Detroit and in New York and possibly in other places. Beyond this winter, Mr. Gwynne has made no plans, but hopes to get a parish in the spring as he very much prefers parish work. Mr. Gwynne's principal work is his series of Sunday school manuals, the sale of which has already been over half a million copies, not counting the Chinese addition which was translated some years ago by Bishop W. J. Boone, and from which Mr. Gwynne receives no profit. He has also had printed several collections of sermons. "The Way of Life," "Some Purposes of Paradise," and others. He expects to publish another volume before long.

New York

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

PINE HILL.—The church of the Transfiguration, (Catskill Mountains), the Rev. George C. Houghton, S. T. B., rector, has had a phenomenal history. Services were begun in the Pine Hill school house three years ago and continued therein the following summer. At every service an offering was made for a church building. In the spring the church building was begun and last summer the work had sufficiently progressed to enable the services to be held there, and on the 20th of August this year Bishop Potter consecrated the church, the cost of which, including the furniture and ornaments, has been about \$7,000. It is a beautiful church, with a very high, square and commanding tower, surmounted by a cross ten feet in height. It will comfortably seat 325 persons. Fourteen persons have already been baptized and ten confirmed in this new church, and a devout congregation fills the building every Sunday. There is a weekly Celebration and a Sunday school (started one month ago) of about 25 children. Bishop Potter was assisted in the consecration by the Rev. Wm. F. Lewis, of Peekskill, and the Rev. G. C. Houghton, rector of Trinity church, Hoboken, who has been elected rector, also, of this church of the Transfiguration, and is a nephew of the world wide known rector of the church of the Transfiguration, New York City, the first of its name in this country and the third of that name in Christendom. Although Sunday, August 20th, was very stormy in the morning, the church was filled to its utmost capacity before the Bishop "gave three distinct knocks at the outer door" and entered the building reciting the psalm alternately with the clergy and crucifer. The Instrument of Donation was read by the senior warden, John C. Maben, and the service proceeded, the rector, at the proper time, reading the Sentence of Consecration. Morning Prayer was read by the Rev. Wm. Fisher Lewis, rector of St. Peter's church, Peekskill, and the Lessons by Mr. Charles S. Lewis.

At the conclusion of Morning Prayer, the rector presented five candidates for Confirmation. The Bishop preached a striking discourse on "Reverence and Devotion," and then addressed the people in terms of commendation for their zeal and the labor of earnestness and self-denial on their part and that of their rector, who, without vacation during the past summers and engaged during the year in a busy city parish of six hundred communicants, has devoted himself to the building of this church and raising the money to pay for it in so short a time.

The Bishop celebrated, being served by the rector of St. Peter's, Peekskill, the rector of the parish reading the Gospel. The church is a beautiful and catholic building; its length is 82 feet, the nave is 30 feet wide; the west front, including the imposing tower, is 51 feet wide; the height of the tower is 81 feet; the octagonal sanctuary is 16 feet deep; the choir 16 feet; the nave 50 feet. The building is cruciform, one arm forming the sacristy and the other the organ chamber. The church is pure gothic, with dormer windows. Floors and ceiling are ash and furniture oak. The altar foot-pace, broad and deep, stands seven steps above the nave, on a level with the cresting of the demi-rood screen. The altar is 8 feet long and 3 feet 6 inches high, with a rere-

dos 12 feet long and 12 feet high, above which is the rose window and three lancets, the centre of which is a picture of the Transfiguration. There are two gradines to the retable and the cross stands on a high tabernacle. The west window (18 x 12 feet) contains the portraiture of the Nativity. All the windows are in a delicate shade of cathedral glass. The carpet and kneeling cushions are of an unusual tint of terra-cotta. There are three aisles and ample space between pews. Altogether this church of the Transfiguration is the "Gem of the Catskills," and its services are fully appreciated by the people who crowd Pine Hill during the summer season, and already by 18 families of the natives.

RYE.—During the absence of the rector, the Ven. Archdeacon Kirkby, D.D., in England, Christ church will be in charge of his son, the Rev. Henry M. Kirkby, recently assistant minister of St. Thomas' church, New York. The Archdeacon is expected to return home in October.

Maryland

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

BALTIMORE.—Several changes are now being made in the interior of Grace church. The water works in the cellar are being renewed and the work of moving the organ from the south end to the north of the church, near the chancel, is rapidly progressing. The beautiful memorial window erected by D. L. Bartlett is also being removed and is being erected in the wall formerly covered by the organ.

The Rev. Arthur Chilton Powell, rector of Grace church, has left with his family to spend two months in Western summer resorts. They will also visit the World's Fair. During Mr. Powell's absence the assistant, the Rev. Wm. R. Turner, has charge of the parish.

The will of the late Miss Amelia R. Norris, makes charitable bequests as follows: To the vestry of Mount Calvary church are bequeathed the income from \$10,000 for the purpose of maintaining daily morning and evening services, and \$1,000 to be used for the benefit of the All Saints' Sisters. The income from \$2,500 is bequeathed for the purpose of maintaining a seamen's ward at the Church Home and Infirmary, for the establishment of which Miss Norris had previously given \$8,000. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church is left \$1,000 for the endowment of the Joseph Richey scholarship in the W. J. Boone Memorial School at Wuchang, China, and \$2,500 for the endowment of a divinity scholarship in St. John's College, Shanghai, China. Two bequests of \$5,000 each, one being from the residue of the estate, are made to the Convention of the Protestant Episcopal Church in the diocese of Maryland for aiding superannuated and infirm clergy, and \$5,000 is also left to the Convention, but to be expended by the vestry of Mount Calvary church in work among colored people. To the vestry of St. John's church, \$3,000 is left in trust for St. John's Orphanage; to the General Theological Seminary of the Protestant Episcopal Church \$2500 for the endowment of a scholarship in the seminary, the candidate to be nominated by the rector of Mount Calvary church, and to the Home of the All Saints' Sisters of the Poor \$2,000 for the benefit of St. Mary's Orphanage.

ANNAPOLIS.—Owing to the continued illness of the rector, the Rev. W. S. Southgate, D.D., there were no services at St. Anne's church, Sunday, Aug. 6th.

LEONARDTOWN.—At a meeting of the vestry of St. Andrew's parish, resolutions expressive of its feelings upon the death of the late John Franklin Ching, were adopted.

WESTMINSTER.—The Rev. J. O. S. Huntington, of the Order of the Holy Cross, New York City, held service and preached at Ascension church, Sunday morning, Aug. 13th. The Rev. Jesse Higgins, late assistant at St. Luke's church, Baltimore, who was recently called here will assume charge at once. He will reside in the rectory opposite the church.

Massachusetts

BARNSTABLE.—Bishop Johnston, of Western Texas, consecrated St. Mary's church on Aug. 24th. The clergy present were the Rev. S. B. Duffield, of Quincy, and the Rev. John J. Roberts, D.D., of New York, a summer resident of Sandwich. The cornerstone, the gift of Dr. George W. Robinson, was laid previously to the consecration service, and in it was placed a Bible, Common Prayer Book, statement of finances, order of services, copy of first organization as a parish, and copies of *THE LIVING CHURCH*, *The Churchman*, and *The Barnstable Patriot*. Bishop Johnston preached the sermon from the text, "Surely the Lord is in this place. This is none other than the house of the Lord, the gate of heaven." The building is a structure of wood of the Queen Anne style, pleasantly located in the centre of the village. Miss Mary Kearney Cobb gave the land in memory of her mother, after whom the church is named. The interior finish is in hard wood and oak. The lectern was given by Mrs. Radford, in memory of her late husband, Admiral Radford, of Washington. The font is a memorial of the two children of the Rev. S. B. Duffield. The cross is the gift of Mrs. Coyle, of Washington, a memorial of her husband. The hangings were presented by Mrs. Reginald Radford, of Bethlehem, Pa. The edifice cost \$3,000, and was planned by Mr. Vaughan, of Boston. The first service held in the church was in June, 1891.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS.

SEPTEMBER.

3. St. Peter's, Pittsburgh; St. Luke's, Latrobe; St. Stephen's, Jeannette.
10. Trinity, Braddock.
11. St. Barnabas' Guild for Nurses.
13. Meeting Executive Committee Board of Missions. Cleveland, Ohio.
17. St. Stephen's McKeesport; St. Matthew's, Homestead.
20. St. Peter's, Waterford.
21. St. Matthew's, Union City. Consecration.
24. St. Clement's, Greenville; Grace, Mercer.
25. Grove City.
28. St. Michael's, Wayne, cornerstone; evening, St. Thomas', Smicksburg.

OCTOBER.

8. Trinity, Pittsburgh. Meetings of the Brotherhood of St. Andrew.
- 10-11. Christ, Meadville, Northern Convocation.
12. St. John's, Sharon, cornerstone; evening, visitation.
13. Ascension, Bradford.
15. St. Luke's, Smethport; St. Joseph's, Port Allegany.
16. Grace, Ridgway.
17. Emmanuel, Emporium.
20. Mission, Coalport.
22. Holy Trinity, Houtzdale; St. Laurence's, Osceola.
23. St. Andrew's, Clearfield.
24. Our Saviour, Du Bois.
25. Holy Trinity, Brookville.
26. Holy Comforter, Brockwayville.
27. Mission, Mount Jewett.
29. Mission, Johnsonburg; Grace, Ridgway.
30. Good Shepherd, Oak Ridge.

NOVEMBER.

1. Emmanuel, Allegheny, Benediction of Memorials; evening, Southern Convocation.
2. Emmanuel, Allegheny, Southern Convocation.
5. St. George's, West End. Benediction new chapel; St. Timothy's, Chartiers. Benediction of new chapel; Trinity, Sharpsburg.
12. Trinity, Meyersdale; Trinity, New Haven.
19. Trinity, Washington; Mission, Canonsburg.
26. St. Barnabas', Tarentum; Trinity, Freeport; St. John Baptist, Wood's Run.

DECEMBER.

3. St. Peter's, Uniontown; St. John's, Dunbar.
10. St. Bartholomew's, Scottdale; Mount Pleasant.
17. St. Stephen's, Wilksburg; Christ, Greensburg.
24. Trinity, Pittsburgh. Ordination.

Easton

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

PORT DEPOSIT.—The Rev. John Martin entered into rest eternal, Friday morning, Aug. 11th, at Ararat, near here, the residence of his daughter, Mrs. Anna Ellis Physick. Dr. Martin was born on June 30, 1809, in Philadelphia, Pa., was a graduate of the Theological Seminary at Alexandria, Va., and was ordained in 1835 by Bishop Moore, of Virginia. His first parish was in Charleston, W. Va. He was the pioneer of the Church in that then new and almost unknown section of the country. He established there several mission stations, which are now large, active, influential parishes. He was, during the nearly sixty years of his ministry, rector of parishes in King George county, Va.; Prince George's county, Md.; New Albany, Ind.; Port Deposit, Shrewsbury and in the diocese of Easton. For three years he made his home with his son, the Rev. Dr. Henry B. Martin, rector of Somerset parish. Three years ago he returned to Kent county. For the past year he officiated regularly every Sunday, when able, in St. James' church, Port Deposit, which was vacant. The funeral of the deceased took place in Shrewsbury, Kent county, Aug. 15th, and was attended by a large concourse of people from many sections. Bishop Adams conducted the services, assisted by the Rev. Geo. C. Sutton and Dr. Duncan. Other clergymen present were the Rev. Messrs. C. T. Denroche, Albert Ware, and Wm. Schouler. Bishop Adams paid a fine tribute to the memory of Dr. Martin. The Bishop, the ministers, and the vestry preceded the bier to the grave.

East Carolina

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

The labors of the evangelist of the Wilmington Convocation have increased rather than diminished during the summer months. Two other stations have been added, Atkinson, Pender co., and Magnolia, Duplin co. The Bishop visited Atkinson recently and confirmed six candidates out of the ten who expected to be confirmed. The death of one of these four kept away the father, sister, and aunt, who also expected to be confirmed. A lot has been obtained at Atkinson, and it is hoped a chapel will be built this fall.

St. Mathias' church, Maxton has been completed, and will be consecrated Sept. 7th, at which time the Convocation of Wilmington will be held in this church, and the Bishop will confirm such candidates as may be presented.

Old St. Philip's church, Southport, is to be remodelled.

The Convocation of Edenton, which was held at St. Thomas' church, Windsor, July 29th, appointed the next

meeting to be held in St. Peter's church, Washington, commencing Oct. 27, 1893.

As the Rev. Nathaniel Harding, rector of St. Peter's church, Washington, was on his way to attend the Edenton Convocation, July 28th, he met with an accident that might easily have proved fatal. He was about to leave the boat at Hyman's Landing, when his foot slipped, throwing him backward. In his fall he grasped the gunwale of the boat with his right arm, just as she was moving off, thus saving himself from being thrown into the river. He was then drawn on board the steamer. He sustained a severe wrench of the arm, which has become exceedingly painful. He was unable in consequence to attend the convocation.

The president of the convocation was requested to express the sympathy of the convocation to the Rev. Nathaniel Harding in the painful accident which befel him on his way to the meeting. The convocation requested rectors of parishes, where convocations meet, to designate a layman, who shall read to the convocation a brief history of that parish. The election of officers was postponed until next meeting, and there having been a small attendance, very little business was transacted. The essay by the Hon. J. W. Albertson, on "What shall the Laity do?" was read by Mr. F. D. Winston.

Southern Ohio

Boyd Vincent, D.D., Bishop

On July 18th, by invitation of the superintendent, the Rev. A. W. Mann preached to the inmates of the Ohio Institute for Deaf-mutes, at Columbus. In the evening at 8 o'clock, a service was held in the chapel of Christ church, Dayton, with a congregation of 30 deaf-mutes.

A marked improvement has been made in Trinity church, Bellaire, by the enlargement of its vestry-room to double its former size, and by painting the exterior of the church, and making needed changes to the interior.

St. Paul's church, Martin's Ferry, has had the lot surrounding the church nicely sodded, a brick pavement laid, and the exterior of the church painted.

The Rev. Dwight Benton, who expects later on to go to work under Bishop Brooke, in Oklahoma, has accepted temporary charge of All Saints' church, Portsmouth.

