

# The Living Church

A Weekly Record of its News its Work and its Thought

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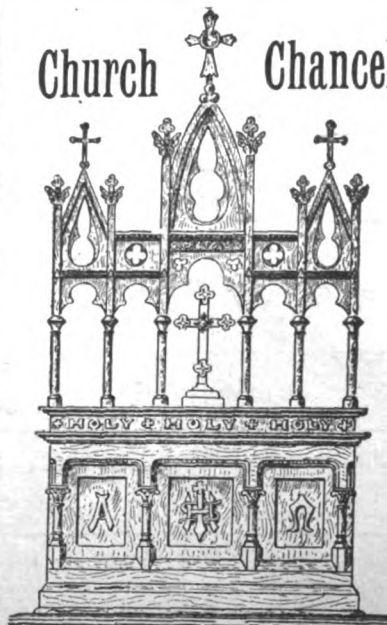
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# The Living Church

Saturday, June 30, 1894

## News and Notes

A CABLEGRAM was received at the Church Missions House on the morning of June 21st, from Bishop Mc-Kim, conveying the intelligence that there had been a very severe earthquake at Tokyo, and giving the assurance that all our missionaries were safe. The damage to our mission buildings was hastily estimated at \$10,000. On the morning of June 22d, a second cablegram was received from the Bishop, bringing the very sad news that the earthquake, presumably a second shock, had wrecked St. Paul's College and killed a Japanese teacher.

THE POPE has inflicted a blow upon the Carlists, the followers of the Spanish pretender, who occupy a position in Spain similar to that of the Legitimists in France. He has pointedly recommended all the Spanish pilgrims who have visited Rome recently to recognize the regency and submit to the powers that be. The Carlists have been devoted sons of the Church, but find it hard to submit to the ruin of their hopes. They go so far as to say: "Since the Pope desires that in every country the existing government should be respected, why does he not himself go to the Quirinal?" Consistency just now does not seem to be a papal characteristic. Pope Leo preaches to others what he will not practice himself. The faithful in France and Spain must submit to the powers that be, but in Italy they will be excommunicated if they do.

THE NEW EDITION of the "Tourist's Church Guide" gives the particulars of 5,957 churches, from which it appears that the number of churches in which there is a daily Holy Eucharist has increased from 147 in 1884 to 406. Eucharistic vestments were worn in 396 churches in the former year; now, in 1,370. Incense used formerly in 22 churches has now gone up to 250. Altar lights have gone up from 749 to 2,707. Free churches have increased from 1,312 to 3,135. The churches included in these returns are situated in America as well as in England. *The Church Times* remarks upon these statistics as follows: "If figures are at all trustworthy—and we are not among those who put entire faith in them—then the movement for the revival of Catholic teaching and usages in the ancient churches of our land, begun so many years ago, 'in quietness and confidence,' is now firmly rooted in our midst."

THE NEW YORK *Evangelist* (Pres.) thinks it was a fortunate thing for Luther that he did not live in our day, and was not under the rule of a General Assembly. If he had been he would not have been permitted to preach, since he was far more guilty than Prof. Smith, in that he rejected the whole Epistle of James as a part of the sacred canon! It is an instructive fact, that the most destructive assaults upon the sacred Scriptures should have proceeded from those who most loudly proclaimed that "the Bible and the Bible only is the religion of Protestants." But, upon reflection, it is easy to see that this is only natural. It was the Bible as interpreted by themselves, and necessarily it was the Bible as selected by themselves. The logic of the position will work itself out. There is no room for authority at any point. The Churchman who accepts the Bible on the authority of the Church, stands upon a different foundation so long as he remains loyal.

THE INCREASING DISREGARD of property rights which is so signally exhibited in the provisions of the Welsh Disestablishment Bill, receives a new illustration in the case of St. Paul's school, London. This is distinctly a Church school, and by the provisions of its founder, Dean Colet, the religion of the Church of England must always be taught in it. For nearly four centuries Dean Colet's intentions have been loyally carried out. The school has reached in the present generation a point of efficiency never before attained. It is precisely such a moment that the Charity Commissioners, who hold the trust, have selected to make an attack upon it, by appropriating more than half its revenues to another purpose. This, we are told, will have the immediate effect

of abolishing the free scholarships, raising the fees, reducing the number of pupils, and suppressing some of the masterships. In addition to this, it is proposed to transgress the religious rule or the founder, by exempting boarders from Church teaching. This is an episode in the never ending war against religion in education.

*The Church Times* says that there has been a considerable improvement in the accessories of worship in recent years, the chief points of ritual having been adopted in many churches where they were formerly unknown. This is chiefly attributable to the Archbishop's decision in the case of the Bishop of Lincoln, which did much to remove the scruples of timid minds, by proving the evidential value of these features of worship as signs of the continuity of the Church. *The Church Times*, however, is of opinion that the acceptance of the Catholic doctrines and observances as inherited by the Church of England is greatly hindered by the increased tendency amongst a small section of the clergy to introduce practices which are clean contrary to the Prayer Book. "The movement never so much as now needed a firm hand to guide it through the perils within and without, especially from its too eager friends."

FOR THE LAST TWENTY YEARS the so-called "Deceased Wife's Sister Marriage bill", has been brought forward at intervals in Parliament, and as regularly defeated. These marriages have always been forbidden in England by the law of both Church and State. The prohibition may be seen in the Table of Prohibited Degrees as printed in the English Prayer Book. The attempt to repeal this prohibition was again brought forward in the House of Lords, June 15th, and was, as usual, voted down. The Archbishop of Canterbury made an effective speech in opposition to the bill, dwelling especially upon the confusion and difficulty which must be caused by a difference between the laws of the State and of the Church in a matter of such importance. The Prince of Wales was present and voted against the bill. This is a fact of some significance, as it used to be reported that the persistency with which this measure was pressed was owing to the secret influence of the court.

LORD JUSTICE COLERIDGE, who recently died, was the son of the Judge Coleridge who was Keble's life-long friend and the author of his memoirs. In a letter published in that work mention is made of the son, then a young boy, for whom, on account of his father, Keble had a tender affection. Keble endeavored to indoctrinate him with his own strong, old-fashioned Churchmanship. The younger Coleridge, however, did not in this respect tread in the footsteps of his father and his father's friend, but as he grew older, rather affiliated with the "cultured" following of Matthew Arnold, and where he had the opportunity indulged himself, even from the bench, in a cynical spirit toward the Church, which was painful in one of his name and lineage. He is described as having been neither remarkable as a lawyer nor great as a judge, though a man of brilliant parts and high culture. The extraordinary style of his decision in the St. Paul's reredos case (where his judgment was overruled) attracted general attention. It contained a personal attack upon the sturdy Bishop of London, and otherwise had the tone of a partizan advocate of rather narrow prejudices, than of the judicial utterance of a presiding judge. For the rest he was a distinguished member of a distinguished family.

THE ASSASSINATION of the President of the Republic of France, M. Carnot, has startled the whole civilized world and caused national sorrow and consternation. Anarchy seems to have reached the climax of its various outbreaks, which in France especially have become increasingly numerous of late. The real motive in this instance it is difficult to discover, although of course, the recent execution of Vaillant may have prompted the deed. But the general opinion appears to be that it is the work of some irresponsible fanatic. President Carnot held the confidence of the French people, in an

unusual manner, largely owing to his undoubted honesty and good faith. A wise and intelligent ruler, and a statesman of broad views, although possibly of less brilliant qualities than some of his predecessors, it is very generally conceded that it will be difficult to find a man so well fitted to take the lead in the present situation. Born in 1837, grandson of Lazare Nicolas Carnot, Minister of War in the first republic, from 1793 to 1797, and son of Lazare Hippolyte Carnot, Minister of Education under the second republic, Marie Francois Sadi Carnot began his career as a civil engineer, planning among other important works, the great bridge over the Rhone at Collonges, where he applied a new system of tubular foundation of his own invention. His political career commenced in 1871, when he was elected by 42,000 votes as a representative of the Department of Cote D'Or in the National Assembly. In the Ferry Cabinet of 1880, he was the head of that ministry, in 1882, Minister of Finance, and again in 1885. He won great esteem throughout these years by his unquestionable integrity. Dec. 3, 1887, M. Carnot was elected President of the French Republic in succession to President Grevy. Changes in the ministry have been frequent during his administration and there has been no smooth and easy sailing for the ship of State. For the approaching presidential election next November, President Carnot was a candidate, though recent dispatches from France stated that he had declined to run on account of ill-health. A leading feature of the policy of M. Carnot has been the extension of French territory. When he became president, the colonies of France contained a population of about 50,000,000. Now they include 75,000,000 people, Dahomey and Siam being the principal acquisitions.

## Missionary Conference of the Anglican Communion

FROM OUR CORRESPONDENT

LONDON, June 5, 1894.

The great Missionary Conference of the Anglican Communion—great at least in its conception, if not in its actual results—has just concluded its sittings, and those of us who were in regular attendance have come away much disappointed by the apparent want of interest in the subject by the clergy and laity in this great centre of the Church's activity. The attendance throughout the four days of conference was meagre to a depressing degree, in spite of the many great names announced to take part in the discussions. Whose is the blame? Well, there are several causes that have contributed to this miserable fiasco. First, the organization was most deficient. Then the two great missionary societies declined to take any official part in the conference; and, lastly, the discussions were not likely to attract the ordinary frequenter of missionary meetings; they took too much of an academic character for that, and were, in fact, of interest and of service solely to experts of the missionary world.

In spite, however, of the attendance, the discussions were of a high order, and were well reported in the press—so far as it is possible to expect 26 meetings in the course of four days to be reported—and the official report will well repay study when it appears, and should prove to be of permanent value to all engaged in this branch of the Church's work.

The conference began well, with a service at St. Paul's cathedral, and an inspiring sermon from the Bishop of Durham (Westcott), who has himself two sons in the foreign mission field; afterwards the Lord Mayor of London received the members of conference at the Mansion House. Early on the following morning there were celebrations of the Holy Communion in many churches, and shortly afterwards the inaugural meeting was held in St. James' Hall, where the principal meetings of the week were held, and which holds about 2,500 persons. This meeting was the best attended of all, but the hall was by no means full, and at some of the services there was barely a muster of 100.



The Archbishop's opening speech, clever as it was, could not be pleasing to believers in, and supporters of, the society system, because His Grace insisted that the time must come, nay, was coming, when the Church in its corporate capacity would take over the charge of the work—a visionary ideal many of us know this to be. In spite of the drawbacks to the society system, its advantages are manifest, chief among these being the real enthusiasm which they arouse in individuals, for the sacred cause. The Archbishop far from depreciating the efforts of the societies, commended them with all his heart, but he looked upon their work as a preparation merely for the day when the Church should be her own mission society.

One of the best debates of the week was upon this very subject, and the impression left upon us was that the societies had all the best of the argument. Bishop Anson (late of Qu' Appelle) was spokesman for the Board view. He disliked missionaries being spoken of as "C. M. S. men" or "S. P. G. men," and he thought that there was a waste of at least £30,000 per annum in the administration of the funds by the society system, which might possibly be true were it also true that every shilling subscribed to the cause of missions was given from a strict sense of duty. There were many excellent sentiments in the Bishop's paper, which, on the whole was well received, but when the representatives of the societies came to put their view of the case, it was seen how impossible it would be for the Church, as at present constituted, to undertake the immense administrative work which is now in their hands. I think there are not a few American Churchmen who would be willing to sacrifice their Board for the greater freedom of the voluntary system. Certainly the examples of Australia and South Africa do not encourage us at home to throw over that system which, with all its shortcomings, has, under God's blessing, done so much in the cause of evangelizing the world, the establishment of the daughter Church in the United States being by no means the least of its achievements.

Some very strong expressions of opinion were heard in the discussion upon the "Relations with Missions of the Church of Rome." The Bishop of Lahore, speaking of his experience of Indian missions for a quarter of a century, and his observations in Bengal, in Burmah, in the Northwest provinces, and in the Punjab and Sindh, said that he had "never yet met with an organized mission of the Church of Rome to heathen or Mohammedans, except in places where God had previously and conspicuously blessed the labors of some other Christian body." "No *modus vivendi* is possible as between herself and other Communions. We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguards when the assaults and intrigues of Rome have to be met." Mr. Eugene Stock, of the Church Missionary Society, was naturally even more denunciatory of the Roman system. "It is the literal and painful truth," he said, "that Rome's attitude towards us is one of persistent, bitter, unscrupulous interference and opposition," and he cited instances, especially with regard to the Uganda mission in Central Africa, where Rome had dogged their footsteps, instead of seeking out fresh fields of labor.

"Problems to be solved," of course covered an immense field for discussion, and included, in India, the system of caste and the question of the material support of the convert; while China, Japan, and Africa, had their own difficulties debated at sectional meetings, the matter of the slave trade being the chief difficulty of the last mentioned continent.

One of the best discussions of the week was on the thorny subject of Polygamy. Father Puller, of Cowley, who has worked in South Africa, went dead against the view that a man after Baptism should be allowed to retain more than one wife. With regard to the women, he took a more lenient view, and considered that as one of several lawful wives in the sight of the heathen, she might be received, although not departing from her husband. Dr. Cust, an authority on missions, argued in favor of the admission of a polygamist with all his wives. The Bishop of Bloemfontein took the other view. "They were given," he said, "the keys of the kingdom of heaven, and could not admit except upon certain conditions, but Christ Himself, who could read the hearts, might admit him" (the polygamist). The Bishop of Wyoming, who, with the Bishop of Cairo, was in attendance all through the week, put in a word with regard to the Mormons, but added nothing towards a solution of the difficulty. Opinions were certainly divided, but the right view, as it seems to me, lies in the opinion of the Bishop of Bloemfontein.

I have only touched upon a few of the topics discussed; there were a great many more; but my space will not allow me to notice them. It must have been very disappointing to the large number of bishops from all parts of the world who had come to London for this conference, to have found so little interest in it. But the conference will not be without its uses, and, if we may trust the opinion of the Bishop of London, the suggestions heard thereat will bear fruit in the course of time.

Following upon this conference there is being held this week the jubilee festival of the Young Men's Christian As-

sociation, which stands out in striking contrast, as a successful piece of organizing work, to the affair of last week. Excursions seemed to have been organized from all parts of the world, and the result is that there are some 3,000 delegates assembling every day in Exeter Hall, or some similar temple of Protestant dissipation. They began with a service at Westminster Abbey, and wound up with another service in St. Paul's cathedral, last night, but their Sunday seems to have been entirely given over to the dissenting chapels, where they found a more agreeable abode. I know not what is thought of this body in America, but here it takes the form of the worst type of sectarianism under the guise of so-called "undenominationalism," and its tendency is decidedly anti-Church. The influence here as a spiritual force is undoubtedly waning, and it is only kept on its legs by the prominence which is given to sports and recreations of all kinds. Mr. George Williams, its founder and president, has just been knighted, and royalty has further condescended to notice the movement by giving an invitation to Windsor Castle. Of course, the whole thing makes a splendid show before the world, but as an influence for good upon our young men it is not for a moment to be compared with the quiet, unostentatious work of the Church, working among them through her parochial system. I say this without prejudice, and know it to be true.

A beautiful memorial to the late Bishop Phillips Brooks, of Massachusetts, has just been erected in the church of St. Margaret, Westminster (of which Archdeacon Farrar is the rector), by voluntary subscription. It is a scene in *opus sectile* work, representing Christ's command, "Feed my sheep." The following quatrain, in Latin elegiacs, has been written as an inscription for the window by the Archbishop of Canterbury:

Fervidus eloquio, sacra fortissimus arte.  
Sua dendi gravibus vera Deumque Viris  
Querere ad sedem populari voce regendam,  
Querere—ad sedem rapte Domumque Dei.

### Canada

June 5th at Trinity church, Consecration, diocese of Ontario, Archbishop Lewis administered the rite of Confirmation to 10 candidates, three males and seven females, and made an address, congratulating the rector and people for their zeal in restoring the church, which was closed for 11 years, and was in a terrible state of dilapidation. Last winter a new chancel was built, thus doing away with the ancient three-decker pulpit, the half circle with the kitchen table for an altar, etc. There is also a vestry and room for the choir, all of which are carpeted. The woodwork is grained in dark and light oak. This with the new windows with colored glass marginals, has made a great change in the old church. The altar and lectern hangings are gold colored applique work on red, finished with gold silk fringe, and are the work of the rector's wife. The Rev. Rural Dean Loucks and the Rev. G. Rollins of Hillier took part in the service.

Close on the hour of midnight, Saturday, June 9th, the Rt. Rev. Acton Windeyer Sillitoe, the first Bishop of the diocese of New Westminster, passed to his rest. Working for many months, regardless almost of what the end might be, battling all the while against weakness of body, and pain, yet hoping that the trials might pass away, he finally, when told there was no hope, resigned himself to meet the end, and prepared to receive the Viaticum, the last conscious act of his life. From this time to the close, through his intense suffering and in his days of calm, he was most lovingly attended by Mrs. Sillitoe, by nurses from St. Luke's Home, and the Rev. C. Croucher, one of his domestic chaplains. In his last moments he was quiet, peaceful, and free from pain, and thus ere the Sunday had dawned, entered upon the new life in Paradise. The cathedral bell was at once tolled, and the first requiem was said at the altar in the see house. The body lay in state till borne by his priests to the cathedral, on the Tuesday after Evensong. At the gate of the cathedral grounds it was met by the archdeacon of Columbia, who read the opening sentences of the burial service. The watch services, which had been arranged for by the Bishop himself, were commenced by the archdeacon, and were kept up until the funeral service was resumed. There was a plain celebration of the Holy Communion at 7:30, the rector, the Rev. A. Sheldrick, officiating, and a choral Celebration at 9 o'clock, the Bishop of Columbia being Celebrant. At 11:30 o'clock the burial service was resumed by the Bishop of Columbia. From the cathedral to the cemetery the body was borne by priests and relays of laymen from the neighboring churches. The concluding portion of the service at the grave was taken by Bishop Barker of Western Colorado; hymn 401 Ancient and Modern, was sung by the choir of the cathedral, assisted by members of other choirs. As early as two years previous to his death, the Bishop left instructions for his funeral, which directions were most carefully carried out. The watch services included the reading of the whole of the Psalter, reading of special portions of Holy Scripture, and selected hymns and prayers.