The Rev. J. H. McKenzie, of College Hill, has gone to Nova Scotia for his health, as he felt very much in need of a change after his late sickness. He will return by the latter part of September.

The grounds surrounding Emanuel church, Cincinnati, have been greatly improved in appearance by the erection of a handsome iron fence.

North Dakota

Wm. D. Walker, S. T. D., LL. D., Bishop

MINOT.—On Thursday evening, Aug. 17th, the first Confirmation service ever held in this place was conducted by Bishop Walker and the Rev. C. Turner, pastor of Devils Lake and Lakota. The candidates were six in number. Since the beginning of July, services have been held here every other Friday evening, by the Rev. Mr. Turner. The ladies have organized themselves into a guild, and are now taking steps to secure one or two lots on which to build a church in the near future. On Friday morning there was a celebration of the Holy Communion at the residence of one of the ladies. Minot is a town of seven years' growth, a division point on the Great Northern railroad, and is situated 117 miles west of Devils Lake. Deprived, as these people have been, of the services of the Church so long, it may easily be imagined how highly some of them appreciate her ministrations. There is good hope that, in due time, a mission will be formed and fully equipped for aggressive work in this growing and, to some extent, godless town. The prospect is certainly encouraging.

Tennessee

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

Thos F. Gailor, S. T. D., Assistant-Bishop

On the 12th Sunday after Trinity the Bishop of Tennessee officiated both morning and night at Christ church, Nashville. He begins his visitations on the third of September and will continue to the middle of November, devoting himself to the central portion of his diocese. Bishop Gailor is to attend the Convocation of Knoxville early in September; after which he goes to Detroit to attend the Convention of the Brotherhood of St. Andrew.

The Rev. Dr. Albert Schaffter is to be advanced to the priesthood in September at Nashville. He is the principal of Hoffman Hall. Trinity term of Hoffman opens St. Matthew's Day, Sept. 21st. Since it is believed to be expedient to confine the admission to Hoffman Hall, so far as possible, to students who are prepared to enter the freshman class, the Bishop has established at Memphis a higher grade boarding and day school for boys. It is a Church school, and is in charge of the Rev. George W. Honesty. The prospects for the fall term are very encouraging.

The Bishop's object in founding Hoffman Hall was to train colored priests for the colored people. It was established at Nashville because that city is in the centre of the vast colored population in the South and Southwest, and it is also a

great educational centre for colored work. Denominational activity has been for years most marked, and several religious bodies have well-established schools in the city. It was thought by the Bishop that amidst such general and important work, the Church had a great opportunity, and he has labored to accomplish it. The Congregationalists have at Nashville the great Fisk University, with its splendid buildings and about 800 students; the Baptists have Roger Williams University, with a large number of students and beautiful grounds; the Methodists have Central University, with Mehany College for its medical department. Two members of Hoffman have been admitted to the diaconate and one advanced to the priesthood. Another has just been received as a candidate for the priesthood. Hoffman Hall's usefulness and success would be far greater if more generous gifts were made to sustain it. Last year eleven pupils were enrolled in all departments. Offerings are most earnestly solicited and may be sent as "specials" for Hoffman Hall to the Rev. Dr. Langford.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

The Rev. R. M. W. Black, who has been for the last year city missionary of Atlanta, and who recently received a call to the rectorship of St. George's church, Griffin, has also received a call to Emmanuel church, Athens, which latter it is thought he will accept.

Missouri

Danic S. Tuttle, D.D., Bishop

A combined service was held Aug. 22nd in Christ church, Rolla, by the Rev. J. W. Higson, and the Rev. A. W. Mann. In the congregation was a deaf-mute man who came by horseback twenty miles. He had not been to a religious service for nearly a quarter of a century. It was the first service of the kind in the place.

Letters to the Editor

ONE WAY OF HAVING A VACATION

To the Editor of The Living Church:

I needed rest, and so prepared two members of the Brotherhood of St. Andrew to take my work (so far as they could) while I went into the forests. Our nearest neighbor was distant twenty minutes' row in an open boat across an arm of the sea. It was soon evident that even there work could be done. Notice was given that there would be a celebration of the Holy Communion. An altar was made, a cross erected, symbols of the Church's holy teaching were put in full view. As the sun began to rise and shed its rays on the altar, with all its beautiful forest flowers, the service began; five communicants were present. Another time, six; then eleven; and at last twelve received.

These people came from a long distance. It was said to be the first of such service in over 30 years, in that part. Five persons were baptized. One woman came and said: "It is good to have a bit of a prayer once in awhile." They all said, come again. Thus passed eighteen days of vacation, busy all the time and yet a happy change. B. O. B.

ROMAN CONVERTS

To the Editor of the Living Church:

In your last issue (Aug. 19th,) I notice that you say in a private letter to you, some one wrote from New York: "What is the use of all this discussion about re-Confirmation of the Romanist? You know perfectly well that you seldom or never find one who seeks such Confirmation. Give us the names of ten converts in as many years, and discuss the question afterwards." I think you answer your unknown correspondent most fully, but it is certainly remarkable that only about fifteen minutes before I saw the piece in your paper, I was reading another Church paper, of date, Aug. 17th, and saw this as having occurred in New York, the very city from which your unknown correspondent wrote: "Of the Confirmation class just confirmed in St. George's church, New York, one was a Jew, one a Baptist, two French Protestants, three Unitarians, three Congregationalists, seven Methodists, nineteen Romanists, twenty-eight Presbyterians, fifty-two Lutherans, and the remainder, one hundred and nine, were educated in the Church." I will also add, that though I have for much the greater part of my life lived in sections of the country where Roman Catholics are by no means numerous, yet I am and have been personally acquainted with several who have left the Roman Church and joined ours, including among them a lady, now dead, who was the wife of a brother of one of the present U. S. senators from the State in which I live. The instances of which I have personal knowledge are, it is true, more than ten years back, but this is accounted for by the fact that for more than that length of time I have lived in a place where there is no Roman Catholic Church at all. LAYMAN.

IN A FREIGHT CAR

To the Editor of The Living Church:

Bishop McIlvaine is not the only one of our bishops who has travelled in a freight car. The story of the Bishop's trip to "the front" to see some "Ohio boys" just previous to the

battle of Bull Run, reminds me of the story my father has so often told me of the good Bishop Doane of New Jersey, travelling as freight from New York to his home in Burlington. Bishop Doane in addition to his diocesan duties was also rector of St. Mary's church in the latter place, taking charge of two services there every Sunday. I will copy the account of his travels in a freight car from the "History of the Church in Burlington, N. J., by the late Rev. George Morgan Hills, D.D." When Bishop Doane was commencing St. Mary's Hall early in 1837 he had occasion to visit the city of New York in order to secure pecuniary aid. He was detained there until the close of Saturday. He had made no provision for the supply of his church at Burlington on the approaching Sunday. He therefore hastened to set off for home by the evening train. On the way to the station, he met a friend whom he found disposed to listen to his statements respecting the great importance of the proposed enterprise and whose interest increased in conversation upon the subject. The time was consequently allowed to pass when the evening train was to leave, but the Bishop knew that a freight train was to pass through Burlington from New York at a later hour that night, to which he supposed there would be a passenger car attached.

When the Bishop parted from his friend, he hurried to the railroad station. He was there informed that a freight train was to go immediately, but that no passenger car was to accompany it. The Bishop at once proposed to ride on the engine, or even to sit or stand on one of the platforms, or to occupy a chair such as is often secured on the roof of a car of that sort. He was then told that strict orders had been received forbidding the agent to permit any person to travel as a passenger in that train. The Bishop replied: "Very well, obey your orders, I never can encourage anything like disobedience. Yet you say that this is a freight train. Are all your cars full? Do you forward freight by night?"

The agent said, "We have room for more than we have on board. We weigh whatever is to be forwarded, and charge by the pound." The Bishop went to the scales, and asked to be weighed, and then to be put into a car as freight! The agent did not know Bishop Doane. He looked upon the proceedings though, as a good joke. After he had put in this extraordinary freight, and secured the door, which he was required to do, he remarked to his assistants: "This is the greatest instance of perseverance that I have ever known."

When the train arrived at Burlington early the following morning the man who had charge of it told the agent in that city that there was some freight in one of the cars the like of which he never had heard of having been carried over any road in a train like that before. The car door was opened, and the Bishop of New Jersey stepped out! He was well known by everybody at that station. The charges had been paid before starting from New York. A portion of the freight over the Camden and Amboy Railroad on that memorable night then walked to the episcopal residence at Burlington, to prepare for the services of the day as rector of St. Mary's church!

If at midnight Paul and Silas prayed and sang praises to God, when suffering confinement in an inner prison, can we doubt that the midnight hours voluntarily spent for the Church's sake in the dark, exposed to danger, in a closed freight car, by the founder of St. Mary's Hall, registered prayers in heaven for that institution, and for the Church of Christ, which are now being answered every year in blessings upon both?

The writer of the above was intimately acquainted with Bishop Doane, and the statements here given were made to him by the Bishop himself.

REV. JOHN WOART.

ROMAN MASS MUSIC

To the Editor of The Living Church

In your issue of August 5th I find a letter from the Rev. H. I. Meigs, in which some observations of mine upon Roman Mass music are criticised. The writer questions the accuracy of my statement that "there is no church that has so rich a repertory of music as the Anglican." I repeat the statement, and add to satisfy your correspondent, that I mean both in quantity and quality. The Church musicians of England have been writing for the choral service for the last three centuries or more, and they have produced numerous compositions of great excellence, some that are veritable inspirations, that will be sung as long as the Prayer Book is used. It may be quite true that they are not known outside of England and America, and the reason is obvious; the people of other countries have no need for these compositions. They are religious works, written for the Anglican form of worship, and unsuited to the Greek, Roman, Lutheran or Zwinglian services. Mr. Meigs assumes that I limited the choice to 18th century music, which he describes as dull and undevotional. I made no limitation. The list includes the works of accepted composers from to-day back to Tallis and Merbecke, and even earlier writers. I hope Mr. Meigs will pardon me for saying that he is not quite correct in saying that the 18th century music is "to a great extent banished from the cathedrals." I know as a fact that the music of the last century is constantly sung in the English cathedrals, and in some of them (York, for instance), one

day in every week is set aside for that music alone.

If Mr. Meigs will refer to my letter in THE LIVING CHURCH of June 17th he will see that I made no reference whatever "to Mozart, Haydn, and Weber" or other great masters either by name or by inference as musical composers. I think my reverence for them is as great as that of any one. But it is not depreciating their greatness to say that their "Masses" are not suited to our worship. They were written for a different order of service and from a theological position which is certainly not that of our Church. We freely use other religious compositions of the masters as anthems and canticles with edification, and with aid to our devotion. Such works as Spohr's "Last Judgment," Mendelssohn's "Hymn of Praise," Handel's sublime "Messiah," and other works of that class are Catholic, and find a home in any Church.

I hesitated some time about replying to Mr. Meigs, for it did not seem worth while to fill space in your columns with justifications of statements that I had made or that were attributed to me. But the occasion furnishes another opportunity to say what I said before, that "the Masses of the florid Italian school" whether musically correct or not are unsuited to our worship. It cannot be denied that these "Masses" are written from a liturgic standpoint that is foreign to our Prayer Book, and we must disjoint and transpose them before we can use them. Again, they are written for Latin words, and an adaptation of them to English words is often awkward and seldom satisfactory. In the adaptation the emphasis necessarily falls at times upon the wrong word or the accent is misplaced, or a note must be lengthened, or it must be shortened and repeated to suit the words. To illustrate: The *Gloria* begins *Gloria in Excelsis Deo*. The composer would naturally put the emphasis upon *Deo*. Adapted to the English words the emphasis would fall upon high, yet God and not high is the emphatic word. I recently heard an adaptation of a *Benedictus* by Gounod that was scarcely recognizable and was, musically, almost unintelligible.

Your correspondent questions my accuracy in the statement that one seldom hears elaborate Mass music in the churches on the continent of Europe. The music at Mass is usually Plain-song, at Vespers invariably so. It has been my privilege to attend a good many services in Roman Catholic countries on several visits to Europe, and I have simply stated what I know from observation. The "ordinary" of the Mass is always Plain-song, and, as a rule, all the other parts are also. Occasionally one hears concerted music. In Cologne cathedrals I believe it is the rule for High Mass on Sundays, and very likely in many other churches. In Milan cathedral I have heard both Plain-song and modern harmony, (the latter in the style of Palestrina). I have heard a Mass of the Cecilian school in the church of St. Roch in Paris, where Gounod was, and perhaps is, choirmaster. But I have never heard anything but Plain-song at Vespers. The church of St. Sulpice in Paris, is famous for its music; but there even the *Magnificat* was sung to a Gregorian tone at a festal function that lasted two hours.

Mr. Meigs is quite correct in saying that the Plain-song is often badly sung, and, I may add, especially in Italy. The worst church music I ever heard was in St. Mark's in Venice, and that not once, but repeatedly. The Italian organs seem to have no soft stops, and the organists play *forte* from the beginning to the end of the service. The result of such accompaniment is that the singers are forced to great exertion, and even then are not always successful in their efforts to be heard. So far as my experience goes the best church music both in selection and delivery, is heard in England. In fact I never heard any on the continent to compare with it except in the Russian chapel in Paris. The choir of this chapel in quality of voice and artistic finish is equal if not superior to the best English cathedral choirs. Among Roman Catholic choirs that I have heard, Cologne stands first, and St. Roch in Paris next. But the boys of the former choir sing with strong chest tones, while those of the latter have a metallic ring, and neither are pleasing. The pure, silvery voices of English choristers are immeasurably superior.

H. H. OBERLY.

Elizabeth, N. J., Aug. 17, 1893.