### New York City

The commencement of Trinity School was held with appropriate exercises on the morning of Wednesday, June 20.

In St. Michael's church a memorial altar is to be erected to the memory of the late Ven. Archdeacon Peters, D.D., by members of his family.

The annual visitation of the Leake and Watts Orphan House by the trustees took place last week. The Rev. Dr. Morgan Dix presided and made an address. He awarded prizes to the pupils.

Recently a meeting was held of the Church Association for the Advancement of the Interests of Labor. About 30 persons, mostly clergymen, were in attendance. A number of branch societies were represented, and addresses were delivered by the Rev. Drs. Rainsford, Peters, and others.

The Rev. Dr. Arthur C. Kimber, minister in charge of St. Augustine's chapel, Trinity parish, was married last week at Vancouver, B. C., to Clarissa, daughter of Prof. George W. Evans, of that city, and formerly of New York. Dr. Kimber has had charge of St. Augustine's chapel for more than 20 years, in fact ever since its organization; and under his vigorous administration it has grown to be one of the strongest of the down-town congregations.

The will and codicil of Mrs. Mary T. Porter who died June 7th, widow of Geo. Porter, was filed in the office of the Surrogate, Monday, June 18th. By it the rector, wardens, and vestrymen of Grace church received the pew in the church, which formerly belonged to her husband, to hold as a memorial, the pew to remain free forever. A bequest of \$1,000 is made to a library in Skaneateles, N. Y.

The corner-stone of the new church in the suburb of Larchmont was laid on the afternoon of Tuesday, June 19th, by Bishop Potter. The Bishop made an address. Remarks were also offered by the Ven. Archdeacon Van Kleeck. Many articles of interest were deposited in the corner-stone. The new structure will be on what is called the Boston Post road. It will be constructed of granite and will cost about \$30,000.

At the interesting service of the laying of the corner-stone of the new buildings of Grace chapel, already referred to in these columns, the music was finely rendered by the combined choirs of the church and chapel. After the laying of the stone, addresses were made by the Rev. Mr. Nelson, minister in charge, the Rev. James V. Chalmers, who had active relation to the beginning of the chapel work, and Bishop Potter, who referred to the presence of the Rev. Dr. Akely and his wife, the latter a daughter of the late Rev. Dr. Thomas H. Taylor, rector of Grace church, and founder of the chapel. The Bishop also referred to having himself, while rector of the parish, erected the chapel building, which was now giving place to new and ampler structures. He dwelt upon the crowning success of the Rev. Dr. Huntington's labors, which had led to this splendid new foundation. A large crowd of working people surrounded the vicinity during the service, and swarmed on all the neighboring roof-tops. They maintained a respectful and interested attitude throughout.

At St. George's church, the communicants' classes will continue to meet as usual during the summer. The clerical staff of the parish is reduced by two. The Rev. Messrs. Davis and Lewis have gone, one to New Jersey, and the other to Pennsylvania. The boys' industrial trade school has just closed its sessions for the season. Commencement exercises were held in the parish house Wednesday evening of last week, when the work of the school was exhibited, making a very interesting and creditable showing. Nearly enough was given last Easter to provide for the approaching season of fresh air charity. At St. George's Cottage by the Sea, 12,000 people will enjoy an outing of a day each, and about 600 will be present every week. The work has been so arranged that almost all may have as many as four or five opportunities to go down for a day. The work of caring for so many is cheaply done. Except for the domestics there are no salaries. The clergy and deaconesses of the parish attend to most of the details of management. A number of the visitors stay a week each. Every morning except Saturday and Sunday from now till the middle of September, a party is made up in the city, under supervision of one of the clergy and taken down by train.

### Philadelphia

Confirmations: Emmanuel (including 19 from Zion) 29; St. Philip's, 6; St. Michael and All Angels, 10; Old St. Paul's, 14.

Within the past five years, the church of the Covenant, the Rev. J. J. Moore, rector, has not only met all the current and extraordinary expenses, but the indebtedness on the church has also been reduced to \$5,000.

Contractor Thos. M. Seeds has placed before the building inspectors, plans for a two-storied parish building and a one-story cloister, which are to be erected for Calvary church, Germantown.

Another prominent layman has entered eternal life. Mr. Harry W. McCall, who received serious injuries several months ago, being struck by a train at Wayne Junction,

died on the 17th inst., in his 47th year. He was for many years a warden of St. Luke's church, Germantown, and one of its lay delegates to the diocesan convention.

Permission having been given the Southwest Convocation to work among the colored people in the southern part of that section of the city, the Rev. Henry L. Phillips has rented a house at the corner of Ellsworth and Dorrance sts., where Sunday school and evening services are announced to commence on the 24th inst.

The work of the City Mission is assuming large proportions, larger even than in midwinter, when the distress of the laboring class seemed greatest. All the special relief work in many quarters has been stopped, and the result is that the demand upon our City Mission is enormous. Our Church gained great respect among all classes during the past winter, chiefly owing to the activity of the able and careful superintendent, the Rev. H. L. Duhring. Funds are sadly needed now. The distress is still great.

The corporation of the church of the Advent, for a nominal sum, has transferred the ground occupied by the church edifice and the parish building, to the trustees of the diocese, by deed dated June 5, 1894. The trustees had previously accepted a Trust Endowment Fund, amounting to \$13,000, from this parish, the interest to be added to the principal until such time as the principal sum of \$20,000 is reached, and from that time the interest is to be paid over to whomsoever shall be designated by the vestry.

The 4th Sunday after Trinity was also St. Alban's Day, and the congregation of St. Alban's church, Roxboro, celebrated the 6th anniversary of the ordination and rectorship of the Rev. Charles S. Lyons by special and appropriate services. In the morning the sermon was preached by the Rev. A. A. Rickert, a former rector; and in the evening the Rev. Dr. J. De W. Perry delivered a powerful discourse from the text: "Be ye therefore merciful," the opening words of the Gospel for the day, his subject being, "Ideals move the world."

The services connected with the graduation of the fifth class of pupil nurses from the training school of the Episcopal hospital were held on the 21st inst. in the chapel of the hospital; 18 young women were presented to Bishop Whittaker, who conferred the diplomas of the institution and also addressed them. The graduates were also addressed by Dr. John Ashhurst. The Rev. Messrs. W. M. Harrison, chaplain of the hospital; W. S. Ball, the Bishop's secretary; O. S. Michael, and T. W. Davidson, took part in the services. Of the 18 graduates, nine were from Pennsylvania, and one each from New York, New Jersey, Maryland, Virginia, Canada, South America, England, Ireland, and Germany. In order to impart a more cheerful appearance, pretty, new iron bedsteads, painted white, are being placed in all the wards of the hospital, and alongside of each is a new stand-table with glass top.

## Diocesan News

### Chicago

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

CITY.—Representatives of various lodges of the order of Royal Arcanum assembled at St. James' church Sunday afternoon, to hear the sermon delivered by the Rev. Morton Stone, of La Grange, past grand chaplain of the State. The occasion was the 17th anniversary of the founding of the order. A general call had been sent to every lodge in the State asking that as many as possible attend the special services arranged for that occasion. About 300 were present, wearing the regalia of the order. This is the first year that such a service has been held, and it is the intention to make it an annual affair. The sermon was preceded by the full Church service, in which the Rev. Mr. Stone was assisted by the Rev. Luther Pardee.

### California

William F. Nichols, D.D., Bishop

LOS ANGELES.—St. John's church, the Rev. B. W. R. Taylor, rector, was consecrated on the 3rd Sunday after Trinity, by the Bishop. The services of the day began with a celebration of the Holy Eucharist at 8 A. M., at which Dean Restarick was Celebrant. At the Consecration service, the instrument of donation was read by J. E. Cowles, M. D., senior warden, and the sentence of consecration, by the rector. Morning Prayer was intoned by the Rev. John Gray; the first Lesson was read by the Rev. A. S. Clark, and the second Lesson by the Rev. D. F. Mackenzie. The Bishop preached, and celebrated the Holy Eucharist with Dean Restarick as Epistoller, and the Rev. Henderson Judd as Gospeller. A children's service was held at 3:30, and full choral Evensong sung at 7:30, with missionary addresses. In the morning, a collection was taken up for diocesan missions, at 3:30 for domestic missions, and at 7:30, for foreign missions. The missionary spirit is strong in this parish. The parish is making remarkable progress in the growing city of Los Angeles, and the paying off of its heavy debt is only one of the indications of its progress. It is the centre of sound Catholic teaching, the services are rendered with care

and reverence, and lights and vestments are used at Celebrations. The vested choir is the best in Southern California, and numbers 38 voices. The organist and choirmaster is Mr. Frederick Stevenson.

### Southern Ohio

Boyd Vincent, D.D., Bishop

Archdeacon Edwards opened in Cincinnati on Sunday, June 10th, a most promising mission for colored people. A suitable hall has been rented on George st., in the building used by the colored Masons. It has been given a churchly appearance, and at the opening service there were 125 present. Addresses were made by the archdeacon, and the Rev. Messrs. F. W. Baker, and Robert A. Gibson. Until some arrangement can be made for the full service of the Church, a Sunday school will be conducted. There are a number of earnest communicants among the colored people in the city. They have entered heartily into the work, and the outlook is most promising. The archdeacon expects soon to instruct a class for Confirmation.

The convocation of the Columbus held its opening service in St. Paul's church, Chillicothe, on the evening of June 11. Addresses were made by Rev. N. N. Badger on "The Missionary Idea;" Archdeacon Edwards, on "Diocesan Missions;" the Rev. Alfred R. Taylor, on "Domestic Missions;" and Dean Torrence on "Foreign Missions." At nine o'clock the next morning there was a Celebration by the dean, and sermon by the Rev. F. A. Henry on John 1: 3. This was followed by a business meeting at which it was decided the deanery should raise the sum of \$2,000 the coming year for diocesan missions. In the afternoon the following papers were read, and called forth a profitable and interesting discussion: "Systematic offerings," by the Rev. Dallas Tucker; "How to interest children in missions," by the Rev. Henry C. Johnson; "What is the Sunday school for?" by the Rev. Edward S. Cross; "Parochial missions, when, and how?" by the Rev. Wm. H. Hampton. A missionary service was held in the evening, at which the different missionaries made reports, showing the work at the different points to be in an excellent condition. This was followed by an address by Archdeacon Edwards on "The Field and Fund," and a paper by Mr. L. Howard Gilkey on the subject of "Laymen and Missions." It was decided to hold the next meeting in St. John's church, Lancaster.

### Central New York

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

The 23rd annual graduating exercises of Keble School for girls, Syracuse, occurred Friday, June 15. A literary and musical programme was rendered in the morning. The essays were well prepared and showed diligent study and careful training; and were interspersed with vocal and instrumental selections, showing the fine musical opportunities offered by the school. Bishop Huntington presided at the evening exercises, when the Rev. J. Sanders Reed delivered an address on the History of Education. The Bishop also addressed the graduates, five from the regular course and two from the training class, and delivered to them their diplomas. A reception followed.

Commencement exercises of St. John's Military school, Manlius, were held Thursday, June 14. Literary exercises were held in the morning, addresses being delivered by several cadets. In the afternoon a large number of guests reached the school by special train from Syracuse, and were received by Mrs. Verbeck and Mrs. F. D. Huntington. Skirmish drill, artillery practice and dress parade were gone through with by the cadets, after which Bishop Huntington addressed the graduating class, and prizes and commissions and warrants were presented. Refreshments were served and dancing enjoyed. There were eight graduates. The school is delightfully located, and is in a most flourishing condition.

### New York

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

ANNANDALE.—The annual commencement of St. Stephen's College was held June 21st, amid showers of rain. The graduates receiving the degree of B. A., were H. A. Handel, Lowell, Mass.; G. H. Kaltenpack, Delafield, Wis.; E. N. Curry, Lansingburg, N. Y.; and W. H. Davis, Chicago. The warden, the Rev. Dr. R. B. Fairbairn, preached the baccalaureate sermon the Sunday previous. The missionary sermon was preached by the Rev. Dr. Malcolm. Bishop Potter made a visitation at the college chapel and confirmed a class of eight persons. Among the visitors at commencement were the Rev. Dr. Chas F. Hoffman, who has presented the new Hoffman Library building, costing \$75,000; the Rev. Drs. Gibson, Haskins, and Silliman, the Rev. Mr. Bennett, of Jersey City, Ven. Archdeacon Carey, of the diocese of Albany, and Gen. James Grant Wilson, of New York. The commencement began with the intoning of the litany by the Rev. Canon Fulcher, of Albany. At 1 o'clock the speaking began. The valedictory was given by R. W. Bowman, who received the prizes in ethics, psychology, and Hellenistic Greek, the McVickar prize of \$40 for best speaker. Mr. Gibson received the prize in mathematics. The honorary degree of D. C. L., was conferred on the Rev. Dr.

Hoffman, and that of L. L. D., on Gen. James Grant Wilson. Both these gentlemen responded to toasts at the alumni dinner which followed.

### Pennsylvania

Oz! W. Whittaker, D.D., Bishop

OGONTZ.—The baccalaureate sermon before the graduates of the Ogontz School, was given on Sunday evening, 10th inst., by the Rt. Rev. Dr. Dudley, at St. Paul's church, Cheltenham.

The 23rd annual commencement of the Cheltenham Military Academy was held on the 13th inst., Dr. John C. Rice, presiding. The invocation was made by the Rev. Dr. E. W. Appleton. The exercises consisted of the salutatory, reading of the class history, the "prophecy," and the valedictory. The Hon. Geo. D. McCreary addressed the graduates, after which diplomas were awarded to 10 young gentlemen, seven of whom are Pennsylvanians, with one each from Chicago, Cincinnati, and Brooklyn, N. Y. Various prizes were bestowed on cadets distinguished in the several branches of study, etc., and the flag in competitive company drill was won by Company B. In the afternoon, the military exercises were held on the parade grounds.

RADNOR.—The parish building fund of St. Martin's church, the Rev. W. S. Baer, rector, was materially increased by the receipts of a musical and dramatic entertainment given at Bryn Mawr, on Friday evening, 15th inst. A large number of summer guests from the Bryn Mawr hotel were in attendance, and the whole affair was a pronounced success.

### Western Texas

Jan. Steptoe Johnston, D.D., Bishop

On Sunday, May 27th, the new Trinity church, Victoria, was consecrated by Bishop Johnston. The sermon was preached by the Rev. W. R. Richardson, who was the first missionary in charge of the work in Victoria some 30 years before. There were present also the Rev. F. R. Starr, a former rector, Rev. W. L. Sartwelle, and the Rev. George Hinson, who read the sentence of consecration. The music was especially fine having both organ and orchestral accompaniment. The church though small is extremely pretty. It has an open roof, and this, and the other woodwork of the interior, is finished in oil. The church will seat comfortably about 200 persons. At the evening service a small class was confirmed, the second within the year.

Six months ago the Church service was used for the first time in Ata Cosa County by Bishop Johnston, on which occasion he added by Confirmation four communicants to the four already there. On the 15th of May the Bishop again visited the mission and confirmed a class of nine, among whom were a mother and her three daughters, and two young men from the Roman Catholic church.

The Bishop visited Pleasanton, holding the first Church service ever held in the town. The Methodist minister kindly placed his church at the Bishop's disposal, and a large congregation was present. At the request of Judge Marr, who from illness and infirmity of age was unable to attend the service at the church, the Bishop celebrated the Holy Communion at his house, over 20 communicants being present.

### Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Bishop Lawrence preached the Baccalaureate sermon before the class of '94 Harvard University. His text was: "For David after he had served his own generation by the will of God, fell asleep and was laid unto his fathers."

A choir festival was held between the vested choirs of St. Paul's church, Pawtucket, and Grace church, North Attleborough, at the latter place, June 14th and 15th.

The Rev. Dr. Slafter, the registrar of the diocese, delivered the historical address at the 75th anniversary of the Thetford Academy, on June 28th.

The Gallaudet Society for deaf mutes had its 8th annual gathering in St. Andrew's parish house, on June 21st. A reception was held, after which a lecture on Protestantism was given by the Rev. Mr. Lebreton. The Rev. S. S. Searing, who has charge of the deaf-mute work, has accepted the chaplaincy of the House of Correction.

An informal reception was recently given the Guild of St. Barnabas for nurses, by the associates of the Boston branch in St. Andrew's parish house. The rooms were tastefully decorated, and a very pleasant time was spent. The chaplain, the Rev. C. H. Brent, and other clergymen were present.

CAMBRIDGE.—At the recent closing service of the Cambridge Theological School, Mr. Robert Treat Paine presented diplomas to the 20 members of the graduating class. Dean Hodges addressed them. The ordination service followed, record of which will be found in another column. Two candidates were rejected because of disbelief in the miraculous birth of our Lord, the Standing Committee refusing to recommend them. The sermon based on Acts vi: 5, was preached by the Bishop.

**Ohio****Wm. Andrew Leonard, D.D., Bishop**

CUYAHOGA FALLS—Bishop Leonard confirmed a class of 26 members at St. John's church, the Rev. Robert Kell, rector, on Friday, 15th inst. About three months ago the largest class ever presented to Bishop Leonard was confirmed in this growing parish.