COLORADO AND THE SILVER QUESTION

To the Editor of The Living Church

In your "News and Notes" of Aug. 19th, I notice your reference to the evil designs of Colorado's "silver millionaires." The "clamor and threats" you refer to do not proceed generally from "silver mine owners," nor persons interested in the sale of mines, nor are they approved of by our sober minded citizens. The "silver mine owners" live mostly in Chicago, New York, and other Eastern cities. There are very few such millionaires and "silver barons" living in the silver-producing States. We have just returned from visiting two of the mining counties, where the destitution and distress are greater than you can conceive. The mines are worked by industrious men of small means, on leases or contracts, each working alone or employing one man or more. We learned of such men, Churchmen, some of them, compelled to give up work which was running them into debt. They owe their grocery bills for the past month and can no longer get credit, and their families are facing actual want. These are the

representative silver miners of Colorado. The half has not been told of the destitution prevailing everywhere. Doubtless we have "vast and varied resources" to be yet developed, and these have not been exaggerated, yet we should have very little agriculture but for the home market in our mining towns and cities built up almost wholly by the mining industry. It would be in vain we should cultivate crops depending upon a market across the Plains 500 to 1,000 miles away, especially when prices, like the price of silver, have fallen far below the cost of production. This money stringency and panic is indeed dreadful among us. Nothing has been known elsewhere quite so severe. Look at the clearing house returns, compared with what they were before the crash came! There is no business now, no money is to be had. All industries are prostrated. The missions of the Church are in the greatest jeopardy. Not one fourth pledged for their support by the parishes can be realized. Thousands of well to do business men are already ruined. Church institutions will go down with them unless there be speedy relief. The hospital, the schools, are in peril. God only knows how they are to be kept in operation pending the coming of help and better times. It is an imperative necessity that we have help for our work if it is to be sustained. To add to our misfortunes, we are treated as if we had committed some crime in having anything to do with "silver." To be a "silverite" seems to be a felony.

In the note referred to, you charge us "shriekers" for silver, with a willingness that the whole country shall be ruined for the sake of a small local interest. We are not allowed even to have an opinion as to what is the cause of our troubles or what must be the remedy. It is strange, indeed, how coolly it is assumed that the views of Colorado thinkers are to be tabooed; even though nearly one half, if not the majority, of the U. S. Senate agree with them, and that if our views were carried out only disaster would be brought upon all interests for the benefit of a few "mining millionaires." Can there really be no dispassionate discussion of the subject of finance in which Colorado men can honorably participate? Is it not permissible to hold that the threatened tariff revision had more to do with the trouble than the Government purchase of silver, seeing that silver dollars are now so scarce in New York as to command a premium? Or may not one hold without blame, that it came because of the "clamor and threats" of the "shriekers" against silver purchases, or, above all, from the apprehended destruction of the monetary value of nearly one half of the hard money of the country, and the consequent terrible shrinkage of prices and values, which of itself would overturn the most stable institutions, and compel payment of all interest and debts in a medium twice as valuable as when the debts were incurred? Cannot one fairly and patriotically hold to bimetallism as best for all parts alike of the country, when Lord Salisbury and Balfour and Goschen, and many others of the greatest thinkers and students of finance at home and abroad, hold to it, to say nothing of its recent indorsement in the platforms of all our political parties? Cannot one hold, except under the penalty of anathema as trying to ruin the country for a local selfish advantage, to the old bimetallic policy based upon experience among all civilized nations for 3,000 years? Must one adopt, in order not to be called a crazy lunatic, the monometallic cry, which is plausible enough, and doubtless has much to say for itself, but is only a theory among us of twenty years' standing, and to the operation of which, in the view of some of the clearest and most sober minded investigators, the present financial troubles, not in the United States only, but far beyond and throughout the whole world, are due? Cannot one hold, without being guilty of wanting a "silver standard" only, that it is only possible to secure a stable single standard by making it bimetallic, composed of two metals, one expanding when the other contracts, as in a watch regulator or pendulum, this is necessary, in order to stability? Is it to be charged against one as positive wickedness if he contend that there is not gold enough to form the standard or measure of values, that such a gold standard is always appreciating, thus lowering all prices, and that it compels or facilitates the issuance of a vast volume of paper currency based only upon debts or credit, so that a few speculators in Lombard and Wall street can, whenever they will, get a "corner" on the gold, and manipulate the bonds and securities and evidences of indebtedness, and control the financial situation, making panics for personal gain; and that such abuse would be impossible with abundance of hard money of gold and silver in general circulation and in the hands of the people as the one sole basis and standard of values?

Surely it must not be assumed as if impossible to be questioned that our men do not want a settlement of the troubles which is right and best for the whole country; for so linked together in community of interests are all parts, that what hurts one part hurts all, and what is best for one is best for all. God forbid that the narrowness and intolerance which is here complained of should prevail among your readers. We are expressing no opinion as to the questions involved. We only insist that they are great questions, and that the views so summarily snubbed and ruled out of court, have some reasons and authorities on their side. We only plead for mutual toleration and respect for conscientious differences of opinion.

JOHN F. SPALDING.

The Living Church

Chicago, September 2, 1893

Rev. C. W. Leffingwell, Editor

IN CONNECTION with the recent discussion on the subject of Roman Catholic Confirmations, in which we entirely agree with the Bishop of Milwaukee, it is still worth while to remind the clergy who may have to do with such cases, that, altogether aside from the main question, it will not do to assume in the case of adult persons, brought up in the Roman Obedience, that they have been confirmed at all. Whatever may be the case in the East it is certainly true in the West, owing, no doubt, to the fluctuating character of the population, that many devout Roman Catholics have never received Confirmation. Admitted as children to First Communion, and subsequently removing to remote regions, they have grown up without Confirmation, though continuing to be communicants. We have even met with the impression among the more ignorant of this class, that Confirmation is only meant for children—the very opposite of the error with which we often have to contend, that it is meant only for adults. Therefore, while the validity of Roman Confirmations cannot be impeached, it is incumbent upon the clergy to make particular enquiry upon this point when they are dealing with converts from that Communion.

It would appear that the custom which seems general in the modern Roman Church of admitting children to Communion before Confirmation was of comparatively late introduction in Europe. Probably the practice grew out of the neglect of the bishops at certain periods when, immersed in secular affairs, they allowed their spiritual functions to fall into abeyance. Sometimes also the larger size of dioceses made episcopal visitations a matter of rare occurrence. In the twelfth and thirteenth centuries this practice had become common, side by side with the more ancient and natural custom. Aquinas feels called upon to discuss its legitimacy and decides that it is a matter of indifference. His decision, however, is based upon the significance of the sacraments in relation to each other, disregarding the force of ancient and universal custom. It does not appear that the practice of admitting persons to Communion previous to Confirmation ever made any great headway in England. At least the rubric still remained in the Sarum Ritual up to the Reformation period, requiring that none be admitted to Holy Communion till after Confirmation. That rubric passed over to the English Prayer Book where it still remains. Queen Elizabeth was confirmed by Archbishop Cranmer almost immediately after her Baptism. We are not aware that there was in England at that period any widespread custom at variance with that rule. The later English Church has simply perpetuated the practice of her forefathers, before the Reformation.

The Old Way

An amazing ignorance of the Bible is often displayed by the rising generation, in spite of the question books and lesson papers. This ignorance frequently shows itself in surprising ways, even among young men who come forward as candidates for Holy Orders. It is to be feared that this ignorance is not always fully corrected by the curriculum of the theological school, if we are to judge by the expressions to be found in sermons, lectures, and even systematic treatises, from the hands of men who have been ordained and commissioned to teach the people. An instance is seen in such flippant assertions as the following: "One of the notable contrasts between the Apostles Peter and Paul, and their successors the popes, the prelates,

the presbyters, is their attitude toward the Church. The New Testament takes little account of Institutions. So indefinite is the New Testament record of the discipline, the worship and the government of the Apostolic company of Christians that the Romanist, the Episcopalian, the Presbyterian, the Baptist, can each say, 'My way is the old way,' and each one can support his claim by excellent arguments out of the same Scriptures. The truth is, that nobody knows what the old way was. It is as lost as the old table and the old chairs in the upper room in which the Church began."

These statements seem to us in direct opposition to the facts and misleading in the extreme. They are calculated to produce the impression that the Prayer Book is entirely wrong when it declares that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons"; or when it says that Christ has "promised to be with the ministers of Apostolic Succession to the end of the world." Is it true that our Lord and His Apostles laid so little stress upon the Church? Is it not assumed everywhere that the Gospel consists not only in the promulgation of new principles, moral and spiritual, but also in the erection of a new Institution through which these principles are to have perpetual application and ever present efficacy? That the word "Church" does not often occur signifies little. It is the thing not the name, with which we are dealing. When the name does fall from the lips of our Lord it is surely with tremendous emphasis, for it is precisely in such passages that we perceive most clearly a transfer of His own power to a visible society in the world. Let any one consult on this point St. Matthew xvi: 18-19, together with xviii: 17-18.

The writer quoted is unfortunate in his reference to Apostles in proof of his position. Not to enlarge upon the fact that they are everywhere represented as engaged in founding a visible organization, not simply disseminating abstract principles, we should think it would be hard to discover in mediæval or modern writers any greater exaltation of "the Church" than that which is to be found in St. Paul's Epistles. First, take such expressions as these: "The Church of God—them that are sanctified in Christ Jesus, called to be saints," "the Church of our God," "The Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." But more than all these profound utterances: [God] "hath put all things under His feet and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all"; [Ye] "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone"; "Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen;" "Husbands love your wives, even as Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing." The Church is never separated from Christ as modern thought would separate them, as if, while He is divine, the Church is merely a convenient invention of men; but by virtue of the Incarnation, Christ and the Church are one. As Hooker says: "His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of Man."

But it is one of the tricks of writers of this stamp to jumble together matters which should be separately considered and to draw general conclusions without discrimination. Thus, in the words we have quoted, the Church, the ministry, the discipline and the customs or "ways" are mingled without distinction and it is said of them all that "nobody knows" anything definite about them. This

we say is in opposition to the plain facts of the case. Of the Church, the ministry and the fundamental institutions of Christianity we know a great deal both from the New Testament and early Christian writers. Many of these facts are admitted by scholars of various denominations as well as by rationalists of no denomination. We suppose, for instance, that no one who accepts the New Testament writings as even substantially authentic has any doubt that the Apostles governed the primitive Church with supreme authority; that as time went on they delegated their authority to certain trained associates, as Timothy, Titus, and James of Jerusalem; that they ordained in every local Church presbyters or overseers and deacons. What is involved in obscurity is the period of transition, during which the Apostolic authority of government became localized in the bishops whom history reveals to us in full possession of it within ten years of St. John's death. Since this was a period which followed the age of the New Testament it is not surprising that it finds no record there. What is certain, however, is that the transition referred to was effected with such authority that no question was raised about it and for fifteen centuries there was never a doubt that the Church of God existed under a visible form impressed upon it by its founders under the inspiration of the Holy Ghost.

As to "ways," as, for instance, the ceremonies of Baptism, and of the Holy Eucharist, it may be true that the New Testament supplies us with few particulars. It is not to be expected that it should do more. Those institutions had been long in existence before a word of the New Testament was written. We may say, however, that it is quite certain that there were no "chairs in the upper room in which the Church began." But it does not follow that a believer in the Catholic Church is left at liberty to assume that Romanist, Episcopalian, Presbyterian, Baptist, who arrive at opposite conclusions "by excellent arguments out of the Scriptures," are all equally right or equally wrong; that is to say, that these institutions are matters of complete indifference since it passes the wit of man to arrive at any sure conclusion about them. If a man believes in "the Holy Catholic Church," that primary conception serves as a guide in these other matters. As they are institutions of the Church, he will necessarily assume that the Church knew what they signified and how to fulfil them, and he will find overwhelming evidence of their character in the virtual identity which they have maintained among all nations and in all ages. The reasoning is of the same character as that which would be applied to the institutions of Masonry or any other world-wide society. Of course Protestantism will not accept this reasoning because it rejects the idea of a Catholic Church and involves the assumption that God allowed the formation of a spurious institution immediately after the days of the Apostles, so that the world remained in darkness until the Reformation. But it is a serious breakdown for Protestantism, if, after requiring us to reject the Church and its testimony and confine ourselves to the "Bible and Bible only," it then concludes that from that source we can know nothing of the "old way."

Marriage and Divorce

BY THE RT. REV. GEO. F. SEYMOUR, S.T.D., LL.D.

BISHOP OF SPRINGFIELD

PART SECOND

AN APPEAL TO THE LAITY

We have made our appeal to the clergy, and now we address the laity.

Even heathen statesmanship grasped the idea that good citizens and healthy social conditions were absolutely necessary in order to secure stability and permanency in political government, whatever form it might assume, and hence the legislation of Sparta, and Athens, and Rome undertook to regulate marriage and divorce.

Their laws we, as Christians, criticise as inadequate and based upon erroneous conceptions of the relations of the sexes; still, with their imperfect knowledge, these people seem to have done the best that could fairly be expected of them, and, indeed we have now reached results in our legislation in some quarters which place us at a disadvantage as compared with them. Let us remind ourselves of a few incontrovertible facts touching our well-being and safety as a nation, and see whether we cannot make suggestions which will help to create an improved public sentiment upon the subjects of home and domestic life, and apply remedies which will lessen, if they do not wholly cure, the terrific evils which now threaten us with demoralization, degradation, and ruin.

Men are fathers, and sons, and brothers, as well as citizens. The home is before the State and back of the State. Out of the home comes the citizen.

Make the home bad, make the parents dissolute, degraded, sensual, and beastly, and what will the children be? The answer echoes these dreadful words: dissolute, degraded, sensual, and beastly. If the offspring of such fathers and mothers escape the contagion of heredity and immoral influences surrounding them during the first years of existence, it will be almost a miracle; it will be, as occasionally happens, when one comes forth from the pest-house unscathed by pestilence.

We are not to anticipate such unexpected immunity from the universal law of cause and effect. If we do, we are lost. We fall back upon the law, "make the home bad and you make the citizen bad, and, in time, you ruin the State."

We appeal, then, to our laymen as citizens, as patriots who love their country, to seek to make our homes pure, to help us to throw around our domestic institutions such safeguards as will protect them from desecration.

Let us point to an illustration: We have in mind a boy growing up to manhood, whose father and mother had been divorced and who had each entered into a new alliance which the State calls marriage, but which God condemns as adultery. This unhappy son was accustomed to visit his father and mother from time to time, and to write to them often. Now, we ask, what state of things did such intercourse reveal to the lad, and with what ideas of parents and home did the State's permission and sanction furnish him? Look at the situation: the youth's father living with another woman than his mother and calling her wife, and his mother living with another man than his father and calling him husband. Two separate habitations housing these people and exhibiting to the son what, by a dreadful mockery of the sacred and tender name, he was taught to call "homes."

Try to teach that boy the first principles of God's moral law, and see in what a painful position you are placed. "Honor," you tell him, as taught by God, "your father and your mother," and he asks: "How can I? Who is my father and who is my mother? Where is my home? Which is it, the house in the city or in the country? And who are these little ones, strangers to each other, and some of them calling my father father and another woman mother, and others calling my mother mother and another man father? Where am I, who am I, to whom and where do I belong?" At what an awful disadvantage, as regards virtue, and morals, and probity, and honor, is that young man placed. God's institutions for him are subverted, confused, and smirched all over with filth, and this by the permission and with the sanction of the State!

Try to write that boy's biography. Shall we begin, "He was born of poor but honest parents, who bequeathed to him all that they had to bestow, but it was the best legacy which parents can give to their children, honored names and unblemished characters?" You drop the pen. You must leave all that relates to the first years of his life a blank. Would that silence could blot it out forever. In after life that boy goes among men, and he reads and hears of one's birth-place and the blessed memories of home. Voices tender and soft reach his ear singing of "home, sweet home," and his heart can give no response of sympathy and pleasure. Is such a man prepared to be a good citizen? Can he respond with all his soul to the appeals which most profoundly stir the deepest feelings of the patriot? What idea has he, so far as early training could give it to him, of the sanctity of the marriage bond, and the precious-

ness of parental love, and the purity of womanhood, as illustrated in the life of his mother?

Has he not, by the permission and with the sanction of the State, been educated to imitate the example of his parents, to trifle with the affections of the girl of his choice, to enter into the estate of marriage as a temporary arrangement of convenience to be lightly put aside, with all its obligations of wife and family, whenever caprice suggests or passion prompts a change? And will not this laxity of morals touching the foundation of life, taint and corrupt him through and through? Will it not tend to make him dishonest and base, a false friend and a bad citizen?

We appeal to our laymen as sons, brothers, husbands, fathers. All these relationships the marriage bond ties together when it is respected and honored in a wholly blessed love-knot of purity and peace and mutual happiness. Degrade it, place it where our laws and our magistrates in most of our States have lowered it, and what immediate effect is produced? The ties of social and domestic life are at once relaxed, and families and social circles are ready to fall apart in antagonism and anarchy. Marriage, when it is maintained as God gives it to us, indissoluble, throws the shield of divine protection over womanhood, over mother, daughter, sister, wife. Unsettle God's establishment and you expose your mother, your sister, your wife, your daughter to the risk of dishonor, of permanent and ineffaceable insult and disgrace. A divorced woman, at the best, is placed at a very serious disadvantage, and to this is added the grievous disaster to society that marriage in consequence ceases to protect the wife and mother, and place her among matrons. In such social conditions as free and easy divorce begets, there are no matrons except such as years advertise as unmistakably old. All young women, whether married or unmarried, are in the market, open to attentions from the other sex, and eligible to matrimonial offers. Indeed, the married woman, in the race for conquests, has this decided advantage over her maiden competitors, that she knows more of the evil world than they do, and is unembarrassed by restraints which hold girls in check.

What a frightful spectacle is exhibited where the marriage tie is lightly regarded and readily sundered by process of law. No home is assured to remain as permanent; no relationships are sacred; no affections are secure. A wife, a mother may be courted by a stranger as though she were a maiden; a husband and father may seek to win the love of other women than his wife, and plead the excuse that the laxity of the laws suggests his flirtations, and shelters and justifies his crimes, when he has become a perjurer and an adulterer in the sight of God. Suspicion and evil surmise are the prolific progeny of such a state of things on every side. Men and women well on in years and with families around them, in the daily intercourse of life are more exposed, in the innocent associations of society, to evil criticism and the slanderous tongue than the young and the unmarried. The air is full of pestilential germs; moral miasma, damp and dank and dark, hovers like a cloud over the dwellings of men and mars the fair beauty of home and social circle. Mildew, and mould, and foul odors, and the poison of spiritual death, make men and women mixed up in a hideous mass of dislocation and re-assortment of marriage and divorce and adulterous reunions, make them hideous, and disgusting, and loathsome.

Will not our men and women cry "Halt" as the voice of public sentiment? Will not our citizens at the polls say this downward march to ruin and to death must stop? Will not our legislators purge our statute books from the ungodly laws which defile them?

What remedies do you propose? is a question which may be asked.

1. Repeal the present code and enact laws based upon God's Word. Make the marriage tie indissoluble except for the cause of adultery, and permit the innocent party alone to be free to marry.

Separation from bed and board must be allowed, to protect the weak and defenceless from brutality and vice.

2. To prevent hasty and clandestine marriages, provide that in all cases licenses must be made public in some way at least three days before any one authorized to marry may perform the service. This provision might occasionally prove inconvenient and annoying, but the peace of home, the rights and happiness of parents, the welfare of the community, and the safety of the nation may fairly demand a sacrifice at rare inter-

vals at the hands of worthy and excellent people, and they will be ready and glad to make the sacrifice, because they are worthy and excellent and have the general good at heart.

Our Indian Soldiers

INDIAN RIGHTS ASSOCIATION, PHILADELPHIA, PA.,

Aug. 17, 1893.

DEAR SIR:—Mr. Welsh directs me to send the enclosed copy of a letter received from the Rev. Geo. A. Beecher, as the information contained therein seems to be of public interest and value.

Respectfully yours,

M. K. SNIFFEN, Clerk.

KEARNEY, NEB., Aug. 2, 1893.

Mr. Robert Welsh, Secy. Indian Rights Association:

DEAR SIR:—While I was a student in the Episcopal Seminary at Philadelphia, I had the honor of attending some of your lectures on the Indian Question. Soon after my graduation and ordination, in the spring of '92, I came West and took up my work in the western part of Nebraska. One of the interesting features of my work is that connected with the services at Fort Sidney. There are four companies stationed at this post, of the 21st Infantry. Company I is composed of Indians enlisted from the Brule and Yankton Agencies, South Dakota. Lieut. Seay, 2nd lieutenant of the 21st Infantry, is in command of this company.

It is of these men that I wish to speak to you.

There has been, of late, much dissatisfaction expressed in the newspapers and army journals about the Indian soldiers; and there is report that the Indian companies will all be discharged. I take this opportunity to express my own idea in regard to this measure, in the hope that it may concur with you in taking some steps to prevent, if possible, the issuing of such orders from headquarters.

I have known the Indians in Company I for one year. I became acquainted with them principally from holding services with them, but also through frequent visits to their quarters with Mr. Seay. In all my dealings with these Indians, I have been a close observer and a careful student of the details in their new life as soldiers. I believe their present condition to be far better than any in which they have been placed before. They are all perfectly contented in their new life; and the company reports for the past year show plainly that they are making remarkable progress. Their quarters are as neat and clean as any of the white men; in person, each soldier is as tidy as can be. He takes pride in everything he does when the merits of the deed are based upon the principles or true qualities of a soldier; he is proud of his uniform, and is more than willing to give up his striped blanket and bear the flag. It may be unnecessary for me to tell you any of these things, but I do not know that you have seen the Indian as a soldier. You know of what he is capable, and I have learned that he can become a good man, a good citizen, a good Christian, if the proper steps are taken to aid him to this plane of living. The army provides for him proper food, and compels him to be regular in all his habits. A proper diet, and certain regulations in regard to his own personal cleanliness are two very important steps which the army affords for the civilization of the Indian. In this first step toward civilization, he gains a certain amount of self-respect, and a desire to be more like the "good" white man. As a soldier, he is obedient to the minutest detail.

Mr. Seay, the commanding officer of this company, is thoroughly fitted for his position. If the commanding officers of the other Indian companies were as thoroughly devoted to their work and to the cultivation of the individual men of their companies as Lieut. Seay, I am sure there would be no orders from headquarters to discharge Indian companies. There was an attempt made last winter, by some man who claims to be a missionary among the Indians in South Dakota, to secure the discharge of certain Indians in Company I. A petition was sent to headquarters (signed?) by members of the company who never saw the petition. When the matter was made known to the men whose names were signed to this paper, they all said they wanted to remain in the army, and knew nothing of such a petition.

Drinking and drunkenness are no more common among the Indians than among the whites.

I am confident that if the companies now enlisted are given the same amount of drill and individual training as the white man, there can be no question as to the results. The Indian wants to become civilized, and I feel that there is no better way to civilize the Indian than by making a soldier of him. If these men are turned back to roam about their reservation, they will become discontented, and there is no telling what may result from such a measure.

Before closing, allow me to make one request of you: If you cannot exercise some influence in having all the companies of the Indians retained, please make a special effort for Company I of the 21st Infantry, at Fort Sidney. I feel that it comes within the range of my duties to do all I can for the uplifting and bettering the condition of the Indian.

Most sincerely yours,

GEORGE A. BEECHER.

The Bible Among the Greboes

FROM A LETTER FROM BISHOP FERGUSON

The friends of the African Mission who may have been interested in what was stated in my last annual report concerning the steps taken on the part of the Cape Palmas Greboes to procure a Bible for the tribe, to take the place of their fetich, will doubtless be glad to know the outcome of the matter. At the time of preparing the said report, an order had been sent to New York through our general secretary for the book. It came in due time and proved to be just what was wanted—one of Messrs. James Pott & Co.'s most strongly and neatly bound large volumes of the Sacred Scriptures.

In order to make the occasion as impressive as possible, I arranged for a special service in the Elizabeth W. Jones Memorial chapel, Bigtown (capital of the tribe), for the delivery of the book. A large congregation was present. Besides the king and chiefs and a goodly number of their people of both sexes, there were present many of the Christians (converts from heathenism) from St. James' parish, Hoffman Station, and a good sprinkling of ladies and gentlemen from St. Mark's parish, Harper, including Mayor Tubman, the Hon. J. W. Ashton, our business agent, and the Hon. J. J. Neal, superintendent of the orphan asylum and girls' school. The Rev. H. C. Nyema was with me in the chancel.

After devotional exercises, all eyes were turned to the sacred volume. Having removed the covering which was specially made for it by Mrs. Ferguson, I delivered it to the king with some appropriate words. The following important declaration was written on one of the fly-leaves: "We, king and chiefs of the Cape Palmas Grebo tribe, acting for our people, do hereby set forth and declare that having abolished forever all fetish 'medicine' or charms of the devil-doctors, we have purchased this Holy Bible as the property of the tribe, to be kept and used on all State occasions in token of our acceptance of the Christian religion as the sure rule and guide of our people. In witness whereof we have hereunto set our hands this second day of February, in the year of our Lord eighteen hundred and ninety-three."

The king and chiefs—each village being represented—then severally came forward before the assembly and affixed their signatures to the said declaration. Two of them (one of whom was the king) wrote their own names in full. The others verified their signatures by cross marks. The following are the names which will be handed down to posterity, doubtless with as much honor as is accorded to the signers of the Declaration of American Independence: Tede Gyude Charles Hodge, King, Gbee Hneebuo, Wodo Sebe, Yude So, Bodo Kwee, Me Nyuu, Dubwi Wa, Gbade Budii, Gba Hne William Langford, Gba Wea, Nemle Bodo Ple James Gray, Wea Do Samuel Cutler, Keda Pudo, Nema To, Wa Hma.

Having finished the signing, the king and several of the principal chiefs made short addresses, all expressing the great joy the occasion afforded them. It was clear from their remarks that they were fully conscious of the importance of their action. God be praised for the happy result of our efforts.

During the visit of the President of Liberia to this country last month, he visited Bigtown, and we arranged for a meeting in our chapel to give him an opportunity to address the people. Having explained to him the advancement which the tribe is making in civilization and Christianity, the Bible was presented for his inspection. He seemed highly delighted and made a very appropriate address, which was listened to with marked attention by the chiefs and other people. In the course of his remarks he reminded the natives of a prevalent evil, which would have a blighting effect on all their good efforts and which is condemned in their Bible, namely, that which follows the use of ardent spirits. At the close of his address he bade the meeting to prayer, and invoked God's blessing on the work. The attorney-general, one of the President's suite, also made some remarks to the natives concerning their choice of the Bible as their guide. He took the ground that all law should be based on its teachings. * * *

Personal Mention

The address of the Rev. Dr. Charles A. Maison is changed to 1227 Walnut st., Philadelphia, Pa.

The Rev. Jeremiah Karcher should now be addressed at 772 North 38th st., Philadelphia, Pa.

Dr. Wakefield, rector of Trinity church, San Jose, California, and his daughter, Miss Wakefield, left on July 22nd for a five weeks' trip to the Hawaiian Islands.

The Rev. P. A. Fitts, of Anniston, Ala., has received the degree of doctor of divinity from the University of the South.

The Rev. Walker Gwynne has resigned the rectorship of St. Mark's church, Augusta, Maine. He will reside in New Jersey for the present, devoting himself to literary work.

The Rev. C. L. Hoffmann has accepted an election to the rectorship of Calvary church, Tarboro, N. C., and entered on his duties.

The Rev. P. S. Mesney has accepted an election to the rectorship of All Saints' church, Bayside, N. Y., and entered on his duties.

The Rev. G. S. Richards, of Boston, Mass., has been passing vacation in Penna.

The Rev. W. B. King, of Christ church, Cambridge, Mass., is spending vacation abroad.

The Rev. V. W. Shields, of Jacksonville, Fla., has received from the University of the South the honorary degree of D. D.

The Rev. L. B. Thomas has accepted appointment as senior assistant minister of St. Peter's church, Philadelphia, Pa.

The Rev. Wm. Pressey has accepted an election to the rectorship of St. John's church, Ashton, R. I.

The address of the Rev. Albert U. Stanley is Marietta, Ga.