**Albany****Wm. Croswell Doane, D. D., LL. D., Bishop**

TROY.—St. Barnabas' parish, the Rev. Geo. A. Holbrook, rector, has just kept its dedication festival, with much devotion and interest. The first Vespers of the feast was observed with choral service, a procession of the guilds, and solemn *Te Deum*. The preacher was the Rev. Pelham Williams, S. T. D., who, in a masterly way, developed the idea of what a parish should be. On St. Barnabas' Day, there was a High Celebration at 5 A. M., at which the rector was the Celebrant. Matins at 9 A. M., was followed by a plain Celebration, taken by Dr. Williams; Evensong at 7:30 P. M. A garden party ended the day. The offerings at the services, for the new stone church, amounted to \$507.

**Connecticut****John Williams, D. D., LL. D., Bishop**

CHESHIRE—The centennial of the founding of the Episcopal Academy, was celebrated Thursday, June 21st, and was attended by a large company of people, among whom were several representative men. Many of the alumni were present, including the senior alumnus, the Rev. Mr. French, of New York, of the class of '33. Exercises were held in the morning at St. Peter's church. The Rev. James Stoddard, M. A., principal, delivered an address of welcome, after which an historical sketch of the academy was read by the Rev. Edwin S. Lines. Bishop Williams who was to have spoken on "The Academy and the Diocese," was unable to be present. The Rev. Dr. Samuel Hart, of Trinity College delivered an address on "The Academy and Christian Education." Mr. Benjamin Stark, of New London, spoke for the trustees, and Mr. C. La Rue Munson for the alumni. After luncheon in the parish house of St. Peter's, there was a general gathering on the shady green, where addresses were delivered by Governor Morris, the Rev. Dr. S. J. Horton, principal for 31 years; President Timothy Dwight, of Yale University; Rev. Dr. Hart; Mr. Wm. S. Mather, of Cleveland; G. A. Preston, of Boston; the Rev. Mr. Reynolds; the Rev. Dr. Russell, of St. Margaret's School, Waterbury; the Rev. Dr. Harwood, and Mr. Beach, of Cheshire. An alumni association meeting was held, which elected the following officers: President, C. La Rue Munson, of Williamsport, Pa.; vice-president, C. M. Goddard, of Plainfield, N. J.; secretary, Mr. Wells, of Southport, Ct.; treasurer, the Rev. T. F. Saxton, of Cheshire.

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

In the recent convention address of the Bishop, mention was made of a pledge of \$50 for three years, for missionary work in Oakland county. This pledge is made by a member of the Church of England.

In the last year, Bishop Davies has ordained three deacons and two priests. He has consecrated two churches and two chancels. Early in July the Bishop expects to sail for Europe, to remain abroad with his family until near the beginning of Lent.

At Christ church, Owosso, the Rev. Sherwood Roosevelt, rector, Bishop Davies, on the 1st Sunday after Trinity, confirmed a class of 54. At the mission maintained by the rector at Corunna, eight miles from Owosso, he confirmed eight persons. Christ church, Owosso, now numbers 370 communicants.

The 1st annual meeting of the Missionary League of the Detroit convocation was held on Tuesday evening, June 19th. There was an attendance of 4 clergymen and 13 laymen, though the enrollment shows at present about twice this number of active members. The treasurer reported a small sum in the treasury and all bills paid. The offerings at all services undertaken by the League at mission stations are turned into the general treasury of the society to meet the necessary expenses of travel. The superintendent reported that in this first year of its existence 140 services had been held under the auspices of the League, at points for which no other supply was available; 9 adult Baptisms had resulted, 18 infant Baptisms, and 15 Confirmations. At these services the average attendance had been 34. The League recorded its judgment as adverse to the giving its aid to organized missions. Steps were taken looking to a moderate supply of cassocks and cottas to be used by the lay readers, as also the set of books of sermons recommended by the Bishop for lay readers' use in the diocese. The election of officers for the ensuing year resulted as follows: President, Mr. R. E. Jamieson; vice-president, Mr. A. G. Drake; secretary, Mr. H. L. Bland; treasurer and librarian, Mr. F. G. Gibbs; superintendent, Mr. J. W. Ashler.

June 23rd, in the chapel of St. Paul's church, Detroit, at the conclusion of the service for ordination, recorded elsewhere in our columns, the Bishop was feelingly addressed by the members of a special committee, Dr. Clark and Mr. Geo. H. Minchener, who referred to this occasion as being the last public service of the Bishop before his contemplated European tour, and, in closing, presented to him as a token of the esteem and affection entertained for him by the clergy and laity of the diocese, a purse of \$600. Bishop Davies was visibly affected and made a touching response.

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

On Sunday, June 10th, Bishop Whittle consecrated Calvary church, Shenandoah, being assisted in the services by the Rev. Frank Stead, rector, and the Rev. Joseph R. Jones, of Millwood. This is a new church, in a new locality, and promises to be a very successful one. Started with very little money, and an unlimited amount of faith, the work has been completed after patient continuance in well doing, and stands a monument to the zeal and earnestness of a few faithful servants of the Lord.

**Pittsburgh****Cortlandt Whitehead, D.D., Bishop**

The church of the Holy Innocents, Leechburg, was consecrated by the Bishop at his visitation on June 3rd.

St. John's church, Franklin, has just completed a beautiful rectory of brick, which forms a most important addition to their church property.

St. Stephen's, McKeesport, is still without a rector. It is feared that the strike at the National Tube Works will stand in the way of securing one soon.

The Pittsburgh Branch of St. Barnabas' Guild for Nurses, of which Bishop Whitehead is chaplain-general, held its annual meeting on June 10th and 11th. On the eve of St. Barnabas there was a sermon at Trinity church, Pittsburgh, by the rector, the Rev. A. W. Arundel. On St. Barnabas' Day, the Holy Communion was celebrated for the members of the Guild at the same church, and a social meeting was held at night at Emmanuel church, Allegheny. The membership of the branch numbers 54.

St. Stephen's parish, Sewickley, has just broken ground for a new church. It has a most valuable property, of ample size, centrally and beautifully located, and in every way adapted to the Church's work. The new building will be of stone with a square tower, and cruciform in shape. It is hoped that the building will be ready for use at Christmas-tide, and it is expected to give an impetus to the growth and work of the parish.

**Maryland****William Paret, D.D., LL.D., Bishop**

We take the following extracts from the Bishop's convention address, as a sufficient answer to the unwarranted statements that have recently been circulated in regard to his official utterances:

In solemn remembrance of the great duties which God Himself has laid upon me and of my deep responsibility for the sound teaching, the right worship, good order, and peace of His Flock; appealing to the solemn promise of obedience which every clergyman made at his ordination, I do, with love, and with all the authority divinely given to the Bishop's Office, once more publish and declare to all the clergy and all the Church in this diocese of Maryland, my godly admonitions and judgment:

That the rubrics and rules directing and governing the worship of the Church are to be obeyed, carefully, honestly, and honorably; that the appointed services may not be abbreviated, save under the conditions and in the manner set forth in the Book of Common Prayer; and that other or special services may not be substituted for them; and may not be used except under the same rubrical conditions; "that if any of the Consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church, but shall, immediately after the benediction, be reverently consumed." That if the Holy Communion be administered to the sick, it shall be, not with elements reserved from Consecration elsewhere, but as the Prayer Book distinctly bids, it shall be with the Celebration at the sick man's house.

And I do also make known that, my official judgment having been asked by two priests of this diocese, concerning the use of incense, I did pronounce, and do now renew my decision, that it is not permitted in this diocese of Maryland to use incense in, or in connection with, the services of the Church.

Upon the subject of private confession, the Bishop said:

And besides this, there are those who, if they do not literally forbid, do practically and virtually teach their people that they may not receive Holy Communion, until they have first made private confession to the priest. But the Prayer Book, on the contrary, says plainly that the way and means for preparing is, first, that each "should examine his own life and conversation by the rule of God's Commandments." And it is only when, after so doing, he finds himself still unable to "satisfy his conscience, and requirerth further comfort and counsel," that he is advised to go, not by the priest's compulsion, but by his own desire and need, to open his grief to his pastoral adviser. I have no hesitation in declaring that this forcing, as a necessary condition, or as a permanent habit of what the Church advises only in certain defined circumstances, and to meet special needs, is a corrupt following of the Church of Rome.

BALTIMORE.—The Men's Guild of St. Barnabas' church, celebrated its eighth anniversary, Sunday night, June 10th, which was also the eve of the Feast of St. Barnabas. Evening Prayer was conducted by the rector, the Rev. Thomas Atkinson, and a sermon was preached by the Rev. C. Geo. Currie. The music was in charge of Mr. Robert H. Keech, organist and choirmaster. Mr. E. G. Reist is president of the guild, Mr. W. M. Coles, treasurer, and P. B. Lang, Jr., secretary.

CATONSVILLE.—St. Timothy's School held its commencement exercises June 13th. After the certificates, given to those passing the intermediate and final examinations, had been awarded, the pupils of the primary department gave a drama.

**Maine****Henry Adams Neely, D.D., Bishop**

June 11th, a meeting of the Board of Missions of the diocese was held at St. Luke's cathedral, Portland. After choral Evensong, the Bishop spoke of the missionary work of the diocese and its needs, and then introduced the Ven. Archdeacon Walker, of North Carolina, who addressed the congregation on the work of the mission to the black people in his diocese. He was followed by the Rev. Mr. Plant, of Gardiner, who spoke on "Missionary Ideas," and the Rev. Canon Ogden, the traveling missionary, who made an interesting report of the work in Maine.

The Bishop, in his recent convention address, spoke encouragingly of the work in the diocese, stating that the parishes and missions were served by more clergy than had ever been connected with the diocese, and the Confirmations were larger than usual. He referred to the House of the Good Shepherd, Rockland, a home for neglected children, established and fostered by the rector, the Rev. Mr. Moody, where 30 children were provided for.

The following were elected members of the Standing Committee: The Rev. Dean Sills, Canon Washburn, and the Rev. J. W. Sparks; Gen. Brown, Hon. H. T. Ingalls, and G. H. Starr. The diocesan school for boys, at Presque Isle, under the Rev. Mr. Sweet, was reported in excellent condition—splendid buildings, well equipped, and in the healthiest of localities, where an opportunity is afforded for boys to be prepared for the best colleges at a minimum expense.

At a parish meeting of the church at Camden, held June 9th, a set of resolutions were passed congratulating the rector, the Rev. Henry Jones, on the completion of the tenth year of his rectorship.

PORTLAND—Sunday, June 10th, at St. Luke's cathedral, the Rt. Rev. H. A. Neely installed the Rev. Canon Sills as dean. After Morning Prayer, the Bishop explained to the congregation the duties of a dean, and wherein the office differs from that of the dignitary of the same name in the English Church. Dr. Sills has for 14 years had the administration of the cathedral parish, under the Bishop, and has filled his office with fidelity, exactness, and earnest zeal and power. The office for installation, which was an adaptation of the Prayer Book service for the institution of a rector, proceeded, the Bishop leading the dean to the altar, where, after silent prayer, Dr. Sills made aloud his promise; whereupon the Bishop, sitting in his chair, read the letter of installation. The Bishop presented the new dean with the Holy Bible, the Book of Common Prayer, and the canons, with the solemn admonition to let these be the guides of his conduct in his office, after which Dean Sills knelt before the altar and presented his supplications. He was then conducted by the Bishop to the dean's stall, on the south side of the choir, and duly installed. The dean acted as celebrant of the Holy Eucharist, assisted by the Bishop as gospeller, and the Rev. Charles F. Sweet as epistoler. The Bishop preached an impressive sermon.

**Milwaukee****Isaac L. Nicholson, S. T. D., Bishop**

The annual council opened its session with the choral celebration of the Holy Communion, on Tuesday, June 19th, the Bishop being the celebrant. The sermon was preached by the Rev. Henry Kingham, of La Crosse.

Organization was effected in cathedral hall, the Rev. Geo. W. Lamb being re-elected secretary. The Rev. John T. Matthews was appointed assistant secretary. There was an unusually large gathering. The reports showed that notwithstanding the extraordinary financial depression, in which Milwaukee was among the most hard pressed, every fund showed a credit balance, all debts having been paid; the amount raised for diocesan missions was larger than ever before; the corps of missionaries in the field considerably larger than hitherto; and a balance remained in the treasurer's hands. The Bishop nominated as the first chancellor of the diocese, under the new canons which took effect at the beginning of this council, the Hon. Moses M. Strong, of Mineral Point, and the nomination was unanimously confirmed by a rising vote. Resolutions were passed regretting the enforced absence from the council of the Rev. Dr. Adams, of Nashotah, by reason of his advanced age, and congratulating the Rev. Dr. Riley upon his election to a chair in the General Theological Seminary. Dr. Riley will retain his canonical connection with this diocese.



The evening session was held in St. Paul's chapel, when the Bishop read his annual address. Commencing with an account of the financial storm, in which for a time all the invested funds of the diocese were in the greatest peril, he paid tribute to the Trustees of Funds and Property, whose administration during this perilous time was so faithful and successful that the diocesan interests were preserved intact, and the present investments were abundantly secured. The Bishop reported 775 Confirmations, the highest number within any year; 94 visitations for Confirmation and 20 for other purposes; 8 ordinations to the priesthood, and 7 to the diaconate; 4 corner-stones laid; 2 priests instituted; 10 benedictions of halls, rectories, etc.; 210 sermons and addresses; 82 Celebrations. The clergy list of the diocese had increased in two years from 60 to 80. There are now in the diocese, 1 bishop, 65 priests, and 14 deacons; 25 candidates for orders, 43 postulants, and 44 lay readers. Referring to a long list of improvements of churches, etc., during the year, he criticised the apparent tendency to seek funds from outside the diocese, rather than within its borders; calling attention to the large benefactions received in the diocese from time to time from the East. The Bishop strongly recommended division of the diocese on a line drawn in the latitude of La Crosse, and also the erection of an episcopal residence and of a Church hospital, in Milwaukee. He urged the clergy to be more careful in their payment of personal debts; recommended more careful observance of the Friday fast; and spoke with feeling tribute of the several laymen of prominence within the diocese who had been called to their rest within the year, none of the diocesan clergy having died. Several missionary addresses followed.

The elections occurred on the second day, resulting as follows: Treasurer of the diocese and of the Board of Missions, Mr. C. P. Jones; Board of Missions (a re-organized board under the new canons), the Rev. Messrs. E. P. Wright, D.D., L. P. Holmes, Henry Kingham, and March Chase; Messrs. C. P. Jones, Frederic C. Morehouse, W. J. Starr, O. Holway, Wm. Ruger, Judge Winslow, E. C. Kennedy, and C. Spenseley; together with the Bishop, the archdeacon and the deans of convocation, who are members *ex officio*. Deputies to the Missionary Council, the Rev. T. M. Riley, S.T.D., and Mr. George E. Copeland. Standing Committee: the Rev. Messrs. C. S. Lester, E. P. Wright, D. D., Arthur Piper, D.D., and James Slidell; Messrs. E. P. Brockway, L. H. Morehouse, N. M. Littlejohn, and Edw. Ferguson. The three present deans of convocation were re-appointed. Committees were appointed to report next year, on an episcopal residence, a Church hospital, division of the diocese, and the diocesan library. A project to erect a Church hall in connection with the State University at Madison, was indorsed by the council. The council adjourned *sine die* at noon, thus constituting the shortest session in many years, as it was also one of the most harmonious and pleasant. The Bishop and Mrs. Nicholson tendered a reception to the council in the evening.

On the day following, the diocesan branch of the Woman's Auxiliary met at St. Paul's church. The session was preceded by a celebration of the Holy Communion, at which the Bishop both celebrated and preached. At the business session, the following officers were elected: President, Mrs. A. W. Bartlett; vice-presidents, Mrs. W. H. Hearing, Mrs. Pliny Norcross, and Mrs. George Raymer; treasurer, Mrs. J. Crandall; corresponding secretary, Mrs. L. R. Durand; recording secretary, Mrs. E. A. Wadhams. The amount raised by the auxiliary during the year was \$1,276 74, a marked gain over the preceding year.

In the afternoon of the same day, the Junior Auxiliary met at St. James' church. This movement, only a year old in this diocese, has now enrolled some 2,000 children. The officers elected were: President, Mrs. James Simonds; secretary, Miss Mary Knight; treasurer, Miss Emily Terhune.

CITY.—The Cathedral Institute graduated 11 candidates on June 14th, after an evening of orations and essays. The diplomas were conferred by the Bishop, who also addressed the class. The Longfellow Society had their interesting exercises on the preceding evening. The school is under the successful management of Mr. E. F. Priest, who continues at the head of it.

KENOSHA.—The class graduated at Kemper Hall on the 14th inst, numbered 18 young ladies, and was the largest class graduated in the history of the institution. The exercises included music and essays, followed by the conferring of diplomas in the chapel, by the Bishop, and the laying of the class-stone. An address was delivered by the Rev. Pelham Williams, S. T. D., of New York. Bishop Nicholson announced the completion of the Lance Memorial Scholarship fund, which has been raised from among graduates of other days, largely through the efforts of Miss Fannie S. Scott, of Washington, D. C., one of the earlier graduates. The fund is in memory of the late Rev. L. C. Lance, D. D., who died while chaplain of the school. There has also been lately made a contribution of \$3,000 for a new science hall, and the Bishop asked for \$1,000 more to further augment that fund. Kemper Hall seems at the zenith of her prosperity.

DELAFIELD.—A friend of St. John's Military Academy has offered a gold medal for the altar server making the most satisfactory record at the chapel.

### Mr. Riley and "the Mexican Branch"

[The following has been furnished for publication by our missionary, the Rev. Henry Forrester.]

MEXICO, June 8, 1894.