The Rev. L. F. Cole having been appointed archdeacon of Indiana, has resigned Gethsemane church, Marion, and removed to Indianapolis. His address is 464 N. East st.

Bishop Ferguson, of Cape Palmas, Africa, is in Chicago in attendance on the Congress of Christian Missions. His address while in the city is 3023 Dearborn st.

The announcement made in *The Churchman* some time since that the Rev. A. J. Tardy, of New Orleans, had severed his connection with the diocese of Louisiana and located in Louisville, Ky., was a mistake. Mr. Tardy is simply spending the summer in Kentucky and will return to his home in September or October.

The Rev. J. Taylor Chambers assumes the rectorship of St. James' church, Leesburgh, Florida, September 1st. Address accordingly.

The Rev. Wyllys Rede has returned from England and may be addressed for the present at 126 North Calhoun street, Baltimore, Md.

The Rev. James R. Winchester, rector of Christ church, Nashville, has received the degree of Doctor of Divinity from the University of the South.

The Rev. William Brittain, having moved to 1142 Baker st., Toledo, Ohio, requests his letters and papers to be addressed accordingly.

The University of the South, at its recent commencement, conferred the degree of Doctor of Divinity upon the Rev. William Wetmore, rector of St. Luke's church, Lincolnton.

The Rev. Robt. W. Barnwell, rector of Grace church, Paducah, Ky., has received a call to St. John's church, Florence, to succeed the Rev. W. A. Guerry, who has accepted the chaplaincy at the University of the South, vacant by resignation of Bishop Gailor.

The Rev. W. A. Guerry, rector of St. John's church, Florence, S. C., has accepted the position of chaplain at the University of the South.

The Rev. J. W. Hughes, of East Carolina, has gone to the mountains in Marion co., for rest.

The Rev. L. L. Williams, of East Carolina, has gone for a few weeks to Chicago to visit the World's Fair.

The Rev. Henry Wingate is hard at work serving parishes and missions in Bertie and Gates counties, N. C.

The Rev. N. C. Hughes has given up the charges of the church of the Cross, Aurora, and St. John's, Durham's Creek, N. C., and is officiating at Trinity, Chocowinity, which was his father's parish before his death.

Mr. W. S. Bernard, of East Carolina, will study theology at the University of the South, during the next year.

The Rev. H. A. S. Hartley, M. D., medical priest of the Ogeechee missions, Chatlam co., Ga., has received from Bethany College, N. C., the degree of Doctor of Philosophy.

Among those upon whom the University of the South conferred the degree of Doctor of Divinity this summer, appears the name of the Rev. Robert B. Drane, of Edenton, N. C.

More Correspondents

GUILD.—L. H. Morehouse, publisher, Milwaukee, Wis., will furnish you with a satisfactory selection. Write to him.

J. C.—1. M. Vilatte was ordained by the Old Catholic Bishop of Switzerland, and was transferred to the jurisdiction of the Bishop of Fond du Lac in order to engage in work among the French speaking people in that diocese. 2. Bishops Welles, Knight, Brown, Drs. Cole, Hopkins, Mahan, etc. 3. Bishops McLaren, Seymour, Nicholson, Grafton, Gailor. 4. Bishops Doane (N. J.), Cox, Hopkins, Odenheimer. 5. Lux Mundi is a collection of essays by different clergymen, that by the Rev. C. Gore, of Pusey House, Oxford, being the most prominent. The authors have been supposed to be High Churchmen. 6. Bishop Riley has resigned and is living in New York. No work known to the Church is carried on under his auspices.

Official

CAUTION

The clergy and others are cautioned against endorsing for or lending money to Daniel B. Vermilye. We deem him to be unworthy of confidence.

J. WOODS ELLIOTT,
C. W. LEFFINGWELL.

SOCIETY FOR THE INCREASE OF THE MINISTRY

The annual meeting of the Society for the Increase of the Ministry will be held in Christ church parish house, Hartford, Conn., on Tuesday, Sept. 12th, 1893, at 3 o'clock P. M. All officers, life directors, and members are earnestly urged to be present.

THOMAS R. PYNCHON, Sec'y,
HARRY I. BODLEY, Cor. Sec'y.

Notices

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

Married

LAWRANCE-KARCHER.—In Trinity church, Lincoln, Illinois, on Thursday, August 10th, 1893, by the Rt. Rev. George F. Seymour, Bishop of Springfield, assisted by the rector, the Rev. Wemyss T. Smith, Daisy Cutler, daughter of Dr. R. N. Lawrance, of Lincoln, Ill., to George Hancock Karcher, of Philadelphia, Pa.

Died

HOPSON.—At Tivoli, N. Y., Aug. 26th, the Rev. Oliver Hopson, in the 89th year of his age.

WELLER.—On Tuesday, Aug. 22nd, 1893, at the residence of her father, Emma Look, second daughter of the Rev. R. H. Weller, D. D., of Jacksonville, Florida, and sister of the Rev. R. H. Weller, Jr., of Steven's Point, Wis. Aged 29 years.

FRENCH.—Entered into rest, 4226 Chester ave., Philadelphia, on the 26th day of August, 1893, Percival Vaisey, youngest son of the late Rev. W. C. French, D. D., in his 25th year. "Jesu, mercy."

Appeals

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN

Our creditors press for the balance of our debt (\$150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us \$10. Will you, kind reader, send a donation however small, and help us. J. GEORGE EWENS, Priest. Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,

Bishop of Milwaukee.

Already acknowledged, \$67; Mrs. J. H. A., \$10.

GENERAL CLERGY RELIEF

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

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

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

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

THE GENERAL BOARD OF MISSIONS

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

The present financial disturbance finds the General Missionary Society of the Church nearing the close of its fiscal year, Sept. 1st, with the prospect of a large deficiency. If this be not averted it will be a serious embarrassment to the work. The appropriations for the new year will demand all that can be raised without the burden of providing for arrears on the year past.

The treasurer's accounts will be kept open to include all receipts until the morning of September 5th. Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

YOUNG lady desires position of companion. References exchanged. Address "K.," Pensacola, Fla.

AN organist of many years experience, seeks a position as organist and choir master. First class references. Address, "F. G.," care THE LIVING CHURCH.

AN active, elderly lady desires a home with Church family in Milwaukee, or vicinity, while her son is studying at Nashotah. Gives little or no trouble. Terms must be moderate. "ENGLISH-WOMAN," 8 East Fifteenth st., New York City.

WANTED.—An organist and choirmaster for vested choir. Address Rev. C. A. CUMMINGS, Eau Claire, Wis.

THE rector of an university city, graduate (M. A., in 1st class honors) of Oxford University, England, good extempore preacher and visitor, desires a rectorship or position on a cathedral staff in the north. Address "Oxonian", LIVING CHURCH.

LADY of experience, just returned from Europe, speaking fluent French, desires position. French, German, higher English, music. Refers to Bishop Lyman. Address MLE. Y., LIVING CHURCH office.

W. MALMENE, Mus. Bac. Cantab., late principal of the music department Missouri School for the Blind, will shortly remove to Chicago and accept position as organist. Thirty years' experience, thoroughly competent to train boys choir. Address, W. MALMENE, care THE LIVING CHURCH, 162 Washington st., Chicago.

For Sale

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

The Guild of All Souls.—Founded A. D. 1873

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

MR. EDWARD O. HUBBARD,

P. O. Box 185, Chicago, Ill.

Choir and Study

"My Times are in Thy Hands"

BY MARY BRADLEY.

I need not care
If days to come be dark or fair,
If the sweet summer brings delight
Or bitter winter chills the air.

No thought of mine
Can penetrate the deep design
That forms afar, through buds and bloom,
The purple clusters of the vine.

I do not know
The subtle secret of the snow,
That hides away the violets
Till April teaches them to blow.

Enough for me
Their tender loveliness to see,
Assured that little things and large
Fulfill God's purpose equally.

How this is planned,
Or that, I may not understand;
I am content, my God, to know
That all my times are in Thy hand.

Whatever share
Of loss, or loneliness or care
Falls to my lot, it cannot be
More than Thy will for me to bear.

And none the less,
Whatever sweet thing comes to bless
And gladden me, Thou art its source—
The sender of my happiness.

Add this to me,
With other gracious gifts so free,
That I may never turn my face
In any evil hour from Thee;

Nor on the sand
Of shifting faith and feeling stand;
But wake and sleep with equal trust,
Knowing my times are in Thy hand.

A letter, dated Baden-Baden, July 1st, which appeared in THE LIVING CHURCH of Aug. 5th, calls the Rev. Mr. Oberly to account for sundry loose and incorrect statements. No one is better able to protect and justify his position than Mr. Oberly, and it would be a matter of sheer impertinence for us to attempt any vindication, where the imputations fall so wide of the mark and are so plainly based upon defective knowledge of the matters in question. For ourselves let us once more urge that we arraign the introduction of Roman Mass music for our office of Holy Communion, for these principal reasons; since I, this music, as a class, is uncatholic in heredity and liturgic spirit, falsifying the whole purport of our Eucharistic office, which is distinctly Anglo-Catholic, long ante-dating the council of Trent and that crazy quilt of ecclesiastical patch-work, the Roman Missal, which has literally buried the primitive apostolic offices out of sight, under its "Mass" of mediæval agglutinations; and II., because the Anglo-Catholic school of liturgic music does connect, historically, and in its generic development, with the ancient offices of Plain-song and Gregorians, which are maintained in spirit and even in form, in uninterrupted succession in the Anglican Church all the way down through the Ante-Reformation period to the present. This constitutes a distinct, clearly-defined school or use of liturgic music, interwoven with the texture of the Anglican sacramentaries, and legitimately interpreting the spirit and substance of ancient Catholic worship which discovers and establishes its complete identity with the Anglo-Catholic school not only of the 15th and 16th centuries but of our own day; and III., because the Mass music of the continental churches, so far as it follows the Renaissance or Vienna school, is supremely secular, irreligious, and altogether foreign to the spirit and traditions of the Anglican ritual. Besides, the so-called adaptations, as may be demonstrated are clumsy misfits at best, not only untrue to the intention of the original compositions, but essentially unsuited to the solemnities of the Anglo-Catholic Communion office.

This should be reason enough for our position; and it is the simplest thing in the world to fortify that position by every historic authority extant. In the furtherance of our duty we do not hesitate, therefore, to point out such inaccuracies and mis-statements occurring in the Baden-Baden letter, as are especially injurious. It is untrue that the traditional and representative Anglican Communion services or anthem services

are discarded in the Anglican cathedrals or great college, or royal chapels. Our readers should know better than this. For a series of many months we took care to reprint the official service lists from many of these cathedrals in this department, while scores of such service lists passed under our inspection, reaching from Durham on the north, to Winchester at the south. Everywhere the ancient traditions are found preserved unbroken. The early English school maintains its vitality, and may be heard anywhere and everywhere throughout England, especially in these cathedral and college chapel choirs. Modern names of even Anglican composers are in the minority, and a continental name is of exceedingly rare occurrence. We can recall Mendelssohn as found most frequently restricted to anthems; Brahms, once only in an anthem, and only two Roman Masses, the *Messe Solennelle* by Gounod, and Von Weber's Mass in E flat, these last three examples all occurring in St. Paul's cathedral. Either our Baden-Baden correspondent did not observe closely, or if writing on hearsay, he was misinformed.

Again, as it is demonstrably untrue that "as a matter of fact, the intolerable dulness and undevotional character of much of the Anglican eighteenth century music has been the cause of its being, to a great extent, banished (?) from the cathedrals," it is equally untrue that "the Anglican school has never produced one musician of first class excellence." Every scholar and educated Churchman who undertakes to set to rights the alleged inaccuracies of eminent priests who have given themselves wholly to these things, should inform himself before preferring such sweeping charges. All educated people know full well that from the days of Merbecke and Tallis down, the Anglican school has commanded the admiration and reverent regard of all ecclesiastical musicians, even of those in the service of Rome, that, for profound learning and reverent devotion to the interpretation of the Anglican ritual, their productions possess an inestimable value, and that not a few of them are comparable with the master musicians of the great Palestrina school, even at its best. The names of Orlando Gibbons, Green, Bird, Tye, Attwood, Purcell, Farrant, Tallis, and we might extend the list indefinitely, are second to none others among the continental writers who are recognized as ecclesiastical composers, while the names of their successors down to the present, abundantly vindicate the purity and splendor of the Anglican school. As to "dulness" and so on, we can only suggest *de gustibus*. If one has drunk in the voluptuous sorcery of the Roman Mass music and delighted in its secular stimulations, it cannot be wondered at that an Anglo-Catholic celebration of Plain-song, or Merbecke, or even of later worthies, may seem flat and unprofitable. It is nothing but the point of view, and that point cannot come under discussion any more than the Nicene Creed, in this department which finds the ideal Eucharistic service for Anglo-Catholic Churchmen, not in the eclectic, uncatholic sensuousness of the Roman-Viennese school, but in the great masters of the Mother Church. These masters, be it remembered, were devoted altogether to the musical interpretations of the Anglican liturgies. They were unsecularized. The sanctuary had the whole substance of their art-service and not the parings and driblets.