In the year 1875, the Bishops of the American Episcopal Church entered into a covenant with "the Mexican Branch of the Catholic Church of our Lord Jesus Christ, Militant upon Earth."

Under the terms of this covenant, certain of these bishops, in the year 1879, consecrated the Rev. H. C. Riley a bishop for this Church, with jurisdiction in the Valley of Mexico.

In April, 1884, Bishop Riley presented to these bishops his resignation of his episcopal jurisdiction, solemnly pledging himself not to exercise episcopal functions or perform episcopal acts again in the Republic of Mexico.

In 1891, after seven years' absence, he returned to Mexico, and, in his character as a bishop without jurisdiction, was, on his own petition, admitted as a member of the *Cuerpo Eclesiastico* or governing body of the Mexican Branch of the Church, above mentioned; and, in the act, accepted this body as such, and recognized the Presiding Bishop of the American Episcopal Church as the Provisional Bishop of the Mexican Branch of the Church.

At the same time, and on Bishop Riley's own motion, the name of the Mexican Branch of the Church was changed to the following: "The Mexican Episcopal Church, or Church of Jesus."

The Presiding Bishop of the American Episcopal Church consented to continue to act as Provisional Bishop of the Mexican Episcopal Church, only on condition that Bishop Riley should have no authority or part in it, which condition was accepted by Riley.

Notwithstanding all this, Bishop Riley, in August, 1893, did again exercise episcopal functions and perform episcopal acts, in the City of Mexico, in opposition to the authorities he had hitherto recognized. When this came to the knowledge of these authorities, protests were duly made, and the episcopal head of the Mexican Episcopal Church addressed a circular letter to all the churches in communion with it, denouncing Riley's acts as schismatical, and prohibiting his continuance of them.

Within the last week, Bishop Riley has again ventured to perform episcopal acts in this city, and *The Two Republics* has referred to him as "Bishop of the Valley of Mexico," and to those whom he ordained, as ministers of the "Mexican Branch of the Church."

In view of these facts, the Standing Committee of the *Cuerpo Eclesiastico* of the Mexican Episcopal Church of Jesus (formerly known as the "Mexican Branch of the Church") in regular session in the City of Mexico, this 8th day of June, 1894, has thought good to order the publication of the above statement, with a solemn protest against Bishop Riley's acts, and especially against his representation of the body with which he is now connected, as the "Mexican Branch of the Church," and of himself as a bishop of the same, exercising jurisdiction in the Valley of Mexico.

J. A. CARRION, J. L. PEREZ,  
President, Secretary,  
HENRY FORRESTER,  
Presbyter representing the Provisional Bishop, etc., etc.

### The Board of Missions

At the meeting of the Board of Managers, held on Tuesday, June 12th, three bishops, nine presbyters, and seven laymen were present. In the absence of the president and vice president, the Rt. Rev. Dr. Whitaker was called to the chair.

According to the treasurer's statement, receipts to the 1st instant (aside from legacies and specials), were \$1,652 in excess of those for the corresponding months last year. In addition to which \$17,678 had been received since Sept. 1st, to apply on the deficiency of the last fiscal year.

Official information was at hand that there were two vacancies in the Commission on Work among the Colored People, caused by the elevation of the Rev. Dr. Newton to the episcopate, and the resignation of the Rev. Charles H. Strong. Whereupon the Board elected to fill such vacancies, the Rev. Robert A. Goodwin, of the diocese of Virginia, and the Rev. Anson G. Phelps Dodge, Jr., of the diocese of Georgia.

Communications were received from 30 of the bishops having domestic missionary work under their jurisdiction, relating to the appointment of missionaries, their stations, stipends, etc., and, in those cases where canonical approval was asked, it was given by the Board.

Acting under Article VIII of the Constitution, several laymen were employed to do missionary work under the Rt. Rev. Drs. Worthington and Wells, respectively.

From the foreign field letters were received from the Rt. Rev. Drs. Holly, McKim, and Graves, and a number of missionaries in Africa, China, and Japan. It was announced that Miss Lillis Crummer's appointment of April 12th had now taken effect under the request of the Bishop of Shanghai. Miss Crummer is to have charge of the Jane Bohler

School for Girls at Wuchang, where it is the purpose of the Bishop and Mrs. Graves to reside. This will also enable Miss McRae to re-open the Elizabeth Bunn Memorial Hospital for women. She has been doing temporary work in Hankow. The Bishop's appointment of Miss Lily Funsten Ward of Winchester, Va., as missionary teacher to China, was formally approved. The Rev. Mr. Pott conveys the intelligence that the new buildings for St. John's College are nearing completion. While in the United States he received pledges amounting to \$18,000. Up to his last advices only about \$16,000 of these had been redeemed. Unless the remaining amount is soon made up, he fears he will have to make a temporary loan. The Chinese have subscribed thus far 1,000 Taels, which will also have to go into the structure. Such being the case, there is no provision yet for the equipment and furniture. Mr. Pott further says that the congregation of St. John's chapel, Shanghai, are to present to the Church Missions House the two best chairs that can be made in China, and a corresponding table. The cost was unanimously voted from their Easter offerings.

Bishop McKim informs the Board that, pending the completion of the new buildings at Kyoto, he has temporarily closed St. Agnes' School, formerly at Osaka. The scholarship girls were transferred to St. Margaret's School, Tokyo, for the time being. The principalship of the new school has been offered to a Miss Tsuda, who was educated in this country, where she was baptized and confirmed. She has had five years' experience as a successful teacher in the Peeresses School, established by the Empress of Japan, and has received a mark of rank in recognition of her ability. Miss Goepf will be assigned, according to her own desire, to work among the women. At a special general synod of the Japan Church, recently held, regulations were adopted for the temporary settlement of the question of episcopal jurisdiction, "subject to the approval of the proper authorities." No action was taken by the Board pending the determination of the questions under its previous action, which has been published. On Trinity Sunday, Bishop McKim advanced four deacons (Japanese) to the priesthood, and on the following Sunday was to admit a man who had been a catechist in the mission for eight years, to the diaconate. A volume of lectures on "Comparative Religion," delivered in the Trinity Divinity School, Tokyo, by the Rev. Isaac Dooman during the last year, was laid upon the table, together with an interesting letter bearing upon the decline of Buddhism in Japan, which will be published. In connection with the business of the Japan mission, the Board adopted the following resolution:

*Resolved*, That the secretary of this meeting be authorized and requested to communicate on behalf of this society, with the Secretary of State for the United States of America, respectfully calling attention to the fact, that in all places in the Japanese Empire, other than in the foreign concessions at Osaka and Tokyo, the tenure of the real property which we have purchased is very indefinite and uncertain; stating that while we are anxious not to violate or evade any Japanese law, we are also very desirous that real property acquired by the society, outside of the foreign concessions, in the progress of its mission work, may be secured to it; and courteously asking the Secretary of State to confer on this matter with the Japanese government, in such mode and at such early date as to him may seem best.

It was directed that a copy of the foregoing resolution should be communicated to the other foreign Boards.

The Rev. R. H. Gibson writes from Graway, near Cape Palmas, Liberia, that on the 2nd Sunday after Easter Bishop Ferguson attended service at his station, when seven adults were baptized, six of them being young men, sons of the chiefs of the town; and nine adults were confirmed, the majority of whom were over 50 years of age. He remarks upon these facts as an advance because of the standing of the young men in their tribe, and because of the fact that those of mature years have not often been willing to declare themselves unqualifiedly as Christians.

Letters were at hand from Miss Marion Muir, giving particulars of the late terrible earthquakes in Athens, and speaking of the damage that our school building had sustained, and of the necessity for immediate repairs.

Bishop Holly writes that on Trinity Sunday was celebrated the 31st anniversary of Holy Trinity parish, Port au Prince. Four persons were confirmed on Whitsunday. The Bishop also says that the Bishops of Kentucky, New York, and Delaware, have each promised pieces of chancel furniture for the church now in course of erection, in memory respectively of their predecessors in office.

At this meeting, the Budget of Appropriations for the fiscal year, which begins Sept. 1, 1894, was completed. It is as follows:

For the domestic work (including work among the Indians, all designated contributions to apply, \$48,045; and for the work under the charge of the Commission on Work among the Colored People, \$40,000, in addition to all contributions designated for that work) the sum of \$230,795. For Foreign Missions (including \$4,362 for the support of disabled missionaries and the widows and orphans of missionaries) the sum of \$177,314. And set apart for central expenses and for the cost of making the work known to the Church, the sum of \$40,000.

A communication was received from the Commission on Work among the Colored People, recounting the appropriations made for the year beginning Sept. 1, 1894, by that body at its meeting in Washington, on June 5th, which amounts to \$55,970. Of this sum \$40,000 is covered by the appropriation of the Board from general funds, and the remainder is to be collected specifically for the work.

As is customary, it is proposed to print in detail, as soon as may be, after the beginning of the new fiscal year, the full scheme of appropriations for the several missionary jurisdictions and dioceses. The aggregate will then be somewhat larger, as there are always some items to be computed which cannot be foreseen.

## The Living Church

Chicago, June 30, 1894

Rev. C. W. LeMaywell, Editor and Proprietor

### Inspiration\*

The inspiration of Holy Scripture is a matter of crucial importance. It has appeared too probable that, under the analytical processes of criticism, the idea of a divine message would be eliminated. When the advanced critic has done his work, little remains but the *disjecta membra* of the sacred books. The divine fire has gone out of them, leaving them as lifeless as a human body under the dissecting knife. Nothing remains but a sad monument of human credulity and misguided enthusiasm. Such at least, is the impression which has been left upon many minds by the so-called "results" of criticism.

But there are critics, inferior to none in erudition and in their grasp of the problems with which their science deals, who do not admit these disastrous consequences. They have remained Christians, and their writings exhibit a devout and reverent spirit in striking contrast to the offensive tone of some leaders of the critical school. It has not been very clear how the English mediating party manages to reconcile its acceptance of the processes of the extremist German critics with any belief in inspiration. It becomes a matter of no small interest to know what they have to say for themselves. In particular, do they use the word inspiration in the old meaning of the Christian Church, or in the newly devised sense in which all literature which sets forth the true, the beautiful, and the good, is called "inspired?"

The work of Dr. Sanday may aid in some degree to explain the position of that section of the critical school to which he belongs, but it cannot be said to supply any clear definition of its subject. There is still a certain nebulous element which leaves the mind of the inquirer in doubt.

The sub-title of the book, however, shows that its purpose is chiefly historical. It treats not so much of the doctrine or theory, but of "the early history and origin of the doctrine of Biblical Inspiration."

Dr. Sanday is a typical English scholar. His almost painful caution is the extreme antithesis of the rash self-sufficiency which characterizes too many of the great German writers, and is just as far removed from the audacious brilliancy of some of the best-known French critics. But this very carefulness, with its painstaking balancing of views and studious moderation of statement, has its disadvantages. It may become so habitual as to hinder positive conclusions however justified by facts. For a professional critic, Dr. Sanday has also a remarkable veneration for authority, and it seems absolutely painful to him to dissent from those whose views he has been accustomed to respect.

From such a writer we may look for trustworthy materials, but seldom for definite results. Where he does venture to pronounce a decided judgment, it will have much weight. But if in many particulars he fails to conduct us to positive results, we shall not be convinced that such results are unattainable.

The first and second lectures deal with the facts connected with the canon of Scripture in the early Church. The next five are occupied with the genesis of the Old and New Testaments, while the last is a retrospect and summary of "results." The author considers that the prevalent doctrine of inspiration in the early Church was very high, in

Some cases properly described as "verbal." This comes out especially in controversy with heresy. He admits, however, that some writers, in some cases the very same who have seemed to imply the verbal theory, have made admissions and distinctions which are quite inconsistent with that theory. The truth is, though the author does not state it, that while the teachers of the primitive Church were unanimous in believing that the Holy Scriptures are the Word of God, it was not settled then any more than now what the precise relation is between the divine power and the finite materials and agents through which it expresses itself. There must always remain a certain element of mystery wherever the Infinite enters into relation with the finite.

The difficulty of understanding Dr. Sanday's position is well illustrated by a passage (p. 128) in which he speaks of the possibility of "other lower or more partial degrees of inspiration in other literatures." He admits that there is a difference, but can find no words to express what that difference signifies. The Catholic Christian has no difficulty. To him the difference consists in the fact that the one belongs to the sphere of natural religion, the other to the supernatural. The one is the working out of the best that remains in fallen human nature. It is the highest expression of the intuitive convictions, the indestructible aspirations of the race. The other is positive; it comes directly from above. The difference is not merely one of degrees; it is a difference in kind. Not to admit this is to obscure or reject the distinction which the Church has always maintained between the natural and the supernatural. It is true that in other passages Dr. Sanday lets drop expressions which are quite in accord with the Catholic view of inspiration. Thus, on page 139, he says of the difference between the religions of Moab and Israel that, in the latter case, the Christian believes that "there has been a special Divine influence at work." And, again, in a very interesting account of the Prophets, he says (p. 151), "It is plain enough that their creed was no natural product, but rather one which went against nature; bestowed from without, and not generated from within."

The interest of the volume culminates in the last lecture, in which a comparison is instituted between what the author terms the "traditional" and the "inductive" theories of inspiration, respectively. The first of these he presents in its most extreme form; the other is not so much a theory of inspiration itself, as a scientific, undogmatic, method of arriving at inspiration. The possibility, indeed the necessity, of a certain combination of the two, is dwelt upon. The author feels that the inductive theory needs supplementing, that, taken by itself, it is not completely satisfactory. And he sees clearly enough that it is because "it sets out from the mind of the individual writer," and does not take God into the account. Here lies the strength of the traditional theory. Unless, therefore, this sovereign element can in some way be combined with the results of induction, the latter is likely to end in vagueness or negation. Some things which find expression at this point are worthy of deep consideration, and constitute the best part of the book, so far as it relates to the subject of chief interest.

The presence of a "central intelligence which directs and gives unity and purpose to the scattered movements and driftings of men;" the perception that the products of individual inspiration are not detached units, but articulated members in a connected and coherent scheme, and thus the contemplation of the Bible as one whole, the Book of God, in which all the separate and individual members are seen to constitute harmonious efforts towards a common goal and to be parts of a larger scheme—such are the considerations which are now brought to the front. In this way the synthe-

sis is to be accomplished as the Church has always accomplished it. Without this the analytical processes and the inductions founded upon them would signify but little to the Christian soul, but a wanton tampering with sacred things.

We have restricted ourselves of necessity in this brief review to the one subject which is of chief interest to the Christian who has felt disquieted by the critical discussions of the day. We have desired to ascertain, so far as the style and method of his book would allow, in what way an eminent Biblical scholar assenting to many of the positions of the higher criticism, would set about maintaining the inspiration of our sacred books, and what meaning he attaches to the word inspiration. It cannot be said that the result is entirely satisfactory, but it is to a certain extent re-assuring. The position is not so illogical as it might seem at first sight, though we think it needs further fortification. The tone of the writer is reverent and devout. There is a warmth of style in many places and a depth of feeling which attest his consciousness that he is occupied with matters which concern the vital interests of humanity and the great questions of human destiny. The result is very different from the ghastly effect upon a reverent soul of the perusal of the cold and unimpassioned work of Prof. Driver—the impression of having assisted at the dissection of a corpse.

Still it must be said that something is lacking to entire satisfaction. Most men need something clear cut. They wish to know where to take their stand. Life is short. For most it is too full to admit of any long course of special study. The matter, moreover, is too vital to admit of long uncertainty. Are the Scriptures so inspired as rightly to be called the Word of God? Do they contain a message from without, from God, and not the mere product of the nobler meditations of men like ourselves?

Such questions cannot be answered too definitely or too soon. The Church has her answer, from which she has never varied. Her old answer is her answer still, and she remains serenely certain that no legitimate results of any criticism, however "high," can ever contradict her faith, for truth cannot contradict truth. She may suspend decision upon special claims of criticism, but she is in no suspense as to the character of Holy Scripture. Her convictions upon that subject are immovable. The Holy Scriptures are the Word of God and contain all things necessary to salvation.

### Among the Colored People Again

BY THE REV. EDMUND N. JOYNER, ARCHDEACON

Your correspondent from Ohio, the Rev. Mr. Burbank, has raised a spirit which has not yet "downed," that is to say, if you print my former article, and will print this.

Let me return to this matter of missionary work among the colored people in this country. Perhaps I said it before, or implied it, yet it cannot be said and insisted upon unduly, that this Church has a work to accomplish, and, if she but knew it, the power to do so, in evangelizing this benighted race, second in importance and practicability to none within her missionary cure, and to none other system.

The condition of the mass of these people is not conceivable to any one who does not come in close contact with them. They are ignorant, though ambitious to learn; they are immoral, though "religious" beyond bounds; they are superstitious, though they reverence and adore that Supreme Being of which they have sincere yet crude conceits. Mind you, I am speaking of the mass of my colored fellow-citizens; I am speaking from the point of view of one who knows them closely.

The wretched way in which they live, their improvidence and uncleanness, their crooked, perverse ways, the minimum of morality to be discovered in their religiousness—these things will strike, will deeply touch, the Christian observer, when he shall have seen and known for himself.

\*Inspiration. Hampton Lectures for 1893. By W. Sanday, D.D., D. C. L., Professor of Exegesis, Oxford. London and New York: Longmans, Green & Longmans.



The state of affairs above described could not be otherwise; with our colored friends it is simply lack of character. How short their life is, as a people! Is this such a superior race to all others known to history, that the stroke of a pen, though that stroke gave them freedom, could be expected to impart noble attributes and lead to achievements which every other race had to win by centuries of struggles?

We have looked for, and required, too much of these colored people—all of us, Northerners and Southerners. We have in the main assumed the attitude: "Let be; let us see whether they will magnify themselves or not!"

Our more intelligent and energetic colored friends, who push themselves northward and westward, who are trim housemaids and handsome coachmen, lordly parlor-car porters and millionaire butlers—between these and "de ole plantation darkie," there is a great gulf, though I trust it is not *fixed*.

I beg you, discerning readers of THE LIVING CHURCH, do not judge my humble, and ignorant, and genial, and black brother and sister, away off on those cotton and rice plantations, by the magnificent samples who flourish themselves where you are in the majority!

To come now to practical measures. In my former article, I wrote of the mission school as the chief instrument of illumination. Let it be remembered that wherever there is one of these schools, there the Church places a light, and life-giving power. One thing has long been to the writer, and becomes more and more, a matter of amazement, that the Church has to such a culpable extent ignored her Lord and Master's charge to "feed His lambs." Not only reason, but experience, shows that the most perfect means of edifying the children, of bringing them up in the nurture and admonition of the Lord, is the Church school, whether you call it a parochial or a mission school. The diocese, which, next to providing for the bishop, should endow itself with a Church school-fund, to be administered by him who, above all others, is charged to feed Christ's lambs, would be wise above any diocese that I know of now in the American Church. If any person of wealth were to do so strange, yet welcome, a thing as to offer to endow this archdeaconry, for what its arch-missionary deemed most to be desired, the matter has long ago been thought out and wrought out.

However, practical people differ in their opinions and estimates of things; so we have enterprises here to accommodate and adjust themselves to all shades of judgment. For example: We have hospitals; and who can calculate how beneficent they are? Consider the thousands of these people, how little they know of taking care of themselves, even in health. How ignorant they are of sanitation, living, as they must, amidst unclean, even filthy, surroundings, often a whole family in a single room, where they cook, and eat, and sleep. And in sickness they are at the mercy of the disease, of quacks, and of neglect; of religious excitement, frequently being "done to death" by a prayer-meeting, or dosed to death by unprofessional nostrums. Our main hospital work is at Columbia, where, last summer, we began the "Good Physician Hospital." In charge of it was Dr. Mary V. Glenton, who, after taking the full training for becoming a nurse, applied to the Board of Missions and was accepted as missionary with the Rev. Mr. Chapman in Alaska. Being told that a medical missionary was required, she took a full course at the Woman's Medical College, in your own city of Chicago, graduating last spring; there was a year ahead of her before setting sail for Alaska. To our good fortune, she came here and took charge of our hospital, having associated with her Miss Nettie Benson. Connected with the hospital is a dispensary, the great good of which, in a population like this, any practical-minded person can readily see. A little timely advice, and dose of medicine, not to speak of a bit of instruction as to sanitation and hygiene, prevent many a sickness, and make a great improvement in one's surroundings. The promise at its opening, of ready help from many sources, has been assailed, I much fear fatally, by the deep distress which has come upon our whole country. It is getting to be a more and more open secret among us—let him that readeth understand—that without timely succor this merciful enterprise must succumb, and that, alas! after having gone to considerable expense to establish it. I could truly wish that the readers of this might help our good Lord to deliver us from the crafts and assaults

of the devil, trying, as he does, to destroy this heavenly undertaking.

Another scheme now being launched, which I am very sure will commend itself to both the head and the heart—I hope to add, and the hand—of your readers, is a reform school, to be built upon the industrial plan. Did you ever sit down and calculate how many, out of the vastness of this ignorant population, are unfit to raise children? Bear them they may, by the dozen, but train them—alas, alas! Scores of the boys and girls—some orphans, some, if possible, worse—are vagabonds on the face of the earth. In the towns, especially, you do not wonder that many of the boys become criminals at very tender years. What are you to do with them?

Once I was called to the jail in this city, and found fourteen of these little boys, who had organized themselves as a "Jesse James Gang," to rob stores and houses, and—hen-roosts! I was so impressed with this wholesale "slaughter of the innocents," that I made up my mind to try to "do something." Making a statement of the situation, and of my wish somehow to rise to it, a generous woman in Philadelphia gave me money almost enough to build, in memory of her mother, an Industrial Reform School, for these naughty boys. The building is nearly completed, and if, by next autumn, I can lay hands on means to furnish and equip it, this Industrial Reform School will be launched. We own, or have control of, about sixty acres of land. We shall have a carpenter, blacksmith, and shoe shop, and, as soon as possible, a printing shop. In the main building, on one side of the hall, is a neat chapel; on the other, a comfortable school-room; and above these, are dormitories for the boys and rooms for the matron.

The work is now in charge of an earnest and intelligent lay missionary. The boys will be in uniform, and under military discipline. They will be taught to work, and, in being so taught, will doubtless support the institution. The beginning of this work next fall will depend upon our being able to furnish the dormitories and equip the shops.

Concerning any matter—any measure proposed or discussed, any question raised in his articles—the writer would gladly correspond with whomsoever may see fit to address him. Brethren, I beseech you, "pray for us, that the Word of God may have free course and be glorified" in this boundless, yet ripe and responsive, harvest-field.

Columbia, S. C.

### English Catholics and the Higher Criticism

FROM OUR CORRESPONDENT

LONDON, June 12, 1894.

The following important declaration has just been put forth by a number of the clergy, prominent in High Church circles:

The undersigned, deeply sympathizing with the distress and disturbance of mind which have been widely felt among Church people generally, and in particular by many theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible, have ventured to put forth the following theses, under the conviction that they express truths which form an essential part of the Church's belief, and in the hope that when published they may tend to clear the issue, and be found to indicate with sufficient plainness the attitude which Churchmen may adopt in the present controversy.

I. By inspiration is meant a special action of the Holy Ghost, varying in character and in degree of intensity, upon those writers from whom the Church has received the books included in the Canon of Scripture, by which those books were directed to certain Divine purposes, and protected from all detects injurious to those purposes.

II. The main purpose of Holy Scripture is generally to reveal truths concerning God and man, and in particular to bear witness to our Lord Jesus Christ. It fulfills this latter purpose, as in other ways, so specially, by being the record (1) of the preparation for Christ's Incarnation by the selection and supernatural training of a chosen people; (2) of His manifestation when "The Word dwelt among us;" (3) of the results of that manifestation; viz., the coming and presence of His Holy Spirit, the revelation of His mind in Christian doctrine, the building up of His Church on the foundation laid by and in Him, the communication of the fruits of His redemptive work, and the promise of His appearing and His kingdom.

III. The several books of the Old Testament were delivered to the faithful of the Old Covenant, to whom God had revealed Himself through the oral teaching of His messengers and prophets; and were retained as "Holy Scriptures,"

"able to make men wise unto salvation, through faith which is in Christ Jesus," when the several books which make up the New Testament were successively entrusted to faithful Christians, baptized and instructed in the Church of God, which is "the pillar and ground of the truth." The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith, and without the precedent condition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion.

IV. The frequent reference made by our Lord to the Old Testament in support of His own claims, or in illustration of His teaching, is decisive in favor of its inspiration in the sense defined above.

V. It is certain that all the words of our Lord were always the most perfect words for His purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

VI. Since the human mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of His office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

VII. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament, of God's truth and will. The Bible taken as a whole possesses conclusive authority in matters pertaining to faith and morals.

VIII. The Church has never authoritatively formulated what she has received to hold concerning the scope and limits of the inspiration of Holy Scripture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points connected with that scope and those limits; but the undersigned believe that at least so much as these theses express, has been held "everywhere," "always" and "by all."

GEO. BODY, M. A., D. D., Canon residentiary of Durham.

H. R. BRAMLEY, M. A., Fellow of Magdalen College, Oxford, Prebendary of Lincoln, and examining chaplain to the Bishop of Lincoln.

WM. BRIGHT, D. D., Canon of Christ church, and Regius Professor of Ecclesiastical History.

T. T. CARTER, M. A., Hon. Canon of Christ church, and warden of the House of Mercy, Clewer.

W. M. G. DUCAT, M. A., principal of Cuddesdon, and rural dean.

C. W. FURSE, M. A., Canon of Westminster.

DAVID GREIG, M. A., rector of Cottenham.

CHARLES EDWARD HAMMOND, M. A., vicar of Merheniot and rural dean, Hon. Canon of Truro.

W. H. HUTCHINGS, M. A., rector of Kirby, Misperton, and rural dean.

J. O. JOHNSTON, M. A., theological lecturer of Merton College, examining chaplain to the Bishop of Oxford, and vicar of All Saints', Oxford.

E. C. LOWE, D. D., Provost of St. Nicholas College and Canon of Ely.

P. G. MEDD, M. A., rector of North Cerney, and examining chaplain to the Bishop of St. Alban's.

W. C. E. NEWBOLT, M. A., Canon and chancellor of St. Paul's, and examining chaplain to the Bishop of Ely.

F. W. PULLER, M. A., of the Society of St. John the Evangelist, Lowley.

B. W. RANDOLPH, M. A., principal of Ely Theological College, Hon. Canon of Ely, and examining chaplain to the Bishop of Ely.

DARWELL STONE, M. A., principal of Dorchester Missionary College.

R. T. WILSON, D. D., warden of Keble College, Oxford.

A. J. WORLLEDGE, M. A., Canon residentiary and chancellor of Truro cathedral, proctor for the chapter, and examining chaplain to the Bishop of Truro.

### Letters to the Editor

THE WEARING OF HOODS  
WHAT IS "A GODLY ADMONITION?"

To the Editor of The Living Church:

Several months ago a clergyman upon whom an American college had bestowed a D. D. degree, asked his bishop if there would be on his part any objection to the wearing of the hood of his degree. The bishop replied: None at all, inasmuch as such wearing was compulsory in England, and the American Church had distinctly stated that she did not intend in her rubrics to depart further from the Church of England than local circumstances required.

But Mr. Galpin's illustration of the Australian boomerang is somewhat unfortunate. The boomerang does not re-act the user. It does not injure the user at all. It is a most skillfully contrived weapon which, despatched against an enemy, returns to the hand of him who sent it for further hostilities. If the hood is like the boomerang, the sooner Mr. Galpin obtains one the better, for it will enable him to do some judicious fighting, which at present he cannot do. But, after all, it is not the hood, but the degree that it repre-

sents, which is valuable. Apart from that, it is of no more value than the fringe on a stole.

Next, let me venture to say a word with reference to the Bishop of Maryland's "very bitter attack." One has to go from home to hear news, hence the quotation marks. Mr. Gedney has paid the secular papers too great a compliment. He has apparently believed their statements on a Church question. As usual, however, they have gone completely astray. The Bishop did not forbid any one hearing confession. His admonition was against compulsory confession. If therefore the matter is to be discussed, let it rest upon the proper ground.

Those who know the Bishop of Maryland will know that his standard is not the *sic volo, sic jubeo* one mentioned by your correspondent. With him it is invariably: What say the canons?  
C. ERNEST SMITH.

#### "A GODLY ADMONITION"

To the Editor of The Living Church:

In your issue of June 16th, there is a rather severe arraignment of the Bishop of Maryland for his remarks in the last convention address. Would it not be better for correspondents to fully grasp the facts of the case before they rush into print?

The writer of the letter entitled "What is a Godly Admonition?" infers that Bishop Paret forbids a priest of his diocese to hear a confession from a layman, or to hearken to the opening of his grief, or to attempt to quiet his disturbed conscience.

As a priest of his diocese, I never understood his words to mean this, nor do I think any other one did. What he did object to was compulsory confession before receiving the Holy Communion.

Your correspondent also infers that Bishop Paret "professes to link his apostolic order no better than those of a Protestant minister." If by "Protestant" he means non-Anglican, I am quite sure he is mistaken. But, after all, the chief point he makes is the ground upon which a bishop can admonish. The Bishop in his admonition concerning confession, and the consuming of what might be left of the consecrated elements, gave no private interpretation, but merely pleaded for an honest obedience to the plain commands of the Prayer Book.

If the Bishop cannot in a godly and canonical manner admonish, pray, what can be a godly admonition? Is the promise in the Ordinal a farce?

FRANK P. WILLES.

Croom, Md.

#### Personal Mention

The Rev. Frederick Brooks has accepted the rectorship of the church of the Incarnation, Lynn, Mass.

The Rev. Edmund D. Cooper, D.D., will sail for Europe at the end of this month.

The Rev. John M. Gilbert has accepted the rectorship of Calvary church, Burnt Hills, N. Y.

The Rev. John N. Chesnut has resigned the rectorship of St. John's church, Albion, Ill.

The address, for the summer, of the Rev. John Bolton is 220 Pelham Road, New Rochelle, N. Y.

The Rev. Dr. R. A. Edwards has sailed for England, and will pass the summer with his family in the Isle of Wight.

Bishop Paret will sail for Europe on July 7th for a summer trip. He expects to return in September.

The Rev. C. Ernest Smith will sail for Europe next month.

The Rev. Frederick W. Clappett has gone to Europe.

The Rev. Hartley Carmichael, D.D., sailed for Europe on the "Umbria," June 9th.

The Rev. W. E. Henkell has sailed for Southampton, England, on the American line steamship "Paris."

The Rev. F. W. Merrill has resigned the rectorship of Grace church, Sheboygan, Wis.

The Rev. Wm. Walter Webb has sailed for Rotterdam, to pass his vacation on the Continent.

The Rev. S. A. Whitcomb has accepted the rectorship of St. John's church, Wellsville, N. Y.

The Rev. Walter C. Clapp will spend the summer in European travel.

The Rev. Wm. N. Ackley, of the diocese of Rhode Island, has accepted the rectorship of St. Andrew's church, Brooklyn, N. Y.

The Rev. Alexander Hamilton Vinton, D.D., has decided to accept his recent appointment as Archdeacon of Worcester, diocese of Massachusetts.

The Rev. Obadiah Valentine will have temporary charge of St. John's church, Duxbury, Mass., during the summer.

The Rev. Wm. Wilberforce Newton, D.D., of Pittsfield, Mass., will have summer charge of St. Peter's church, Narragansett Pier, R. I.

The Rev. H. E. Gilchrist has entered upon the rectorship of the church of the Holy Trinity, Danville, and of Grace church, Paris, Ill.

Bishop Huntington and family went, on June 22nd, to their summer home at Hadley, Mass., to remain until the latter part of September.

The Rev. W. Price James, until recently rector of St. Paul's church, Holland Patent, has become rector of Trinity church, Boonville.

The Rev. Charles H. Schultz, priest in charge of St. Michael and All Angels', Seaford, N. Y., has become acting almoner and canon missionary of the cathedral of the Incarnation, Garden City, Long Island, N. Y.

The Rev. Charles Logan, having taken possession of the rectory of St. Jude's church, should hereafter be addressed at 816 Franklin st., Phila., Pa.

Until August 15th, the address of the Rev. W. H. Van Allen will be Camden, New York; thereafter, Syracuse, N. Y.

The Rev. Edwin F. Small and the Rev. Frank Woods Baker sail on July 4th, for England, where they go for the purpose of attending a course of lectures at Oxford University. They will be gone some two months.

The Rev. L. C. Washburn, sailed for Europe, Friday, 22nd inst., for a three months' vacation. The Rev. C. C. Gove, rector of St. Michael's, and head master of Cary Collegiate Seminary, Oakfield, N. Y., will officiate at St. Paul's during Mr. Washburn's absence.

The Rev. W. Price James has become rector of Trinity church, Boonville, and Christ church, Forestport, C. N. Y., having resigned the rectorship of St. Paul's church, Holland Patent, C. N. Y.

The Rev. O. A. Sands has been obliged by ill health to relinquish charge of the parish at Windsor, C. N. Y., and is spending some time at Dansville, N. Y.

The address of the Rev. I. McK. Pittenger, during the months of July and August, will be 464 Herkimer st., Brooklyn, N. Y.

The Rev. Dr. Shackelford's address is Cottage City, Mass.

The Rev. Percy T. Fenn and the Rev. Lawrence B. Thomas have received the degree of Doctor of Divinity from St. John's College, Annapolis, Md.

At the Commencement exercises of the Western University of Pennsylvania (June 21st), the degree of Doctor of Divinity was conferred upon the Rev. Alfred W. Arundel, rector of Trinity church, Pittsburg.

The Rev. Chas. F. Hoffman, D. D., LL. D., of the church of All Angels, New York, has received the honorary degree of D. C. L. from St. Stephen's College.

The Rev. G. Calvert Carter, rector of the church of the Redeemer, Brooklyn, N. Y., and the Rev. John B. Harding, of Philadelphia, Pa., will sail together on June 30th, to spend July and August in England.

The Rev. H. C. Goodman has been appointed general missionary of Oakland Co., diocese of Michigan. P. O. address Pontiac, Mich.

Bishop Walker, of North Dakota, has received the honorary degree of Doctor of Divinity from the University of Oxford, and is about to receive the degree of Doctor of Laws from the University of Dublin.

The address of the Rev. W. J. Cordick hereafter will be 311 8th Ave., W., Ashland, Wis.

The Rt. Rev. Thos. F. Davies, Bishop of Michigan, will sail, July 15th, for Europe, to be gone several months. His address will be care of Brown, Shipley & Co., London, England.

#### Ordinations

At St. Paul's church, St. Paul, Minn., on the 4th Sunday after Trinity, Bishop Whipple advanced to the priesthood, the Rev. Messrs. John E. Dallam and Ernest Dray, presented by the rector, the Rev. Dr. Wright; and to the diaconate, Messrs. C. F. Kite, Harry Steele, and Robt. Roy McVittie. The Bishop also preached the sermon. The Rev. E. Dray remains at Emmanuel chapel; the Rev. J. E. Dallam, at Trinity, Excelsior; Mr. Harry Steele has been assigned to Glenwood and Reno missions. Mr. R. R. McVittie, to Wadena; Mr. C. F. Kite, assistant at Rochester and outlying missions at St. Charles and Chatfield.