A brief historical retrospect will help clear up the subject. The Palestrina school practically died out with the death of Allegri in 1652. In 1685 John Sebastian Bach was born who later inherited the vast learning of this defunct school, but wrote only two masses, never sung at Celebrations, although he left 400 cantatas, four Passion-music oratorios, with organ, clavier, and concerted compositions almost innumerable. But Bach was a German, and lived, moved, and had his magnificent career beyond reach of the blandishments of Vienna. Chronologically his successor is Haydn, who was born in 1732. His record is almost equally suggestive. He was pre-eminently a secular composer and the rather of symphonic orchestration. There are 125 symphonies, in chamber music, 84 quartettes for strings, with five operas. His religious and ecclesiastical work is summed up in three oratorios and 16 masses, these latter the outgrowth of his almost life-long service as Kapelmeister. But no intellectual line of demarcation can be drawn between his compositions. It is perfectly evident that the distinction of secular and ecclesiastical never entered his head. His work is all of a common family and flavor. Much of his orchestral work is profoundly

grave and sombre in color and spirit, while much of his "religious" music has the frivolity and gayety of the opera. His masses are nowhere distinctly religious any more than his symphonies and quartettes. Mozart is his successor, born in 1756, who died before reaching the culmination of his manly career. A petted child of courts and royal favorites and the plaything of a wretchedly debased and apostate period of Romanism, his art life was fed on most vicious stimulants and its fruitage the fruitage of an almost unqualified paganism. Although pressed at an early age into service as a Kapelmeister, his compositions are 49 symphonies, 15 overtures, 67 sonatas for piano, 75 works for chamber music, chiefly strings and piano, 19 operas, by which he was principally known to his contemporaries and the later world of music, with 20 masses, which, like Father Haydn's, are of a common quality with his operatic and orchestral work, neither more or less "religious" than "Don Giovanni" and the "Magic Flute," or the "Jupiter Symphony." Beethoven, born in 1770, left a list of 138 published works, of which 9 were symphonies, 8 overtures, 32 chamber compositions, 38 piano sonatas, and 2 masses, one of which is very rarely sung, and never adequately sung, while the other is generally relegated to the concert room or musical assembly.

We have been at some pains to gather these data covering the so-called classic Roman masses, which are found to have been inconsiderable and purely incidental works, never recognized as possessing liturgic importance or value, and which have been formally repudiated by the highest authority in the Roman Church as irreverent, unseemly, and absolutely unfitted for Eucharistic solemnities. There may be half-a-dozen churches in England, chiefly in London, where one will hear Roman Masses oftener than Anglican Communion, and there are perhaps as many in our own country where Masses and Vespers, even in the "extremest" Roman school as *Generalis, Mercadente*, with the most offensive operatic "adaptations", are freely produced because of the "intolerable dulness" of the Anglican school. But these exceptions, to which we have never taken formal "exception", prove the healthy predominance of the great Anglican school, at home as well as abroad. Now and again some one asks us, "Well, what then of Gounod and the orpheonic and solennelle Masses?" and it is this, that Gounod made our Anglican sacramentary a deep study, identified its profound undertones of primitive Catholicity, and wrote just as Palestrina did, in a profoundly religious spirit, which all Catholics, Anglican or otherwise, recognize as possessing the true ring. But where one man knows Gounod as a religious composer, ten thousand know and speak of him as the composer of Faust! Happily we have no great Anglican master handicapped by such an equivocal reputation.

The Church of England--Ambiguity of Names

BY THE REV. W. D. WILSON, D.D.

DEAR MR. EDITOR.—Will you allow me to call attention to and explain one ambiguous use of the word "England" in connection with the foundation and history of the Church in England?

When the Gospel was first preached in what we now call England, and by whom, is now a matter of uncertainty. But that the Church was first organized there by bishops who lived in the south of France, and were the line of the succession from the Apostle St. John, admits of no doubt; and this too at a date as early as the beginning of the second century, if not at the close of the first, is equally certain.

But in about A. D. 450 the Angles and Saxons, heathen people from the continent began to settle in the southeast of what we now call England, they gained the ascendancy over the native population who were Christians. The hostility between the two became so great that the Christian population retired westward into what we now call Wales, and that part of the island in which the Angles and Saxons had gained the ascendancy was called England.

About one hundred and fifty years after this Saxon invasion, the Bishops of Rome hearing of the fact (so far as appears, supposing all England in the larger sense to be heathen) sent missionaries to convert these heathen. But at that very time the Church was fully established in Wales, in Ireland, and the south of

Scotland, at least. The feelings of hostility of the Welsh Christians against the heathen Saxons was so great that they would do nothing, and probably could not have accomplished anything if they had tried, toward the conversion of the Anglo-Saxons.

At a later period the Danes, who were also heathen, invaded England as we now call it, to the north of that part of England which was occupied by the Anglo-Saxons and called England in a narrower sense. And missionaries from Ireland, the south of Scotland, and the islands that lay between Ireland and Scotland and north of what we now call England, began the work of converting these Danish heathens; and of course co-operation between them and the missionaries from Rome, who had been at work among the Anglo-Saxons was a natural and very beneficial result.

But finally the separate nations or kingdoms that existed in what we now call England, including Wales, of which there was at one time seven, became united under one sovereign or king and the whole island was called as it is now and has been ever since, England. But even to this day the Welsh protest against having their country called a part of England; a part of Great Britain they say, but not a part of England. And so too the three great branches of the Church, Welsh, Northumbrian, and Anglo-Saxon, became united as the Church of England, and the Province of Wales was discontinued, united to that of Canterbury.

The Romanists always speak of the Church which was founded in England in the narrower sense, consisting in fact of but a few of the counties in the south-east corner of the island, as if it were the Church of England in the broader sense, thus ignoring the fact, that the two other parts had existed long before the Roman missionaries came into England, and which at that time not only occupied much the larger part of England as we now call it, but included also by far the greatest portion of the population of the island.

And of course through means and measures that I need not now speak of the Bishops of Rome gained great influence in the Church of England and over it. But they were never recognized as having any legitimate authority in England or over its Church.

Magazines and Reviews

FROM THE LEONARD SCOTT PUBLICATION CO., New York. The Quarterly Reviews, July-September:

The Quarterly Review, London: John Murray; pp. 296, contains ten papers, all of interest to the general reader, excepting the last, which is given up to British politics, and discusses "The Unionist Campaign," in the interests of the Conservatives or Tories. Papers which will be eagerly read are I, "The Discovery of America, especially, National Life and Character," which is a trenchant review of Mr. Pearson's recent volume on "National Life and Character—a Forecast," a work which has commanded the attention of scholars and reviewers very generally, and which the Quarterly reviewer shows to be pessimistic in its conclusions and forecasts, but is radically unsound in its total misconception of Christianity in its supreme office in regenerating the world, socially and politically as well as spiritually; an analysis of a momentous topic, which might well be laid aside for future reference and of singular interest to dainty scholars. VI, Latin Satire, and VII, Book-binding.

The Edinburgh Review, pp. 276, possesses a general interest in its twelve papers, among the most readable of which are, II, "Walpole's Isle of Man;" III, "Tragedy of the Cæsars;" IV, "The Protection of Birds," of which an extended mention might serve an excellent practical purpose; X, "Church and State in Scotland," and XI, "Cardinal Newman and Bishop Lightfoot."

The Scottish Review, pp. 248, offers a list of ten papers, mostly too recondite for the general reader, passing rich in ancient, legendary, and antiquarian learning, and supplemented with the usual admirable "Summaries and Reviews," with "Contemporary Literature."

From the same publishers, *The Nineteenth Century*, August, presents a singularly attractive table of miscellanies, some fourteen papers altogether, in turn political and sociological, and picturesque, critical, and biographical. We have rarely opened a stronger number, and most of its contents possess a permanent value. Prof. Mivart reviews Prof. Huxley's latest pronouncement in evolution, which discovers a strong undertow towards a supernatural finality in ethics and conscience. Both are set down as spiritual outlaws, Prof. Mivart having recently appeared on the fatal *Index Expurgatorius*, but both Mivart and Huxley seemed worn out in the futile bridge-building of sand, from nature up to man and spirituality. There could hardly be found a stronger antidote to the pagan philosophy of Evolution, in the meshes of which both have long been imprisoned. Prof. Mahaffy discusses "The Future of Education," from the

standpoint of the old-time university conservatism, in which all the worthies of the greater England are bred, eagerly, powerfully, and to the utter discomfiture of that latter-day empiricism which threatens the overthrow of deeply-rooted and symmetrical education. Three of the papers possess singular vigor and brilliancy. "My Stay in the Highlands," by Lady Gaskell; "The Abbe Gregoire," by the Hon. William Gibson; and "An Incident in the Career of the Rev. Luke Tremaine," by the Rev. Dr. Jessopp. It is hardly necessary to add that no one will overlook Basil Warsfold's appreciative paper on the "Poetry of D. G. Rossetti," or Prof. Max Mueller's trenchant "Rejoinder on Esoteric Buddhism," in the course of which Mr. Sinnett seems to have received an effectual quietus.

The Contemporary, August, is equally attractive, and like *The Nineteenth Century*, is attractive through its entire table of contents. Commanding the foremost position, for Church people, is Canon Knox-Little's brilliant overhauling of Archdeacon Farrar, and the "Ritualists" which appeared in the July number. It can hardly be said that the Canon figures as a controversialist. The elegance and loosely constructed idioms of a successful popular preacher, impair the vigor and severity of treatment, indispensable, where controversy is indispensable. But he does his work thoroughly and conclusively, although one misses the mastery of a Littledale in dealing with the somewhat coarse and provoking generalities which constitute the substance of the Archdeacon's intemperate assaults. We have found nothing more refreshing or exhilarating, than Madame Darmpsteter's "Spring in the Woods of Valois," and commend it to such as would learn something of the possible graces, colors, and melodies of a consummate literary art. There is a world of helpful suggestion in "The Associated Life," by Walter Besant, and T. M. Rolleston's admirable paper on Lessing and his place in German literature, provides a valuable study of the origin and development of this young but splendid literature.

The Fortnightly, August, will be read with less interest: "The Poor of the World," by Samuel A. Barnett, and "Missionaries in China," by R. S. Gundy, alone inviting general attention. The loss of the great iron-clad Victoria is learnedly discussed by two eminent authorities in naval affairs, and Leslie Stephens, in an altogether superfluous review of Thomas Paine, takes occasion to display his customary bitterness and malevolence towards Christianity and its institutions.

Blackwood's Magazine, August, is a delightful number, and a single story, "At the Green Dragon" overtops in high values all the current sensational novels. If one must have fiction, let us commend the fiction served up in Blackwood.

On the 1st of September the well-known firm of Macmillan & Co. will remove to their new premises, at 66 Fifth ave., New York. The present is the jubilee year of the firm now known by all book buyers as "Macmillan's," for the first books in which that name appeared as publishers were issued in 1843. In the September number of "Book Reviews" appears an exceedingly interesting article giving the history of the honorable business career of this firm.

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.

J. MASTERS & CO., London

J. POTT & CO., New York

The Holy Catechism of Nicolas Bulgariis. Translated from the original Greek by the Rev. W. E. Daniel, M. A. Edited by the Rev. R. Raikes Bromage, M. A., F. R. G. S.

LEE & SHEPARD, Boston

Joseph Zalmonah. A Novel. By Edward King. Paper covers.

RICHMOND & BACKUS CO., Detroit

In Memory of the Hon. Henry Porter Baldwin, of Detroit. Published by the vestry of St. John's church of Detroit.

THOMAS WHITTAKER

About Men and Things. The Rev. C. S. Henry, D.D. Pp. 237. Price 50 cts.

Notes of a course of Lenten Sermons by the Rev. E. Walpole Warren, D.D., rector Holy Trinity church, New York.

Alumni Publication, General Theological Seminary. The American Cathedral, its meaning and mission. By the Rev. J. Harris Knowles, St. Chrysostom chapel, N. Y.

Among the Ruins of the Apocalyptic Cities. By the Rev. G. J. Fercken, D.D. Printing Department, Posson's seed store, Portland, Ore.

The Holy Communion. Considered from a Practical Point of View. By the Rev. George Gardiner Hepburn, B. D. New York: E. Scott & Co., 134 West 23rd st. Price 10 cents.

Opinions of the Press

The Church Standard

BE CONSISTENT.—We do not in the least deny that a man may conscientiously come to believe otherwise than as the Protestant Episcopal Church teaches; and we are not in the least disposed to denounce persons who do so as wilful heretics. But men are admitted to the ministry of the Protestant Episcopal Church on certain conditions, and if they conclude that they can no longer conscientiously fulfil those conditions, then they ought conscientiously to retire from a position which requires them to do so. To retain a privilege while

refusing to fulfil the condition on which it was granted is neither honorable nor honest. The Church has left to her clergy a large and generous liberty in many respects, but all the more on that account are they bound in honor to respect those things which she has sanctioned with the seal of her authority. Our correspondent, for example, is at perfect liberty to believe, and to tell his people that he believes, Baptism by immersion to be preferable to other modes of Baptism. But if he should feel it to be his duty to deny the validity of Baptism administered with the pouring of water, or to deny that infant Baptism is "most agreeable with the institution of Christ," we submit to him that he would be bound as a Christian and a gentleman to retire from the ministry of the Protestant Episcopal Church before he could do so, either directly or indirectly, without a breach of his ordination vow.

The Chicago Herald

PUBLISHERS AND AUTHORS.—It is evident that the time has arrived when the lion and the lamb may lie down together without the lamb being inside of the lion. A publisher has ventured into a convention of authors, and so far from being compelled to fly for his life he has been greeted cordially and has expressed sentiments that met the approval of the convention. General McClurg's experience will do much to dissipate the tradition that the publisher is the natural and implacable enemy of the struggling author. There has never been any real foundation for the belief. Publishers as a rule do not engage in the dissemination of literature solely with a view to improving their physical well-being, nor do authors labor entirely for fame—or if they do they rarely achieve it. The commercial element, therefore, enters largely into the transactions between the two classes of bookmakers, and the author, being a timid and sensitive soul, sometimes feels that he has the worst of the bargain. It is probable that the feeling is now and then justified, but very few business transactions are entirely equitable. The shrewder and more experienced negotiant usually comes out ahead, and in worldly affairs the publisher is more experienced than the author. The publisher does not swindle the literary aspirant, but, being human, he is likely to take the advantage which his superior business training gives him. That is about all there is in the well-worn and unjust tradition that the man who prints books always devours the man who writes them.

The New York Evening Post

NEWSPAPER ERRORS.—Absolute accuracy is not attainable by the press or any other human beings. The fault one so often hears found with the newspapers—that no one ever finds anything accurately told in them of which he has himself personal knowledge at first hand, is an unreasonable fault, because it is a fault of the human senses. Nobody is any more accurate, other things being equal, than an honest and careful reporter in describing what he has seen, owing to the ineradicable defects of eyes and ears and judgment. History is as full of mis-statements as any good newspaper. It is not in newspapers only that hearsay goes wrong; it goes wrong in courts, in camps, in counting-rooms, and in libraries in much the same way. One has only to send the plainest tale through two or three minds to get it badly twisted. But an honest effort to get at the truth and a constant and active desire to avoid untruth are within everybody's reach. The humblest and most stupid man can avoid lying, although accuracy may be impossible for him. The reform or "development" most needed in journalism to-day is not fresh or better means, like cuts, of spreading abroad "things that are not so," but improved means of making what appears in the paper more credible. To give the bogus interviewers and the burlesque reporters additional instruments of deception and annoyance is to drag the press down, not to raise it up, as a means of human culture.

Christian Intelligencer

THE OLD TESTAMENT.—As the Old Testament is now in the crucible of a relentless criticism, and since the severe testing is said to be bringing a mixture of base alloys to the surface, it is worth while, to consider what the law and the prophets and the psalms are worth to the world and the Church. That our Lord and Redeemer and His Apostles constantly founded their claims on the then existing Scriptures, is known by every one who has read the Bible; that their work was the legitimate outgrowth of that prescribed in the Law and the Prophets is no less well known, and that the claim of the New Testament believers was that the Christ is the fulfilment of ancient Jewish prophecy will not be denied. The dependence, therefore, of the New upon the Old Testament, and that the former would fall if the latter were discredited, certainly was the belief of the founders of the Christian Church. Indeed, that dependence is so evident at a glance that no one can fail to see that if the revelations preceding the advent of the Saviour are adjudged unworthy of acceptance, a large part, in the judgment of many the most vital part of the Gospels and Epistles, must be rejected as a baseless fabric, a speculation founded on pure imagination. If Christ is true, the Old Testament which He came to fulfill is just as true. The New Testament having come unaltered and uninjured from the furnace of unfriendly criticism, the high probability is that the Old will abide trial as well.

The Household

The Boy for Me

His cap is old, but his hair is gold,
 And his face is as clear as the sky;
 And whoever he meets, on lanes or streets,
 He looks them straight in the eye
 With a fearless pride that has naught to hide,
 Though he bows like a little knight,
 Quite debonair, to a lady fair,
 With a smile that is swift as light.

Does his mother call? Not a kite or ball,
 Or the prettiest game can stay
 His eager feet as he hastens to greet
 Whatever she means to say.
 And the teachers depend on the little friend
 At school in his place at nine,
 With his lessons learned and his good marks
 earned,
 All ready to toe the line.

I wonder if you have seen him, too,
 This boy, who is not too big
 For a morning kiss from mother and sis,
 Who isn't a bit of a prig,
 But gentle and strong, and the whole day long,
 As happy as happy can be,
 A gentleman, dears, in the coming years,
 And at present the boy for me.

—Unidentified.

How Trit-Trot went through the Gate

BY DOROTHY DEANE

Trit-Trot sat all by herself at the top of the stairs. There was a little window, high up, through which only the sky could be seen, except when the star was there. It was a big bright star, and she watched it a great deal. Sometimes she thought it watched her.

Sometimes she told her troubles to the star. Trit-Trot had a great many troubles and she hadn't any one else to tell them to. Her mother never had time to listen. She had hardly time to live, and sometimes she hadn't even time to sleep. There was a sign on her door that said "Modiste." It was a black sign, with shiny letters. Trit-Trot admired it very much.

Her mother found out, several years too late, that she had married the wrong man, so Trit-Trot never saw her papa, and didn't even remember how he looked. Indeed she never thought of him at all.

And to-night Trit-Trot was in trouble. She felt as even if the stars did not care. Now and then somebody passed her on the stairs, but they never paid much attention to her, they were all busy people in the house. They glanced at her maybe, and then went stolidly up and down. But one of them, a man, went so far as to put his finger under her chin and call her "Mary Ann" in a patronizing way. This Trit-Trot considered a great indignity, and brooded over for some days.

Trit-Trot had a great many queer thoughts as she sat there thinking with the star. That was the only way they could speak to one another, for of course the star couldn't talk, and it couldn't hear her if she spoke to it because it was so far away. But to-night not even the star could comfort her sad little heart.

Trit-Trot's back yard was shut off from the rest of the world by a high board fence; she wondered a great deal about this fence, and whether there really was anything on the other side, or whether the world ended there. She had examined the fence very carefully, but there wasn't even a knot-hole for her to peep through.

And this morning she had gone out into her yard to play. It was a spring morning, the sky was blue overhead, and the air was warm. Half a dozen smoky looking sparrows chattered about the wall. Trit-Trot thought their music was very sweet. She sang some funny little tunes herself, of her own making without any words to them. A long time ago her moth-

er had sung her to sleep. She never had time for such things now-a-days.

There wasn't any grass in Trit-Trot's yard, except a few straggling spears close to the fence. The rest of the yard was hard and bare. But this morning when Trit-Trot went into the yard, she found that a wonderful thing had happened. There was a gate right through the fence! Some way a board had got pushed off, it left a broad opening, she stole up and peeped through. Oh, wonderful place! Oh, green, green grass! Oh, beautiful trees!

Trit-Trot clasped her hands together, she looked and looked, her cheeks flushed with delight. She wondered where the paths were, and how the people got across the beautiful grass without stepping on it.

There was a house, a pretty white house with a tiny porch, and some pots of real flowers; live flowers these were. She had seen flowers, but they had come from the store in bunches, and these were alive!

She lifted her foot to step over, then she put it down again. She was quite sure she mustn't go without asking. Even if nobody found it out, she was sure the star would know it.

There was a customer in the parlor, she was trying on a dress. Trit-Trot stole softly up to her mother, and whispered something in her ear, as she knelt to arrange the folds, something about the gate and the green grass, and might she go through.

"No, No!" her mother had answered impatiently, not half comprehending, and with her mouth full of pins. "Why do you bother me? Stay in the yard and play."

Trit-Trot crept away again with her eyes full of tears. But she did not go through the gate, she only stood and looked.

So to-night she told her trouble to the star; how she longed to go through the gate into the beautiful place on the other side. "But mamma said 'No,'" she added, "and so I musn't," for Trit-Trot was an honorable little soul for all her neglected little self.

One day the servant girl came to the door of the white house, while Trit-Trot peeped through. She nodded and smiled, and showed some large white teeth. Trit-Trot thought her beautiful. She even picked a tiny blossom, and motioned the child to come and get it. But Trit-Trot shook her head, with her eyes full of tears. She mustn't go, but she wanted the flower so!

"All right thin," said the girl tossing her head and sticking the posy in her own button hole, "if ye don't want it. What's worth havin' is worth comin' after!" and she went loftily into the house again. And Trit-Trot told it all to the star. The fence didn't belong altogether to Trit-Trot. Partly it belonged to the Wilson's on the third floor, and partly to the Browns and Simpsons on the first floor; partly to the Badgers and Snows in the basement, and partly to the young men lodgers in the parlor front. And Trit-Trot's gate staid open, because the Wilson's thought the Browns ought to attend to it, and the Browns thought the Simpsons ought to do it; the Simpsons thought it was the Snow's business, and the Snows wondered why the Badgers didn't nail that board on. So it wasn't done.

But by and by the days began to grow hot. Everything grew parched, the people in the pretty house went away and a strange man came and nailed the board back on the fence, so that there wasn't even a crack.

After that Trit-Trot had only her star.

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She was very still and quiet, and made no trouble. Her mother did not notice her much. She hadn't time. The landlord had raised the rent; she must hurry all the faster.

Trit-Trot was so tired. She wished she might go and lie down in that long green grass, it seemed to her it must be so cool, and she was so hot. And every night she sat a long time and looked at her star.

One night as she sat there it grew quite dark, but she was not afraid, the star seemed very close and near. And by and by she fell asleep.

She did not answer when her mother called her, nor did she start up from some corner like a small brown shadow.

Her mother called again, the worried frown deepening on her forehead.

"Why, where can the child be?" she wondered. She found her at last, fast asleep on the stair. A great wave of tenderness swept suddenly through the mother's burdened heart.

"Poor baby!" she said, her voice broken with tears, "poor baby! Oh, why must I live this way?"

Then she gathered the child up in her thin arms and carried her down stairs. She did not sew any more that night. But Trit-Trot did not know; she did not feel the kisses, nor hear the prayers that were wrung from the lips that gave them. She was beating at the gate and begging to go through to the other side. The beautiful grass grew on the other side, it was cool, cool, she was so hot. She should not be so tired if she might go through the gate and lie down in the cool grass.

In the morning the doctor came. "You should have sent for me sooner," he said, looking severely at the mother. Even in the midst of her pain she noticed how carefully tended his hands were, and his immaculate hat. They made her hate him.

"I did not know there was anything

wrong," she faltered, her bony, needle-worn hands clasping and unclasping nervously. "I was so busy."

"Busy!" he answered impatiently. "The child needs care, attention, pure air. She has no vitality."

He only staid a minute. There were more profitable patients waiting for him. He left some medicines, and then hurried down the stairs, stepped into his shiny buggy and drove away.

A customer came to try on her dress. The mother tried to excuse herself. Her child was ill; maybe dying. The woman listened coldly.

"Have you no nurse?" she asked. "How provoking. I must have my dress by the nineteenth, and the fever may be a contagious one. One never does know what one is getting into."

The mother's eyes blazed suddenly. She burst out with some scathing words. Then she remembered that the lady was one of her best customers, and begged her pardon.

When at last she got back to her child, it lay quiet, and did not toss nor moan. She hoped it was better.

Trit-Trot had stopped beating at the gate, she had given up now, she should never get through, she was too tired to try. She wandered back and forth in the darkness, the high fence was all around her, and the gate was shut. On the other side was the cool green grass, there were flowers, and the beautiful light. But the gate was shut.

But all at once there came a light about her, it was full of pearl and sapphire tints, and a Hand opened the gate, some lovely smiling children came through the light to meet her.

And One bent near. He was mighty; his face shone. He lifted the child in his arms, and she was not afraid; she laid her head on his bosom. And so he carried her through the gate.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

"Left Undone"

A STORY FOUNDED ON FACT

BY K. S. W. P.

"My dear Grandad, I—"

Charlie had got just so far exactly a week ago, and though this bright afternoon he had been sitting for the last quarter of an hour with the sheet of notepaper on the desk before him, beyond the addition of one big blot, he had made no further progress as yet.

"Letter writing was such a fag," he told himself with a sigh, as he leaned upon his elbows to see "what the fellows were after down there in the meadow"; and then he fell to thinking again, not about the task before him, and those little items of school gossip with which "letters to grandad" were generally filled, but about "that splendid adventure story" he had been reading in the illustrated boys' magazine which he had just laid aside with a reluctant sigh.

"What a splendid sort of fellow he must have been!" Charlie ejaculated admiringly, as he strove to picture the last of the many brave and extraordinary feats with which its hero was credited. "That's just the sort of fellow I want to be when I grow up, never being funky, or caring a bit what happens to me so long as I can just help other people, and do them good."

Splash! Another great blot from the well-filled pen, which Charlie had been balancing over it during his reverie, had fallen upon the much-soiled sheet of notepaper.

"Oh, bother!" exclaimed the boy, "I can't send this messy thing now, I shall have to begin all over again." So, with a sigh, he opened his desk, and got out another sheet, which in his round school-boy hand he headed as before:

"The College, Hatherleigh."

"I hope this time next year it will be 'Rugby' that I shall put up top of my letters," he reflected, as he paused with his head on one side to admire the grand flourish which he had just made underneath his present address.

More than a year had elapsed since Charlie Willoughby had come as a boarder to the small private school which was to prepare him for the more important one, and he was beginning to look forward very eagerly, and rather impatiently sometimes, to the not far distant date when he would be a public schoolboy. It seemed to him such a much grander and more important existence than his present one, and to be and to do something great and grand and noble in the world was the chiefest ambition of the little curly-haired, blue-eyed boy seated there at his desk on this bright half holiday, with his forehead drawn into a pucker and his face clouded, all because of "that tiresome letter that it was such a bore having to write." But conscience had been whispering all this term of a duty left hitherto unfulfilled, and mother's last letter, received this very morning, had served as a fresh reminder.

"Father found some one to take his duty for him, and we managed to get away and stay over last Sunday with dear grandfather," she had written. "It made us both very sad to see how weak and frail he is looking; but I think our visit

cheered him up. He sent his best love to you, and wants to know why you have not written to him since the holidays. Do send him a few lines, dear boy. Poor grandfather has not many pleasures now, and your letters come, as he says, like a little gleam of sunshine into his sick room."

"Dear Grandad, I've been meaning to write to you ever so long, but—"

Charlie had got just so far on the first sheet, when the school-room door was burst suddenly open and a flushed, eager face peered round it.

"I say, Willoughby, can't you come on out? Johnstone's got his new football, and we're going to have a kick-up down in the meadow."

"That new ball come; and it was to be such a jolly one, wasn't it? All right, just let me finish this letter, and I'll be down in a jiff."

"Oh, blow the letter; you can finish that after tea!" exclaimed the other, still breathless with his run from the meadow. "There'll be no time for anything of a game if you don't come out at once. Do, there's a good chap."

"All right! I'll come," Charlie answered as he hastily threw his writing materials into his desk and banged down the lid; and so once again "Grandad's letter" was laid aside unfinished.

Laid aside unfinished! And in a quaint old country house some twenty miles away, an old, bent, silver-headed man was sitting alone on that sunny, autumn day by the window of a quiet, upper room, watching the brown and yellow leaves as they fluttered slowly to the ground. Like them, all that had once made the sunshine and brightness of the old man's life had drooped and faded long ago, and soon—he cared not how soon—it would be his turn to follow his loved and lost ones into the land of everlasting spring—that land wherein sorrow and weakness and loneliness are alike unknown.

Suddenly a knock was heard at the door of the quiet room, and, in answering to the quavering "come in," an old, grey-headed man-servant entered, carrying a small tray, on which lay a solitary letter.

"Oh; not a letter, only another one of those endless circulars," sighed the master, as he took it eagerly in his tremulous hand. "You're sure you felt well in the box, Simpson—sure there's nothing else you've left behind?"

"Sure, sir," answered the servant, respectfully. "I took particular care to see,"

"Strange the boy doesn't write," murmured old Mr. Willoughby, musingly. "I did think Master Charlie would have sent me a few lines, Simpson," he continued, aloud. "Not a word from him all this term; but perhaps it will come to-morrow."