The Bishop of Massachusetts has ordered to the diaconate: Messrs. Arthur L. Bumpus, W. H. Falker, W. L. Hoopes, J. E. Johnson, R. L. Lynch, O. L. Mitchell, M. E. Mott, W. O. S. W. Raymond, G. W. Sargent, C. L. Slattery, A. N. Taft, E. S. Tnomson, T. P. Thurston, C. G. Twombly, Robert Walker, and H. B. Washburn.

June 23d, at St. Paul's church, Detroit, the Bishop of Michigan advanced to the priesthood the Rev. Ernest A. Pressey, late of Duxbury, Mass., and the Rev. Joseph T. Ewing, who has spent his years diaconate in a course of special study at the General Theological Seminary, New York. Mr. Pressey was presented by the Rev. William Charles, and Mr. Ewing by the Rev. R. W. Clark, D.D., who also preached the sermon on the occasion. Mr. Ewing is to take duty at Howell, Mich., and Mr. Pressey will serve St. Andrew's church, Algonac, Mich.

#### To Correspondents

W. H. K.—1. We cannot verify the statement that the various protestant bodies of English-speaking people furnish more converts to Rome than does the Anglican Communion, but we have no doubt that such is a fact. 2. We have no record of clergy who have left our communion for "other denominations." We have heard of only one during the year. 3. The 41 or more who have sought our orders during the year were all from the U. S. Perhaps some one can give further information on points above noted.

#### Official

THE clergy are warned against a swindler giving the name of Arthur Henry Willis, claiming to be a nephew of the Assistant-Bishop of Minnesota, and a communicant of St. Mark's church, Minneapolis. He tells a very plausible story, and is well acquainted with Church affairs and the names of clergy in the West. He was apparently travelling westward from this region.  
S. J. FRENCH.

Sayre, Pa., June 23, 1894.

#### Notices

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

#### Married

KIMBER—TYLER.—On Thursday evening, June 21st, in the church of the Resurrection, Richmond Hill, L. I. by the Rev. Joshua Kimber, father of the groom, the Bishop of Long Island giving the blessing, Genevieve Louise, daughter of Vernon A. Tyler, to the Rev. Robert Bootman Kimber.

#### Died

MOTTET.—At the rectory of the church of the Holy Communion, in the city of New York, on Wednesday, June 20th, Phillipine Mottet, in the 79th year of her age.

#### Appeals

WANTED—Thirteen hundred dollars to pay for land around a church in a growing country missionary parish, to prevent erection of objectionable buildings all around and close to church, and to provide sites for rectory, and Sunday school, etc.

Pretty stone church; no rectory; growing Sunday school, but no Sunday school building; no land on which to build. Parishioners are doing what they can. Hearty approval of Bishop and Archdeacon. Outside help absolutely needed. Subscriptions will be gratefully acknowledged by

HENRY BARKER,  
Rector and Missionary,  
All Saints' church, Rosendale, N. Y.

Name THE LIVING CHURCH.

The Good Samaritan Hospital for Colored People is again obliged to ask the Church for help. All the patients are charity cases. This makes the burden of support a heavy one, and at this time the treasury is entirely empty, with helpless patients to be fed and nursed. The Commission for Work among Colored People endorses this hospital, but has no funds to give to it. At its meeting, June 6th, 1893, the Commission adopted the following resolution:

RESOLVED, That this Commission fully recognizes the work of the Good Samaritan Hospital at Charlotte, N. C., and recommends it to the confidence of the public.

Contributions for the hospital may be sent to

MRS. JOHN WILKES,  
Charlotte, N. C.

I am personally acquainted with the work of the Good Samaritan Hospital, and I most heartily commend the above appeal in its behalf.

JOS. BLOUT CHESHIRE, JR.  
Bishop of North Carolina.

\$600 NEEDED.

Our appeal for help a few months ago met with no response. Our creditors kindly, but with increased rate of interest, extended the time. That will expire soon. Financial depression, recent inundation of our city, and other distresses, leave us in such a condition that we are obliged to appeal again in order to save our church property. We need \$600 at once. J. D. MCCONKEY, rector, church of the Nativity, Lewiston, Idaho.

THE Church Scholarship Society makes loans to young men preparing for the ministry, if studying in Connecticut or belonging to that diocese. Students from all parts of the country receive its aid, in a form which many prefer to actual donations. Repayments, contributions, and applications, should all be addressed to THE REV. CORNELIUS G. BRISTOL, Soc'y and Treas., 92 Wethersfield ave., Hartford, Conn.

#### THE GENERAL BOARD OF MISSIONS

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

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

#### Church and Parish

PIPE ORGAN WANTED.—A second-hand instrument, suitable size for a church 40x60, and must be of first-class tone. Give full description, location, and lowest cash price. Address ORGAN, care THE LIVING CHURCH.

WANTED.—A choir-master and organist for a vested choir of boys and men. Salary \$50. REV. J. B. HUBBS, Grand Rapids, Mich.

WANTED.—A *Locum Tenens* or lay-readership, or charge of mission, by one who has had over two years' experience. Graduate of an English College. Highest references. Address to LECTOR, St. Mary's church, Emmett, Canyon Co., Idaho.

ATTENTION, VESTRIES!—A priest, married, 35 years, extempore preacher of good report, fine recommendations in own diocese and in Brooklyn, seeks parish east of Chicago. Moderate salary. Desirous to stay and build up. Address STABILITY, care LIVING CHURCH.

WANTED—Churchman, unmarried, as first assistant and teacher of mathematics in a flourishing boys' school. Man in orders, who could take Sunday mission work, preferred. Address the REV. A. L. BURLISON, San Antonio, Texas.

ST. ALBAN'S Summer Camp School will begin its fourth session on July 1st. Parents who wish to give their boys a two months' "outing" in the woods of Northern Michigan, under the care of experienced masters, should correspond with the Superintendent, A. H. NOYES, Headmaster St. Alban's School, Knoxville, Ill.

## Choir and Study

It might be mentioned here that the Church Congregational Association referred to in our last issue, begins in its initial papers with an earnest plea for lowering the reciting note to E, whenever the people participate. At St. Paul's cathedral, the precentor (Russell, at least) has an excellent habit of dropping from G to E, at the close of the Exhortation, and thereafter, we believe, through the Præces and Responses. Nothing destroys the buoyancy and exhilaration of the choral service so surely as falling from the key at these stages of the service. E is distinctly set forth as the legitimate note for unison recitation, therefore, and in the few publications already set forth by the association, that note is adhered to. Perhaps it might be added with advantage that the hon. editorial secretary is E. Griffiths, Chiselhurst, England.

Among other inquiries from home-correspondents is this: "How can English chorister boys be procured, and sent over to our home choirs; and give some intimations of the cost?" The reply is short and conclusive: it is practically impossible to consummate such arrangements. Taken into account two first cabin passages, the planting of such a gentle exotic in a trans-Atlantic city, hopelessly out of touch with home, old associations, influences, and training—even should the choristers survive these depressing and disturbing influences, the endurance of the most promising and effective voice is but a hand's breadth at best; while at home, it might have given good service one or two years longer. But with suspense, anxieties, strangeness, and all the rest, a boy worth anything would naturally fret and suffer during the experiment. Parents here hold their little ones by very much the same bonds that make American children precious in the home. The effort has been made, but almost always it has failed. As yet, we have no parochial or cathedral provision for such of our own lads as have reached that Sahara of the broken voice. Here the choir boy has at least the watchful care of parents and choirmasters, and often re-appears as a useful tenor, or bass, or alto. With us, the boy is simply "dropped" out of sight, and mostly out of thought, unless such a greatly desired vocal restoration makes him still valuable. It should be borne in mind, also, that it takes just as much time, and labor, and professional knowledge to educate every choir boy here, as it does at home. While the average quality and docility of the English lads are generally most commendable, they will be found quite as quick and ready to learn, if they find the right choirmaster at home. The sooner, therefore, that these speculative inquiries are given up, the better. Not only would it cost an enormous sum were it possible to import these lads, but the letter and spirit of our home laws emphatically hinder.

Plenty of other considerations also come forward. If we insist upon boy choristers, it is our business and duty to learn how to train and teach them. This dependence upon the "English market" would be humiliating and preposterous. Right at this point our greatest practical difficulties accumulate. Until even the most accomplished musician has mastered the capacities and art of the boy-voice, he at least is unfitted to organize and train such a choir. *Every one* cannot accomplish this, especially those, who, finding themselves swept away from old anchorages by the irresistible demand for boy-choirs, conclude to accept the situation and deceive themselves with the assurance that there is nothing to be encountered here, in these new lines of departure, not abundantly provided for in their earlier experiences. Never was a greater hallucination. There are two or three well tested and perfectly trusty manuals of instruction. That which has given the cathedral choir of London its incontestible supremacy is Dr. Martin's method, which is really an embodiment of Sir John Stainer's teachings. Then at home, Mr. G. Edward Stubbs, of New York, has produced a strictly scientific, analytical treatment of the subject, and is himself accessible for practical illustration and demonstration. This is especially desirable for those who have found out their own deficiencies. Then it should be remembered that Mr. George F. Lejeune has the honor of introducing this modern type of boy-singing, that he has developed the finest voices, the most admirable declamation, and the most effective choral work

ever heard in New York. Mr. S. B. Whitney literally commands our choral work in New England, where in the parish of the Advent, Boston, his superb choirs have for almost a generation commanded admiration. Others, in plenty, are to be found East and West, and no earnest worker need remain in the dark.

It is asked: "How often and how long should lessons be in choir schools?" By all means let them be short, but very thorough and carefully managed; two sessions of thirty minutes each are much better than an hour, which will wear upon voices and spirits very quickly. If you are building up a boy-choir and school under unfavorable circumstances, persevere, and be content with ever so little actually accomplished. Do not fall into the painfully common way of dragging your lads beyond their normal gait, because good men, forsooth, read pretty well, and all that. There is nothing gained by it. Here, the perpetual junior or reserve class is taught quite as steadily and faithfully as those already at work. Dr. Martin considers two years little enough for bringing even the best of the juniors up into the choir. But then the constant wonder is that such mites of lads master the almost interminable repertory of the cathedral at all. If this type of choral work, therefore, is to be had at home it must depend upon self-help and most careful preparation, while making haste slowly.

One observes here the very deep and deepening hold Mr. Sims Reeves, the greatest of all English tenors, retains on the British public. His judgments are carefully treasured up and considered, and generally, because they embody the quintessence of professional wisdom. The June number of *Sylvia's Journal* contains an interview by an accomplished lady with the great master, on "The Art of Singing." It seems there are two things against which Mr. Sims Reeves in his capacity as a teacher, wages deadly warfare. One is the *vibrato*, indulged in by so many singers, which he pronounces to be simply horrible. The other is the practice strongly advocated by several masters, of minutely examining the physiological construction of the throat. His own wide experience convinces him that this latter is a hindrance rather than a help to the vocalists, causing them to devote too much thought to the sensations of their vocal chords, rather than to the tones they produce. "If there is anything wrong with your throat," he said, "go to a medical man, a specialist, but do not try to look at it yourself in a series of glasses. It is of no benefit to the singer to watch the action of the various muscles; leave all that sort of thing alone." These counsels are as valuable for certain of the clergy who are become morbidly conscious of their throats, and aggravate existing complications by these inspections.

The decorations in the choir and sanctuary of St. Paul's cathedral have come to a "stand-still," the cause—want of funds. More than £100,000 has already been consumed, and the result thus far seems little more than "a drop in the bucket." Only the eight severely circumscribed spandrels under the dome have been finished, with possibly a corresponding number of statuesque figures, seated or throned, at regular intervals within the "barrel" or vast cylinder that supports the dome. This work is apparently executed in color and gilt, is good only so far as it faithfully re-echoes the conventional Florentine, Roman, and Vatican decorations. There is not a fresh, original thought to be seen, but there are no solecisms or vulgarities to complain of, any more than other similar developments of the renaissance. At the extreme east end of the sanctuary, above the reredos, fairly commanding the sacrarium, the work is executed in slavish adherence to Byzantine ideals, in dark, grewsome mosaic. There is no vitality in this art. It dropped out of the affection, admiration, and even respect, of Christian people, because it never had any living contact with the Catholic Church, being nothing more than an ascetic reminiscence of traditions long dead and buried, and mostly forgotten, except where antiquarians here and there uncovered passages of it.

St. Paul's is doomed to the grime and dusky gloom of London fog and smoke, conditions it can never escape, while every generation must deepen the interior dreariness. Weather stains on the coarse gray granite are indelible, and it is very doubtful if anything effec-

tual can be done to arrest the deterioration. As to the work accomplished in the sanctuary dome, and the next one approaching the choir, the result is far from exhilarating. Even with lights exceptionally fine, for London, and a powerful glass, we have not been able to discover anything beautiful. The crude harshness of all lines and figure-work are true to the Byzantine art, but they have no messages of joy and consolation for us to-day. Where a passage of detail is wrought out in color and gold, the monotony is broken. But it is a fatal mistake if, indeed, the Church, as at home, seems drifting back into the Romanesque school of construction, to resuscitate the Byzantine mosaic art. It is not only ugly and dispiriting and disappointing in itself, it is enormously expensive, so that it must demand a larger sum to duly decorate a Romanesque interior after this manner, than to build even the structure itself. Observe that the dean, chapter, and committee now quietly ask the people for another £100,000, and this cannot complete the work in mosaic through the choir down to the nave. When completed, only a handful of enthusiastic specialists can understand its putative archaic values, and the great multitude, alas, will find none of them. But the decorations are decidedly to go forward in St. Paul's, for a great public meeting has just been held in its furtherance; and Royalty has vouchsafed to lend a hand. And this is pretty certain to relax the purse-strings of very rich people, who must stand well with Royalty at any cost. One thing our modern advocates of the Romanesque style—especially for churches—must remember, is its inordinate and insatiable capacity, and, indeed, demand, for mural decoration, both picturesque and plastic. Such work is still creeping forward in cathedrals built 500 years ago in Southern Europe.

## An Old Book Found and Restored

The following letter explains itself. The book was used by the venerated Bishop of Virginia at the recent consecration of Dr. Newton as assistant Bishop:

CHICAGO, May 5, 1894.

MY DEAR DR. NEWTON:

A person, whom I do not know, recently wrote me that he had in his possession a volume which he thought would interest me.

From his description of the book, I ventured to purchase it; and, in view of the near approach of your consecration to the apostolic episcopate, it has occurred to me that you might desire to have it for use on that solemn occasion, and I therefore send it to you.

There is evidence in the book that it was taken from the residence of the late Bishop Johns, near Alexandria, Va., in November, 1862, by a soldier of the U. S. Army, belonging to the first brigade of Casey's division, the Johns mansion being occupied in November, 1862, as brigade headquarters; and, after the lapse of nearly thirty-two years, it has come into my possession.

The volume is an Ordinal of the Church, of which I give you the title page; the autograph of the late Bishop Moore, second Bishop of Virginia, being in the left hand upper corner, as follows:

Richard Channing Moore.

The  
Form and Manner  
of  
Making, Ordaining, and Consecrating  
BISHOPS, PRIESTS, AND DEACONS,  
According to the Order of the  
Protestant Episcopal Church  
in the  
United States of America.  
New York:  
Printed by Hugh Gaine, at his Bookstore and  
Printing Office, in Hanover Square.  
MDCXCIII.

On the inside of the front cover is pasted a letter in manuscript, as follows:

May I be permitted to present to Bishop Johns this book of Offices! My beloved Parent had two copies, this, you will perceive, has never been used, and I trust will not be the less acceptable for having been once in his possession.

With many wishes and prayers that your life may be prolonged and your labours blest to the Diocese, I am very respectfully yours,

J. MOORE.

My love to Mrs. Johns and when about to remove to our city I hope she will allow me to assist her in making the necessary arrangements. Thursday night.

Interspersed through the volume, also, there are several papers containing notes of sermons, prayers for special occasions, notes of a commencement address, and a form (in Latin) for conferring degrees, etc. One sheet contains statistics of some institution of learning.



There is also a fine mezzotint engraving of Bishop Johns, in his episcopal vestments, by Sartain, from a miniature by Saunders.

In forwarding this book to you, I send with it my warmest wishes that God the Holy Ghost may pour all the fullness of His power into your episcopate, and that you of Virginia may stand with us of Chicago in the defence of the venerable, but much assailed doctrines and institutes of the Church of Christ.

Yours in our Lord,

W. E. McLAREN,  
Bishop of Chicago.

## Book Notices

**The Story of Margredel**, being a Fireside History of a Fife-shire Family. New York: G. P. Putnam's Sons. 1894. Pp. 269. Paper, price, 50 cents.

There is a good deal of power and originality in this fireside history, which is concerned with love and revenge, with wrong and retribution, and told with sufficient interest to compel the reader's attention to the tragic end. As for the Fife-shire family, the story is finished, for the author leaves not one of them alive. Here and there are passages marked with keen observation of life and sparkling with the best sort of humor, and the story shows marked traces of genius. Mr. Meldrum seems to know how to write with brevity and point, and this first essay of his carries with it the promise of something better in time to come.

**In Varying Moods**. By Beatrice Harraden. New York: G. P. Putnam's Sons. 1894. Pp. 286. Price, \$1.00.

Those who were charmed with the humor, pathos, and naturalness of "Ships that Pass in the Night," will find the same charm in these tales which are told with an equal felicity of expression and artistic touch. Only one of them is entitled an "Idyl," and yet each of the rest is idyllic in its conception and execution. It is a long time since we have read prettier tales, and tales more true to the best part of our nature, than the "The Clockmaker and his Wife," and "At the Green Dragon." The stories run on in an easy, quiet manner, and it is because there is so much heart in them that they appeal at once to the heart of the reader. The only one that jars a little upon us is "The Painter and his Picture," but perhaps it reflects the experience of some minds. We do not wonder that the book is meeting with great success.

**Absolution: Examined in the Light of Primitive Practice**. By Hugh Miller Thompson, Bishop of Mississippi. Second edition. New York: Thomas Whittaker. Pp. 96. Price, 50c.

In his short preface to this second edition of a work published more than a score of years since, Bishop Thompson gives it as his opinion that this presentation of the important subject which occupies it, is even more needed now than in the former days of heated contention, when his views could hardly obtain a hearing. He gives us also an extract from a posthumous letter of Bishop Whittingham: "On the subject of Confession, I refer you to Dr. Thompson's tract on Absolution and Confession. It states, in admirable method and clearness, the true doctrine of the Church, Primitive and Catholic, as I have known and held it these forty years." (Baltimore, February 18, 1873). Bishop Thompson's brief work will surely serve to clear the eyes of many in a right view of what the Church does hold and teach concerning the ministrations and the powers of absolution.

**Bishop Lightfoot**. Reprinted from *The Quarterly Review*, with a Prefatory Note. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. New York: Macmillan & Co. Price, \$1.25.

Bishop Lightfoot was one of the greatest scholars of this scholarly age. Not a work of his, and they are many, but ranks as authority upon the subject discussed. In the absence of a fuller biography, it was inevitable that this admirable sketch, by an unknown hand, first published in *The Quarterly Review*, should find a form in which it might have a wider circulation. It gives a glimpse of his life, his friendships, his methods of work, his high aims, and his success, and so whets the appetite that the reader longs for more and fuller records. To those would-be scholars who have triumphantly and mistakenly, to use no harsher term, quoted Bishop Lightfoot as sustaining non-episcopal theories of the ministry, we commend the appendix of this book. In this is given a catena of all the learned prelate's utterances upon the subject of an apostolic ministry. A careful perusal of this will convince the most sceptical that the Bishop has, in some quarters, been most strangely misquoted.

**New Testament Hours**. By Cunningham Geikie, D.D., LL.D. With maps and illustrations. Vol. I. The Gospels. New York: Jas. Pott & Co. 1894. Price, \$1.50.

Dr. Geikie is favorably known by many of our readers as the author of "Hours with the Bible," of which a new edition has been issued, revised throughout, and largely rewritten. This volume is the first of a series in which Dr. Geikie intends to treat the New Testament on the same plan as he treated the Old Testament in the work above referred to. It has both the merits and the limitations of that work. The local coloring and the point of view of those who saw Christ and listened to His teaching, are portrayed with vividness and with a graceful style. What is conspicuous chiefly for its absence, is an indication of the inner and doctrinal aspects of the life of Christ when viewed with

Catholic eyes. We notice, too, a radical statement on p. 451, which we believe to be both an unwarranted inference from the sacred narrative and an unfortunate sanction of the prevalent naturalism. To say that Christ "went so far as not to fast at all" is hardly consistent with His forty days fast in the wilderness. We object to the phrase, "Christ had no interest in such mechanical aids to piety." As a matter of fact He assumes that fasting is a primary duty of religion in the Sermon on the Mount. With the qualifications which we have indicated, we commend the book as a useful addition to our popular Biblical aids.

## The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XXV

ORCHIDS—ALICE AND JOE

Once in a while a boy is found ailing, although he never owns it if it is possible to keep on his feet. Late in April, Mr. Bentley came to the conclusion that Joe was in this condition, and the doctor's sensible advice was, "get him out into the country." So May found Joe installed at Harrison Farm, greatly to his own delight and that of poor lame Alice. For Joe was her devoted knight-errant, and willing to scour the country in her behalf, and as his legs grew strong under the influence of good air, good milk, and plenty of sleep, they took his quick eyes into every copse and swamp, and over every hillside for five miles about. Then Alice with her botany explained and enjoyed the treasures with him. Everything "came to their mill" and was duly examined, but Bess had arranged for Alice to write to the club about orchids, particularly, and so they made special preparation in that direction.

Alice was not at all sure that she would recognize an orchid, and so Miss Lacey sent the following directions:

"The only specimen I have in good order to send you is one of a common species, which blossoms in September, and although the flower is not large, I think you will be able to follow my directions in tracing it, and to discover from it the peculiarities of the orchids; and I also send a microscope slide with a transverse section of the stem, which you will find useful, if, as I believe and hope, you are using the new Gray's Manual (sixth edition). To begin with the  *synopsis*, you will of course place it in Series I. Phænogamous. You will see that the leaves are parallel veined and alternate, and if you examine the slide you will find dots scattered through the cellular tissue, showing that the wood fibres are distributed irregularly. All of these will show you that it must be under Class II., or Monocotyledonous. The embryo does have a single cotyledon, or embryo leaf, but the seeds are very minute, like grains of sand, and you would need a microscope for them. Unfortunately I have none mounted. Perhaps in the course of your investigations, you will secure some. The perianth is in threes, though the three upper pieces are stuck together, and seem like one. So much for the class.

"Now turn to the analytical key, Class II., and passing by A. Spadiculous Division, because certainly there is no spadix here, stop at B. Petaloideous Division, to which our plant does correspond. You will see at a glance that the perianth is adherent to the whole of the ovary, (1), but the flowers are decidedly not regular, so we take the second line, flowers perfect but irregular, seeds numerous and minute, stamens only one or two—ours has one, and they are gynandrous—that is borne on the pistil—so we are sure our plant belongs to the  *orchidaceæ*. Turning to that order, it will be time for you to observe the characteristics of its members—their family resemblance. The perianth has two sets, but they are colored alike, and we might say all are sepals, but it is customary to call the three outer ones sepals, and the inner, petals. One of the latter is larger and in a different direction than the other two, so it is called the lip. It is really the upper petal, but by a twist of the ovary, it is generally brought lower—next to the bract, which you usually find in orchids, and might at first sight call a sepal. Before the lip, in the axis of the flower, is the column, short and oblique in our specimen, bearing an ovate stigma on its front, and a two-celled erect anther at the back. Each cell has one or more masses of pollen, not like the usual grains, and the stigma has a glutinous surface. You will see right away that the plant could not fertilize itself, but must depend on some insect to crawl in for honey, bearing pollen from some other plant, which will stick to the glutinous stigma.

"To find the particular species, you will find a little key to the order, giving four tribes. Ours cannot be in the first, because the anther is not terminal. It is Tribe II., an anther without  *operculum* (opening) erect on the back of a short column. Flowers small in a raceme. Now from the three genera, we will select  *spiranthes* because there are many leaves, and the lip embraces the column, and has callosities. Having found No. 9  *spiranthes*, you may be dismayed because this genus has many species. But we quickly find that ours has the flowers arranged in three ranks on the spike, which reduces our choice to three. We throw out  *latifolia* because it has a naked stem. We select  *ceruna* because the beak of the stigma is long. It certainly is  *spir-*

*anthus ceruna*, or ladies' tresses, which scatters its fragrant white flowers in the wet places in company with the fringed gentian in October. But you will find its sister blossoming in sandy places in July, the one ranked  *s. gracilis*. You will soon learn to distinguish an orchid at first sight, and I shall expect you and Joe to report about ten species from southwestern Connecticut by the first of July."

Promptly at the time came Alice's letter, the last of the season, which she had also arranged in the form of a diary.

"May 15. At last we have an orchid! Joe has plunged into the depths of woods, penetrated thickets, and waded into swamps in vain till to-day, though he has invariably returned from each trip with a jubilant face in full assurance that among his many treasures there must be the longed-for plant, but all in vain until to-day. I had begun to think we never should find one, and was not at all enthusiastic when Joe said 'I'm sure I have one now. It doesn't look like anything else.' And sure enough it didn't, and I was convinced immediately. It had the 'ear marks,' as Joe said, and I traced it easily to Tribe I. Then as it was leafless, it came under the two stars, and as the genus  *hexaletris* is not found north of Kentucky, I took the  *corallorhiza*. Joe had forgotten to get the roots from which this is named, coral root, but the perianth is ringent and gibbous, and it has a blunt spur. The plant is light brown, and there is no green foliage. The flower is very small, purplish, with crimson spots, and the lip is lobed a little, so I think it is  *c. innata*, and Joe said he found it in a swamp, while the others grow in woods. The anther is terminal, and I could see the waxy pollen masses. I think there were four in a cell.

"May 17. Joe found a bunch to-day in some low grounds, where the woods had just been cut off, and I'm sure they are orchids, for the column is plain and the lip. There is a whorl of leaves, and the flower is purplish. The brown linear sepals are twice as long as the petals. I think it is  *pogonia verticillata*, but Gray says that is rather rare, and so I've sent some to Miss Lacey to find out.

"May 23. To-day Joe came in great triumph, bringing the large yellow lady's slipper,  *cypridium pubescens*. He found it standing up boldly two feet high in a swamp. Two of the sepals are united into one under the lip, which is slipper-shaped, much inflated, and held out horizontally on the stem. On the upper side is a rounded opening. It is an inch and a half long, and a pale yellow color. I wish he could find the small one, too, it blossoms about the same time.

"May 24. Miss Lacey wrote that the  *pogonia* is right.

"May 26. After hunting in all the swamps, Joe found the small yellow lady's slipper,  *c. parviflorum*, growing close to where he found the other. It is smaller and a brighter yellow, and has a brownish tinge. It is fragrant, but the leaves are about the same in both.

"May 31. To-day Joe went off into a deep tract of woods not cut off in a long time, where mother said he would surely get lost, but he found a cart path and kept in that, and close by it in the rich damp soil, he found a cluster that he took up entire and brought home, so I could see just how it looks growing; but he's going to take it back to-morrow and plant it, so it will be there for some one else next summer. I think it is the real orchid,  *orchis spectabilis*. The root is of thick fleshy fibres, from which grow two beautiful shiny obovate leaves about six inches long, and a four-angled scape. The bracts are like lance-shaped leaves. The sepals and petals all unite to make a light purple helmet, and the lip is white, attached to the base of the column. I saw the waxy masses of pollen, through my glass, collected on an elastic cord on the top of a stalk. There are two masses and two stalks, and they fit into little pouches in the stigma, just above the spur.

"June 5. Joe celebrated by finding two orchids,  *habenarias*, I think. The pollen in these lies in viscid disks, and is exposed so as to become attached to insects, I suppose, and carried off to other flowers. They were both greenish. I thought one was  *tridentata*, because the lip was cut off with three short teeth, and the other, which had a leafy stem, I called the  *bracteata*.

"June 8. The  *liparis*, or tway blade, was our orchid to-day. It grew on a hillside, has two root leaves and a raceme of flowers, the petals like brown threads, but the lip larger and purple color. It is  *liliifolia*.

"June 20. Joe had a sore toe, because he would go bare-footed one day and got a stone bruise, and then it rained, so we haven't had many flowers, but when we were riding by a swamp to-day, I saw something bright in the grass, and we found it was an orchid, sometimes called 'grass pink,' the  *calopogon pulchellus*. The flowers are about an inch broad, the leaves are grass-like, and the bracts are small, but the lip which narrows at the base into a claw, is curiously bearded with white, purple, and yellow hairs, and gives it its name and makes it easy to trace.

"June 25. Joe found two orchids not quite blossomed, one I knew is the  *speranthes gracilis*. Miss Lacey told us to look for, and the other is going to be the showy lady's slipper,  *cypridium spectabile*, which is purple with deeper veins, 'the most beautiful of the genus,' Gray says. So we have found eleven, and I suppose I shall have no more, for Joe is going away to-morrow. But I have preserved all these, and I am glad I could have so many."

THE END

## The Household

### A Handful of Roses

BY MARGARET DOORIS

Gather a handful of roses to-day  
For somebody's room.  
The blossoms ye gather, and give away  
To brighten life's gloom,  
Have a place in some heart, and live away.  
Send them to homes which are dreary and sad,  
They will somebody cheer,  
Their fragrance and beauty will make some  
heart glad,  
When no one is near,—  
May be bring again a joy they have had.  
The roses ye give, immortal become,  
The touch of your fingers  
Will make them more dear, more precious to  
some—  
Their sympathy lingers  
To comfort, when lips are silently dumb.  
London, O., June, 1894.

## The Do-Nothing Society

BY L. M.

(Copyright)

### CHAPTER XV

Merry Christmas came again, and found St. Mary's filled with reverent worshippers; while, far away in the Catskills, the little chapel rejoiced in its new furnishings, and in the well-stocked Christmas tree; and the family of the country missionary, full of gratitude and delight as they opened the Auxiliary box, felt that here were substantial tokens of "good will towards men."

Madge came home for a brief visit, and spent Christmas Day at auntie's; and, shortly after, Katie returned with her, visited her sister's house, and then went to St. Anna's Home for the long-desired stay. It happened that Sister Margaret was in a distant city, in charge of a hospital, so that Sister Cecilia's was the only familiar face that Katie saw among the houseful of Sisters. The Mother, however, was most kind, and Katie felt her heart go out to her at once, won by the sweet smile and words of affectionate interest.

Sister Cecilia was, fortunately, in charge of the visitors, of whom there were several, and presided at their table; and she did everything in her power to make the stranger comfortable and happy; but Katie soon ceased to feel like a stranger, and the very atmosphere of the Home was comforting and restful to her. Although it seemed like a hive of bees, the centre of much work and activity, and the Sisters were seen continually going in and out on their various errands of love and mercy, yet quiet and peace reigned over all, and now and again the chapel bell called all to the brief devotions that marked the "sacred hours," so that work was hallowed by prayer. Prayer began the day, as the sweet old hymn ascended:—

Now that the daylight fills the sky,  
We lift our hearts to God on high,  
That He, in all we do or say,  
Would keep us free from harm to-day.

And prayer ended it, as the beautiful Psalms of "Compline" and the *Nunc Dimittis* were said, and the weary, but happy, workers lay down to rest.

Katie took Madge with her on her visits to the various works of the Sisterhood; and they were both deeply interested in seeing the children's hospital, the infirmary, the schools, and the classes for embroidery. Carl and his wife, in turn, took Katie to see some of the sights of the great city, and introduced her to Madge's new friends. The Mother sometimes gave Katie an errand to do for her, and Sister Cecilia also "pressed her into the service,"

as she said, to help her at the colored Sunday school, and in her visits to the sick poor. "What a valuable Sister you would make, Katie," she remarked one day, "such a good teacher as you are, and so ready with your hands in all kinds of work."

Katie spent a thoroughly restful and refreshing holiday, and returned with new zeal to her work at home, earnestly hoping to go again in the summer, and perhaps, by the autumn, to be received as a "postulant" at St. Anna's. She was home just in time for auntie's Twelfth Night gathering, which she meant to make a yearly institution. Mabel had written a rhyme about the ancient observance of the festival, which was recited by one of the boys, and the girls had arranged some pretty tableaux. Auntie seemed to have grown younger, instead of older, and joined in all the fun and merriment like a child.

Leila Riley had become quite one of the party now. She was a sensible, thoughtful girl, and had always been her delicate mother's right hand. She had become fond of Alice, and interested, for her sake and John's, in some of the Church work; then she began to care for St. Mary's and the services on her own account; so, when Mr. Morton asked her to join his Confirmation class, she agreed, though she was not ready to promise that she would be confirmed that year. He was very anxious to have Margaret and Julia also in his class; but they still hung back. He had occasion to speak to Julia this evening about some of the poor people whom she had been visiting, and he ended by saying: "You are a great help, Julia, in this work, but there is one thing that troubles me."

"What is that, uncle?"

"These people are learning to love you, my child, and to look up to you. They are apt to hold up the ladies who are kind to them as a sort of model to their children. Now, how can you exert a good influence over them while you are neglecting your own plain duty? When I spoke to-day to Mary West"—naming a servant girl in whom Julia had taken an interest—"about being confirmed, she answered me: Well, sir, I don't see the need of it; plenty is good enough without it—like Miss Julia there."

"Did she," said Julia, a little startled. "But," she added lightly, "perhaps she is right. I don't see that those who have been confirmed are so far ahead of us."

"That makes no difference as to our duty," answered her uncle, gravely. "Because there are careless or even wicked people who have all the privileges of the Church, we should not disobey God's command. The Church, you must remember, was never intended to be a society of perfect people. Its great Head describes it as a field, where wheat and tares grow together until the harvest; not rashly to be separated by those who might make grievous mistakes. It is a net, containing both good and bad fish. Would you not be surprised to find a hospital filled with perfectly healthy people, or a school with pupils who knew everything without learning? The Church, Julia, is a hospital for the cure of sin-sick souls, and none of us are whole yet; a school where we are all only *learning* to be holy. No wonder, then, that we find imperfect people in it. But do you not know some, my daughter, who have become better by seeking God in his own appointed ways, and faithfully fulfilling *all* His commandments?"

"Yes, uncle," murmured Julia, abashed, "and I suppose you are right."

"You will think seriously of this, dear, and make up your mind to leave nothing undone of your duty? Oh, how much more content and happy you would be."

"I will think of it," she answered. "Come, children," said aunt Janet, as the Twelfth Night party was about to break up, "sing me one carol before you go."

"What shall it be?" they asked.

"That quaint, sweet one—"

"There came three Kings, ere break of day,  
All on Epiphany,  
Their gifts they bare, both rich and rare,  
All, all, Lord Christ, for Thee."

So they sang it, even the little onestaking up the strain of "Where is the King?" and joining in the final chorus—

"There is the King, oh there!"

Little May looked up, at the end, and said reverently: "It was Bethlehem, uncle, wasn't it? And our Lord was the King."

"Yes, dear." As he bade his sister goodnight, he said: "There is a great deal in that one short line—"

"All, all, Lord Christ, for Thee!"