"Aye, sir, if I mind rightly, Saturday was always Master Charlie's day for writing," answered Simpson, cheerily. "What with the work and the play, young gents at school finds a deal to occupy their time, I take it. Depend upon it, even if he do seem a bit chary with his letter, it isn't that Master Charlie's forgot you, sir."

"No, no! I'm not afraid of that," answers the old gentleman, almost testily. "As you say," he added after a moment, in a gentler tone, "there's a deal to take Master Charlie's time and thought up, now, Simpson; but I forget sometimes how quickly the days pass for others, now they seem so long to me."

"Aye, so long, so long," he reiterated wistfully, as the door closed behind his faithful servant. "Once they were never long enough, I remember well . . . and

that's how it is with the little grandson now—just the want of a little thought, not want of heart; no, not that, I'm sure."

But even as he thus strove to reassure himself a tear coursed slowly down the old man's furrowed cheeks, for

"The heart grows strangely sensitive
When age has dimmed the eye."

And is it not just the knowledge that they are forgotten—that there are those in whose bright young lives there will be a conscious void when at last the angel of death shall have laid his touch upon their tired brows, which is ever the sweetest earthly solace of those for whom life's long pilgrimage is well nigh ended.

"But I dare say Simpson was right, and the boy will write to-day," the old man murmured presently. "Then to-morrow I shall get the letter—a dear, bright, funny little letter, such as he always sends—God bless the lad!"

* * * * *

An invitation to the Colonel's! If anything could serve to drive every other thought and consideration out of Charlie Willoughby's head, it was the sight of one of those little "cocked hat" notes, such as he found awaiting him on his return to the house after the game of football in the school meadow. "Dear Charlie," it ran, "if Mr. Phillips gives permission, will you come out and take tea with me to-morrow? Should this sort of weather continue, we might have a stroll together, so come up early in the afternoon. Your sincere friend, ROBERT. S. MEREDITH."

Colonel Meredith lived at the Bungalow, a long, one-storied house, which he had built according to his old bachelor's fancy on his retirement from the army some ten years or more before Charlie Willoughby came to Hatherleigh College. Long ago, in one of the sternest and most glorious of the old soldier's many campaigns, he and Charlie's uncle had fought side by side, and it was for the sake of the brave young comrade who had so early found a hero's grave that the Colonel had shown a kindly interest in the bright-faced schoolboy, the expression of whose sunny blue eyes reminded him so often of his long lost, but never forgotten, friend.

Ever since Charlie had been at school in the neighborhood, there had arrived from time to time invitations for him to go up either on a half-holiday or a Sunday, and take tea at the somewhat odd-looking house upon the breezy down, and never yet had such an invitation met with a refusal.

There was no one, perhaps, in all his small world whom Charlie Willoughby admired more than the grey-haired, gallant-looking Colonel, and no one consequently to whose words and counsel and advice he was more ready to listen. And the Colonel, who had long been a "faithful soldier and servant," not only of the Queen he had served so well, but also and before all, of the "King of kings," did not fail to make a wise and good use of the influence which he saw that he exercised over his little friend.

Like most boys, Charlie Willoughby hated anything approaching to the "goody-goody" style of conversation, but somehow, the Colonel's "talks" were different to other people's, and clearest, perhaps. Amongst all, in the after years when boyhood and schooldays are things of the far away past, there will live in Charlie's memory one which he and his old friend had together down by the sunlit sea on the bright November Sunday of which I write.

"This time next year, I guess, I will be at Rugby," the boy had exclaimed, breaking the momentary silence which had fall-

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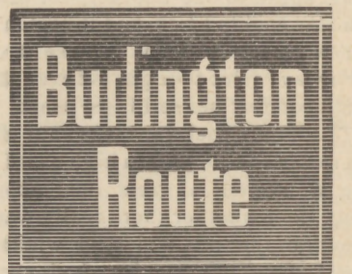
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**BEST LINE
CHICAGO AND ST. LOUIS
TO
KANSAS CITY
TWO TRAINS DAILY**

en on them both, as they rested after their long ramble on one of the seaweed covered rocks. "Father as good as promised I should go at midsummer if I get on well these next two terms. Won't it be jolly?"

The Colonel smiled sympathetically. "So you are getting tired of Hatherleigh, are you?" "Oh, well, it's not bad; very nice for some things," Charlie answered. "The chaps are jolly enough, and Mr. Phillips is awfully kind; but I want to feel like moving on a bit, you see, and it does seem like a sort of a step up when one gets to a public school."

"Certainly," replied the Colonel; and after a moment he asked: "Have you ever thought what you would like to be, Charlie?"

"Oh, if I could choose I'd be a soldier, like Uncle Jack—the one that was your friend, you know," said Charlie, warmly. "But that's just the thing father doesn't want me to be. He's a clergyman, you see, and I believe he thinks it isn't right really for people to fight and kill one another. He says one can be a hero without wearing a red coat, but because I am the only boy she's got, mother says she never could bear for me to go abroad and be an adventurer—an explorer—you know what I mean, a man who finds out new countries and all that sort of thing. If I can't be that, which is what I should like second best, I don't see how I'm going to be a hero, any way."

"You think, then, that it is impossible to be one except under one or other of the two conditions you have named, eh, Charlie?" and the Colonel's grey eyes twinkled under his shaggy eyebrows.

"Oh, of course, some chaps are," Charlie answered dubiously. "But the chance of saving people from fire, and drowning, and things of that sort, only comes to such a few. I've been reading such a splendid story lately," he added, after a moment, "that I believe it makes me want more than ever to be a hero some day myself."

"And what may your definition of a 'hero' be?" asked the colonel quietly.

"Oh! well," Charlie answered, somewhat hesitatingly; "it's rather hard to put it into words, isn't it? But I suppose a hero is some one who does something brave, and whom every one talks about."

"Not necessarily, my boy. One day, Charlie, I believe we shall find that some of the noblest heroes earth has ever held were those whose names were known to very few here below."

Charlie's blue eyes opened wide in astonishment, but before he could speak the Colonel went on:

"If I were to give you my idea of a hero, Charlie, it would be summed up in these words: 'One who puts duty first and self last.' None of us need wait a single day or stir a step from the place which God has chosen for us before beginning to practice that sort of heroism, my boy. All around us there are lives innumerable which by some little kind word spoken or some little act of unselfish love performed, we may brighten and make better if we will, and this is the sort of heroism calling for constant watchfulness and daily self-sacrifice. Come, my lad," and the Colonel started up abruptly; "since the sun went down so suddenly it has grown quite chilly, and it will be quite tea time before we get back to the house."

So silent was Charlie the remainder of the way that his gray-haired companion glanced questioning more than once at the downcast, grave young face. He had taken the boy too far and overruled him, he thought self-reproachfully, and it was somewhat of a relief to his kind old heart when he noticed later on how entirely his young friend's spirits revived over their cosy tete-a-tete tea, and what ample justice he did to the old housekeeper's famous tea cakes and delicious scones. Some words which the Colonel had spoken on the seaweed covered rocks mingled in Charlie Willoughby's last waking thoughts that night. "All around us there are lives which by some little kind word spoken or some little act of unselfish love performed, we may make brighter and better if we will."

"I wish I'd finished that letter to granddad yesterday," thought the boy as he turned uneasily upon his pillow. "He'd have got it this morning then, and I know he'd have been pleased. I haven't touched my prep for Mons. Maurier yet, and there won't be any time for writing to-morrow; but I'll do it Tuesday, certain."

"A letter for Willoughby!" Charlie takes it eagerly and rather curiously, for Friday is "Mater's" usual day for writing, and this is Tuesday. "Why, she must be at granddad's," he reflects, as he catches sight of the unexpected postmark. "I wonder what's up?" And then the boy's breath comes short and fast and the sunshine of the early morning seems to grow suddenly dim and clouded, as he strives to take in the meaning of the hastily-written lines.

"Suddenly!" he reads, "so suddenly that we can scarcely realize it as yet, dear grandfather has gone home. On Sunday night he had another stroke, and though we started off directly we got the telegram, we were too late to see him again alive. . . . Dear granddad! You were always his pet amongst his grandchildren, Charlie, and you will grieve for him, I know, but we must remember it is all gain for him, dear. His life of late years has been a very sad and suffering one, and we could not wish him back."

No! but there are other wishes, unavailing now, which too often dorise to our lips when the light has faded forever from faces which we loved—if only I had done this or that little thing to please him.

Straight to his desk goes Charlie Willoughby to answer his mother's letter in the brief quarter of an hour which remains before school time, and as he searches amongst the confused medley therein for a clean sheet of note paper, his eyes light upon another letter which would never now be finished.

"Dear Granddad:—I've been meaning to write to you for ever so long, but—"

"But there was always something jollier, something just to please myself, that I wanted to do first." Those were certainly not the words which Charlie had meant to add, but they are the contrite ones which conscience whispers now as the boy's tears fall hot and fast upon granddad's unfinished letter. It may be that his boyish dreams will be realized yet in part, and that in the days to come a grand and noble life work does indeed lie before Charlie Willoughby! God grant it may be so, but whatever the future years may hold, nothing, I think, will ever serve wholly to efface from his mind the regretful memory of one little duty "left undone."—*The Rock*.

Financial News

We have witnessed a scarcity of gold, of trade, of mills in operation, of railroad earnings, of currency, and now the past week leaves us with a scarcity of financial news. This may or may not be a relief, but the fact remains that there is in this industry, like most others, a general stagnation.

There is a sudden dearth of bank suspensions, a very limited number of commercial failures, closing down of factories show a perceptible falling off, but few broken business concerns have resumed, gold continues to flow into the country and as steadily disappears, the premium on currency holds up fairly well, call money may be borrowed at 3 to 5 per cent, stocks and bonds do not seem to go very much one way or the other, while Congress is apparently in a semi-comatose condition. Nothing happens. If anything attempts to happen, the dense oppression prevailing deadens the effort. When Senators Peffer and Hill endeavored to have the Secretary of the Treasury find out for them whether the national banks were obeying the law in refusing to pay currency in full on demand, and had a legal right to issue clearing house certificates to save their customers and themselves from bankruptcy, there was a chance for the most startling event which could possibly be produced. The passage of their resolution and enforcement of the banking law would have closed one half or more of the most important banks and ruin the country for years to come. But Senators Peffer and Hill luckily did not get the information they sought, and probably never will obtain it officially, consequently this one opportunity for news was lost.

Of course, no one imagines that this suspended animation of the financial body will last any length of time, but there is an absorbing interest taken in the resuscitation, whether it will occur on a sunny bright day or a gloomy black night.

New York, Aug. 26, 1893.

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Beware of Imitations.
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The Bed and Bedroom

FROM Good Housekeeping

PROPER use of the pillow is not simply a matter of usage, for many people seem wholly ignorant of the purpose for which it is provided. Let a person lie upon the side, resting the head upon the floor. The bending of the neck will very shortly become unbearable torture. If the head is raised to an equal angle in the other direction, the result, physiologically, will be the same, though a trifle less painful. Yet this is what many people do who bolster up the head abnormally while sleeping. The injurious effects, the interference with the circulation, which should go on in the easiest manner possible while one sleeps, will be clear to any one with common knowledge of the requirements of the heart and blood vessels. The head should simply be brought to that level which will place it in the most natural position in relation to the rest of the organism. It is better that the pillow shall be firm—not hard enough to be painful, and on the other hand not sufficiently yielding to induce heat, since it is a maxim of unquestionable value that the head is to be kept cool and the feet warm; the reason for this being that the circulation of blood is the strongest and most direct in the head, and weakest because most remote at the feet.

Coldness of the extremities also dulls the power of the nerves, checking still further the circulation, while undue heat quickens the action of the heart and the energy of the circulation. A large share of the trouble which people experience in sleep, or in the attempt to sleep, comes from an undue pressure of blood upon the brain, either because the head is too warm, or its position is such that return of the blood through the veins is checked. One other thought in this connection must take the form of a plea for single beds. Even if it is necessary that two persons should sleep in the same room, it is much better that they should be provided with separate beds. How grateful to the weary person is the sense of sole occupancy; to turn this way or the other, to suit the caprice of the weary frame, and to thrust the limbs here or there at will, with no danger of disturbance to another. Especially where there is a tendency to nervous weakness or derangement, or difficulty in getting to sleep at will, the demand for the single couch should be conscientiously heeded. How often, when a nervous person is about losing himself in a drowse, which if not interrupted would lead into a restful sleep, does the slight movement of a fellow occupant of the couch bring back the waking sense in its full force, and dissipate, perhaps for hours, the ability to again visit the land of Morpheus. All this is apart from the general and undisputable principle that single beds give the best conditions for general health, especially when there is any considerable difference in the ages of persons sleeping together.

THINGS TO REMEMBER ABOUT SLEEPING

Sunlight is good for everything but feathers.

The best number of persons to each bed—is one.

Away with heavy hangings, either above or below the bed.

Beware a dusty, musty carpet; better sweetness and a bare floor.

Do not fail to provide some means for ventilation during the night.

Keep the head cool while sleeping, but not by a draft of cold air falling upon it.

If a folding bed must be used, contrive some way to keep it aired and wholesome.

Let the pillow be high enough to bring the head in a natural position—no more or less.

Thoroughly air the sleeping room every day; air the beds and bedding as often as possible.

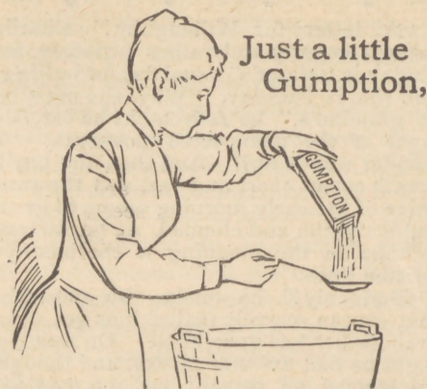
A dark, out-of-the way, unwholesome corner is no more fitted for a sleeping room than for a parlor.

A feather bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.—Good Housekeeping.

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