What a motto for our life!"

The Hunters always enjoyed the evenings at aunt Janet's; their father was still absent, and the two brothers attended the college in Hamilton. Harry's interest in Jennie Morton had gradually ripened into real affection, but he feared to show it by word or look, for it seemed to him that she did not care for him. Jenny had conquered her fancy for John Riley, and she now thought of him only as Alice's promised husband, and the valued friend of them all. She liked Harry and his brother Ned, and was always glad to welcome them at the rectory. It happened that they walked home to-night with Jennie and her father, and, on the way they all admired the brilliant stars, which seemed to shine in the clear wintry sky with unusual brightness.

"As I went over to the church, just before day-break this morning," said the rector, "I saw the morning star, a beautiful, bright star, seeming to go before me and beckon me on. I thought of the Star of Bethlehem."

"We saw it, too," said Ned Hunter, "I was so tired this morning, when Harry called me to go to church, that I thought I would not go out; but something brought back to me your sermon on Sunday, sir. Do you remember how you spoke of the wise men, and their long, toilsome journey to worship the King? So I felt ashamed of myself, and got up and went to service."

"I am glad you turned my words to such good account, and put them to a practical use, my boy," said the rector, smiling. "Won't you come in? Good-night then." And they parted.

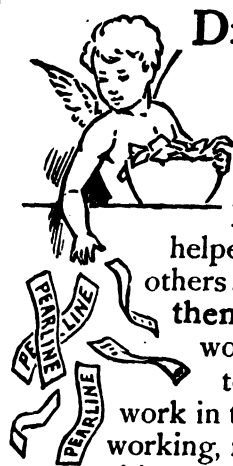
Hardly two hours later a sudden peal at the bell awakened the household at the rectory. Mr. Morton went down to open the door, and in a few moments returned, looking pale and shocked. "It is a message from Harry Hunter, with sad news," he said. "Soon after they returned home, Ned complained of feeling ill, fell insensible, and died in a few moments. The physician says it was heart disease. I will go to Harry at once, and stay with him to-night."

Great was the grief of their friends when young Hunter's sudden death became known; especially in the congregation of St. Mary's, where the brothers were favorites, on account of their pleasant manners as well as their sweet voices. Poor Harry seemed quite heart-broken, and the rector took him home, as he could not bear to leave him alone in a boarding-

house. Mrs. Morton devoted herself to him, and her gentle, unobtrusive kindness soothed him more than if she had spoken many words about resignation. Words are of little use in such hours of sorrow; the best comfort that we can give is to "weep with those that weep." Jennie grieved sincerely for Ned, and was very sorry for Harry. She began to remember now what she had not noticed much before, how kind and considerate the brothers had always been to her, and she felt that she had not fully appreciated them.

Their father arrived in time for the funeral, which was held in St. Mary's. There was nothing black or gloomy about the surroundings; the white festal hangings and green Christmas wreaths, the pure, white flowers, the star over the altar, recalling Ned's last words, the many lights, the white robes of his fellow choristers, who bore him to his dear church for the last time—all these were fitting accessories of the service, which was one of praise and thanksgiving rather than mourning. All the members of the choir were present to show their love for their departed comrade, and to render the sweet comforting music. Mr. Hart almost faltered at the organ, and the voices of the singers sank low as they felt, rather than saw, Ned's empty place, and missed his familiar tones.

Julia Stone knelt in the church, and it seemed as if no service had ever touched her so deeply. As she heard the triumphant words of the lesson, and the hymns of hope and peace, she felt that this was death without its sting; that here was comfort which the world could never give; and she acknowledged that it would have been very different had Ned neglected his duty as she was doing. "In the midst of life we are in death." These words came home to her with new meaning. The only realities were beginning to take the place in her heart hitherto given to the passing shadows of this world. Harry bore up bravely, and supported his father, who was almost broken down by the sudden shock. Not until they left the churchyard, where his brother's body was tenderly committed to the earth in the sweet



## Diffuse Help!

In this way. When you see how

Pearline has helped you, tell others and let it help them. Where a woman is trying to do housework in the old, hard-working, rubbing way, it's actual charity to tell her about Pearline. Perhaps she uses it for scrubbing, washing dishes, etc., but can't believe that in washing clothes it can save so much work and wear without doing harm.

Your personal experience might convince her. That would help Pearline, to be sure—but think how much more it would help her, by saving time and strength and real money. 446 JAMES PYLE, N. Y.

service of the Church, and the last hymn died softly on the air, did he give way. Then he fainted, and had to be borne to the carriage. The rector insisted that he and his father should remain at the rectory, where Mrs. Morton would care for Harry as if he were her own son. In a fortnight his father was obliged to leave him, and he then seemed like one of the nousehold at the rectory. Of course, Jennie did all in her power to comfort him, and her evident sympathy and kind little offices were rays of hope that shone through his sorrow.

And the rector, as he missed another of his flock from his accustomed place, remembered with thankfulness how the dear boy had worshiped the King at His altar on the last morning of his life.

To be continued.

## 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.

## Out of the Waters

BY S. ALICE RANLETT

In the soft, oozy mud of a shallow river cove, there lived in close companionship a little fresh-water clam and a lily-root, and as they lay in their quiet nook, they talked long and earnestly of many things, but especially of a chance bit of information which came to them through a tiny, silvery fish, which swiftly darted to the dark river bottom from the shining surface which lay blue in the sunshine. The little fish had told of the sunrise sky, so beautiful with its delicate coloring and rosy sunshine clouds. And the clam and the lily longed to see this fair sight, and had ready many a question to ask the little fish when he should return, but he never came again; and day by day they pondered and wondered over the beautiful unseen sky.

One day the lily said: "I can grow; I will climb up through the waters and see this thing." Then, for many days, the lily was busy in the growing and the reaching upward, but the little shell, left in the silence, dreamed constantly of this beautiful thing which was so far above it and out of sight, and yet which it loved; and so, filled with this love, it had no thought left for the still waters over it, or the black earth about it, or even for its own misshapen little self.

On a summer morning, the lily reached the shining river surface, and with gladness and thanksgiving blossomed into a white and spotless golden-hearted flower, and looking on the world, it saw, most beautiful of it all, the morning heavens glorious with the light of coming day; then remembering the little companion from whom it had climbed away, it wondered, and bent its queenly head, and whispered:

"I have seen the morning sky, and it is like you, all fair and pink and pearly. You must have fallen from it and forgotten."

The lily did not know how in another way, the little shell had been growing, not to the bright river surface and to a beautiful flower life, but even up into the glory of the rosy sunlit clouds and the shining light of the morning sky.

## Bishop Dudley's Word to the Children

One thing I want to say to you, is that there are some things that we must do just as regularly and carefully in holiday time as in school time. For instance, we don't mean to stop eating, do we, just because we are not going to school this month? "Well, I should rather think not," you reply very quickly, because you know your bodies and your brains need food to strengthen them while they play just as really as while they work. Well, then, how is it about saying our prayers? Can we dispense with that duty any more safely while we are out of school than when we go to our desks every day? Why do I say my prayers? My spirit, that is my very self, must look up into our Father's face to receive strength for the day's playing or the day's working, whichever may be going to follow. And my body and my brain can live, or work, or play just as easily without bread and meat, as my spirit can live and be strong, be brave and honest, and pure and truthful, without looking up into the Father's face and telling Him my sins and my fears, my desires and my purposes.

## Financial News

REPORTED FOR THE LIVING CHURCH

More attention has been paid to the condition of the treasury the past few days than has been accorded it since the reserve was impaired for the second time within a year. The gold reserve has now dwindled to \$60,000,000, or nearly one-half of the supposed legal requirement. The Government will not issue any more 5 per cent. bonds, and Congress will not authorize an issue of short-time, low-interest bearing obligations, and with all this stubbornness at work, the treasury is becoming absolutely bankrupt. The banks of this city have again been appealed to, and they are asked to turn over \$40,000,000 of gold to the Government. This they are apparently willing to do, but in looking around are unable to find any security for this amount. The treasury has not the currency to exchange for gold, and as there are no bonds to offer, it is difficult to see what the banks can obtain as collateral. Negotiations have been conducted since Tuesday with this end in view, but nothing has been consummated. Meanwhile the treasury is losing about \$1,000,000 in gold every business day.

Europe is becoming quite nervous, and last week offered us more securities than we could take without seriously breaking quotations.

The speedy passage of the tariff bill, which has about reached the last stage in the Senate, is relied on by many to adjust the federal financial faults, as well as improve the business interests of the country at large. This process, however, will probably be much slower than the enthusiasts have reckoned on.

New York, June 23, 1894.

## THE BAKING POWDER TEST.

The long standing dispute between baking powder companies was settled by the World's Fair jury, which decided for Dr. Price's Cream Baking Powder. It was awarded first prize or diploma for leavening power, keeping qualities, purity, and general excellence. All the baking powders entered for competition were submitted to a rigid examination, and the verdict of the jury was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States department of agriculture.

## Financial

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## Reading Matter Notices

What folly! To be without BEECHAM'S PILLS.

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## FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## RAILROAD FARES REDUCED

The Nickel Plate Road has made material reductions in the fares to many points on that line, including Fort Wayne, Cleveland, Painesville, Ashtabula, Erie, and many other Eastern points. Ticket Office 199 Clark Street, Depot, 12th Street Viaduct and Clark Street, Chicago.

## SOMETHING SPECIAL.

For the C. E. Convention at Cleveland take the Wabash. Journey includes a sail on Lake Erie from Detroit to Cleveland. Special trains, special steamers, ample accommodations. Tickets good going July 9th, 10th, and 11th; returning Sept. 15th. Office 201 Clark Street.

## FOURTH OF JULY RATES.

On July 3rd and 4th, 1894, the North Western Line will sell round trip tickets to stations within 200 miles at very low rates, good returning until July 5th, inclusive. For tickets and full information apply to Agents Chicago & North-Western Ry.

## LESS THAN HALF RATES TO COLORADO.

On June 23rd and 24th the North-Western Line will sell excursion tickets to Denver, Pueblo, and Colorado Springs and return at the exceedingly low rate of \$27.50—less than one fare for the round trip; tickets good for return passage until July 27th, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars, and Superb Dining Cars through between Chicago and Denver daily via the Chicago & North-Western Ry. For detailed information apply to agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago.

## THE NEW VESTIBULED TRAIN SERVICE.

Via Chicago & Grand Trunk, Grand Trunk and Lehigh Valley Railways, between Chicago and New York and Philadelphia, via the famous St. Clair Tunnel, Niagara Falls, and the beautiful Susquehanna, Wyoming, and Lehigh Valleys, known as the "Switzerland of America," offers elegant appointments, and is the most picturesque route connecting these leading cities. Train leaves Dearborn Station, Chicago, daily 3:10 P. M.

## ONE HALF RATE TO ASBURY PARK, AND RETURN VIA B. & O. R. R.

On account of the National Educational Association Meeting, the Baltimore & Ohio R. R. will sell excursion tickets to Asbury Park and return, July 7th, 8th, and 9th, at rate of \$22.00 for the round trip. Stop-over privileges will be granted at Philadelphia, Baltimore, and Washington, also at Deer Park, Oakland, and Mountain Lake Park, the famous resorts of the Allegheny Mountains. Tickets will be good to return via Niagara Falls, without additional cost. For particulars, apply at City Ticket Office, No. 193 Clark St.

## FOURTH OF JULY RATES VIA THE WABASH.

The Wabash will sell Fourth of July excursion tickets from Chicago to all local points south and west within 200 miles at a fare and one-third, and to all points between Chicago and Detroit, inclusive, at a cent and a half per mile in each direction. Tickets good going July 3rd and 4th, and good to return until 5th inclusive. Tickets can be obtained at Wabash Office, 201 Clark street, 221 Michigan avenue, or Dearborn Station.

## ASBURY PARK VIA THE WABASH LINE

Teachers! You have patronized the great Wabash before. You remember the delightful trip to Toronto, another to Saratoga, and yet another to Detroit? Here we are again. For a summer outing what excels a journey from Chicago to Asbury Park, N. J., with a stop-over at Niagara Falls, a day ride down the historic Hudson on a palace steamer, and a sail on the Atlantic? This is what the Wabash offers at the regular convention rate. Write to Wabash Office, 201 Clark St., for maps and particulars.

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ASBURY PARK. July 6-13.

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TORONTO. July 19-22.

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Oh, It Was Dreadful!

Friends said I could not live long. In all, I had seven different physicians, all to no purpose whatever. I knew the merits of Hood's Sarsaparilla, as I had, some years before, taken it with benefit, and decided to try it for my apparently hopeless case. In two or three days after I began, my appetite was better, and my courage revived. To make a long story short, the eruption entirely disappeared, and the flesh on my leg resumed perfectly healthy appearance. I was soon able to walk about. I cannot tell how amazed my neighbors and friends were. I can now walk with-

Hood's Sarsaparilla Cures

out any lameness, as well as ever. Have not the slightest eruption or itching or burning or any sort of trouble whatever with my leg. The gratitude I owe Hood's Sarsaparilla is simply unspeakable."—THOS. BENNETT, 162 Sycamore St., Rosin, Ala. Get only HOOD'S.

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Healthful Hints

HOW TO EAT FRUIT.—A physician fell to talking of the value of peaches, and in his remarks enthusiastically said: "Peaches are a tonic, an aperient, a food, and a drink combined; or to put it briefly, they are meat and medicine. A good meal may be made of peaches, with sugar and cream, bread and butter. After a meal of this variety, a person will feel more like attending to the duties of the afternoon than if he or she had indulged in heavy foods. Peaches are good before breakfast and after dinner; they are good for the digestion, good for the blood, and good for the complexion. Some people eat them without cream and sugar, and with good result. The fruit is so rich in sugar and acid that it preserves its flavor for a long while, but to get the full benefit, it should be eaten as soon as cut. Redness of the nose, due to congestion, inflamed complexion, scrofulous and bilious tendencies, are said to be materially influenced by a liberal consumption of this luscious fruit. Mixed fruits are always advisable, but the peach in season, used as an alternate with plums, cherries, melons, and berries, will vanquish the enemies of the complexion." All this is very true; but he might well have added a warning against eating the fuzzy skins, which are positively harmful—it is scarcely necessary to caution against swallowing pits. Yet a great many persons need be cautioned against swallowing the debris or waste of fruit of various kinds. The tough, indigestible skin of any fruit was not made for human digestion, nor for that matter where the seeds of grapes, the cherry kernels, or many of the other dangerous things which are thoughtlessly and recklessly swallowed, and which cost many lives yearly.—Good Housekeeping.

TO TEMPT THE DELICATE APPETITE.—Eggs for the sick should be coddled instead of boiled. Boiling renders the white of the egg tough and indigestible, even in those which are termed "soft boiled." To coddle an egg, put it in a quart cup and fill nearly to the brim with boiling water. Let it stand on the back of the stove (where it cannot even simmer) for five minutes. The white will be found a delicate jelly, and the whole perfectly wholesome and delicious. Milk is now given in almost all forms of illness, and especially those in which solid food is prohibited. The old fallacy that it raises the temperature, and thus proves injurious in inflammatory disease, has long been dissipated. Hot milk is a valuable stimulant, and proves a most excellent tonic. It should not be permitted to boil, but simply raised to a temperature as hot as proves comfortable in drinking; it should be drank from a spoon, as this slow method insures better digestion. When pure milk disagrees with the patient, a tablespoonful of lime water added to a glassful, or a half a pint, overcomes this objection. A potato baked with the skin unbroken, is rich in nutrition, and agreeable to the palate. The addition of a little salt and a tablespoonful of rich sweet cream, renders it truly delicious.—Ingalls' Home Magazine.

SIMPLE WATER TEST.—Into a ground-glass, stoppered, perfectly clean bottle, put five ounces of the water to be tested. To the water, add ten grains of pure granulated white sugar. Cork tight, and set in a window exposed freely to light, but not to direct rays of the sun. Do not disturb the bottle, and keep the temperature as near 70 degrees Fahr. as possible. If the water contains organic matter, within forty-eight hours an abundance of whitish specks will be seen floating about, and the more organic matter the more specks. In a week or ten days, if the water is very bad, the odor of rancid butter will be noticed on removing the stopper. The little specks will settle to the bottom, where they appear as white flocculent masses. Such water should not be used for potable purposes.

IMPAIRED DIGESTION.

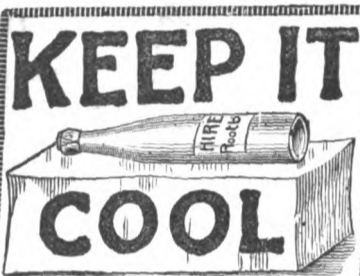
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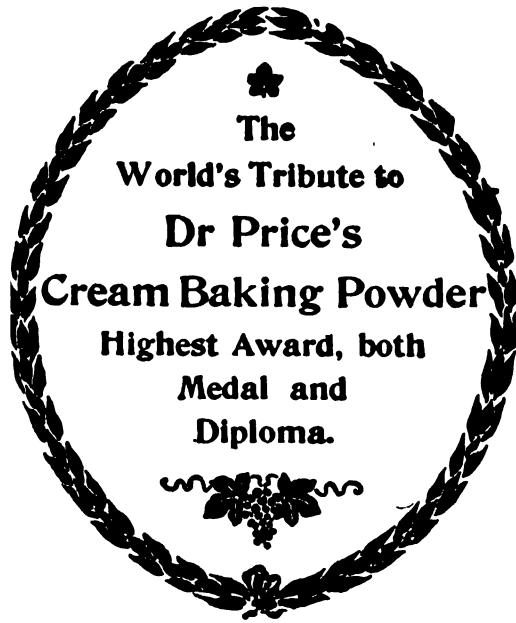
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